

**INTEGRATING PHILOSOPHY OF EDUCATION AND THE GOALS OF
EDUCATION IN EDUCATION PRACTICE AT KENYAN HIGH
SCHOOLS**

by

MWINZI JOSEPH MUNYOKI

Submitted in accordance with the requirements

for the degree of

DOCTOR OF EDUCATION

in the subject

PHILOSOPHY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROFESSOR LEONIE G. HIGGS

February, 2012

DEDICATION

This work is dedicated to Francie, Mam Liz and Lucy, my entire family for their love, inspiration, and endless prayers during the frustrating moments of my studies. It is through these great people that I was motivated to stand and be counted among others in the academic fraternity!

“The tested ways of our people are always the best, but Lord God, make us wise to accept change”. Pastor Njoya-Aminata.

ACKNOWLEDGEMENT

There are many people and institutions who have contributed in various ways towards the accomplishment of this study. I would like to thank each one of you for your special input in making my study to be successful. While it is impossible to acknowledge everyone by name for his/her special involvement, it is historic to mention some to represent the others.

I wish to convey my foremost thanks and gratitude to my promoter Prof. Leonie G. Higgs for her sympathetic, inspiring and encouraging support during the time of writing this thesis. It is through her constructive criticism that I managed to produce this research in its current form. I am indebted to Francie, Mam Liz, Lucy, my sisters, and the entire family for being very supportive during the trying moments of writing this thesis when everyone else could not understand the stress involved in this endeavour. These are the folks who deserve a credit because they stood on my side even when my friends who shared my bread and worshipped together could not withstand the challenge.

I have the obligation to express my gratitude to my friends in United States of America (USA) for supporting me to undertake my studies at UNISA. In this regard, my special thanks go to Clark and Gauyle Johnson, Steve and Lieslie Pierz, Cindy Volk, Jim and Liz Heatwole, and Loise Blonshech for supporting my studies at the University of South Africa (UNISA).

My sincere appreciation goes to the academic fraternity especially to Prof. Samson Gunga for his insights at the preliminary phase of this study. I am obliged to thank Dr. Henry Maingi, Dr. Daniel Getz, Dr. Tricia Dalhquist, and Dr. Marjoe Getz for their wonderful suggestions, ideas and insights during the initial stages of my research. I am indebted to Dr. Donald Kombo, Dr. Justus Munyoki, Dr. Angeline Mulwa, Dr. Laura Kelly, and Dr. Francis Wokabi for their suggestions and encouraging advices which assisted me to realize this noble work.

I am obliged to express my special gratitude to the sampled schools, individuals, education officers, and all the respondents whose participation during the process of collecting data cannot be flouted. I am indebted to thank my respondents for according me a share of their precious moments at the sampled schools and

discussing their perceptions in relation to the subject of this research. I cannot mention your names because of ethical considerations, but please be assured that I sincerely thank you for your cooperation, participation, insights and superb generosity.

I am bound to direct my indebtedness to the office of the National Council for Science and Technology (NCST) for granting me a research permit to facilitate in obtaining the data.

I have to thank Ms Rosetta and the UNISA administrative team at Kenya College of Accountancy University (KCAU) for the tireless support they accorded me during the study period.

I have to thank Fr. Masila, St. Patrick's Missionaries in Kenya and South Africa for organizing for my stay in Johannesburg. In a special way, I am indebted to Fr. Terry, Fr. Murphy, Fr. Ndiba, and Fr. Thorm for their indispensable assistance during my stay in South Africa.

My gratitude goes to Ms. Motsatsi and Mr. Busisiwe who assisted me to access the information I needed from the complex UNISA library.

I am indebted to Miriam Ayieko for editing the whole thesis and making it ascend to its current status. In the same context, I have to thank Mr. Tony Wanjohi and his team for cleaning, editing and generating the transcriptions to fit into the current format.

Above everything else, I have to thank God for giving me the serenity to be modest during the study period, the strength to tolerate the challenge, and instructive wisdom to explore the subject of integrating philosophy of education, the goals of education and education practice at the Kenya high schools.

DECLARATION

Student Number: 4-621-396-1

I, Joseph M. Mwinzi, declare that this thesis entitled: Integrating Philosophy of Education and the Goals of Education in Education Practice at Kenyan High Schools is my original work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

Names: Joseph M. Mwinzi

4-621-396-1

Signature: _____

Date: _____

UNISA, Pretoria

This Thesis has been submitted for examination with my approval at the University of South Africa.

Professor Leonie G. Higgs

Signature: _____

Date: _____

UNISA Promoter

UNISA, Pretoria

ABSTRACT

The purpose of this research was to explore the subject of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya. It is stated that the impact of education practice is hinged in the statement of philosophy of education and the goals of education which has been neglected by researchers and scholars in Kenya.

An intensive literature review which was undertaken revealed that philosophy of education and the goals of education are flouted in education practice. The sources of literature review were books, journals, policy documents, dissertations, theses, newspapers, and websites.

In this qualitative research, phenomenology was selected as suitable theoretical framework to situate education practice as a human activity which is shaped by philosophy of education and the goals of education.

A qualitative design was used, and purposive sampling was identified to select the schools and the respondents. The respondents in this research included the school principals, teachers, education officers, board of governors, and the parents-teachers' representatives. The main qualitative research methods involved literature review and interviews.

In this study, ideograms were utilized in the process of analysing the responses acquired from the respondents. According to the respondents, the statement of philosophy of education is foreign in the high schools, but the goals of education are printed in the syllabi, and this explains why the study focused on the goals as the familiar items. The views obtained from the respondents emphasized on what is envisioned to occur at the high schools, and this explains that the students are estranged from philosophy of education.

It was concluded that high school pedagogy is exposed to conflicts in relation to integrating philosophy of education and the goals of education. In this case, the study recommended the following insights to improve the process of integrating philosophy of education, the goals of education, and education practice in Kenya:

- The necessity of revising the content and material resources of high school syllabi to comprise the attributes of philosophy of education in pedagogical activities.
- Another suggestion emphasized on restructuring evaluation strategies to integrate the attributes of social cohesion, human progress and economic development.
- The final recommendation is that the teaching and learning activities are necessary to intensify knowledge transfer which articulates the attributes of philosophy of education and the goals of education.

KEY TERMS

Integrating, Philosophy of Education, Social Cohesion, Human Development, Economic Development, Goals of Education, Education Practice, Education, High Schools, Education Policy, Education System

ABBREVIATIONS AND ACRONYMS

AGOA – African Growth and Opportunity Act

BoG – Board of Governors

CD – Compact Disc

CRE – Christian Religious Education

DC – District Commissioner

DEO – District Education Officer

DESD – Decade of Education for Sustainable Development

DPMF – Development Policy Management Forum

EAC – East African Community

ECOWAS – Economic Community of West African States

EFA – Education For All

GoK – Government of Kenya

KCAU – Kenya College of Accountancy University

KCSE – Kenya Certificate of Secondary Education

KIE – Kenya Institute of Education

KLB – Kenya Literature Bureau

KNEC – Kenya National Examination Council

MDGs – Millennium Development Goals

MoEST – Ministry of Education, Science and Technology

MPET – Master Plan for Education and Training

NCST – National Council for Science and Technology

OAU – Organization of African Union

PTA – Parents and Teachers Association

QAS – Quality Assurance and Standards

QEP – Quality Enhancement Plan

UNESCO – United Nations Educational Scientific and Cultural Organization

UNO – United Nations organization

UPE – Universal Primary Education

SADEC – Southern Africa Development Community

WEF – World Education Forum

TABLE OF CONTENTS

DEDICATION.....	ii
ACKNOWLEDGEMENT.....	iii
DECLARATION.....	v
ABSTRACT.....	vi
KEY TERMS.....	vii
ABBREVIATIONS AND ACRONYMS.....	viii
TABLE OF CONTENTS.....	xi
CHAPTER ONE: INTRODUCTION	
1.1 Background of the Study.....	1
1.2 Motivation for the Study.....	8
1.3 Formulation of the Problem	14
1.4 Aims and Objectives of the Research.....	15
1.4.1 Aims.....	16
1.4.2 Objectives.....	16
1.5 Contribution of Research.....	17
1.6 Phenomenology.....	19
1.7 Research Methods and Design.....	20
1.7.1 Research Methods.....	22
1.7.1.1 Literature Review.....	22
1.7.1.2 Interviews.....	22
1.7.2 Research Design.....	23
1.8 Delimitations and Limitations of the Research.....	24
1.8.1 Delimitations of the Research.....	24
1.8.2 Limitations of the Research.....	26
1.9 Explication of Key Concepts.....	27
1.9.1 Integrating.....	27

1.9.2 Philosophy of Education.....	28
1.9.3 Goals of Education.....	29
1.9.4 Education.....	30
1.9.5 Education Practice.....	31
1.9.6 High School.....	32
1.10 Abridged Programme of Study.....	33
1.11 Conclusion.....	37

**CHAPTER TWO: PHILOSOPHY OF EDUCATION AND EDUCATION PRACTICE
IN KENYA**

2.1 Introduction.....	38
2.2 Philosophy of Education.....	42
2.2.1 Philosophy of Education as a Product.....	43
2.2.2 Philosophy of Education as a Process.....	44
2.3 Significance of Philosophy of Education.....	45
2.4 Statement of Philosophy of Education in Kenya.....	46
2.4.1 An Attribute of Social Cohesion.....	48
2.4.2 The Component of Human Development.....	52
2.4.3 The Factor of Economic Development.....	55
2.5 Education Practice in Kenya.....	59
2.6 Philosophy of Education and Education Practice in Kenya.....	68
2.7 Summary.....	77

**CHAPTER THREE: THE GOALS OF EDUCATION AND EDUCATION PRACTICE
IN KENYA**

3.1 Introduction.....	83
3.2 An Outline of the Goals of Education in Kenya.....	87
3.2.1 National Unity.....	87
3.2.2 National Development.....	91

3.2.3 Individual Development and Self-fulfilment.....	94
3.2.4 Social Equality.....	97
3.2.5 Respect and Development of Cultural Heritage.....	100
3.2.6 International Consciousness.....	105
3.3 The Goals of Education and Education Practice in Kenya.....	108
3.3.1 Nationalism in Education Practice.....	112
3.3.2 Economic Progress in Education Practice.....	113
3.3.3 Individual Development in Education Practice.....	114
3.3.4 Social Equality in Education Practice.....	115
3.3.5 Cultural Heritage in Education Practice.....	116
3.3.6 International Consciousness in Education Practice.....	117
3.4 Summary.....	119
 CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY	
4.1 Introduction.....	123
4.2 An Overview of Qualitative Approach.....	124
4.3 Characteristics of Qualitative Research.....	129
4.4 Rationale for Choosing Qualitative Research.....	133
4.5 Theoretical Framework.....	135
4.5.1 Merits of Phenomenological Approach.....	139
4.5.2 Demerits of Phenomenological Approach.....	142
4.6 Ideographic Method.....	143
4.7 Sampling.....	145
4.8 Qualitative Instruments of Collecting Data.....	149
4.8.1 Literature Review.....	150
4.8.2 Interviews.....	151
4.8.2.1 Merits of Interviews.....	153
4.8.2.2 Demerits of Interviews.....	154

4.9 The Role of the Researcher.....	155
4.10 Ethical Considerations in this Research.....	157
4.10.1 The right to Voluntary Consent.....	158
4.10.2 The principle of Anonymity.....	159
4.10.3 The implication of Confidentiality.....	159
4.10.4 The necessity of Data Protection.....	160
4.11 Data Collection Procedures.....	161
4.12 Data Reporting and Interpretation.....	162
4.13 Summary.....	163
 CHAPTER FIVE: REPORTING AND INTERPRETATION OF IDEOGRAMS	
5.1 Introduction.....	166
5.2 Reporting of Ideograms.....	168
5.2.1 Ideogram 1.....	169
5.2.2 Ideogram 2.....	172
5.2.3 Ideogram 3.....	176
5.2.4 Ideogram 4.....	178
5.2.5 Ideogram 5.....	181
5.2.6 Ideogram 6.....	183
5.2.7 Ideogram 7.....	185
5.2.8 Ideogram 8.....	187
5.2.9 Ideogram 9.....	189
5.2.10 Ideogram 10.....	190
5.2.11 Ideogram 11.....	192
5.2.12 Ideogram 12.....	198
5.3 Interpretation of Ideograms	204
5.3.1 How can education practice in the high schools be used to intensify social cohesion and national unity?	205

5.3.2 What strategies can these high schools use to translate international consciousness and social cohesion into education practice?	206
5.3.3 How can the students be assisted to realize the impact of human progress, development of talents, and personality in high schools?	207
5.3.4 In the high school situation, how can the students appreciate their cultural heritage and respect cultural diversity?	208
5.3.5 What are the envisioned skills to enhance national development in education practice at the high school level?	208
5.3.6 How can education practice at the high school level assist the students to embrace social equality?	209
5.4 Summary.....	209
 CHAPTER SIX: SYNTHESIS OF RESEARCH FINDINGS, CONCLUSION AND RECOMMENDATIONS	
6.1 Introduction.....	212
6.2 The Abridgment.....	212
6.3 Summary of Research Findings.....	214
6.3.1 Social Cohesion: The complexity of integrating the national unity and international consciousness in high schools.....	215
6.3.2 Human Development: The issue of integrating the individual development, self-fulfilment, and the respect, and development of cultural heritage at high schools.....	217
6.3.3 Economic Development: The question of integrating the national development and the social equality in high schools.....	221
6.4 Recommendations.....	224
6.5 Implications of these Recommendations.....	232
6.6 Necessity for Further Research.....	232
6.7 Summary.....	234
6.8 Conclusion.....	237
BIBLIOGRAPHY.....	239
 ANNEXES	
A.....	255

B.....	256
C.....	257
D.....	258
E.....	259

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

The essence of this study is to explore the subject of integrating philosophy of education and the goals of education in education practice at the high school level of education in Kenya. The focus of the study is to portray the fundamental role of philosophy of education and the goals of education as essential factors in the process of dispensing knowledge from one generation to the next. This research is an endeavour to intensify an education practice which is responsive to the societal aspirations as indicated in the statement of philosophy of education which is interpreted further in the goals of education.

The statement of philosophy of education in Kenya is deliberated by the Ministry of Education Science and Technology (MoEST) and it describes education as an activity which must enhance social cohesion, human progress, and economic development (MoEST, 2004:21). As a policy document, MoEST (2004) hints at the basic facets of the national aspirations of education in Kenya, but it does not provide the details about the magnitude of this statement of philosophy of education. In an exertion to explore how philosophy of education can be integrated in education practice, it is necessary to explain further the nature, the content and the implications of philosophy of education which is espoused in Kenya.

It is crucial that philosophy of education and the goals of education are ingrained in education practice at schools (Brightone, Nasongo & Wamocha, 2009:527), but in Kenya, there is a deficit in the nature of education practice when it is assessed in terms of realizing social cohesion, human progress, and economic development. The notions of social, economic, political and cultural tolerance are rudimentary factors in the statement of philosophy of education and the goals of education. It is further explicated that education practice in Kenya does not adapt its content to the life, needs and aspirations of the people as a powerful tool of social, economic, political and cultural transformation.

The intensity of the conflict in realizing philosophy of education and the goals of education is further escalated by various aspects such as ethnicity which deteriorates social cohesion, the nature of teaching-learning activities in schools

which does not support creativity, the process of evaluation whose focus is memorization of facts, and the issue of knowledge transfer which is contradictory to the societal aspirations in Kenya.

An example to illustrate the conflict affecting social cohesion was portrayed in the violence which erupted after the outcome of the general elections in 2007. In 2007, there were several candidates vying for the presidential seat and the outcome of the election was rejected based on the contention that it was flawed. This conflict resulted to national disorder which was manifested through land grabbing, vandalism, tribal hatred, deaths and internally displaced persons (Brightone et al., 2009:525). The youth who had completed high school education were extremely involved in executing the massive actions of sabotage, ethnic animosity and deaths labelled as '*ethnic cleansing*'. These actions repudiated the statement of philosophy of education as it is illustrated in the goals of education in Kenya.

A further threat to philosophy of education was underscored by Macharia (2008:1) who averred that the people involved in the post-election muddle included the persons who went through high school education in the Kenyan society, and such persons who were advancing "flawed theories were teachers, journalists, bankers, doctors, politicians, lawyers and engineers".

In view of her argument, Macharia (2008) insinuates that the people who went through high schools in Kenya are not conversant with the essence in the statement of philosophy of education and the goals of education, and this ignorance was exposed by spreading violence and vandalism. According to the researcher, educated citizens must be the principal proponents of philosophy of education and the goals of education in the society, which was affronted by the above mentioned experts (teachers, journalists, bankers, doctors, politicians, lawyers and engineers) in Kenya.

In view of this threat to the national aspirations, the researcher questions whether these educated professionals are familiar with the statement of philosophy of education in Kenya as it is elaborated further in the goals of education or not. In an effort to find the cause of such disregard for philosophy of education and the goals of education in Kenya, the researcher resolved to carry out an academic research

about how philosophy of education and the goals of education can be integrated at the high school level of education.

According to Cunningham (2005:78), education practice at the high school level in Kenya has adopted a teaching and learning strategy which comprises of memorizing facts, and it does not support critical and creative skills. The researcher observes that this teaching and learning strategy is dominant in preventing the realization of philosophy of education and the goals of education at the high school phase of education in Kenya. It is the fundamental element in the statement of philosophy of education in Kenya that education and training must augment human progress (Abenga, 2009:372), but this pedagogical skill which is adopted in education practice is contradictory.

In this case, Abenga (2009) entails that education and training must improve the living conditions of the citizens in terms of utilizing the skills for self-fulfilment, emotional tolerance and resilience, but this is abrogated in education practice because many students who leave high schools are only conversant with academic skills subsequent from cognitive faculties. In view of providing academic skills, education practice at the high schools has failed to intensify the attribute of human development as it occurs in the statement of philosophy of education and the goal of individual progress in terms of talents and personality.

The foregoing argument reveals that the necessity to augment human development is a fundamental factor in education practice, and this explains why Akande (2007:269) documented that pedagogy is the pivot to strengthen “economic, intellectual, social and cultural development of any nation”. This idea of Akande (2007) implies that education must empower the students with social-relating, critical and creative skills that are responsive to the changing needs of the society based on philosophy of education which abbreviates the general aims of education.

It is the insight of the researcher that the students’ inability to utilize their education to respond to the national concerns is an irrelevant aspect which is prompted by a mismatch between the content implied in the statement of philosophy of education and education practice. An integral implication is that the statement of philosophy of education and education are compromised in practice education practice.

In response to this intrinsic obstacle which is affecting education practice in Kenya, Mwanje, Akoten, Riechi, Barasa, Oyugi, Omolo, Junge, Kimbwarata and Mukasa (2008:3) articulated that the “relevance and quality of curriculum challenges have characterized the system of education in Kenya over the years”. It is from the assertion of Mwanje et al. (2008) that the researcher argues that high school education in Kenya controverts the statement of philosophy of education which is inherent in the goals of education, because the existent pedagogy does not support the students to be resourceful in terms of social cohesion, human progress and economic development.

An effort to intensify social cohesion, human progress and economic development, prompted the government of Kenya to inaugurate eight commissions to evaluate various aspects in education practice. These reviews of education were adapted to resolve the problems in education practice in the country. There were educationists such as Ominde (1964), Gachathi (1976), Mackay (1981), Wanjigi (1982), Kamunge (1988), Ndegwa (1991), Mungai (1995) and Koech (1999), who committed their expertise to produce policy documents about various realms in education practice.

A summarized report of these eight reviews comprised of the significance of national sovereignty (Ominde, 1964), national objectives and policies in education (Gachathi, 1976), the process of launching the second university (Mackay, 1981), the problem of unemployment (Wanjigi, 1982), the issue of manpower and development (Kamunge, 1988), the question of educational performance (Ndegwa, 1991), the necessity of national development through education (Mungai, 1995), and the review of subject clusters in terms of school workload for teachers and students (Koech, 1999).

It is further inferred that the entire education reforms instigated by the commissions introduced changes on educational outcomes, but not in the area of integrating philosophy of education and the goals of education in education practice at the high school level of pedagogy. This is an inherent discrepancy as Ololube (2005:17) advises that “reforms are aimed at creating school effectiveness and to improve quality in education, but these frequent reforms have not met many objectives”. In Ololube’s (2005) view, the reviews of education in Kenya were misplaced because

the purpose of any reform is to infuse effectiveness and improve the quality in pedagogy to serve the national aspirations.

A further endeavour to enrich efficiency and improve the quality of pedagogy mandated the review of the education system in Kenya. This was a reaction to the issue of irrelevance in education practice such that the Kenyan government formulated a modification of the whole system of education from 7-4-2-3 (seven years in primary school, four years in ordinary high school, two years in advanced high school, and three years in university) to the current 8-4-4 (eight years in primary school, four years in high school and four years in university) system of pedagogy (Cunningham, 2005:75; Kinuthia, 2009:4).

The Ministry of Education, Science and Technology (MoEST) realized that the review of education system alone could not resolve the question of irrelevance in education practice, and this concern instigated the review of examinable subjects at high school level. These examinable subjects were reduced from ten to seven, and were classified into four main subject clusters: languages, sciences, humanities, and technical subjects. The researcher contends that the relevance of education at the high school level in Kenya is indistinct, because philosophy of education and the goals of education have been snubbed in the major reforms.

In the recent past, the MoEST through the Kenya Institute of Education (KIE) has revised the content in each subject taught at the high school level of education and curricula. The aim was to minimize the issue of irrelevance by eliminating the aspect of overlapping the contents taught across the subject clusters, but this endeavour ignored the question of relevance in terms of being responsive to the needs of the Kenyan society as deliberated in the statement of philosophy of education and the goals of education. Abebe, Gbesso and Nyawalo (2006:12) concur that “the most cited reason for this failure is that the changes in the education system does not conform to the realities and needs of the society, and this appeals for more reflective work to be done”.

The researcher deduces from Abebe et al. (2006) that these reviews have flouted the decisive factor of integrating philosophy of education and the goals of education in education practice, and the outcome of such deficit is manifested in the questionable transfer of knowledge after the high school education.

It is part of the scholars' quest for a solution to the question of irrelevance that various possibilities such as education wastage, truancy in schools, academic performance in science subjects, and the teaching-learning situation have been studied over the years. The most recent studies reacting to the issue of irrelevance include the dissertation written by Mmbaka (2008) about the constraints affecting the school and community in terms of enhancing access and equity in the high education. This research drew attention to the aspects of admission, retention, class repetition, and school dropout.

The researcher's assessment and estimation is that the entire study of Mmbaka (2008) attempted to solve the problem of irrelevance by responding to the subject of education wastage, but this study did not eliminate the character of inconsistency which is rife in education practice at the high schools in Kenya. In this context, the issue of integrating philosophy of education and the goals of education remains as a decisive factor, but it is ignored by the scholars and researchers in Kenya.

In 2008, Gachonya (2008) carried out another research which focused on how the impact of quality assurance and standards has influenced the quality of education at the high schools. The object of this research was to investigate the aspect of eminence in academic performance portrayed by gaining good grades in national examinations. In this research, the elemental efforts in high schools is to utilize the strategy of evaluation to intensify the achievement of grades, but not how evaluations can be utilized to advance the students' knowledge transfer.

Monari (2008) investigated the factors affecting the issue of quality education at the high schools. The focus of the research was to establish how the students can be assisted to score better in the national examination which determines the destiny of every student in each level of education in Kenya. In this research, Monari (2008) underscored the elementary aspect of academic performance in various subjects taught at the high school level, but this scholar snubbed the implication of the goals of education at the high schools in the country.

In 2009, Munguti (2009) wrote a thesis whose focus was on how the quality of the high education is influenced by the quality in the training, recruitment, and placements of the high school teachers in Kenya. As a comparative study, Munguti (2009) explored how the quality of teachers is parallel to the quality of teaching at the

high school level of learning. It implies that the purpose of the research was to show that there is a deficit in the quality of education and it is influenced by the quality of the teachers.

An emanating insight is that this study was intended to show how the quality of human resources can generate the quality of education outcome at the high school level, but the study flouted the place of philosophy of education and the goals of education in education practice as crucial factors for enhancing the quality of education.

The researcher observes that the focus of the scholars in Kenya have accentuated certain elements in education practice, but wafted towards the development of cognitive capacities which is the fundamental requirement endorsed by the MoEST through the Kenya National Examination Council (KNEC) as the evaluating authority. In response to the issue of educational deficit and debate in Kenya, Khalonyere (2009:1), contends that “the problems of education in Kenya have remained the same because the evaluation trends in education system have been based on existing facts which students must know and are assessed on a summative basis at the end of four years in high school”.

It is from the argument of Khalonyere (2009) that the researcher deduces that education practice at the high schools in Kenya is destined to actuate cognitive faculties, and it abrogates the students' ability to apply their knowledge to advance and expedite service to the entire society. Inability to expedite service through education which is received at the high school level is an academic deficit which suggests that education practice at the high schools in Kenya is encountering the problem of irrelevance.

According to the researcher, the problem of relevance in education practice at the high schools in Kenya lies squarely in the failure to integrate the national aspirations of education and education practice. In this case, an academic research is indispensable to substantiate and intensify the researcher's notion about the significance of integrating philosophy of education and the goals of education in the teaching and learning involvements at the high school level in Kenya.

An integration of the philosophy of education and the goals of education will enable the MoEST to review high school syllabi and reformat the objects of education to be parallel to the distinct domains in the statement of philosophy of education. The study of integrating philosophy of education and the goals of education in education practice at high schools in Kenya is a rare area of study. It implies that there is an acute scarcity of literature such that the researcher utilized qualitative techniques to explicate the respondents' perceptions about the subject matter.

The scarcity of literature is a contributing factor and a substantial component which compels the researcher to indulge in the next subsection whose focus is on the motivation of the study.

1.2 Motivation for the Study

As such, education is a rudimentary component in Kenya, but almost every facet of pedagogy in Kenya is a prime theme for controversy due to its integral deficits in bracketing education practice and the societal aspirations (Shaw, 2008:1). In support of Shaw (2008), the researcher underlines that the main source of argument against pedagogy in Kenya lies between the purpose of education and the aspect of education practice at the high school level of education. As a result, Kenyan society is unable to insert its philosophy of education and the goals of education into the education curricula (Cunningham, 2005:75).

An illustration involving the review of the system of education postulates that the focus of education practice has been modified eight times between the 1964 and 1999, but MoEST is faced with an impasse in defining its priority between philosophy of education, the local goals of education, millennium development goals (MDGs) and education for all (EFA). This crisis has exposed Kenya's commitment to the international goals of education contrary to philosophy of education and the local goals of education.

The essence of Kenya's dedication to education is further underlined in Bunyi (2006:10) that the "internationally recognized education goals of Millennium Development Goals (MDGs), Universal Primary Education (UPE), and Education For All (EFA) remain the driving force of education planning in Kenya and the government has articulated it in the policy documents".

It is deduced from Bunyi (2006) that Kenya has flouted its philosophy of education which is elaborate in the goals of education by diverting from the initiatives of education structure to attain the goals deliberated by the international conventions. The researcher observes that such goals of international conventions are broad ideas and the enterprise of integrating them with local goals of education confounds the essence of education practice at the high schools in Kenya.

The purpose of education in Kenya and the objectives developed by international conventions are diverse concepts about education, and an attempt to realize them at the high school level is lumbering and not practical (UNESCO, 2006:6). The debatable integration of the goals of international conventions is articulated further in Unterhalter (2010:9) that “international declarations such as the Millennium Development Goals (MDGs), Education for All (EFA), the Decade of Education for Sustainable Development (DESD), are broad ideas and it is not easy to translate and act upon them”.

According to the United Nations Organization (UNO) and the World Education Forum (WEF), these international conventions are considered to be declarations to enhance human rights. A further clarification according to Achoka, Odebero, Maiyo and Mualuko (2007:275) is that the high school curriculum is reserved as the platform for the implementation of these goals of international conventions, declarations, and protocols.

According to Achoka et al. (2007:275), the aim of MGDs is to attain a global achievement in terms of development within the specific period of time. The purpose of UPE is to ensure that by 2015, every person has acquired the basic education, but the quality of such education is snubbed and abrogated. The idea of EFA advocates for education for all but it does not specify the level and the quality of such education. The aspect of DESD draws attention to education which should enhance sustainable development, but there is no explanation to show how such education will support the envisioned progress.

It emerges from UNESCO (2006) and Unterhalter (2010) that education practice at high schools in Kenya does not adhere to the specified philosophy of education and it is isolated from the national goals of education. In essence, the MDGs, UPE, EFA and DESD are depicting a conflict which affects the capacity of integrating

philosophy of education and the local goals of education to illuminate the curriculum of education in Kenyan high schools. These limitations against the essence of international conventions are indispensable gaps to explain the motivation for this study.

A supplemental motivation for this study is prompted by the demand that these global conventions are to be realized within a definite period of time. An obligation to achieve these diverse goals of education within a specified time frame is a decisive task for Kenya. It is in regard to this conflicting task that the researcher questions why the MoEST does not emphasize the significance of integrating the philosophy of education and the goals of education into the education practice at the high school level. An important factor in this research is that the statement of philosophy of education and the goals of education define the meaning of education, but this question of integrating the philosophy of education and the goals of education in education practice has not been studied by any researchers or scholars in Kenya.

There are scholars such as Cunningham (2005), Mwanje et al. (2008), Shaw (2008), Waigi (2008) and Ndirangu (2009) who have focused many studies on issues of academic performance in terms of getting good grades, access, retention, equity, gender equality, brain drain and education wastage (Ehsani, 2006:21). These studies have revealed that Kenya desires excellent and fine products from the high schools, but the nature of these studies does not articulate the role of philosophy of education and the goals of education in education practice at high schools.

In Kenya, education is deliberated as the means for social mobility (Nasongo & Musungu, 2009:115), but scholars such as Sawamura and Sifuna (2008), reviewed commissions such as Ominde (1964) and reports in education such as Koech (1999), and established clauses underlining investigations around the issues of education wastage and academic performance based on good grades. An investigation of education wastage and academic performance has failed to resolve the problems of unfeasible pedagogy at the high school level of education. It is for this reason that the subject matter of this research is to explore the role of integrating the national aspirations of education in education practice as a different strategy to respond to the question of irrelevance in education syllabi.

Another motivating factor which manifests an argument in education syllabi is that many high school graduates in Kenya continue to accumulate skills and knowledge that are not relevant to their lives after school (Ndirangu, 2009:28). It is the view of Ndirangu (2009) that education which is an avenue for social mobility, social efficiency, economic mobility, public relations and equality does not serve its purpose. It is in this context that Tanner and McMichael (2005:11) concur that there are “increasing instances of crime, substance abuse, violence, and other conditions focusing concern on the schools and the nation’s future”.

An opinion of the researcher which is derived from Tanner and McMichael (2005) is that these cases of atrocious habits emanate from the impact of an education practice which does not empower the students in terms of social cohesion, human growth and economic progress. A sentimental element in academic network in Kenya is the deficit of exploring the consistency between the national aspirations and the education practice.

In reaction to the nature of education practice, the researcher is motivated by Ehsani’s (2006:21) exposition that;

Kenyan education is modelled on an external culture that cannot be imported as a complete entity and a functional system. The international sphere influences the school system to conform much more to the standardized world models as opposed to the basis of national, political, social, and economic diversity.

The researcher observes that Ehsani’s (2006:21) expose on education practice in Kenya needs to be reconstructed according to the national goals and reflections, but it is unnecessary to design and assess education in terms of outcomes based on grade performance. It is the researcher’s insight that brain drain, education wastage and performance in terms of obtaining good grades are no longer decisive issues for education practice in Kenya.

An analogous view is enunciated in Mwinzi (2006:28) that “any meaningful education is based on a profound purpose which is functional, intentional, and purposive”. A purposive and profound function is entrenched and manifested in philosophy of education and the goals of education. Ndirangu (2009:1) underscored an intrinsic concern that;

Kenya has an education system whose objectives are to create dependency as opposed to liberation and the solution is to rethink about the educational problems with an aim of finding workable solutions. This means an education system that will be grounded on the local needs and cultural realities.

According to the researcher, Mwinzi (2006) and Ndirangu (2009) attempted to explain that education practice at the high school level in Kenya is inefficient because the question of integrating philosophy of education and the goals of education is not articulated in the high school syllabi.

The knowledge of philosophy of education and the goals of education is important because such knowledge determines how the citizens are conscious of the aims and the purposes of their education. Waigi (2008:1) “sees education as the most distinguished factor in a society. The measure of the general knowledge of an average citizen is the best indicator of whether a society is progressing or not. This is why the focus on philosophy of education and the goals of education is important in education itself”. It is motivating to conceptualize an education practice which is rooted in the national aspirations.

The researcher infers from Waigi (2008) that the knowledge acquired by the high school students and its application which is parallel to the national aspirations is a crucial way of solving anomalies in education practice. A basic motivation of this study is to challenge education practice in Kenya to shift its focus from the international conventions and to embrace the statement of philosophy of education and the local goals of education. It entails that rectifying divergences in education begins by establishing the subject of integrating philosophy of education and the goals of education in pedagogical practice at the high schools in Kenya.

The researcher contends that philosophy of education and the goals of education as crucial components to guide every review in education are not given priority, and this is a discrepancy affecting the issue of relevance in education practice. In relation to the aspect of relevance, the Republic of Kenya (2005:2) in Mwanje et al. (2008:2), echoed a similar notion that;

...educational relevance is anchored in the national education system and the current policy framework which sets out the national philosophy, goals and objectives of Kenya's education and training that strengthens central goals

such as national unity, national development, individual development and self-fulfilment, social equality, respect and development of cultural heritage and international consciousness.

It is the insight of the researcher that the aspect of relevance in terms of education practice at the high schools in Kenya is indistinct. The researcher construes that this discrepancy transpires as the effect of abrogating philosophy of education and the goals of education in the major reviews of education.

It is construed from the preceding argument that education reforms and researches have revolved around the issues of education wastage and academic performance as the crucial causes of irrelevance in education practice. The nature of the current education practice at the high school level in Kenya is wanting because it is determined to prepare the students for further education at the university phase of learning. It is contradictory that when the students fail to proceed to the university, they are devalued, misplaced and are unsupported. These students are bereft of future possibilities after high school education, and this is the discrepancy which generates the essence and additional motivation for this study.

The viewpoint of this study is to introduce a new approach to resolve the issue of irrelevance in education practice. As such, this study initiates an initiative to the MoEST, KIE and the KNEC to position education practice within the limits of the national aspirations abridged as social cohesion, human growth and economic progress. As such, the outcome of this research will reinstate the primacy and prominence of the attributes of social cohesion, human growth and economic development not only within the MoEST and the high schools, but also in the whole country.

In conclusion, the researcher is not aware of any significant study that explored the necessity of integrating philosophy of education and the goals of education at the high school level in the current system of education. It is the shortfall of integrating philosophy of education, the goals of education and education practice which prompted the researcher to formulate the nature of the problem which culminates in this research. The problem of this research is designed within the framework of a defined statement of philosophy of education and the goals of education adopted in Kenya.

1.3 Formulation of the Problem

Meaningful education practice is founded on a specified statement of philosophy of education (Kariuki, 2009:4). The idea of Kariuki (2009) implies that philosophy of education explains the general aspirations of education. This entails that the nature of the philosophy of education is fortified and illustrated in the goals of education. The failure to integrate philosophy of education and the goals of education leads to flawed education practice. In Kenya there is an inherent flaw affecting the ability to match the espoused philosophy of education and the goals of education to guide education practice in solving the national problems in the country.

The problem of integrating philosophy of education and the goals of education in education practice at high schools in Kenya explains the essence of crisis defying education. The statement of philosophy of education describes education as a process to enhance the attributes of social cohesion, human progress and economic development.

The fundamental features in the statement of philosophy of education in Kenya accentuates that education is designed to provide the necessary skills, appropriate knowledge and good morals (Nasongo & Musungu, 2009:115) to sustain national unity, individual advancement and economic growth. It is the opinion of Nasongo and Musungu (2009) that philosophy of education in Kenya ratifies an education practice which exceeds factual knowledge by being sensitive to the social awareness, and decent mores as a national initiative. A response to philosophy of education and the goals of education prescribes a school as a crucial place for imparting knowledge, skills, attitudes, values and customs from one generation to the next.

The failure to integrate philosophy of education and the goals of education at the high schools in Kenya is reflected further in the layout of irrelevant methods utilized in the teaching and the learning process, evaluation strategies, loss of societal values, and in the inability to serve the needs of the Kenyan society through knowledge transfer. The nature of the teaching and learning process has supplanted the role of philosophy of education and the goals of education which must instil the capacity to produce students and citizens who are self-confident, cooperative, creative, and people who are prompted by critical and inquiring minds to resolve conflicting issues.

In an effort to find out how the students can be prepared to be confident, cooperative, critical and creative citizens, the researcher developed a research question to guide the study. The prime question is:

- Is the flawed education practice induced by the failure to integrate philosophy of education and the goals of education at the high schools in Kenya?

In this context, the elemental concern is to explore whether the integration of philosophy of education and the goals of education can assist in eliminating the issue of irrelevance in education practice at Kenyan high schools. In response to the pertinent question in this study, the researcher developed the following sub-questions.

- What is the nature of the statement of philosophy of education in Kenya?
- What is the content of the goals of education in Kenya?
- How can high schools in Kenya integrate philosophy of education and the goals of education in education practice?

The structure of the grand question item and the subservient queries is to explore the aspect of coherence between philosophy of education, the goals of education and the reality of education practice at the high schools in Kenya.

The purpose of the grand question and the subordinate queries is to create the platform for the aims and the objectives of this study. These aims and objectives are necessary to prepare the reader to understand what the researcher is intending to achieve in this study.

