HERMENEUTICS OF KENYANISM: A PHILOSOPHY OF EDUCATION FOR THE ATTAINMENT OF NATIONAL UNITY IN KENYA

Justine Mukhungulu Maira[1], Atieno Kili K'Odhiambo[2] Samson Gunga Okuro[3]

[1,2,3]Philosophy of Education, Department of Educational Foundations, University of Nairobi, Kenya
Email: [1]mairababu@yahoo.com; [2]atienokili@gmail.com; [3]gungasamson@gmail.com
https://orcid.org/0000-0002-9417-9683

ABSTRACT

Introduction: Since the attainment of independence from the colonial master in 1963, Kenyans have employed all available resources to keep the nation of Kenya from disintegrating along tribal lines. This has seen national unity being accorded priority in the process of education. However, efforts to establish national unity have faced several challenges, from ethnic tensions to tribal clashes and pogroms.

Purpose: Investigated the most appropriate educational philosophy that can guarantee attainment of the aim for national unity in Kenya.

Methodology: This study employed hermeneutics as a philosophical method of interpreting scriptures, speech, pictures, consciousness, feelings, emotions, and imaginations.

Results: A common way of life referred to as Kenyanism exists such that it is anchored by symbols, environment, culture, religion, and language. The study argued that, in addition to Kenya being a country that comprises many ethnic groups, the geographical boundary, African philosophy and religion, and the Kiswahili language are key tenets of Kenyanism.

Recommendations: The study recommended that education in Kenya should propagate Kenyanism to guarantee the attainment of national unity. Furthermore, education should propagate negative ethnicity education to makes recipients conscious of causes and effects of negative ethnicity.

Keywords: Education, hermeneutics, Kenyanism, metaphysical accord and national unity

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PUBLIC INTEREST STATEMENT

The study seeks to enhance development of an educational philosophy that nurtures integration among Kenyans, a move that is requisite to the attainment of national unity in a multi-ethnic Kenya.

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G.
(2023).

INTRODUCTION

Since time immemorial, education has been employed as a tool of propagating civilization. Ancient civilizations ranging from Egypt, China, Persia, Athens, Sparta, and Rome among others, were successful by virtue of their education systems (Elahi, Shakirullah & Naz, 2015). In the World Declaration of *Education for All*, it is noted that education has facilitated three key issues: genuine progress toward peaceful détente, realization of essential rights and capacities of women, and widespread technological and cultural development (UNESCO, 1990). Therefore, as it was, education is still key in attaining peoples' political, social, and economic aims. This study examines whether there exists a common way of life among Kenyans that could anchor a philosophy that will lead to the attainment of national unity. Of importance to this study is whether this way of life has metaphysical imports that can enrich education in Kenya.

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

Education is defined as a process of transmitting from one generation to the other, knowledge, skills, and values of any given society (Maira, Vengi, & K'Odhiambo, 2017). Unity, on the other hand, is oneness or the state or fact of being undivided entity (Oxford Learners Dictionary, 2010). Unity is a single undivided thing that can be seen to be self-consistent. Consequently, this study employs the definition of a nation that emphasises peoples' consciousness of their unity. Therefore, national unity would be the fact that people express oneness consciously in their social, economic, and political endeavours.

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.

It is vital to distinguish a nation from a state and a country. Garner (2019) describes a state as a government controlling a specific territory while a country is a geographic territory claimed by a state. A nation on the other hand is abstract and as Monyenye (1986) posits, even though there exists vast literature on the definition of what entails a nation, not any can bring into perspective what should be the yardstick of giving a comprehensive definition of a nation. James (1996) defines a nation as a community of people existing together and sharing common aspects that are not limited to language, geographic territory, economic activities, psychological make-up, culture and ethnicity.

From the arguments by James (1996) and Monyenye (1986) it can be observed that what binds people to be members of a nation is more abstract and cannot only be limited to that which can be observed as common traits among them. Whereas a state and a country are distinct, a nation is more abstract with metaphysical underpinnings. It is also

possible that a number of nations can form a single state and exist in one country. When it occurs as such, then metaphysical accord is necessary to sustain the unity of the various nations that form a state. Such metaphysical accord can only be actualized by education.

