

A CRITIQUE OF EDUCATION FOR LIBERATION TOWARDS THE  
ACHIEVEMENT OF KENYAN VISION 2030

BY

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**DECLARATION**

I hereby declare that this research project is my original work, and 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 late father Mayira Cleophas Mukhungulu who is the author of my philosophy of life.

## **ACKNOWLEDGEMENTS**

I express my sincere gratitude to my Supervisors Dr. Atieno Kili K'Odhiambo and Dr. Joseph Mwinzi for their efforts that necessitated successful formulation, development and production of this project. I also feel obliged to acknowledge my parents Josephine Maira and Wilfrida Okwach for the hardship they underwent during the period of my studies. I appreciate Cele, Mami, Cathrina and many others whose understanding and moral support served as encouragement.

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Last but not least, God was the driving force behind my strength and everything achieved and may His name be glorified forever.

## **ABSTRACT**

Kenya as a country is focusing to be fully industrialised. Having attained independence in 1963, the Kenyan government from the first to the current one have legislated various policy frameworks that would guarantee a good welfare for the people of Kenya with emphasis being focused on obliteration of poverty, ignorance and disease. This philosophic study launched a critique of the education system in Kenya focusing on its effectiveness in liberating the Kenyan people and enabling them to focus their energies on the realisation of the vision 2030. The research analysed various education theories and practices that focus on education for liberation and the effects of liberation on the overall development of the nation. It was found out that perennial, progressive and pragmatic approaches to education in Kenya have been employed and contributed much to the current status of education. However, it is noted that much of these theories and practices have not worked well to solve the problems and in certain instances have exacerbated the problems. It was identified that anti-social conditions such as corruption, radicalisation, the culture of impunity and ethnicity are likely to curtail the country from achieving the projected vision 2030. Ubuntu an African philosophy of education has been discussed and approved as the requisite philosophy that maximises liberation. The study recommends for heutagogy and Ubuntugogy as educational paradigms that would guarantee liberation that is accommodative with respect to African value systems. The study further recommends for restructuring of the technical and vocational curriculum to be in indigenous languages and also emphasising on social studies and adult education that focuses on the role of liberating education on the realisation of Kenya's vision 2030.

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## **ABBREVIATIONS**

AAIK: Action Aid International Kenya

ALE: Adult Literacy Education

BPO: Business Process Outsourcing

CDF: Constituency Development Fund

CEMASTE: Centre for Mathematics, Science and Technology Education in Africa

ECDE: Early Childhood Development and Education

ERS: Economic Recovery Strategy

GDP: Gross Domestic Product

GOK: Government of Kenya

IDPs: Internally Displaced Persons

IMF: International Monetary Fund

KCSE: Kenya Certificate of Secondary Education

LAFT: Local Authority Transfer Fund

MOE: Ministry of Education

NARC: National Rainbow Coalition

TANU: Tanganyika African National Union

TVET: Technical, Vocational Education and Training

UNESCO: United Nations Educational, Scientific and Cultural Organization

TIK: Transparency International Kenya

TJRC: Truth Justice and Reconciliation Commission

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background information**

Policies in education have often been influenced by their impacts on the political system of any nation (Friedman, Kremer, Miguel, & Thornton, 2011). The colonialists in Kenya and other parts of Africa were loath to giving academic education to Africans. This was as a result of the experiences of unrest in India when Indians, due to the education received, called for a stop in European activities which they came to discover were exploiting their material and human resources (Mackatiani, Imbovah, Imbova, &Gakunga, 2016).

The Britons had offered an academic education to the Indians which led to the opposition of the British activities in India. This informed the Britons that academic education encouraged radicalism among the recipients because of its enlightening tendency. This fear from the case of India advised the colonialist fear to educate Africans (Mackatiani, Imbovah, Imbova, &Gakunga, 2016). It can thus be deduced from the fear by the colonial authorities in Africa that education illuminates its recipients by liberating their minds. Freire (1970) observes that education has often been employed as a tool of oppression. Ironically, it is still the only tool that can be used to liberate individuals from any form of oppression (Bartlett, 2008). It is thus true to say that education is the process through which the drive to acquire liberation is incubated.

This study is based on liberation as a theory in education. According to Plato, an ideal person is one who is healthy both physically and psychologically (Odhiambo, 1998). The study buys Plato's words that the human soul is made up of three parts: the rational element, the spirited element and the appetitive element (Ferrari, 2007). The rational element is one that enables

people to reason and its virtue is wisdom (Odhiambo, 1998). The spirited element is the driving force behind any aspiration that an individual would ever envisage while the appetitive element is the bodily desires as brought out by Plato (Odhiambo, 1998). A liberated individual is one who understands forces within and without them and how they can employ the natural laws for virtuous ends. Thus for worthwhile liberation to be actualised, there should be a control by the rational element over the appetitive element and the spirited element should always provide the nourishment required to attain virtuous greatness.

Nyerere elaborately classifies liberation as a matter of degree and process (Ogenga, 2014). As a degree, an individual is supposed to develop as a worthwhile member of the society whose core objective is to guarantee the perpetuity of the society. As a process, Nyerere explains that liberation cannot be attained instantaneously but rather it begins with one liberating their mind from ignorance then later on seeks for physical liberation (Ogenga, 2014). Education should therefore help learners to discover and develop their minds in the truth about reality. Nyerere advocates much for an education that would liberate Africans from tendencies of aspiring to be black Europeans or black Americans (Elieshi, Mbilinyi & Rakesh, 2004).

Reflecting on Kenya before independence, illiteracy levels among Africans were appalling yet they were only permitted to access vocational education to provide labour for White settlers. Intellectual education was a preserve of the settlers' children since it was presumed that the African cranium capacity could not accommodate intellectual education (Mackatiani, Imbovah, Imbova, &Gakunga, 2016). The education did not focus on changing the welfare of an African but to either make them tools of evangelisation or tools of aiding the colonialists' mission of resource exploitation, a system identified by Freire as education for domestication where education is used to propagate status quo (Bartlett, 2008). Carnoy (1974) explains that the

African education system was intentionally designed to inculcate an inferiority notion to black Africans and make them acknowledge that they were subordinate to Europeans and Asians. The Ominde report (1964) sought to liberalise education and provide an education system that would lead to the liberalisation of the African's mind, give them an identity and unite them as a people (Wanjohi, 2011).

Kenya was faced with multifaceted challenges at independence, among them was: ignorance, poverty and disease (Ominde, 1964). These had to a greater extent been occasioned by the dictatorial colonial rule (Wanyande, 2007). Education, as observed by Ominde (1964), was stratified like the society, such that there was European education, Asian education and African education. The stratification of education had subjected Africans to a state analogous to that of prisoners in Plato's allegory of the cave in which the prisoners are subjected to an environment in a cave that makes it impossible for them to discern reality from vague perceptions (Bloom, 1991). Likewise, education at independence had imparted concepts in Africans about their inferiority which they had accommodated as absolute (Ominde, 1964). It is only after one of the prisoners in the cave had escaped to the real world and interacted with reality that the urge to go back and liberate the rest was born. Education thus is that eye that sees reality within and without phenomena.

The Ndegwa report of 1972 was formed to investigate the issues bedeviling the public service but the commission made several recommendations that led to progressive changes in education. Wanjohi (2011) identifies several recommendations of the report which included: the re-establishment of District Education Boards to enable the primary school system to respond effectively to the local requirements by the active participation and involvement of the local communities. Second, the commission recommended the phasing out of teachers without

secondary education to enhance quality of education. Lastly, the commission recommended the diversification of the curriculum to allow more secondary schools to provide technical and vocational subjects and expansion of training of teachers, especially in sciences.

The 8-4-4 system of education was introduced in January 1985, following the Mackay report of 1982 (Wanyama & Koskey, 2013). The 8-4-4 policy arose out of the concerns that a basic academic education might lack the necessary content to promote sustainable self-employment (King, and McGrath, 2002). According to Wanyama and Koskey (2013), there are three events that led to the implementation of the 8-4-4 system: the 1966 Conference on Education in Kericho which stressed the need for integrating rural development. The International Labour Organization mission report entitled, “Employment, Incomes and Equality: A Strategy for Increasing Productive Employment” in 1972. Last was the recommendation of the National Committee on Education Objectives and Policies of 1975.

The Kamunge report of 1988 recommended the cost sharing policy in education where the government, local community and consumers of education were to share on the cost of curriculum implementation (AAIK, 2009). Cost sharing saw many willing learners drop out of schools due to the inability to meet the monetary requirements. Some communities were too poor to support educational programmes. It was the coming of the NARC government to power in 2003 that brought an end to the cost sharing policy in primary education thus leading to increased enrollments and access.

The Constituency Development Fund (CDF) which was enacted in 2003 by the NARC government that increased physical facilities and construction of new schools which also increased accessibility by many Kenyans (Ng’alu & Bomett, 2014). Accessibility and enrolment

improved tremendously in secondary schools when the government introduced free day secondary education in 2008. Constituency Development Fund (CDF) partnered with the Local Authority Transfer Fund (LATF) in the construction of new schools to accommodate the increasing number of enrolments (AAIK, 2009). Due to the tremendous and rapid improvement in economic performance in various sectors, in 2008, the vision 2030 was ratified under the stewardship of the co-principals of the coalition government, Mwai Kibaki and Raila Odinga, as a perspective plan to keep the pace of development that was being witnessed in the country.

Kenya Vision 2030 is the country's development blueprint covering the period 2008 to 2030. Its sole purpose is to make Kenya a newly industrialised, middle income country providing high quality life for all its citizens by the year 2030 (Ministry of Planning Kenya, 2007). Given the central place of education in transmitting skills, values and attitudes required in the implementation of the vision 2030, a critique of the Kenyan system of education would shed light on the ability of current 8-4-4 education system in guaranteeing the actualisation of vision 2030. Critique is an approach in philosophy that employs application of critical thought and disciplined systematic analysis of concepts and thus would be basis upon which education process in Kenya will be assessed considering its effectiveness to the actualisation of vision 2030.

Since independence, the Kenyan educational authorities have put more emphasis on education that is intended to liberate Africans and make them self-reliant. The Mackey report (1982) was adopted due to increased unemployment cases in the country, but even with its implementation, poverty cases kept moving from bad to worse. In the Vision 2030, sectorial adjustments plus mega projects were proposed that would establish the basis upon which Kenya's efforts to be

industrialised would be based. The bigger question still remains, how will the participation of Kenyans in these projects be guaranteed?

The Kenyan education has not satisfactorily liberated Kenyans from stereotypes and mistruths against each other. Kenyans still view one another as members of specific communities which have given way for corruption. Attack on corrupt leaders is viewed as an attack on the entire ethnic communities from which the leaders come (K'Odhiambo, 2014). Religious teachings have failed to unite Kenyans to embrace patriotism but still view one another as members of particular faith which have created a weak point for the threat of terrorism (Odhiambo, Onkware, &Leshan, 2013). Leadership and distribution of resources is done on the basis of how a specific community participated or contributed to the election of the incumbent, yet the constitutional institutions in place have proved to be futile in fighting the vice (Amukowa, 2013). This has seen a continuous skewed distribution of development projects in the country as is observed by Yieke (2010).

Education is acknowledged as the requisite process that can bring about liberation of a people from social challenges such as, ignorance, poverty, disease, corruption, terrorism, negative ethnicity, culture of impunity and other anti-social conditions (Ambaa, 2015). Ignorance is the bedrock upon which poverty and disease are anchored. This intimates that education should seek to eradicate ignorance from the masses before any form of development could be thought of (Nyerere, 1967). It is through education that individuals develop thought processes that influence the spirit of, and efforts towards radical changes.

