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Metaphysical Postulates in Kenyan Education System: Are Learners Imbued with What Is Desirable?

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ABSTRACT

Metaphysical postulates of education are those attributes of education that render the process of education universally valid. The three metaphysical postulates the paper focuses on are: truth, goodness and unity which anchor knowledge, values and skills, in education. The Kenyan education system faces political, social and economic problems because of how metaphysical postulates are addressed. The paper analyses the metaphysical postulates and concludes that philosophy of education should be interspersed in the education system with a view to changing the attitude of learners to be better and responsible citizens who shun corruption. It is recommended that evaluation of the metaphysical postulates should form that basis of any curriculum and further studies in this area are vital.

Keywords: Philosophy, education, metaphysics, attitudes, existentialism and pragmatism

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1. INTRODUCTION

Every society that has ever existed, exists, or will ever exist attributed, attributes or will attribute the extent of its civilization to the system of education in place. Education is thus not only central to the well-being of any given society, but also the actual existence of that particular society. This intones that the concept of education is one that has universal validity thereby being objective. Whereas, education has since time memorial been objective due to its universal appraisal as the foundation of all civilizations, systems of education have remained subjective with these systems varying from one country or state, or continent to the other. Therefore, whereas education has maintained its universal validity, systems of education have also maintained subjectivity. This explains why education as a universal phenomenon is philosophical in nature.

Considering education as a universal concept, there must be those attributes of education that have universal validity which cannot be influenced by phenomenological and existential realities because of their transcendental nature. These attributes are metaphysical in nature such that they found the nature of education rendering it universal. The transcendental attributes of being which ground any being are: truth, goodness and unity (Mattei, 2007), these if propagated by education through knowledge, values and skills then the education process would be considered sufficiently grounded metaphysically.

That which is universal must be laden with transcendental attributes that found its universal validity and cannot underpin subjectivity. Therefore, education which is universal cannot found systems of education which are subjective unless the subjectivity emanates from other attributes of education which are not transcendental and are devoid of *a priori* premises. The influence of education on people's life and the human

civilizations has tended to vary from one place to the other as well as one generation to the other. Many academicians and educational experts have tended to argue that societal or generational problems are what have tended to influence the course of education as education seeks to explain and solve problems in the society. The assertion justifies that societal experiences have since time memorial influenced the approach education takes to ameliorate the challenges at hand thereby leading to systems of education.

For instance, in Kenya, education shifted from 7-4-2-3 system of education to 8-4-4 system of education which has already shifting to the Competency Based Curriculum of 2-6-3-3-3. But with all these efforts and changes, the problems of poverty, deceases and ignorance have continued to prevail while at the same time inviting new challenges like corruption and ethnicity. Khamisi (2018) observes that corruption and ethnicity have encouraged competition for public resources among ethnic groups influencing ethnic consciousness over national consciousness. The competition has created room for avarice to consume the Kenyan society (Khamisi, 2018). This simply intones that education in Kenya has failed to attain the predetermined economic, social and political aims. Could this failure be attributed to a shortfall in reinforcing metaphysical postulates of Philosophy of Education in the Kenyan education? Has education in Kenya been propagating what is desirable?

If education in Kenya has not been solving the Kenyan problems, then it can be construed that the Kenyan education lacks a systematized Philosophy of Education or has relied on philosophies that do not converge with the existential experiences of the Kenyan society. However, considering the various definitions of education as shall be demonstrated in this paper, it is erroneous to observe that any education process would be bare of philosophy. As such, the most

probable assumption in Kenya would be education process relying on irrelevant philosophies of education.

These irrelevant philosophies mostly will tend to warp the concepts of truth, goodness and unity. The process of education would continuously be churning out individuals who wield concepts of truth, goodness and unity that are opposed to the ideal people's existential experiences and thus leading to challenges in social, economic and political progress.

2. RESEARCH PROBLEM

The underlying challenge that informs the reason behind this study is the need for education theories and practices that will ameliorate the problems of corruption and division in the contemporary Kenyan society. Despite numerous policies formulated to guarantee national unity in Kenya, suspicion among people from different ethnic groups has led to widespread ethnic feelings that have subjugated national feeling and corruption cases that cannot be condemned because of ethnic approval. This situation is common in an environment where there is no accord in the internal composition of the human soul. The accord is supposed to be created by the process of education that is anchored by metaphysical accord. This possibly leads to the question of whether there is metaphysical accord in the education realm in Kenya.

The purpose of this study is to provide a basis upon which educational theories and practices ought to be grounded to guarantee the attainment of the desirable economic, social and political aims of the Kenyan nation. The study seeks to explicate the role education plays in creating the assumptions that inform peoples' general worldview by providing a better understanding of the extent to which education in Kenya is addressing economic, social and political activities.