In a multi-ethnic nation, national unity cannot only be guaranteed by the formation of a state. The formation of a state is just but the inception of attainment of national unity. Even though it is rare to find a country where national unity has been wholly actualized, Malaysia and Tanzania are good examples of the possibility of actualizing national unity. Malaysia has developed a relatively working democracy that is socially, politically and economically vibrant (Bajunid, 2008). This tremendous achievement is attributed to a national education system that does not only transcend ethnic, linguistic, religious and parochial identities, but also aspires to foster a common national unity. National education in Malaysia is a success due to the national philosophy referred to as *Rukun Negara* formerly *Rukunegara* (Malay for, 'National Principles') (Hai & Nawi, 2012). *Rukun Negara* is a Malaysian national philosophy that was created to enhance harmony and unity among various races (UNESCO, 2010/2011). It provides direction for all political, economic, and social policies on how education in the country should propagate the philosophy (UNESCO, 2010/2011).

Likewise, Hatar (2001) acknowledges that Tanzania has had relative tranquility and socio-political stability. Tanzania has over 120 ethnic tribes, but there has been no record of political conflicts anchored on ethnic premises. Hatar (2001) observed that more than 120 tribes have enjoyed peaceful cohesion. The relative serenity that Tanzania boasts of is all attributed to the educational practices and theories adapted after independence (Hatar, 2001). The *Ujamaa philosophy* (Kiswahili for 'Familihood') philosophy as propounded by the founder president Julius Nyerere is a metaphysical force that

solidifies the cohesion among Tanzanians and guarantees national unity (Elieshi, Mbilinyi, & Rakesh, 2004).

Rukunegara and *Ujamaa* give a perspective that knowledge, skills, and values, if anchored by truth, goodness, and unity, will bring a balance in the economic, social, and political goals of people. In Kenya, several philosophies including *Harambeeism* (all come together), African Socialism (sharing of resources in an African traditional way), and *Nyayoism* (following the footsteps of *Harambeeism* with emphasis on peace, love, and unity) have been tried in efforts to establish the desired metaphysical accord and enhance the attainment of national unity (Ndichu, 2013). However, Maira (2017) indicates that national unity has turned out to be a mirage by singling out corruption, ethnicity, impunity, and radicalization to be prevalent in Kenya which are indicators of a community that is less cohesive.

Manyasa (2005) avers that in Kenya, ethnic ambitions have outdone nationalism since ethnic dominance has been institutionalized. This ethnicity has seen the best jobs, land and economic opportunities disproportionately distributed to the ethnic governing class (Khamisi, 2018). Such unethical issues can only prevail in an environment where education is not anchored by metaphysical accord. Considering the 1992, 1997 and 2007/2008 pogroms, it is apparent that the energy to sustain the optimism witnessed during independence for national unity has a negative common difference (Yieke, 2010). Therefore, it is prudent to examine a new philosophical educational paradigm that can guarantee the attainment of national unity in Kenya as is the case in Malaysia and Tanzania.

STATEMENT OF THE PROBLEM

Upon attainment of independence in Kenya, education was tasked to be the tool for actualization of the aim for 'national unity'. However, with some experiences stated in the background of the study, discord continues to prevail among people due to ethnic differences.

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

The absence of national unity as occasioned by the discord has led to an increase in the development of feelings of suspicion, mistrust, destruction, alienation and lack of mutual respect among people from different ethnic groups. This would not be the case if knowledge, skills, and values propagated by education were anchored in truth, unity, and goodness. Therefore, it is prudent to examine a philosophical approach that can ensure that education in Kenya leads to the achievement of the 'education for national unity'.

PURPOSE OF THE STUDY
1. To investigate the appropriate educational approach to the attainment of national unity in Kenya

METHODOLOGY
Research design
The study adopted a qualitative research design that provides the best ground for understanding social and human problems from a subjective perspective (Creswell, 2009). The study philosophises on educational issues which can guarantee the attainment of the aim for 'education for national unity'. Therefore, it demands that a philosophical approach is the most appropriate for the study.

