Kenya's Philosophy of Education as the Missing Link between her Education and the Goal of Developing Skilled Human Resource

Wycliffe Osabwa, Francis Likoye Malenya, and Francis Murira Ndichu

ABSTRACT

This paper is drawn from a research carried out on the suitability of Kenya's education in relation to her national goal of developing of skilled human resource. The inquiry followed a revelation that individuals left schools and colleges either incompetent or poorly skilled, a situation that undermined both individual and national development. The research took a philosophical approach, and employed majorly the conceptual analysis method wherein various seminal education policies, reports and other relevant documents were reflected upon. Further, the phenomenological method was employed via brief semi-structured interviews on sampled teachers and students, basically to establish their conception of education – ostensibly its meaning and purpose, all which determined practice. A common finding had it that the philosophy underpinning Kenyan education was hazy. Consequently, individuals pursued idiosyncratic educational practices, as dictated by their individual understanding of education, consequently failing to achieve expected educational outcomes. The inquiry recommended formulation of a sound, shared philosophy upon which all educational thoughts and experiences would be hinged.

Keywords: education, Kenya, philosophy, skilled human resource

W. Osabwa*
Department of Educational Foundations, Kenyatta University, Nairobi, Kenya.
(e-mail: wycliffe.ayieko@yahoo.com)
F. L. Malenya
Department of Educational Foundations, Kenyatta University, Nairobi, Kenya.
(e-mail: lmalenya@gmail.com)
F. M. Ndichu
Department of Educational Foundations, Kenyatta University, Nairobi, Kenya
(e-mail: francisndichu172@gmail.com)

*Corresponding Author

I. INTRODUCTION

The realities of the 21st Century are pushing nations into interrogating their education systems, with an objective of establishing their suitability in the face of emerging challenges. Vibrancy, progressiveness, adaptability and responsiveness are just but some of the qualities that are sought after. Instructively, education is the *de facto* vehicle that delivers societies to their aspired destinations. This implies that, through it, members of such societies are able to equip themselves with requisite capacities for realization of their common goals, both short and long term. Therefore education, whether formal or otherwise, becomes a critical independent variable as far as achievement of societal aspirations is concerned. Be that as it may, the role of education does not come into question until one is fully convinced of the nature of the said education.

Currently, there is a debate in Kenya centred around the place of her education as far as development of skilled human resource is concerned. Various government reports have indicated that the country's previous 8-4-4 system of education was concerned more with impartation of theoretical content than practical competencies (RoK, 2005; RoK, 2010; RoK, 2012), a situation that led to production of unskilled individuals. Expressions such as 'half-baked graduates' and

'useless degrees' are not uncommon, and have often served to paint the country's former education systems as woefully deficient. Regardless, not many people pause to reflect on how the country's education is conceptualized and implemented, a position that could help them objectively assess its role. Their seemingly uncritical approach has often led to a blanket condemnation of the whole education system whenever the goals assigned to it become elusive.

Whereas this study set out to evaluate the suitability of education in facilitating achievement of various goals, specifically that of developing skilled human resource, it remained awake to the reality that a system of education is as good as its implementation. Implicitly, the conceptualization, formulation and implementation must be consistently logical if its outcomes are to be objectively assessed.

II. THEORETICAL FRAMEWORK

The main study, whereupon this paper derives, was guided by the Essentialist Theory of education, which was operationalized by William Spady's Model of Outcome-based education (OBE). Ideally, essentialists stress on the need for teaching certain essential and enduring knowledge and skills necessary for further education, world of work and socio-political life (Tupas & Pendon, 2019; Magulod, 2017; Cassinilo

& Kiara, n.d). Being goal oriented, such education ought to align itself with models that guarantee a focus on outcomes – hence adoption of the OBE Model by Spady (1994). But above all, the study arrived at a conclusion that every education must be firmly founded on a given philosophy so that the latter would guide in the adoption of appropriate curriculum and methods of instruction.