3. REVIEW OF RELATED LITERATURE

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

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

Metaphysical accord in education realm is brought about by the metaphysical nature of education. Knowledge as an attribute of education is a cognitional process leading to truth

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

Metaphysical accord in educational realm can lead to the attainment of the of educational aims. This study considers Platonic Metaphysics as the best justifier of the accord in the nature of human beings which Plato uses to explain his socio-political theory of a nation. According to Lorenz (2019), the human soul is a complex whole consisting of three forms that Plato identifies as the elements of the soul. The first of these elements is appetite which is represented as the element occupying the largest space in the soul (Bobonich, 2019). This element is characterised by passions and desires that manifest as physiological and psychological needs. The satisfaction of these needs is dependent on the availability of resources which give rise to economic aims. The appetitive element of the soul therefore corresponds to the economic aims of a nation (Odhiambo, 1998).

The second element in the Platonic analysis is the spirited one (Lorenz, 2019). This is introduced as the source of courage and assertiveness that is characteristic of human beings. The spirited element brings the dimension of self-assertion and self-consciousness which are attributes attained with respect to a group of people. As such, human beings require others to be self-conscious and/or self-assertive. The tendency of human beings to express concern over self-consciousness and assertion makes them social beings who develop social aims. Spirited element thus corresponds to the social aims of a nation (Odhiambo, 1998).

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

A nation just like all beings will exist by metaphysical accord between its foundational attributes which are economic, social, and political. Since the appetitive element is characterised by physiological and psychological needs, which require the availability of resources to be fulfilled, this element if not checkered will tend to dominate the human soul (Bobonich, 2019). Domination of the soul by the appetites corrupts internal accord giving rise to internal disunity. To control such a problem, Plato recommends a balance among the three to ensure that no element dominates the others. To actualize the balance, individuals need to acquire knowledge, skills, and values that emphasize unity, truth, and goodness in their economic, social, and political aims.

4. METHODOLOGY

Research design: The study adopts a qualitative research design which provides the best grounds for understanding of

social and human problems from a subjective perspective (Creswell, 2009). It employs philosophical analysis in looking at the metaphysical postulates of philosophy of education. Analysis is derived from the Greek term 'analysis', where the 'ana' means 'up' while 'lisis' means 'loosing', 'separation' or 'dissolution' (Harper, 2016). In philosophy, it is evident in Socrates high concern with definitions as it is in Plato's 'dialogues of Socrates' (Gentzler, 1998). Aristotle says that reasoning about means to a given end is analogical to geometric analysis in his Nicomachean ethics (Corbett & Robert, 1999).

The study analyses metaphysical cannons of philosophy of education with respect to how they influence the process of education in Kenya and how the contemporary education in Kenya could reinforce the metaphysical postulates of philosophy of education through education theory and practice.

Data collection procedure: The study relies on secondary sources of data which are obtainable through library study. In order to get at a proper foundation of the study, the research consulted available information pertaining to education in Kenya which includes journals, books, policy papers, and commission reports.

5. ANALYSIS AND DISCUSSION

Values in education and propositional attitudes

Rightly observed, education in Kenya seeks to propagate values that will enable formation and development of nationalistic attitudes in learners. Value refers to the significance, worth, or importance attributed to a thing (Stephen, 2013). Values in education would refer to those things that education attributes goodness to.

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

Values in education are obtainable mainly through regular subjects of the school curriculum, co-curricular activities, and the general school environment. The actual values obtained from the three categories are what influence the propositional attitudes formed and developed by individuals. It is vital to note that the process of formation and development of these attitudes is not only limited to formal education but formal education has a bigger role to play as espoused in the aims of education in Kenya (Basnet & Sherpa, 2020).

Education is a complex process that has three forms namely: formal, informal and non-formal (Rogoff, et al., 2016). These forms reinforce each other such that the process of educating

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

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

Social evils like corruption and ethnicity are attitudes that individuals form and rationalise as their practical modes of socialisation. An attitude is a mental and affective entity that is exhibited by an individual (Bakanauskas, et al., 2020). Attitudes are characterised as positive or negative feelings by individuals towards the attitude object (that which one likes or dislikes) (Amka, 2020). They are an individual's predisposed evaluative tool of value which is precipitated through responses of approval or disapproval of the attitude object. If the attitude is positive towards the attitude object the object is judged as good but when the attitude is negative the object is judged as bad.