Corruption, radicalisation, negative ethnicity and the culture of impunity are major impediments to the development prospects of any nation (Mbitha, &Akuma, 2014). The study probes if they could be the major drawbacks in Kenya's efforts of actualisation of the vision 2030. The study



reflects on the root causes of such conditions and why endeavours to ameliorate them have always encountered reactionary forces of more than equal magnitude within and without government making prosecutions of such cases moribund (Amukowa, 2013).

Kenya has tried on perennial, progressive and pragmatic theories and practices in education but the anti-social conditions keep moving from bad to worse. There is a dilemma in Kenya as to whether these approaches are a cure with side effects or are part of the factors exacerbating the problem. However, the study agrees and borrows Nyerere's words that, we have either not found the right education policy, or have not yet succeeded in implementing it or somewhere between the two alternatives (Elieshi, Mbilinyi & Rakesh, 2004). Reflecting upon the state of education in Kenya, it could be true that we have not found the right education policy or failed in the implementation or both (Mwinzi, 2012).

The current education system focuses much on summative evaluation where grades in the final examinations are exalted (K'Odhiambo, Gunga, & Akaranga, 2013). As such, education tends to churn out humans as tools to be used in economic development which is highly argued against by the education philosopher Paulo Freire (Freire, 1970). Nyerere (1967) underscores the need of education churning individuals as users of tools and not tools to be used in production which clearly resonates with Freire's concept of liberating education.

Freire (1970) argues that it is not education that forms a society in a certain way, but the society which establishes an education system to fit the values which guide the society. It is appalling that over fifty years since Kenya attained independence; Kenyans are yet to be liberated from poverty, disease and ignorance (AAIK, 2009). There are increased literacy levels, yet some Kenyans still live in refugee camps as Internally Displaced Persons (IDPs) occasioned by ethnic

based conflicts (Waiganjo, 2013). Dependency ratios are high, yet per-capita income is much below standards for an average Kenyan (AAIK, 2009). The study investigated if the education served to Kenyans is the ideal education that is demanded by the Kenyans to bring about the desired developments.

Socrates, the ancient Greek philosopher asserts that for us to move the world, we must first move ourselves (Waterfield, 2009). Vision 2030 is a policy upon which much of the Kenyan populations would be liberated from poverty and disease (Kamau, Njuguna, & Owino, 2009). Poverty is a function of both ignorance and diseases. Ignorance limits production and sustainable development while diseases drain many resources that would otherwise be useful in satisfaction of basic needs and investment. Enhancing liberation will call for total wiping of ignorance out of many people so that they could be active participants in the actualisation of the vision (Mbitha, & Akuma, 2014). Vision 2030 is a policy when effectively implemented would see a reduction on poverty levels and guaranteeing good social environment for all Kenyans. This justifies the need of a critique of the process of education to discern its potential to liberate learners and guaranteeing the actualisation of vision 2030.

## **1.2 Statement of the problem**

There is an increased number of Kenyans seeking primary, secondary and tertiary education. Universities and other tertiary institutions continuously roll out graduates who are expected to spearhead Kenya's prospects of industrialisation and vision 2030. Liberating education is supposed to produce virtuous individuals laden with knowledge to enhance sustainable development.

It is expected that for the vision 2030 to be fully actualised, all Kenyans must be put on board as part of the efforts required to spearhead the process and education has a role of enhancing social cohesion. A liberating education should produce individuals who are self-reliant, socially well cultured and ones who advocate for pragmatic development ideas.

Kenya has been entangled in a war against corruption, negative ethnicity, the culture of impunity and terror based radicalisation since independence. These are threats that if not addressed are most likely going to curtail the implementation of vision 2030. The process of education in Kenya needs to have solved the above named anti-social conditions. A whole decade is almost done since the inauguration of the Kenya's vision 2030 and Kenyans are only left with 13 years to get to the year 2030, thus, a critique of Kenyan education in relation to its role in the attaining of vision 2030 is justified.

Successful implementation of vision 2030 in Kenya is highly dependent on social, economic and political stability in the country. Education is required to cement social integration, guarantee economic development and enhance constructive political diversity. Thus a critique of the process of education in Kenya is called for to evaluate its effectiveness in the actual liberation of individuals from stereotypes and dogmas that work negatively against the attainment of vision 2030.

The study employs a philosophical critique of the process of education in the country and its effectiveness in warranting the required liberation among the masses. Perennial, progressive and pragmatic approaches to education in Kenya are subjected to critique to find if they are laden with liberating experiences. The three pillars of vision 2030 are subjected to the critique with

respect to education in the country. This will help advice on the tenability of the actualisation of vision 2030.

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

The purpose of this study is to look at the current role of education towards the actualisation of vision 2030 with the aim of providing a critique of actual liberation of the population by the education system.

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

The objectives of the study are to:

- i. examine contribution of Kenya's education theory and practice in relation to aims of education for liberation;
- ii. analyse the anti-social conditions in Kenya that affect the achievement of Vision 2030, and
- iii. formulate a liberating education that actualises the ideals of Vision 2030

### **1.5 Research questions**

- i. What are the contributions of the educational theories and practices in Kenya to the liberation of the people?
- ii. What are the anti-social conditions that hinder the implementation of Vision 2030?
- iii. Which is the most appropriate liberating education that can actualise Kenyan Vision 2030?

### **1.6 Theoretical framework**

The study is based on liberation as a theory in education and how a liberating education would lead to the actualisation of Vision 2030 in Kenya. Liberation is defined as the act of gaining

equal rights or full social, political and economic opportunities for an individual, group, or community (Shook, 2006). Liberating education is that type of education that frees individuals from false perceptions and incomplete truths that inform their decision making and transforming them to independent thinkers who are self-reliant and sociable. Education focuses on allowing learners to develop ideas and realise their abilities as participants in the process of creating an ideal society (Saleh, 2013). This study explores the extent to which education in Kenya is serving the aim of education for liberation and how this impacts to the actualisation of vision 2030.

The relevance of this theory is embedded upon the fact that education should focus on the contemporary issues, probing what lessons have been learnt through daily life experiences and people's ways of life. Liberating education would enable people develop the capacity to check on the existing assumptions through exercise of imagination and compassion which guides them to make value laden choices (Scott, 2013).

Education is the tool that asserts Locke's argument of each man having a natural right to life, liberty and property (Carter, 2011). A liberal thought among people breeds the best economic, social and political environment for development and progress to thrive. Thus a liberating education should seek to equip the recipients with a liberal thought. Carter (2011) identifies the common strands in liberal thought as; utilitarianism, egalitarianism, meliorism and universalism.

Utilitarianism is a philosophical paradigm that guides on modalities of evaluation of a wider range of aspects that involve the choices that people face. Among the issues that can be evaluated from a utilitarian perspective are actions, laws, policies and moral codes (Tim, 2007). Utilitarianism just like consequentialism holds that it is the consequences or outcomes of policies, actions or laws that determine whether they are bad or good, wrong or right (Tim,

2007). Thus any problem being subjected to analysis, the choice should be made on the policy that would produce the best overall results. Utilitarianism takes two dimensions namely: act and rule utilitarianism as espoused by Eggleston and Miller (2014). Act utilitarianism maintains that a choice should be done on that act that creates the greatest utility (Eggleston and Miller 2014). Rule utilitarianism holds that specific 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 rule at all (Eggleston and Miller 2014). This study employs liberation because it evaluates actions, laws, policies, moral codes and their consequences.

Egalitarianism is a philosophical paradigm that rests on a background idea that all human persons are equal in fundamental worth or moral status and that no specific individual should override others but should be considered as a worthwhile complement in the forces that bind the group (Holtug, 2010). Egalitarianism can be instrumental or non-instrumental as propagated by Holtug (2010). Holtug (2010) asserts that instrumental egalitarianism values equality as a means to some independent specifiable end while non-instrumental egalitarianism values equality for its own sake as an end in its own essence. This study employs liberation because it values equality both as a means and an end in itself thereby being both instrumental and non-instrumental.

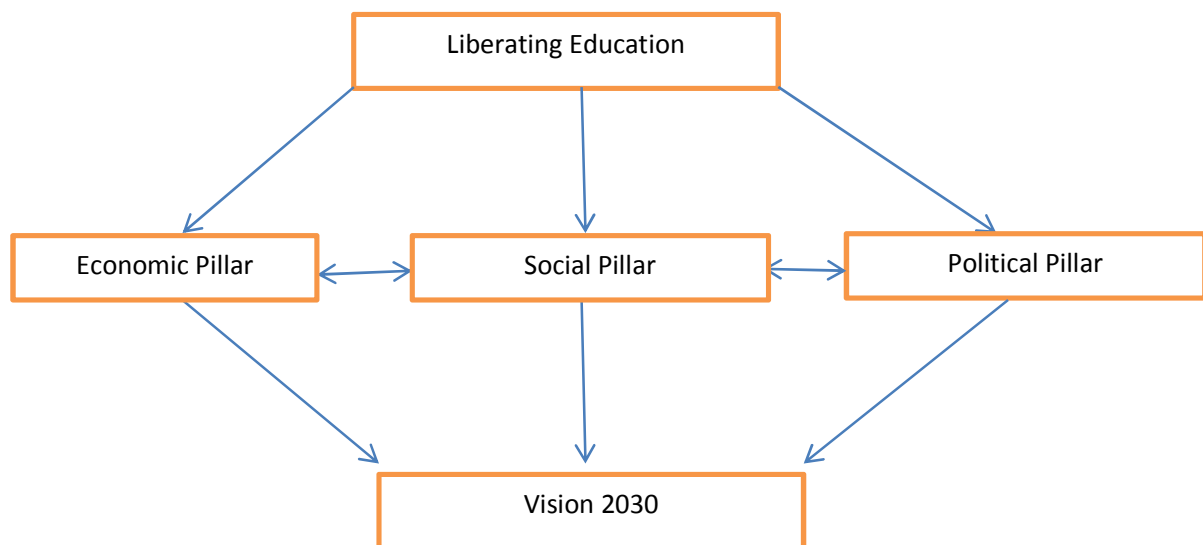
Meliorism is a philosophical paradigm believing in the idea that the world can be made better by collective human efforts (Norman, 2000). It ascribes to the ideology that successive generations can improve the economic and sociopolitical arrangements for the best ends that benefit all people (Carter, 2011). It is a metaphysical thinking holding that progress is a real concept leading to an improvement in the world. It is an optimistic evaluation of economic and sociopolitical well-being of the people. This study employs liberation because it is optimistic about the future and future generations.

Universalism element affirms the moral unity of human species and marginalises local cultural differences (Carter, 2011). Universalism in education underscores the importance of integration among individuals of different cultural orientations with a sole purpose of creating common rules from which their decisions are guided. Unity is core in universalism so as to guarantee progress among individuals and education should seek to groom individuals into Universalists who appreciate diversity and work to uphold unity in diversity. This study relies on liberation because it has no boundaries and gyrates between the social, economic and political well-being of the people.

### 1.7 Conceptual framework

K’Odhiambo (2013) notes that Conceptual framework is the particular pattern in which the study assumes from the theoretical framework in which literature is linked to the objectives. All ideas emanate from liberation as a theory of education which leads to liberation in learners economically, socially and politically. Liberation in the three pillars will guarantee actualisation of vision 2030.