III. Method

This study was majorly a philosophical undertaking. Consequently, it employed the Philosophical Analysis method, also known as Conceptual Analysis, to study the evolution of education in Kenya – through analysis and reflection on various critical educational reports and policies adopted over time. The method was complemented by a phenomenological study on how educational practitioners and students understood the concept of education and its implications on practice, so that both the government's position on the country's philosophy of education, and its consequent practice, would be examined against that of implementers. This was carried out in a bid to ascertain consistency. Ideally, analysis of the Kenyan concept of education would lead to clarification as to what education was, at least as per Kenya's understanding, a position that would make way for an assessment of its suitability. Instructively, knowing what counts as education enables judgment as to whether individuals are being educated more or less successfully (Barrow and Woods, 2006). This, in light of the study, was carried out by evaluating the theory and practice of Kenyan education against standard theories and practices so that a verdict on its suitability for the designated purpose would be established.

IV. A Philosophy of Education

The simplest way to define 'a philosophy of education', according to the study, was to juxtapose it with its two cognates: philosophy of education (without the indefinite article 'a') and educational philosophy. Whereas the three expressions sound similar, they vary technically in terms of referents. To begin with, *philosophy of education* was designated as a broad discipline that handled educational problems using philosophical methods (Njoroge and Bennaars, 1986; Barrow & Woods, 2006), being a branch of technical philosophy.

An *educational philosophy*, equally different from 'a philosophy of education', was employed to refer to theories that underpinned the rationale behind various approaches and practices in education, in as much as they provided guidance relating to the objectives, content and assessment of the outcomes of specified education programmes (Aslan, 2018). Such included essentialism, perennialism, progressivism and re-constructivism (Uyangor *et al*, 2016), and involved a philosophical analysis and examination of educational problems, concepts and assumptions (Onono, 2006).

Magulod (2017), quoting Bilbao (2015), affirms that a philosophy of education is a strong belief which is ultimately translated into action in terms of what to teach, how to teach and why. It is more specific, personalized and subjective. For instance, an individual teacher may formulate their own philosophy of education for purposes of guiding them on how

to go about educating. Similarly, a country can come up with her philosophy of education, often expressed as a general statement which captures the role and purpose of her education. Implicit in such a philosophy is the content and methodology of the envisaged education. Therefore, no civilization can conceive a meaningful education without anchoring it on a definite philosophy, for the latter is the main compass that provides direction as to what should be taught and why. Further, it helps in evaluating the basis for any given education (Ndichu, 2013). Simply put, such a philosophy ought to answer the all-important question as to why children should be taken to school (Atwoli, 2020; Ndemo, 2020). Once the reasons are established, often expressed in terms of educational outcomes, the question of 'how' logically follows.

V. Findings and Discussions

A. Historical Account of Kenya's Philosophies of Education

It is imperative to trace the evolution of philosophies of education in Kenya so as to put into perspective the influence that they have over achievement of whichever goals of education a country sets. Instructively, Kenya had witnessed a number of philosophies of education since the advent of the colonialists, and even way after the country attained political independence. A scrutiny of the various philosophies was instrumental in informing the study on their solidity and viability, if only to prove or disprove the assumption that the nature of those philosophies (assuming they actually were) could have contributed to the underachievement of the goal of developing skilled human resource.

B. The Philosophy of Education in Kenya during Colonial Times

Whereas education referred to both formal and informal learning experiences, the current study was restricted to the formal version which was introduced in Kenya by the British colonial regime. On average, the education offered in Kenya before independence majorly aimed at making Africans adapt to their environment (Beecher, 1949). It was practical in nature, and structured along racial lines so that Europeans, Asians and Africans had different kinds of education – each suited to the said races. The main purpose of the education assigned to Africans was to make them adapt to their environment, hence its philosophy.

One may want to question whether African indigenous education could enable the Africans (Kenyans) adapt to their environment. Well, it is instructive to note that the colonialists had established a new order, effectively creating a new environment which Africans had to adapt to. For instance, technology had set in as exemplified by the advent of motorized transport system. Trains and carriages were in existence. New architecture was gaining traction, such that Africans had to be trained to lend a hand in manual work in support of the constructions. This partly explains the resultant new environment which natives could not manoeuvre unless retooled. Sheffield (1971) reported that Africans were subjected to industrial education so that artisans could be produced. Onono (1976) and Sifuna (1990) further explained that such education was infused with moral training,

specifically on Christian principles, so that the said natives would acquire virtues pertinent to societal order and loyalty to the new administrative dispensation. Therefore from the indigenous philosophies of perennialism, functionalism, Holisticism and communalism, which defined African education before colonial era (Ocitti, 1973), the country shifted to a new dispensation where natives were to be retooled to fit in the new western civilization. Consequently, a new philosophy of education was deemed necessary, reason as to why the then British colony imposed one.