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

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

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

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

Attitudes are formed and retained in a way that can be explained through theories such as classical conditioning and operant/instrumental conditioning (Basnet & Sherpa, 2020). Instrumental or operant conditioning is an instance when an attitude develops because it is being reinforced (Bakanauskas, et al., 2020). The reinforcement could be a reward for a pleasant experience which leads to a positive attitude. Consequently, it could be a punishment for an unpleasant experience which creates a negative attitude. For instance, in Kenya if a state officer plunders public resources and shares a fraction of the loot with members of his/her tribe they are celebrated among their communities as heroes. Such celebrations and the accolades received conditions them and others to believe that it is a good thing to plunder public resources. Classical conditioning which is also called Pavlovian conditioning is a case where a new stimulus elicits an emotional reaction because of its association to a stimulus which already elicits the same emotional response (Bakanauskas, et al., 2020). A typical example in Kenya would be general hatred for an entire community after being faulted by one member from the community.

It is this nature of attitude formation and development that calls for an education process structured to reflect metaphysical accord so that educational aims could be attained. The cognitive and affective domains of education should therefore, be designed to reflect the ideal ontological, cosmological, psychological, and theological perspectives of the nation to elicit the unity desirable for the stability and continuity of the nation. This paper examines two dominant philosophies of Kenyan education to determine the extent to which education grounds recipients to guarantee attainment of the aims of education.

Existentialism and education in Kenya

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

existentialism is an individualistic approach to life. In this philosophy of education, a person is the primary concern and is accorded absolute freedom (Kauka, 2018). This absolute freedom dictates that persons are what they take themselves to be. This is so because in existentialism the existence of humans precedes their essence as such, it is the obligation of every individual to continuously define and shape their essence (Kauka, 2018). This gives humans the freedom to equally define the values that control their livelihoods. Existential education thus seeks to edify the minds of individuals so as to actualise their desires.

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

The Kenyan education has since independence endeavoured to produce individuals who can make independent choices by incorporating democratic ideals in education practices. This existential metaphysics is vital in breaking group generalisation and practising treatment of every individual as unique. This can break ethnic stereotypes and short-talking that exacerbate ethnic division thus promoting national unity. On the other hand, over emphasising existential ontology in education incubates conflicts as a result of divergence in interests and desires. These conflicts are dangerous in a multi-ethnic society because they tend to attract ethnic allegiances and in this way, they breed social evils like corruption.

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

Existentialists assume that the best attitudes are those formed through affective dimension as they reflect real experiences. However, the basis of these experiences is not catered for in this dimension thus difficult to justify if true and good. Existential epistemology was and still is common in Kenya with a curriculum containing a large percentage of empirical subjects like Biology, Chemistry, and Geography among others. However, overreliance on subjective knowledge waters down the objectivity required in attaining educational aims. In a multi-ethnic nation where economic realities are subject to comparative advantage of economic resources regionally, it is vital that objectivity is reinforced to inhibit ethnic entitlement.

The existential axiological position is also influenced by its ontology and the assertion is that individuals must establish their own ways towards what they believe is their own moral perfection. Kierkegaard (as cited in Koirala, 2011) accentuates this position by stating that *'I must find the truth that is the truth form....the idea for which I can live or die.'* Therefore, choice becomes the essence of good in existential axiology. The basic assumption here is that humans do not choose evil but goodness which helps them to form their own value therefore creating their own being and essence. It therefore means that an existential education should be liberal to liberate the recipients from constraints that curtail them from seeing and actualising their potentials. Since independence, education has aimed at liberating recipients from poverty, ignorance and disease in Kenya. However, liberty in an existential education has seen laxity in the affective purpose of education as people are overwhelmed by individuality. Recipients of education are concerned more about self-fulfilment with little concern about social well-being.

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

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

Pragmatism and education in Kenya

Pragmatism is a relatively younger school of philosophy which sought to strike a balance between extreme naturalism and absolute idealism. Pragmatism is the act of dealing with matters according to their immediate importance or practical significance (Oxford Learners Dictionary, 2010). Therefore, according to the same source pragmatism is the doctrine of evaluating actions by their practical consequences and their bearing on human interest. Pragmatists believe that philosophy is not a preserve of intellectualism by way of theoretical constructs and abstractions rather it is what is going on in the lives of individuals and the society (Adeleye, 2017). According to Adeleye (2017), whereas naturalism reduces everything to life and matter idealism on the other hand reduces everything to self and mind. It is crucial pointing out that pragmatism does not limit itself to the two fundamental principles of explaining beings. It chooses a more pluralistic approach which takes the mind position of

naturalism and idealism. As such, pragmatism is considered not a philosophy by many but only looked at as a method or an attitude (Sharma, Devi, & Kumari, 2018). It is this plural approach that makes it ideal as an educational philosophy because it emphasises on knowledge acquired both *a priori* and *a posteriori*.

