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NATIONAL PHILOSOPHY AND SUSTAINABLE DEVELOPMENT IN EDUCATIONAL SECTOR IN HUMANITY

*Okebiro, G.N., Sikanga, A., Nyandika, N.M. and Onsomu, R.N.
Development Studies, Kisii University-Kitale Campus
Email: okebirog@gmail.com*

Citation: Okebiro, G.N., Sikanga, A., Nyandika, N. M. and Onsomu, R. N. (2016). National Philosophy and Sustainable Development in Educational Sector in Humanity. In: Isutsa, D. K. and Githae, E.W. *Proceedings of the Second Chuka University International Research Conference held in Chuka University, Chuka, Kenya from 28th to 30th October, 2015. 507-512 pp.*

ABSTRACT

Philosophies have been a starting point into sustainable development in educational sector in many parts of the world. Therefore, in one time Kenya, Uganda and Tanzania leaders applied a certain philosophy for the success of sustainable educational sector. In this sense, a national philosophy is a system of ideological beliefs and values championed within a country. In Kenya, three philosophies have been applied to steer sustainable development in educational sector since independence until 2000. This paper focuses on how the Kibaki and Uhuru governments have not applied any philosophy and there are glimpses of development in educational sector. The aim of the paper is to report the role of national philosophies and sustainable development in educational sector in Kenya. The paper uses content analysis and non-participant observation method in studying the development since independence to the present. The key results are: African socialism showed the social development in provision of education as a priority and discrimination in schools and residential areas was stopped and a uniform system was adopted. Secondly, “Harambee” philosophy was applied and promoted education as many schools, libraries and laboratories were built and buses purchased through “harambee” funds and even students were able to pursue further education through “harambee” funds. Thirdly, “Nyayo 2 philosophy saw the birth of Moi University as the third public university to be chartered in Kenya. Thus Kenyan national philosophies have promoted education, nationalism and patriotism. It is therefore recommended for the coming government and leadership in Kenya to have a national philosophy to direct and steer the wheel of development for sustainable education sector and prosperity.

Keywords: *Philosophy, Sustainable, Development, Education, Kenya, African socialism, Harambee philosophy, Nyayo philosophy, Education policy, Post-independence development, Government and education.*

INTRODUCTION

Philosophies have been a starting point into sustainable development in educational sector in many parts of the world. Therefore, Kenya, Uganda and Tanzania, in one time the leaders applied a certain philosophy for the success of sustainable educational sector. In this sense a national philosophy is a system of ideological beliefs and values championed within a country. In Kenya, three philosophies have been applied to steer sustainable development in educational sector since independence to the year 2000. Since independence leaders in Kenya have applied philosophies in sustenance development in all sectors but in particular educational sector. It is therefore, important to define the terminologies used in this paper for better comprehension from readers. It becomes difficult or impossible for readers to understand the objective and concepts used in the paper, if the terminologies are not clearly defined. In this juncture, the research defines the following terminologies for simplicity and understanding.

Philosophy is a term regularly and fluently used by scholars in many disciplines in academic. In this respect philosophy from its genesis is the “love of wisdom”. Therefore, national philosophies applied in a country lead “love of wisdom” love of wisdom is interpreted to mean the wisdom applied for any sustainable development in sectors, but particularly in educational sector. According Maillu (1989) Philosophy is a word used in the study of wisdom. Kiruthu et al (2006) “A national philosophy refers to a system of ideological beliefs and values championed by the ruling party leadership and that has become widely accepted within a country. This definition is concrete and relevant to this paper in the sense, there are three national philosophies applied by leaders of the two previous governments since independence.

The national philosophies of African socialism, Harambee and Nyayo, become a guiding force in sustainable development in many sectors in Kenya. It should be noted that the current and predecessors government have never applied in national philosophy in sustainable development in Kenya. In understanding national philosophy a paradigm of sustainable development, it therefore, important or significant to understand what is sustainable development in the real and broad sense. In this paper, the word sustainable is used in *Mounds operandi* (manner of working) to mean use, re-use of things/resources, with maintenance of the state of its nature without interfering with future use of the same resource. Various scholars of sustainable development have defined sustainable development mean different things in different perspectives. Daraja civic initiatives Forum (Daraja,2004) – development is the process by which a country provides for its entire population all the basic needs of life, such as good health and nutrition, education and shelter, and also provides everyone of its populations with opportunities to contribute to that very process, through employment as well as scientific and technological construction. Sustainable development therefore means development that meets the needs of the present generation without compromising the ability of future generations to meet the needs by maintaining the carrying capacity of the supporting ecosystem (Daraja, 2004).