In reference to a skilled human resource, which is the gist of this paper, it is worth to note that the kind of education Kenyans were subjected to by colonialists could not prepare them well in terms of definite competencies. Instructively, academic education – viewed as prestigious at the time – was preserved for Europeans; technical education was for Asians; while industrial education was set aside for Africans (Onono, 1976). Indeed, it was reported by Sheffield (1971) that many Africans (read Kenyans) ended up withdrawing their children from schools since they felt shortchanged. For them, industrial education was more of unskilled manual labour, and as such, they saw no merit in them taking their children to schools if the learning experiences were no different from that which indigenous home environments provided. Therefore the philosophy of 'adapting to the environment' was interpreted as that of convenience, hence not worthy a philosophy of education.

As pointed out, the then prevalent philosophy only spoke to a small section of the education that prevailed at the time, specifically the industrial one. Evidently, its foundation was weak by all intents and purposes (Urch, 1971). This paper contends that a philosophy of education, just like that of a nation, ought to be understood, accepted and shared by all, if it is to lead to definite outcomes. This was not the case, and as such, Kenyans remained largely unskilled – only best suited to serve as factotums.

C. Post-Independent Kenyan Philosophies of Education

When Kenya attained political independence in 1963, the country was upbeat over her new status. Consequently, she set forth to lay structures that would ensure her survival and progress following the departure of the colonial administration. In essence, the country wanted to reinvent itself. This is illustrated by the first National Commission on Education (RoK, 1964) which outlined new goals of education that would guide the country's operation under her newfound independence.

Now, a philosophy of education is hinged on the purpose of a given education. Granted, the country identified 9 goals of education which would reflect her national aspirations:

1) Education must foster a sense of nationhood and promote national unity
2) Education must indiscriminately serve the people of Kenya and their needs
3) Public schools must respect the religious convictions of all people
4) Kenyan schools must respect cultural traditions of all Kenyans
5) Competition in schools must be discouraged so that no one is labeled a failure
6) Education must be an instrument of changing the attitudes and relationships of individuals, as well as preparing children to adapt to modern methods of production in as much as they respect human personality
7) Education should serve national economic development
8) Education should promote social equality and eliminate all forms of divisions
9) Education graduates must be adaptable to change.

Looking at the goals set by the new dispensation, it is clear that the ensuing education had been allocated new roles. Whereas the previous philosophy was particular on adaptation to the environment (that of modernity, racism and Christian morality), the new one seemed to point to a society where all religions and cultural heritage would be accommodated. There would be equality wherein all individuals would be exposed to education indiscriminately so that they stood a chance of taking part in economic and socio-political development.

Whereas the foregoing sounded perfect, there was a problem. For one, the country wanted to develop human resource which would replace the departed colonial regime, more so in technical and administrative positions of the civil service. But a perfect replacement would, logically, require that they replicate the colonial system of education and training. So here they were; torn between returning to the African cultural heritage, yet at the same time developing skills and competencies like those of the colonialists. Did they understand the philosophy of education that guided education theory and practice during the colonial regime? Did they share in the latter's values? Was the 'adaptation to the environment' philosophy, which supposedly guided the African education, similar to that which informed the European academic education? What of the Asian technical education? Had there been three philosophies of education, albeit unknown to Africans?

The above are not simple questions. Regardless, Kenyans were ready to pull all stops and formulate an education system which would not only prepare them to carry on with western civilization as established by colonialists, but also reflect the African values. In short, the purpose of education (which should actually underpin its philosophy) was to produce an individual endowed with western knowledge and skills, but typical of African habits and attitudes. This was a contradiction of sorts, and such a conflicting position would definitely portend serious challenges in due course.