1.4 Aims and Objectives of the Research

The success of an educational activity is determined by a set of defined aims and objectives (Ndirangu, 2009:15). According to Ndirangu (2009), these aims and objectives of education must concur with elemental purpose of teaching and learning activity. This study is an enterprise to explore the appropriate place of philosophy of education and the goals of education at the high school level of education which is an important transitional period for the students to proceed for further studies or to pursue employment opportunities. The study is envisioned to construct coherence

between social cohesion, human growth, economic progress, and education practice.

1.4.1 Aims

The prime aim of this study is to explore the strategies that are envisioned to integrate philosophy of education and the goals of education in education practice at the high schools in Kenya.

1.4.2 Objectives

The essence of this research comprises of exploring the place of philosophy of education and the goals of education in education practice in the context of the current system of education in Kenya. It is from this general essence that the following objectives are derived.

- To explore how the statement of philosophy of education and the goals of education can be construed in education practice.
- To discover how the current education practice can correlate with philosophy of education and the goals of education at the high school level of education.
- To establish how MoEST is supporting the realization of philosophy of education and the goals of education at the high schools in Kenya.

In this study, the first objective which is estimated to explore the statement of philosophy of education, and the nature of the goals of education in Kenya is designed to determine how the high schools can portray the three attributes of the statement of philosophy of education which is illustrated further in the six goals of education. In this case, chapter two is formulated to explicate and expand the attributes in the statement of philosophy of education in Kenya. The focus of chapter three is about the six goals of education in Kenya and how such goals of education can be fused in education practice.

A further outcome of these objectives is determined by the responses obtained from the respondents during the process of collecting data. It entails that the guiding items in annexure C, page 243, are formulated to gather data in form of reactions to the stated objectives.

It is imperative to accentuate that this research is not an end in itself, but it a necessary scheme to respond to the conflict about education practice in Kenya. The cause of this conflict is the issue of irrelevance impelled by education practice which does not emanate from the national aspirations. These national aspirations are deliberated in the statement of philosophy of education and elaborated further in the goals of education to prompt education practice in the system of education in Kenya.

As such, this research is not a final prescription for solving the issues affecting education practice in Kenya, but it is a practical base to explain what can contribute in a meaningful way towards a functional curriculum at the high school phase of education in the country. It is from this pursuit for a functional curriculum that the contribution of this research is indispensable.

1.5 Contribution of the Research

This study is an important contribution of the researcher to improve the system of education in Kenya. In a general sense, a philosophy of education is viewed as a broad line of thought to guide the aim and the purpose of education practice (Kariuki, 2009:4), but in its technical sense, a philosophy of education is more definite.

In this case, the general sense of philosophy of education comprises of a universal reflection on education practice. It is from the broad perspective of education practice that the national aspirations are derived. In the technical sense of philosophy of education, this study is also envisaged in putting education practice in the setting of philosophical techniques such as phenomenological, critical, analytical, and speculative approaches.

The significance of this research is to show the place of philosophy of education and the goals of education in the context of teaching and learning experiences at the high school level of education in Kenya. A requisite influence of this study is protracted to reshape the structure of education practice in the context of the statement of philosophy of education and the goals of education at all phases of learning in the country.

It is the view of the researcher that education practice is contingent to the statement of philosophy of education and the goals of education. A glaring contribution of this

research is to explain the essence of philosophy of education and the goals of education as indispensable facets in the teaching and learning process at schools.

A further contribution of this study is to manifest the implications and the significance of philosophy of education and the goals of education as crucial factors which describe the general aspirations endorsed by the entire Kenyan society. The process of matching the statement of philosophy of education and education practice generates a system of education which is responsive to the national needs of the Kenyan society.

It is through an integration of national aspirations that this research has a substantial influence of intensifying a strong reflection about the essence of philosophy of education and the goals of education in an educational enterprise. As such, the researcher suggests that integrating philosophy of education and the goals of education in all academic practices can rescue the parents, students, teachers, and education officers from making routine and instant decisions that are contrary to the national aspirations.

An adherence to the national aspirations elevates the essence of this study in terms of liberating the researchers and scholars of education from extraneous inferences, inaccurate dilettantism, totalitarian subservience, and ambiguity in formulating resolutions in education practice.

The implication of formulating resolutions in education practice compels the researcher to maintain that integrating philosophy of education and the goals of education is an instrument that portrays the universal character of the purpose of education in Kenya and beyond. Pollack (2007:240) asserts that “when education is embedded in philosophical discourse that education manifests its philosophical significance and such education shows the philosophical relatedness”. In this view, Pollack (2007) concurs with the researcher that philosophy of education and the goals of education are necessary to probe the essence of the universal character of education based on the pedagogic situation of the teacher and the student as they implement the national aspirations.

It is significant that the pedagogic situation which is aimed at interacting with the national aspirations as articulated in philosophy of education and the goals of

education is underlined as the focal subject of this thesis. It is envisioned to exhibit an education practice which is not passive or fluctuated by extraneous experiences as it is impacted in the system of education in Kenya.

According to Pollack (2007:260), “education does not lend itself to an easy reading off of its guiding assumptions”. It is deduced from Pollack (2007) that an education which is fluctuated by extraneous factors gradients to abrogate philosophy of education and the goals of education on which it is envisioned to gyrate, and it is the view of the researcher that such education practice must be revised.

A revised education practice at the high school level of education in Kenya will assist in resolving the universal problems emanating because of abrogating philosophy of education and the goals of education in the country. According to Chambliss (2009:235), philosophy of education terminates the practical problems of education. It is construed from Chambliss (2009) that philosophy of education is envisioned to reform education practice. The researcher observes that the impact of education practice depends on philosophy of education.

The outcome of integrating philosophy of education and the goals of education cannot be underestimated because the research is adding value to the stability of education practice. As a source of value to education practice, this study provides a supplemental resource of information and reference for educational partners. This new dimension of solving the crisis in education practice will facilitate in making the necessary alterations, adaptations and provision for refining the pedagogical standards in Kenya and beyond.

The significant contribution of this research leads towards the research methods of collecting data from the respondents and also insinuates a research design, and phenomenological approach which was used as theoretical framework to shape this study.

1.6 Phenomenology

A theoretical framework is necessary to reconcile the decisive parts of a specific study (Oliver, 2008:22). The researcher deduces from Oliver (2008) that a theoretical framework provides the background from which the data is obtained, analysed and interpreted. A study such as integrating philosophy of education and the goals of

education in education practice in the high school curriculum requires a theoretical framework to facilitate an effective synchronization of various parts.

There are various types of theoretical frameworks used in philosophy of education such as logical empiricism, critical rationalism, African philosophy, phenomenology, hermeneutics, critical theory, systems theory, and postmodernism, and each theory determines the nature of a given educational study in relation to the methods used (Dall'Alba, 2009: 8).

As such, this research is situated in the field of philosophy of education and its focus was to assess the incidents which can be deliberated as concrete reflections of the attributes of the statement of philosophy of education and the goals of education in Kenya. In this study of integrating philosophy of education and the goals of education in education practice at Kenyan high schools, phenomenology was adopted as the apt theoretical framework to reconcile the decisive parts of the entire research.

The details about phenomenology as theoretical framework are further discussed under the research design and methodology in chapter four.

It is within the context of this study that the influence of phenomenology as theoretical framework is envisaged to prompt a connection which links the research methods and research design.

1.7 Research Methods and Design

The process of obtaining relevant and meaningful data depends on the appropriate methods and research strategies selected by the researcher. A study which adopts an interpretative perspective within the process of collecting data, its analysis, and interpretation is envisaged to be a qualitative research. The words and actions of the sampled respondents represent the essence of the data acquired through qualitative inquiry, and this requires certain methods to allow the researcher to capture the language and behaviour of the respondents (Woods, 2006:7). In this case, Woods (2009:7) asserts that the choice of research methods, design and strategies for a particular study are applied to capture the general phenomena portrayed by the respondents' experiences, perceptions, and ideas based on the subject matter.

These general experiences, perceptions and ideas held by respondents cannot be articulated without suitable research methods. The implication is that a qualitative research is designed to identify qualitative methods to facilitate the process of gathering information from the respondents (Oliver, 2008:22). The researcher interprets Oliver (2008) to indicate that a qualitative research which explores the subject of study from the existential perspectives of the sampled respondents implements qualitative strategies to facilitate the collection of data.

It is the insight of the researcher that the choice of a specific method in a qualitative research in education depends on its ability to facilitate in acquiring suitable data to shape the subject of research and contribute in education practice. The implication is that qualitative methods are crucial in determining the nature and the outcome of an education treatise.

Any research method selected is structured and assessed along the line of its strengths (Kombo & Tromp, 2006:71) to access and extract accurate data from the respondents. In this context, Kombo and Tromp (2006) observe that the rudimentary technique of capturing data depends on the decisiveness, quality and relevance of the tools or research instruments.

The qualitative methods and design remains as the substratum and the practical basis which helps the researcher to penetrate into the reality of human existence. As such, qualitative research methods are involved to interrogate reality by fathoming, reflecting, describing, and elucidating the integral features of the particular phenomenon. In this case, the side angle lens of the isolated panoramic view is not sufficient to present answers to the problem, whilst the close-up view does not exist within the natural settings (Woods, 2006:2).

It emerges that the qualitative design and qualitative methods in this study were necessary to accentuate an extensive discussion about the understanding, perceptions, feelings and experiences of the sampled respondents whose participative influence at the high school curricula cannot be underestimated. This means that the nature of this research targeted on describing the existential experiences of the respondents about how philosophy of education and the goals of education can be articulated in the high school curricula.

As such, this study utilized qualitative design and qualitative methods to explore the lived experiences of the sampled respondents. The qualitative design and qualitative methods of collecting data were considered by the researcher as the most suitable based on existential approach to reality and relevance to explore the topic in this research.

1.7.1 Research Methods

In this research, the researcher utilized qualitative research methods to gather information. The qualitative methods that were used to collect information comprised of document analysis and interviews. Meurer et al. (2007:1027) contends that “qualitative research uses document analysis and interviews to source for data”. In this study, the researcher facilitated the conversation with the respondents and also served as a human instrument to coordinate the respondents’ thoughts, ideas and opinions. The data was transcribed, presented and reported in form of ideograms in chapter five. An ideogram according to Audi (2006:976) is the replication of the actual views and perceptions obtained from the respondents using content analysis and interviews as the primary methods.

1.7.1.1 Literature Review

The literature for this study was gathered from books, journals, policy documents, newspapers, conference reports, and the internet. The literature showed that relevant information on the subject under study is scanty. There are small portions of scattered information about philosophy of education, the goals of education and education practice in Kenya.

The researcher deduced that this realm of study has not been probed by other researchers and scholars. The facts acquired through the literature review are reinforced by primary data which is obtained from the respondents using unstructured interviews.

1.7.1.2 Interviews

A purposive sampling strategy was utilized to select the respondents who were interviewed. An interview is a major source of collecting data, because interviews are a joint product of what the respondents and interviewers talk about (Creswell, 2007:133).

The study was comprised of ten individual interviews and two focus group interviews, and each focus group had eight respondents. A consistent and rich-information group of respondents was identified. These interviews were utilized to obtain data based on the respondents' views, perceptions and opinions.

The data which was collected using interview guides comprised of open-ended items to facilitate an extended discussion, and to generate further questions as the conversation advanced. An endeavour to contextualize the existential reality defined by the respondents' experiences, views, behaviours, and attitudes about what can facilitate the process of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya necessitates a research design.

1.7.2 Research Design

A research design is the structure which is required to direct a specified study (Kombo & Tromp, 2006:70). It is deduced from Kombo and Tromp (2006) that a research design generates the profile which serves as the basis of a particular study. As such, a qualitative design does not have independent or dependent variables because it is not meant to bring out any group comparisons (Baxter & Jack, 2008:545).

According to Baxter and Jack (2008:545), a qualitative research plays an important role in explaining the social world. An explanation of the social world which is a significant character of qualitative research is apt in this research since qualitative strategy is used to explain how the high schools can integrate philosophy of education and the goals of education in education practice in the form of social interactions. In the case of this study, the high schools are interpreted as the social world as articulated by Baxter and Jack (2008).

A qualitative design is used in this study because it involves a descriptive expose of the respondents' experiences, views, perceptions, attitudes, and habits in their natural setting. The researcher endorses Meurer et al., (2007:1027) who argues that a "qualitative research involves a detailed, verbal descriptions of characteristics, cases, and settings". An interpretation about qualitative design is deduced in Meurer et al. (2007) as an indispensable strategy in evaluating the respondents' perceptions, knowledge and sentiments. In this study, qualitative design is applied in exploring

how philosophy of education and the goals of education can be integrated in education practice at the high school situation in Kenya.

It is from the natural setting that the researcher can obtain the best information to explain a phenomenon such as the coherence involving philosophy of education, the goals of education, and education practice. In this research, the idea of natural setting refers to the high school situation where philosophy of education and the goals of education are envisioned to be integrated in education practice.

As a qualitative research, this study comprises of purposive sampling to identify the schools and the respondents. Qualitative instruments of collecting information were used, and an ideographic method which is qualitative in nature was used in reporting and interpreting the findings. An ideographic method concentrates on the existence of an individual as an entity within a group, and its focus gyrates around the perceptions, opinions, and the views of an individual which may differ from the collective estimation of a group.

In this study, the respondents' experiences, perceptions, understanding, knowledge, habits, and sentiments were represented using ideograms. It is the opinion of the researcher that the unique and peculiar perceptions held by each respondent cannot be underestimated in this research. These significant perceptions, opinions, and the views of individual respondents were portrayed as crucial aspects to describe the process of integrating philosophy of education, the goals of education and education practice at the high school level of education in Kenya.

The nature and the range of this study which covers high school level of education depict some delimitations and limitations.

1.8 Delimitations and Limitations of the Research

In this research, delimitations are the demarcations surrounding the study, while the limitations are the constraints affecting the study. These limitations and delimitations demonstrate the weaknesses surrounding this research and the necessity for further study.

1.8.1 Delimitations of the Research

The study was contracted by the following delimitations:

This study targeted Kitui County in the Eastern Province because the county is located in a semi-arid region in Kenya. In terms of its geographical positioning, Kitui County is neither the richest nor the poorest in Kenya. It entails that this average position warrants this study to portray minimal cases of extreme results.

No studies have been carried out to explore the aspect of relevance in education practice at the high schools in Kitui region. There is also no investigation which was attentive to the issue of integrating philosophy of education and the goals of education at the high schools in the region. This is an apt justification for this study in the area.

As a qualitative research, this study was restricted in two high schools that are purposively sampled based on a peculiar attributes. The two selected schools are selected based on diverse characteristics such as the type of school, gender, orientation, ownership, academic performance, and the coverage area. Another aspect of restriction is that one of the selected schools is a public girls' school which was elevated to the status of a national school in the county. The second school is a private Christian oriented boys' school in the region.

These peculiar aspects have got wider implications in terms of implementing the policies of education for the future, and in the case of study, it comprises of integrating philosophy of education and the goals of education in education practice at the Kenyan high schools.

In this study, the researcher sampled high schools because in Kenya, the high school level of education is a critical period of transition in which the students are introduced to the world of work or proceed for further studies (Iyenga & Mbugua, 2005:7). It implies that high school education in Kenya is meant to consolidate and intensify transition towards higher education, world of work, and to prepare the youth to undertake adult roles in the society.

After high school education, the students are perceived as adults to be bestowed with obligations to serve the public. It implies that high school level of education is a decisive period in making serious decisions. In this perspective, the size of the sample was a delimiting factor, but the resultant data were elaborate and informative which is an intrinsic character of a qualitative design and investigation.

1.8.2 Limitations of the Research

In this research, the researcher found that the sources of literature related to the substance of this investigation are scanty. There are limited sources of information to intensify the sources of literature review which is related to integrating philosophy of education, the goals of education and education practice as the subject matter in this research.

Another limitation is that the respondents were purposively sampled according to their administrative positions, teaching subjects, and also in terms of subject clusters taught in the high school curricula. These subject clusters are languages, sciences, humanities and technical subjects. The respondents comprised of the principals, deputy principals, teachers, leaders of the board of governors (BOG), leaders of the parents-teachers' association (PTA), and regional officers of education.

These respondents formed the bracket of school management, legislation, administration, supervision, enactment of the policies of education and education practice. These sampled respondents were interviewed to draw their insights about the aspects which can facilitate the process of integrating philosophy of education and the goals of education in education practice at the high school phase of pedagogy in Kenya. The respondents' insights were collected as significant data to facilitate the development of this study.

In the process of collecting data, the researcher deduced that the respondents' opinions focused on what the high schools are required to do as an effort to realize philosophy of education and the goals of education. This is a conflicting dynamic and it implicitly implies that the study will be useful to the MoEST, KIE, Quality Assurance/Standards (QAS), KNEC, and to the teachers as they teach in the schools.

These limiting and delimiting are necessary to initiate further research in the area of integrating philosophy of education and the goals of education in education practice at other levels of pedagogical activities in Kenya.

The factors limiting and delimiting this study have drawn the attention of the researcher to explicate and interpret the terminologies that are peculiar in this research.

1.9 Explication of Key Concepts

1.9.1 Introduction

There are peculiar concepts in this research, and the researcher is compelled to advance an argument as an attempt to display their implications according to the specified nature of this study. A term is illustrated using other terms that are easily understood and readily accessible to provide and facilitate a correct interpretation of integral meanings (Sharma, 2007:69). It is through the explication of concepts that the distinctions and meanings of terms in a study are clarified.

According to the researcher, provisional definition is required to provide an operational demarcation of concepts and ideas. In this research, a clarification of terms is necessary to convey the contextual and evolving nature of their use (Ehsani, 2006:49). The provisional definitions in this study are necessary to minimize ambiguity and to expose alternative meanings that are immediate and intentional to suit this study. The following terms are defined for the purpose of this study.

1.9.2 Integrating

The concept of 'integrating' involves the process of incorporating several parts into a whole, (Willis, 2007:80). This means that discrete parts are combined to complete and produce a whole artefact, outcome, an invention, or a larger unit derived from the distinct parts (Teigiser, 2009:145). Integrating implies that resources are merged to achieve a better end obtained from the constituent parts to form a significant system. In this study, the term 'integrating' is crucial because it is utilized to show how the high schools can merge philosophy of education, the goals of education, and education practice. In the case of this study, philosophy of education, the goals of education and education practice are considered as the three components to be merged to form a framework of isolated resources.

An integration of resources in a school provides a concrete curriculum which is necessary to make education practice a reality. It implies that all meaningful aspects such as ideas are merged, synthesized, and are reconciled for an advanced value deduced from an existing and established system (Akande, 2007:265). It is inferred from Akande (2007) that integrating the elements of school curriculum empowers the students to organize facts, to evaluate evidence, and to isolate truth from falsity in

education practice under the influence of philosophy of education and the goals of education.

The philosophy of education is the basic component of education which is expounded in the goals of education. These components must be reflected in education practice. Wurtzel and Curtis (2008:2) explain that “the framework is organized by components and each component is considered in relation to the universal aims, mission and goals”. The framework, the aims, the mission and objectives are parallel to education practice which emanates from philosophy of education and the goals of education. Akande (2007:268) concurs that it is an “interrelationship of knowledge and a critical area where knowledge must be integrated to formulate a proper meaning”.

It is further illustrated that the concept of ‘integrating’ is necessary to make a stable whole (Glassman, Hoppers & Destefano, 2008:15), in an education practice. In this view, philosophy of education and the goals of education are meld in the curriculum to portray an education practice which is responsive to the collective aspirations of the Kenyan society in the teaching-learning environment.

1.9.3 Philosophy of Education

Philosophy of education is the study of the purpose, process, nature and ideals of education (Cahn, 2009:iv). Cahn’s (2009) view is that philosophy of education is crucial in education, since it is required to define the significance of education to the society. It is further deduced from Cahn (2009) that philosophy of education hubs the values of education by facilitating the students to make rational distinctions between conflicting realities.

Philosophy of education is necessary to establish whether theories are practical in the learning experiences (Semel, 2010:12). As such, philosophy of education is the study which translates and links ideas from the syllabi to the reality of the schools and classrooms. This field of study uses philosophical methods such as critical, phenomenological, rational and analytical functions to respond to the problems in education. It entails that philosophy of education has the capacity to study what constitutes education practice in relation to the essence of education system.

In this study, the researcher concurs with Chandra (2007:1), who argues that philosophy of education is a purposive reflection because “it elucidates the educational issues and attempts to draw the philosophical implications”. It is inferred from Chandra (2007) that philosophy of education is obligatory to transpose an education practice.

A philosophy of education is portrayed in a statement which describes the aim, the nature and the objectives to be realized in the learning institutions. In Kenya, there is a statement to delineate the philosophy of education which is dominant in this research. In this research, it is used to establish how the curricula at the high school level in Kenya can be positioned within the statement of philosophy of education as it is adopted in the policy document of the MoEST (2004:21) which upholds that “education and training (in Kenya) should be for social cohesion, human development and economic development”.

This study was geared to explore how this espoused statement of philosophy of education in Kenya can be integrated in the teaching-learning environment at the high school level. In this research, the statement of philosophy of education which is ratified by MoEST (2004) for Kenya is expounded in chapter two, and it is elaborated further in the goals of education in chapter three.

1.9.4 Goals of Education

In essence, the goals of education emanate from the statement of philosophy of education (Brightone et al., 2009:527). According to Brightone et al. (2009), the goals of education are essential elements required to lead the school curriculum towards a proposed destination. The specific goals of education are necessary to support and direct an education system. Ehsani (2006:1) advises that “education is defined in the goals of education, to understand its implications and applications and if not, the goals that embodies education quality risk being rhetorical rather than substantive”.

In this study, these goals of education are articulated and profoundly elaborated in chapter three to indicate that an education practice cannot subsist when its goals are retracted. According to Ehsani (2006:17), “educational goals are contextual and they exhibit continuity in the statement of purpose”. In this vein, Ehsani (2006) observes

that the goals of education expound the aim, the purpose and the nature of the statement of philosophy of education.

In Kenya, the six goals of education are written in the first page of the school syllabi and are envisioned to explain the statement of philosophy of education in terms of a specified consensus on what to be realized through the system of education (Tanner & McMichael, 2005:8). According to Tanner and McMichael (2005), it is construed that the goals of education are fundamental components that cannot be flouted in education practice.

These goals of education in Kenya are summarized as national unity, national development, individual development and self-fulfilment, social equality, respect and development of cultural heritage, and international consciousness (Abenga, 2009:373; Iyenga & Mbugua, 2005:4; Mwaka, Kegode & Wambua, 2010:2). It is within the context of this study that these goals are deliberated as decisive and also crucial elements for facilitating the delivery of the curriculum content. These goals of education are illustrated further in chapter three.

1.9.5 Education

In its technical sense, education is the process by which society transmits its accumulated knowledge, skills, values and attitudes from one generation to another through a teaching-learning process. Pedagogy is not limited to the practice of marshalling facts, but it is a reflection of one's own experience, an understanding of the world of others and a scrutiny on the appearance of things (Unterhalter, 2010:10). A dynamic attitude obtained from education is elemental in developing the society and improving humanity.

The basic functions of education are to improve humanity and develop society by enabling the learners to become more efficient by increasing facility in terms of utility and culture (Robeyns, 2006:69). Dickson, Hughes and Irfan (2008:20) articulate that "education is a fundamental component of national growth and human development. Its focus is in the human capability framework". Robeyns (2006) and Dickson et al. (2008) assert that education has a significant and central role in developing and enhancing human capabilities which is exhibited as a contribution to empowerment

and satisfaction for personal and collective value, including but not limited to economic impacts.

In Kenya, education is identified as the foremost way of developing human prospects and abilities. According to Master Plan on Education and Training (MPET) in Makori (2005:3), “the role of education is to establish the human resource base for generating wealth, creating higher standards of living, and improving quality of life”. Makori’s (2005) observation interprets education in Kenya as a productive investment for the individual and the Kenyan society. Petrosino, Boruch and Morgan (2009:25) endorse that:

...educating the people is important for social change and the special quality of human resource acquired through formal education cannot be appropriated. In that respect education is an asset and it enables its owner to earn more, to communicate better, and obtain information.

In this research, the concept of education is analogous to the act of teaching and learning experience that has a formative effect in terms of character or physical ability of an individual. It is the process which conveys fulfilment of human potentiality depicted as general formation (Gutek, 2009:7, 53).

In this study, the researcher uses the term education to refer to the formal learning in the context of high school situation in Kenya. The aim is to establish how educational experiences within high school setting can be focused at achieving philosophy of education and the goals of education set by the country, Kenya. This study explored education as a human endeavour which cannot take place devoid of specified philosophy of education and the designated goals of education to be achieved. It is the insight of the researcher that philosophy of education and the goals of education are envisioned to be integral elements in education practice.

1.9.6 Education Practice

In this study, the notion of education practice comprises the totality of events in the teaching-learning situation at the high school settings. The concept of education practice involves the entire process of imparting knowledge in order to assist the students to be successful in schools. It implies that education practice involves the development of the students’ performance by generating their talents in the learning environment (Adewuyi, 2005:10; Teigiser, 2009:1). The nature of education practice

is not limited to the students' academic gains, but also to the possibility of future engagement.

In this research, education practice is prompted by the essence of philosophy of education and the goals of education. The students' achievement and the teachers' effectiveness in the high school situation depends on the position of philosophy of education and the goals of education to generate a positive impact on the lives of students. In this research, the concept of education practice is reflected in chapter two which covers philosophy of education and in chapter three which deals with the goals of education in Kenya.

1.9.7 High Schools

The exact meaning of the notion of 'high school' varies from one system of education to another, but in Kenya the notion is attributed to the secondary school phase of pedagogy. In Kenya, high school education is the second phase of learning after primary or basic education which is analogous to secondary education. The high school phase of education is envisaged as the transition period from the compulsory and comprehensive primary education to a higher level of learning with some chances of selecting certain courses that transpires to a career path.

In this research, high school level of education is considered to be an important stage which prepares the students for higher education, enter into the world of work, or to train for a certain profession and render services to the whole society. The high school situation in Kenya is identified as the apt place for this qualitative study, because the sampled respondents are envisioned to portray a behaviour which is parallel and also consonant to the teaching-learning experiences (Kasomo, 2006:67). It is deduced from Kasomo (2006) that pedagogical activities at the high school level of education are envisaged to inculcate an acceptable behaviour among the students in preparation for their future responsibilities in the society.

An explication of the fundamental terminologies and key concepts in this study prompted the researcher to formulate the structure of this thesis. It is within this structure that the researcher exhibited the main elements comprised in each chapter of integrating philosophy of education and the goals of education in education practice at the Kenyan high schools.

1.10 Abridged Programme of Study

An abridged structure of this thesis comprises of an outline exhibiting the programme of study which illustrates the paradigm and the content of each chapter. This study is comprised of six chapters. In this study, the researcher focused on an introduction, philosophy of education and education practice in Kenya, the goals of education and education practice in Kenya, the research design and methodology, data reporting and interpretation, and a synthesis of research findings, conclusion, and recommendations.

1.10.1 Chapter One: Introduction

In this study, Chapter One is meant to spell out the general introduction to the subject of integrating philosophy of education and the national goals of education in education practice at the high school level of pedagogy in Kenya. As a general introduction, this chapter provided the direction to the study by underlining what was to be done and the procedures used.

A summary of the main aspects of the chapter are the background of the study, motivation for the study, problem formulation, aims and objectives of the research, contribution of the research, research methods and design, delimitation and limitations of the research, explication of key concepts, and an abridged programme of the study.

The focus of chapter two is to explore the statement of philosophy of education and to show its implication in education practice at the high school level of pedagogy in Kenya.

1.10.2 Chapter Two: The Statement of Philosophy of Education and Education Practice in Kenya

In Chapter Two, the study embarked on the general overview of the nature and the content implied in the statement of philosophy of education in Kenya. This chapter was envisioned to establish the role of philosophy of education in education practice at Kenyan high schools. It is within this chapter that the study emphasised on the importance of the statement of philosophy of education in the pedagogical experiences at the high school settings. In this chapter, the researcher identified the

relevant literature to expose the available gaps that are related to the enterprise of integrating philosophy of education and the issue of education practice.

The chapter presented an introduction into the scene of education in Kenya, a detailed meaning of philosophy of education, an inherent significance of philosophy of education, the content of the statement of philosophy of education in Kenya, the nature of education practice in Kenya, and a detailed discussion on integrating philosophy of education and education practice at the high school level of education in Kenya.

A philosophy of education is explained further in the goals of education. In Kenya, the statement of philosophy of education is simplified in the original six goals of education which the researcher has expounded in chapter three.

1.10.3 Chapter Three: The Goals of Education and Education Practice in Kenya

Chapter Three explored the unique six national goals of education in Kenya, and the aim is to determine how the high schools can integrate these goals of education in education practice. In education, it is necessary to know what the aim was in order to attain the purpose of learning in such schools (Akande, 2007:265). These goals of education which Kenya espouses are summarized as national unity, national development, individual development and self-fulfilment, social equality, respect and development of cultural heritage, and international consciousness.

The emphasis of this chapter comprised of a meticulous description of each of the six goals of education in Kenya, and how these goals are defied in education practice at the high school level. These main subsections revealed relevant information which assisted the researcher to identify some of the pertinent literature and the available gaps related to integrating the goals of education in the high school curriculum. Adewuyi (2005:3) avers that “the quality of education is established at various levels and the effect at each level carries a lot of weight in terms of the acquisition of relevance, practical and applicable knowledge and skills”.

It is the insight of the researcher that Adewuyi (2005) attempts to underline that education practice cannot exist devoid of the adopted goals of education.

An integration of the goals of education in education practice at the high school level of education depends on the research design and methodology. In this study, the research design and methodology was essential to shape the process of obtaining data from the respondents.

1.10.4 Chapter Four: The Research Design and Methodology

In Chapter Four, the study focused on the research design and methodology to guide and focus the structure of this research. The main components featuring in this chapter are an overview of a qualitative research design, its characteristics and rationale for undertaking it, ideographic method, and purposive sampling procedures. In this chapter, phenomenology was used as theoretical framework to elucidate an understanding of inherent meanings about integrating philosophy of education and the goals of education in education practice at high school phase of education in Kenya.

The second part in this chapter explores the qualitative tools of collecting information such as content analysis and unstructured interviews. In this chapter, the role of the researcher as a 'human instrument' of collecting data was underlined, and the ethical considerations are accentuated as crucial elements to sustain the trustworthiness of this research. The chapter hinted on the procedures of reporting and interpreting data using ideograms.

1.10.5 Chapter Five: Data Reporting and Interpretation

Chapter Five focuses on data reporting and interpretation of the critical aspects deduced from the respondents to explain the findings. In qualitative research, the process of collecting data and the idea of data analysis, reporting and interpretation occur concurrently (Kasomo, 2006:5). In this context, Kasomo (2006) contends that the process of collecting data is relative to its reporting, interpretation and analysis. An ideographic method which is qualitative in nature is used in the course of reporting and interpreting the findings.

In this chapter, the researcher formulated twelve ideograms. The first ten ideograms were derived from individual respondents, and the last two were generated from focus group interviews. The responses are based on the three main themes in the statement of philosophy of education characterised as domains of social cohesion,

human development, and economic development. There are two goals of education emanating from each domain of the statement of philosophy of education, and the interview guide questions are derived from each goal of education and are signifying the six goals of education.

In each domain, there were two interview items which guided the process of collecting data, and these question items were derived and formulated from the statement of the philosophy of education and the six goals of education.

The reactions from the sampled respondents are also transcribed to intensify the level of trustworthiness of the study.

The last chapter of this study comprises of an abridgement of the research findings, recommendations and conclusions.

1.10.6 Chapter Six: Synthesis of Research Findings, Recommendations and Conclusion

Chapter Six concludes the research. The chapter is concerned with a summarised synthesis of the findings as they occur in the ideograms, implications of the study, implications emanating from the recommendations, necessity and recommendations for further research, and concluding remarks. The conclusion was drawn from the literature review and interviews made during the process of gathering data. The recommendations are acquired from the insights deduced from literature review in chapter two and three, and from the views construed from the ideograms in chapter five.

The entire chapter reveals that the research on how high schools in Kenya can intensify the subject of integrating philosophy of education and the six goals of education in education practice based on its paramount significance to the concept of social cohesion, individual growth, and economic progress. As crucial attributes of the statement of philosophy of education, social cohesion, human growth, and economic development place education practice on the spot as a purposive enterprise whose implications cannot be underrated at the high school situation in Kenya.

The conclusion of this chapter draws attention to the significance of this study which comprises of revising the work load in the high school curricula, reviewing the teaching methods, revising evaluation strategies and enhancing knowledge transfer.

1.11 Conclusion

In this initial chapter, the researcher has dealt with specific factors covering the entire study such as the motivation to investigate the problem, formulation of the research problem, the aims and objectives to be realized by the study, the fundamental contribution of the research towards an improvement of education practice and knowledge transfer in Kenya, a summary of the research methods and design to be used in the process of collecting information from the respondents, the aspects of delimitation and limitations adjacent to the research, a detailed explication of the key concepts, and a summarized structure of the study.

The basis of this chapter was to exhibit the essence of integrating philosophy of education and the goals of education as the framework and the foundation of education practice. The mandatory objective of this chapter is to institute a universal introduction for the subsequent chapters in the entire study. The subsections outlined have exposed that philosophy of education and the goals of education are important facets in education practice, but are flouted in education practice at the high school level in Kenya. This expose affirms that this research is crucial in terms of helping the MoEST, KIE, KLB, KNEC, and the teachers in improving the national syllabi, the curriculum, review of educational resources, and the teaching-learning practices at the high school phase of education in the country.

In chapter two, the researcher described the nature of the statement of the philosophy of education in Kenya and its implications in building the basis of education relevance once it is reflected in education practice.

CHAPTER TWO: PHILOSOPHY OF EDUCATION AND EDUCATION PRACTICE IN KENYA

2.1 Introduction

In the previous chapter, the researcher concentrated on the motivation for this study of integrating philosophy of education and the goals of education in education practice at the high school level of education in Kenya. The essence of the first chapter was to initiate this study which is designed to explore the strategies that can be utilized at the high schools to facilitate the process of integrating philosophy of education, the goals of education and education practice, since it was detected that philosophy of education and the goals of education are flouted in education practice in Kenya.

It is the view of the researcher that the dichotomy wedged between philosophy of education, the goals of education, and education practice in Kenya is accountable for the crisis being experienced in the high school curricula and even later after the high school education. According to Oketch and Rolleston (2010:338), there is dichotomy obstructing the link which is connecting education practice and economic development. It emanates from Oketch and Rolleston (2010) that education practice in Kenya has snubbed the purpose and the value of pedagogy as it emerges in philosophy of education. The synthesis of the outcome of this study will provide a new phase for quality and relevance in education practice.

The synthesis of philosophy of education and the concept of education practice in this research support a necessity for reform in the teaching-learning process. It is the implication within the notion of synthesis that a meaningful education practice cannot be accomplished without putting philosophy of education in its suitable place in the process of learning. According to Noddings (2007:107), philosophy of education explains the essence of synthesising learning experiences and also vindicates an apt pedagogy, the content and the strategies to be utilized to facilitate the process of learning based on the purpose and the meaning of education practice.

A further insight deduced from Noddings (2007) is that a purposive and meaningful education cannot transpire if it has a deficit of an exact philosophy of education. Ozmon and Craver (2008:1) concur that philosophy of education cannot be

abrogated in education practice because pedagogy is confronted by a critical era of transition, and once it is devoid of philosophy of education, it acquires the prospect of lapsing into the debatable past or inclining into the undefined future with little consideration of the consequences in the society. It is within this insight held by Ozmon and Craver (2008) that the synthesis proposed by philosophy of education suggests potential solutions through its methods to canvass the relationship between indefinite changes and the reality of persistent ideas in education. This synthesis serves as an essential factor to combat the main obstacle facing pedagogy in Kenya which is ingrained in the issue of quality and relevance in education and training (Makori, 2005:6).

According to Makori (2005), the problem of quality and relevance of pedagogic events in Kenya is induced by an education practice which has abandoned the adopted philosophy of education. A further perception which is derived from Makori (2005) is that philosophy of education can make a difference in the high schools when ideas, insights and patterns of thoughts are utilized to shape education practice.

In this chapter, the research aims at exhibiting the gaps affecting a consequential integration of philosophy of education in the teaching-learning situation. It is within the dimensions of the study that the outcome will revive the significance of philosophy of education as a meaningful component in the system of education in Kenya. It is the researcher's observation that integrating philosophy of education is a crucial enterprise and a fundamental factor which is significant in shaping education practice in Kenya to fit in the context of the national aspirations.

In its fundamental role, philosophy of education provides an outlook for educational curricula (Brightone et al., 2009:525). The researcher construes from Brightone et al. (2009) that a meaningful and prolific education is modelled within the margins of aspirations ratified as philosophy of education. In Kenya, these aspirations are derived from illustrations of potentials, prospects and involvements of what is valuable to the Kenyans. It is from these potentials, prospects, and involvements that Kenya wrought and adopted a statement of philosophy of education to guide education activities in the school curricula.

Inyega and Mbugua (2005:12) concur that “Kenya adopted a philosophy of education which serves a country united in a national purpose”. In this vein it is the opinion of Inyega and Mbugua (2005) that there is a philosophy of education which is designed to guide the specific events prescribed as the content of the curriculum, and also to be objectified in an education practice. The researcher deduces from Inyega and Mbugua (2005) that the aim and the benchmark foundation of education practice are deliberated in philosophy of education. This perspective of Inyega and Mbugua (2005) is expounded further in Brightone et al. (2009:525) who accentuated that a philosophical line of thought preserves an entire curriculum for successful education practice. It is this philosophical setting, as highlighted in Brightone et al. (2009), which directs educational activities to achieve the envisioned ends in the Kenyan society.