In this paper therefore, sustainable development will mean social and economic process aimed at satisfying human needs and improve quality of life, through improvement in educational sector through the application of national philosophies as a guideline to sustainable development. Allen (1980) supports the argument through his definition “sustainable development is development that is likely to achieve lasting satisfaction of human needs and improvement of the quality of human life. The paper argues quality of human life would not be improved if there is no Improvement in educational sector. And educational sector would not be improved if there is no national philosophy which is used a guiding force to the sustainable development in the educational system. According Rees (1988) sustainable development is any form of positive change which does not erode the ecological, social or political system upon which society is dependent. According to Strong (1992), Sustainable development involves a process of deep and profound change in the political social, economic, institutional and technological order, including redefinition of relations between developing and more developed countries. These definitions of sustainable development are linked, interlinked or not linked with education system. It is significant to understand the concept of education so as to link the role played by national philosophies in sustainable development in education sector. In this paper the concept of education in sustainable development is used to refer to the ability to

discriminate and use of words correctly which are applicable, observable from the previous philosophies such as African socialism, Harambee and Nyayo, concepts are general ideas like education. Thus concepts change just as society changes. For example as African socialism which applied, the society in changed to Harambee philosophy and later Nyayo philosophy which had relevant meaning and application in the sustainable development in the educational sector.

The statement of the problem

The paper focuses how the Kibaki and Uhuru governments have not applied any philosophy and there are glimpses of development educational sector.

The objectives

The aim of the paper is to focus the role of national philosophies and sustainable development in educational sector in Kenya.

METHODOLOGY

The paper uses content analysis and non participant observation method in studying the sustainable development since independence to the present.

National Philosophies Development Model

The National Philosophy Development model has three important pillars of sustainable development in education sector. This is love, peace and unity. It is because of prevailing love, peace and unity within the people of Kenya which enabled the development and sustainable education in Kenya. The three pillars of love, peace and unity are connected the three philosophies of African socialism, which linked Harambee and Nyayo. The three philosophies lead to development in educational sector in five aspects respectively. In the African socialism Philosophy as illustrate in the fig1. The National Philosophy Development model indicates the following. Through African socialism has four prerequisites of sustainable development in educational sector which comprise political equality-which implies that there should be equal distribution of political leadership in educational sector; second, social justice-implies that justices should be exercised regardless of the racial background and African children could mix with whites and Asian children; third, human dignity-students or learners were treated with honour and dignity in schools and fourth, equal opportunities-all the learners were given equal opportunities to learn and perform. As a consequence five aspects of development were evolved and realized in education sector as follows: first, enrolment increased in schools, secondly, universal primary education was promoted, thirdly, secondary schools increased, fourthly, teacher training colleges and Nairobi University was elevated to solve the problem of man power, fifthly, Egerton college was expanded to train courses in agriculture.

African socialism was interconnected to Harambee philosophy which had the following four prerequisites: one, ideals of assistance-all the leaders in the first national assembly were focused in the development and sustainable educational sector; two, joint effort-all people were to contribute towards development in educational sector irrespective of being rich or poor or children or adults; three, mutual social responsibility-to develop educational sector through contribution of materials, money and skills and knowledge; community self-reliance-that lead to most of the facilities in secondary schools were build such as libraries and laboratories. As a consequence five aspects of development were evolved and realized in education sector as follows: firstly, many schools were build; secondly, many libraries were constructed; thirdly, many school buses were purchased; fourthly, many laboratories were build and fifthly, many students went for further studies in overseas. The Harambee philosophy was interconnected to Nyayo philosophy which had the following four prerequisites: one honesty-all people worked honestly towards the development of educational sector; two, other people's welfare-so that all children were to receive education anywhere in the country; commitment to duty-all educational officers were committed to improvement and maintenance of quality education; four, loyalty to the nation-all citizens were loyal to the development and sustainable educational sector. As a consequence five aspects of development were evolved and realized in education

sector as follows: firstly, free milk programme for primary pupils; secondly, 8.4.4 system as a structural reform in educational sector; thirdly, adult education and literacy campaigns were made to promote education; fourthly, there were sample model schools in Kenya and fifthly, technological university was build for development and sustainable education in Kenya.