This paper sums the foregoing conundrum by stating that there was no way Africans (read Kenyans) could reinvent themselves by way of reproducing what the colonialists had been. It is no wonder that many of them opted for white collar training and jobs so as to occupy offices, therefore escaping the supposedly lowly blue and pink collar jobs. This illustrates their covert admiration for the positions held by the colonialists, never mind that the latter had been viewed as oppressors. Freire (1970), writing about oppression, holds that the oppressed cannot employ the oppressors' means when seeking liberation. But this seems to have been the case with Kenya. The result would be massive unemployment, probably because many individuals focused on the few elite occupations that had been held by colonial administrators. Education, for them, was to wean them from the seemingly demeaning

industrial occupations such as those of artisans and technicians. Musicians, for instance, composed songs urging youth to work hard in their studies so that they could land good, elitist jobs. Vocational, technical and other manual jobs such as farming were implicitly demonized.

Instructively, the economy cannot be built and sustained by only one cadre of workers – white collar ones. This explains why the extended philosophy of adapting to the environment would not hold. It was just a philosophy on paper; not to be found in people's hearts and minds. Accordingly, one can deduce this: citizens, deep inside, understood the purpose of education as that of lifting them from poverty to riches, from manual labour to office work, from servant to master – just like the colonialists had been. This explains why individuals aspired to become managers, administrators, lawyers, engineers, clerks, secretaries, teachers, and such like. Those who attended school trained their minds on specific occupations, a situation that could not support the spirit of the then philosophy of education – adaptability. It is no wonder that, several years later, the system of education would be changed for reasons attributed to lack of knowledge and skills which could make individuals self-reliant and therefore adaptive (RoK, 1982). Almost all school and college graduates looked forward to being employed by the government, a situation that forced policy makers to review the then philosophy of education so that they would occasion a change of attitude among the citizenry. This obviously implied formulation of a new education system, one that would prepare individuals to be in a position to rely on basic education skills for self-employment and consequent survival.

D. Education for Self-reliance: Regression or Progression?

The Kenyan government, disturbed by the high unemployment rates and scarcity of vocational and technical skills, appointed the Mackay Commission (RoK, 1982) which ultimately recommended a new system of education – the 8-4-4 one. Under it, children would spend 8 years of study in primary school, 4 years in secondary school and 4 years at the university. Alternatively, those who could not proceed beyond primary school education would enroll in village polytechnics for vocational training. Similarly, secondary school graduates who could not proceed to university had the option of enrolling for vocational and technical courses in tertiary institutions such as national polytechnics and middle-level colleges. But most importantly, the subjects taught in both primary and secondary schools – Art and Craft, Business Education, Home science, Woodwork, Building and Construction, among others – were considered valuable enough to empower an individual so that they would engage in productive ventures for survival, without necessarily undergoing college training. This was a reflection of the new philosophy of education – Education for Self-reliance.

Instructively, such a philosophy had been fronted by the 1909 Nelson Fraser commission of education during the establishment of directorate of education in the then East African British Protectorate (Urch, 1971). Was the country regressing? Had they not frowned upon vocational trades? Would their hitherto negative attitude towards blue and pink collar jobs change as fast? Was education still the bridge to a good life; that characterized by well-paying, high end jobs? Clearly, the ensuing philosophy of education was not only selfishly conceived but escapist as well.

First, it was not clear whether it spoke to every citizen or only targeted a specific section. Ideally, most of those who would not proceed beyond secondary school were the less disadvantaged, economically speaking. Implicitly, this lot would be expected to use their humble skills and engage in self-reliant ventures, as the rich went for advanced education and subsequent employment by the government. Second, the government's escapism would be manifest by its failure to adequately make available both human and material resources to schools. For instance, expert teachers for technical subjects were inadequate. Further, facilities such as equipped workshops and laboratories were unavailable. In the end, the system went overly theoretical, with reliance on examination taking centre stage – all resulting to lack of skills development (RoK, 2012; Ambaa, 2015). As a matter of fact, most of the practical subjects would be dropped gradually. Eventually, the skills that had earlier on been touted were barely realized, effectively rendering the 'self-reliance' philosophy officially dead.

The ensuing dissatisfaction would lead to calls for reforms. Surprisingly, the education system would be criticized as irrelevant, with little consideration to the manner in which it was implemented. Ideally, reforms ought to be standard practice; for instance when systems are being aligned to new sociological, economic, political, scientific and technological changes. But the Kenyan educational reforms, as exemplified here, were not reflecting such thoughtful procedure. It seemed an instance of giving a dog a bad name and consequently killing it.