Pragmatism ascribes to an ontological position that rejects the treatment of matter and mind as independent substances. These entities interpenetrate with their ontological baseline being the concept of experience. Reality from a pragmatic perspective is a process that involves doing and under-going which form the basics of experience (Adeleye, 2017). Doing becomes the act while undergoing is the meaning we derive from the act. The two describes the process of experience as per pragmatic ontology. Undergoing cannot exist without doing, while doing without undergoing lacks meaning. A pragmatic education thus is one that exposes learners to real life experiences for them to derive meaning of education. When it comes to how a pragmatic education can help achieve national unity, it is clear that learners do and undergo almost the same education experiences thereby being grounded on the necessity of unity and integrity. However, school experiences as noted by Monyenye (2005) are limited. To effectively ground learners on matters national unity, they have to do and undergo similar economic, social and political experiences which is beyond the realm of formal education.

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

In Kenya, the shift from 7-4-2-3 system of education to 8-4-4 was a pragmatic approach to enrich the country with a practical education that would define economic, social and political undertaking of the people. This shift has enabled the country achieve developmental milestones that it takes pride in today. Given the common economic and social problems that Kenyans experience, a pragmatic education would be ideal. However, due to politicisation of ethnicity Kenyans have adopted varied political ideologies birthed from numerous political happenings which have rendered the pursuit for national unity a mission in futility. Pragmatic ontology, epistemology and axiology, equip ethnic elites with pragmatic philosophical arguments that help them to navigate in the Kenyan multi-ethnic politics. However, such philosophical arguments drive the nation more to divergences rather than convergences.

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

The open-ended epistemological conception of pragmatism allows an education that does not have fixed aims of education (Harvey, 2017). This is from the argument that life is dynamic and subject to continuous changes. A pragmatic education would thus aim at enabling learners to create worthwhile values in life. The most important concept is that the learners develop dynamic and adaptable mind-sets to position themselves as resourceful members of their communities. In a mono-ethnic community, pragmatic education would be a good approach to enabling people navigate their social, economic and political situations. However, liberalism being the epitome of pragmatism may not maximise attainment of national unity in a multi-ethnic community because economic resources are always scarce thereby requiring the input of more effort for them to be acquired. This forces people to always focus more on the economic than political and social aims. In fact, social and political aims become a means to the attainment of economic aims. With scarcity comes competition over resource and in competition some features outdo others. In a multi-ethnic nation like Kenya, tribalism, nepotism and corruption becomes factors which adopts pragmatic approaches thereby devaluing efficiency of a pragmatic education in attaining the aims of education.

6. CONCLUSIONS

Having critiqued the dominant philosophies of the Kenyan education according to Wanjohi (2011), it is important to justify the extent to which they influence the concept of truth, goodness, and unity through knowledge, values, and skills propagated by education. Existential ontology upholds existence preceding essence while pragmatic ontology is wholly empirical. This intimates that Kenyan educational theories propagates a Cartesian ontological perspective of *cogito ego sum* (I think, therefore, I am) (Monte, 2015) and not the African ontology of *summus ego sum* (We are, therefore, I am) (Christian, 2012). *Cogito ego sum* is an ontological perspective that encourages pursuit of individual happiness by individuals defining their own concept of truth, goodness, and unity. Individuation in the tripartite elements of human beings is influenced by the appetitive element. The

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

Pragmatism and existentialism have ontological, axiological, and epistemological perspectives that assert the position of an individual in the society and not the place of the society in the individual. This construes that individuals must strive to attain self-fulfilment. In the efforts by individuals to attain self-fulfilment, competition is inevitable therefore education becomes a tool for implanting domination tendencies in learners. Learners want to be at the top of the class in tests, games, and even during lesson hours. Teachers on the other hand want the subjects they teach to perform better than subjects taught by colleagues. School principals and head teachers equally want their schools to perform better than other schools. In the long run, the intention in the process of education is not to record good performance but to dominate others.

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

7. RECOMMENDATIONS

Metaphysical accord in educational realm can only lead to the attainment of national unity if the content of the curriculum reflects what is desirable to the people of Kenya. This means that the basic education curriculum in Kenya should undergo reviews that seek to reflect the desired concept of truth, goodness and unity. Philosophy of education should thus be interspersed in the process of education to ensure that any theory and practice of education adopted is sufficiently grounded metaphysically. The study further observes that there is need for more studies to undertaken especially to unravel the extent to which metaphysics influences the process of education.

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