Hermeneutics
This study employs hermeneutics a theological term which means the interpretation of the spiritual truth of the Holy Scriptures (K'Odhiambo, 2013). Philosophers borrowed the term from theology to mean investigation and employed it as the interpretation of human behaviour, speech, consciousness, feelings, emotions and imagination (Flew, 1999). It is therefore a theory of interpretation. Hermeneutics focuses on the interpretation of any idea or material that calls for philosophical scrutiny.

In this study hermeneutics focuses on metaphysical perspectives of the Kenyan people and how the mentioned can through the process of education lead to the attainment of the aim for education for national unity in Kenya. For the period of time the people of Kenya have lived with the tag Kenya as their country, there are emergent features that characterize them as a people living under the same social, political, and economic realities. These realities are what constitutes the philosophy of Kenyanism. It is thus well advised to interpret the realities so as to come up with the best criteria of ensuring that they lead to the attainment of national unity in Kenya.

Procedure for Data Collection
The secondary sources of data used, which are obtainable through library study. To obtain a proper foundation of the study, the research consulted available information on national unity in Kenya, including journals, books, policy papers, and commission reports.

RESULTS AND DISCUSSIONS
Kenyanism is postulated as a philosophy that embraces all things within the nation of Kenya. The philosophy is derived from the word "Kenya" designating a nation known as Kenya, which historically was given by the colonial powers from the highest land mark of the British Protectorate. The name Kenya has been with us ever since and it has been accepted to be our identity. The name akin to Kenya plus -ism has never been attempted by any person or group of people to refer to our philosophical identity.

The only notable mention of 'Kenyanism' is found in Wiktionary, an internet reference source like Wikipedia founded in 2002. In that reference source, Kenyanism is described as characteristic features of Kenya entailing language, culture and beliefs (https://en.m.wiktionary.org nd). Interpreting what we already have, that is, what is given, is an important starting point to situate education in a metaphysical accord that results in national unity. What we have cannot be exhausted but a few, which are underpinned by Ubuntuism, can be cited

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

as symbols of national unity, the environment and the cultural heritage.
Symbols of national unity

Even though during the fight for independence the freedom fighters almost organized themselves ethnically because of geographical reasons, upon attainment of independence these freedom fighters sought for a way of keeping the nation Kenya united. Among the key areas were symbols of national unity that conveyed a great foundation for the unity of people. These symbols include but not limited to the national flag, the national anthem, and the coat of arms. These three plus the public seal have been designated by the Kenyan Constitution of 2010 as symbols of national unity in Kenya.

To begin with, the national flag of Kenya has a black colour on top followed by the red then a green colour coming last at the bottom. Upon independence, the white strips, symbolizing peace and unity, and the shield were added to give a flag with white colours on the boarders of black and red and green. The colour black represents the people of Kenya of whom a majority are Africans. The colour does not only symbolize the skin colour of the Africans in Kenya but also their social, economic, and political organizations. The red colour represents the bloodshed during the fight for independence and green represents the landscape of the country and its natural wealth. The shield and two spears symbolise the defense of all things represented by the explained colours.

Secondly, the Coat of Arms features two lions, a symbol of protection, holding spears and a traditional East African shield which symbolises unity and defense of freedom. On the shield is a rooster holding an axe while moving forward, portraying authority, the will to work, success, and the breaking of a new dawn. The shield and lions stand on a silhouette of Mount Kenya that contains an example of Kenya's agricultural produce in the background.

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

The discussed symbols reflect the common features that amalgamate the economic, social, and political tools that the Kenyan people of African descent use. Every ethnic group will easily identify with the symbols as part of their social, political, and economic realities. This reinforces the fact that there is a common way of life that can be associated with all people in Kenya. This further stipulates that Kenyans most likely have similar metaphysical perspectives that if well incorporated in the education process will lead to metaphysical accord in education. The symbols of unity in Kenya are required to be fashioned by education process to ensure that they form the basis of nationalistic attitude formation among people and not ethnic attitudes. Contemporary education has not so far succeeded in stamping the authority that symbols of national unity play in implanting nationalistic attitudes among members of the country.