An intrinsic deficit in the Kenyan education system rotates around the issue of coherence between philosophy of education and education practice in the school curricula. The researcher endorses Boyles (2009:134) that worthwhile learning experiences are realized when philosophy of education is integrated in the teaching-learning situation. It is deduced from the insight of Boyles (2009) that an education practice which does not revolve within the margins of philosophy of education contradicts its capacity to realize its decisive objective. A conflict facing education practice in Kenya is modelled within the context of snubbing the basis, tenets and practices that are inherent as national aspirations in the country.

As such, these national aspirations describe the purpose of education, but in this study, the researcher argues that there is a critical defect in which philosophy of education is abrogated at the high schools, and education practice is implemented in isolation from the national aspirations. As a result of isolated education practice, it implies that the reality of philosophy of education has no substantial magnitude in reshaping the structure of the curricula at the high school situation in Kenya.

In this context, the researcher infers further that education practice has no point of reference such that the school curricula, education syllabi, the methods of evaluation, the process of teaching activities and education transfer are misplaced at the high schools.

In the case of the foregone debate, there are several aspects emanating from this question about the existence of philosophy of education in Kenya. The researcher deduces that philosophy of education is not known, but such ignorance does not eliminate its implication in education practice in Kenya.

An additional response to the essence of philosophy of education in Kenya is ingrained in two perspectives. The first perspective is that the statement of philosophy of education can be inferred from the six goals of education. The researcher construes that such goals of education are analogous to an existing philosophy of education.

In the second place, the statement of philosophy of education is printed and generated in the policy document of MoEST (2004:21), and it is instituted on social cohesion, human development, and economic development as three focal attributes. The statement of philosophy of education and its focal attributes are further articulated in Abenga (2009:373), Iyenga and Mbugua (2005:4), and Brightone et al. (2009:527). It implies that the attributes of the statement of Kenyan philosophy of education are the crucial dynamics in which the potentiality of this research is entrenched.

The aim of this second chapter is to draw attention to the attributes of the statement of philosophy of education in Kenya, and to show the connotation of integrating it in the current education practice at the high school level of education in the country. It is further explained under the headings such as the meaning of philosophy of education, significance of philosophy of education, the statement of philosophy of education in Kenya, education practice in Kenya, and philosophy of education and education practice.

In this study, the significance of philosophy of education cannot be underrated in education practice. In support of the significance of philosophy of education, Thompson (2007:1) concurs that “the importance of philosophy of education is to define the purpose and the focus of an education system”. The researcher infers from Thomson (2007) that philosophy of education is a summary of the aspirations used to describe the purpose and the ends of education espoused by an individual, an institution or a country. An insight displayed in Semel (2010:188) describes the

objective of philosophy of education as an enterprise which shapes education practice to prepare the young for future responsibilities in the society.

The prominence of philosophy of education applies to the welfare of the individuals, institutions, and the entire society. Ryan (2008:80) posits that “philosophy of education addresses why we educate so that we make better choices about who, where, when and how we educate”. It is deduced from Ryan (2008) that a philosophical view of education involves asking questions about the role of education to an individual person, to a specified institution and in a society. The insight derived from Ryan (2008) divulges that the substance of philosophy of education cannot be undervalued in education practice.

2.2 Philosophy of Education

An extensive history of philosophy of education contains a fundamental discourse about education theory and education practice which underlines what is practical (Semel, 2010:12). According to Semel (2010), philosophy of education is an integral description of the purpose of education in the society in terms of its aspirations, identity and complexity. The concept of philosophy of education is an inquiry about education as social activity and as such, the essence of philosophy of education is to assess the issues affecting education practice.

It is within the margins of the society to prescribe specific deliberations to guide education practice. These deliberations are coherent to the authenticity of philosophy of education due to the concrete relation between the processes of actual experience and pedagogy itself (Semel, 2010:189). The essence of philosophy of education as it is derived from the insight of Semel (2010) is to provide direction in education practice by translating the national aspirations of the society and to fit them in the context of the world which is fascinated by utility and practical sense.

These national dispositions are embedded in philosophy of education and emanate from the society according to the prevalent cultural values (Cahn, 2009:361). In this case, Cahn (2009) underscores that the ends and the means of education are defined by the cultural tradition to realize its fundamental purpose. As such, philosophy of education is engrained on estimating education practice using the

philosophical approaches such as phenomenological approach, critical theory, analytical technique, and speculative model.

The broad view which is covered in philosophy of education comprises of the significance aspects of education activities such as what is the purpose of education, who can receive education, how is education determined, how is such education imparted, how is education progress evaluated, how does such education serve the society, and what obstacles does education practice encounter.

A fundamental hint is that philosophy of education does not describe or compare the structure of the systems of education, but it analyses and critiques various perspectives of education practice such as the concept of education itself, and the process of teaching (Ozmon & Craver, 2008:234). The concept of education itself is the product and the act of teaching is the process which describes the reality of education as a phenomenon. The essence of phenomenological approach in the philosophy of education as it emanates from Ozmon and Craver (2008) is about abstraction which is founded on what is practical for human beings in terms of pedagogical experiences.

In this research, the notion of philosophy of education as an academic discipline is comprised of two implications; philosophy of education as a product and philosophy of education as a process.

2.2.1 Philosophy of Education as a Product

As a product, philosophy of education is deliberated to focus on the entire content in the subject of education. It is in this case that the crucial question is relative to the meaning of philosophy of education (Pollack, 2007:243). In this view, Pollack (2007) concurs that the question about philosophy of education comprises of what is covered in pedagogic experiences and as such, philosophy of education serves as a product of such involvements.

Philosophy of education explores what is taught and the essence of being educated in schools. As a discipline, philosophy of education reflects on the activity and its enterprise by asking questions about the content and the value of education in relation to the national aspirations in the society. The researcher concurs with

Pollack (2007:239) that philosophy of education is reconceived to include the cultural aspirations entrenched in education practice at the public and private schools.

In a pluralistic society, the public and private schools have diverse and inconsistent strategies that are estimated to guide education practice to be parallel to the content of philosophy of education as portrayed in the statement of philosophy of education. A decisive case is that education practice is embedded in the national aspirations and the content of the philosophy of education as it occurs in this study. As a product, philosophy of education in this study comprises of the content of the statement of philosophy of education Kenya.

2.2.2 Philosophy of Education as a Process

In this research, philosophy of education is also accentuated as a process which evaluates the course of education practice. In this case, philosophy of education serves as an activity which reflects on education practice (Chambliss, 2009:237). According to Chambliss (2009), philosophy of education is a process of practical reasoning. The question about philosophy of education comprises of how education practice is covered in this academic discipline. As a process, philosophy of education comprises of setting the clarification and enacting criticism on education practice based analysing and evaluating how education practice is implemented by teachers, administrators, and policy makers.

The crucial purpose of philosophy of education which is worth stating is the coherence and inclusive alignment of education practice in the context of national aspirations (Chambliss, 2009:250). It was within the precincts of this study to discern what aspects can be selected to embed philosophy of education in the context of education practice. The course of integrating these national aspirations in education practice displays philosophy of education as a process.

As a process, the implication of philosophy of education in the teaching and learning events in the school setting involves the results of the activity and the enterprise of educating or being educated (Chambliss, 2009:250) based on the deliberations of the society. The focal point according to Chambliss (2009) is intrinsic in the procedures that are employed to cultivate significant dispositions through education.

These dispositions are necessary credence in this study to augment the notion of philosophy of education and education practice in Kenya. This process of integrating philosophy of education in education practice conveys a distinct implication at the high school level of academic activity.

2.3 Significance of Philosophy of Education

Philosophy of education is an academic discipline which deals with the aims and the purposes of education by applying philosophical methods to evaluate education practice (Abenga, 2009:372). The exposition of Abenga (2009) is inferred to imply that philosophy of education involves an incessant activity which leads to the discovery and discussion about knowledge in an effort to pursue wisdom. The significance of philosophy of education in education practice is supported by Brightone et al. (2009:526), who contends that “education is a practical activity, and philosophy of education is the cornerstone and the foundation of education in which education practice is based”.

In this erstwhile argument, Brightone et al. (2009) suggests that philosophy of education is an academic discipline envisioned to evaluate the nature and the purpose of education against the process of learning based on special reference to the significance of realizing the needs of the society. This argument is protracted in Gutek (2011:56) who describes philosophy of education as an enterprise which defines the purpose of pedagogy for human beings.

In its wider sense, philosophy of education is envisioned to present the purpose, process, nature and ideals of education to the students (Codack, 2009:40). It is deduced from Codack (2009) that philosophy of education serves as a reflection of the need for comparative analysis of educational provision in the systems of the past and present in order to shape a better future and avoid the pitfalls inherent in education transfer. It entails that education depends on philosophy for its guidance while philosophy depends on education for its own formulation, but the practical shape of education depends on philosophy and education.

It is the view of Ryan (2008:80) that philosophy of education summarizes the universal aspirations of the society directed in analysing the structure, the process, and the ideals of education practice. This interpretation of Ryan (2008) suggests that

philosophy of education is necessary to prompt reflection, discussion, and revision of educational actions. The researcher construes that the influence of philosophy of education inserts its reflective impact in the curricula, and it controls the subjects to focus on what education entails. In this case, this study draws further attention into the core attributes in the statement of philosophy of education in Kenya.

2.4 Statement of Philosophy of Education in Kenya

In Kenya, the statement of philosophy of education is articulated in the policy document of MoEST (2004:21), and it is further enunciated by scholars such as Iyenga and Mbugua (2005:4), Abebe et al. (2006:12), Brightone et al. (2009:527), Abenga (2009:373), and Mwaka et al. (2010:2). In this policy document, the MoEST (2004) accentuated that philosophy of education in Kenya is to intensify '*social cohesion, human development, and economic development*'. The MoEST (2004:21) retains that the development, management, organization and delivery of education and training services will be guided by philosophy of 'education and training for social cohesion as well as human and economic development'.

This statement of philosophy of education is instituted in the themes of unity, human factor, and economic stability as the primary attributes perceived as the basis on which education is founded. The researcher concurs with Nasongo and Musungu (2009:113) that the statement of Kenyan philosophy of education is designed to lead the learner to appreciate the implication of serving the nation in the context of unanimity, humanity and economic terms. These attributes represent the complex and cohesive aspirations in Kenya as a multicultural society without splitting the objectives into isolated components.

Influenced by the concept of multicultural society, Otieno (2008:1) attempted to demonstrate that "the promotion of national cohesion is the core objective of education in Kenya". According to Otieno (2008), the element of '*communal and national unity*' is the central precept of education in Kenya. In this case, all the efforts towards service delivery in educational curriculum must be enlightened by this statement of philosophy of education to attain lifelong stability. In this case, Dickson et al. (2008:20) highlights that "education is a fundamental component of national stability". The implication derived from Dickson et al. (2008) is that education cannot be ignored if Kenya is concerned about national unity. It is an insight of the

researcher that this aspect of social cohesion is crucial at the high school level of education where the students are prepared to enter into the world of work in the society or to proceed for further studies.

Another attribute which describes the statement of philosophy of education is '*human development*' which is deliberated to protract the development of the cognitive and affective domains among the students. In support of this human development facet, Keriga and Bujra (2009:7) draw attention to the developmental needs of the students in the teaching-learning experiences. According to Keriga and Bujra (2009), the component of the human factor is elemental in the attribute of human development. The human factor is illustrated by the researcher as human potentiality, and it is elemental in the teaching-learning process at every level of education.

According to Kinuthia (2009:2), education is required to develop the potentialities and capabilities of the students at the high schools in Kenya. Milius (2010:2) avers that "education has a two-fold function to perform in the life of man and in society: the one is utility and the other is culture".

The view of Kinuthia (2009) propels the researcher to argue that education must enable the students in the high schools to be efficient and competence for their good as human beings. In the perspective of human potentiality, Akande (2007:265) describes the role of philosophy of education in Kenya as an activity which is aimed at raising consciousness, spreading understanding and improving human resources for the social, economic, political and cultural development of the nation.

The attribute of human development is explained further in Robeyns (2006:69) who interprets philosophy of education "as a contribution to personal empowerment, personal enjoyment, personal and collective value, including but not limited to economic impacts" when it is integrated in education practice.

The idea of '*economic development*' is dominant in the statement of philosophy of education in Kenya. It is the view of Dickson et al. (2008:20) that the attribute of "economic development has a central role in developing human capability, and enhancing human progress in education framework".

This aspect of economic development divulges that learning is a tool that enables individuals and groups in the country to develop their capacities for the achievement

and realization of their full prospects for an affluent private and communal life (Makori, 2005:13). The researcher concurs with Makori (2005) who argues that the fundamental aim of the high school education in Kenya is to develop the potentiality of an individual student to become independent-minded person who is equipped with knowledge, skills, and attitudes necessary to lead a life which is objectively complete, and obtain a positive role in the social and economic development of the community.

An emanating corollary is that the social, individual, and economic progress are elemental such that we cannot talk about philosophy of education and education practice in Kenya without discussing about these main concepts that are implicated in the whole treatise (Sawamura & Sifuna, 2008:116). In this viewpoint, the researcher contends that the process of instructing students is not a matter of getting them to commit facts into their minds, but to train them to contribute in the process that makes possible the possession of knowledge. A knowledge which contributes to the social, individual and economic progress for the students is considered in this study as the knowledge which can account for the existence of the statement of philosophy of education in Kenya.

A further connotation is that the statement of philosophy of education in Kenya scrutinizes a set of organized learning activities that groups and individuals undertake for their personal, communal, cultural and economic development, but these elements are missing in schools (Akande, 2007:265). It is deduced from Akande (2007) that the statement of philosophy of education in Kenya comprises of the ensuing crucial attributes:

1. *Social cohesion*
2. *Human development and*
3. *Economic development*

2.4.1 An Attribute of Social Cohesion

In the statement of philosophy of education in Kenya, the phrase *social cohesion* is an inclusive phrase which comprises the substance of unity within the state of tribal, cultural, and racial relations (Ndirangu, 2009:25). In support of unity in the Kenyan society, Marri (2005:397) concurs with Ndirangu (2009) that “social cohesion is

necessary to improve race relations”. In this view, the implication depicted in Ndirangu (2009) and Marri (2005) is that *social cohesion* is a mandatory attribute which is necessary to unite various tribes with multicultural elements in Kenya. It also entails that the role of national unity for common purpose cannot be snubbed in Kenya.

In this study, the essence and the scope of social cohesion cannot be underestimated. Marri (2005) concurs that social cohesion is a crucial factor in the statement of philosophy of education since it is decisive in “helping the students to acquire the knowledge, skills, attitudes, and values needed to participate in the cross-cultural interactions and in personal, social, and civic action that will make the nation”. This means that the students at the high schools must appreciate social cohesion to realize communal integration among Kenyans as human beings and as citizens governed by the same norms and expectations.

According to the statement of philosophy of education in Kenya, the notion of a social cohesion comprises the commitment of Kenyan citizens to accomplish their communal obligations by being responsible to the society. As a crucial factor in philosophy of education, the attribute of social cohesion is decisive in facilitating the students to acquire the essential characteristics to participate in the cross-cultural interactions enriched through personal, social, and civic action necessary in making the nation.

In this case, the attribute of social cohesion is a priority which is sustained using self-regulating procedures. As an element of philosophy of education in Kenya, the researcher infers that social cohesion is obligatory in Kenya, but if the Kenyan society cannot preserve social cohesion, then the country is unable to realize an effective self-regulating mechanism which prevents individual growth and economic advancement. This means that there are integral crises facing the process of education practice that are associated with an environment in which social cohesion is unstable.

As such the optimal value of social cohesion is illustrated, but also imperilled in the Kenyan society by the prejudice based on ‘*we/them* disparity’. This biasness is further manifested in Kenya through societal class, social stratification, communal status, religious affiliation, educational and academic status, ethnic and tribal

influence, age, and gender distinctions. It implies that an adherence to a national philosophy of education is indispensable to seal this aspect of cultural diversity and encourage Kenyan citizens to accomplish their communal obligations.

The basic necessity of social cohesion is the foundation of a strong social fabric which is an important indicator of social progress. The idea of social cohesion in the statement of philosophy of education in Kenya implies that education is deliberated to guide the students to attain social satisfactory and adjustment (Sabelli, 2008:28). The researcher infers from Sabelli (2008) that the value of high school life rotates in enabling the students to learn how to live and tolerate others from varied backgrounds, training and ability.

A further inference is that the process of teaching-learning experiences is the ideal mode of conveying social cohesion. It entails that education remains as the prime avenue through which, the high school students are taught about the rules governing societal, interpersonal, and political action. The attribute of social cohesion serves as the platform which holds the aspects of communal and legal principles underpinning good citizenship, obligations of political leaders, behaviour expected of citizens, and consequences for not adhering to these principles (UNESCO, 2006:1).

It is further articulated in this research that the attribute of social cohesion is obligatory in preparing the students to appreciate and cultivate the bonds necessary to create national unity. Brightone et al. (2009:526) concurs that the degree to which the high schools adhere to the element of social cohesion depends on the ability to design the curricula in terms of its culture and the social commitment in its adjacent community. It is in both formal and informal approaches to the curricula that social cohesion attracts a great deal of trust among individual students as citizens from different social origins.

In relation to the attribute of social cohesion, the role of the high schools is to guide the students to appreciate the historical and global complexity of issues and events, which leads them to expand their horizon and be able to see the point of view of other people. It is within the process of teaching-learning experiences that the high schools are installed to foster tolerance and lay the groundwork for voluntary behaviour which is consistent with social norms (Heyneman, 2009:2). The insight of

Heyneman (2009) is that high school education must gyrate in preserving and protecting social commitment.

It is also deduced from Marri (2005), Sabelli (2008), Ndirangu (2009), and Brightone et al. (2009) that the rationale for providing apt teaching-learning experiences that are consistent with the attribute of social cohesion is elemental at the high schools. It is in both formal and informal approaches to social cohesion that a great deal of trust among individual citizens from different social origins is demanded. It is the researcher's insight that the attribute of social cohesion is the bedrock which facilitates societal decisions in Kenya and it cannot be abrogated at the high school settings.

A further observation is that the theme of social cohesion promotes total allegiance which allows the students as citizens to acknowledge and respect each other as the means towards national unanimity, individual growth, and universal progress. The basic implication is that the attribute of social cohesion is the hallmark of a stable and harmonious society which is described in terms of cultural diversity.

In support of social cohesion as the unifying attribute of cultural diversity, Harvell (2009:56) clarifies that the curricula which identifies the existence of cultural pluralism is necessary to lead the system of education from the risk of being one dimensional which is divisive and also devaluing the purpose of education practice.

It emanates from Harvell (2009) that social cohesion generates positive interactions, exchanges and networks between individuals and communities. An interactive exchange and networking among the individuals and communities explains the significance of the attributes of social cohesion, individual growth and national progress as they occur in the statement of philosophy of education.

In the case of the high schools in Kenya, the researcher avers that the inability to use education for the sake of unity in diversity and continuity in variety is an indicator that learning is not serving its designated end result and the purpose of social cohesion as an attribute in the statement of philosophy of education is misplaced. The implication is that the high school curriculum does not emphasize national cohesion and global solidarity.

As a conclusion, the essence of the attribute of social cohesion is required to enrich national stability, and as such the element of social cohesion draws attention to the significance of human development as a decisive attribute in the statement of philosophy of education in Kenya.

2.4.2 The Component of Human Development

According to MoEST (2004: 21), the statement of philosophy of education which is also adopted by Hassan, Asimiran, Rahman, and Kamarudin (2008:2) retains the idea of '*human development*' which comprises of an element of *individual growth*. This concept of individual development according to Hassan et al. (2007) is a necessary component designed to shape the students and prepare them as responsible Kenyans. An idea of *individual development* as it occurs in the Kenyan philosophy of education is perceived by Cunningham (2005:75) as the major explanation for the structure of the current system of education in Kenya.

An interpretation drawn from Cunningham (2005) is that the prime task of individual development is established in building and developing the human aspects, which resonates within the framework of values and holistic development of the students who are undergoing the high school curricula. It is within this backdrop that philosophy of education demands that students are acquainted with the relevant skills necessary for life and service to the society (Sawamura & Sifuna, 2008:116).

This view of Sawamura and Sifuna (2008) does not mean that high school students are academically inadequate, but the essence is to develop the skills that are crucial for the life of service whose implication is vested in the practical and pragmatic significance of individual students at the high schools. The practical and pragmatic features of individual development are necessary to empower the students to be socially functional to the community. In support of the practical and pragmatic themes of individual development in philosophy of education in Kenya, Hassan (2007:2) avers that education provides the necessary workforce to advance efficiency. It is the view of the researcher that empowerment is the process of enabling the students as human beings in terms of knowledge, personality, and character.

This attribute of individual development in terms of knowledge, personality, and character is further interpreted by the researcher as a 'preference for the progress of human factor' to realize social efficiency. It is the benchmark which dictates how to prepare the students in their education to become useful members in the work force for the good of the whole nation (Akande, 2007:265). An interpretation derived from the views of Hassan (2007) and Akande (2007) is that the function of individual development focuses on the practical and pragmatic facets of education which intensifies the development of talents among the students.

The development of talents among the students envisions a practical and pragmatic trait in the attribute of human development. A significant aspect in the subject of individual development is about the expansion and progress based on the choices made by the students as people of Kenya (Sawamura & Sifuna, 2008:117). It is the view of Sawamura and Sifuna (2008) that the purpose of such decisions is to propel the high school students to choose valuable allegiances for an improvement of human conditions and achievement of self-actualization.

As an element describing human development as an attribute of philosophy of education, the researcher explains empowering the students as the process which includes self-respect, autonomy, self-actualization, self-discovery, interests, abilities, aspirations, initiatives, self-examination, and self-improvement. These descriptive factors of human development gyrate in the statement of philosophy of education as the foremost causes, but are missing features that can define the system of education in Kenya (Cunningham, 2005:75).

An imperious interpretation of Cunningham (2005) is that the prime task of human development is established in building and developing the human person which resonates within the framework of values and holistic development, but this essence is missing in educational syllabi offered to the high school students. This view of improving the values and holistic development of the human person is advanced in Makori (2005:13) who argues that the schools are to inspire the students with awareness that the nation demands a responsible attitude toward life. In his argument about human development Makori (2005), entails that the learners are obliged to develop a strong sense of obligation to contribute towards satisfaction,

self-respect, self-actualization, self-discovery, self-examination, autonomy, and self-improvement.

These factors of self-respect, self-actualization, self-discovery, self-examination, autonomy, and self-improvement describe the attribute of individual development and portray this attribute as the most important compared with economic growth, since economic growth is only a means to support the escalation of the social choices made by the students, whilst individual development explains the person who is vested with the capacity to make the decisions.

The capacity to make decisions intensifies the precincts of the attribute of individual development, whereby the attribute is influenced by the contiguous trends such as the subject of multicultural factor in education, character formation through education, strategies in conflict resolution, and the necessity for critical and creative thinking among the students at the high schools. As part of resolution to these enumerated issues, the attribute of individual development is envisioned to assist the students to understand the values in education.

The values emanating from education and the attribute of individual development are based on the students' capacity to know and the ability to apply the knowledge in order to grow and develop in social terms and perspectives (Achoka, 2007:237). It is deduced from Achoka (2007) that the attribute of individual development empowers the students to focus on searching for excellence, morality and ethical regulations.

The implication of morality and ethical regulations at the high schools shows that the students are unique and special, but they are also subject to individual and social disparities that are overriding in Kenya (Ranneberger, 2007:4). The reality of social and individual differences explains the unique nature of each student, but also defines the common traits among them. This notion of individual and social variations is reflected in the statement of the Kenyan philosophy of education, but there are occasions when the attribute of individual development is flawed and it affects the prospect of making moral and ethical decisions at the high schools in Kenya.

The process of searching for excellence, morality and ethical regulations intertwines with the attribute of individual development as it occurs in philosophy of education in

Kenya. This dimension describes the attribute of individual development in terms of building human capabilities, and it is explained according to the range of things that a high school graduate as an educated citizen is able to accomplish in life (Kellner, 2005:6). Kellner (2005) manifests that the crucial concerns of this attribute of human development are deliberated on realizing the potential capacities to convey services and create ideas on human decisions based on the education imparted to the students at the high schools in Kenya.

It is the insight of the researcher that this attribute of individual development as it transpires in the statement of philosophy of education confirms that investment in the talents of the students at the high schools in Kenya is a necessary commitment to facilitate their growth and confidence as an avenue for transformation and empowerment of individuals and the society. The prominence of the attribute of individual development compels the researcher to emphasize that the reality of human progress through education is a fundamental investment, the purpose, the essence, and the end of development in philosophy of education in Kenya.

In conclusion, Makori (2005), Cunningham (2005) and Akande (2007) underline that this aspect of human development is the prospect to draw gratification from the services delivered to preserve the reality of national stability. As an important component in the statement of philosophy of education, human development is a necessary platform for the attribute of economic development.

2.4.3 The Factor of Economic Development

The notion of *economic development* is the third attribute in the statement of philosophy of education in Kenya. In reference to economic development as it emerges in the statement of philosophy of education in Kenya, the aim of education is to prepare individual students to develop themselves for a better living standard in the society in which they live (Nasongo & Musungu, 2009:115). According to Ozterkeri (2007:3), “education is the critical factor of production, while knowledge is used as a tool to enhance economic growth through the improvement of goods and services”.

It is the view of Nasongo and Musungu (2009) and Ozterkeri (2007) that the scope of economic development as an attribute of the statement of philosophy of education

depends on the versatility of human potentiality. The human potential plays an important role in the stability of economic progress. In this case, the students' potentiality for realizing economic progress is wrought by equipping them with productive knowledge and practical skills in an enterprise to shape their lives and sustain the national income.

A further insinuation of the scope of the attribute of economic development is that it is entrenched within the confines of creating an environment in which the students at the high schools are assisted to learn how to utilize their potentials to intensify production and shape their lives in terms of improving goods and services.

The researcher identifies with Nasongo and Musungu (2009) and Ozterkeri (2007) that economic progress includes efficiency, and the factors explaining its magnitude are embedded in utilization of resources, adding value, employment and self-employment articulated through creation of jobs, entrepreneurship, self-reliance, prosperity, financial literacy and stability, productivity, and poverty reduction and eradication. This means that pedagogical activities are meant to provide solidity to counteract the ever-changing concerns in Kenya and in the wider society.

As an enterprise for generating productivity and improving the national income, the attribute of economic development remains as an important factor in the statement of philosophy of education because it is the benchmark which dictates how to prepare the students in their education to become effective members in the work force for the good of the whole nation (Akande, 2007:265). It is inferred from Akande (2007) that the prime function of economic development is practical and pragmatic in nature because its framework in education practice is to empower the individual students for industrial ends in the whole society of Kenya.

The researcher construes that the process of preparing the high school students for industrial ends in Kenya labels education and information as irrefutable factors to augment production and intensify the element of economic development. In support of the substance of economic development as an attribute of the statement of philosophy of education in Kenya, Hassan (2007:2) avers that other systems depend on education to provide the necessary workforce and to advance the efficiency.

It is within the attribute of economic development that high school curriculum is designed to fit in the workplace and to the social setting to provide practical service (Sawamura & Sifuna, 2008:117). The researcher construes from Sawamura and Sifuna (2008) that the ability to provide these practical services depends on the solidity of potentiality and productivity as crucial components of economic development.

These elements of potentiality and productivity describe economic development as an attribute of philosophy of education in Kenya which demands correlation in the content of the school curriculum and activities of pedagogy to prepare the students to fit into the world of work. The researcher agrees with Cunningham (2005:75) that the basic pillar of economic expansion is labelled as production. The notion of production as an aspect of economic development in the philosophy of education in Kenya is to regulate that through education, students who leave schools are able to earn a living and access the circulation of education outcomes to the entire nation.

In this case, the aspect of production and its function depends on the quality of education (Meinardus, 2008:1). The researcher deduces from Meinardus (2008) that the quality of education accounts for an accurate utilization of resources and it adds value to the common good of the nation. In this case, economic development is viewed as the path leading to entrepreneurship and prosperity.

Another trait of economic development as it ensues in the statement of philosophy of education in Kenya is to serve as an avenue of transformation for the whole nation (Akande, 2007:266). In this context, the implication derived from Akande (2007) is that economic development is an indicator of empowering the students to participate in financial literacy and stability which leads to employment. It is through economic development that students are introduced to the processes and systems of job creation as the means to reduce poverty index.

It is within the precincts of economic development that philosophy of education in Kenya demands concurrence between the content in the subject clusters and the process of pedagogy in which an apt workforce emanates as the students at the high schools are prepared to dispense service delivery into the world of science and technology (Sabelli, 2008:8).The researcher deduces from Sabelli (2008) that

pedagogical activities are meant to provide stability in conjunction with the erratic concerns in Kenya and the world as such.

An insight of the Moi University Education Staff (2006:2) postulates that the ability to respond to the erratic concerns in Kenya and the world envisions a high school curricula which necessitates interactive learning whereby students learn through experience, processing concepts and making sense of their own environment. It is from such learning perspective that students can visualize the magnitude of the attribute of economic development as it appears in the statement of philosophy of education in Kenya.

As an attribute of philosophy of education in Kenya, economic development underlines the importance of incorporating new methodologies in the teaching-learning experiences in the high schools. An inference which transpires from the above argument is that of economic development cannot subsist outside production and invention is contingent to the knowledge and suitable skills imparted through the high school curricula. This entails that the high school curricula must be attentive to economic development which has got human and economic ends. The aspects of human and economic ends are manifested in every activity in education practice as it originates and culminates in the attributes of philosophy of education for the welfare of individual student and the whole nation.

It is further elaborated that the intrinsic nature of the statement of philosophy of education in Kenya is to gyrate all educational activities to realize the economic development for the good of each student as a Kenyan citizen. In this case, the researcher observes that it is the role of philosophy of education to facilitate the students to think and reason about their influential involvement in sustaining economic progression. The attribute of economic progression suggests that the values of education are the integral means to mould the students and lead them to objectify their proficiency in the Kenyan society. This makes the students understand the value of knowledge to themselves and by extension to other people.

In essence, the high schools in Kenya are envisioned to prepare the students to uphold and contribute positively towards themselves as individuals, towards the communities they belong, and to the entire society as an indispensable work force

(Achoka, 2007:238). The researcher deduces from Achoka (2007) that the focus of economic progress is to train the students as productive citizens.

It is further established from Achoka (2007) that the attribute of economic development exposes the students to be involved in self-employment to attain self-reliance as a means to prosperity, but the strategies to augment economic progress are minimal in the subjects taught at the high schools, and this mismatch risks education practice.

The influence of economic development raises the question about the schemes employed in education practice at the high schools in Kenya.

2.5 Education Practice in Kenya

An education practice is the collection of strategies that are utilized in teaching and learning experiences in schools. A further expose which emerges in Abenga (2009:372) is that education practice comprises of a system of events embedded in the specific purpose of education to determine the direction of the process. As such the researcher interprets Abenga (2009) to imply that education has its general aims drawn from the statement of philosophy of education. These aims describe the purpose that education as a system of events is envisioned to serve based on an integrated operation of all components. An integration of the elemental components of philosophy of education generates an education practice which furnishes a holistic impact on the students.

The researcher, who is a teacher in Kenya, explains that education practice is an enterprise to furnish the mind with knowledge, skills, values, and attitudes, but an awareness of these facts demands responsibility for the good of the society. The idea of education practice is described further in Akinbade (2009:4) as “the natural response based on training the young in the knowledge, skills, and attitudes they need to master and pass on for the survival and thriving of the society”.

In the above argument, Akinbade (2009) demonstrates an insight in Gutek (2011:318) that education practice must not prevail on outmoded past or false ambitions for social status. A meaningful education practice resonates in school curricula which is responsive to human needs, economic production and socially

efficient persons. In this stance, Akinbade (2009) and Gutek (2011) predict a decisive and deliberate learning for the reciprocal good of individuals and the entire nation of Kenya.

An education practice which generates a reciprocal substance to the people and the nation is fundamental. It involves an inclusion of the information obtained during the years of schooling into the process of solving problems in the society (Ndirangu, 2009:25). According to Ndirangu (2009), the crucial function of education practice at the high schools in Kenya is estimated to prepare the students to serve the people and advance the nation. The contrary is that education practice is flawed, and this is the cause which explains the reason why Ngigi and Macharia (2006:3) assert that education practice is “not harmonized, and is not responsive to the current and emerging trends in education and training”.

In this case, the researcher deduces from Ngigi and Macharia (2006) that an apt education practice must transcend the subject content which is learned at the high schools to comprise the quality ascribed to the acquired education through an integrated teaching and learning activities. An integrated participation in the teaching and learning experience involves a persistent processing of information and its application through the learnt proficiency to the lives of the students and other persons (Eugenio, 2009:11).

An implication obtained from Eugenio (2009) is that planned education practice is deliberated to benefit the student and those with whom he or she comes in contact. While education practice comprises the entire curricula, the researcher holds that the primary commitment for an education of the high school students revolves upon the statement of philosophy of education in Kenya, and its ideals are prescribed as the attributes to explain the statement of philosophy of education.

In reference to the above discussion, the issue of relating social cohesion, human development, and economic development in education practice is obligatory. The statement of philosophy of education in Kenya divulges that the process of education and training is documented as a channel which is necessary to intensify the initiative and creativity to solve national problems (Rothstein & Jacobsen, 2006:5). An inference drawn from Rothstein and Jacobsen (2006) is that education goes beyond

reading, writing, and calculating to underscore the application of the acquired knowledge.

It is within this backdrop that the statement of Kenyan philosophy of education sets the framework within which education practice has to be understood in order to generate the values and perceptions that must be accommodated if educational outcomes are to serve Kenyans and shape the national destiny (Nasongo & Musungu, 2009:111). According to Nasongo and Musungu (2009), philosophy of education in Kenya provides the reader with an impression that education is meant to serve a wider and a collective purpose for Kenyans. An estimated perception is that a relevant education practice is the rudiment for the country to achieve the aspects of collective harmony, personal growth, economic, and social returns (Nasongo & Musungu, 2009:115; Ehsani, 2006:31).

Nasongo and Musungu (2009) and Ehsani (2006) further observe that the purpose of education practice is to embrace the totality of events in the school. In their view, the events in the school comprise of all formal, informal, and non-formal involvement in the teaching-learning instances. It implies that education practice at the high school level of learning is based on the curricula events that must be responsive to the attributes articulated in the statement of philosophy of education.

In this study, the notion of education practice embodies the deposit of the teaching-learning activities in high schools, and it consists of all events in the name of the school such as the class lessons and other events outside the class activities. These are the curricula events which comprises of the management of schools, leadership in the schools, students' admissions to the schools, induction of students, placements of learners, classroom lessons, rules and regulations, religious affiliations and activities, and involvement of the local community. The focus of this research is to integrate these events and create coherence with the facets of social cohesion, human development, and economic development.

In an attempt to abridge the events prised as curricula activities, the researcher has deliberated on the role of the school management and administration, induction and placement of students to the schools, academic tasks and classroom lessons, and involvement in non-academic activities as the decisive factors explaining the nature of education practice in Kenya.

The role of management and administration of high schools and the school curricula is a prominent factor. The structure of the high school management and administration is reflected in the work of school board of governors (BoG), the obligation of parents-teachers' association (PTA), the regular duties of school principals and their deputies, teachers, and the involvement of MoEST through the existence of local officers of education. An emphasis on education practice is contingent to the magnitude of commitment from the aforementioned experts and the MoEST.

In this research, education experts are associated with the task of making the curricula relevant to the attributes articulated in the statement of the philosophy of education distinguished as communal harmony, human growth, and economic progress. An observation which is purported by the researcher is that the school management and administrative professionals flout the realization of the attributes in the statement of the philosophy of education. The implication is that their commitment to realize the attributes of philosophy of education is flawed.

The high school administration is responsible for the induction and placement of the students in the school system. The researcher observes that the process of induction and placement of students into the structures of school activities is necessary to augment the facet of social cohesion as it occurs in the statement of philosophy of education. In this case, the students are introduced to each other and to the teachers whose backgrounds are diverse. The learners are also placed in the available spaces in the hostels, classrooms, and discussion groups. There are students who are assigned leadership roles to serve the others and its implication is to intensify the attribute of social cohesion.

It is the view of the researcher that the focus of high school administration is not directed to the statement of philosophy of education, but to reinforce adherence to the rules and regulations. It is also deduced that the decisions arrived at in the high school administration are intended to direct the students' commitment to obtain the utmost scores in the class instructions and learning tasks. The researcher refutes the efficacy and usability of the statement of philosophy of education in education practice at high school curricula in Kenya. As a result of this flaw, students have the propensity to make bad choices. It is an observation of the researcher that the high

schools do not infuse these attributes of social cohesion, human development and economic development as they occur in the statement of the philosophy of education.

In view of social cohesion, human progress, and economic development as the attributes of the statement of the philosophy education, Ololube (2005:23) avers that “students consider the school experiences to be important in their study, but these significant attributes of pedagogy are neglected in education system and integration”. An extrapolation derived from the expose of Ololube (2005) is that the purpose of education in Kenya is summarized in the statement of philosophy of education, but the attributes perpetuating the statement of philosophy of education are neglected at the high school level such that the deviation has exposed education practice into a severe risk.

An apt education practice promotes a strong link in generating an informed community which comprise of empowered individuals who are more proactive (Keriga & Bujra, 2009:1). This means that education is not just about imparting knowledge and skills alone as it is the case at the high schools in Kenya, but it comprises of imparting values, attitudes, creativity, and emotional development which lead to a better quality of human life, and the living standards of the communities. It is within this setting that the role of an apt education practice is emphasized in contributing to the human resource development in the global context. The researcher observes that the subjects taught and the tasks assigned to the students in education practice must contribute to a substantive consequence.