Figure 1.0 conceptual framework



## **1.8 Research methodology**

The study employs a philosophic critique as the main method. The term critique is derived from the Greek verb *Krinein*, which means to judge (Njoroge & Bennaars, 1986). Njoroge and Bennaars (1986) further explain that to provide a philosophical critique is not a matter of assessing something in a negative manner; rather, it involves evaluating a problem through careful reflection. Gashe (2007) defines philosophy as the application of critical thought and disciplined, systematic analysis of concepts. This being a philosophic study, there is need to evaluate the process of education in Kenya juxtaposing it with the prospects of vision 2030 and making inferences on the effectiveness of education in the country in guaranteeing the attainment of the mentioned vision.

Critique is casually mistaken for fault finding and negative judgments, but it also involves merit appraisal and in the tradition of philosophy it means a methodical practice of doubt (Gashe, 2007). Kant uses the term critique to connote a reflective examination of the validity and the maxims within which the human capacity and set of philosophic claims can be bounded (Gashe, 2007). Hegel unlike Kant uses the term in a broader way to mean systematic probation into the limits of a doctrine and uses of concepts (Gashe, 2007).

Critique as a method of philosophic study is majorly concerned with the process of problem solving from an informed perspective. It begins by disseminating the information about the existence of a problem, raising various remedial measures to the problem, and simplifying the problems into smaller units for systematic treatment or management. It also broadens and deepens insight and sharpens focus on issues as observed by Njoroge and Bennaars (1986).



The study reflects upon the dominant educational theories and practices in Kenya that informs the authorities in curriculum development, implementation and evaluation. Numerous policy documents in Kenya since independence have been examined to discern their theoretic underpinnings. From a study conducted by Ndichu in 2013, it is evident that perennialism, progressivism and pragmatism are the philosophical approaches that have been adopted in the process of education in Kenya. The study offers a critique of the theories and practices with respect to their effectiveness in enhancing the aim of education for liberation.

Social problems in Kenya for instance corruption, negative ethnicity, culture of impunity and terror based radicalisation are subjected to the methodic reflection for better understanding. Secondary sources of data guide the critique of the problems which the study refers to as the anti-social conditions. They are termed to as anti-social due to the inherent tendency of disrupting social integration.

The study underscores the importance of vision 2030 in the overall welfare of Kenyans. Thus vision 2030 being anchored upon three pillars namely: economic, social and political, each pillar is subjected to critique independently with regard to the contemporary realities as exposed by the available data that advises the inferences that are made in the study. Phenomenological realities are the daily experiences by Kenyans in their endeavours to satisfy their wants.

This philosophical study delves into the effectiveness of the Kenyan aim of education for liberation since independence. It then enumerates the challenges that inhibit liberation of the learners regardless of having the Kenyan formal education. Vision 2030 is also evaluated with respect to the role of a liberating education in guaranteeing Kenya's vision 2030.

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

The findings and recommendations of this study may provide the curriculum planners, education policy makers and practitioners with a clear concept of education and pedagogical approaches that focus on liberating the learners from retrogressive beliefs and attitudes that allow for the development of anti-social conditions. The study may also enhance development of a curriculum that nurtures integration among Kenyans, a move that is requisite to the actualisation of vision 2030.

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

Limitations are issues outside the study that we cannot control. The study deals with how liberating education can lead to the realisation of vision 2030; however there are other forces in the social, economic and political pillars that would affect the realisation of vision 2030 that this study cannot address. These are: liberalisation of trade which exposes the locally manufactured products to stiff competition; environmental changes and unpredictable weather patterns which affect production; and historical injustices that are political and influence much the political decisions among Kenyans.

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

Delimitations are issues within the study that we have control over. The study is restricted to education. It is further narrowed down to philosophy of education as a discipline. The study is confined to the utilitarian and egalitarian aspect of education. It focuses on increasing the learners, educators and policy makers' concept of liberation and the role of education theory and practice in guaranteeing liberation. It majorly discusses Kenyan aim of education for liberation in relation to Vision 2030.

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

The study assumes that a critique of the Kenyan education would initiate an argument of determining if it is liberating enough to warrant the realisation of Vision 2030.

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

The study is organised in five chapters. Chapter one is an introductory section to the study. At this point, 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 liberation), conceptual framework, significance of the study, research methodology and this discourse utilises critique as the method of study, also the limitations of the study and delimitations are dealt with, the assumptions of the study and finally in this chapter definitions of operational terms shall be outlined.

Chapter two deliberates on an in-depth study and review of related literature on the concept of education, theory of liberation, and the role of liberating education in development and actualisation of Kenyan vision 2030.

Chapter three focuses on the educational theories and practices in Kenya with regard to the aims of education for liberation. Anti-social conditions that are believed to be a drawback to Kenya's efforts of actualising vision 2030 are analysed in this chapter.

Chapter four introduces the type of liberation that is practical to the Kenyan social, economic and political reality. The educational theory that would increase the chances of attaining vision 2030 is elucidated in this chapter. In this chapter, the education paradigms that would hasten the realisation of the intended goal are also discussed in detail.

Chapter five is the final one in this study. It therefore presents a conclusion that arises from the study, summary and the recommendations of the study.

## **CHAPTER TWO**

### **THE CONCEPT OF LIBERATING EDUCATION**

#### **Introduction**

This chapter deals with the concept of a liberating education where first the study justifies what an activity needs to entail before it is regarded to as education. Second, the chapter delves into the liberation theory where it is elaborated that liberation is a matter of process and degree and that every right has its equivalent duty in a natural environment. In the third part the study justifies a liberating education and the various approaches that can make education achieve the goal of liberating the recipients. Lastly, the study elucidates the role of a liberating education in economic, social and political development.

#### **2.1 The concept of education**

Njoroge and Bennars (1986) give normative, cognitive, dialogical and creative as the four dimensions that an activity should meet to be referred to as education. Normative dimension stipulates that education is concerned with inculcating societal norms. Creative dimensions states that education should help individuals to be creative and think of alternatives when faced with challenges. The dialogical dimension holds that education is all about solving problems dialogically and thus education is a dialogue. The cognitive dimension implies the conceptualisation of ideas and acquisition of knowledge. Curriculum selection should therefore incorporate all the four dimensions for education to be satisfactorily liberating.

Education systems in the world have manifested the fact that curriculum selection is predominantly based on specific principles controlled by a country's economic and socio-political philosophy (Mackatiani, Imbovah, Imbova & Gakunga, 2016). Education systems are constructed on the basis of a given philosophical framework that guides the societal educational ends. These philosophical frameworks always pre-empt the desired end and the basis upon which evaluation of the extent of attainment of the desired goals is embedded. In Kenya such philosophical orientations can be looked at from three perspectives, namely: conservative concept of education, modern concept of education, and the African concept of education (Ndichu, 2013).

The conservative concept of education looks at education as a lifelong process whose core function is the inculcation of core community beliefs, practices, norms and values (Ndichu, 2013). In this system of education the role of instructing is a preserve of the experienced adults. Such education has its roots in the Ancient Egyptian education which aimed at perpetuating social stability (Ndichu, 2013). The Spartan and Athenian systems of education are also classified as conservative. Spartan education was majorly for defence while the Athenian education was eclectic and aimed at producing all round individuals (Barker, 1986). It is evident that a conservative approach to education sees education as a tool of upholding the societal values. A conservative education system is good to the extent that it creates social harmony but many faults are pinned to its tendency of subordinating the creative dimension of education. Upholding moral values that govern people's way of interaction, a conservative education is the most appropriate for it enhances sociability of the people.

The modern concept of education propagates the Cartesian concept of a human being where an individual learner takes the central position of the learning activities. The approach defines a

learner as an individual who is inherently good with unique needs and interests (Ndichu, 2013). Prominent scholars of the Enlightenment age argued for such an education system among them being John Locke and Jean Jacques Rousseau. The later advanced that teachers should teach according to the learner's needs and that any form of knowledge should put into consideration the potentials and interests of the learners (Ndichu, 2013). The modern concepts of education is highly approved as it largely caters for the creative dimension of education. Even though the modern concept of education has been argued for due to its tendency of illuminating creativity among learners and propagating the exploitation of talents, it has also been noted that it fails to provide a comprehensive view of the nature of values to be upheld by the learners.

Just like the conservative approach to education, African concept of education had a primary purpose of transmitting the community's culture, moral values, religion and desirable dispositions and skills (Ndichu, 2013). However, unlike the conservative approach the African indigenous education was greatly influenced by the origin of the earth and history of the communities which Ndichu (2013) refers to as cosmological environment. The nature of an ideal human being was also accentuated making the education more ontological. This means that religious education was given priority and morality was not just a necessity but was compulsory and reinforced by the education. With much emphasis on the perpetuity of moral values and the solidarity of the community fewer efforts were given to individual strengths or weakness thus inhibiting development.

This study is embedded in liberation as a theory in education and upholds that the right education is that which liberates the recipients and as such not one of the three approaches would wholesomely guarantee liberation separately. Thus a multidisciplinary approach needs to be put in place to guarantee ideal development of personal, procedural and propositional knowledge

that would liberate the recipients. Ideal liberation would come out of employing all the three approaches in education. Considering that education in Kenya needs to take the leading role in the implementation of Vision 2030, the economic pillar relies on education to churn individuals with skills to participate in economic activities, social pillar relies on education to produce sociable individuals and political tolerances would also be achieved through education and thus the objectives of the political pillar being achieved.

## **2.2 Liberation theory**

John Locke in his second treatise of government asserts that, to comprehend the political power in the best way, we must consider the natural state of individuals which he calls, *a state of perfect freedom* (Anstey, 2011). From birth, individuals strive to be conscious of their natural right which is done in the greater way through education as they learn how to attain a *state of perfect freedom*. It is this state of perfect freedom that necessitates individuals to order their actions within the bounds of laws of nature. Locke argues that the state of nature is not anarchy, but a state of equality among people (Rickless, 2014).

Locke further elucidates that natural liberty of a human beings is to be free and only to have the law of nature as their rule. Locke observes that every individual is naturally free and nothing is able to put them into subjection to earthly power other than their own consent (Rickless, 2014). This perfect freedom can only be sought upon acquisition of knowledge that describes the freedom and thus education is prima in the process of liberation. In the same light Locke emphasises the importance of teaching practical knowledge since learners learn best when they are engaged with the subject matter (Newman, 2007). Teaching practical knowledge enables the learners to interact with real life problems and hence developing mechanisms of problem solving an indication of self-reliance which is a pathway to liberation. Locke argued against authoritarian

education systems, these lead to formation of habits that may be very difficult to change and the fear created in learners propagates dependence which inhibits liberation. For education to guarantee wholesome liberation Locke proposed for education that allows self-direction among learners for them to pursue their interests as is propagated by the modern concept of education.

Education needs to implant sobriety in its recipients for rational decision making and critical perspective about economic, social and political issues with regard to natural laws. Some other natural rights as elaborated by Locke, have their origin from underlying moral duties, for instance parents are under a moral duty to take care of their children. Like parents, Kenyans have a responsibility to drive the country to full industrialisation as envisaged in the vision 2030. Education is an important process in creating equilibrium between the natural rights and natural duties and in Locke's view, natural rights are binding for they are commanded by the Supreme Being. Liberation is attained when individuals understand the limits of their duties with respect to their rights a status arrived at through education.

Due to the ability of education to serve as a process of creating equilibrium between natural rights and natural duties, it is manifest that education can serve the purpose of enhancing co-existence of people in a community or any nation due to respect that is brought about by respect of each other's point of view. When education is utilised for enlightenment, then we say it has served its predetermined purpose. It is the attainment of these purposes that we say liberation of the learners has been achieved. Kenyans need to give their consent willingly without duress in the implementation of vision 2030 which can only happen if a proper education to initiate a positive thought towards vision 2030 has been served to them. The study looks into how education would guarantee liberation.