E. More Philosophies of Education, More Confusion

As intimated in the foregoing section, the country derived another statement that captured her philosophy of education. The resultant philosophy read 'Education and Training for Social Cohesion as well as Human and Economic Development (RoK, 2005, p. 25), following Sessional Paper No. 1 of 2005 that articulated a new policy framework on education, research and training. In it, education was associated with development of skilled human resource. Further, it would be of good quality, encompassing both cognitive and affective development, as well as inculcation of life skills and knowledge on emerging challenges.

But a general look at the stated philosophy, barring the ensuing elaboration, does not paint even the haziest picture of an education that is inclined towards development of skilled human resource. If the order of its wording was anything to go by, for instance, one may observe that social cohesion was the priority of such education. Whereas cohesion is a good in itself, it is not clear how such is related to human development, given that the latter is largely reflective of harnessing potentialities so that they become capable of participating in national development. Instructively, social cohesion is tantamount to national unity – one of the major goals of Kenya's education. But this unity has been elusive for almost 7 decades since the country formulated the goal in 1964 (Mwaka *et al*, 2013), implying that education may not be the direct approach to development of social cohesion. Whereas the current paper is

not keen on such a topic, it is worth noting that the philosophy statement in question is an illustration of the lack of clarity and focus exhibited by policy makers in their bid to craft the country's philosophy of education. This is ironical, granted that philosophy proper thrives on clarity in terms of thinking and expression (Wittgenstein, 2008). For Wittgenstein, clarification of expressions eliminates misunderstanding.

The foregoing position gains credence, for it did not take long before the Kenyan government got frustrated by the slow pace of national development, ostensibly occasioned by lack of relevant skilled and competent workers. Accordingly, the ministry of education set up a taskforce to look into the dwindling fortunes of the country as far as the purpose of education was concerned. This followed claims that the then system of education (8-4-4) was producing individuals that were 'half-baked', that is, partially skilled and knowledgeable, hence they could neither be self-reliant nor productive in whichever engagements they committed to. The resultant report of the taskforce (RoK, 2012), under the chairmanship of Prof. Douglas Odhiambo, observed that the education system was deficient both in content and methods of delivery. Further, it was examination-oriented; inflexible as far as adaption to socio-economic dynamics was concerned; and globally uncompetitive. The taskforce would recommend a new system of education which would emphasize development of relevant skills and competencies, and also focus on individual capabilities. Eventually, the country formulated a competency-based curriculum (CBC), with a structure of 2-6-3-3-3, which would gradually replace the 8-4-4 one (KICD, 2016). Under it learners are to spend 2 years at pre-school level, 6 years at primary school level, 3 years at junior secondary school level, 3 years at senior secondary school, and at least 3 years at university level.

Accordingly, CBC's philosophy reads: 'Provision of holistic, quality and inclusive education and training for a transformation to a knowledge economy, social cohesion and sustainable development.' GoK, 2019, p 41. Looking at this philosophy statement, the purpose of education therein is to transform the society into a 'knowledge economy' that is characterized by 'social cohesion' and 'sustainable development'. To a casual observer, it may not be easy to quickly figure out what these phrases mean. Whereas the new system rides on developing relevant competencies and skills, the latter are not self-evident in the ensuing philosophy. Be that as it may, it is too early to pass any judgment as to the possible success of new the education system. Regardless, it is worth noting that the said philosophy largely remains known only to policy makers, and, may be, those individuals who will have the opportunity to access the policy documents and briefs. Overall, the general populace – including teachers – remains in the dark as far as the national philosophy of education is concerned. And given that the new philosophy is shrouded in mystery, the same could be said of the resultant objectives and learning activities. It is no wonder that teachers resort to all idiosyncratic educational practices, including heavy reliance on theoretical teaching and examination, for they are not certain of the country's purpose of education. Indeed, the Douglas Odhiambo Commission Report (RoK 2012) had indicted them

for valuing examinations more than students' learning. Instructively, there is a clear correlation between the clarity of a country's philosophy of education and its level of development (Ikuli and Ojimba, 2018). Accordingly, it may not be easy for a nation to register progress if it continues to ignore its goals of education. Similarly, such goals will not be met in the absence of a clear philosophy of education which acts as a point of reference as far as educational processes and activities are concerned.