It is an insight of the researcher that education practice at the high schools in Kenya is contradictory to the statement of philosophy of education. It is in this perspective that cognitive competence and practical knowledge are exposed into conflict with the transmission of the attributes of philosophy of education as crucial factors in the high school curricula in Kenya.

As such, education practice as it is divulged in the class instructions and learning tasks emphasizes on the subjects taught and the methods used in the teaching-learning process. According to Cunningham (2005:79), the high school teachers and students in Kenya are exposed to heavy academic workloads, but some of the subject contents are not meaningful to the students. Cunningham (2005) is

supported by Makori (2005:20) who stipulates that “the system of education is overloaded and overstretched with burdensome subjects”.

The researcher deduces from Cunningham (2005) and Makori (2005) that the stretch of curricula content is devastating and some of the academic tasks and classroom lessons in various subject clusters are obstructive in realizing the attributes in the statement of philosophy of education. The teaching-learning activities in Kenya suggests that the primary function of education at the high school level is to train the students to take up their predetermined place under an influence of minimal friction and resistance (Brighouse, 2009:9).

It is the view of Brighouse (2009) that there is an obstacle affecting education practice at the high schools in Kenya because the process of teaching and learning is conditioned. These conditions and determinants explain why the content of the syllabus is overloaded, the strategies of evaluation are contrary to critical and creative thinking, the teaching methods are directed to intensify cognitive domain through rote learning, the aspect of knowledge transfer is neglected, and the attributes of philosophy of education are estranged from the curricula at the high school level of education.

The magnitude of this alienation exposes the circumstances which force the students towards detrimental conditions and determinants of learning whose influence is inhibiting the realization of the attributes of the statement of philosophy of education.

As an obstacle in realizing philosophy of education, Keriga and Bujra (2009:11) contends that education practice in Kenya is only concerned with aiding the students to understand theoretical concepts required for examinations. In this case, Keriga and Bujra (2009) generate an expose that education practice in Kenya is riveted on figures in terms of academic scores and grades. The inherent implication is that education practice at the Kenyan high school system focuses on academic achievement as an end in itself and it has failed to ingrain other potentials portrayed in the statement of philosophy of education.

As a figure-driven education practice, the high school education is measured in terms of the grades acquired by the students to fortify the prominence and popularity of the schools concerned (Ndirangu, 2009:24). These figure-driven practices are

classified as the components and ideal means to the success (Mwaka et al., 2010:8; Sabelli, 2008:8). It is the view of the researcher that an education practice and its outcome must surpass the function of performance, as it occurs in Ndirangu (2009), Mwaka et al. (2010) and Sabelli (2008), to integrate the content conveyed in the statement of philosophy of education. This research articulates the devastation inferred from an education practice in which figures are the only factors to make decisions in the school curricula and its strategies of instruction.

It is in the curricula of instruction and the nature of education practice that the contemporary system of education in Kenya is vilified for promoting a strategy of rote learning to pass examinations by cramming the subject content. This method of rote learning emboldens passivity among the students by inhibiting creativity and constraining innovation which are prominent in the attributes of individual growth and economic progress in the statement of philosophy of education.

According to Keriga and Bujra (2009:13), the Kenyan “education system teaches students that education is a means to an end, and rote learning to pass examinations has replaced the necessity of studying to understand and master one’s life and environment”. This view of Keriga and Bujra (2009) postulate that an emphasis on rote learning, extra private coaching, and tuition is administered to complete the school syllabi before the examinations and this is attributed as a factor to explain the wanting output of many graduates of the 8-4-4 (eight years in primary, four years in the high schools and four years in university) system of education.

As the benchmark for the future success of students, an escalating pressure and examination structure of education practice leaves many students alienated from social cohesion, individual growth and economic progress as the basic factors in the statement of philosophy of education. An implication of reinforcing the technique of rote learning restrains the development of talents, mental, physical, and social potentiality of students.

In an effort to develop the students’ talents, there are events in the high schools that are necessary to inflate interactive meetings such as clubs, societies, sports, dramas, festivals, community influence, religious inspiration, and occasions of excursions. In such occasions, the students are exposed and sensitized to appreciate the multicultural reality in the country. It is through these supplementary

activities that social cohesion and development of individual talents are implicitly anticipated, but according to the researcher, high schools have failed to articulate to the students that these events are crucial factors emanating from the statement of philosophy of education.

As an education practice which does not integrate the attributes of philosophy of education, the 8-4-4 system of education is vilified and denigrated by Makori (2005:1, 18), Mwanje et al. (2008:2), Bosire (2008:2) and Keriga and Bujra (2009:14). In their view, the 8-4-4 education system is a wasteful system that does not support knowledge transfer in Kenya. Makori (2005:16) upholds that “the real developmental test for education is not only that its holders can step into an existing job in an organization, but whether they can perceive new opportunities, initiate new departures and organize human and mental resources to carry them to a successful conclusion”.

According to the view of Makori (2005), the researcher observes that the content of the curricula and rote method of delivery are injurious factors affecting the subject of transmitting knowledge from the high schools to the society in Kenya. Weems (2005:6) construes that “philosophy of education and education practice teaches the students about analysis, interpretation and criticism. This reminds the students about the critical role of interpretation in educational inquiry”. It is the view of Weems (2005) that education practice must be comprised of analysis, interpretation and critical potentials, but an interpretation by extension manifests that education practice in Kenya is confined in a continuum of acquiring facts and regurgitating them during examinations.

It implies that the entire policy of education has confined itself only in the acquisition of information but not about how such facts can sustain the formation of social relationships and the ability to evaluate and predict future results in form of decision-making. The researcher contends that the transmission of knowledge is the prime purpose of education, while the transfer of knowledge from school to the real world is the natural consequence of possessing that knowledge. The researcher holds further that the transfer of knowledge is fundamental in the three attributes in the statement of philosophy of education in Kenya, but such transfer of knowledge is flawed in education practice.

In this context, the researcher articulates that the high school curriculum has to be aligned to recognize the significance of philosophy of education in education practice. It is necessary to appreciate cultural diversity and tribal equality to augment social cohesion. A practical curriculum must focus on building an individual student to be emotionally adaptable, flexible and culturally oriented to the question of unity in diversity as necessary strategies to heighten human development. The content of the curricula must contain relevant and transferable expertise which is necessary to illustrate the premium on initiative, motivation for invention, and the capacity to solve problems for the sustenance of economic development.

The school curriculum is effective if it succeeds in providing an adept knowledge which is valuable for intellectual development and self-development, and also protraction of culture as an activity of thought which is responsive to beauty and humane feelings. A further explanation is articulated in Newby and Higgs (2005:20) who stated that teachers are mandated to interpret the curricula, plan, and assess instructional activities which can provide the experiences that can generate meaningful learning.

A construct of meaningful learning facilitates the students to relate facts and concepts to explain the world. As a strategy to realize meaningful education for the students and an improvement of the country is further endorsed in Mwaniki (2010:321) that there is an integral necessity of relating education practice to its foundation which is the statement of philosophy of education. The researcher deduces from Mwaniki (2010) that the statement of philosophy of education remains as the substratum to guide the students in the high schools through an incessant discussion about knowledge as a means to explore the universe and human nature.

A relevant view according to Zirkel (2008:1157) is that meaningful pedagogies have to articulate a model of teaching and learning in which students are enabled to participate in the process of generating knowledge. This observation is elaborate in Owuor (2007:26) who argues that “knowledge, teaching and learning are perceived as necessary tools in the current curricula, but are viewed to be too abstract, irrelevant, and more examination oriented”. It occurs from Owuor (2007) that the process of teaching and learning at the high schools in Kenya is confined into a context which is a narrow perspective. It is within such milieu that education is the

means to aid the students to re-envision their worldviews about the issues of social change. A curriculum which has diverse implications augments practical learning.

A parallel interpretation derived from Mwaniki (2010) and Zirkel (2008) is that the curricula which protect meaningful learning must assist the students to explore a solution to problems facing the larger society. It is such type of curriculum which is oriented towards the statement of philosophy of education whose focus is to intensify and provide a concrete reform of education practice in Kenya.

2.6 Philosophy of Education and Education Practice in Kenya

A dichotomy between the statement of philosophy of education and education practice proposes a necessity to reform the curricula at the high school level of education in Kenya. The statement of philosophy of education which is articulated by MoEST (2004:21) indicates that education practice must focus on social cohesion, the growth of individual students, and the economic progress in Kenya. An integration of this philosophy of education must embolden the students to acquire relevant knowledge, skills, values, and attitudes to resolve issues affecting social cohesion, individual growth, and economic results.

The researcher observes that the concept of education practice must incorporate the totality of the attributes in the statement of philosophy of education to form certain intellectual and emotional dispositions among the students and to preserve the attribute of *communal unity* which is dominant in the statement of philosophy of education in Kenya. According to Eugenio (2009:12), the statement of philosophy of education resolves the tension between replication of facts and empowering individual students.

It is the ultimate function of this statement of philosophy of education that education practice must enable the students as individual human beings to operate at their utmost potential, to equip them with the tools, and the sense of opportunity to use their wits, skills, and passions to the fullest. The researcher construes that the content of these attributes within philosophy of education is a substantial facet aimed at building the capacity to know, the ability to reason and the capability of applying the facts in order to grow and develop in terms of human personality.

A further observation portrays that education practice at the high schools in Kenya is paradoxical to the statement of philosophy of education as it occurs in the three attributes of social cohesion, individual growth, and economic development. This argument finds its stability in Bunyi (2006:1) who endorses that “there are numerous talk about linking the teaching and learning experiences to everyday activities of the learners, but integrating it with life activities has not been achieved since education practice has continued to reflect a rudimentary approach which is rote learning”.

According to Bunyi (2006), the focus of education practice in Kenya is not parallel to the statement of philosophy of education, such that education practice is not based on the premise of identity, meaning, and purpose of life as reflected in the attributes within the statement of this philosophy of education. It entails that the entire reality and the purpose of human existence are at the forefront in this philosophy of education which is adopted in Kenya. This perception illustrates why Sharp (2010:1) avers that “philosophy of education is vital if we are to conceive education practice as the process of forming the fundamental dispositions such as intellectual and emotional characters towards nature and fellow people”.

The researcher underlines from Sharp (2010) that it is through an integration of philosophy of education and education practice that Kenyan students can be introduced to the values, schemes and structures which sustain the whole nation, (of Kenya), such as social cohesion, individual growth and national progress. This denotes that the utility of the subjects taught at the high school level cannot be determined or explained simply by some of its component parts, but only the unity of the whole curriculum content which determines how its parts can contribute to the prime objectives in the statement of philosophy of education.

The essence of integrating the attributes of the statement of philosophy of education into the education practice demands a structure of thinking which can encompass and absorb multiple layers of meaning and experience instead of defining the process of teaching and learning from a narrow perspective (Owuor, 2007:23). It is further explained in Abenga (2009:372) that integrating the attributes of philosophy of education in Kenya directs the students to acquire relevant knowledge to solve problems, provide for economic progress, and to intensify the level of social communication among Kenyans in particular, and other human beings in general.

The first attribute entails that integrating social cohesion into the high school curricula is an obligatory aspiration in education practice. When the attribute of social cohesion is integrated in education practice, it is envisaged to aid the students to interpret the content which is provided in the high school curricula and apply it in the service to the country in terms of taking dynamic tasks, preserving societal order and protecting solidarity in Kenya and beyond. It entails that social cohesion has a crucial status in the high school curricula.

An inclusion of social cohesion in the high school curricula demands an education practice which has a definite focus on the *pluralistic character* which is prevalent in the Kenyan society. In integrating social cohesion into the high school curricula of education, the students are motivated to appreciate and accept disparities in human existence manifested in Kenya, and also reflected in the statement of philosophy of education which is adopted in the country.

The aspect of disparity in human existence is a reflection and an exposure to the reality of tribal diversity in Kenya, and it is necessary to prepare the learners to tolerate and preserve social co-existence based on mutual rapport. It is an argument of Heyneman (2009:2) that an educated population is insignificant if the education delivered cannot be protracted to societal stability, social solidity, and communal order. An analysis deduced from Heyneman (2009) is that an integrated type of education translates what is provided to the students at schools and within the classroom lessons over to the public service. In this case, what is learned at the high school level must create a link for social cohesion, and this link is mislaid at the high school situation in Kenya.

An example which displays the attribute of social cohesion in the high schools is allied to the admission of students from various ethnic backgrounds. This means that the subject of tribal diversity is resolved by applying the element of interactions and learning how to relate as the key factors for prolific social understanding during the school years and also in the future within the larger society. It is contradictory that this facet of admission of students is an equivocal reflection of the idea of social cohesion, because it is assumed to translate into the school activities in the teaching-learning process (Heyneman, 2009:4).

An inference construed from Heyneman (2009) is that the content, the methodology, and the assignments specified in the curricula activities must focus attention on appreciating social cohesion, but it is not practical in the current education practice. A contribution of the researcher is that the students and their teachers are conditioned by the dominant situations to exist and do things in common to express their compliance to the school rules, regulations and protocols.

An integration of social cohesion and high school curricula involves the ability to establish a collective contract which outstrips subservient observation of protocols. The collective order is made practical when the students are able to use their academic knowledge, acquired skills, cultural values and attitudes to resolve societal issues. Magrini (2009:11) argues that “education is concerned with the rational and imaginative processes for solving problems that relate to the understanding of the curricula in its social context for developing the type of students who will make legitimate contributions to the society through their learning”.

It is construed from Magrini (2009) that inclusive learning explores the usability of education in all the fields, such as the customization of the subject content to meet the individual needs of each student, provision of academic support, and delivery across the ethnic diversity in Kenya, but this linkage is missing in education practice. The researcher elaborates the missing link by stating that the high school is a centre of ideology, and the students’ involvement in realization of the curricula is elemental in correcting the pessimistic character which contributes to social disintegration. It is further explained that the involvement of students in local and national public activities is wanting because the students have been reduced to being passive learners. Keriga and Bujra (2009:14) concur that the “Kenya education system stifles the students’ participation and makes them as passive learners”.

The researcher deduces from Keriga and Bujra (2009) that the course content and its integral facets offered at the high schools does not cogitate on the obstacles elicited by the subject of tribal diversity, and the significance of social cohesion among the people of Kenya is flouted in education practice. It is within this diversity which is articulated in Keriga and Bujra (2009) that students are exposed to passivity and dichotomies manifested in defective dialogue, alienation and obliteration, and

the repercussions are contrary to the purpose of social cohesion as an attribute of the statement of philosophy of education.

There is a significant substance to explain that these dichotomies are disrupting social cohesion, but there is much uncertainty about what qualities are now required by MoEST to make the students functional in realizing social cohesion through an education practice which is provided at the high school level (Iyenga & Mbugua, 2005:5). The researcher construes from Iyenga and Mbugua (2005) that education practice and knowledge transfer in Kenya are not parallel, because the level of students' readiness in terms of individual development is defective.

The second attribute of human growth and development which occurs in the statement of philosophy of education in Kenya is shaped by the principle of providing holistic education to the student (UNESCO, 2006:12; Abebe et al., 2006:13). It is inferred from UNESCO (2006) and Abebe et al. (2006) that the purpose of holistic education is to promote the strategies that are responsive to the questions of *what* to teach, *how* to teach it, and *why* teach it. These questions of *what*, *how*, and *why* responds to the problem of education practice and transfer of knowledge as practical means of integrating the attribute of human growth and development at the high school level of education. This holistic approach comprises of the formation of good character, intelligence, and creative imagination.

As an ideal strategy, holistic approach to education practice draws attention to the students' growth and development as an attribute in the statement of philosophy of education in Kenya. A wider sense of human growth and development adapts the people's points of view, habits of mind, and worldviews (Ndirangu, 2009:29). This extensive view of Ndirangu (2009) illustrate that knowledge is constructed within the context in which a student lives and is familiar. It implies that the students' growth and development is a transformative strategy in learning, and a response to an interactive encounter of the individual learner and the instructional curricula within the high school setting.

The concept of transformative learning involves a change in the frames of reference that an educated student must portray in form of character and attitude (Ndirangu, 2009:10). According to the researcher, Ndirangu (2009) implies that education is not a mere process of imparting knowledge, transmission of skills, and transaction of

concepts, but it is a converting enterprise. It is necessary to guide the students to develop critical and reflective thinking skills as the means of prompting them to grow and develop (Ehsani, 2006:58; Akande, 2007:265).

In this context, the researcher construes from Ehsani (2006) and Akande (2007) that an integration of human development is necessary for the students to appreciate and care for the world around as an expression of personal or social transformation. This previous argument explains why the process of teaching students has to influence and motivate them to reflect critically and creatively on how human beings are able to know and understand information as an essential facet in the human development which is an attribute of philosophy of education in Kenya.

The researcher accentuates that the attribute of human growth and development as it occurs in philosophy of education endorses, restructures, and facilitates the notions, thoughts, ideas and the meanings of the students. According to Newby and Higgs (2005:20), there is an implication that integrating the content of such notions, ideas and meanings is challenging, but its value base must involve the students in active learning and processing of acquired information.

An interpretation to explain Newby and Higgs (2005) is that these highlighted notions, thoughts, ideas and the meanings attached emanate from the worldviews and are integrated in education practice to intensify the students' talents. As an indication of human growth and development, what is meaningful is connected to the life-situation of the students in order to assist them to self-regulate themselves and appreciate the substance of their own learning and discovery.

As an attribute of philosophy of education, the component of growth and human progress promotes the linkages between the high schools and communities as an obligatory factor for education practice in Kenyan society (Nyaberi, 2009:12, 15). It emanates from Nyaberi (2009) that the students at high school level of education have to be equipped through their faculties and talents to contribute in terms of practical decisions which is an indicator of their human progress. A further illustration is that education practice at the high school level is envisaged to motivate the students to monitor their own growth and progress through supportive dependency on others inside and outside of the classroom. It is through this attribute of human

development that students are empowered to participate towards the stability of national economy in Kenya.

The third attribute in this section is on integrating economic progress in education practice into the high school curricula. In relation to integrating economic progress in education practice, Owour (2007:21) argues that the students who leave the high schools are under-prepared to take productive roles in the national or global economic life. According to Owour (2007), the aim of education practice is to empower the students to attain and preserve stability in form of economic issues, but the deficit is exhibited when the skills acquired at the high schools cannot sustain the students to counteract economic adversities in Kenya and even beyond. It is necessary that the subject content in education practice is integrated to prolong economic progress, but this is opposed in the current fragmentation of subject content and the syllabus of high school education (Kinuthia, 2009:7).

An implication construed from Kinuthia (2009) is that economic progress as an attribute in the statement of philosophy of education must be embedded into the curricula activities, but it is snubbed in educational agenda and practice in Kenya. The statement of philosophy of education in Kenya stipulates that students must draw economic benefits from the acquired education, but it is the view of the researcher that the elemental method of learning in the high schools has debilitated the development of the students' potentiality, and its impact has affected the attribute of economic progress in education practice.

A collective education practice is applicable and adaptable to serve various aspects of life and to improve the living standards, but not a process of learning which is based on isolated components that dominate educational curricula in Kenya (Sabelli, 2008:8). According to Sabelli (2008), it implies that an apt learning is crucial to empower the students to achieve their full potential and become prolific in an enterprise to sustain economic development. A fragmented curriculum undermines and deteriorates its usability in the future life of the students after the high school education.

An insight of the researcher is that a fragmented curriculum explains why education practice in Kenya is debatable. A fragmented curriculum also contributes to an isolated preparation of students, estranged youth, and decreased level of

productivity after high school education in Kenya. The rationale of economic development fortifies the essence of the connections between class lessons in various subjects in the teaching-learning process at the high school. The features of economic development, education schema, and education practice are not separate entities, but a reflection of interdependency of ideas which prevents the realization of economic magnitude (Akande, 2007:265).

This observation of Akande (2007) is interpreted to imply that the students at the high school level are motivated to foresee and appreciate the analogy between the subjects taught at school and how each subject is fated to realize economic improvement as a fundamental attribute of philosophy of education in the country. This implies that students must understand what they learn as a whole, as much as possible and not in fragmented parts. It is within such correlation that the attribute of economic development is manifested in the statement of philosophy of education in the teaching-learning experiences in the high schools.

An inclusion of philosophy of education in the teaching-learning situation is an imperative factor to facilitate learning at the high schools in Kenya. The researcher upholds that education is at the forefront and its service is the recipe for a learning society. In the Kenyan situation, there is an abysmal ignorance of the statement of philosophy of education. This observation is also articulated in MoEST (2004:83) that “education practice in Kenya is not harmonized and it is not responsive to the emerging needs and trends in the society”. According to MoEST (2004), it means there is a critical gap which is deflating the substance between the subject clusters, lessons taught, acquired specializations, and other curricula experiences when estimated against the prospect of new perspectives to support the attribute of economic development.

In support of the view held in MoEST (2004), Owour (2007:22) emphasizes that the aim of education practice in Kenya is “to maintain a balance between economic, socio-cultural, individual, and environmental issues that are unique to the country”. The researcher deduces that Owour (2007) repeats the attributes of the statement of philosophy of education in Kenya as essential aspects to be observed to help the students to benefit from the knowledge acquired after the high school education. It

implies that there is an importance of creating learning environs which empowers the students to develop and to achieve their full potential.

These attributes of the statement of philosophy of education cannot be underrated in education practice. An integration of the attributes in the statement of philosophy of education and education practice is unequivocal, because the high school students in the country do not understand and appreciate the nature of the national philosophy of education (Mwaniki, 2010:322).

It is the observation of Mwaniki (2010) that the statement of philosophy of education is not proliferated. The researcher concurs. As far as the researcher is aware, the statement of philosophy of education is articulated by MoEST only in one policy document, the MoEST Sessional Paper (2004:21). An intrinsic crisis is that this policy document is not readily available to the public in general or to the schools in particular. A few scholars such as Abebe et al. (2006:12), Otieno (2008:1), Nasongo and Musungu (2009:113), Abenga (2009:372), Brightone et al. (2009:525), and Mwaka et al. (2010:2) have referred to the statement of philosophy of education.

The researcher detects a deficit of literature, and its implication is that the statement of philosophy of education is peculiar, foreign, isolated, alien, and not appreciated at the high school level of pedagogy. The fact that the statement of philosophy of education is formulated only in one policy document is a consequential limitation which is affecting its transmission and integration in the high school curricula. Akande (2007:265) concurs that “what characterizes education is its diversity in terms of purposes, location, structures and the processes of provision to achieve its fundamental philosophy on which it is founded”. In the context of Akande (2007), the researcher draws a statement that education practice has got its specific content, purpose, mode of delivery, and control that cannot be replaced, but the entire education practice is premised on the substratum of its philosophy of education which emanates from the needs and aspirations of the people in a specific society.

The significance of the role of philosophy of education and education practice is further elaborated in Edmondson (2006:95) who argues that the disputes in education practice are due to mismatch with the identified statement of philosophy of education, and are the cause of decline of the high school education. It entails that

the aim is to create a coherent balance between what is theoretical and that which is practical in the subjects taught at the high school situation.

In conclusion, the researcher contends that education which is meant to augment social cohesion, human development, and economic development flouts its focus in education practice. This insight is explained further in Brightone et al. (2009:525) that “the national philosophy of education stands out as the most important factor that affects the process of education practice”. This is why Kellner (2005:8) recommends that education must be rooted in the aspirations of the society for intensifying progressive, social change, and transformative practices that can create a better life for the bigger society.

An influence by the view of Kellner (2005) propels the researcher to draw a conclusion that education practice and the statement of philosophy of education are contradictory in Kenya. This observation is acknowledged by the MoEST (2004:83) that “education in Kenya is not harmonized and not responsive to the emerging needs and trends in the entire society”. Inyega and Mbugua (2005:23) suggested a solution that “Kenya has to retrace its education policies, aims and objectives with the view of incorporating philosophy of education into educational planning and development”.

An inference of the researcher about the insight of the MoEST (2004) and Inyega and Mbugua (2005) is that education practice is not aligned in its rudimentary purpose. It is from this account that the researcher considers education practice as an activity to enhance social cohesion, human growth and development, economic progress in the community of the classroom, which exists within the larger community of the school, and the wider community of the village, town, or city in Kenya and by extension, human community in the whole world.

The researcher contends that an ideal education practice adapts national unity, individual growth, and economic progress as the crucial attributes required to serve the universal community which encompasses the whole world. The researcher identifies with Mednick (2006:2) who argues that “the national identity of the individual requires an understanding and commitment to the ideals which facilitates the students to become members of a society and effective in the global identity”. It is deduced from Mednick (2006) that education practice which is confined within the

philosophy of education is necessary to shape affective domain, social prospect, and cognitive domain.

It entails that the high school curricula has shifted its diverse perspective and resolved to support an accumulation of information to augment cognitive domain only.

2.7 Summary

In this chapter, the researcher showed the nature of the statement of philosophy of education in Kenya and its implications in education practice at the high schools in the country. The statement of philosophy of education divulges that Kenyan education is positioned to realize social cohesion, human development, and economic development (MoEST, 2004:21). In its abridged layout, the statement of philosophy of education in Kenya is envisioned to sustain an education for social cohesion, human growth, and economic progress.

The attribute of social cohesion in the statement of philosophy of education draws attention to the aspect of multicultural reality in Kenya and the necessity of national synchronization. The attribute of human development emphasizes on the students' growth, self-actualization, and discovery of talents. The focus of economic attribute is on augmenting the students' efficiency, innovation, employment and job opportunities, which culminates in adding value to the society. These three attributes are concerned with the growth of the students' potentiality and productivity to realize national transformation.

In Kenya, the point of conflict is that the statement of philosophy of education is misplaced in education practice. An intrinsic disproportion is that the MoEST, the school management and administration of high school education does not support education for creativity, criticism and application of academic knowledge. The contrast is that education practice depends on the statement of philosophy of education to realize practical outcomes, but education practice in Kenya is narrowly focused on reading, writing, and simple arithmetic to develop the cognitive domain.

As a rudimentary method of pedagogy, the art of reading, writing, and simple arithmetic has prompted the students to lapse to rote learning to obtain good grades. As such, rote learning does not inculcate critical and creative thinking. This view has

been illustrated further by Rothstein and Jacobsen (2006:5) who aver that “the standardized testing instruments and written examinations used in schools deal with information, but not the development of attitudes, interests, ideals and habits. The focus on tests alludes at the acquisition and retention of information may recognize objectives of education which are relatively unimportant”.

As a strategy of pedagogy, rote learning in Kenya flouts realization of social cohesion, human growth, and economic progress, because the graduate students cannot correlate the acquired education and the national aspirations in the society to shape national destiny. This approach is negatively affecting knowledge transfer.

It is construed that there is scarcity of literature about philosophy of education in Kenya, but what is available has revealed that the implications of philosophy of education are paramount for quality, relevance and effective education. It is within this framework that Weems (2005:3) contends that “the question of educational aims and implications at work in an education practice is paramount when the focus on the possibilities and limitations of various theoretical constructs are taken for granted in education”. According to Weems (2005), education practice cannot flout philosophy of education which is its fundamental cause.

An integration of philosophy of education and education practice generates the stability and structure of a meaningful education. The researcher contends that this integration of philosophy of education and education practice compels the students to understand and appreciate that knowledge depends on the approved values as the critical components that are deployed and entrenched in the statement of philosophy of education. In support of this view, Weems (2005:3) concurs that “integrating theory and practice, advocates for a strong relationship between educators, learners and education curricula to achieve the objective of the classroom decisions”.

It is construed from Weems (2005) that pedagogical curricula, teaching and learning activities are vindicated by the intrinsic attributes in the statement of philosophy of education. In this case, knowledge and education are not fixed entities but incessant unit which shapes the students to understand the world as value-oriented reality. It entails that the teaching methods and the learning experiences are justified by

philosophy of education such that the students are directed to explore, evaluate, synthesize and interpret information and predict the course of their learning.

In this research, education remains as the process which is necessary to help the students to improve their personal lives and to sustain communal excellence. In support of quality education, Dickson et al. (2008:42) underlines that “the high school education is a tool that makes representation not only of demographic and economic impacts and constraints but also other aspects of human development”. It is on this principle that the statement of philosophy of education in Kenya is portrayed and displayed as a universal entity whose background is on social stability, human factor and economic progress.

In Kenya, the current structure of education was prompted by the need of providing the students with some basic skills for employment. In support of the significance of the structure of education in Kenya, Petrosino, Boruch and Morgan (2009:25) endorse that educating the people triggers social implications and change. The quality of education must focus on the human capital. As an asset, education enables its owner to earn more, to communicate and obtain information. It is deduced from Petrosino, Boruch and Morgan (2009) that education practice is shaped within the limits of a specified point of reference. This means that the concept of education is viewed as a system which is devised according to its specific purpose, and that purpose validates the practice (Abenga, 2009:372).

It is the view of Abenga (2009) that education practice in Kenya must concur with the universal objective as it emerges in philosophy of education formulated to describe the national aspirations in the country. It is within the enterprise of the Kenyan statement of philosophy of education that education and training must dispense social cohesion, human development and economic development. These attributes of the philosophy of education in Kenya portray education practice as a fundamental activity.

A further expose which supports the attributes of social cohesion, human development and economic development occurs in Kariuki (2009:8) that “philosophy of education furnishes a productive education practice not only in Kenya, but also anywhere else where analysis of pedagogical activity and practice is to be carried out”. The researcher infers from Kariuki (2009) that education practice is effective

when the students are directed to participate in integrating philosophy of education in the school curricula. The process of integrating philosophy of education is envisioned to permeate and guide the students in their future life in the society in terms of making future decisions.

An existent conflict in Kenya is that education practice is identified as the strategy for developing human prospects and abilities in terms of improving the mean score. It is within this framework that education practice aims at empowering the individual students as supporters of social cohesion whose obligation is to intensify transformation in terms of human growth and economic development (Abebe et al., 2006:13). This is the context in which education practice which is guided by the attributes of philosophy of education provides an avenue for bringing about transformation and change in individuals, communities, societies and the nation of Kenya.

According to the Master Plan on Education and Training (MPET) in Makori (2005:3), “the role of education is to assist in the establishment of the human resource base for the creation of better standard of living and improved quality of life”. This observation of Makori (2005) holds education practice as a productive investment for the individual students and for the Kenyan society.

In Kenya, there is a critical dichotomy against the reality of productive investment because the sole strategy of evaluating education practice at the high schools is estimated in terms of good grades. What is lacking is the awareness that an education practice must prepare the learners for the world they will face, and teach them how to make it functional for their future and other people (Adewuyi, 2005:4). In this context, the researcher construes from Adewuyi (2005) that evaluation of education practice comprises of a comprehensive activity which is deliberated as the point of reference in the attributes of philosophy of education. An effective education practice in Kenya has to divulge these critical attributes.

These attributes of social cohesion, human growth, and economic progress are further illustrated in the six goals of education that are required by the high schools to generate and construct measurable objectives in the classrooms and outside. In Chambliss (2009:246), the researcher deduces the characterization of philosophy of

education as an examination of problems arising in the conduct of education practice.

As such, an efficient education practice is suitable to the type of people who are distinct from all others. This explains the reason for diversity and fragmentation in the entire society. In support of this view, Akande (2007:265) concur that “what characterizes education is its diversity in terms of purposes, location, structures and the processes of provision to achieve its fundamental philosophy of education in which it is founded”. It is within this framework that the researcher deduces from Akande (2007) that education practice in Kenya is designed to empower the individual students to realize social cohesion, human growth and economic progress for the entire Kenyan society which exceeds social diversity based purposes, location, structures and the processes.

It is through the integration of philosophy of education that the needs of the society are ingrained and sustained in education practice as education for life in the whole society rather than education merely for livelihood (Abenga, 2009:373; Akande, 2007:265). The researcher deduces from Abenga (2009) and Akande (2007) that philosophy of education is indispensable in education practice. It is the insight of the researcher that an abstract statement of philosophy of education is objectified and elaborated further in the goals of education.

In this study, the focus of chapter three is on the goals of education and education practice in Kenya. The researcher illustrates the nature of the six goals of education by showing their significance at the high school situation in the entire country.

CHAPTER THREE: THE GOALS OF EDUCATION AND EDUCATION PRACTICE IN KENYA

3.1 Introduction

In chapter one of this study, the researcher focused on the general introduction to the significance of integrating philosophy of education and the goals of education in education practice, and chapter two explored the statement of philosophy of education as a crucial component in education practice. The second chapter exhibited that the attributes of philosophy of education in Kenya are not reflected in education practice at the high school level of education. These attributes of philosophy of education are synthesized and illustrated further in the goals of education. The aim of this synthesis is to show what the high schools can do to expedite the process of integrating the goals of education in education practice.

The purpose of chapter three is to describe the content, the features, and the magnitude of the six goals of education as achievable objectives emanating from the attributes of philosophy of education in Kenya. It is within this chapter that the researcher attempted to articulate two major themes which comprise a detailed exposition of the fundamental six goals of education in Kenya, and the significance of these goals of education in education practice in the country. The central focus of chapter three is to construe how the high schools can integrate the six goals of education in education practice.

It is within the context of the high school pedagogy that the researcher deliberates that a worthwhile education practice must rotate within the limits of the stipulated goals of education (Rothstein & Jacobsen, 2006:266). A decisive implication derived from Rothstein and Jacobsen (2006) is that an education practice which is devoid of certain goals of education is deprived of its ultimate objective. The insight of Rothstein and Jacobsen (2006) is articulated further in Ngigi and Macharia (2006:4) that such goals of education are the rudimentary components to guide a course of events to arrive at a selected situation in pedagogical ends. The assertion of Ngigi and Macharia (2006) is that an education practice cannot be prolific when the goals of education are not placed in the proper perspective.

It is the researcher's inference that the structure of the six goals of education and the aspect of education practice in Kenya suggest a necessity for a practical consensus at the high school pedagogy to explicate the inherent values in the goals of education. It is the view of Magrini (2009:3) that "the aims of education define the curricula, and it includes the approaches to pedagogy that serve these aims and objectives. An inference from Magrini (2009) is that there is a complexity between the established goals of education and their enactment in education practice during their implementation in the practical activities in high school situation.

The insight of enacting the goals of education in education practice is articulated by Mbengei and Galloway (2009:162) who agree that, "the objective of the Kenya government is to provide quality education for productive gain and sustainable livelihood". The researcher deduces from Mbengei and Galloway (2009) that education practice is designed for a specified purpose. This particular purpose depends on the goals of education that are identified as practical means to explain the school curricula. This entails that the goals of education are meant to provide a sense of direction in the system of education and create a universal trend of education practice.

The importance of integrating these goals of education in education practice at the high school curricula is articulated in Munavu et al. (2008:1) who states that "the high school education must be relevant to the national aspirations and the goals of education which inspires national unity and identity". The researcher infers from Munavu et al. (2008) that the goals of education are necessary in every level of academics, but Munavu et al. (2008) underscores that such goals are more crucial at the high school level of education practice.

It is further explained that a meaningful education practice must integrate these goals of education, but the contemporary situation in Kenya validates a divisive dichotomy. The magnitude of this dichotomy is detected in Cunningham (2005:76) who concurs that "the high school curricula in Kenya looks great on paper, because it resonates with high ideas of values and holistic development, but these are snubbed in education practice". The researcher deduces from Cunningham (2005) that the goals of education are distinct in record, but they are not integrated in education practice. It is because of this dichotomy between the goals of education

and education practice in Kenya that a concrete interrogation and scrutiny is impelled in this study.

The dichotomy which is affecting the issue of education practice in Kenya is further escalated by an intrinsic confusion between various goals related to pedagogical curricula and the issue of education practice. An existing contrast lies between the six national goals of education in Kenya, the millennium goals of development (MDGs), and the goals related to the decree about education for all (EFA), (Ngigi & Macharia, 2006:4). It is established by Ngigi and Macharia (2006) that Kenya is emphasizing on realizing the goals of international conventions at the expense of its espoused goals of education. The implication for this exposition is that education practice in Kenya is not synchronized by its distinct set of goals of education, but it is influenced by multiple goals with diverse concerns for education practice.

As an education practice, which is subjected to multiple goals of education, the high school curricula in Kenya is contradictory in terms of its point of focus, because it is subjective to foreign ambitions, aspirations, objectives, and values that transpire in the goals of international conventions, which include MGDs and EFA. Kenya's attachment to a variety of regional and global proclamations and declarations that are related to education has not been consistent, but only demonstrated ebbs and flaws in education practice (Yamada, Arsano, Bhalalusesa, Chege, Karega & Shibeshi, 2007:3).

According to Yamada et al. (2007:3), education practice at high schools in Kenya does not preserve and promote its purpose which is defined in the goals of education. An implication emanating from the observations of Yamada et al. (2007) is that education practice in Kenya has flouted its basis, tenets and its practical targets.

The researcher argues that an education practice which is not entrenched in its adopted goals of education is manifested by a substantial measure of flaws. It is argued in Ochieng' (2010:1) and Rothstein and Jacobsen (2006:264) that students in Kenya score highly in examinations, but the grades obtained do not match their participation in the society. The researcher deduces from Ochieng' (2010) and Rothstein and Jacobsen (2006) that the excellence of performance in terms of good grades is not parallel to the rudimentary obligations defined in the goals of education.

When the acquisition of grades becomes the driving force, the value of education is snubbed even when the scores are exhibited in form of good grades in the local and national examinations.

Adedoyin and Shangodoyin (2010:165) support the argument that the goals of education are abrogated in education practice at the high schools in Kenya. According to Adedoyin and Shangodoyin (2010:165), education providers expect learning to occur when the behaviours, skills and attitudes that are learnt in school become sustainable and translate into actions that can improve the lives of those who received such an education, and this is a mislaid reality in Kenya.