### **2.3 Education for Liberation**

Julius Nyerere (1922-1999) strongly believes that the major purpose of education is liberation of the people and the nation (Thenjiwe & Thalia, 2009). This study upholds Nyerere's belief stating that education is the only tool that can lead to economic, social and political emancipation as witnessed during the industrial revolution and enlightenment period in Europe. Education should liberate nations from economic and cultural dependency as elaborated in Nyerere's Arusha Declaration of 1967 in the ruling party's policy on socialism and self-reliance. Nyerere argues that education needs to be examined in relationship to the existing society. One that has no touch with the existing societal conditions would create privileges and inequalities in and out of the country. He insists that a reformation of the school system be done to outdo barriers of change which would involve linking education to the process of production and moving from the exam oriented system of education this is the same idea that is propagated by Locke. It is vital in Kenya to adopt a system of education that would link education to productive activities and thus education being more practical as opined by the two scholars thereby enabling acquisition of skills required on the job market.

In 1967, in his address, Nyerere asserts that the major purpose of education is to transmit accumulated wisdom and knowledge in the society from one generation to the subsequent generations. Education is a tool employed in the nurturing of the younger generations to actively participate as worthwhile members of their respective societies and enhance development and maintenance (Elieshi, Mbilinyi & Rakesh, 2004). Nyerere's sentiments underscore the fact that liberation would only be attained if education is observed from all the dimensions stated herein earlier. He believes that for liberation to be effectively attained, an individual should be first liberated from the mind since one could be liberated physically but still not liberated in the mind.

It is true that a claim of liberation does not mean actual liberation as one would declare themselves free yet they are still dependent economically, socially and politically. Liberation being both a matter of degree and process, impediments to actualisation of freedom can only be averted when the people become conscious of their existence. One could receive education but still not free from restrictions brought about by attitudes and habits. Education that frees individuals from restrictions brought about by attitudes and habits is acknowledged to have achieved its objective.

It is the task of education in any nation as elaborated by Nyerere to effect mental liberation or at least initiate the voyage to liberation. A liberating education is one that doesn't seek to produce technicians who would be utilised as instruments in the expansion of the economy, but it should seek to roll out men and women who have and can employ the technical knowledge and ability acquired to expand the economy for the benefit of the society (Elieshi, Mbilinyi & Rakesh, 2004).

Nyerere reiterates that, what education should do is first, to have a defined responsibility to challenge the social values and liberate the young people in the society who form the bulk of it and are actively involved in the entire process of development as either skilled or unskilled labour. Second, he emphasises that the education process and the formal school system should educate the learners with regard to the social, political and economic system of the country. Understanding the country's social, economic and political dynamics, ensures informed participation by the individuals in the process of development.

If education for liberation is to be actualised, quite a good number of obstacles have to be obliterated as brought out by Nyerere. Education should instill confidence to the learners to

enable them discern factual from fiction and also critically look at what people regard to as world's best with the sole aim of adopting appropriate knowledge for their conditions. Education is *prima* in agriculture, industry and commerce and thus the need for recipients of education to recognise their economic, social and political problems. It is the knowledge of these problems that would initiate the process of liberation as elaborated by Julius Nyerere (Elieshi Mbilinyi & Rakesh, 2004).

Nyerere is of the view that a liberated person should have their mindset focusing on the establishment and perpetuation of African socialism which he calls *Ujamma*, a Kiswahili phrase meaning *familyhood* (Thenjiwe & Thalia, 2009). Education should instill in the learners an attitude of the mind that would enable them to treat one another with humanity and not just as a means to an end. Thus, Nyerere advocates that education should seek to re-educate Africans to regain their former attitude of mind of being individuals within a community (Nyerere, 1987). This is a mindset that is required by all Kenyans in the struggle to achieve vision 2030. The role of education in liberation is ensuring that individuals develop into independent problem solvers who employ acceptable means in solving their social, political and economic problems. Education is undoubtedly approved as a process of liberation, however, approaches utilised in education should not only be a means to liberation but should also be ends in themselves that is, they should be also liberating.

This study is greatly influenced by the works of Paulo Freire (1921-1997), the Brazilian education theorist. Methods of transmitting any education system should focus on liberating the learners for such a system to attain its predetermined goal. Freires's *Pedagogy of the Oppressed* elaborates on the methods of conveying knowledge to the learners that could lead to liberation. His works focuses much on the methods of tutelage that could lead to the liberating of the

learner's minds and perspectives upon socio-economic and political issues. Vision 2030 being both a social, economic and political process requires relevant education theory and practice.

Freire argues that the role of education is central in the reproduction of capitalism or socialism as economic systems. Just like is the case in economic systems, education is central in the development of an industrialised state. The process through which education theory is delivered to learners affects their practice of education concepts in future. Freire provides a pedagogy that is vital in initiating a critical mind in learners which is required in liberating the learners and developing self-fulfillment and social responsibility (Smith, 2002).

According to Freire (1973) education serves as an instrument in facilitating the integration of generations into comprehending the logic of contemporary systems and enabling conformity to them. It is the practice of education which serves as the tool by which citizenry interacts, from a critical perspective, with reality and unearth the way to participate in the process of bettering the world around them (Freire, 1973). It is vivid from the works of Freire that it is education that can occasion conscientisation which is requisite in the process of development. Freire insists on methods that will lead to learner's self-criticism and understanding. If all Kenyans were to appreciate their role in vision 2030, then its success would be a guarantee. This would largely depend on the methods used in the transmission of the curriculum as elaborated by Freire.

Freire is recalled for his description of an education that is founded on reproducing the existing political social and economic order as, *education for domestication* (Freire, 1973). Such a system, the learner is conditioned into a structure based on domination. The curriculum is intentionally designed to propagate oppression and the teaching approaches exhibit dominance, for instance where a teacher deposits knowledge to the learners who are passive recipients, a

system Freire calls the *banking concept*. An education which domesticates denies learners the ability to visualise their world as a banking education seeks to bring conformity and maintenance of status quo. Freire states that it is only education aiming at liberating the learners that can bring about a state of being fully human which he called ontological vocation (Freire, 1970).

When people are blank of critical understanding of reality they cannot truly know that reality (Freire, 1973). This is because the truth they know was founded on fragments rather than a well-reasoned perspective as elaborated by Freire (1973). Liberating education, the kind that Kenyans need should be experiential as elaborated by Freire and in approving of practical education Freire joins the likes of Locke and Nyerere. According to Freire (1973), experiential learning is one that gives rise to learners investigating their thinking with a sole aim of developing critical consciousness. This inevitably leads to the assimilation of ideologies and the beginning of understanding our relationship with the wider social structures.

Education being a social factor in the vision 2030, should be delivered in a manner that influences a critical understanding of learners as pertains to vision 2030. Thus, teaching approaches should largely depend on Freire's method of dialogue which encourages a co-equal interaction between the teachers and learners. He explains that dialogue could lead to learners and teachers relations to be transformed to the desired ends and thus enabling the liberation of the minds.

#### **2.4 Education and development**

After independence, Kenya's growth rose as a result of improvement on access to education by many people and was until in early seventies when it started diminishing (Kamau, Owino, & Njuguna, 2009). The Kenya's vision 2030 has its precursor in the Economic Recovery Strategy

(ERS) in 2003. The major aim of the ERS was restoring high economic growth, equity and poverty levels reduction among the people. The ERS was acknowledged to be succeeding as the GDP growth rate rose from 0.6 in 2002 to 2.7 in 2003 and further shot to 7 by 2007 (Kamau, Owino, & Njuguna, 2009). After the completion of the implementation of the ERS the Kenyan government formulated a long term development blue-print for the country's development prospects that was called Kenya Vision 2030.

The long term vision of the strategy is to transform Kenya to a middle income country providing a high quality of life to its citizenry by the year 2030 (Kamau, Owino, & Njuguna, 2009). The vision 2030 is anchored on three pillars namely: Economic, Social and Political. These three were further broken down into specific areas of concern and how each will contribute to the overall plan that entails the realisation of Kenya's development prospects by the year 2030.

The economic pillar has specific objectives and areas to deal with, these are; Tourism, Agriculture, Wholesale and Retail trade, Manufacturing, Business Process Out Sourcing (BPO) and Financial services. These were identified as the prime areas that contribute to the largest extent to the Kenyan GDP thus more investment in the sectors would enhance increased income and achievement of vision 2030. In the Policy Framework for Education 2012, the link between education and the economic pillar is that, education and training will facilitate the training of quantity and quality human resources who will be directly participating in the sector to enable its growth, and providing for equal opportunity for participation in economic development.

The social pillar of the vision 2030 is of great significance since the realisation of the Kenyan vision 2030 would largely depend on the overall social welfare. In the vision 2030 policy paper the major objective of the social pillar is, 'to create a just, cohesive and equitable social

development in a clean and secure environment'. The pillar presents comprehensive social interventions aimed at improving the standards of living of the people. The major areas of its concern include; Education, health, water and sanitation, environment, housing and urbanisation, gender and youth, and vulnerable groups. Education as the major aspect that affects all other pillars has been elaborately discussed with diagnostics focusing on quality, quantity relevance, institutional management and development capacity. Quality related issues such as pupil teacher ratio, the class size, the textbook ratio and absorption into the labour market have been emphasised in education and training under the title, 'Globally competitive education, training and research for sustainable development' (Kamau et al, 2009).

Seven strategies of approaches to education were arrived at leading to categorising education and training into; Early Childhood Development Education (ECDE), Primary Education, Secondary Education, Special Education, TVET and University (Kenya vision 2030 policy paper, 2006). The link between Education and Training and the social pillar is that education has a role of imparting knowledge and skills to improve on proper management of social systems. Education has also to facilitate the change of attitude towards nurturing a socially cohesive and knowledgeable society, with a culture of tolerance, equity, nationalism, respect and value for life and basic human rights (Policy Framework, Education, 2012).

The political pillar of vision 2030 was founded on the vision, 'A democratic political system that is issue based, people centered, result oriented and accountable to the public'. This was arrived at to help avert the Kenyan problem of tribal and regional based political alliances which stress much on patronage rather than issues. The relationship between education and the political pillar is to have an education system that will mould individuals who respect the rule of law and have a

civilised way of conflict resolution so as to enhance political stability (Policy Framework, Education, 2012).

Both the policy Framework of education, 2012 and the study by Kamau, Owino, & Njuguna (2009) agree that there are challenges that face the implementation of the vision 2030. The inability of the vision 2030 to provide a mechanism of cushioning the economy against external mechanisms such as increased oil prices, unfavorable terms of trade and climatic conditions are the areas which are noted. However, the authorities fail to clearly identify the anti-social conditions for instance, negative ethnicity, the culture of impunity, corruption, and radicalization that leads to terrorism among others to be the greatest threats to the realisation of the vision 2030.

The policy papers emphasise much on the role of education in providing manpower required in the various sectors but doesn't bring out clearly if the type of education is competent enough to move the country to the realisation of vision 2030. The policy papers also overemphasise on the role of basic education confining it at school level without clearly acknowledging the role of adult civic education in enhancing social cohesiveness. The policy papers further agree that there is a great mismatch between training and skills demanded in the market which places a great doubt on the curriculum that is being implemented in the institutions of learning. It is also evident that values in education have been less emphasised which has created widespread economic, social and political problems referred to as anti-social conditions by this study. These anti-social conditions are a great threat to the attainment of vision 2030.