Kenyan Environment

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

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

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

comprise the physical environment that the people of Kenya can proudly be proud of. The stated features are vital in social, political, economic activities of the Kenyan people such that the livelihoods of the people are wholly dependent on the features. For that reason, these features have myriad metaphysical significances for the people. Because of the metaphysical significance, the features were highly protected by the people as some of them served as shrines. For instance communities in the Mt. Kenya region would worship facing the mountain as it was considered to be sacred (Mbiti, 1969). Warriors would be trained in the forests and so were initiation ceremonies (Simiyu, 2006). These features still possess the same significance as they did in the pre-colonial period.

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

Cultural Heritage

Culture manifests in two interrelated aspects as either physical objects or ideas associated with the objects (Sorrels, 2015). Physical objects depict material culture, which refers to resources and space that groups utilise to define their livelihoods. Furthermore, these aspects of culture are responsible for conditioning the behaviour of the members and also their perceptions toward each other in their social environment. The ideas behind physical objects form what is called the non-material culture (Tomasello, 1999). This is the driver of all that manifests itself as material culture. Whereas the material culture is overt, non-material culture is covert and includes morals and language as its key components.

In Kenya, because of multi-ethnicity, and using material culture as references, an assumption of cultural differences has continuously been made. Every tribe has assumed the uniqueness, a concept that has been held on continuously. However, without corroborating material and non-material culture, it is premature and erroneous to assume cultural differences among the people of Kenya.

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

Regardless of the multiplicity of ethnic groups, all Kenyans have lived to appreciate the geographical boundaries of Kenya. There has been no major dispute on the legality of the region claimed by the nation Kenya except for Coastal region which was later proved to have been politico-ethnic acts (use of ethnicity to achieve political objectives) (Government of Kenya, 1999). The geographical land mass can be explained by various cosmological theories presented by myths and legends of the Kenyan people. The situation is the same when the question of the people of Kenya is raised. Common to all the myths and legend stories is the aspect of a supernatural power being the First Cause of all ethnic groups and granting them resources for their sustenance. The First Cause is consequently identified as a Supreme Being considering the names given by all communities to the First Cause. However,

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

the nation Kenya is a product of intentionality where colonialists intended that the region demarcated forms the nation Kenya and the case still remains till today. Therefore, Kenya exists in duality of cosmological explanations with God being the First Cause and the colonialists being secondary causes.

Secondly, despite Kenya being a multi-ethnic nation, all the ethnic groups believe in communalism thus creating a common link that can serve as a basis of enhancing national unity. The conception of a person and time is inclined much to the communal explanations. *'We are, therefore, I am'* is the primary conception of a person. This is elucidated by the interconnectedness of people in a community. For instance, when a child is born, the naming ceremony gives a clear picture of the ontological perspective of the people. The child becomes a mother or father, aunt or uncle, an in-law, a grandparent to many people in the community. Likewise that same child becomes a son or daughter, niece or nephew, an in-law, and grandchild to many. That depicts that one is all and all is one such that one individual has all social titles for the solidarity of the community. The other ontological aspect is continuity, where one is given a name of the living or living dead to guarantee their continuous existence in the community. Interconnectedness and continuity are ontological perspectives common to all communities in Kenya thus being best placed to found Kenyanism as an educational approach.

Thirdly, the theological perspectives of the Kenyan people are highly figurative and coded in names, songs, activities, and rites that range from the unborn to ancestors. The greatest of all theological themes being hierarchical continuum where every being ranging from the unborn, children to the elderly, living dead to ancestors and God have positions in the society due to the names they bear. All the aforementioned are linked through interconnectedness such that the hierarchy ranges from the unborn, the living, the living dead, and the ancestors, and God. Above the hierarchy is God.

In essence, theological perspectives depict a significant similarity save for the linguistic distinctions. Considering places of worship, mode of worshiping, and rituals that accompany worshiping, one would observe high level of similarity (Mndende, 1994). The similarity is also evident in the eschatology of African people in Kenya as there is no polarity in life after death since all people transcend to the afterlife (Mbiti, 1969). The interaction between children and adults, the elderly, men, and women is governed by a well-established hierarchy. It is the same hierarchy that governs people's moral values that justify why the elderly are always treated with high regard in traditional African societies.