The researcher interprets the argument of Adedoyin and Shangodoyin (2010) that an education practice at the high school level in Kenya defies the prominence of the goals of education that are deliberated to instil character, augment behaviour, enhance skills, and shape attitudes among the students. The only dominant factor in education practice in Kenya is the progress of cognitive purview based on rote learning.

An education practice which is centred in the goals of education, as Mwanje et al. (2008:2) articulates, is necessary to regulate the syllabi and to serve the national aspirations. It is in the exposition of Mwanje et al. (2008) that an effective education practice is imbedded in the adopted goals of education. The researcher endorses Munavu, Ogutu, and Wasanga (2008:1) who underline that “the high school education must be relevant to the national needs identified in the goals of education”. According to Munavu et al. (2008), education practice in Kenya must observe the six goals which define the national vision, mission, and objectives of education and training.

The researcher deduces that an education practice in the contemporary system of education in Kenya cannot subsist if it is not entrenched in the goals of education decreed as the basis of all educational syllabi, and also the sole means to guide the teaching-learning activities in schools. It is within the pedagogical structure in Kenya that a conclusive implication of the goals of education in education practice is elaborated in the subsequent sections of this chapter. The researcher has drawn attention on a meticulous description of the goals of education in Kenya and illustrated an extensive contrast to education practice. This is necessary to show and

corroborate what it entails in integrating the goals of education and education practice at high schools in Kenya.

These goals of education are based on social, political, and economic factors as the primary domains in which human life is envisioned to gyrate. These domains are also relevant in making an individual to be a worthwhile human being. As the elements which guide human life, these goals of education are formulated to outline the national aims, task, ends and objectives of education practice in Kenya. It is from this context that the next section of this study focuses on the detailed description of the goals of education in Kenya.

3.2 An Outline of the Goals of Education in Kenya

In Kenya, the goals of education elaborate the attributes in the statement of philosophy of education which is summarized as social cohesion, human growth, and economic progress. Abenga (2009:373) contends that “it is at the national level where the six national goals of education are determined and these goals spell out the purposes which education is to serve”. The researcher deduces from Abenga (2009) that these goals of education provide a premise and a perspective to channel education curricula and to fortify education practice in the task of teaching and learning activities at the high school level of education which is denoted as defective in this study.

In support of the significance of the goals of education in Kenya, Munavu, Ogutu and Wasanga (2008:1) point out that “the provision of quality education and relevant training to all Kenyans is the sine qua non for achieving the national goals of education”. An implication derived from Munavu et al. (2008) is that without the goals of education, an education practice is impractical, because such goals are devised from the context of social, cultural, political and economic dynamics to augment collective unanimity, individual and communal progress, respect and development of culture and global awareness. The aspect of collective cohesion directs this study to deliberate on the first goal of education which is national unity.

3.2.1 National Unity

The element of national unity is the first goal of education in Kenya and it is envisioned towards imbuing harmony among the tribes and cultures. The concept of

national unity cannot be spurned in a multi-ethnic and multi-cultural country such as Kenya. As a national ideology proclaimed in education, the goal of national unity forms the source of consolidation from which the essence of communal unison is envisioned to emanate. It is a crucial factor whose essence is to intensify universal harmony and to protract tribal identity. As such, the goal of national unity forms the basis of collaboration such that this notion of collective unanimity constitutes an important milestone in the development of education and in sustaining innovations for a national purpose (Brightone et al., 2009:527).

Mwanje et al. (2008:2) concur with Brightone et al. (2009) that the “national unity in education and training inculcates patriotism and nationalism, but without compromising responsibility on global issues”. It is inferred from Mwanje et al. (2008) and Brightone et al. (2009) that education in Kenya must foster national unity, but also remain conscious about the reality of global issues. The local and global merits of national unity remain as an overriding objective of education whose implication is fundamental in the formulation of socio-economic policies. As a national objective proclaimed in education, the goal of national unity is necessary to form the basis of consolidation and to bring communal unison to the people.

The notion of consolidating communal harmony to the students from diverse ethnic backgrounds is articulated in Zirkel (2008:1147) who avers that “conceptualization of the components of multicultural factor in education practice such as content integration, knowledge construction, prejudice reduction, equity pedagogies and empowering schools is to examine the influence of these different components on the academic outcomes of students and intergroup relations in schools”. The researcher deduces from Zirkel (2008) that the goal of national unity is crucial, and its implications must surpass social stratification and biasness.

These social stratification and biasness must be overlooked in the high school curricula, because the object of national unity in education practice imbues an exceptional outlook and provides a prime illustration of public unison (Government of Kenya, 2009:7). The Government of Kenya (2009:7) contends that “the government promotes national unity and supports the commitment of all citizens towards the development of nationhood and patriotism”. It is deduced from Government of Kenya (2009) that education practice is the most central factor for a national connection, for

common purpose, and for steadfast resolve to prevail against all forms of national discord.

As such, education practice provides a stronger sense of communal unanimity which is the essence for holding Kenyan society together to counteract disruptive features whose reference is on tribal differences. The researcher upholds that national unity is the ultimate goal in education and training of the high school students in Kenya. This entails that the national unity is the most rudimentary goal which is indispensable in the schools, and also in the teaching-learning experiences in the school curricula. In this case, this goal of national unity dictates that the high school students are to be advised to see that its deficiency in education practice and within the country at large can dissipate against a greater sense of collective harmony, patriotism and progress.

In essence, the elements of collective harmony, patriotism and progress are exposed to a risk by competition. Farmer (2009:29) concur that “the local system of education is constrained in a competitive environment and such competition obstructs the continuum of local goals of education”. The researcher interprets Farmer (2009) to imply that the purpose of the goal of national unity is overwhelmed by the forces infused by competition, and this argument explains why the high schools in Kenya are unable to reconcile the goal of national unity and education practice under the influence competitive atmosphere.

According to Zirkel (2008:1157), the goal of national unity and education practice includes the reality of ethnic perspectives in Kenya. The researcher interprets Zirkel (2008) to imply that multicultural perspectives are to be infused in the entire high school curricula such that the subject matter is generated from a wide depth of knowledge which emanates from the tribal milieu. It implies that the teaching of the subjects has influence derived from the knowledge and experiences that the students bring to the specific high schools in the whole country.

It is the view of the researcher that the knowledge and experiences of the students defines the magnitude of national unity as a goal of education, and also necessitates objectivity as insightful reflection of the phenomenon in which education is formulated. The supreme significance of this goal is that education in Kenya is the standard measure in fostering a sense of nationhood and promoting harmony in the

midst of tribal diversity among the Kenyans (Government of Kenya, 2009:6, 7). It is inferred from GoK (2009) that the value of national unity as a goal of education must be bequeathed from one generation to the next.

In support of the significance of the goal of national unity, Mwaka et al. (2010:4) assents that “national unity is implicitly the need to allow the learners to experience and discover through interactions beyond the classroom”. As the prominent goal of education, Mwaka et al. (2010) entails that national unity and its relevance in education practice emerge as the public expression of a unified identity which is consistent with the basic societal values that are respected and cherished by the entire population.

The reality of societal values and the notion of communal unity must converge to intensify the goal of national unity. It is from the dimension of a common purpose that the goal of national unity prepares a prolific background for national development. Brightone et al. (2009:527) avers that “Kenyans appreciate that through education, the goal of national unity can be realized, but negative ethnic prejudices and stereotypes can thwart the purpose of national unity and development”. It is construed from Brightone et al. (2009) that education practice is envisioned as the substratum for national unity, but education practice must control the prospect of being restrained by tribal subjectivities.

These ethnic partialities are controlled through commitment to the ideals such as protection of human dignity, justice and equality. The goal of national unity is threatened when tribal affiliations contribute in destroying its purpose. The target of communal accord is adverse if the population is not supporting a unified harmony. The researcher concurs with Mednick (2006:2) who argues that “the national identity of the individual requires an understanding and commitment to the ideals such as human dignity, justice and equality for national identification and for the development of a global identity”. It is construed from Mednick (2006) that the students at the high schools are trained to ratify and accept the significance of being identified with the goal of national unity and be prepared to become effective members of the society.

An insight of the researcher is that the influence of the goal of national unity cannot be abrogated if the students at the high schools are to be trained to become useful members of the society. The existence and continuity of the goal of national unity

demands a significant aspect of social tolerance. In this perspective, the prejudice of ethnic background, social position, class status, individual chattels, and private convictions are the veils of ignorance and must be eliminated to give priority to national unity in education practice. It is through the subsistence of the goal of national unity that Kenya is able to achieve national stability and development which is the next goal of education.

3.2.2 National Development

The element of national development is the second goal of education in Kenya which is necessary for the advancement of the common good of the country. It is the essence of this goal that education is an avenue which must inculcate progress. An achievement in terms of national progress constitutes of an indispensable initiative, creativity and participation in the society. According to Geser (2007:2), the goal of national development involves a profuse investment made in the teaching and learning to intensify the profound changes in education practice which aligns educational institutions with the requirements of the knowledge required by society.

It is deduced from Geser (2007) that an inherent perspective of the goal of national development is that schools are instituted to acquaint the young people with knowledge and skills that will enable them to make their way as they leave their homes. Keriga and Bujra (2009:3) concur that “the role of education is to impart intellectual, moral, and social skills and values in order to achieve economic and social prosperity”.

It is construed from Keriga and Bujra (2009) that a versatile person is equipped with ideas, skills and morals in terms of character formation in order to balance their propensity, effectiveness and be productive for the life and existence of the nation. In this regard, Mwanje et al. (2008:2) aver that “education and training must enhance teamwork, national cohesion and integration by the learning institutions being media for the promotion of values of mutual respect and tolerance”. The researcher interprets Mwanje et al. (2008) to imply that the persistence of the goal of national development depends on the stability of the national unity and social cohesion. The structure of the goal of national development is shaped by the knowledge, skills, values, and attitudes acquired when the students are taken through the high school curricula.

The researcher endorses that the knowledge, values, ideas, skills, attitudes, and morals emanate from the content taught in each subject clusters, and this interrelatedness is articulated further in Keriga and Bujra (2009:3) who assent that “the question of the content of education provided is very important in order to achieve the mentioned objectives”. It is inferred from Keriga and Bujra (2009) that the content of the high school curricula in Kenya has to provide an adequate instruction to facilitate an understanding of how to relate one fact with another one. This relationship between the curricula content and education practice is crucial in realizing the goal of national development in the high school education in Kenya.

The importance of this goal of national development at the high school level of education is to expose the students to contribute towards the national prosperity. In this context, education practice gyrates around a clear relationship between the high school events and the progressive concerns to solve developmental issues facing the Kenyan society. The knowledge, skills, values and attitudes acquired are envisaged to generate social stability for the persistence of economic progress. The component of the content in the curricula and the role of education practice are indispensable for balancing their efficiency and prolific roles for the existence of the country. In this case, the students are facilitated to learn that the totality of the teaching and learning activities is to intensify the national economic progress and proficiency in Kenya.

A further illustration of the goal of national development in education practice is that the teaching and learning activities are action-oriented schemes. These inventive schemes are formulated to empower the students with creative capacities to improve the country. In support of the significance of action-oriented aspect of the goal of national development, Mwaka et al. (2010:4) contend that “the goal of national development is the foundation of education in Kenya, and its focus covers more than acquisition of knowledge, and this means its evaluation is beyond what written tests can deliver”.

It is inferred from the view of Mwaka et al. (2010) that the goal of national development is necessary to guide the students’ experiences at the high schools to expand their horizon, to become more creative, and to reshape their learning to counteract the issues affecting developmental decisions. An extension of this goal of

national development introduces the concept of mounting human capital for economic growth and reduction of poverty. National development involves an investment in human capital as a major factor contributing to economic growth and poverty reduction (MoEST, 2005: viii).

The researcher infers from MoEST (2005) that the goal of national development is applied in an apt education practice to empower the students at the high schools to utilize their knowledge and skills to alleviate poverty, and improve social sustainability. It is in this extended view of national development whereby education practice has to be translated into a larger range and become responsive to the new human changes and social dimensions taking place in the Kenyan society.

In addition to economic measures, the researcher argues that there are various dimensions that are influencing the goal of national development at the high schools, such as the content of the syllabus, the methods of teaching, the strategies of evaluation, and the aspect of knowledge transfer. According to MoEST (2005:169), the “quality and relevant education and training are important contributions to the national development and to the quality of human resource”. It is deduced from MoEST (2005) that the purpose of the goal of national development is to prompt an apt education practice to generate high quality human resources. Another perspective of this goal of national development in education practice is about upgrading the quality of human resource through the teaching and learning process.

The researcher argues that the goal of national development creates a common ground between teaching-learning experiences and community needs. As such, the researcher observes further that the correlation between the goal of national development and the process of education practice is to improve the competencies of an individual student and to generate the capacities beyond the acquisition of good grades in an academic evaluation.

It is by implication that the purpose of this goal of national development is to bring development issues alive in the school situation through the learning experiences such that the students are prepared in terms of what they will encounter after school. This preparation is necessary to expand their horizon according to the magnitude of this goal of national development.

It is within the horizon of this goal of national development to entrench national participation to achieve worthwhile education practice such that the growth of human resources remains central to the attainment of industrial progress for the whole nation. The researcher argues that the MoEST has an obligation of describing, supervising, and supporting the high schools to scrutinize competencies that will apply and intensify the goal of national progress among the students, and also augment the growth and fulfilment of each individual student.

3.2.3 Individual Development and Self-fulfilment

The concept of individual development and self-fulfilment is the third goal of education in Kenya. In essence, this goal of education is aimed at individual progress, fulfilment of a human person, and personal actualization. The essence of the goal of individual development and self-fulfilment is elaborated further in Mbengei and Galloway (2009:162) who contends that “the government of Kenya is aware that the growth of human resources is central to the attainment of the national goals of education”. An emanating implication from Mbengei and Galloway (2009) is that educational activities in Kenya are envisioned to shape the individual students.

It emerges from the facet of human progress and of the learners that the focus of this goal of individual growth is on what the students need after high school education. As such, this goal of human progress of the individual creates an outline about the progressive ideals and career objectives to be attained by the students through the teaching-learning experiences. According to MoEST (2005: ix), “the purpose of education and training focuses on the development of an individual’s personality who will fit into the society as a productive and civil individual”.

An implication emanating from MoEST (2005) is that a concrete learning experience is envisioned to help the high school students to learn how to grow as human resources. This view of MoEST (2005) distinguishes that education is the most fundamental means to prepare and equip the Kenyan youth with knowledge, skills and expertise to enable them to play an effective role in the life of the nation. This insight of developing human resources is explained further in Ngigi and Macharia (2006:3), and Mbengei and Galloway (2009:162) who substantiate that the “development of quality human resources is central to the attainment of national goals for industrial development”.

The researcher deduces from Ngigi and Macharia (2006), and Mbengei and Galloway (2009) that the goal of individual development is envisaged to help the students to benefit by applying the knowledge and skills acquired at high school to realize the specified objectives. As a process of learning, it requires the students to appreciate methodical thinking, critical inference, and logical reasoning.

An ambiguity facing methodical thinking and coherent reasoning in the high schools in Kenya is rampant because of the learning strategies utilized in these schools. This constraint affecting the strategies of learning is articulated in Mwanje et al. (2008:4) who contend that “the path to an exact learning is thinking, but the high school students have no time to engage in this necessary practice which is known for creation of knowledge, development of social skills, and cognitive growth”. In this case, Mwanje et al. (2008) castigates the methods used in schools as irrelevant schemes to improve apt capabilities necessary to augment the goal of individual development.

The purpose of the goal of individual development is illustrated further as a factor which is necessary in the process of generating a functional human resource base. According to MoEST (2005:169), the “quality and relevant education and training are important because these factors contribute to the development of quality human resource”. The researcher infers from MoEST (2005) that an education practice which integrates the goal of individual development transforms an individual student as a human person for his/her own prosperity and for the benefit of the society.

As a fundamental goal of education, individual development and its transformative facet explains why education practice must eliminate the current methods of pedagogy adopted at the high schools and heighten the paradigm which focuses on improving critical and creative thinking. This argument about refining the critical and creative faculties is construed in Mwaka et al. (2010:3) who underscores that “a written test does not measure intelligence or the ability of how the mind sorts out instincts, opinions, evaluations, possibilities, and alternatives, but it can only measure knowledge in terms of facts”. It is construed from Mwaka et al. (2010) that the goal of individual development is envisioned to aid the students to develop the ability to process information, to learn how motivating experiences can improve persistence and the prospect of applying acquired knowledge to solve life issues.

The prospect of applying the knowledge is the functional attribute of the goal of individual development and it is the dominant factor in perpetuating the growth of potentialities among the high school students in Kenya. This insight is illustrated further in Munavu, Ogutu and Wasanga (2008:1), who argue that “the high education is essential in fortifying the individual learner’s employability and trainability, potential, and character for smooth integration into societal life”. It is construed from the precincts of Munavu et al. (2008) that the school syllabi focus attention in the relevant learning activities to achieve the inspirations and implications underlined as factors for improving the growth of individual students who are destined to be parents, siblings, citizens, voters, neighbours, colleagues, makers and thinkers for the nation of Kenya.

A further insight to support individual growth is articulated in Edmondson (2006:24) that “the sole purpose of education is to ensure that the citizens develop the capacities for all the roles. The school is the ideal social institution, and for education practice to snub this objective is to abrogate a central responsibility”. What transpires from Edmondson (2006) is that education aims at the students’ personal progress and self-satisfaction. As such, education ruminates on the potential career paths that are distinguished as inventive factors such as knowledge, dexterity and ability to be resilient in all realms of life.

These integral factors, knowledge, dexterity and resilience which describe the goal of individual development are constricted by cognitive domain which embodies the structure of education practice in high school curricula in Kenya. The researcher agrees with Kariuki (2009:5) who concurs that “memorizing facts in education resists dialogue to the acts of cognition which unveils reality. Memorizing educational facts treats students as objects of assistance but not critical thinkers”. It is deduced from Kariuki (2009) that memorizing facts is detrimental to the development of individual students.

As a common strategy of learning in Kenya, memorization which is harmful to the essence of the goal of individual development involves filling the students’ minds with facts and information. The students are required to memorize and reproduce it in examinations. This statement explains why Mwaka et al. (2010:3) contends that “knowledge by itself has no value because it is like a dictionary filled with words,

except when such words are strung to determine the level of value". The researcher infers from Mwaka et al. (2010) that the students at the high school phase deserve an experience in critical thinking to substantiate their decisions, and this confers the ability to serve in various roles, progress towards self-attainment, and actualization.

The students' ability to serve in numerous roles explains the character of the goal of individual progress and self-attainment as a strategy to benefit both the student and the society. It is a layout to enhance the knowledge, attitudes, values skills, and experiences of students for the future in terms of improved competencies, personal and career goals both inside of and external to the society. These competencies are necessary in creating the progress of the human person and intensifying the career paths as an enterprise which leads towards self-fulfilment.

The procedure of attaining the objective of individual development and self-fulfilment in the high school curricula means including many new ideas into the education practice. Mwaka et al. (2010:5) concur that "the goals of education in Kenya are aimed at having a learner who has gone through the education system to develop in all aspects and to be able to face the challenges in the society". According to Mwaka et al. (2010), this goal of education endorses a pedagogy which forms a versatile person after high school studies.

A different insight which is articulated in Newby and Higgs (2005:20) is that education practice is envisioned to direct the learners to explore in a higher level of thinking activities and to expand their deep knowledge about individual development. As a crucial goal of education, individual development leads the students to fortify their substantive thinking and generate creative activities beyond the classroom setting. This is a teaching and learning technique which encourages the participation of students in their studies at the high schools in Kenya. It is by implication that students who are versatile, adaptable, and balanced are exposed to the significance of social equality within the school and outside in the society.

3.2.4 Social Equality

The significance and implication of social equality is prompted by the growth of individual students and it is deliberated as the fourth goal of education in Kenya. In this view, the fourth goal of education is about social equality. The concept of social

equality envisages inducing a consensus around objectives of fairness and social justice (Golub & Burgi, 2009:3). An inferred insight from Golub and Burgi (2009) is that the goal of social equality and social justice comprises of reinstating the validity of equality by means of reinvesting the value of objectivity through a persistent and categorical initiative conducted through education practice in schools and other intellectual institutes. As a framework for equality in education, the goal of social equality isolates the differences at the high schools as divisive factors counteracting the stability of the Kenyan society which is envisioned to be united by the object of communal parity in education (Saldanha, 2009:320).

It is within the precincts of the goal of social equality which the researcher deduces from Saldanha (2009) that the students at the high schools are educated in a consistent scheme described as communal parity in pedagogy. The aspect of communal parity in education divulges the essence of this goal of social equality as an enterprise to obliterate all types of destructive social differences, and to promote social justice and morality, social obligations and responsibilities among the students as the future citizens of Kenya.

In education practice, the concept of social equality demands parity in the teaching-learning experiences such that the theme of parity is protracted beyond the high school margins through personal initiatives and personal responses (Brightone et al., 2009:527). It emanates that the goal of social equality is a potential component of education practice whose aim is to train the students in Kenya to be competent citizens mediating social differences guided by the values of education. Keriga and Bujra (2009:3) avers that “education promotes social equality and it produces a more informed citizens, it empowers individuals and enables them to become more proactive, gain control over their lives, and broaden the range of available options”.

The researcher interprets the observation of Keriga and Bujra (2009) to imply that the goal of social equality in education practice is not about avoiding conflict at the high schools, but it is about avoiding disruption of what counts in the Kenyan society such as helping the students to appreciate the rules controlling resources and labour, observance of rules and regulations, protecting the rights of others, and fulfilling obligations that are reinforced in Kenya.

In Kenya, the goal of social equality is a potential element of education practice whose aim is to train the students to be competent citizens, and it serves as remedial strategy over barriers of the class system and the inequalities inherent in oppressive disposition of being privileged. Mwaka et al. (2010:4) concur that “the way education is conducted at any level has far reaching implications for the entire Kenyan society because the goals depict education as a social endeavour and not an individual enterprise”.

According to the researcher, Mwaka et al. (2010) envisages that the goal of social equality in education is meant to create a balanced atmosphere which is necessary for a progressive and transformative education practice whose holistic approach derides any discriminatory practices against the ideals of social justice in education. This is the reason why Mwanje et al. (2008:2) corroborates that “education and training must integrate social responsibility, including nurturing the cultural heritage, spiritual values, sensitivity to the reality of human calamities, developing positive attitudes to work, and promoting equity and care”. It is inferred from this account of Mwanje et al. (2008) that the model high schools are credited for positioning the foundation for the transformation of society, and elimination of oppression and injustice.

It is the transformation of society and elimination of autocratic vices which make this sociological goal to exhibit its values of education as underlined by Munavu et al. (2008:1) who avers that education has to postulate “socio-cultural aspects such as social justice, inclusiveness, recognition, and promotion of democratic values as the outcomes of evaluated curricula”. According to Munavu et al. (2008), a social perspective of education explores the basic procedures that direct the high schools on how to realize educational processes, the social outcomes, and communal fairness for the good of the learners and the future of the country.

As a prospect of motivating communal fairness, the role of this goal of social equality is to embolden the students to be responsive to the reality of social differences. In response to the reality of such social differences, Brightone et al. (2009:528) concur that “social differences are not bad and cannot be obliterated since, the world possess a vast assortment of different peoples, customs, languages, traditions and lifestyles”. An interpretation derived from Brightone et al. (2009) is that social

differences are envisaged to intensify understanding and equality, but not prejudice. These differences necessitate the existence of social interaction as part of the high school curricula.

The foregone discussion denotes that education practice is a function and a process reflected in the perspective of social interaction to objectify obligations and responsibilities. Van Ginkel (2008:2) avers that “equality prepares learners as members of the society through a function-based curriculum, and develops learners as individuals through a process-based curriculum”. It is deduced from the view of Van Ginkel (2008) that students are familiarized with the aspirations and also prepared to accept social obligations to augment social equality.

It is within the scope of the goal of social equality that the high school students are motivated to take active roles in their own education by bringing their stories and experiences into the learning latitude, but also being prepared to give others a chance, listen to them and be fair in reacting to the views articulated by other students. This portrays responsibility in education practice.

The implication is that education practice at the high schools in Kenya is calculated to promote social equality and foster a sense of social responsibility, but in essence, social equality cannot be realized in isolation from the component of respect and progress of cultures and the reality of cultural heritage.

3.2.5 Respect and Development of Cultural Heritage

The provision of respect and full development of cultural heritage is the fifth goal of education in Kenya. It is fundamental that human race preserves and manages its adopted customs without interference from other backgrounds. These adopted customs are attributes of cultural heritage that are preserved for the present and future generations. The notion of cultural heritage is diverse because it comprises of worldviews in form of ideas, habits and practices deriving from actions, and things portrayed as artefacts (Ogundele, 2007:146). The researcher construes from Ogundele (2007) that in a pluralistic society such as Kenya, the element of cultural heritage has diverse manifestations that are experienced from one generation to the next.

A further implication of this goal of education is that in a pluralistic society, these cultural worldviews, practices, habits, and artefacts hold together to sustain the society (Cohen, 2006:5). A cultural worldview which is articulated by Cohen (2006) comprises of every aspect which unites tribal and cultural orientations into a single people sharing a common life. As a culturally instituted enterprise, education in Kenya serves as a system to define its identity, irradiate its values, and formulate the basis of an effective education practice.

As an enterprise whose essence is to formulate the basis of an effective education practice, the goal of respect and development of cultural heritage mediates cultural traits brought to the high school situation from various ethnic milieus. In support of the mediating character of the goal of respect and development of cultural heritage, Owuor (2007:26) concurs that “the system of education in Kenya is envisaged to mediate rapport between the diverse cultures, the national culture and the global needs of the nation”.

The researcher deduces from Owuor (2007) that the notion that culture and the goal of cultural heritage in Kenyan education involves an interactive dialogue about tribes, races, and ethnicity. This dialogue is envisaged to eliminate biasness, social resistance, and culminate in generating a rich atmosphere of cultural multiplicity at the high school level of education in Kenya.

It is through this constructive dialogue between cultures at the high schools that students are empowered to critique their cultural worldviews and appreciate the worldviews of others. In this context, Cohen (2006:5) accentuates further that “education must instil the capacity to think critically about the texts and the history of one’s own culture and to be able to incorporate into one’s own worldview the worldviews of others to initiate a conversation”. It is from this ambiance held by Cohen (2006) that education is the primary way of organizing and expressing a cultural worldview.

A cultural worldview is expressed in Kenya in terms of cultural diversity which adds richness to the country. It entails that this reality of cultural diversity can be constructive to provide progressive resolutions, or obstructive and intensify societal disintegration as a result of biasness in people’s relationship with each other (Brightone et al., 2009:528). It entails from Brightone et al. (2009) that education

practice in Kenya is the projected process for creating a strong sense of shared values which hold cultures together in unity. Cohen (2006:5) maintains that “if a society is motivated to coexist with other societies, critical thinking about one’s own culture and other cultures prepares the students to become citizens of their own culture and of the world”. The researcher deduces from Cohen (2006) that these shared values of a society are the facets that define the national character.

A further argument is that these shared values which define the national character at the high schools in Kenya create a paradigm for borrowing the best cultural features and traditions from other tribes and races. A paradigm for cultural borrowing is articulated in UNESCO (2005:2) that “the diversity of cultural and traditional expressions is an important factor that allows individual students and peoples to express and to share with others their ideals and values”. It is inferred from the expose of UNESCO (2005) that education practice in Kenya is influenced by the elements of cultural reality, ideals, and the values adopted by ethnic groups. An existential implication is that education practice at the high schools in Kenya is confronted with cultural and ethnic disparity. The students are initiated to be conversant with these cultural variations as an endeavour which intensifies interactive rapport and reciprocal discourse to benefit from each other.

These components of interactive rapport and reciprocal discourse portray the dynamic character of the goal of respect and development of cultural heritage in Kenya. It is the insight of the researcher that cultures and cultural heritage are not static entities, but active in the sense of incessant changing. This means that when culture and cultural heritage in education is perceived as an emanation of a fixed essence, the outcome is that students are only exposed to visualize societal heritage from the context of communal diversity and its implication is to imbue an intimidating character (Nyaberi, 2009:10).

An analysis derived from the insight of Nyaberi (2009) is that the totality of cultural variations and the essence of societal heritage are the substratum of education practice. In this perspective, the background of education practice imbues its priority on the aspects that are constructive to all, but conflicting features are to be ignored. The reality of snubbing the conflicting factors portrays that the goal of respect and

development of cultures and cultural heritage is an important component, but it is not the totality of education practice.

The goal of respect and development of cultures and cultural heritage is not the reason for the development of education in Kenya or the reason justifying the existence of the high schools in the country, but it plays a big role in creating unity and sustaining the reality of the other goals which Kenyans embrace (Cohen, 2006:5). Van Ginkel (2008:4) concurs with Cohen (2006) that “the purpose of teaching is to provide a means to understand the values and concerns of the society. It serves as a bridging mechanism to appreciate and respect the culture and cultural heritage of the people and to pass on valuable knowledge and beliefs”. Ogundele (2007:147) argues that “an appreciation and understanding of the broad scope and character of human cultural diversity as well as its strengths promotes regional and trans-regional unity”.

The researcher deduces from Cohen (2006), Ogundele (2007), and Van Ginkel (2008) that the goal of respect for culture and cultural diversity is useful in promoting local unity and global solidarity. It is within this context that every student in Kenya goes to school with ethnic identities whether such identifications are conscious or unconscious (Mareng, 2010:69). The unique cultural diversity and experiences brings a contextual substance for initiating a dialogue and ethical equilibrium which is basic in producing an equitable education practice. The substance of cultural diversity in education practice is to augment social reality and to reform avertable exposure into the margins of the society (Harvell, 2009:51).

The insights of Mareng (2010) and Harvell (2009) explains that the students’ identifications must be recognized and respected as the most inventive basis for the learning activities. In support of students’ cultural identifications, Cohen (2006:2) endorses that “the high school education that supports students’ identifications recognizes the importance and complementarity of developing both the intellectual and the emotional capacities of all students which contributes to broadening and deepening conversations about the goals of education”. UNESCO (2006:15) avers that “cultural heritage is an indispensable resource, as it constitutes a unique source of human creativity, development, and renewal”.

An emphasis on cultural heritage and diversity at Kenyan high schools as articulated in Cohen (2006) and UNESCO (2006) is to assist the students as partakers in steering the world towards greater mutual understanding, a greater sense of responsibility, and greater solidarity which is heightened through an acceptance of cultural differences in the Kenyan society. The Government of Kenya (2009:2) concur that “national heritage is the sum total of all the creativity in its preserved forms as an endeavour to enhance and hand over to the future generations as a record of human experience and aspirations”.

The implication derived from the expose of the Government of Kenya (2009) is that the goal of respect and development of cultural heritage cannot subsist in the high school curricula if it is not inferred from the entire Kenyan society. A significant factor is that high school students are envisaged to understand the cultural heritage according to the background of their origin, and are able to identify its impact within the high schools in which they are studying.

It is the insight of the researcher that the object of this goal of respect and development of cultural heritage is to equip individual students to be active in communal responsibility and interpersonal relationships for the country, but the essence of obligation and interactive dialogue must emanate from the Kenyan society outside the high school setting. In this case, the researcher observes that the goal of cultural heritage in education is derived from the society and its influence permeates through the teaching-learning activities in the high school level.

The influence of the goal of respect and development of cultural heritage in pedagogical activities explains why Phuong (2005:1) endorses that “cultural factors transmitted from generation to generation is recreated by ethnic groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity in promoting respect for cultural diversity and human creativity”.

The researcher deduces from Phuong (2005) that the inclusion of cultural heritage in the high school curricula is focused on facilitating the students to understand that the component of culture and cultural heritage is a worthwhile reality whose purpose is not to deflect the essence of communal solidity, but to affirm it. It is crucial for the high school curricula to incorporate the goal of cultural heritage as a facet of

education in schools and in pedagogical activities as a necessary tool for an effective learning which regulates behaviour and augments conflict resolution (Zirkel, 2008:1162).

A further interpretation construed from Zirkel (2008) is that the outcome of cultural heritage in education is not only to regulate the causes of social disruption that refute the strength of established social relations among the tribes, but to fortify them as essential components for the national finality and international awareness.

3.2.6 International Consciousness

The element of international consciousness is the sixth goal of education in Kenya. In this case, the role of education is to foster positive attitudes and consciousness towards other nations. An outline of the nation which covers the goals of education is incomplete if it does not consider the international aspects of contemporary life. It means that every discussion touching on the role of education has to include the component of international relations in the forefront since the colossal world has been compressed into a small domain by science and technology.

As a society, Kenya is also influenced by science and technology which necessitates high school students to respond to the subject of international awareness as part of the curricula instruction. Cohen (2006:5) concur that the “basic aim of the high school education is to promote international peace and understanding by enabling students to bridge cultures”. Cohen (2006) entails that the orientation of this goal of education mandates that the high school students in Kenya are reformed to appreciate global awareness and also empowered to participate in the rich international environment.

In endorsing the substance of international consciousness as a goal of education in Kenya, Motlow State Community College (2007:7) explains that global awareness can “give the students a new way to see themselves as part of something bigger and greater, and these world experiences assist the students to grow, learn, and become empowered”.

According to Motlow State Community College (2007), the goal of international consciousness is indispensable in education practice in Kenya. This perspective is endorsed by the Government of Kenya (2009:5), that there is a necessity for

“Kenya’s international cooperation in all aspects related to education and transfer of knowledge”. It is inferred and substantiated from this riposte of the Government of Kenya (2009) that education in Kenya must foster a positive attitude towards other nations and portray such a response as part of the entire curricula in the high school situation.

The researcher agrees with the Government of Kenya (2009:38) that global awareness “is an important avenue for local, regional and international understanding because of its implications on intercultural relations and reduction of conflicts”. This insight of the Government of Kenya (2009) is an indication that the concept of international awareness as a goal of education must balance the aim of preparing students for the workforce with an intention of expediting individual morality through psychic fulfilment which is supported by global conventions and the objectives of education practice (Cohen, 2006:7).

It is construed from Cohen (2006) that the goal of international consciousness raises the students’ awareness of the essence of global concerns. An exposure to the global concerns through Quality Enhancement Plan (QEP) in the high school curricula elevates and promotes the students’ sensitivity about the issues occurring in the other nations (Motlow State Community College, 2007:11). An interpretation derived from Motlow State Community College (2007) indicates that the goal of international consciousness in the high school curricula in Kenya is to embolden the students to realize the critical problems that are affecting the global systems and also confronting individuals and nations.

In discussing the dynamics affecting the global systems and also confronting individuals and nations, the goal of international consciousness enables the high school students to understand the factors that pattern an individual’s ways of thinking, believing, feeling and acting as a member of the global society (UNESCO, 2006:12). It is inferred from within the perspective of UNESCO (2006) that the students are introduced to the global dynamics that can divert their perceptions, reassess their decisions, and review their horizons in terms of social responsibility whose influence can affect future generations.

It is at the high school level where students are introduced to other images of the worldviews held by other people as a strategy of preparing them to appreciate new

insights of understanding (Zarezadeh, 2009:7). It is observed from Zarezadeh (2009) that the societies that devise the actual systems of the worldviews do not operate in isolation but they are interrelated such that their values are worthy noting in the high school curricula.

A further perspective is that this goal of international consciousness in the high school curricula in Kenya is necessary to introduce the students to the notion of universal awareness and transnational protocols. The researcher agrees with the Government of Kenya (2009:38) that the international consciousness “is an important avenue for local, regional and international understanding because of its implications on intercultural relations and reduction of conflicts”. As such, the objective of international awareness examines the entire perception of comprehensive knowledge and understanding which is formulated to discuss the abstract and practical perspectives connecting the world concerns.

It is within the context of the above rationale that the goal of international consciousness at the high school level of education in Kenya is necessary to embolden the students to develop a critical scrutiny which is decisive in evaluating differing interpretations, opinions and definitions of universal perception (Motlow State Community College, 2007:11). The researcher’s interpretation of the insight of the Motlow State Community College (2007) is that the high school curricula provides an opportunity to review the significance of societal interrelation by underlining that the global dynamics that are beyond passive coexistence and devising practical strategies of understanding, respect and dialogue between different groups.

An understanding and dialogue between diverse groups in the high school curricula is necessary to generate the prospect of adapting foreign standards based on reliance, shared interests, common purposes and universal relations. This implies that the performance of the high school curricula in Kenya is recommended to prepare the students to interact with international partners and to construct a platform to intensify international politics, economic activities and cultural relations that are conducive to an individual, social and transnational progress.

As such, the goal of international consciousness depicts a social and transnational component which enhances the reality of diplomatic approach to other nations, the

peoples' preserves, and the nation's social character as distinct states. The researcher agrees with the Government of Kenya (2009:11) that this is an awareness dimension which helps the students to "acquire new trends and in the process assimilate new and foreign values. This event creates inter-dependence and a need to share information among international bodies, nations and people". The perceptual elements focus on the development of world mindedness, empathy and resistance to adverse thinking and stereotyping.

The researcher agrees with Zarezadeh (2009:9) who considers intercontinental awareness as "interrelated reflections at all levels to inform one another in a constant cycle of getting new insight and knowledge, and connecting the outcome of reflection in one level to other levels". These substantive elements replicate the objects of global issues which incorporate the contemporary events, subsistent conditions and situational locations in the world which is described in terms of awareness dimension to augment knowledge transfer (Government of Kenya, 2009:5). The element of knowledge transfer as it occurs in the Government of Kenya (2009) is interpreted as crucial dimension which propels this study to explore how the goals of education and the component of education practice are tied in the perspective of obtaining knowledge and conveying it to the society.