To enhance colinearity between what is taught in the learning institutions and the society, there needs to be an education system that will directly seek to correct the anti-social conditions so as



to guarantee the realisation of vision 2030. Scott (2013) states that arriving at what to be studied is a question that should reflect on the contemporary issues. Anti-social conditions are a reality in Kenya and many resources have been committed to fight them through legislation and enforcement but not much has been focused to fight the same through theory and practice of education. The process of curriculum development should reflect upon the social issues to enhance perpetuity for the good ones or to enable correction and development.

Scott (2013) asserts that the second area is that education should develop the learners' imagination. That the employment of imagination in daily life experiences will enable learners to understand the complexities in life patterns. For imagination to be fully and well developed it requires good listening skills, understanding, tolerance and making well thought out responses to social issues. In the realisation of vision 2030, Kenyans will be required to visualise its benefits in the long-run and fathom the necessary input to initiate the efforts that will lead to success. Scott (2013) argues that an education that does not liberate the mind creates individuals who can only look but cannot visualise or forecast directions; they cannot perceive or forecast directions and thus cannot tackle issues creatively. If this is not incorporated as a philosophy of the education and training then the role of education will only be limited to providing a manpower that is not wholistic in nature and thus a threat to the realisation of the vision 2030.

It is through education that all the three pillars of the vision 2030 can be fully actualised. Waiganjo (2013) argues that there is always a key relationship between politics of any country and the education, in this; her ideas marry with those of Freire (1973) that capitalism will have a capitalist education and Mackatiani Imbovah, Imbova and Gakunga (2016) who maintains that a socialist country would have a socialist education. Thus vision 2030 as a development policy requires an education system that directly dictates the aspirations of the policy for assimilation

by the recipients to enhance the surety for the realisation of the vision. Scott (2013) further elaborates that education is supposed to aid learners to develop compassion, which he terms to as the ability to listen, truly hear and fathom other peoples' perspectives and also be fair and just. The skills and abilities that proper implementation of vision 2030 calls for is not only the theoretical knowledge entailed in the syllabuses but also that ability to comprehend the social dynamics and interaction of people in any society so as to develop critical reflection and thinking (Scott, 2013).

By 2030, Kenya aspires to have prepared full, well rounded professionals and family members who seek self-fulfillment. This will be guaranteed by an education system whose curriculum intentionally seeks to inculcate the spirit of self-development that appreciates the egalitarian aspect of education by the learners. The liberating education will foster in Kenyans the ability to make informed choices of what is right or wrong. A liberating curriculum encompassing the scientific, the artistic, the humanistic and physical education so as to exploit the learners various distinct intelligences should be adopted (Scott, 2013). Scott (2013) emphasises that liberating curriculum should be liberal such that it does not seek to honour the revealed truth but underscores intellectual growth among people.

Nyerere 1967 asserts that man is naturally a social being; these were the words of the Greek Philosopher Aristotle. Nyerere continues to explain that a man in isolation cannot be liberated or educated, thereby man being naturally social requires an education that will uplift their consciousness in developing the society they hail from. Scott (2013) then explains that a liberating education enables learners to gain confidence to take initiatives and formulate ideas to solve problems. It enables them to develop language skills, learning and leadership skills. It is the liberating curriculum that would increase learners' patriotism and international consciousness

through learning domestic and foreign cultures. A syllabus comprising of subjects such as history, mathematics, science and technology should be employed to enhance creativity and uplift the reasoning of learners (Scott, 2013). However, all these utilitarianism should be done with respect to ensuring development of all as opines Nyerere and not to aid individuals to navigate along social classes.

When education aspires to liberate learners, it should build in them the ability to check on assumptions and make informed choices. It should enable them make ethical choices in the families, at work and in the ballot box (Scott, 2013). The ideals of liberating education should be a province of all levels and in all forms of learning and the end purpose of education should be considered as part of the design of the curriculum.

## **Conclusion**

This chapter has attempted to explain the concept of a liberating education. The chapter approves that a liberating education should use all the three approaches namely; conservative, modern and African system of education in maximising liberation. The study also holds that individuals would be liberated if the education they have received did exploit the creative, normative, cognitive and dialogical dimensions of education. Lastly, the chapter has explained the role education should play in social, economic and political development of people. The next chapter will investigate the various educational practices in Kenya and the anti-social conditions which are observed to be obstacles to the actualisation of vision 2030.

## **CHAPTER THREE**

### **EDUCATION IN RELATION TO ECONOMIC AND SOCIO-POLITICAL ENVIRONMENT IN KENYA**

#### **Introduction**

Having reflected on the concept of liberating education in chapter two, this chapter looks into the various education reforms that have been done in Kenya since independence, the factors that led to these reforms and the impact of reforms on social, economic and political development of Kenya. Perennial, progressive and pragmatic approaches to education in Kenya are discussed in this chapter and their effectiveness in guaranteeing economic, social and political liberation among people. The chapter goes ahead to reflect upon the factors that pose threat to the actualisation of vision 2030 which are referred to as the anti-social conditions in Kenya. There are many factors that qualify to be categorised as anti-social conditions but this study singles out four which are considered to be of high impact, these are: corruption, negative ethnicity/tribalism, radicalisation and the culture of impunity.

#### **3.1 Education reforms in Kenya**

According to Ndichu (2013), educational systems are either underpinned on historical, sociological, philosophical or psychological perspectives. It is from either of the mentioned viewpoints, an amalgamation of two or more that serve as the blueprint of educational practices. Educational theories that guide the practices in Kenya can be traced from the efforts of the first government during independence when the Ominde commission of 1964 was formed to look into the educational problems of Kenya (Ominde, 1964). The commission proposed the 7-4-2-3 system of education which was adopted by the government. Wanyama and Koskey (2013) observe that 7-4-2-3 system was structured on the necessity to obtain manpower to take over the positions that had been left by the colonialists. This made the system to prioritise secondary and

higher education at the expense of technical and vocational education (Wanyama & Koskey, 2013). Hence the system could not solve the immediate Kenyan problems which were poverty, disease and ignorance.

A big crisis of unemployment was witnessed after a few years of the implementation of the 7-4-2-3 system of education and hence a need for a new system of education. This led to the adoption of the 8-4-4 system of education which introduced technical and vocational education at primary and secondary levels (Wanyama & Koskey, 2013). The system has also not served the intended purpose as the government did not give the required resources to implement the curriculum (Wanyama & Koskey, 2013). The government then introduced the cost sharing in education by the parents which heavily reduced access to education by many poor people. Cost sharing did not help but rather worsened the problem of illiteracy as many people from poor communities could not access education.

### **3.2 Perennialism and education in Kenya**

Perennialism is a normative educational philosophy (Travers & Ronald, 1990). Perennialists believe that focus of education should be the ideals that have lasted over centuries and personal development should be at the core of any education. They hold that ideas are as relevant and meaningful today as they were written. Ndichu (2013) describes perennialism as a revived conservatism as it decrees absolute progressivism but upholds some of the moderate progressive ideals. According to perennialists, education should adjust individuals to subscribe to what is true. They also subscribe to the ideology that education is a preparation of life situation and thus being wholesomely an artificial situation (Ndichu, 2013). Perennialists insist that students should be taught skills considered basic so as to enable them be conscious of the realities in their immediate environment (Ndichu, 2013).

Sifuna (1990) defines education from a perennial perspective as a process by which one generation transmits its culture to the succeeding generation. Sifuna (1990) opines that, although the African/Kenyan indigenous education varied from one ethnic group to the next, the goals of each of them were similar with perennialism widely being the basis of normative dimension of the education. The 7-4-2-3 was considered to have inclined much on perennialism philosophy. However, after independence it is seen that the leadership became interested in taking the position of the former colonial master for them to be the new masters.

Education was made to be more reactionary to emerging challenges which made the education more radical and losing the value system that was so vibrant in the African indigenous education (Wanyama & Koskey, 2013). Technical and vocational education was not emphasised as people sought to take the white collar jobs that had been left vacant by the colonialists (Ndichu, 2013). Perennial approach to education cannot be considered as an end in itself pertaining liberation but is a means which needs to be combined with other approaches to attain wholesome liberation which entails economic, social and political emancipation (Ndichu, 2013).

### **3.3 Progressivism and education in Kenya**

Progressivism a philosophy based on progress, which asserts that the advancement in science and technology, socio-economic development and social organisation are prima to the betterment of human conditions (Harold, 2003). John Locke is acknowledged to be among the forerunners of progressivism in education. Locke postulated that the best knowledge is one that is acquired through observation and experience rather than manipulation of ideas (Hayes, 2006). Unlike the perennialists, progressivists believe that education is not a mimic of life but it is life itself (Ndichu, 2013).

Kenyan system of education has been crafted considering progressive ideals which have witnessed radical changes in economic growth and various social and political changes in the country (Ndichu, 2013). For instance there has been emphasis on learning by doing or experiential learning, integration of entrepreneurship into education, strong emphasis on problem solving, group works, democracy and education for social responsibility among other progressive ideals (Miller, 2003).

The education system was revised from 7-4-2-3 to 8-4-4, a move that was adopted to guarantee that the immediate needs of Kenyans are met for instance 7-4-2-3 system of education was seen to be more intellectual and focused towards securing of white collar jobs thus accounting for more cases of unemployment. 8-4-4 was unanimously endorsed as a tool that was going to see self-employment created through cottage industries which will in turn improve the overall social welfare (Wanyama & Koskey, 2013).

In the implementation of 8-4-4 system, pedagogical quality of education has been crafted to be more practical while striving to instill technical and vocational skills among learners. In sciences and mathematics, Centre for Mathematics, Science and Technology Education in Africa (CEMASTEA) has been witnessed to be spearheading the efforts to make learning and teaching of sciences and mathematics to be learner centered and more practical (CEMASTEA, 2016). Practical education has been highly advocated for due to its congruency with the skills required in the labour market and on the other hand its effectiveness in maximising learning (Ogwora, Kuria, Nyamwaka & Ondima, 2013). Technical and vocational education requires a lot of resources in terms of infrastructure and human resources but the government funding has always been insufficient thus leading to sketchy implementation of programmes (Wanyama & Koskey, 2013).

Due to the scarcity of resources to fund education programmes, skewed allocation of resources has been witnessed as those in power diverted resources to those whom they perceived were in full support of their leadership (Yieke, 2010). High unemployment cases have led to favourism in employment as people use other factors like corruption and ethnic considerations to secure job opportunities (Yieke, 2010). Education has been reduced to serving economic purposes while social cohesion and political stability preserved for the control of politicians. With no clear practices that seek to instill cohesion and tolerance among learners, anti-social conditions find a ground to thrive.

### **3.4 Pragmatism and education in Kenya**

Pragmatism is a theory of experimentalism largely believing in experience as the only basis of education (Oyebamiji & Omordu, 2011). Education should help learners to be critical of their experiences and formulate theories that would easily be taken to serve as conventional ways of life (Barker, 1986). According to the humanistic pragmatists, educational theories are true when they satisfy the needs, requirements, aspirations and objectives of human beings (Barker, 1986). Pragmatic theories have been developed in the process of education reform in Kenya which has led to various educational practices that have been observed to be pragmatic. The study looks at democracy in education and, education according to the needs of the society.

#### **3.4.1 Democracy and education in Kenya**

Systems of governance have evolved considerably since antiquity to the contemporary world (Odhiambo, 2002). Human beings have since time memorial struggled with the idea of how best the relationship between the governors and the governed could be constructively symbiotic without either side asserting its authority negatively to the other. From Aristotle's dictum, *man is a political being*; many systems have been tried out some being erotic while some have brought



stability (Odhiambo, 2002). However, democracy is a system that has come out to be revered and advocated for by many.