Lastly, in communality, existential experience is accorded priority and traditional wisdom and social institutions are assumed to embody metaphysical and ideological systems that bequeath people's daily activities. The rational experiences of the people of Kenya are thus highly existential, such that human engagements are treated with high regard. The only place existential experiences diverge among various ethnic groups is in the aspect of resources. Divergence is caused by a difference in endowment of resources which bring a difference in interpretation of social, economic, and political activities. It is such a situation that depicts assumption of differences in people's way of life. The conception that the knowledge that dictates people's way of life is their philosophy creates a multiplicity of rational experiences in Kenyan realities. These varied rational experiences, if not harmonized, would in most cases lead to widespread ethnic feelings that create negative ethnicity**.**

Religion

In traditional African society, truth, goodness, and concepts of unity were held religiously by people such that knowledge, values, and skills were expressed through a system that would qualify to be modern-

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

day religious rites (Mndende, 1994). Likewise, economic, social, and political activities by the people were exercised on a more of religious manner (Mbiti, 1969). The ordinary traditional African way of life was wholly religious as observed by Mbiti (1969). All activities had their accompanying rituals, be it economic, social, and political. Consequently, there were no clear boarder lines between African philosophy and African religion (Mndende, 1994). This means that a clear understanding of African religion is a pathway to understanding Kenya's cultural heritage, which must export its metaphysical perspectives to Kenyanism.

The failure to understand and acknowledge African religion has made many people not understand the culture of various Kenyan communities (Lambert, 2020). This is because the concept of African religion has been distorted by prejudices inclining more to racism than any other factor (Mndende, 1994). The racial and religious prejudices were inherited by independent African governments, which up to date still emphasize teaching of Christianity, Islam and Hindu as the only authentic religions, in fact as the only truths (Mndende, 1994).

Kenyan children have not had the opportunity to investigate African religion through the process of education. This action causes the recipients of education to remain in a dualistic dilemma where the perspectives taught do not match their existential experiences. Because of linguistic differences, the assumption of metaphysical differences is created at ethnic levels by believing that a difference in language signifies formal differences. The same invites ethnic attitudes as people believe that they cannot be equal to people with whom they have linguistic differences.

However, despite conversion to Christianity or Islam in general, many Africans have never consciously or unconsciously disassociated from African religion (Mndende, 1994). Their daily routines are heavily controlled by African religions and when they can't find answers in their new religions with regard to social, economic and political issues they resort back to African religion (Lambert, 2020). It is still African religion that is referred to whenever child naming, marriage, initiation, and also burial ceremonies are being conducted. Why is it still the case despite conversion to Christianity, Islam, or Hinduism?

The answer is not far from the fact that the new found religions do not provide definite answers to African problems. Thus, Kenyanism would be a philosophy that appreciates theological underpinnings of African religions while attempting to bring a consensus with other religions in Kenya through the process of education.

Language
All the dimensions that render a set of activities religious or philosophical are realisable by a language. Principally, a language is the method employed by the people to communicate, it may comprise speech, writing, or gesture (Oxford Leaners' Dictionary, 2010). This means that the nature of reality is only conceivable through linguistic resources. Linguistic devises and resources are therefore vital in the regulation, manipulation, and reconstruction of reality. African philosophy, religion, and Kenyanism can be regulated, manipulated, and reconstructed by a language that is derived from and conveys African realities. The realities of Africa are observable in the economic, social and political activities carried out by the African people. Language is thereby metaphysically espoused as it is the tool of understanding a people's ontological nature (Schaub & Iraki, 2013).

Stability of any given society is guaranteed by dialogue and consensus building as envisaged in Ubuntu philosophy (Bangura, 2005). This is so because there is no evidence of a society that is free of diversity. Diversity depending on how it is treated can be co-operative or competitive and conflictual (Owino, 2013). In Ubuntu philosophy, it is desirable that the conception of diversity

takes a co-operational form rather than conflict or competition. Kenyanism being a philosophy that appreciates the multi-ethnic situation in Kenya can only succeed to install national unity when diversity is made co-operational by the process of education.