The subject of knowledge transfer emphasizes on the reality of integrating the goals of education and education practice at the high school level of education in Kenya. In the cognition focused strategy, the goal of international consciousness influences the students to use their brains in searching for common patterns and relationships which can be applied outside the high school situation with an aim of connecting new knowledge with prior experiences (Ochieng, 2010:3). An interpretation which arises from Ochieng (2010) is that the high school curricula and education practice are to focus on how the students in the high schools can be prepared to utilize their acquired knowledge, skills, values, and attitudes to shape the future decisions and apply it to resolve issues facing Kenya and the international community.

3.3 The Goals of Education and Education Practice in Kenya

It was mentioned earlier that the fundamental purpose of education practice in Kenya is to prepare and equip the youth with knowledge, skills, values, and attitudes to shape them to be useful members of the Kenyan society, and even beyond the

boundaries. It is from this elementary purpose that the six specific goals of education have been deliberated. In response to the researcher's posit, Inyega and Mbugua (2005:24) concur that it is "from the national goals that KIE formulates instructional objectives for the national curricula". A further insight of the researcher which is construed from Inyega and Mbugua (2005) is that the six goals of education are indispensable in education practice which focuses on knowledge transfer. It entails that integrating the goals of education in an education practice gyrates further in form of pragmatic knowledge transfer.

A further observation is that the goals of education are necessary to elaborate the philosophy of education and to augment a meaningful education practice. It is incidental that these goals of education are measurable objectives to be realized at schools during the teaching-learning activities. In Kenya, these goals of education are necessary in facilitating pedagogic activities in order to justify the aim, the purpose, and the end of education practice at the high schools (Sabelli, 2008:16). The MoEST is confronted with the demand of realizing the national goals of education and the goals of international conventions at a specified time limit since Kenya subscribes to the international protocol (Achoka et al., 2009:275).

It is observed and also inferred from Sabelli (2008) and Achoka et al. (2009) that an adherence to the local goals of education and the commitment to realize the goals of global conventions exposes the high school curricula and education practice in Kenya. This alienation, which has emanated from diverse goals of education, has motivated the MoEST to isolate the goals of education from the curricula, and such alienation explains further why education practice at the high schools in Kenya is wanting.

When these six goals of education are isolated from the curricula, there is a prospective risk that education practice is exposed to confusion. The outcome of such confusion is that Kenya has implicitly deviated and diverted attention from the national goals of education which determines the nature and the quality of education practice. It implies that education practice is embodying the risk of being abstract but not practical, rhetorical rather than substantive.

A substantive education practice depends on the goals of education, such that these goals cannot be flouted if knowledge transfer will be pragmatic and parallel to the

national aspirations. It is by insinuation that the synthesis of the goals of education and education practice suggests an education reform in Kenya. In reaction to this prospect of reform in education practice, Geser (2007:2) concurs that “the investments made in the teaching and learning has not yet brought about the profound changes in education practice which aligns school curricula with the objects of the knowledge required by society”.

The researcher construes from Geser (2007) that there is a dichotomy wedged between the goals of education, high school curricula and education practice. A further corollary according to the researcher is that the content of the high school syllabi, the methods of teaching, and the schemes of evaluation are wanting. It is within this perspective that Mwaka et al. (2010:5) concurs that “the tests are the current measure of excellence and do not assess other natural skills such as inspiration, visionary ambitions, taking risks, resilience from failure, motivation and creativity”.

According to Mwaka et al. (2010), Kenya has emphasized on an evaluation technique in its education practice which does not support realization of the goals of education at the high school level of education. A supplemental implication derived from Mwaka et al. (2010) is that there is an integral mandate to underscore the theme of blending the goals of education and education practice at the high schools in Kenya. The researcher identifies that the essence of merging the goals of education and education practice is a necessary strategy to prepare the students’ capabilities beyond theoretical facts. In support of the significance of a practical and concrete education practice and evaluation, Owour (2007:26) articulates that these goals of education were formulated to prompt a profound improvement at the high schools for the students’ achievement.

It is within this view of Owour (2007) that the goals of education in Kenya are deliberated to augment national unity, general development, personal satisfaction, social equality, cultural growth, and an extensive awareness that other people exist. These goals of education are theoretical reflections about the aspirations perceived by the Kenyan society (Brightone et al., 2009:527).

The researcher infers from Brightone et al. (2009) that these goals of education are scheduled to intensify the unity of purpose in education practice in Kenya, but the

researcher observes a diversion and confusion on which goals to emphasize in education practice between the national goals of education and the goals of international conventions such as the MDGs and EFA. The view of the researcher is further supported in Yamada et al. (2007:67), Mbengei et al. (2009:164), Owour (2007:31), and in Bunyi (2006:10) who contend that the “international goals of education, such as UPE, MDGs and EFA, remain the driving force of education planning and practice in Kenya”. This deficit portrayed by Bunyi (2010) implicates an education practice which has diverted its focus from the national goals of education.

A further reference which is exposing the abrogated goals of education in education practice proceeds from the statement of the MoEST (2008:3) that Kenya is determined to achieve the international goals such as MDGs and EFA. It occurs that the overall education practice and the strategic objective of the government of Kenya is to achieve the MDGs and EFA goals by 2015 (MoEST, 2008:3). It is deduced from MoEST (2008) that Kenya has diverted its attention towards the international protocols and compromised the national obligation in realizing its espoused goals of education. This is an indicator that the government of Kenya (GoK) through the MoEST has channelled its motives towards achievement of the deliberations enunciated by the global conventions at the expense of the local goals of education.

A resolution to realize the objectives suggested by the global conventions at the expense of the local goals of education suggests the reality of disarray and critical implications on education practice in Kenya. An inclusion of the goals of education in pedagogical schemes is particularized as an important step in education practice which comprise of distinguishing between innovative proposals and the promotional ideologies. The distinction between proposals and ideologies is necessary to explain that the benefit of a society such as Kenya is the relevance and quality of education which is entrenched in the goals of education (Edmondson, 2006:100).

As such, this erstwhile discussion suggests that education practice in Kenya is modified to serve the universal functions of pedagogy in the high school curricula (Munavu et al., 2008:7). It is from this disarray that the goals of national unity, national development, individual development, social equality, respect of cultural heritage, and global consciousness are flouted in education practice. An integral

consequence of this study is that the education practice and the goals of education are not analogous.

Another intrinsic implication is that the prospects of the Kenyan society as they emerge in the goals of education are not observed which means that these goals of education are utterly neglected in education practice in Kenya, and the curricula becomes an ideological assault rather than a pedagogical technique and practical reality.

The researcher enumerates an analysis to show the implication of each goal of education and how it is retracted in education practice at the school situation in Kenya.

3.3.1 Nationalism in Education Practice

In Kenya, the goal of national unity is clarified further in the model of nationalism and patriotism. The process of teaching-learning experiences is the ideal mode of conveying communal unanimity, while education becomes the primary channel which contributes effectively to its achievement. It is part of national solidity that high school students are exposed to guidelines that govern interpersonal relationships, good citizenship, duties to the nation, expected behaviour of citizens, and the consequences for not adhering to these goals of education (UNESCO, 2006:1).

The nature of teaching and learning experiences in Kenya supports competitive pedagogy. The ministry of education and examination council have devised an evaluation strategy of the high school students which does not support the students' familiarity with national unity and other goals of education in Kenya (Abebe et al., 2006:14; Mwaka et al., 2010:3). It is empirical that the KNEC's exam-oriented approach to education at the high school level has also influenced the current teaching-learning strategy such that education practice does not attract students' commitment to understand and appreciate the aspect of nationalism which is crucial in the goals of education.

It is within this case of divisive education practice which refutes realization of the goal of national unity that Mwanje et al. (2008:5) contends that "the overemphasis on examinations has limited schemes for making learning and training practical-oriented". This concern of an overemphasis on examinations as underlined in

Mwanje et al. (2008) reveals that education practice in Kenya is posing a conflict against the feat of the goal of national unity, and also obstructing the essence of the goal of economic progress.

3.3.2 Economic Progress in Education Practice

An intrinsic obstruction in realizing the goal of economic development in education practice amongst the high school students is activated by the structure of the ratified pedagogical activities, and its adopted techniques of delivery. The envisaged technical competencies include specific knowledge, abilities, skills, attitudes, and values related to career escalation and the capacity to objectify definite functions and processes. According to Mbengei and Galloway (2009:161), “education is a scheme of training and instruction aimed at the acquisition of knowledge, skills, abilities, and values for the development of character, and mental powers”.

The researcher interprets the expose of Mbengei and Galloway (2009) that the focus of education practice is to produce a balanced person. A balanced individual according to the researcher is the person whose form of thinking interprets education practice as a necessary potency to model human circumstances in the progressive trend and to heighten the condition for self-reliance. A conflicting reality at the high schools in Kenya is that the nature of education practice is contented with classroom lessons which puts greater emphasis on understanding the subject matter (Keriga & Bujra, 2009:15), only in terms of its content, but its substance is not parallel to the stipulated goals of education.

The commitment in education practice as portrayed in Keriga and Bujra (2009) is positioned to realize a minimal element of the goal of economic progress, but not the ultimate ideal to achieve economic satisfaction (Mareng, 2010:68). In this case, teaching a subject is not intended to fabricate little living libraries on that subject matter as it is in education practice in Kenya, but to facilitate a student to think, to critique issues, and to be involved in the process of producing knowledge which is pragmatic (Carroll, 2008:7). It is deduced from Carroll (2008) that education practice is meant to be purposive, pragmatic, and dynamic to sustain economic progress. This interpretation entails that education practice is a diverse imperative which is beyond a constrained process of accruing insignificant facts to obtain marginal grades.

A further critique about the subject content is occurs in Sawamura and Sifuna (2008:116) who contend that “the reality of acquiring qualifications and educational emphasis on examinations is meaningless for students because practical skills for living are not learned from grades”. Cohen (2006:6) underlines a further insight that students “will not only need the content driven knowledge, but also instrumental skills to prepare them to realize development opportunities. These instrumental skills contribute to the transfer of knowledge, but their education must also focus on values, processes and attitudes”.

An interpretation emanating from the expose of Sawamura and Sifuna (2008) and Cohen (2006) is that academic grades are not enough to bring education practice to its envisaged and estimated end when the goals of education are snubbed in the teaching-learning process. It implies that the aspect of national development transcends cognitive faculties in favour of social inclusion and integration for the people of Kenyan society (Ndirangu, 2009:25). A corollary obtained from the view of Ndirangu (2009) is that an inclusive education practice must surpass cognitive domain and integrate social and psychomotor facets for an individual progress, self-fulfilment, and personal actualization.

3.3.3 Individual Development in Education Practice

An obstacle affecting the goal of individual development and personal actualization among the high school students in Kenya is caused by the deficit of equilibrium in understanding the link between the values of cognitive education and the human effort in searching for excellence, morality and ethical regulations (Ndirangu, 2009:10). The question of excellence, morality and ethical stability is further explained by Ngigi and Macharia (2006:3) who argue that the current trend in education practice in Kenya is constrained by impractical competition, multicultural factor, controversial character formation, dubious conflict resolution, incoherency in critical and creative thinking, and the challenge of society and school violence.

These stated issues impelling education practice in Kenya are based on the capacity to know and the ability to apply knowledge in order to grow and develop in social terms and perspectives (Achoka, 2007:237; Mareng, 2010:68). The researcher construes from Achoka (2007) and Mareng (2010) that the theme of human development as it occurs in this goal of education in Kenya focuses on building

human capabilities and the essence is to prepare a high school student to progress to maturity in personality and character. Building human capacities is crucial in the formation of the students, but the historical review of education practice, which is devised in the 8-4-4 system of education in Kenya, is a colossal devastation confronted with the issue of relevance in terms of augmenting the goal of human development (Makori, 2005:2).

Another dimension which confronts the efforts to realize the goal of human growth in education practice deliberates on the students' sense of belonging which is described further by the strength of shared experiences, identities and values between those from different backgrounds (Ndirangu, 2009:32). In reaction to the argument of Ndirangu (2009), the researcher construes that a serviceable education practice prepares the students to overcome social inequality and economic partiality cultural and intellectual servitude, devaluation of cultural ideals, and a curricula that is irrelevant to the needs of Kenyan society. It is the view of the researcher that education practice in Kenya is embedded on these peripheral traits and as such, it is alienating the students from the goals of education.

The conflict of isolating the students from the goals of education demonstrates the crisis daunting education practice in Kenya. It is within this perspective that the high schools in Kenya are obliged to incorporate the interests and objectives derived from many different groups, contexts and backgrounds as an attempt to expand the students' horizons and provide a common underpinning for individual satisfaction as citizenship (Brightone et al., 2009:527). According to Brightone et al. (2009), the aspect of refining the students' horizon and personal prospects emanates from an extensive interaction with others from diverse origins, and such collaboration transpires towards appreciation of social equality.

3.3.4 Social Equality in Education Practice

It is the prime role of social equality to realize social egalitarianism, equivalence, impartiality and responsibility. The goal of social equality obtains its essence from the sense of social solidarity which involves social acceptance without strains. The goal of social equality incorporates material conditions such as equality in terms of service, personal and public returns, education and shelter (Oketch & Rolleston, 2007:137). The researcher infers from Oketch and Rolleston (2007) that the

substantive dimensions of the goal of social equality envisions the existence of value relationship and a positive approach to social diversity.

The reality of value relationship and the facet of positive slant to social diversity and social equality are necessary to intensify effective learning whose aim is to serve the private and communal needs. The concept of social equality is elemental in education practice, but it is abrogated in educational syllabi in Kenya such that the apt relations among the communities is exposed, the people suffer redundancy which plunges them into social crisis such as tribal upheavals, low self-esteem, dubious attitudes, ineffective skills, and bad living conditions (Ndirangu, 2009:28). In this case, it is inferred from Ndirangu (2009) that these critical conditions are rampant in Kenya, and are contiguous to disparity in access to social opportunities and material circumstances, such as income, quality of life, and the future chances in social mobility (Mak'Ochieng, 2007:6).

The researcher infers from Ndirangu (2009) and Mak'Ochieng (2007) that the goal of social equality in education practice is spurned, but it is indispensable because it is estimated to translate what is learned to be more applicable and relevant to the learner, while the learned person is accountable for what he/she has learnt at the high school phase of education. A further corollary which is construed by the researcher is that the acquired knowledge, values, and attitudes are envisaged to generate instrumental skills required by the students to partake in development activities and to intensify the magnitude of knowledge transfer. It is also inferred by the researcher that the goal of social equality empowers the students to fortify cultural heritage and respect cultural diversity.

3.3.5 Cultural Heritage in Education Practice

In Kenya, the importance of cultural heritage is embedded in the rich and varied cultures conserved in forty two tribes which build the Kenyan society. It is through an integration of this tenet of respect and progress of cultural heritage in education practice that the basic factors such as social order, safety and freedom from fear or any form of passive social relationships are verified (Ndirangu, 2009:2). An insight emanating from Ndirangu (2009) is that respect and protection of cultural heritage is the source of societal tolerance, peace and security which is acquired when education practice is aptly integrated.

It is within the tenet of respect and progress of cultural heritage that tolerance and respect for other people, peace and security are labelled as the hallmarks of a stable and harmonious society which is renowned for having many realms of cultural diversity (Brightone et al., 2009:528; Kinuthia, 2009:8). In this study, it occurs that the hallmarks of a stable and harmonious society are neglected in the pedagogical activities. In essence, these crucial facets as defined in the goal of cultural heritage are abrogated in education practice such that Harvell (2009:56) contends that “it is through the creation of a curriculum which identifies and embraces the existence of cultural pluralism that an education system can outlive a one dimensional, divisive and devaluing tendency which was created and fostered over the years”. The respect of cultural diversity at the national level intensifies the essence of global awareness.

3.3.6 International Consciousness in Education Practice

An outline of the concept of international consciousness consists of mounting positive attitudes towards other nations. It is an awareness that other people exist and this awareness must culminate in co-existence. The researcher’s opinion matches Adedoyin and Shangodoyin (2010:165) who avers that “the overall objectives of education are destined to improve the partnership between school and community”. It is within the precincts of this research that the goal of global awareness is comprised of positive interactions, exchanges, and networks between individuals, communities and nations based on the facet of active social relationship (Sabelli, 2008:25).

In these interactive connections, people are able to establish the potential resources necessary to supply themselves with sufficient support in the organisations by providing information, confidence and recognition in various categories (Hassan, 2007:2). Heyneman (2009:3) confirms “that global concession itself is quite important for the future stability of the nation, because it is the constructive mechanism necessary for citizens to live in a harmonious environment”. These social relations and interactive connections are rudimentary in education practice as an exit strategy to prepare the students to leave high schools and enter into the world of diversities.

The role of the high schools is to guide the students to appreciate the historical and global complexity of issues and events, which leads them to expand their prospect

and be able to see the point of view of other people. In response to the goal of global awareness, there is an integral dichotomy whose impact has minimized the reality of transnational perception in education practice at the high school phase of pedagogy. An inferred implication is that in the process of teaching and learning, high schools are valued as apt places to foster tolerance and lay the groundwork for voluntary behaviour which is consistent with social norms (Heyneman, 2009:2) based on the universal standing. This important role of fostering tolerance and positive attitude towards others is snubbed and rejected in the teaching and learning experiences that are displayed in the high school curricula in Kenya, because the figures are dominant in education practice.

It is observed from the figure-driven curricula at the high schools in Kenya that the role and the implication of the goals of education are not functional in education practice. This is the reason which motivated Inyega and Mbugua (2005:23) to concur that educators and curricula planners are compelled to re-examine the national goals and objectives of education and integrate them in education practice, because an academic practice which is founded on figure-driven strategy, as it is in Kenya, cannot provide a prospect for these goals of education.

A figure-driven education practice which is espoused at the high schools in Kenya is affecting the students' preparation to fit and serve in the society where accountability and responsibility are inevitable. In an expose about measuring education practice for accountability and responsibility, Curren (2005:272) underlines that "the current assessment practices assume a straightforward causal relationship between teaching and learning, but the actual relationship is more complicated and less certain since many factors influence learning. Sometimes learning occurs without teaching".

Curren (2005) further observes that various practices influence education practices, and a typical case applies to Kenya whereby education practice is influenced by the goals of global conventions. As such, the substantive education practice portrays that the high schools are not only accountable for academic progress alone, but must permeate various values articulated as goals of education (Rothstein & Jacobsen, 2006:268). In this milieu, the researcher deduces from Rothstein and Jacobsen (2006) that education practice which integrates the goals of education is

envisioned as the crucial focus of the high schools. It entails that integrating the goals of education empowers the students to make apt decision by distinguishing between conflicting realities.

An idea of conflicting realities involves a convoluted interplay between uniformity and diversity. It is the insight of the researcher that uniformity and diversity explains why this research is challenging education practice to realign itself with the national goals of education. In this study, the premise of aligning pedagogical activities and the goals of education is abandoned as the foundation of a worthwhile education and also as the mechanism to intensify the essence of high school education practice. This is an insight which validates that the process of integrating the goals of education in education practice at the Kenyan high schools is wanting.

3.4 Summary

In Kenya, education and training at the high school level is figure-driven, but the literature obtained in this chapter reveals that the goals of education are overriding for an effective academic practice. The significance of high school education is to provide a transition for the student to enter into higher education, further training, the world of work, and to assume adult roles. According to Inyega and Mbugua (2005:4), the six goals of education are national unity, national development, individual development, social equality, cultural heritage and global awareness. These goals of education arise from the fundamental aspiration articulated in Inyega and Mbugua (2005:4) that education in Kenya is meant, “to prepare and equip the youth to be useful members of the society. It is from this fundamental need that the specific goals of education arise.”

It is deduced from Inyega and Mbugua (2005) that these goals of education entail that a person who attended high school in Kenya has to exhibit social harmony as the basis of coexistence. The concept of national development is acquired by discovering talents and nurturing them. It is further established from Inyega and Mbugua (2005) that an individual development and self-fulfilment is achieved through adoption of personal growth and progress in terms of sound morals, talents and values.

Another focus of the goals of education as articulated in Inyega and Mbugua (2005) is to promote social equality and responsibility by respecting and developing the rich and varied cultural heritage espoused by the people of Kenya. An education curriculum must assist the students at the high schools to appreciate international consciousness by fostering positive attitudes towards other people and nations.

This study portrays that the goals of education have been flouted in education practice. Abebe et al. (2006:12) concur that “these goals have been eluded by the education system in Kenya”. It is due to this deficit that Kellner (2005:9, 10) observes that “there is a fundamental misfit between youth life-experience and schooling in relation to the expectations and the reflection on changing life conditions and experiences in the society”. The researcher endorses Abebe et al. (2006) and Kellner (2005) by suggesting that integrating the goals of education at the high school curricula is the ideal strategy to solve the problem of irrelevance in education practice.

It is further argued that integrating these goals of education in education practice is an important part of human growth and development, because such goals are designed to foster an education which can sustain an effective individual to build a balanced society. An implication to be derived from pedagogical curricula is that education has to foster nationalism and patriotism, social, economic, technological and industrial features for national development, self-actualization, equality, protection of cultural heritage, and awareness that other people and nations have the right to exist.

In Kenya, the main component of obtaining grades has permeated the purpose of student performance and this is classified as educational attainment (Keriga & Bujra, 2009:8). As such, Keriga and Bujra (2009) imply that high school curricula is focused on realizing the goals of economic development and a partial portion of self-fulfilment as the means towards expansion of career paths. A further implication is that education practice at the high schools is not constant because it is focused on developing cognitive faculties of the learners which is the sole requirement in national structure of evaluation, and such strategy in education practice prepares the students to advance towards imbalanced individuals.

In conclusion, the high school education in Kenya is regarded as an important stage in the academic formation for the future citizens and the country, but there is a blatant mismatch between integrating the goals of education and education practice in the pedagogical schemes adopted at the high school level as crucial approaches to attain educational relevance and quality. The researcher agrees with Edmondson (2006:96, 100) that “an important step to represent innovation and the good of the (Kenyan) society is the relevance and quality education”. An evaluation whose focus is on measuring cognitive faculties radiates a destructive impact in the students’ versatile progress which is intrinsic in the goals of education.

The researcher construes from Edmondson (2006) that an education practice which does not emphasize on the students’ versatile progress in terms of attitudes, interests, ideals and habits is destined to fail. It is consistent that such an education practice is not analogous to the objectives that transpire in the goals of education. This explains the cause of failure in education practice which is embedded on memorization of facts and regurgitating them for the purpose of formative or summative evaluation. According to Mwaka et al. (2010:1), memorizing facts is an exam-oriented strategy in education practice whose effects are negative to the versatile progress of the society.

In support of the versatile progress, Farmer (2009:30) argues that “a high quality education is viewed as a universal right and a necessity for individual welfare”. As an insight deduced from Farmer (2009), the researcher explicates that the goals of education and education practice at the high schools in Kenya portrays an integral contrast around the implications of facilitating the existence of communal progress and individual growth. An awareness of other people as social equals generates a sense of solidarity, which, is projected to convey to the students the importance of reducing the aspects of social diversity, and to adopt substantial activities which can accelerate the essence of communal solidarity.

As such, education practice in Kenya has flouted the students’ ability to respect social diversity, and to adopt the reality of communal solidarity as it transpires in the goals of national unity, national development, respect for culture and the development of cultural heritage. The researcher argues that an exam oriented strategy and the key ideas in the core subject clusters such as languages, sciences,

humanities and technical subjects, displayed in the current teaching-learning experiences at the high school level has inflicted and exacted the conflict against the process of integrating the goals of education in Kenya's education practice at the high schools.

It implies that the set of goals of education are snubbed from education practice such that the entire process of teaching and learning has been reduced to simple, passive, equivocal, and paradoxical sequence of imparting and possessing of facts. As such, this paradoxical sequence of teaching and learning portrays a perceptible disparity with an impact of risking the value of the goals of education and education practice in the country. This is the reality which interrupts the quality and relevance in education as it occurs when the goals of education are retracted from education practice.

It is the intent of this study to explore the strategies envisaged to integrate philosophy of education and the goals of education in education practice at the high school phase of education in Kenya. The process of collecting data from the respondents slants towards purposive sampling. A purposive sampling enabled the researcher to draw a sample of twenty six respondents. These respondents comprised of two principals, two deputy principals, sixteen teachers, two education officers, two BOG leaders, and two PTA representatives.

These respondents were purposively sampled based on management and administrative responsibilities, and the teaching subject clusters. The aspect of purposive sampling also focused on the respondents' ability to provide relevant information which was required to facilitate this study to arrive at the level of data redundancy and saturation.

In this research, chapter four is about research design and methodology. This chapter comprises of the strategies used by the researcher in the process of collecting information from the respondents. The process of gathering data was founded on ten qualitative interviews and two focus group interviews, and the results are presented in chapter five in the form of ideograms.

CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The definite essence of this research is to explore the strategies envisioned to facilitate the process of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya. In the previous chapters, the researcher explored the nature of education in Kenya, philosophy of education, the goals of education and the question of education practice at the high school level in Kenya. In this fourth chapter, the researcher attempts to contextualize an integration of philosophy of education and the goals of education in education practice by means of qualitative design and qualitative methods of research. The study is envisioned at advancing and substantiating the necessity of integrating the national aspiration of education which is illustrated in the goals of education.

As such, this study deliberates on promoting that philosophy of education as it is elucidated in the goals of education is estimated to transform education practice in Kenya. An overriding characteristic of this study is to establish by means of research how education practice at the high schools in Kenya can match the adopted statement of philosophy of education and the espoused goals of education.

Randolph (2009:3) corroborates that “a research can help to establish a deficit of theories, reveal insufficiency of existing theories and assist in justifying that a new theory is necessary”. In the case of this study, the researcher concurs with Randolph (2009) that a descriptive analysis of the statement of philosophy of education in chapter two, and the goals of education in chapter three are envisaged to define what to endorse, what to preserve, what to revise, and what to eradicate as an enterprise to improve education practice in Kenya.

An exploration of the statement of philosophy of education and the goals of education in chapter two and three has revealed that there is a significant gap affecting education practice in Kenya. In this enterprise, the researcher evaluated the problem amongst a public and private high schools sampled in Kitui County in Kenya using a qualitative approach.

An important aspect in this chapter is to formulate the perspective of the research method which was used, and to explain the strategies utilized in the process of

gathering and interpreting data from the respondents. The following sections are comprised of detailed overview of qualitative approach, the rationale for qualitative approach based on ideographic method, merits and demerits of qualitative approach as they occur in this research. The chapter also discusses the sampling strategy, the principle methods of collecting data, ethical concerns involved in the collection of data and the strategies of analysing data. The data which was collected by means of interviews was also presented and interpreted using ideograms.

4.2 An Overview of Qualitative Approach

This section is deliberated to discuss an overview of a qualitative approach, its relevance, applicability, and implication in this research. In research, a qualitative strategy is a universal technique which is used in answering a broad range of questions within human experience (Willis, 2007:229). It is the opinion of Willis (2007) that qualitative approach is descriptive and analytical because, the approach was used by antique philosophers to observe the world around them and in reaction to their observation they endeavoured to come up with questions and answers to explain what they saw. A further implication is that qualitative strategy generates the outcome of a specific study from the ideas, beliefs, attitudes, and perceptions of the respondents. A substantial factor to consider is that these ideas, beliefs, attitudes, and perceptions are qualitative and decisive facts that cannot be quantified using statistical techniques.

The process of analysis in a qualitative approach portrays a worldview based on an individual perception and experience. This means that a qualitative approach explores reality in its natural settings by means of making sense and interpreting phenomena according to the meanings attributed to the reality as such. In a qualitative approach, the researcher derives meanings from existing situations such as interactive experiences, observable events, formed attitudes, habits, behaviours and visual texts that describe routine and problematic moments.

These interactive experiences define the problematic moments which required qualitative methods to facilitate the process of analysing data. An analysis process in a qualitative method is also ingrained in the component of trustworthiness of the research findings (Calabrese, 2006:59). In this context, Calabrese (2006) articulated

the notion of credibility as an indispensable component, and it means that the fallouts are realistic and accepted as authentic.

Another idea of trustworthiness is the element of transferability which involves an applicability of the research findings in analogous situations. The other concept of trustworthiness is the factor of dependability which includes the aspect of concurrence and coherence with related studies. A final concept of trustworthiness is the facet of conformability and it is required to ensure that the procedures and the findings are accurate.

These factors of trustworthiness are necessary in a qualitative study to generate an understanding of a social human problem, based on building a complex, holistic picture, formed with words, and conducted in a natural setting to provide a paradigm (Creswell, 2007:15). Cheausuwantavee (2007:106) concurs that “it is necessary to understand a phenomena in terms of its holistic and dynamic nature in a meaningful manner using alternative inquiries”. The researcher deduces from Cheausuwantavee (2007) and Creswell (2007) that respondent’s worldview is crucial in qualitative approach because it is the outlook which is used to explain human behaviour and habits exhibited in their natural setting to portray coherence of phenomenological occurrences.

In this case, the researcher construes from the treatise of Cheausuwantavee (2007:104) and the expose of Creswell (2007:15) that philosophical phenomenology conveys a range of existential variations emanating from social worldviews of the respondents. Another element is that human behaviour and habits are distinct in every natural setting. As such, philosophical phenomenology in qualitative research comprises of exploring the structures of consciousness as experienced from the first-person’s point of view and presented as a formalized account of that conscious experience and its implications (Küpers, 2009:51). It is inferred from the expose of Küpers (2009) that the ordinary events experienced by isolated respondents are decisive in explaining qualitative approach.

A third factor is that a qualitative approach is natural, empirical and ideographic, since the data collected creates an authentic knowledge which proceeds from subjective reflections obtained from the respondents. It entails that the nature of qualitative research is focused on generating non-numerical data (Kasomo,

2006:64). The researcher surmises from the illustration of Kasomo (2006) that numerical data is not applicable in qualitative research. As such, a qualitative research is indispensable in exploring lived social experiences and perceptions of the sampled respondents involved in the teaching-learning situations. This is the context in which an experience is directed toward an object by virtue of its content and the attributed meaning, such that what begins as a study of a single experience can become a study of several experiences and perceptions (Dreyfus & Wrathall, 2006:11).

It is from this erstwhile explanation that the researcher construes from Dreyfus and Wrathall (2006) that phenomenology is meant to define the structures of experience as they present themselves to the level of human consciousness without any recourse to theory, deductive abstraction, or any form of previous assumptions from any other academic disciplines. As such, this focus directs the traits of human subjectivity that are distinct from the confines of cause-effect relationships which is necessary to elaborate the notion of qualitative research.

The notion of qualitative research is advanced in Chrisley (2009:54) who contends that “the precise specification of conscious experiences explains the reference and the essence of qualitative study”. In this case, it is construed from Chrisley (2009) that the essence of qualitative research is to discover the patterns which emerge from a thoughtful analysis, close observation, and careful documentation of the research topic. It implies that a qualitative design is used to gain an understanding of social and human problems related to the individuals’ experiences surrounded by a particular phenomenon.

In support of phenomenology, subjectivity, ideographic technique and the role of natural setting as the basis of qualitative research, Curry, Nembhard and Bradley (2009:1443) assent that “qualitative approach is a form of inquiry that comprises many varied approaches to understand the complex social processes, to capture definite aspects of a phenomenon from the perspective of the respondents in a study, and to uncover beliefs, values, and motivations that underlie individual behaviours”. It implies that qualitative design is a systematic and subjective approach which is used to describe life experiences and give them a substantial meaning.

In his narrative, Giorgi (2005:75) introduced phenomenological reduction as an acceptable technique to achieve human consciousness in human sciences, including education, and it can make the qualitative analysis of phenomena rigorous. In this case, Giorgi (2005:77) explains that “the major advantage of phenomenology is its ability to focus on the presences, phenomena, and unreal givens which can all be understood by their meanings as the stuff of subjectivity”. As it is described in Giorgi (2005), phenomenology has a rational inference which delineates an epistemological slant to qualitative approach.

A phenomenological framework in a qualitative approach comprises of bracketing, transcribing and intuiting. According to Giorgi (2005:78), the researcher has to bracket his past knowledge about the experienced situation as an attempt to experience the same incidence and its proximate instances in a fresh manner. Giorgi (2005) avers that the researcher has to bracket any erstwhile undertaking from the general worldviews and apprehensions of the people in order to grasp the situation in its perfect status.

In qualitative research, the researcher is obliged to separate and detach personal perceptions and world views from the process of collecting, analysing and reporting data. It entails that all kinds of previous preconceptions and everything that is known about the phenomenon is snubbed because it can lead to labelling and culminate at negative implications. Zahavi (2006:663) concurs that bracketing involves “suspending natural and metaphysical assumptions to investigate a phenomenon”.

It is decisive that the above arguments of Giorgi (2005:78) and Zahavi (2006:663) denotes that an endeavour to comprehend social reality of people requires the researcher to be grounded in the same peoples’ experiences within their social reality. In the case of this study, the researcher is required to bracket his subjective opinions about the strategies envisioned to facilitate the process of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

The process of collecting information in a qualitative approach involves transcripts or audio records and written notes to explain the views held by the respondents (Harrell & Bradley, 2009:83; Zhang & Wildemuth, 2009:5). These transcripts or audio records and written notes are qualitative data which is crucial in explaining the respondents’

insights about the issue of integrating philosophy of education and the goals of education in education practice at high schools in Kenya.

In a qualitative approach, an analysis of interviews in form of recorded conversation from a natural setting requires an interpretation of the researcher to create a flow of events. The flow of events is necessary to establish a coherence of information, because the process of gathering and analysing data is a sophisticated pattern of schemes which requires a researcher to observe the phenomena with precision in order to provide an accurate report (Flyvbjerg, 2006:233).

In this context, the researcher interprets Flyvbjerg (2006:233) to indicate that the process of intuiting is indispensable in exploring a concrete phenomenon and to generate a precise interpretation based on a descriptive exposition of an occurrence which is experienced by the respondents. The specific occurrence in this research is the reality of integrating philosophy of education and the goals of education in education practice at the high school level of education in Kenya.

The concept of 'analysing' in qualitative research using phenomenological approach is meant to build interview transcripts or notes according to their nature and similarity (Creswell, 2007:151). In the analytical categories, the researcher attempted to undertake a content analysis of the different points made during the process of collecting data for this study. In practice this means that all the statements were analysed for content and placed under an appropriate heading, along with any others which were sufficiently similar (Calabrese, 2006:67).

An insight deduced from Calabrese (2006) is that the ideas obtained from the respondents are grouped further under certain subheadings to produce the description of points made with reference to their nature and the typical purpose of the research project which is about integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

A similar argument about analysing data is articulated by Poellner (2008:417) that data "analysis aims at a description of intrinsic phenomenal features and structures of intuitive presentations such as perceptions, imaginative features, and experiential characters of conscious episodes". It is within the aspect of intuiting (perceiving) that the researcher has to maintain an absolute attention, involvement, concentration,

and a comprehensive absorption into the phenomenon of integrating philosophy of education and the goals of education in education practice in Kenyan high schools.

As the essence of this research, the phenomenon of integrating philosophy of education and the goals of education in education practice comprises of the potentiality to obtain data and the ability to analyze those patterns to extrapolate the possible outcomes from the observed patterns of change to predict hypotheses for the future and to expand human mental horizons.

In this qualitative research about integrating philosophy of education and the goals of education in education practice, the researcher has also explored the crucial terms such as bracketing, analysing, and intuiting in the context of a qualitative design. These terms are also decisive facets in formulating the characteristics of qualitative research.

4.3 Characteristics of Qualitative Research

In this study, the researcher has identified seven characteristics of qualitative research based on their relevance to the purpose of the research. The fundamental characteristic is the existential character which involves viewing events, actions, norms, values and beliefs from the perspective of the respondents' experience. According to Hesse-Biber and Leavy (2006:5), qualitative research is "rich with perspectives in construction of knowledge and inclusion of multiple techniques for generating such knowledge". The researcher deduces from Hesse-Biber and Leavy (2006) that qualitative research comprises of diverse trajectories as an attempt to understand numerous observations of the respondents.

The success of a qualitative study is determined by the researcher's ability to look at people, listen to them, think with them and feel with them (Watt, 2007:84). It occurs from Watt (2007) that the role of the researcher cannot be underrated because the researcher is responsible for constructing new knowledge from the views obtained from the respondents. It entails that the researcher in this study had to devote time in the high schools to understand the strategies envisioned in facilitating the process of integrating philosophy of education and the goals of education in education practice based in the teaching and learning experiences.

It is within the margins of study that the researcher explored how education officers, school management, and the parents are involved in articulating what is necessary to intensify the reality of integrating philosophy of education and the goals of education in education practice.

A researcher who is involved in the experiences of the respondents is able to make an accurate analysis of the respondents' phenomena. This insight designates that a qualitative research is used to gain an understanding of social and human problems related to the individuals' experiences surrounded by a particular phenomenon (Kombo & Tromp, 2006:118). Chrisley (2009:54) avers that "what one takes to be involved in a precise specification of experiences depends on one's premise of consciousness".

These conscious experiences illustrate the totality of existential characteristic. An existential characteristic as it is observed in Kombo and Tromp (2006), and Chrisley (2009) summarizes the respondents' worldview in terms of its essence and the content of an experienced reality or incident which is situated as the substance of a specified study. The totality and the essence of this study is described in the substantial experiences in the high school situation where philosophy of education, the goals of education and education practice are envisaged as crucial factors in the curricula.

It is within this study that the researcher was involved in the high school situation to meet the teachers, talk and listen to them, attend class lessons, feel what they experience and establish the suggestions from those high schools about what strategies can expand the process of integrating philosophy of education and the goals of education in education practice in Kenya.