The study tends to agree with Oyebamiji and Omordu (2011) that democracy and education have a symbiotic relationship in the pragmatic philosophy. Pragmatic theories and practices have been of great importance to the inculcation of democratic ideals in Kenyans, thanks to the education practices that emphasise the role of the learners in the teaching and learning activities (Wanyama & Koskey, 2013).

Management and administration of schools in Kenya as stipulated in the Sessional Paper No. 14 2012 is elaborately underpinned on a democratic process that controls the constitution and functioning of the boards of management in schools. This has also trickled as a practice in the selection of student leaders which is done by the students in a democratic manner. The elected representative of the students is also a member of the BOM; this ensures that the voice of the learners is represented in policy formulation that governs the operations of the institutions.

Many of the educational reforms have inclined the Kenyan education towards pragmatic ideals (Republic of Kenya, 2012). Learning has been structured to ensure that the child is the focus of learning and not the teacher. Heuristic approaches such as group discussions and question and answer methods have been emphasised by educationists. Technical, vocational education and training (TVET) programmes have been emphasised with many institutions being established country wide (Republic of Kenya, 2012). Lifelong learning and adult education practices have been spearheaded more so by the non-governmental organisations and the civil society and the professional organisations in improving the quality of the workers (UNESCO, 2005). Civic education has been done by the non-governmental organisations this has led to a reduction of the

redundant cultural practices such as female genital mutilations and early forced marriages which are considered retrogressive in contemporary societies (UNESCO, 2005). ICT has been incorporated in teaching and learning and the World Wide Web is very instrumental in providing information required by those pursuing education (Republic of Kenya, 2012). Communication and interaction among learners and educators has been made easy by technology thus providing ground for constructive comparisons with a view to correcting, improving or both (Republic of Kenya, 2012).

Basic Education Bill 2012 ratified the structure and procedure of electing the School BOM and the prefects' body among the students (Republic of Kenya, 2013). A critique of the latter is that students, whether in a mono-ethnic or multi-ethnic school, election of prefects is always a challenge. There is no clear curriculum on educating the learners pertaining to election of leaders with integrity (Mwenda, 2015). Much of this is left at the discretion of teachers to educate the learners on who they should elect as ideal student leaders. Teachers in any given school will have preferred candidates and any advice to the students will clearly describe the individuals they already have in mind. When students are advised by teachers to choose on certain candidates over others, it is interpreted as an external influence on learners which inhibits their liberty to make independent choices (Mwenda, 2015).

When this is observed from a wider perspective of the national level of politics, opinion leaders in various groups of people advise the electorates to choose on specific candidates over others. The advice is construed to be an imposition of leaders on the electorates without giving them a chance to make independent political choices. Thus the voters do not get ample time to vet the type of leaders they elect due to influence from other quotas other than their own independent reason. On the other hand Mwenda (2015) observes that, when students are given an ample time

without any form of guidance from the teachers, then the schools would be unmanageable as students would opt for leaders who would favour them in decisions they make even if they are unethical or those who will cover them at the detriment of the institutions' rules and regulations.

Mwenda (2015) approves of democratic election of prefects after which induction courses to improve their efficiency is done. However, one would ask why students choose specific student leaders over others? Mwenda (2015) does not elaborately clarify on how democratic the democratic process is. Save for learners in tertiary institutions and other ergonomagy based institutions, students undertaking basic education are at a stage of developing life theories that would aid them fit perfectly as the productive members of their respective communities. Learners undertaking basic education might not possess the requisite knowledge of an ideal leader or representative.

### **3.4.2 Education according to the needs of the society**

Sessional paper No. 10 of 1965 ushered in pragmatic approach to education in the country. It was clear that the country was in need of an education that would liberate Kenyans from, poverty, disease and ignorance. The Gachathi report of 1976 recommended a system of education that would help learners utilise locally available resources to generate income. The 8-4-4 system, a product of the MacKay report was laden with subjects that would equip Kenyans with skills relevant to the existing problems. The Kenya vision 2030 places great emphasis on the colinearity between education and the labour market. In the sessional paper No. 14 of 2012, it is indicated that vision 2030 stresses on the need to create entrepreneurial skills and competencies. It is anticipated that by 2030 all Kenyans should have embraced, entrepreneurship, be able to engage in lifelong learning, perform more non-routine tasks, be capable of more complex problems solving, understand more about what they are working on, require less supervision and

be capable of quantitative reasoning and expository skills. It is vivid that the policy makers in Kenya have been determined to conform education theories and practices to pragmatic ideals envisioning the eradication of poverty, disease and ignorance among masses. This has also been witnessed in the areas of teacher training so as to ensure that the teachers are able to deliver the requisite skills, competencies and attitudes.

However, with enlarged demand for pragmatic perspectives, the education in Kenya has become examination oriented. Merit is awarded to those who can remember facts and reproduce them in exams (K'Odhiambo et al., 2013). People focus much on white collar jobs at the expense of blue collar jobs as excellence is utilised to guarantee the position one holds in any society (Ambaa, 2015). To sustain this, institutions have resorted to teleological pedagogical methods that would lead to attainment of better grades for instance rote memorisation. This has led to less emphasis on value education which cannot be measured objectively within the specified period of the examinations (K'Odhiambo, 2013).

### **3.5 Anti-social conditions and their effects on vision 2030**

This section delves into the threats that challenge the actualisation of vision 2030. The study focuses on their historic perspective and the magnitude they have on derailing the objectives of vision 2030. Corruption, negative ethnicity, radicalisation and the culture of impunity are observed to be the greatest of all threats to Kenya's economic, social and economic development. However, it is posited that these threats thrive in Kenya due to the inadequacy in education on the side of liberating the learners and hence it is only a liberating education that can end the effect of anti-social factors to the actualisation of vision 2030.

### **3.5.1 Corruption**

The term corruption has widely been used in Kenya that a child in a kindergarten would easily think corruption was some prominent personality in the country. Corruption in Kenya has become too prominent due to scarcity of resources and people use unscrupulous means to access the resources (Amukowa, 2013). There are very many definitions of corruption and there is no universally acceptable definition. For this study corruption is defined as a form of unethical or unscrupulous conduct by an individual entrusted with a position of authority, often to acquire personal benefit (Senior, 2006). Corruption is believed to take three forms:

First is petty corruption which manifests in small scale at the implementation end of public services especially when the public officials are at the duty stations (Senior, 2006). Quite a good number of Kenyans are actively involved in this type of corruption as it is estimated that the average Kenyans who live in urban areas pays 16 bribes per month (TIK, 2012). Despite market reforms, business surveys reveal that in business corruption is still widespread and that companies frequently encounter demands for bribes and informal payments to access services (EACC, 2016).

Second, grand corruption is defined as corruption occurring at the highest levels of government in a way that requires significant subversion of political, legal and economic systems (Senior, 2016). Under this, Senior (2006) writes that there is political corruption where one illegitimately uses public power bestowed upon leaders in trust by the citizens to benefit their own private interests. In this form of corruption, Kenya was ranked 37th out of 176 most corrupt countries in the world (TIK, 2012).

Last is the systematic corruption or endemic corruption which is primarily due to the weaknesses of an organisation or bureaucracies within any system (Senior, 2006). It is noted that factors encouraging such corruption include: conflicting incentives, discretionary powers, monopolistic powers, lack of transparency, low pay and a culture of impunity (Senior, 2006).

Grand corruption scandals such as Goldenberg, Anglo-leasing, procurement in military, Eurobond among other scandals are testimonials that many Kenyans utilise for justification of petty and systematic corruption. However, through this scandals it is documented of how much has been lost by Kenyans in terms of corruption scandals yet not much has been done in prosecuting the perpetrators of corruption in spite of reforms in prosecution, judiciary and even the presence of Ethics and Anti-Corruption Commission (Amukowa, 2013).

Facing into the future of attaining vision 2030 with a grabbing mentality due to uncertainty of the very future that we seek to shape would be efforts in futility. It is not just education but a liberating education that needs to be emphasised to increase the chances of attaining vision 2030.

### **3.5.2 Radicalisation**

Radicalisation is perceived to be the process by which an individual or a group of people coming together to adopt an increasingly extreme political, social or economic ideals and aspirations that reject or oppose the status quo (Wilner & Dubouloz, 2010). Radicalisation has become a major threat in Kenya due to frequent and persistent terrorist attacks in Kenya. The most astonishing is the fact that most of the radicalised individuals are youths who have gone through the formal education in Kenyan universities like was the case in the leader of the Garissa University College attack (Allen, 2015).

It is noted by Thunguri and Ndethya (2015) that secondary schools in Kenya are at a threat to neo-criminal activities which are feared to be mutating to more lethal ends. Mukinde (2015) reports that, information from government security agencies indicated that, a number of schools which were under scrutiny as a result of some of their students dropping studies to join the terrorist groups in Syria and Somalia.

Terrorism has inflicted fear in many people in the country which saw an exodus of teachers from counties where terrorist activities are believed to be rampant. This has brought a problem of access to quality education for the children in the affected areas. Terrorism has also affected the tourism industry in Kenya which is one of the major contributors to the country's GDP. Terrorist activities are likely to be an impediment to the actualisation of vision 2030. If radicalisation is done in schools and Mosques as Mukinde (2015) reports, yet these are the places believed to be the centres of imparting morals and values in people, then education is not liberating to insulate individuals from susceptibility to radicalisation. Thus for the efforts of actualising vision 2030 to be fruitful, a liberating education needs to be accentuated.

### **3.5.3 Culture of impunity**

The culture of impunity is not new in Kenya but can be traced from the pre-colonial Kenya when people were evicted from their lands in highland areas of Kenya (Okowa, 2015). But after independence the land that the people had fought so passionately for was not given back to them (Okowa, 2015). These are among the issue that were raised in the Waki commission report and were referred to as the historical injustices in Kenya (Okowa, 2015). This prompted the formation of Truth Justice and Reconciliation Commission (TJRC) which was tasked to investigate, analyse and report on what happened between 1963 and 2008 with regard to gross violation of human rights, economic crimes, illegal acquisition of public land, marginalisation of

communities, ethnic violence, the context in which the crimes occurred, and educate the public about the work.

Post-election violence did not just begin in 2007 but incidences of the same had been recorded in 1992 and 1997 after cries of flawed elections which occasioned violence (Yieke, 2010). It is the 2007-2008 Kenyan humanitarian, political and economic crises after a disputed election that attracted much attention and exposed the extent to which various Kenyan communities were divided. The post-election demonstrations and violence stemmed from a mixture of motives but the most notable one is the fact that voting in elections has widely been along ethnic lines in many Kenyan communities (Yieke, 2010).

To suppress these demonstrations and violence or dissensions arising from the reactions against the historical injustices, the governments' reaction has been the use of excessive force which is approved and defended by law enforcing agencies. Detailed evidence by civil society, survivors of attempted killings and witnesses acknowledge the existence of killing squads formed by the police force (Alston, 2009). Human rights defenders in Kenya have become scared due to increased intimidation and in certain instances killings by the killer squads (Alston, 2009). These intimidations and killings are specifically meant to silence individual activists and civil society from investigating abuses done by the authorities (Alston, 2009).

Impunity propagated by the people in power is dangerous since it reduces the effectiveness of the authorities to suppress the same when perpetrated by other people. When impunity is widespread it becomes a threat to the economic development which is a major pillar in the vision 2030.