NATIONAL PHILOSOPHIES DEVELOPMENT MODEL

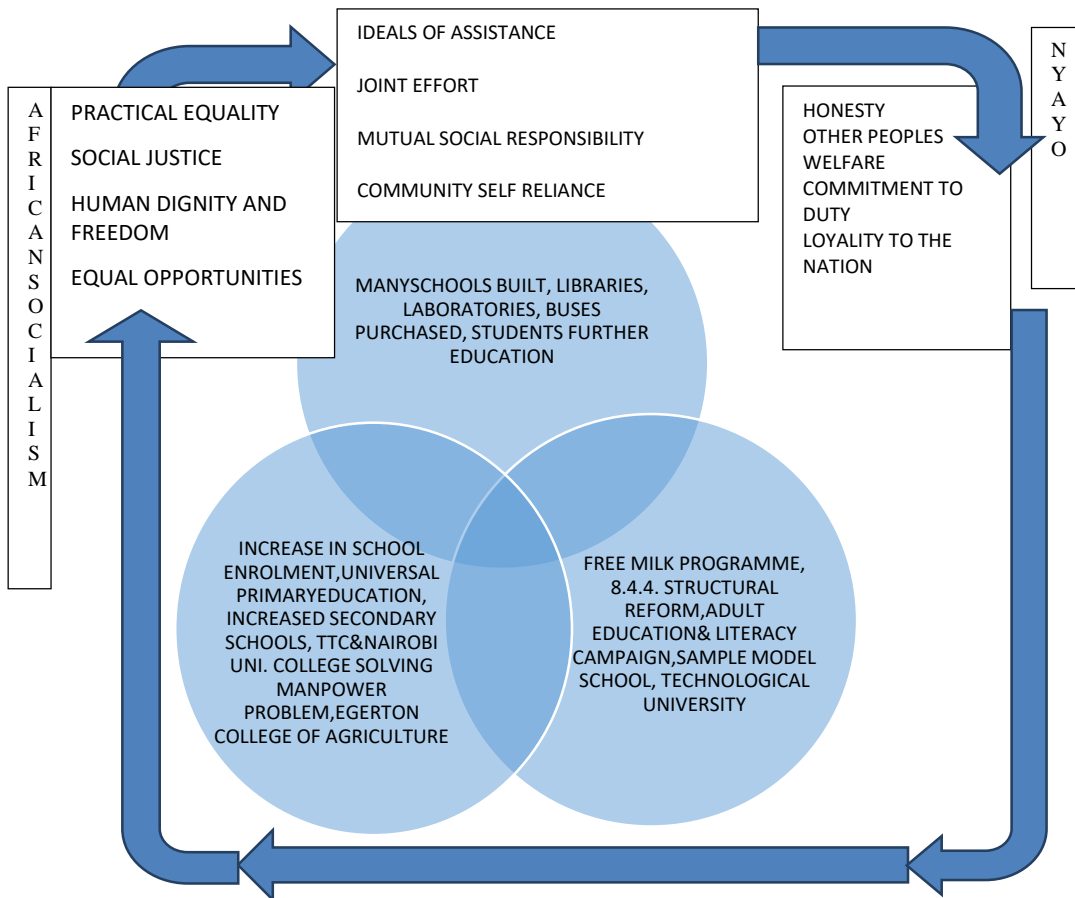


Figure 1: National philosophies development model, *source:* Researcher 2015

KEY RESULTS

The key results are: African socialism showed the social development in provision of education as a priority and discrimination in schools and residential areas was stopped and a uniform system was adopted. Secondly, “Harambee” philosophy was applied and promoted education as many schools, libraries and laboratories were built and buses purchased through “Harambee” funds and even students were able to pursue further education through “Harambee” funds. Thirdly, through “Nyayo” philosophy showed the birth of Moi University as the third public university to be chartered in Kenya. The analysis is focused into the three philosophies which have been applicable for sustainable development in educational sector since independence to the present. The first philosophy which was applied after independence was African socialism. African socialism show the social development in provision of education as a priority and discrimination in schools and residential areas was stopped and a uniform system of education was adopted.

African socialism was seen as a vehicle to lead the Kenyan to self – reliance in the educational sector. It is to note that education was seen as an economic than a social service. According to sessional paper 10, Education was the principal means for relieving the shortage of domestic skilled manpower and equalizing economic opportunities among all citizens.