VI. Conclusion and Recommendations

The place of a definite philosophy in a country's education system cannot be gainsaid. Granted, Kenya's lack of a pronounced, shared philosophy of education has to a great extent contributed to her low achievement of her national goals of education, ostensibly that of developing a skilled human resource. This paper recommends the cascading of whatever philosophy of education the country adopts, so that it is widely understood and shared by all education stakeholders – more so to teachers, who happen to be the implementers of the curriculum. Further, the government – through the ministry of education – should endeavour to make available resources which are supportive of the education that such a philosophy presupposes.

References

[1] Ambaa, C. "Analysis of the Kenyan 8-4-4 System of education in relation to the aim of education for self-reliance". M.Ed Thesis, Univ. of Nairobi, Nairobi, 2015.

[2] Aslan, S. "Investigating the relationship between educational philosophies adopted by prospective teachers and their teaching-learning conceptions", *PEGEM Journal of Education and Instruction*, 8(2), 307-326, 2018

[3] Atwoli, L. "With Covid, we must change our educational ideals". *Daily Nation*, November 1, 2020.

[4] Barrow, R. & Woods, R. *An Introduction to Philosophy of Education, Fourth Edition*. London & New York: Routledge Taylor & Francis Group, 2006

[5] Casinillo, J. & Uni, Kiara "Two Schools of Thought on Curriculum Development", n.d, Available at https://www.academia.edu/34066653/Two_Schools_of_Thought_on_Curriculum_Development_Essentialism

[6] Freire, P. *Pedagogy of the Oppressed*. England: Penguin Publishers, 1970.

[7] GoK, Sessional Paper No. 1 of 2019 on Policy Framework for Reforming Education and Training for Sustainable Development in Kenya. Nairobi: Government Printer, 2019http://www.academia.edu/34066680/Two_Schools_of_Thought_on_Curriculum_Development_Essentialism

[8] Ikuli, B. Y. & Ojimba, A. C. "Philosophy and Education: The Engines of National Development". *Journal of Philosophy, Culture and Religion*, Vol. 37, 31-36, 2018.

[9] KICD (2016). *Basic education curriculum framework*. Government Printer. [Online] https://kicd.ac.ke/wp-content/uploads/2017/10/CURRICULUMFRAMEWORK.pdf

[10] Magulod, G. C. "Educational Philosophies Adhered to by Filipino Pre-service Teachers: Basis for Proposing Initiatives for 21st Century Teacher Education Preparation Program", *Asia Pacific Journal of Multidisciplinary Research*, 5(1), 185-192, 2017.

[11] Mwaka, M., Kafwa, V. N., Musamas J. K. & Wambua B. K. (2013). The national goals of education in Kenya: Interrogating the achievement of national unity. *Journal of Education and Practice, 4*(4), 149-156. https://iiste.org/Journals/index.php/JEP/article/view/4530

[12] Ndemo, B. (2020) What can we say is the role of education in our society? *Daily Nation*, November, 25

[13] Ndichu, F. M. "Towards a national philosophy of education: A conceptual analysis of the philosophical foundations of the Kenyan education system". PhD Thesis, Kenyatta Univ., Nairobi, 2013. Available https://ir-library.ku.ac.ke/handle/123456789/6951

[14] Njoroge, R., & Bennaars, G. A. (1986). *Philosophy and education in Africa*. Transafrica.

[15] Ocitti, J. P. African Indigenous Education as Practised by the Acholi of Uganda. Nairobi. Kenya Literature Bureau, 1973.

[16] Onono, S.O.E. " Philosophy of Education in Kenya", M.A Thesis, Kenyatta Univ., Nairobi, 1976.

[17] Republic of Kenya. *Kenya Education Commission Report*. Nairobi: Government Printer, 1964.

[18] Republic of Kenya. *Second University: Report of presidential working party (Mackay Report)*. Government Printer, Nairobi, 1982

[19] Republic of Kenya. Sessional Paper No. 1 (2005). *A Policy Framework for Education, Training and Research: Meeting the Challenges of Education, Training and Research in Kenya in the 21st Century*. Government Printer, Nairobi, 2005.