Therefore, if Kenyanism is to be appropriately conceived, then it must be done in a language that has its ontological basis from African realities. This happens as such because language when observed appropriately, serves as the medium of consciousness for any given society. Henceforth, it is the ontic of a society's emic. Owino (2013) posits that linguistically homogeneous societies are more economically, socially, and politically developed than the heterogeneous societies. Monoligualism is consequently a necessary condition for social, political and economic development. Multilingualism because of divergent philosophical conception if not well managed may cause social disintegration and conflicts. This hence connotes that linguistic diversity in a society is a conducive condition for conflicts and disintegration whenever recklessly manipulated. The process of education needs to aid a society progress toward monoligualism.

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

CONCLUSION

For education to lead to the attainment of national unity in a multi-ethnic nation then it must be anchored by metaphysical accord. In Kenya, for such metaphysical accord to be realized, then education must be anchored by Kenyanism. Education in Kenya has been discussed as one that has not led to the attainment of the aim for 'education for national unity'. Educational philosophies have failed to lead to the development of nationalistic attitudes giving room for widespread ethnic feelings, which in most cases graduate to negative ethnicity. According to this study negative ethnicity is a mental construction where an individual utilizes falsity to deny goodness to others with an aim of preventing possibility of unity with them. This indicates that negative ethnicity is an intentional denouncement of transcendental attributes that characterize human beings. It manifests itself in a nation where there is a plurality of historical continuity of the people and diversity of languages. Plurality of historical continuity and diversity of languages bring an impression of distinct metaphysical perspectives, which when manipulated mischievously, escalates negative ethnicity.

Therefore, negative ethnicity is a derivative of the mischievous manipulation of historical and linguistic differences. It is achieved by corrupting metaphysical accord by way of allowing potentiality of subjectivity in transcendental attributes. Truth, goodness, and unity are universal and thereby objective. Negative ethnicity, just like racism, does not have metaphysical foundations thus its real causes, forms, and effects need to be unearthed. The dearth of philosophical literature on negative ethnicity signifies a subject area that influences a greater proportion of underdevelopment, but less studies have focused on the same.

Before the birth of the nation Kenya a majority of the people were organized in social groups that were characterized by similarities in other factors including language. Despite having same ontological conception of a human person, language differences brought a significant impression of different metaphysical perspectives. These differences in most

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

cases are assumed and not actual as there is no study that has ever recorded significant differences in the metaphysical perspectives of the African people.

Assumption of differences in metaphysical perspectives of people to justify negative ethnicity deprives it of necessary existence thus being rendered an accidental occurrence. An accidental occurrence in the a priori realm is a predictive occurrence, that is, it is people's way of explaining reality and not reality in its essence. This means that negative ethnicity does not have a necessary cause and cannot have an effect in the a priori realm. As such, it does not begin from the mind, but rather comes to mind by experiences. Therefore, it requires the mind to eliminate it by using appropriate knowledge. The knowledge to influence appreciation by Kenyans the fact of sameness in their metaphysical perspectives has always been lacking leading to widespread ethnic consciousness that graduates to negative ethnicity according to circumstances.

This explains why people in Kenya would agree on the effects of negative ethnicity, but will debate whether to agree or disagree on forms and causes. Corruption, nepotism, violence, killings, and other forms that characterize negative ethnicity can only be attributed to negative ethnicity after an investigation has been done to ascertain if they are immediate effects of negative ethnic feelings. The stated effects of negative ethnic feelings are axiological and thus used as a means of expressing negative ethnicity. The means of expressing one's tendency to negative ethnicity can only be attributed to the desire to dominate others socially, economically and politically. Philosophies of contemporary Kenyan education emphasize the position of an individual and thus encouraging domination tendencies by people. The hierarchical continuum as a theological perspective in the African metaphysics does not imply domination but rather complimentary nature of all beings. Domination is therefore a foreign metaphysical perspective to the African

existential experiences. Education would thus need to be properly grounded so that it eliminates the tendency to domination among learners.