The second characteristic of qualitative research is the provision of a detailed description of events reflected within the studied social setting. A qualitative research is exploratory and descriptive in nature (Kasomo, 2006:66). This fundamental characteristic of qualitative research is identified in Kasomo (2006) as a decisive distinction between qualitative and quantitative approaches in research. It is fundamental to emphasize the primacy of narrative characteristic as opposed to numerical analysis.

A detailed description of existent and concrete events is a cursor to other layers of reality. It is the aim of the researcher to provide a detailed description of the actual events surrounding education practice at the high schools in Kenya. This description is depicted as a decisive character in this study, because it is envisioned to reveal how education practice can become more compatible with the national aspirations.

A third characteristic is the contextual nature of qualitative research. A qualitative research explores a reality from its existential exhibits. Woods (2006:2) articulates that situations influence behaviour. In this view, Woods (2006) confirms that an event cannot be understood once it is isolated from its existential context. This contextual reality focuses on the meanings ascribed to the behaviour, values, practices, and the underlying perceptions pervading an entity. The totality of existent meanings emanating from the respondents' perceptions about integrating philosophy of education, goals of education and education practice in Kenya, as the subject of this research, cannot be underestimated.

Another distinctive aspect of qualitative research is to view social life as a continuous reality which is instituted on revolving events. It implies that social life is progressive and an incessant reality rather than a stagnant and static entity. In qualitative research, the process of inquiry begins from a simple focus but the project develops to be a significant idea. In this case, the knowledge of these revolving events is gained through observation combined with interpretative understanding of the underlying thing or phenomenon (Hannan, 2006:9). As such, philosophy of education and the goals of education are crucial factors demanding an education practice which is flexible, peripatetic, and responsive to the continuity of intellectual progress, social life, and economic stability in Kenya.

The fifth characteristic is flexibility and lack of rigid structure. A qualitative research inclines towards an unstructured approach to the phenomenon portrayed by the views held by the respondents. This implies that qualitative research is associated with the subjective quality of a thing, phenomenon or reality, such as feel, taste, expertise, image, leadership, reputation (Slone, 2009:493). According to the erstwhile view of Slone (2009), the researcher identifies the respondents and studies them using qualitative methods of inquiry such as questioning or interviewing. The

perceptions emanating from the respondents are envisaged to generate theories or discard existent ones.

A sixth and an important characteristic of qualitative research is that it does not incline to existing theories because such theories can constrain the focus of the qualitative strategy. It entails that the idea of qualitative research is an emergent plan in character because what the researcher pursues to understand is not a causal relationship of variables, but to confirm some truth from the respondents' points of view (Watt, 2007:91). This insight of Watt (2007) indicates that the outcome of qualitative research is a set of abstract aspects, attributes, and characteristics distinguished as integral properties of a precise study.

In the context of this erstwhile expose, the term 'abstract' means that the aspects cannot be measured using numerical techniques because the reality they represent can only be approximated. This characteristic is apt in this research because the study is envisioned to reveal the truth about how the high schools are envisioned in integrating philosophy of education and the goals of education in education practice.

The seventh characteristic is that the researcher is a dominant 'human instrument' of collecting data. The researcher is considered to be a 'human research instrument' because of his/her momentous character in the entire study. In this view, the researcher is required to present a picture of the phenomena by writing in a persuasive manner to enable the reader to experience the state of 'being there' (Creswell, 2007:38). It is the view of Creswell (2007) that there is a lot of significance which is placed on 'human-as-instrument' in the person of the researcher.

In this study of integrating philosophy of education and the goals of education in education practice at the Kenyan high schools, the researcher was classified as a human instrument whose role was to present the reality of education practice which spurns the statement of philosophy of education and the goals of education. It is from the experiential situation of the respondents that the researcher can determine the strategies envisioned to facilitate the process of integrating philosophy of education and the goals of education in education practice at the high schools level of pedagogy. The subject matter of integrating the statement of philosophy of education, the goals of education and education practice, impels the researcher to

exemplify the rationale for selecting qualitative research as the design to direct the process of this study.

4.4 Rationale for Choosing Qualitative Research

A qualitative study is envisaged to find out what the dominant human behaviour is towards a particular object or event, and also to discern why the dominant behaviour takes precedence. In this study, qualitative research is selected because the focus of the researcher is to explore the complexity of perceptions, thoughts, understanding, and attitudes about integrating philosophy of education and the goals of education in education practice at the high school level of education in Kenya. The complexity of this study and the scarcity of written documents as literature in the subject matter influence the necessity of carrying out a qualitative research. As such, the study is positioned to contextualize an education practice which is envisaged within the national aspirations of education in Kenya.

An exploration of how philosophy of education and the goals of education can be contextualized in education practice at high schools in Kenya is not designed to provide an answer through numerical evidence, but it is aimed at realizing a qualitative form of understanding. This quality of qualitative study is described further in Ozmon and Craver (2008:224) that the purpose is to articulate the educational significance that emanates from the lived experiences of the individuals. This component of qualitative understanding focuses on the range and dimension of the quality of human thoughts, experiences and perspectives. It is from this purpose that the researcher has specified six reasons to support the selection of qualitative research in this study.

- A qualitative approach augments the features of creativity and intellectual magnitude of human thoughts, whose implication is to assist the researcher to view such thoughts in the context of the larger worldview. In this case, the qualitative approach leads the researcher to obtain a deep understanding of the issue in the topic of research. In this research, the subject of integrating philosophy of education and the goals of education is manifested as a missing component in education practice at the high schools in Kenya, and exploring the subject generated an understanding of a new slant to resolve the problem of quality education in the country.

- A qualitative strategy does not depend upon the size of the sample because the approach is more useful when a subject is too complex to be answered by a simple 'yes or no' premise. The broad scope that is covered by qualitative approach resolves that a large and useful data is engendered to lead the researcher to fix a theory or sustain an unverified hypothesis for quantitative experiment (Kasomo, 2006:66). Meurer et al. (2007:1065) endorse that "qualitative research is a technique in which large data are obtained from a small group of respondents".

The researcher observes Meurer et al. (2007) and Kasomo (2006) to construe that the purpose of a qualitative approach is not oriented towards seminal variables in terms of numerical evidence, but to generate and to obtain meaningful and accurate results from a small sampled group of respondents.

- Qualitative strategy necessitates a careful thought and planning which is a prerequisite to ensure that the results obtained are as accurate as possible (Dudwick, Kuehnast, Nyhan, & Woolcock, 2006:6). In this case, Dudwick et al. (2006) indicate that a qualitative approach is necessary to challenge the researcher to bracket and suspend familiar convictions, and to explore evidence in the light of a new perspective derived from the respondents. It is through bracketing of erstwhile tendencies that the researcher is able to access fine details from the respondents.
- A qualitative approach is necessary to expand a coherent sensibility to details and to reformulate the research subject in a more constructive context emanating from the respondents' perceptions conveyed by the interpretation of the researcher. In this view, Curry and Bradley (2009:1443) concur that a qualitative approach is open to the researcher's personal opinion and judgment, and the outcomes turn to be specific observations rather than widespread results.
- A qualitative approach is unique and cannot be exactly recreated, meaning that the outcome of qualitative inquiry cannot be easily generalized (Berniker & McNabb, 2006:645, 658), but can be extrapolated to analogous settings. It is the view of Berniker and McNabb (2006) that a qualitative approach explores a phenomenon in the milieu of its complexity based on the opinions

held by the respondents and it cannot be estimated or generalized because the qualitative data gives a guide to explain the general trends. It is from the basis of the general trends that the results of a qualitative strategy can be extrapolated in the pattern of the complexity of a defined study.

- The focus of a qualitative approach is on complexity but not simplicity, and the researcher agrees with Baumgardt (2006:111) that a lot of information is concealed in the realm of understanding human habits, experiences and perceptions. In this context, Baumgardt (2006) postulates that the purpose of qualitative approach is not on causal determination, prediction, generalization of findings, but researchers seek illumination, understanding and extrapolation to similar situations.

The implication depicted in Baumgardt (2006) is that qualitative research is not interested in statistical evidence but understanding the existential phenomenon of the respondents. In this research, existential phenomenon covers the context of the high schools in Kenya as an effort to consolidate what is necessary to augment the process of integrating philosophy of education and the goals of education in teaching and learning environment.

It is an intrinsic component of qualitative strategy that the results cannot be removed from the existential setting, but are only extrapolated in similar situations. It was decisive for the researcher to identify qualitative approach as an appropriate design in this study because it is more practical, realistic and grounded towards the phenomenon of obtaining the general implications of integrating philosophy of education and the goals of education in education practice at the high school level of pedagogy based on the qualitative character. In this research, the implications of qualitative approach are established in a theoretical framework which is practical.

4.5 Theoretical Framework in this Study

A theoretical framework is decisive in a meaningful research (Watt, 2007:86) to construct coherence in the research objectives, the literature review, research methodology and design, data collection, analysis and presentation. In his argument, Watt (2007) portrays that a theoretical framework serves as a descriptive device that enables a researcher to make sense and assign meaning to the set of obtained data.

It implies that a theoretical framework is a necessary basis which is used to shape a specified research and to determine the nature of the research discourse in conjunction with the methods used to gather relevant information from the respondents.

The formulation of a theoretical framework facilitates an effective structure of various parts of a research (Karadag, 2007:676). Kenneth (2005:8) concurs that “theoretical framework creates a potential causal linkage in the subject which is tested through the gathering and analysis of field data”. In support of the significance of theoretical framework, Keevy (2005:59) argues that “it is easy to collect data, but it is more difficult to explain what that data means”. The researcher deduced from Kenneth (2005), Keevy (2005) and Karadag (2007) that a theoretical framework intensifies the link of the study itself, the study design, and the techniques used in the process of collecting data.

A selection of a theoretical framework is determined by the nature and purpose of the study topic (Kenneth, 2005:8). In this context, Kenneth (2005) elucidates that a theoretical framework is required to bind the research objectives, content analysis or document analysis, research methodology and design, data collection procedures, analysis and presentation techniques. This entails that the major goal of a theoretical framework is to illustrate that the development of research objectives and data analysis procedures in a research are stringed in a coherent sequence (Onwuegbuzie & Leech, 2006:478; Karadag, 2007:676; Van Manen, 2007:14).

It is further construed that the purpose of theoretical framework is to shape the sophisticated nature of a specific study into an inference that goes beyond a simple descriptive analysis of what happened to an explanatory synthesis of how it happened, why it happened, and to generate an inventive status of additional knowledge (Meurer, Frederiksen, Majersik, Zhang, Sandretto & Scott, 2007: 1069). The researcher inferred from Maurer et al. (2007) that the value of a theoretical framework as a conceptual outline is to facilitate the process of making sense out of the data which is gathered from the respondents. This frame of mind compels the researcher to preserve lucidity through each of the stated approaches in the whole research based on specified theoretical framework.

According to Watt (2007:86), “qualitative researchers face challenges in developing a theoretical framework which is thorough, concise, and elegant. It is a task to plan an enterprise that is systematic and manageable, but flexible to integrate the core aspects into a coherent document”. These diverse components of research are synchronized by theoretical framework based on descriptions and perspectives in their use (Onwuegbuzie & Leech, 2006:474).

In this research, phenomenology as a theoretical framework was used to explore how the high schools in Kenya are envisioned in integrating philosophy of education and the goals of education in education practice. The nature of this study and the scarcity of literature resources necessitate phenomenology as the best theoretical framework to facilitate the research.

A phenomenological approach is concerned with the existential reality based on the structure of human experiences or of phenomenal consciousness from the point of human experience which is directed toward an object by the virtue of its content or meaning (Poellner, 2008: 412; Krauss, 2005: 765).

The researcher interprets Poellner (2008:412) and Krauss (2005:765) as implying that phenomenological approach conveys a potential contribution towards an understanding of the complex phenomena encountered in the dynamics of confronting the world from the context of the natural appearances, the meanings attached to things, and the issues emanating from the realm of human thinking.

It is wrong to reduce human beings to the level of objects because there is an integral and a crucial mystery in human behaviour. In this research, going back to the reality means penetrating into the original source of facts depicted in human experiences and elucidated through a wealth of meanings inherent at the high schools where the philosophy of education and the goals of education are devised to be integrated in education practice.

The process of exploring how the high schools can facilitate an integration of philosophy of education and the goals of education in education practice in Kenya is shaped and focused by phenomenological approach as the framework. This framework is used in this research to describe how education practice as a human activity is wrought by philosophy of education which is elaborated further by the

goals of education. As a theoretical framework, phenomenology approach is apt for the purpose of undergirding this study because of its focus on human activity reflected in actual experiences. It is the view of the researcher a phenomenological approach is a practical reflection and penetration into the reality of human existence.

In exploring the meanings, implications, and the role of philosophy of education and the goals of education in education practice at the high schools in Kenya, a phenomenological approach was selected by the researcher as a theoretical framework to objectify the existential conditions and experiences of the sampled respondents. Chrisley (2009:53) corroborates that “knowledge needs an ability to specify its facts, events and properties which rotates around the particular conscious states or experiences, expected to display”.

It is deduced from Chrisley (2009) that the respondents’ perceptions, understanding, feelings, and experiences are crucial sources of knowledge that cannot be accessed without the aid of a phenomenological approach which is concerned with authenticity based on experiential context of human beings.

As a theoretical framework in an educational research, the phenomenological approach gyrates around the nature of a pedagogical phenomenon as it reflects itself in the form of experienced reality within the context of learning or education practice at schools (Massin, 2008:3). This means that the nature of this research targeted a phenomenological framework as the fundamental approach to investigate, describe and analyze the understanding, perceptions, feelings and experiences of the two principals, two deputy principals, sixteen teachers, two members of school boards of governors, two parents-teachers’ representatives, and two education officers who are involved in the teaching-learning activities at the high school level of education.

In adopting phenomenological approach to explore how the high schools are motivated in integrating the philosophy of education and the goals of education in education practice, the researcher merged three steps including intuitive exploration of integrating philosophy of education and the goals of education in education practice as the phenomenon of the study, bracketing of the previous perceptions about the subject of study, and describing the categories of new perspectives obtained from the respondents to articulate an authentic report about integrating philosophy of education and the goals of education in education practice.

The nature of the current education practice at the high school level in Kenya aims at preparing the students for further education, but when the students fail to proceed to university, such learners are devalued, misplaced, unsupported, and bereft of future prospects, potentials, and possibilities. It is from the nature of education practice in Kenya that the researcher is obligated to accentuate the elementary merits of phenomenological approach as it is used in this study.

4.5.1 Merits of Phenomenological Approach

This section is formulated to explain why phenomenological approach is ideal in this research. An appropriate theoretical framework is determined by the nature of a research problem and its objectives such that a descriptive technique in qualitative research proposes an evaluation of a specified phenomenon. Woods (2006:1) concurs that “qualitative researchers are interested in concrete life as it is lived in real situations”.

An important merit of phenomenology is that the approach revolves around the individuals’ world-view emanating from existential consciousness and experiential specifications. In this backdrop, Chrisley (2009:53) avers that “there is a reason to hold that consciousness can provide and benefit from such experiential specification in order to see how some philosophical background must be provided”. It implies that the central structure of an experience is directed towards a specified reality. In this subjective world-view portrayed by the first-person’s perspective, there is originality of perception which is derived from the features of a philosophical thinking within a natural attitude (Giorgi, 2005:75, 80; Dall’Alba, 2009:7) deduced from a respondent.

A phenomenological approach serves as a medium through which reality manages to describe and interpret itself guided by the researcher. An integral aim of this research is to explore the strategies used by the sampled respondents to interpret, translate and transform the reality of integrating philosophy of education and the goals of education into the teaching-learning environment.

In essence, the potency of phenomenology penetrates into philosophy of education to prompt new insights into what it means to exist in this world. As such, phenomenology is portrayed as a theoretical framework that is well founded and also

as a widely used approach in research projects and in writing books in philosophy of education (Krauss, 2005:678).

The nature of a phenomenological approach is to elucidate an understanding of meanings. In this study, it is used to explore how the high schools are primed in integrating philosophy of education and the goals of education in education practice. In this context, phenomenology explicates what it means to integrate the philosophy of education, the goals of education, and education practice in Kenya.

As a qualitative approach, phenomenology is suitable in research topics that are challenged by inadequate resources such as literature. In this context, the study of integrating philosophy of education and the goals of education in an education practice at the high schools in Kenya has not been explored, and this means that literature resources are inadequate and phenomenological approach is the decisive strategy.

The influence of a phenomenological approach enables the researcher to interrogate a phenomenon, to display its essence, and explain the intrinsic reality exhibited in the phenomenon. As a qualitative approach, phenomenology helps the researcher to transcend inauthentic practice of studying human beings as things or objects, and it enters into the realm of actual human experiences that cannot be measured using statistical strategies such as measures of central tendency, measures of variability, measures of relationships, and measures of relative positions.

A phenomenological approach is selected because of the nature of the research question. In a phenomenological approach, the research question is projected and estimated to start with 'how' or 'what' so that initial forays into the topic describe what is going on (Woods, 2006:30; Thomasson, 2005:117). This is in contrast to quantitative questions that ask 'why' in order to establish a comparison of groups or a relationship between variables, levels of association, relationship, or cause and effect. The concern in this study was to look into how the high schools are integrating philosophy of education and the goals of education in education practice in Kenya.

A phenomenological approach serves as a medium through which reality manages to describe and interpret itself guided by the researcher. It is from this perspective that the integral aim of this research comprises of exploring the strategies suggested

by the sampled respondents to interpret, translate and transform the reality if integrating philosophy of education and the goals of education into the teaching-learning environment. In this perspective, the researcher used phenomenological approach to explore the respondents' interpretation and application of philosophy of education and the goals of education into their experiential realities at the high schools in the area of research (Poellner, 2008:412).

It is fundamental that phenomenological approach applies best when the topic needs to be explored. The reason behind this view is that the variables cannot be identified and there are no theories available to explain the behaviour of respondents or their population (Krauss, 2005:760). It is construed from this insight of Krauss (2005) that phenomenological approach helps the researcher to develop some theories from the study. The process of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya advocates for an exploration because the variables cannot be located and there are no existing theories to describe how philosophy of education and the goals of education can be displayed in the teaching and learning situation.

The researcher deduced from the merits narrated that phenomenological approach was useful in explicating the respondents' judgments, perceptions and emotions about the research reality within the natural settings which is the school situation (Meurer et al., 2007:1067). An interpretation of Meurer et al. (2007) is that the essence of natural setting cannot be underrated in a phenomenological approach.

Another factor is that phenomenological approach is also selected when the researcher has an interest of bringing himself or herself into the study. It is necessary to aver that phenomenological approach underlines the role of the researcher as an active learner (Dall'Alba, 2009:7). This means that the researcher has to narrate the story according to the respondents' perspective rather than being an 'expert' who passes judgment on behalf of respondents' opinions. In such context, the researcher constructs a storytelling form of narration derived from the responses obtained from the field notes (Kasomo, 2006:65).

In this research, the process of integrating philosophy of education and the goals of education in Kenyan high schools obliges some contribution from the researcher's experience during the process of collecting data and also as a high school teacher.

There are numerous merits of phenomenological approach, but the following demerits are levelled against it.

4.5.2 Demerits of Phenomenological Approach

A phenomenological approach is disparaged as unscientific because it generates the findings of a study that are not represented in plain statistical numbers, but in the case of this study, the research findings based on the phenomenological approach are perceived as imponderable outcome (Watson, 2007:528). It is deduced from Watson (2007) that the imponderable outcome obtained in a phenomenological study are crucial findings which intensifies an understanding of an incident whose reality cannot be quantified using statistical strategies. In this study, the researcher offsets this demerit by affirming that there are human experiences such as perceptions, thoughts, understanding, attitudes and meanings which cannot be evaluated using statistical strategies. This explains the significance of phenomenological approach in this research.

The nature of phenomenological approach is criticized on the context of its objectivity and generalizability (Marques & McCall, 2005:440), but the essence which is derived from phenomenological technique is engrained in providing neutral insinuations and perspectives observed by the respondents. In this research, the nature and the purpose of phenomenological approach is to provide a significant data which is reflecting the practical experiences of the respondents as they occur in the sampled high schools in Kenya. This demerit of phenomenological approach does not hold since the situation in Kenya is that education practice is analogous in the high schools. An integral implication is that education practice, the teaching and learning process, is determined by the layout of the examinations that are administered by KNEC as the evaluating organ of MoEST.

Another issue contesting phenomenological approach and qualitative research is the question of whose voice is being heard from the transcripts and amplified by the research, (Dudwick, Kuehnast, Nyhan, & Woolcock, 2006:4). In this research, there were concrete discussions between the researcher and the respondents. This dialogue, between the researcher and the respondents, was necessary to counteract the challenge against the authenticity of the respondents' voices. It is elucidated

further that the transcripts have been listened to and adopted by a university professor as a precise reflection of the experiences observed during the interviews.

In this research, the implications of phenomenology as a theoretical framework and qualitative approach are experiential and ideographic in its orientation.

4.6 Ideographic Method

An ideographic method is used as an intensive strategy to study an individual's peculiarity and uniqueness as opposed to interpreting the individual using numerical evidence. In a qualitative research, an ideogram explores a specific phenomenon as an individual event but not in terms of statistical investigations. When an ideographic method is used, it focuses on the researcher's interpretation of responses held by an individual respondent, but it is not determined by cause-effect form of generalizations (Willis, 2007:91).

The researcher deduces from Willis (2007) that ideographic method is a strategy which comprises of an intensive study which explores the particular experiences displayed by the specified respondents. A crucial implication which ensues from the above observation is that an ideographic technique is centred on the individual group of persons whose experiences, perceptions, understanding, and attitudes are given priority but not on the researcher's interpretation or inherent assumptions.

The focus of ideographic method according to Ozmon and Craver (2008:224) is "on the phenomena of consciousness, the significance of education derived from perception, and the development of meaning in concrete individual experience". It is deduced from Ozmon and Craver (2008) that ideographic method is concerned with integral qualities related to the specified phenomena, but not on exploring the basis of statistical analysis, generalities, causal relations or causality.

As a method opposed to statistical generalizations and causal relationships, ideographic method draws attention to the subjective and distinctive experiences that cannot be derived from generalized findings involving a group of people (Hesse-Biber & Leavy, 2006:24). According to Audi (2006:976), "ideographic knowledge pursues description of individual and the unique aspects of reality with the aim of self-affirmation". Audi (2006) observes that the ideographic method does not focus

on nomothetic knowledge, whose objective is to discover the general laws considered to master reality, but the exclusive traits to define reality.

It is observed in this study that qualitative strategies such as ideographic methods encompass a combination of objective reality and individual experiences (Creswell, 2007:61). An interpretation of Creswell (2007) and the relevance of his insight to this study is that the objective reality comprises of the general principles such as the philosophy of education and the goals of education, while the individual experiences are articulated as the specific natural settings reflected in education practice at the high school level of pedagogy in Kenya.

When an ideographic method is used in qualitative research, the researcher utilizes unstructured interviews as the primary procedure of collecting data from the respondents. In this research, the researcher used unstructured interviews to delve deeply into the respondents' perceptions (Willis, 2007:245). It implies from Willis (2007) that ideograms are facilitated using small samples to be interviewed to achieve data redundancy and saturation. It is within the context of this study that an ideographic method compelled the researcher to deliberate on a more grounded strategy to identify apt respondents to be interviewed during the process of collecting data.

It is through sampling that the study can arrive at the essence of explaining an existing phenomenon. It is the opinion of Baumgardt (2006:121) that sampled respondents are "a group of people chosen for particular reasons and they may or may not represent the larger population". In this case, Baumgardt (2006) articulates that ideographic method demands certainty in sampling respondents who are able to provide the relevant data according to their inherent insights such as experience, conception, perception and interaction related to the subject of research.

In the case of this research, the researcher sampled twenty six respondents. Ten respondents out of twenty six formed individual interviews, while each of the two focus groups was comprised of eight respondents. These twenty six respondents were required to provide an exhaustive and inclusive understanding of the strategies envisioned by the high schools to facilitate the process of integrating philosophy of education and the goals of education in education practice in Kenya. In this research, an exploration of how philosophy of education and the goals of education

can be applied in the high school situation is considered as a natural setting and a typical component of ideographic method (Audi, 2006:976).

It is further deduced from Audi (2006) that ideographic method is identified to provide a detailed description of individual respondents in the context of coherence with unique aspects of reality with the aim of self-affirmation. It was for the purpose of this study that the researcher constructed ideograms to illustrate the insights obtained from the respondents about integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

These substantial aspects of ideographic strategy explain why this study advocates for it as an apt technique to extract and explicate the respondents' thoughts, experiences, perceptions, understanding, and attitudes about how high schools can integrate philosophy of education and the goals of education in education practice in the country.

In this research, purposive sampling was necessary to find suitable respondents whose special experience in high school setting provided the information about integrating philosophy of education and the goals of education in education practice.

4.7 Sampling

The aim of sampling is to try to define the boundaries of a study by understanding both the typical and atypical people who display the phenomena of a specified setting (Onwuegbuzie & Leech, 2007:239). According to Onwuegbuzie and Leech (2007), a sample is designed to understand the meanings attributed to an expressive behaviour that cannot be understood using quantitative procedures. Hesse-Biber and Leavy (2006:70) concur that "the logic of qualitative research is an in-depth understanding emanating from few respondents who are selected through purposive sampling". It is deduced from Hesse-Biber and Leavy (2006) that purposive sampling is envisioned to provide fundamental insights from the respondents. In this study, an observation of the sampled respondents provides the insights to define an environment of education practice in a high school background which is based on a dynamic interaction (Tlhapi, 2006:18).

The view of Tlhapi (2006) divulges the significance of sampling the respondents in a research. The scheme of sampling is to explore the general patterns that define

people and phenomena in a particular context, and preserve a sense of unique aspects and perspectives held by the individuals as part of their experiences in the specified setting.

It is understood in this research that the general patterns that define phenomena and individual's experiences define the necessity of sampling as the procedure which is used to select a subset from the whole, and to illustrate the entire population in terms of representing it in a research (Baumgardt, 2006:121). An interpretation construed from Baumgardt (2006) is that the natural setting propels the phenomena and the individuals to display certain attributes and meanings that can be acquired using rigorous sampling. It is through sampling that a researcher can select a subset from the populace in order to illustrate the whole population by representing it in a research.

An ideal strategy to interpret and understand the meanings attributed to how the high schools can integrate philosophy of education and the goals of education in education practice is objectified by collecting information from the principals, teachers, education officers, board of governors, and parents in Kenya. It implies that interviewing the entire population will broaden and prolong the study, become too expensive, complex, and stretch over a long period of time.

As an effort to condense the research, the researcher identified two high schools categorized as 'public and private' schools. These broad concepts of 'public and private' are the basic characteristics that are used to describe the nature of all the high schools in Kenya. It is from these broad notions that this study envisioned to generate a rich description of views in reaction to the research problem and also in terms of its quality (Bowen, 2005:217; Onwuegbuzie & Collins, 2007:296).

In a qualitative research, Bowen (2005), and Onwuegbuzie and Collins (2007) instruct that the researcher is compelled to cogitate and deliberate on purposive sampling because it is subject to time and the available resources. The issue of time factor and the question of available resources restricted this research to focus on accessible public and private high schools within Kitui County in Kenya with a view that the results can be extrapolated to other public and private high schools which divulge similar features countrywide.

It entails that the fundamental object for purposive sampling is the availability of relevant data, a high level of data saturation, quality information, and the ability to utilize qualitative design (Mauthner, Birch, Jessop & Miller, 2008:56). The researcher construes from Mauthner et al. (2008) that the aim of purposive sampling is to generate meaningful information from the respondents who are familiar with the subject content in a specified study.

In this perspective, a relevant instance is the study about the reality of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya whereby, the researcher identified a rich source of data to establish the concrete perceptions of the sampled respondents. It implies that the nature of this research depicted the suitability of purposive sampling.

In purposive sampling, the role of the researcher is not to study whoever is available, because the significance of generating a rich description of information is to explain a unique case such as integrating philosophy of education, the goals of education and education practice in Kenya which required some respondents who have certain characteristics, detailed knowledge, and direct experience relevant to the phenomenon of this study. In this context, the researcher's strategy is situated in a context that is not only describable in terms of physical attributes, but is also psychological, historical, and linguistic factors which define the essence of collective social transactions.

Trochim (2006:2) concurs that "the researcher chooses the sample based on who is appropriate for the study due to limited expertise in the area being researched". The researcher adopts the argument of Trochim (2006) that purposive sampling formed the basis of identifying respondents in this study based on their ability to provide the germane data according to their inherent experience, conception, perception and interaction related to the subject of research.

It was the decision of the researcher to sample individuals for this study based on the uniqueness of their involvement in various capacities at the sampled high schools. In this research, a distinct involvement of the respondents' defines their story about the strategies envisioned by the high schools to integrate philosophy of education, the goals of education and education practice in Kenya.

It implies that the nature of this research depicted the suitability of purposive sampling. The aim of purposive sampling as pointed out by Van Manen (2007:21), Creswell (2007:125), and Willis (2007:147) is to capture and make sense out of the respondents' wide range of involvement in events portrayed by experiences related to the study at the high school settings. It is the judgment of Hesse-Biber and Leavy (2006:255) that a qualitative exploration can be carried out using an individual respondent, up to twenty or more depending on the point of data saturation.

The sampling of twenty six respondents was adequate in achieving an academic data saturation and data redundancy for this research. The researcher endorses Baumgardt (2006:121) who substantiates that “purposive samples can range from n = 1 to n= 40 because such a group can bring the study to the point of data saturation and redundancy”. In this case, the researcher was motivated by the scholarly inspiration of Baumgardt (2006) in selecting two principals, two deputy principals, two leaders of school boards of governors (BOG), two parents-teachers' association representatives (PTA), and two education officers to formulate individual interviews comprised of ten respondents.

The two focus group interviews were comprised of sixteen teachers who were selected in the context of being the heads of various departments in the sampled schools and also according to their teaching subjects within the primary subject clusters.

It was also purposeful to identify two schools in Kitui County because the researcher attempted to capture various perspectives in a setting that is by nature not easy to replicate. One of the two schools is classified as the best and the other one is best improved school. A further clarification to show the diverse characteristics of the selected schools are reflected in the following figure:

School Type	Gender or Sex	School Orientation	School Ownership	Academic Performance	Coverage Area
Public	Girls	Secular	Government	Best	National
Private	Boys	Religious	Church	Improving	Regional

These two schools are seldom involved in critical cases of indiscipline, school unrest, and any other form of gross misconduct. It is also significant to accentuate that these

schools have displayed a history of good administrative and management records over the years in the county, but this does not imply that they are perfect in their attempt to realize the essence of integrating philosophy of education and the goals of education in education practice. It is for this reason that this study was decisive using qualitative instruments of collecting data.

4.8 Qualitative Instruments of Collecting Data

The process of obtaining relevant and meaningful data depends on the appropriate methods and research strategies selected by the researcher. It is the respondents' words and actions which represent the data of qualitative inquiry, but this requires methods that allow the researcher to capture language and other types of observable behaviour (Woods, 2006:7) during the process of gathering information.

The key ways of capturing data depends on the tools or research instruments. Any research method selected is structured and assessed along the line of its strengths as opposed to its weaknesses (Kombo & Tromp, 2006:71). The researcher interprets Kombo and Tromp (2006) to imply that the justification of research methods has to be based on how it can operate and function effectively in the research itself.

There are instances when the researcher has to utilize several methods that are relevant because a meaningful research cannot merely depend on one single method (Hammond & Wiriyaipinit, 2005:12). It is from this perception of Hammond and Wiriyaipinit (2005) that the researcher identified literature review or document analysis and interviews as the suitable methods for gathering data in this study.

As an attempt to determine the suitability of these research methods, the researcher devoted a pilot study at one of the high schools in the region which was not sampled in the actual study. This pilot study was envisaged to authenticate the precision of the question items guiding the interviews and focus group discussions as qualitative research methods.

A further validation of the impact of various research methods in qualitative research is deliberated in Meurer et al. (2007:1065) who concurs that "qualitative research involves detailed, verbal descriptions of characteristics, cases, and settings, and it uses interviewing, and document review to source for data". In this case, the

researcher deduces from Meurer et al. (2007) that a single research method can lead to inaccurate and biased research findings.

It is deduced from the argument of Meurer et al. (2007) about the inaccuracy caused by a single research method, such that the researcher was prompted to utilize two qualitative methods including literature review and unstructured interviews.

4.8.1 Literature Review

The literature review is the process of analysing documents which is an extensive, exhaustive, systematic, and critical evaluation of publications estimated to be relevant to the specified topic of research (Calabrese, 2006:19). It is within the context of this study that literature review is also considered as content analysis or document analysis. According to Calabrese (2006), literature review must focus on what is relevant to a research topic. The literature review, content analysis or document analysis involves a methodical collection of publications which deals with a given topic of research (Woods, 2006:22). It is the view of Woods (2006) that the content of literature which is reviewed must be parallel to the objectives designed to guide the study.

The implication is that literature review involves a deliberate collection of information that is relevant to the area of study, and the data is retrieved from written documents. This technique of literature review directs and guides the study in terms of its objectives and methodology. In this study, the researcher used chapter two and three for the purpose of literature review and these two chapters are considered as decisive method in the process of collecting data.

There were three main reasons to justify the method of literature review in this study:

- The accessible documents were surveyed to determine how the ideas supporting education are correlated with the concrete experiences envisaged to enhance education practice at the high schools.
- As an attempt to avoid unnecessary duplication, the method of literature review or content analysis was essential to distinguish what has been done from what needs to be done.

- The researcher used the technique of document analysis to establish, rationalize, and contextualize the significance of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

In this study, the method of evaluating literature resources enabled the researcher to delimit the research problem and to gain insights through an inquiry as a response to the problem of irrelevance in education practice in Kenya. As a method, the literature review established the gaps and created a potentiality that the study will contribute new ideas to the existing knowledge in a meaningful way (Butters & Ball, 2005:478).

In this context, Butters and Ball (2005) expose that further information obtained from a research generates the potency for further researches, and also supports the reality of grounded theory. In this case, the method of literature review was fundamental in guiding and planning the entire research project of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya. The essence of document analysis underlies the background for the development of individual interviews and focus group discussions.

4.8.2 Interviews

In this study, the process of collecting data from the sampled respondents was objectified through interviews. An interview is a joint product of the information which is provided by the respondents and interviewers in the course of collecting data (Creswell, 2007:133; Willis, 2007:245). In this context, Creswell (2007) and Willis (2007) endorse that an interview comprises of an amassed data which is derived from respondents as they interact with researchers in a qualitative study. The researcher interprets an interview as a reciprocal discourse which is based on mutual dialogue.

Hannan (2007:2) explains that “interviews are used to collect facts about people’s attitudes and opinions, perspectives and meanings. The questions used are opening items which precede the main substance. Interviews are common in education research”.

As Hannan (2007) articulated, the interviews used in this research were meant to deduce the respondents’ attitudes and opinions, perspectives and meanings about

the subject of integrating philosophy of education and the goals of education in education practice at the high school level of pedagogy in Kenya. Tihapi (2006:18) confirms that “the respondents are crucial for obtaining insights into their perceptions and attitudes in an environment of dynamic interaction”.

In this study, the individual interviews and focus group discussions were used to elicit an understanding of situational description of respondents’ views which is necessary to draw conclusions and to create knowledge (Jeong & Lee, 2007:287).

A further expose is that the individual interviews and the focus group interviews were transcribed to resolve the error of substitution, transposal, and oversights in reporting the perspectives and meanings accrued from the respondents. It is through this transcription that the level of trustworthiness was intensified. The aspect of trustworthiness was further improved using an interview standard procedure in which, the researcher prepared seven analogous question items to guide the study.

An interview standard procedure was also necessary because the responses acquired from the sampled respondents were to be combined, matched and collated to reveal strategies that can be utilized by the high schools in Kenya to integrate philosophy and the goals of education in education practice.

These question items were structured to contain the three main domains identified in the statement of philosophy of education and the six goals of education in Kenya (Iyenga & Mbugua, 2005:4; Abenga, 2009:373; Brightone, Nasongo & Wamocho, 2009:527). It is from these core question items that the researcher initiated a rapport, to induct and preserve probing for further details, sustain flexibility, and extract knowledge from the respondents’ experiences and perceptions about integrating philosophy of education and the goals of education in education practice. The essence of these interview items was to establish a diversity of world views held by different respondents in reaction to analogous question items (Meurer et al., 2007:1069).

It is within the context of this study that the researcher concurs with Meurer et al. (2007) that the interview items revealed the prospect of understanding the diversity in perceptions and opinions about integrating philosophy of education, the goals of education, and education practice from respondents’ perspective in the framework of

the high school curricula and its content. This discussion about the nature of interviews in this study prompted the researcher to explore the merits and demerits of interviews as suitable techniques of collecting data in this study.

4.8.2.1 Merits of Interviews

As an interactive relationship which is used in gathering information, an interview has precise advantages that cannot be depicted using any other methods in a research. As such, an interview is estimated to provide accurate information when founded on confidential relationship between the researcher and the respondents. In this study, the researcher has identified five advantages of an interview method that are relevant to the elementary aims, purpose and objectives of integrating philosophy of education, the goals of education and education practice at Kenyan high schools.

These merits include flexibility, transcribing, spontaneity, completeness, and an observation of non-verbal behaviour.