[20] Republic of Kenya. *Task force report on the realignment of the education sector to the Constitution of Kenya 2010: towards a globally competitive quality education for sustainable development*. Nairobi: Government Press, 2010

[21] Republic of Kenya. Sessional Paper No. 14 (2012). *Reforming Education and Training in Kenya*. Nairobi: Government Press, 2010

[22] Sheffield, J. R. Education in the Republic of Kenya. Washington: US Government Printing Office, 1971.

[23] Sifuna D.N. *Development of education in Africa: The Kenyan experience.* Nairobi, Kenya Literature Bureau, 1990.

[24] Spady, W. G. *Outcome-Based Education: Critical Issues and Answers*. Virginia: ERIC, 1994.

[25] Tupas, J. B., and Pendon, J. P. "Prevailing educational Philosophies among pre-service teachers". *International Journal of Education and Multidisciplinary Studies*, 3(3), 2019

[26] Urch, G. E. "Education and colonialism in Kenya". *History of Education Quarterly, 11(3)*, 249-264, 1971. doi:10.2307/367292

[27] Uyangor, N.; Sahan, H. H.; Atici, A. & Borekc, C. (2016). An analysis of educational philosophies and teacher competencies. International Journal of Current Research, 8 (04), 30100-30106. Available at http://www.journalcra.com

[28] Wittgenstein, L. (2008). *Philosophy as clarity*. [Online].Available at https://intlaw.co.ke/wittgenstein#:~:text=ludwig%wittgenstein%20%2D%20philosophy%20as

Mr. Wycliffe Osabwa, is a PhD candidate (Philosophy of Education) in the Department of Educational Foundations, School of Education, Kenyatta University, Nairobi, Kenya.

He holds a Master of Education degree (Philosophy of Education) from Kenyatta University (2016), Nairobi, Kenya, and a Bachelor's degree in Education (Arts), English and Literature (2005) from the same university.

He previously taught at high school, Kivagala Mixed Secondary school in Vihiga, Kenya, under the Teachers Service Commission. He is currently a Tutorial Fellow at Alupe University College, a Constituent College of Moi University, Eldoret, Kenya, where he teaches courses in education foundations. He has published *Character Formation: An Analysis of the Pedagogical Approaches Used in Kenyan Schools*, Beau Bassin: Lambert Academic Publishing, 2019, and several journal articles. His research interests are educational theory and praxis, and philosophical anthropology.

Dr. Francis Likoye Malenya, holds a Doctorate degree in Philosophy of Education (2014) from Kenyatta University, Nairobi, Kenya; a Master's degree in Philosophy of Education (2004); and a Bachelor of Arts degree (2000) all from the same university. Further, he earned a Certificate in Research-based Policy Formulation from Hiroshima University, Japan, in 2009.

Currently, he is a Lecturer in the Department of Educational Foundations, School of Education, Kenyatta University, where he teaches Philosophy of Education, Sociology of Education and Research Methodology.

He has published several journal articles, and a book chapter – Basic Education Provision in Kenya's Urban Informal Settlement – in Handbook of Research on Diversity and Social Justice in Higher Education, Dakota, IGI Global, 2020. His research interests include Democratization in Education, Public and Private Partnership in Education, and Technology in Education.

Dr. Malenya is a co-Chair of the Board of the Women Education Researchers of Kenya (WERK), based in Nairobi, Kenya, and a research consultant in various initiatives such as Uwezo Project in Nairobi Kenya, Wasichana Wote Wasome (WWW) – Girl Education Challenge Project funded by CfBT, among others. He has also participated in research activities by various institutions such as OWN and Associates Limited, Essence International, University of Cambridge, McGill University (Canada), Hiroshima University (Japan), Bon Sante Consultants, and JohnSnow International, among others.

Dr. Fr. Francis Murira Ndichu, holds a Doctorate degree in Philosophy of Education (2013) from Kenyatta University, Nairobi, Kenya; a Master of Education degree in Philosophy of Education; a Post-Graduate Diploma in Education; and a Bachelor of Arts in Theology.

He is a Lecturer of Philosophy of Education in the Department of Educational Foundations, School of Education, Kenyatta University, Nairobi, Kenya.