### **3.5.4 Negative ethnicity**

Ethnicity is defined as the fact or state of belonging to a social group that has a common national or cultural tradition (Oxford Dictionary, 2010). There are various opinions of what should be the best approach to explaining what ethnicity is. Much weight has been put to two approaches namely; the primordial and the instrumental perspectives (Mac-Giola, 2003). Primordial view regards ethnicity to be a group of people defined by their cultural and biological heritage which is territorially rooted (Mac-Giola, 2003). On the other hand Mac-Giola (2003) stipulates that the instrumentalists insist that ethnicity of a group is understood in relation to other groups. In instrumentalist view of ethnicity, the members of an ethnic group identify themselves subjectively in relation to other groups with intent of optimising their social interests.

Ethnicity when abused is invoked by many to legitimise claims to rights and also as strategies in competitions over scarce social goods (Worsley, 1984). It is the abuse of ethnicity that has been more common in Kenya and has been made popular by the governments in power. From 1963 after independence to 1978 during the leadership of the first president, political and economic power was vested among the Kikuyu (Decalo 1998). This set precedence for the subsequent governments as during the regime of the second president, political power was concentrated among the Kalenjin elites (Yieke, 2010). This precedence also stimulated the subsequent regimes to perfect the act of ethnicity by seeking to use state resources for special benefit of their own community and/or allies (Yieke, 2010).

In Kenya ethnic ambitions have outdone nationalism as is observed by Manyasa (2005). This has to a larger extent been stimulated by liberal democracy a phenomenon emanating from the West. Liberal democracy in the shortest period of its stay in Africa has heightened competitive ethnic

consciousness, ethnicised political competition, increased ethnic tensions, generated conflicts and promoted separatism as observed by Mazrui (1994).

Capitalism, a Western ideological legacy in Africa has not served better for ethnic relations in most African countries Kenya being one of them. Capitalism is known to propagate individualism and class struggles. The aspect of individualism and class struggles has eroded tribal allegiance and the exploitative nature that is inherent in capitalism has created selective areas of poverty (Yieke, 2010). Capitalism has been abused to the extent that it reinforces ethnic dominance which inevitably brews discontent thus stirring rebellion (Yieke, 2010). Ethnicity has seen the best jobs in the country, the best land and the best commercial opportunities being disproportionately distributed to the ethnic governing class. As a consideration, the favoured ethnic groups shield the leaders from any form of criticism and public scrutiny (Yieke, 2010). Wide spread negative ethnicity among even the learned elites signifies individuals who have not been sufficiently liberated by the process of education which poses a challenge to the attainment of vision 2030.

## **Conclusion**

This chapter has investigated the educational theories and practices in Kenya and their effectiveness in ending the anti-social conditions which might subject the attainment of vision 2030 to futility. It has been observed that education in Kenya is crafted along perennial, progressive and pragmatic theories which influence education practices. It has also been observed that in a way the implementing authorities have failed to provide a conducive environment for the implementation of educational programmes thus hindering economic, social and political liberation of the people. Errors arising from the implementation of the educational programmes have created weaknesses for the development of anti-social conditions which are

threat to the attainment of vision 2030. The next chapter looks at philosophical perspectives that would guarantee education for liberation in Kenya and the various educational approaches that maximise liberating experiences.

## CHAPTER FOUR

### UBUNTU AS AN AFRICAN PHILOSOPHY OF EDUCATION

#### **Introduction**

Having looked at the education theories and practices operational in Kenya and the anti-social conditions that pose a challenge to the actualisation of vision 2030, this chapter focuses on Ubuntu as an African philosophy of education. Focusing on scholarly contributions of African scholars the study approves Ubuntu as the end objective of any educational activity. The study also approves heutagogy and Ubuntugogy as the best approaches to education that would maximise liberation among learners.

#### **4.1 A preview from African scholars**

Modern philosophies of education which are very much in use in Kenyan educational theories and practices have a western underpinning specifically to solve educational problems for a better West and their applicability within the context of African problems lacks originality and relevance (Kanu & Chioma, 2013). As Bangura (2005) stipulates Africans whether educated or not live in two worlds, Western based civilisation, then second is the African traditional world. Many scholars with interest of Africa at heart have advocated for an education that would propagate African socialism due to the interconnectedness of an African person to their environment (Nsamenang & Tchombe, 2011). Isolating an African from their environment would be disastrous and can easily result to irreparable consequences such as the case of Kenya's anti-social conditions (Nsamenang & Tchombe, 2011).

Sekou Toure opined that there is need to Africanise education and expel negative attributes and misconceptions nurtured from an educational system crafted to propagate colonialism (Bangura,

2005). Kwame Nkrumah calls upon intelligentsia and African intellectuals to become conscious of class struggles in Africa if they are to actively endulge in the African Revolution (Bianco, 1993). The intellectuals should align themselves with majority who have been oppressed by colonialism and are now suffering at the behest of the compradors of the imperialists (Hadjor, 1988). To be able to do this the intellectuals should take the difficult but not impossible task of cutting themselves free from bourgeois attitudes and ideologies imbibed as a result of colonialist education and propaganda (Hadjor, 1993).

Ngugi (1986) in *Decolonising the Mind* acknowledges that realities have been misinterpreted and popularised by the Western media which is at the heart of propagating imperialism. These misleading interpretations have allowed in incongruent value systems which are in opposition to African way of life and hence making people vulnerable to moral decay. Ngugi (1986) points out that the imperialist tradition in Africa is maintained by bourgeoisies of international repute through multinational cooperations and flag-waiving ruling class. Ngugi (1986) insists that an African is not yet free as long as economic and political dependence of Africans on the neo-colonialism bourgeoisie is still rampant. Ngugi (1986) proposes decolonising of the people through education that seeks to solve immediate African problems.

Bangura (2005) asserts that western systems lack compatibility with African systems since the Western systems fragment African life basing on the Eurocentric concept of division of labour which tends to divorce education from religion, economics, politics and social institutions. Bangura (2005) advocates for theoretical formulations and reflections in an interdisciplinary, pluridiplinary and comparative manner to enable education cohere with African wholistic approach to education. From the above discussions, the research borrows much from Bangura

(2005) that education must provide for the masses to acquire knowledge not only from its ideal orientation but for the sake of humanity, recovery and rebirth.

Nyereere advocated for *Ujamaa*, Leopold Senghor *Negritude* (opposite of colonial racism), while Krumah propagated *Consciencism* (philosophy and ideology for decolonisation) (Bangura, 2005). All these philosophies approve of one fact that Africans stress much on the need to develop as a community and that the interests of an individual are subordinate to the overall interests of the community. As such Western philosophies of education cannot bring absolute liberation to Africa. Lately all these philosophies have been crystalised to one philosophy of Ubuntu.

#### **4.2 Ubuntu and education**

Ubuntu is an African philosophy that emphasises treatment of other people with humanity (Chitumba, 2013). Ubuntu philosophy in education reiterates that education should nurture its recipients to treat other humans with much humanity (Chitumba, 2013). Kenyans just like other Africans are guided by humanity towards others (Swanson, 2007). This is evident in slogans such as *Umoja ni nguvu* (unity is strength) and *Harambee* (pooling resources together) (Ombudo, 1986). Philosophical foundation of most of African cultures is undergirded by Ubuntu and application of any foreign educational philosophy like pragmatism should seek to inculcate Ubuntu among the recipients (Oyebamiji & Omordu, 2011).

Actual liberation is attained when an individual treats other persons as an end and not as a means to selfish interests, hence education is liberating if it inculcates Ubuntu among recipients. Development of anti-social conditions is characterised by selfishness among people and if education approves of individualism, then anti-social conditions will find grounds to thrive.

Education that is found on the grounds of Ubuntu propagates humanity among people and leads to inclusive development. Inclusive development will guarantee economic, social and political stability and development. Ubuntu has three major tenets that make it liberating as a philosophy of education both as a means and as an end of the process of education, these are, religiosity, dialogue and consensus building (Bangura, 2005).

#### **4.2.1 Religiosity and education**

John Mbiti acknowledges that an African is notoriously religious (Mbiti, 1992). Bangura (2005) supports the same by stating that the human in an African is decidedly religious. A person in Africa goes beyond the physical being and an individual is a complete manifestation of very many other beings including their ancestors, living dead and the unborn and each of these have a symbiotic relationship (Bangura, 2005). In many African communities the ancestors were the intermediaries between the living and God (Mbiti, 1992). It is this intricate bond between people that founds a community as Swanson (2007) observes. In African societies, the bond that exists between ancestors, the living and the Supreme Being is inextricable and that is why Ubuntu attaches high regard for religious beliefs and practices (Bangura, 2005).

When education theories and practices incorporate religious practices in education, it enriches the learners with tendencies of treating others with humanity (Chitumba, 2013). Religious values are a vital component in treatment of others with humanity as respect for other people is upheld. Ubuntu is positioned as the best approach to enhancing respect and understanding among people. Treating of one another with humanity increases equitable distribution of resources and balanced development that is sustainable. The social stability created by Ubuntu in return increases economic development and political stability.

#### **4.2.2 The essence of consensus building and education**

African traditional culture treasures and treats seriously the necessity of consensus and reconciliation among people as noted by Bangura (2005). Democracy in Africa was inspired by lengthy discussions that were non-segregative and thus largely accommodative and as such, the African democracy was of a social nature and not a liberal democracy (Swanson, 2007). Everyone was given chance considering that a person was not considered as an individual but as a representative of a specific lineage both living and dead and thus gender or disability was not an issue but such groups served complementary role in the attainment of conservant reconciliation (Bates, 2010).

It is worth noting that there could have been a hierarchy of importance of speakers but also every person was accorded equal chance to air out their views until a consensus was built (Bangura, 2005). This hierarchy of speakers was created as a result of the social African democracy which valued the quality of what is said depending on the circumstances than the quantity of the speakers (Ajayi & Buhari, 2014).

The desire for consensus building and reconciliation as evidenced in the Ubuntu philosophy caters for the rights and opinions of individuals plus minority groups to guarantee a reflection of their views in the final decision made (Ajayi & Buhari, 2014). Thus it is right to say that Ubuntu is an all-inclusive philosophy that authenticates and approves humanity towards others with respect to values and appreciation of individual differences. Consensus building in Kenya has largely depended on individual interests especially the few bourgeois who appeal to their ethnic ties for approval (Waiganjo, 2013). Effective actualisation of the vision 2030 calls for an education that inculcates in learners the Ubuntu aspects of seeking to build consensus and reconciliation not chest-thumping and bigotry.



Consensus building is an attribute that is created through the process of education hence making education a core tool of inculcating tendencies to build consensus among learners. If education upholds impunity, then the learners will disseminate impunity through their actions. Consensus building is required in economic development by way of people choosing which development projects to give priority. It is also a factor in approving the moral code to be adhered to by the people and thus creating social cohesion. In democratic countries the process of electing representatives heavily relies on consensus building to enable selection of representatives that would guarantee development to the community. It is therefore justifiable to state that Ubuntu is ideal in development process of any country.

#### **4.2.3 Dialogue and education**

According to Bangura (2005) dialogue in Africa is underpinned on particularity, individuality and historicity. Introducing oneself in Africa would begin from particular individual all the way to the historicity of the person (Bangura, 2005). Ubuntu insists that an individual is through others, thus it is upon us to seek to know the humanness in others. Meaning, we need to appreciate the diversity of languages, histories, values and customs, all of which make up a society (Chitumba, 2013). With Ubuntu as an African philosophical paradigm, exposing oneself before others aids in countering uniqueness with sole aim of informing and enriching one's own knowledge of others (Bangura, 2005). Reflecting upon the Cartesian person, it is clear that they exist prior, separated from and independent of the society from which they live which is an individualistic approach to being (Mourant, 1957). It is this concept of the person that has all along been passed to learners through education as it was inherited from the colonial masters (Chitumba, 2013). However, Ubuntu defines the individual basing on their relationship with others (Battle, 2007). The Cartesian individualism is often translated into competition for

resources and status in the society .The interest of the Cartesian individuals is living a good life as an individual and others or the society are treated as a means to the envisaged end (Gade, 2011).