After African socialism, Harambee philosophy was championed by Jomo Kenyatta. Harambee is a Kiswahili word which means “pulling or pushing together” or works together. According to Kiruthu et al (2006) – Harambee calls for hard-work-where people were expected to contribute voluntarily by away of money, labour or material – towards development projects. It is important to note in this that skills and techniques were also applied in the successful development of the projects in the educational sector. Harambee philosophy became a link in sustainable development in educational sector. It linked the African socialism – through what was never accomplished in African socialism extended to Harambee philosophy. It embedded the African traditions, customs, values and practices were significant and community spirit and communal work were highly valued by everybody. Harambee was extension of African socialism in practice through the spirit of mutual social responsibility in the ethnic groups in Kenya. Harambee philosophy connected the ‘Nyayo’ philosophy. ‘Nyayo is a Kiswahili word which refers to footsteps of Harambee philosophy of social, economic and political policies Nyayo Harambee was established through the extension of traditional virtues embraced in African socialism and Harambee of peace, love and unity.

CONCLUSION

It is concluded that Kenyan national philosophies have promoted education, nationalism and patriotism. National philosophies are very significant in educational sector. It is through the philosophy of African nationalism that education was expanded in Kenya after independence. It concluded that the national philosophies of African socialism, Harambee and Nyayo, gave an organization of development in educational sector. There was an organization of learning experiences which involved careful arrangement pattern and sequencing of the schools, colleges Polytechnics and Universities.

It is noted that first, on 1st June, 1963, the Prime Minister Jomo Kenyatta officially launched the practical philosophy of Harambee (self – help). Harambee would subsequently become a galvanizing motive force for development in Kenya (Moi, 1987). Indeed it gave a direction in sustainable development in educational sector, became the schools were built through “Harambee”, libraries were equipped with facilities and textbooks, and laboratories and teachers quarters were build. This made a milestone in education and encouraged a large number of enrolment students in all levels of education. Lists of beneficially secondary school are in the development plan 1974-1978.

Nyayoism philosophy was fundamentally significant in three aspects in development. It gives a leadership focus, defines the guiding principles for natural management, and elucidates the supporting philosophy in domestic, homely and assumable terms (Moi, 1987). It is vital that through this philosophy educational sector expanded tremendously in all levels. Since education was considered paramount, therefore, Nyayo era maintained and extended free primary education which the government of president Kibaki and Uhuru have maintained.

According to Moi (1987),”it is the type of suffering that drive many children away from school, for no one can indifferent hunger therefore, because I love children, I feel great concern for their welfare, I cannot permit this important national resource (our youth) to be debilitated and eroded by hunger if it can at all be prevented”. Therefore, as part application of Nyayo philosophy, the government scheduled and launched the issue of free school milk to all primary children.

Through Nyayo philosophy there was change of educational system in Kenya from 7.4.2.3 to 8.4.4 that is primary school, secondary schools and Universities take 8.4.4 respectively. This was done because of the following reasons:

1. To permit and educational system that can respond effectively to challenges of times and needs of people.
2. To replace elitist educational system with a system which can cope with rapid growth in population.
3. To ensure equal opportunities and promote equity party of treatment in sharing educational resources.
4. To impart, employable, technical and scientific knowledge at each stage, by promoting technical and vocational education.
5. To improve the per capita. Cost effectiveness of education by reducing the members of unemployable drop-outs while also improving opportunities for tertiary education and training.

The 8.4.4 programme, through Nyayo philosophy has so effectively influenced the national psycho-philosophies and socio-cultural environment that Kenyans have now a dependable fund of usable, dynamic, will and energy. This is the practical motivation for development, which liberates, constructive mental, spiritual and technical and resources (Moi, 1987). It is concluded that the paper does not dispute over what was done by the third president Mwai Kibaki because through his efforts there was subsidized free education and the expansion of increased number of universities in Kenya, Chuka, Laikipia, Maasai Mara and other private universities were chartered to expand higher education and accommodate the increasing numbers of applicants demanding for higher education. Through Kibaki's government although there was no national philosophy, for quality and standards of education in Kenya, the government established Model/ National schools for boys and girls in every county. It is concluded that in current government much has not been done in educational sector. The only significant development in educational sector, by the current government of president is improvement in infrastructure in primary schools. At least 75% of the primary schools in Kenya are supplied with electricity. This project is the fulfillment of the proposal which made in the Jubilee Manifesto, to ensure that every pupil in standard is supplied with laptops for use in learning process in primary level of education.

RECOMMENDATION

From the discussion and conclusions, the findings indicate National philosophies since independence have promoted education, nationalism and patriotism in Kenya.

It is therefore recommended for the coming government and leadership in Kenya to have a national philosophy to direct and steer the wheel of development for sustainable education sector and prosperity.

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