In schools, universities, hospitals, and any institution that is concerned with production of goods and services, negative ethnicity will be invited as a tool of seeking domination. The situation is accentuated in Africa by 'we are, therefore, I am' because education has failed to create an exponential 'we are' but has created loopholes that breed arithmetic 'we are'. Exponential 'we are' signifies a situation where people have a common factor that unites them. Arithmetic 'we are' indicates a case where people belong to the same set but have known differences that distinguish them. That is why Kenya will be introduced as a country of more than 42 tribes and not a nation made up of Kenyans. It is high time Kenyanism replaces ethnic consciousness among Kenyans.

The final cause of negative ethnicity does stand out to be the desire by individuals to dominate others which expanded along linguistic premises. This runs across all societal levels be it in social, economic, and political activities. For education to solve the menace of negative ethnicity, besides attaining metaphysical accord in educational realm, learners need to be taught on how the desire to dominate others may invoke negative ethnicity as an effect. The various forms of negative ethnicity and their effects on social, economic, and political progress should be equally propagated through the process of education.

Kenyanism will thus allow for development of negative ethnicity education as a measure to reinforce national consciousness over ethnic consciousness. Negative ethnicity education is the education that makes recipients conscious of various forms, causes, and effects of negative ethnicity. It would be prudent in a multi-ethnic nation when recipients of education are made conscious of these forms, causes, and effects to reinforce them negatively

against developing tribal attitudes. This would enable recipients of education to identify negative ethnicity as a problem and threat to the attainment of national unity. It also aims at eliminating the supposed differences in a common historical continuity and language, thereby giving the nation the impetus to tend towards the features of a mono-ethnic nation where national unity is equal to metaphysical accord in educational realm.

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

RECOMMENDATIONS

Based on the findings, this study recommends the following:

1. Kenyanism as a philosophy of education that would propel Kenya toward the achievement of the goal of 'education for national unity' in Kenya. Kenyanism is a philosophy that propagates cosmological, ontological, theological, and rational perspectives of the people of Kenya.
2. The African Religion and the Kiswahili Language remain the two distinct areas that are required to be the basis of contemporary education to attain the desired state of metaphysical accord in education.
3. The process of education should help propagate negative ethnicity education to increase the awareness of Kenyans about the causes, forms, and effects of negative ethnicity.

Conflict of Interest

The authors declare no conflicts of interest.

Acknowledgement

Disclaimer Statement

This work is part of a thesis submitted to the University of Nairobi for the award of Doctor of Philosophy (PhD) in Philosophy of Education. The title of the thesis is Metaphysical accord in educational realm: A critique of the aim of 'Education for national unity' in Kenya. The amount of work in the thesis includes an introduction, background to the study, a review of the literature, a methodology, a conclusion, and recommendations. Department of Educational Foundations, University of Nairobi; Names of Supervisors: Dr. Atieno Kili K'Odhiambo and Prof. Gunga Samson Okuro.

Notes on Authors

Justine Mukhhungulu Maira. She is a teacher and head of Mathematics Department Chasimba Secondary School P.O Box 1635-80108, Kilifi, Kenya. This author holds a Bachelor of Education (B Ed) from Masinde Muliro University of Science and Technology, a Master of Education Foundation (Philosophy) from the University of Nairobi and is a PhD candidate Education Foundations (Philosophy) University of Nairobi.

Dr. Atieno Kili K'Odhiambo: Is a Senior Lecturer in Philosophy of Education, Department of Educational Foundations, University of Nairobi. This author holds a Certificate Teacher Education from Kisii Teachers College, a Diploma in Special Education (Dip.Sp.Ed.) from Kenya Institute of Special Education, and also a Bachelor of Education (BEd) (Arts), Master of Education (MEd) (Philosophy of Education) and PhD (Philosophy of Education) from the University of Nairobi, Kenya. He is a member of the Philosophy

Maira, J.M., K'Odhiambo, A.K., Okuro, S.G. (2023).

of Education Society of Great Britain (PESGB) and also a member of the International Network of Philosophers of Education.

Prof. Samson Okuro Gunga A Professor in Philosophy of Education, Department of Educational Foundations, University of Nairobi. This author has a Bachelor of Education from the University of Nairobi, Master of Education (philosophy) from Kenyatta University, a Master of Science (Information Systems) from the University of Sunderland, a Doctor of Philosophy degree from the University of Nairobi, and a Post-Doctoral certificate from University of Dundee.

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