A liberating education that would guarantee the attainment of vision 2030 is one that affirms humanity by recognising humanity of others as evidenced in the Ubuntu philosophy through dialogue (Chitumba, 2013). Ubuntu dictates that to be human you must learn to appreciate the genuine humanness of others (Gade, 2011). A liberating education is one that is framed to inculcate love for dialogue among people to help eradicate the threats posed by the anti-social conditions (Onyebuchi, 2008). Such an education would mould learners to appreciate diversity of languages and cultural distinctions (Onyebuchi, 2008). When education initiates dialogue among learners they will tend to diffuse the misinformed stereotypes they hold against each other and this would create an environment for development.

### **4.3 Ubuntu and development**

The three tenets of Ubuntu underscore the need for people to be liberated by way of learning to appreciate one another and accommodate diversity. Any development is evaluated from the overall social welfare and per-capita income in the country which means a majority of the people need to be self-reliant. Liberating education as an end seeks to nurture individuals who are economically, socially and politically self-reliant. Liberating education has that same role of ensuring that a society is self-sufficient and thus self-reliant. Ubuntu as a philosophy of education reiterates the need of technical and vocational skills which were common in Indigenous African Education as a sure guarantee of ensuring self-employment and sustainable development and hence leading to economic development as projected by vision 2030.

The three pillars of vision 2030 are interdependent and interpenetrating such that there exists a direct proportion between them. However, the social pillar under which education falls is of much significance as it plays a central role and runs through the economic and political pillars. There is need to train manpower to increase productivity and stimulate investment in the country. It is the same education that has the role to create political consciousness and tolerance of divergent views among people of different cultural orientations. The anti-social conditions are an evidence of people not treating each other with humanity and it is only when education is liberating that such conditions can be ameliorated. As such Ubuntu stands out as a philosophy of education that liberates people by way of nurturing them to treat each other with humanity and a solution to anti-social conditions.

The process of education is a crucial determinant in the achievement of the objectives of education. Liberation cannot be achieved when the process used undermines liberation. The approaches employed in education should be liberating enough to lead to liberated individuals. Heutagogy and Ubuntugogy stand out as educational paradigms that fit much in the African situation. Self-determined learning nurtures creativity among learners while Ubuntugogy increases cohesion an attribute that is required in establishing a good social and political environment.

It is notable that education inherited from colonialists in Africa is not sufficient in solving African problems. Vocational and technical skills are requisite in technological advancement and industrialisation, these skills fall under the procedural knowledge (knowledge of how of things). Borrowing from Ngugi (1986) procedural knowledge can best be acquired when it is delivered in a language that the learner has a good control over. Continuous implementation of technical and vocational programmes in foreign languages segregates those learners whose potential of

acquiring subsequent languages is limited. Language is *prima* in the process of education since learning can only take place if there is a common language between the learners and the teacher. The role of language is also important in social and political liberation and programmes of enhancing social integration would achieve their objectives when the language of implementation is common to the targeted groups.

#### **4.4 The ideal paradigms for actualisation of vision 2030**

For Ubuntu to serve as a philosophic guide to the achievement desired development, approaches of tutelage that safeguard desirable and actual liberation of the masses is essential (Bangura, 2005). Pedagogy (art and science of teaching) and andragogy (art and science of helping adults to learn) have largely been in use in Africa yet actual liberation economically, socially and politically is yet to be actualised (Chitumba, 2013).

To ensure that the existing non congruency between what is taught and skills required in the job market, there is need to intensify ergonagy (art and science of helping people learn to work) (Bangura, 2005). This will ensure relevance of skills and efficiency thus guaranteeing employment for graduates of various institutions (Oyebamiji & Omordu, 2011). This improves living standards of people, reduces the cases of brain drain and also improves on savings, and leads to increased investments (Oyebamiji & Omordu, 2011).

Heutagogy (study of self-determined learning) is a pragmatic approach that would necessitate both economic and social liberation. Economic liberation for the attainment of vision 2030 will also call upon heuristic approaches in teaching and learning (Oyebamiji & Omordu, 2011).

Kenyon and Hase (2001) suggest that heutagogy would first of all mould learners to be problem solvers and consultants in charge of improvements. Second, it will enable educational

stakeholders to appreciate the critical role of learners in the learning process. Lastly it will allow learners to develop confidence in their perceptions of reality and critique the confidence within a framework of competence.

Ubuntugogy is the educational paradigm as noted by Bangura (2005) that guarantees liberation both economically, socially and politically without creating room for the development of anti-social conditions. Ubuntugogy (art and science of teaching and learning undergirded by humanity towards others) moulds individual to be God fearing, consensus builders and problem solvers through dialogue.

### **Conclusion**

This chapter has discussed Ubuntu as an African philosophy of education that brings actual liberation as a means and as an end. The three tenets of Ubuntu explore on how wholistic the Ubuntu as a philosophy is and its emphasis as a moral theory on the need to treat others with humanity reiterates the concept of actual liberation. The chapter also highlights two educational paradigms, heutagogy and Ubuntugogy as the best approaches that are inherently liberating and can lead to actual liberation of masses and thus guarantee the actualisation of Kenya's vision 2030. The next chapter will look at the summary of the study, conclusions and the recommendations.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **Introduction**

This chapter will entail summary of the findings where a brief overview of the study is given. Second is the conclusion of the study concerning the extent to which Kenyan education is liberating to warrant actualisation of vision 2030. Finally the study highlights the recommendations of the actions to be undertaken to make education more liberating to guarantee actualisation of vision 2030.

#### **5.1 Summary**

The study is organised in five chapters. Chapter one is an introductory section to the study which entails, the background information, statement of the problem, objectives, the theoretical framework, and research methodology.

Chapter two deliberates on an in-depth study and review of related literature on the concept of liberating education and the chapter approves that education is liberating if it enables the recipients to socially, politically and economically self-reliant. The chapter also holds that education would be liberating if the objective of the curriculum is to liberate the recipients by making the process of education liberating.

Chapter three focuses on the education in relation to political, economic and social environment in Kenya. The chapter looks at education reforms in Kenya and it is notable that the country relies on perennial, progressive and pragmatic approaches to education. The chapter observes that these approaches have not been sufficient in solving Kenyan problems and as such have created a loophole for the development of anti-social conditions. Corruption, negative ethnicity,

radicalisation and the culture of impunity are the major threats to the actualisation of vision 2030 as elucidated by the chapter.

Chapter four introduces the type of liberation that is practical to the Kenyan social, economic and political reality. Ubuntu is approved by the chapter as a philosophy that could maximise liberation among people and reduce the threat of anti-social conditions. Ubuntu and Heutagogy as approaches to education are approved to be liberating and thus the best in ensuring liberation among the recipients of education which will increase the chances of attaining vision 2030.

Chapter five is the final one in this study. It therefore presents a summery, conclusion that arises from the study and the recommendations of the study.

The study seeks to guarantee the actualisation of Kenya's Vision 2030 by a process of liberating education. Vision 2030 is a Kenyan development blue print that will see the overall social welfare of the people of Kenya uplifted to better standards and its success should be of greater concern to the people of Kenya. The study notes that a liberating education emancipates its recipients economically, socially and politically. The Kenyan vision 2030 has three pillars namely; economic, social and political hence making a liberating education the best guide to achieving the prospects of vision 2030. However, reflecting upon the education theories and practices functional in Kenya, it is worth noting that education is not sufficiently liberating which has given a loophole to the development of anti-social conditions which are a threat to the actualisation of vision 2030. The study approves Ubuntu as an African philosophy education that will guarantee liberation in Kenya thereby necessitating the attainment of vision 2030.

## **5.2 Conclusion**

It has been clearly demonstrated that Kenya through the concerned authorities has effected several changes in education through perennial, progressive and pragmatic approaches to education. However, it is worth noting that these approaches to education have either been grossly insufficient in tackling the problems ailing the country or have in one way contributed to the development of the anti-social conditions that pose a challenge to the prospects of vision 2030. Corruption, radicalisation, negative ethnicity, culture of impunity, among other anti-social problems are top on the list of Kenyan predicaments

There is less congruency between what is taught and skills required in the job market. The value systems have deteriorated and citizens are susceptible to radicalisation and vulnerable to terrorist related attacks. The spirit of nationalism has deteriorated as a result of regional imbalance in resource distribution and sharing of the national cake which has been converted to national loot.

Thus from the prevailing argument it can be deduced that the modern philosophical approaches to education have not been sufficient in solving Kenyan education issues due to challenges in Kenya which are unique given the orientation of Kenyan different socio-economic and political status among the several ethnic groups. The anti-social conditions that have emerged due to the economic, social and political philosophies borrowed from foreign development partners as it is often stated are a threat to the realisation of vision 2030.

## **5.3 Recommendations**

Based on its findings, this study arrived at the following recommendations:



### **5.3.1 Liberating education**

For effective actualisation of vision 2030 within the remaining time, Kenyan educational problems need to be treated with a multidimensional approach given the fact that just like other African countries, Kenya has unique challenges that need special treatment. The study recommends Ubuntu as a requisite philosophy of education that would enhance liberation that is required to achieve vision 2030. The study further recommends Heutagogy and Ubuntugogy as the ideal approaches to education that will maximise the potential to actualise vision 2030. The study also delves into specific areas in Kenyan education that guarantee liberation for attainment of vision 2030 which are discussed below.

### **5.3.2 Language in technical, vocational education and training**

Majority of the people who enroll for such programmes are drop outs of the Kenyan basic education or graduates of the same who might not have scored satisfactorily in the KNEC objective evaluation which apart from Kiswahili is done in English. Just like the bible was interpreted to various ethnic dialects in Kenya, the curriculum of the TVET programmes should be interpreted to various indigenous dialects to increase the chances of absorption. Proficiency in any language would easily guarantee the extent of an individual's liberation. When individuals learn skills in a language they have a better control over it enhances their creativity. Creativity is an ingredient needed among individuals to guarantee the attainment of vision 2030. However foreign languages such as English could also be taught as commercial languages to aid the learners in a wide interaction with people from different places.

### **5.3.3 Social studies**

Studies should be conducted to ascertain if the education theories and practices in Kenya liberate individuals to become socially integrated. Hermeneutics of African concept of a person that is

common among many African communities should be emphasised to water down the Cartesian concept of man that makes people treat each other as means to an end and thus incubating the anti-social conditions. African heritage inform of values that served as the guide of interaction among individuals should be emphasised both in theory and practice at all levels of learning be it formal, informal or non-formal.

#### **5.3.4 Adult literacy and education**

The focus of Adult Literacy Education (ALE) programmes should not only be to make individuals write, read and perform basic numeric operations but should be an education that would aid them to problematise the Kenyan position and situation so as to be part of the process of solution formulation for the best way forward towards the actualisation of vision 2030. Civic education on roles of government and effects of various government actions to the livelihoods of the masses should be part of what is taught employing the best andragogic approaches in discussing the current issues of the country. The laws of the country and functions of the various governmental agencies should be taught using the best approaches. Such issues when taught would attract more people and increase participation. However, this should also be done in local dialects not to lock out those whose proficiency in official and national languages is limited. There should also be legislations that guide transition in ALE to enhance quality and management. The education should also be in-lined with the needs of the people economically, socially and politically with regard to the laws of the land and the country's development prospects. Vibrant ALE will be a guarantee of the masses participating in the actualisation of vision 2030 from a critical perspective which is the essence of liberation in education.

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