- As a technique of gathering data, an interview is flexible. In this study, the researcher utilized the component of flexibility in probing for clarification and further explanation of responses articulated by the respondents. The element of flexibility was inferred when the researcher repeated the question items to assist the respondents to understand it better. It entails that the respondents delivered their perceptions verbally, and this aspect of flexibility allowed them to repeat themselves to clarify their thoughts when necessary.
- A significant merit of an interview method is further demonstrated in the recording of the interactive conversation with the respondents. The researcher transcribed all the discussions to facilitate the process of data analysis. As a peculiar merit of an interview, transcribing was also included to upsurge the level of trustworthiness of the study.
- Another advantage which occurred during the collection of data using the method of an interview was the aspect of spontaneity (Giorgi, 2005:80). This element of spontaneity was an influential factor in this qualitative study because the respondents participated freely within the high school

environment which is the natural setting. The researcher recorded all the spontaneous responses presented by the sampled respondents.

- In this interactive communication, an interview exhibited an aspect of completeness in responding to the items. As an indicator of totality, the influence of completeness aided the researcher to explore the thoughts and perceptions of the respondents, and obtained further details about the substance of this research. This facet of completeness implies that the researcher probed the respondents to respond to question items in individual interviews and also in the focus group discussions.
- An additional advantage of interview in this research was observing the non-verbal behaviour portrayed by the respondents during the process of gathering data. The researcher was able to discern the respondents' behaviour and assessed the relevance and the strength of their answers. The strength of observing respondents as they made their responses was estimated in relation to the purpose of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

As a method of gathering information, interviews were merited in this study as crucial strategies of acquiring data about integrating philosophy of education and the goals of education in education practice at the high schools in Kenya. There is no research method which is conclusive in itself, because each technique has some flaws. It entails that there are some demerits confronting the strategy of document analysis as a method of gathering data in research.

4.8.2.2 Demerits of Interviews

In this study, the researcher encountered some demerits affecting the method of interviews as a research instrument. These demerits are documented to show that the technique has intrinsic flaws and it requires other methods to support it.

- In this study, the researcher established that the method of collecting data using interviews does not allow the respondents to consult other sources to make accurate responses. This flaw was detected further in the

transcripts where there were incidents manifested through stuttering as the respondents attempted to focus and articulate their thoughts and ideas.

- The nature of this study required a meticulous concentration during the process of collecting data. The aspect of thorough attention throughout the course of gathering information required much time. The implication is that the method of interviews is a time consuming activity. Ausband (2006:765) concur that the researcher has to allocate an extensive period of time in the field.
- As a method of collecting data, interviews have no guarantee of anonymity, because the researcher has the crucial details about the respondents.
- As such, the method of collecting data using an interview is inconvenient. It all depends on the researcher's ability to make an accurate report of the findings.

These demerits were experienced during the process of collecting data, but the valuable information obtained surpassed the impact of such demerits encountered. The influence of these demerits propelled the necessity to underlie the role of the researcher in this study.

4.9 The Role of the Researcher

The competency of the researcher and the relationship with the respondents is the foundation of qualitative research. This means that a qualitative research brings the researcher into the scene as a detached participant whose role is to explore an independent reality (Lyle, 2009:295). It is inferred from Lyle (2009) that there is need for a clear boundary between the researcher's involvement and the rapport with respondents.

An indistinct interaction with respondents can create a situation which in turn can incorrectly influence the findings and convey an erroneous interpretation. The implication is that the position of the researcher, the level of participation in the study, and the relationship with respondents has to be described, based on the

prime role of the researcher as a 'human instrument' in the process of gathering, arranging and organizing data (Slone, 2009:489).

The fundamental roles of the researcher in this study are as follows:

- The researcher understood the issue of integrating philosophy of education and the goals of education according to the perspectives of the sampled respondents. An ability to understand the reality of the research subject depended on the interactive empathy and identification with the respondents. An aspect of identifying with the respondents entails that the researcher is conversant with the structure of the high school curricula to fortify rapport. As a high school teacher, the researcher was able to augment this rapport with minimal difficulties.
- A primary motive of the researcher was to penetrate the teaching, learning, and training setting in the high schools to explore and understand how philosophy of education and the goals can be integrated in the high school curricula. In this interactive encounter, the researcher became part of the scene. Watt (2007:90) corroborates that "the qualitative researcher is situated in any given study as part of the scene and this perspective emphasizes a context for interaction among those involved in the research collaboration". It is the opinion of Watt (2007) that the researcher must evaluate the subject of research after being familiar with the world-view of the respondents.
- As an instrument of collecting data, the researcher who is a teacher explored other teachers' schemes of work, lesson plans, teaching notes, and records of work. The aim was to identify some prospects from other teachers' records that can manifest how philosophy of education and the goals of education can be integrated using these professional documents that are necessary for an effective teaching-learning process.

It is important to highlight that a qualitative researcher uses of 'self' as a primary tool which is essential for the collection of data (Baxter & Jack, 2008:553). In this context, Baxter and Jack (2008) concurs with Watt (2007:98) to construe that the researcher is responsible for the process of gathering data, its analysis, and interpretation to

depict some meaningful results. It is the task of the researcher to narrate the study events and to equip the reader with an understanding of the 'whole picture' of the selected phenomenon of research interest (Schmitt, 2005:361, 364).

The crucial aspect in Schmitt (2005) is that the researcher is obliged to be sensitive in evaluating the ideas, perceptions, and perspectives of the respondents. It is in this context that the moral concerns and ethical reflections are considered in this study.

4.10 Ethical Considerations in this Research

It is important to articulate the significance of ethical concerns that are necessary for the protection of respondents in the contemporary qualitative research (Mauthner et al., 2008:28). Halai (2006:11) concurs with Mauthner et al. (2008) that "ethical issues are integral part of a qualitative research. The consideration for ethics permeates the course of the research process". As an educational research, Mauthner et al. (2008) and Halai (2006) draws attention that qualitative research involves learning from human behaviour as the primary element, and the dignity of those human beings must be protected. It is mandatory that the researcher must be cautious not to embarrass, perpetrate pain, or impose other disastrous effects on the respondents.

It is further inferred from Halai (2006) that an overriding moral attention on the researcher is that the respondents are human persons and moral agents who cannot be reduced to be objects or as means to an end. In this context, the researcher observes that the respondents are neutral contributors to facilitate the perfection of education practice which is modified by philosophy of education and the goals of education at the high schools in Kenya.

In an attempt to protect the respondents in this research, the researcher observed four ethical principles which included the right to voluntary consent, the principle of anonymity, the implication of confidentiality, and the essence of data protection. Halai (2006:6) concurs that "an adherence to ethical principles in research is closely linked to assuring the quality and rigour of the study, in terms of its credibility and dependability". The purpose of ethical considerations according to Halai (2006) is to regulate that the moral principles and moral rules are maintained such as pursuing an apt outcome of the study, reducing the magnitude of harm, and respecting the respondents. These components of credibility and dependability of this study were

intensified by the facets of voluntary, anonymity, confidentiality, and participative involvement of the respondents.

4.10.1 The right to voluntary consent

The principle of voluntary consent requires that the respondents are not coerced to participate in a research (Hannan, 2006:7). The concept of intentional involvement according to Hannan (2006) is directly related to the requirement of informed consent. This means that it is the right of the potential respondents to be fully informed about the nature, procedures, and possible risks that are involved in a given research before they give their assent of participation. In this research, the researcher briefed the respondents about the key elements such as the purpose, procedures, time frame, risks and the possible benefits to the system of education and to the entire country.

When the researcher visited the sampled schools and respective offices of education, he presented a consent form to all the respondents to sign (ref. annexure, E). As part of ethical reasons, the respondents' consent of participation which was recorded through signing an informed consent form is articulated by Halai (2006:5) who concurs that the "consent is obtained through written forms whereby the necessary elements of assent are identified". The consent form had a clause stipulating that participation is voluntary and the respondents have the right to withdraw from the study if they are not contented.

At the beginning of the interviews, the respondents were given an additional opportunity to assent in participating in the study or to decline (Halai, 2006:8). It is illegal and unethical for a researcher to put the respondents in a situation which might lead them into a risk or harmful condition as a result of their participation in a study. The word 'harm' can be described as both physical and psychological injury. This entails that each of the selected respondents was free to be involved or reject participating in the study about integrating philosophy of education and the goals of education in education practice at the high schools in Kenya. This freedom of participation was a momentous cause to intensify the level of trustworthiness in this study.

Another factor which is important in the protection of the respondents in this research is the principle of anonymity.

4.10.2 The principle of anonymity

The principle of anonymity is founded on a strict standard and understanding that the respondents will remain anonymous throughout the study as a condition to guarantee their privacy in participating in the research project (Mauthner et al., 2008:80). It is the condition of protecting the identity of the individuals and institutions involved by replacing their real names with pseudonyms.

In this research, the researcher assured the respondents at the beginning of the interviews that the discussions will not compromise their anonymity, and their views will be recorded but each transcript will be issued a pseudonym to maintain secrecy. It is this context that the researcher used hypothetical names in the ideograms such as A, B, C, D...Z to represent the twenty six respondents involved in this study. This aspect of anonymity was crucial because it enabled the respondents to respond to the interview items without fear. In this case, anonymity remained an extra factor to intensify the trustworthiness of the study since the responses were authentic.

In addition to pseudonym as an essential factor to augment secrecy, the researcher concerted on the norm of confidentiality in this study.

4.10.3 The implication of confidentiality

A qualitative research involves human persons and their views (Halai, 2006:9). It is critical that the researcher must maintain confidentiality. In regard to this ethical factor, the researcher reminded each respondent that the information obtained from them is transcribed, and is entirely meant to support the study. This implies that all the information gathered was used for the research and the individual names and official titles were excluded in the report or elsewhere.

This issue of confidentiality was also maintained in the focus group discussion in which Halai (2006:9) underlines that “in a setting of a focus group discussion, there is a close collaboration and confidentiality is an important ingredient to build trust without a risk of harm to those concerned”. In this case, Halai (2006) entails that

each respondent in a focus group interview must maintain confidence to sustain mutual trust which was indispensable in this study.

It is a fundamental responsibility of the researcher to ensure that the respondents are protected from any physical or psychological harm caused in the study of integrating philosophy of education and the goals of education in education practice at high schools in Kenya. In this research, it is inadequate to protect the respondents only, but the researcher is obliged to protect the data obtained from the respondents.

4.10.4 The necessity of data protection

It is the obligation of the researcher to protect the data obtained from the respondents. In this case, the data is securely kept such as personal data, facts and opinions about an individual respondent (Kombo & Tromp, 2006:107). According to Kombo and Tromp (2006), this principle of protecting data is crucial in qualitative research because it includes the regulations for processing personal information such as records kept in papers and the data held in form of software in computers.

The necessity of protecting data instigates the researcher to avail the final report to the respondents to know what is going to happen with the results (Tere, 2006:1). A good research practice requires the researcher to allow the respondents to make their comments and be heard, otherwise, the respondents may feel that their rights to access the research and their services are being curtailed (Willis, 2007:207).

An insight inferred from Tere (2006) and Willis (2007) motivated the researcher to involve the respondents in exploring the findings of this study by means of triangulation, suggestions, and comments on the research project. In this case, the researcher consulted the respondents throughout the research process and when respondents were discontented with the emerging results and report, they were given an opportunity to comment and propose some alterations. It is the components of communication with the respondents and observation of the crucial events that a qualitative research is considered to be unique (Ahuja, 2007:10).

The researcher construes from Ahuja (2007) that an involvement of the respondents in this study of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya is indispensable. An involvement of

the respondents in this study compels the researcher to put emphasis on the procedures used to facilitate the process of collecting information.

4.11 Data Collection Procedures

The process of collecting data begun by making an official consultation with National Council for Science and Technology (NCST) which is a subdivision of MoEST to obtain a certificate of approval to authorise the researcher to conduct the study in the selected schools in Kenya. The researcher made a courtesy visit to the office of the District Commissioner in Kitui, which was the designated region for the study. The researcher visited the District Education Officer of Kitui and the offices of education in the zone to present copies of the research permit from NCST to ensure that the officers are aware that he (researcher) was gathering information within the region of their educational jurisdiction. This was also necessary for security reasons, ethical purposes and peaceful collaboration as the researcher proceeded to the schools and education offices to collect data.

The process of collecting data included the individual interviews with the principals, deputy principals, chairpersons of school boards of governors, parents-teachers' association representatives and the officers of education sampled from the area. There were two focus group interviews employed to obtain information from sixteen teachers who were purposively sampled as the heads of departments and also according to their teaching subjects within the respective subject clusters.

All these respondents were briefed regarding the nature and the purpose of the study and the briefing was repeated once a respondent arrived at the interview room. The briefing focused on the purpose of philosophy of education and the goals of education in Kenya. It was necessary to assist the respondents to remember and understand the concepts in the research discussion as an additional support to prepare them for mutual interaction in the unstructured interviews and focus group discussions.

As the interviewer, the researcher asked questions and also recorded the responses. The researcher took some field notes to supplement the recorded views as the respondents reacted to the guiding interview items. In various occasions, the researcher asked some follow-up questions based on the guiding interview items

and the stated purpose of the study in pursuit for further clarification (Yan & Wildemuth, 2009:1). In this research, the statements for clarification as articulated by Yan (2006) were captured when the respondents repeated some concepts during the unstructured interviews and focus group discussions. The data collected from the sampled respondents was reported and interpreted using ideographic method.

An ideographic method is person-centred which means that it is entrenched on the respondents' experiences, but not on the interpretations of the researcher. In this research, ideogram is used to refer to the distinct, unique and peculiar views provided by the respondents based on each of the fundamental themes of the study. In this case, the researcher used ideographic technique in the format of interviews which involved listening and transcribing what the respondents held to elaborate how the high schools can intensify the process of integrating philosophy of education and the goals of education in the learning situation in Kenya. It is from this backdrop that the researcher presents the responses collected from the sampled respondents' opinions by matching them with the elementary domains in this research.

4.12 Data Reporting and Interpretation

The process of collecting information, its analysis, and interpretation are parallel in a qualitative research (Woods, 2006:23). It is underlined by Woods (2006) that the researcher is required to describe the phenomena to ensure that the reader is able to understand it clearly when the data is fresh from the field. This entails that the question of knowledge is not isolated from inference and interpretation. It is from this background that the researcher condensed the experiences, perceptions and views of the sampled respondents into three main themes and categories, which describe the nature of the statement of philosophy of education and the goals of education in Kenya, as an attempt to create congruent meanings.

These three categories and themes formulated the range and the scope in which to insert the views obtained from the respondents in preparation for reporting and interpreting data using the ideographic method which is naturally qualitative.

In chapter five, the researcher embarked on narrating the ideograms to present the main concerns derived from the respondents about integrating philosophy of education and the goals of education in education practice at the high schools in

Kenya. There are twelve ideographs generated from the responses of the high school principals, deputy principals, teachers, leaders of the board of governors, and the representatives of the parents-teachers' associations.

These ideograms articulate the content of this research as it emanates from the existential conditions of education practice in Kenya. The content of the report in this study involved the subjective experiences from the relevant respondents. In this case, Gelman (2005:755) contends that in a qualitative research, the procedures of data analysis, reporting and interpretation culminate at a 'subjective reality' of the research event. This research reflected the feelings, attitudes and views as subjective experiences of the sampled respondents. It implies that the researcher focused on the particular perceptions of the respondents that are related to the subject of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

4.13 Summary

The essence of this chapter was to focus the study of integrating philosophy of education and the goals of education in education practice as a qualitative research in the context of qualitative research methods. In qualitative research, the researcher explores a social reality as a unitary whole which is the product of the complex human thoughts, values and sentiments (Berry, 2005:2). It is inferred from Berry (2005) that a qualitative research approach is adopted because of its emphasis on exploring complex phenomenon such as integrating philosophy of education, the goals of education and education practice at the high school level of education in Kenya.

A qualitative research endorses purposive sampling as Baumgardt (2006:121) asserts that "there are very few qualitative studies that work with samples except purposeful samples, people chosen for particular reasons". This was compatible to the idea of Massin (2008:7) that a qualitative research attempts to uncover the meanings attached in everyday existence of the purposively selected persons, and qualitative strategies are used to prepare, report and interpret the findings.

In this study, the ideographic method which is qualitative in nature was adopted in reporting and interpreting information obtained from the unstructured interviews and

focus group discussions which comprised of the respondents' experiences, perceptions, practices, attitudes and opinions as the relevant characteristics for this research. In this case, the researcher does not focus on formulating rules, principles and laws to govern human behaviour but to bring to the surface the specific meanings involved. It is the task of the researcher to describe such meanings in the context that can be understood within a precise social framework (Willis, 2007:243).

The specific meanings to explain the respondents' experiences, perceptions, practices, attitudes and opinions about integrating philosophy of education, the goals of education and education practice at the high schools in Kenya was facilitated using qualitative research methods.

The researcher implemented qualitative methods of gathering data such as literature review and unstructured interviews. These interviews were used as a two-way activity or a joint product in collecting data from the sampled respondents. As a joint activity, such interviews were required to explain what the high schools can do as an enterprise of integrating philosophy of education, the goals of education and education practice. In this study, the unstructured interviews were necessary to generate a concrete understanding and extrapolation of the findings into similar situations.

A further deliberation in this research was to draw attention into the role of the researcher as a core human instrument in facilitating conversation with the respondents during the process of collecting data. In this view, Bowen (2005:220) underscores that the role of the researcher is extremely central in qualitative research. The observation of Bowen (2005) is interpreted that the researcher guides the general behaviour in particular phenomenon within the envisaged context upheld by the respondents without being subject to external influences.

If an event has to be explained, then that explanation has to take into account what respondents involved feel about it (Creswell, 2007:19). It is deduced from Creswell (2007) that the researcher has to explore the respondents' views according to their practical situation. The implication is that ethical concerns have to be observed for the security of the respondents.

In this study, there were several ethical issues given consideration as crucial concerns during the collection of data. These ethical considerations are elementary factors in protecting the respondents as they participated in this study, and also intensified the level of trustworthiness of the research findings. The researcher explained the suitable procedure of gathering information, reporting and interpretation of data using ideograms whose focus is on the actual experiences, perceptions, practices, attitudes, and opinions of the respondents in the sampled the high schools.

In chapter five, the research will focus on the reporting and interpretation of the ideograms.

CHAPTER FIVE: REPORTING AND INTERPRETATION OF IDEOGRAMS

5.1 Introduction

In the previous chapter, the researcher concentrated on research methodology and design. It is in the prior chapter about research methodology and design that the researcher drew attention on the qualitative research and its implications in this study. This chapter is envisaged to present the information obtained from the respondents in form of ideograms. The chapter is also aimed at interpreting the data, and initiating a critical analysis upon the respondents' perspectives about the strategies estimated to facilitate the process of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

The subject of this research concentrated on the prospects that can be initiated as an attempt to integrate philosophy of education and the goals of education in education practice at the high schools in Kenya. This explains why this study was carried out at two high schools based of their diverse features such as public or private schools. It is crucial to underline that these principal distinctions, 'public or private', are applicable to all the high schools in Kenya.

It is from these main distinctions that further details were considered to define the sampled high schools such as the type of sampled school, either boys or girls to explain the aspect of gender, the idea of religious affiliation or secular orientation, the concept of school administration and ownership, the factor of best or improved school to divulge the status of academic performance in national examinations (KCSE), and the element of national or regional school to describe the magnitude and extension of geographical area covered in terms of students' admissions.

These diverse features aided the researcher to eliminate other schools and select the two high schools using purposive sampling. These sampled high schools provided an elemental prospect to explore the envisioned strategies to exhibit philosophy of education and the goals of education in education practice in the whole region.

A purposive sampling strategy was used to identify the high schools because they have portrayed a good record of discipline which is an essential platform to realize social cohesion, human development and economic progress.

The researcher visited the two high schools categorized as a public girls' school while the other one is a private, Christian and boys' school. This disparity constructed on public and private features enabled the researcher to explore how these schools distinguished by varied characteristics estimated to be suitable strategies to facilitate the process of integrating philosophy of education and the goals of education in the teaching-learning process.

At the two schools, the process of collecting data for this research started in the month of February through the month of June 2011. It was during the month of April when the students were taking their holidays' break and the researcher considered it to be suitable for the study because the school routines were not as strenuous compared to the normal days within the school term.

The total number of respondents was twenty six individuals who were selected due to their extensive familiarity with how high schools need to be involved in integrating philosophy of education and the goals of education in education practice.

In each school, the researcher made the major appointments with each of the two principals prior to the interview day. All the principals, the deputy principals, the leaders of the BOG, and the representatives of the PTA were separately interviewed at their relevant schools. The two education officers were also interviewed separately at their respective offices. There were two focus group discussions carried out among two groups of eight teachers in each school. The elementary intent was to collect information from the respondents' perceptions and experiences.

The responses were aggregated and reported based on three main themes derived from philosophy of education and the goals of education in Kenya. The report was also presented in an ideogram format which is an intensive study of an individual person as opposed to statistical interpretations explained using quantification slants (Xulu, 2004:107). There were special emphasis on the verbatim insights derived from various categories of the respondents in response to the problem of integrating philosophy of education and the goals of education in education practice.

These three themes, ideograms, and verbatim insights were used to focus the study in answering and responding to the major items outlined in the aim and objectives of this research. The ideograms are constructed in the perspective of the researcher's

understanding and analysis giving the best possible report on respondents' views about the envisioned activities that can intensify the process of integrating philosophy of education and the goals of education in education practice at the high schools in Kenya.

5.2 Reporting of Ideograms

The progress of reporting the respondents' views is shaped in ideograms and it is organized according to the three main domains, of social cohesion, human development, and economic development as they occur in the Kenyan statement of philosophy of education.

These domains are presented along with the respective interview question items which were covered in the process of gathering data. It is crucial to articulate that each domain is comprised of two interview questions, and these interview questions emanated from the six goals of education which elaborates the statement of philosophy of education in Kenya.

It is significant to endorse that the respondents understood the essence of the six goals of education, but not the statement of philosophy of education in Kenya. This conflict which occurs as a result of ignorance about the statement of philosophy of education explains why this study focused more attention on the goals of education based on the view that what was said about the goals of education has an implicit implication and can be projected in the statement of philosophy of education.

The Main Domains	Interview Guide Question Items
Social Cohesion	1. How can education practice in the high schools be used to intensify social cohesion and national unity? 2. What strategies can these high schools use to translate international consciousness and social cohesion into education practice?
Human Development	3. How can the students be assisted to realize the impact of human progress, development of talents, and personality

	<p>in high schools?</p> <p>4. In the high school situation, how can the students appreciate their cultural heritage and respect cultural diversity?</p>
Economic Development	<p>5. What are the envisioned skills to enhance national development in education practice at the high schools?</p> <p>6. How can education practice at the high school level assist the students to embrace social equality?</p>
Respondents' final Comments	<p>7. According to your experience in education practice in Kenya, does the MoEST support the realization of the goals of education?</p>

5.2.1 Ideogram 1

Identification Particulars

Type of School: Public Girls' High School

Interviewed Person: Ms. A (Teacher)

Work Assignment: Teaching and Administration

Date of Interview: February 16th, 2011

Interview Transcript

Respondent: A

In response to the domain of social cohesion, human development and economic progress, respondent A argued that the goals of education are paramount in Kenya. As a teacher of Christian Religious Education (CRE), respondent A highlighted that the six goals of education are stipulated in CRE textbook which is prescribed for the students in form one (Kerre & Shiphrah, 2006:5). The respondent continued to confirm that these goals of education are imperfectly implemented in the classroom

lessons because the MoEST does not examine them directly. This crisis is also a concern since the statement of philosophy of education is not common in schools.

According to respondent A, it is necessary to encourage the students to appreciate the goal of national unity in the school by promoting a situation of peaceful co-existence among the students and teachers from different tribes located in various geographical precincts in Kenya. It is in this context that there is a reason that the respondent averred that the students from diverse backgrounds are envisioned to display a peaceful interaction which is an essential condition to support the purpose of national unity at the school. The implication is that realizing a peaceful co-existence locally can be estimated and also projected to serve an international purpose.

According to respondent A, the scripture is used as a teaching aid in the classroom situation such that the aspect of creation in the image and likeness of God is considered to be an important factor in the teaching-learning process, because it transcends any form of social distinctions. As such, the scripture is fundamental in teaching about international consciousness and translating it into the classroom lessons to generate a universal perspective and to explain the essence goal of global awareness.

In response to the third question about human development, talents and personality, the respondent A clarified that students are envisioned to choose relevant careers through an exposure to numerous core curricula and extracurricular activities. In this view, respondent A articulated that there is a department of guidance and counselling whose aim is to advise the students on various directions of self-development towards the future academic placements. The respondent confirmed that there is an intrinsic crisis that the curricula activities are required to empower the students to learn how to explore and exploit their talents, but there is no indication to show that this attempt is intended to realize this goal of education.

In this context, the respondent explained that students at the high school level are exposed to a wide range of curricula activities from which they can choose their careers as a means towards individual advancement, improvement of faculties and human disposition. This means that the students can be advised to protract their efforts beyond the basic requirements by the MoEST and in this case, they need an

exposure to select careers which correlates with their aptitudes, but the nature of curricula requirements as dictated by the examinations does not support the process of realizing this goal of education. A further implication according to respondent A is that the emphases are put on career development based on the subjects taught at the high school level, but the structure of teaching these subjects is also dictated by the nature of the national examinations which encourages rote learning.

In the teaching-learning process, respondent A underscored that the class lessons are marshalled to guarantee that the students are taught to acquire good grades in K.C.S.E. examination, which determines the direction in which the students advance both in academics and in future training. It is through participation in various extracurricular activities that the teachers can prepare the students to explore, discover and exploit their talents. What is critical in the aspect of individual progress is occasioned by the question of exam-oriented pedagogy and the issue of rote learning which is the strategy used by the students in learning the concepts taught in the subject clusters.

In response to the fourth question, respondent A explained that students are involved in studying the other cultures to understand cultural heritage and respect for cultural diversity. An example drawn from the respondent is that there are certain factors such as national anthem which was composed within the context of one tribe in the country, and it was envisioned to create the reality of national unity displayed in such cultural diversity, but the MoEST does not enact any substantial policies to ensure that the students appreciate cultural heritage and diversity.

It was the view of respondent A that high schools have the obligation to ensure that the students are guided to develop the skills of exploitation and production, but there is a limitation in developing these skills since the students are only exposed to learn such skills at the laboratory experiments during science subjects. In this view, the skills involve knowledge of how to utilize some apparatus and other resources through hard work. It is the outcome of this hard work which can translate into actual invention to form the prolific service to the Kenyan society and even beyond. The respondent, A, accentuated that hard work is justified by discipline and obedience as the foundations to sustain the skills that can be obtained after high school education.

In this research, it was established from respondent A that the concept of social equality is displayed through the sharing of human and material resources among the students within the school. The process of allocating material resources such as books, classrooms, examinations and assignment of duties is autonomous and impartial from tribal biasness. An example is that students are not allocated hostels according to tribal lines, geographical context or social status. The question of implementing the goal of social equality remains to be an initiative of the school, because the MoEST has failed to define any significant guidelines or formulate an evaluation condition to facilitate the process of realizing social equality after the high school education.

A final comment which was exhibited by respondent A is that the statement of philosophy of education in Kenya is foreign to all the high schools. In addition, there are a few teachers who consider mentioning the goals of education outside the first CRE lesson in form one. It is from this perception that the respondent argued that the MoEST does not support the realization of the goals of education and the Kenyan statement of philosophy of education is eccentric at the high school phase of education.

It is the view of the researcher that the recorded attempts that can be initiated to intensify the process of integrating the philosophy of education and the goals of education at the Kenyan high schools wedges an intervening difficult. An overriding concern is that MoEST and the KNEC are not supporting the realization of this end. This explains why the respondent suggested that the statement of philosophy of education which is alien to the high schools, and the goals of education are to be implemented through an evaluation strategy, but not as isolated initiatives for a few high schools in the country.

5.2.2 Ideogram 2

Identification Particulars

Type of School: Public Girls' High School

Interviewed Person: Ms. B (Teacher)

Work Assignment: Teaching and Administration

Date of Interview: February 16th, 2011

Interview Transcript

Respondent: B

It was the view of respondent B that the statement of philosophy of education and the goals of education are articulated in the subject clusters of humanities and languages rather than in sciences. As a reaction towards realizing the domains of social cohesion, human development and economic progress, this respondent was accentuated that these components are irrelevant in science subject clusters.

In this context, respondent B expounded that the concept of national statement of philosophy of education and the specific goals of education are neither implicit nor prised in the sampled high school and all other high schools in the country. It was the view of the respondent that philosophy of education and the goals of education are alien in the high school situation in the country. An inference drawn from the views of the respondent reveal that the teachers who teach science subjects are estranged from the national aspirations of education.

Within the high school structures, respondent B said that there are different activities that can be used to portray the image of national unity such as participation in national events related to education, but according to the respondent, the teachers and the students do not deliberate these events as significant enterprises to escalate knowledge of the national aspirations as they occur in the statement of philosophy of education and the goals of education. These events are only required to ensure that the students from different tribal background interact freely within the high school situation.

It was the opinion of respondent B that teachers and students at the high schools originate from different tribes and geographical locations. This implies that the schools are staffed with teachers of different ethnic groups who originate from various geographical backgrounds, and it is estimated that they can live and work together in harmony. It is the view of the researcher that this harmony is only slanted to the school rules and regulations since the statement of philosophy of education and the goals of education are foreign to the school community. The respondent

concluded that living and working in harmony is occasioned by the demands defined by the work assignments, conditions, and academic placement for the students.

A further argument of the respondent was that the aspect of diverse tribes and geographic settings is beheld as a reflection of fundamental factor which is required in controlling the dangers that could lead to national prejudice and conflict, but there is no significant emphasis to underlie that prejudice and conflict control are envisaged demands articulated by the MoEST. It is the view of the researcher that the idea of conflict and prejudice resolution are anticipated as essential factors for stable teaching and learning situations, but not as crucial aspects of this goal of education.

Another example given is that a new student in form one is allocated another student in form two to guide and take care of her in the school. This kind of social interaction enhances a special friendship and in some cases, it continues even after school, but according to respondent B, this experience is not a reflection of any knowledge and appreciation of the statement of philosophy of education or the goals of education in Kenya.

In response to the theme of global awareness, respondent B articulated that;

...there are some topics in chemistry such as radioactivity whereby, the students learn about atomic and nuclear substances. It is by extension that this topic may concern other nations, and it can assist the students to understand what happens in other places as a means to improve public relations, but what is critical is that we do not mention that there is goal of education whose focus is on the public relations or global awareness.

According to respondent B, the students are allowed to develop their talents and personality through peer teaching. An example to explain this further was that there are occasions when the teachers ask the students to teach some lessons in their best subjects. It is the view of the researcher that peer teaching and media practical can only assist the students to learn the value of public speaking and empower them to be eloquent, but the respondent admitted that there is minimal parallelism with the essence of the goal of developing the character and human personality.

A supplemental input to the development of talents and personality progress was advanced by respondent B who explained that the students are exposed to media

resources such as television news, daily newspapers, magazines and journals. These media resources are placed in the school facilities and it is envisaged that the students can access and read them for future reference. The respondent articulated that these sources of information are necessary to create an exposure to the international events, and also as additional sources to facilitate in the preparation for exams.

The respondent B emphasized that the students appreciate their cultures and cultural heritage as it is reflected through their customs, traditions, societal activities, art, dance and music. These are necessary to enable the students to understand the importance of unity in diversity and continuity in variety. The main problem which is blocking the efforts to enhance unity in diversity and continuity in variety is that the MoEST does not examine these aspirations, and the teachers have ignored them in the classroom lessons such that what we have is what is estimated to ensue at the high school situation in Kenya.

As a response to the fifth question about the upsurge of skills, respondent B admitted that the greatest effort for the high schools is to augment the development of cognitive aptitudes and propensities as a requisite means to achieve good grades and proceed to the universities for further studies. It occurs that the major concern in this effort is that high schools are envisioned to prepare the students to expand only the cognitive domain, but not psychomotor domain or social domain. The implication is that education practice is concerned with improving the progress in rote learning which poses a conflict to the statement of philosophy of education and the goals of education.

According to respondent B, the public school admits students from various ethnic groups and social backgrounds to intensify the goal of social equality. The respondent argued further that the students are all treated equally in relation to all the matters pertaining to these high schools, and this facet of equal treatment is portrayed in sharing resources. This aspect obliges the students to learn how to share the same facilities and material resources without social subjectivity or inherent partiality. It is within this context that social equality is promoted and safeguarded against the odds of social inequalities. The researcher deduced an

intrinsic conflict that the element of sharing resources is not underlined as a crucial component of the statement of philosophy of education and the goals of education.

It was observed from this respondent that the MoEST does not examine the students about philosophy of education and the goals of education. As a result, the students are not exposed to the knowledge of national aspirations.

5.2.3 Ideogram 3

Identification Particulars

Type of School: Public Girls' High School

Interviewed Person: Dr. C

Work Assignment: School Management

Date of Interview: February 18th, 2011

Interview Transcript

Respondent: C

In reaction to the first question, respondent C highlighted that the goal of national unity is promoted through meetings to intensify togetherness at work regardless of social stratification. A further aspect of togetherness is manifested when the students are admitted from various backgrounds based on academic merit. This aspect of togetherness is also enhanced by using English as the language of instruction. It is inherent that these meeting, admission of students and English language are required to facilitate positive working conditions, but not the statement of philosophy of education or the goals of education since these national aspirations are alien to the high school situation.

According to respondent C, the theme of global awareness can be partially experienced by the students through an exposure to interactive curricula activities both at the school situation and also at the national level. The students are partly exposed to media as a source of information which creates an acquaintance with the international events. In this context, the students are encouraged to expand their horizon by thinking about international opportunities in terms of careers and job

opportunities, but not because the concept of global awareness is an influential goal of education in Kenya.

In response to the third question, respondent C underlined that there are career masters, a religious sister, and the guidance and counselling teacher who is always available to discuss what the students can become in the future. The response which was portrayed by this respondent regarding the goal of human development in terms of talents and personality slants towards career development based on future professionalism and occupation, but the essence of this goal is embedded in human behaviour and character formation. It is deduced from the respondent that an emphasis on professionalism and occupation is contrary to the national aspirations that are projected in the statement of philosophy of education and the goals of education.

It was an opinion of respondent C to the fourth question that there is a variety of storytelling during the literature lessons in form one and two. These stories are related to cultural background to explain a liaison with parents, relatives and sibling. These stories are also shared to display where they came from and to underscore its significance. The respondent articulated further that there is no confidence that the students are assisted to appreciate the goal of cultural heritage and cultural diversity through the storytelling, since these stories form an important aspect of English literature which is envisioned to empower the students to prepare for their exams.

In response to question five, respondent C emphasized that the curricula is designed to provide the students with an extensive range of professional prospects to improve their aptitudes, faculties, abilities, and character. This is intensified through political exposure, working with communities, and frequent encounters with guest speakers who give talks about the practical part of what they learn and its applicability when they leave school. It is the insight of the researcher that this observation is positive, the students are not aware that these skills are meant to improve the process of realizing the goal of national progress in the Kenyan society.

According to respondent C, the sixth question about social equality focuses on appreciating how to live with others to ensure that there are limited signs of differences which is sustained by wearing the same uniforms, sharing the same

meals, resources, depositing all the money with the school bursar and using public transportation when travelling to school and back home.

In the final remark, respondent C stated that there is an integral gap between what is considered to be the statement of philosophy of education, the goals of education and what the MoEST has deliberated as crucial in education practice at the high school phase of education. This is a dichotomy which is preventing the high schools from realizing the content of the statement of philosophy of education and the goals of education in education practice in the country.

5.2.4 Ideogram 4

Identification Particulars

Type of School: Public Girls' High School

Interviewed Person: Dr. D

Work Assignment: School Association

Date of Interview: February 18th, 2011

Interview Transcript

Respondent: D

In response to the first question on social cohesion, this respondent postulated that the students are admitted from the entire nation and the admission is not based on tribal basis, but academic merits. A further explication is that the respondent endorsed that students' admission which is determined by academic merits is not sufficient to sustain the question about social cohesion. It is deduced from this respondent that the course of admission is not envisioned to intensify the attribute of social cohesion as it occurs in the statement of philosophy of education or the goal of national unity, but it is intended to select a student who has scored excellent grades.

It was further explained that the teachers do not talk about the statement of philosophy of education or the goals of education at the high school situation and the implication is that these schools are alienated from the national aspirations. An exposure of the students is only encouraged to intensify an interactive involvement in

academic events and extracurricular activities in the school. An interactive relationship is envisaged to allow the students to be united to create an atmosphere of social understanding and social cohesion to facilitate a potential platform for mutual rapport in the school situation.

As a reaction to the second question, respondent D averred that the school focuses on exposing the students to what is happening in the other parts of the world through the media such as television, newspapers and the internet. An inherent problem according to the respondent is that these students are not aware that such an exposure is envisioned to enhance any goal of education.

Another observation which was articulated by the fourth respondent to the third question which was about human progress, developing talents and personality is that students are aided to develop their career paths through guidance and counselling, clubs, games and sports. There are occasions when guest speakers are invited to expound to the students about the nature of various careers they can pursue in life, but according to the respondent, this is to intensify the students' ability to access the future prospects in terms employments. It entails that this perspective of respondent D is contrary to the fundamental nature of this goal of education whose emphasis is on behaviour, temperament and character formation to fit in the society outside the precincts of the high school setting.

A response enunciated to the fourth question specified that the students are encouraged to respect and develop their cultural heritage by eating traditional food (*muthokoi* which is hominy and *ngima* which is polenta). In this question, respondent D argued that the students are also encouraged to participate in drama and music festivals that are performed using traditional costumes to remind the students about the significance of culture. In addition, there are educational tours where students visit various places to learn in preparation for their examinations and to experience the facet of cultural diversity.

An influential contrast is that there is no explanation to show the students that these cultural experiences are parallel to the statement of philosophy of education or the goals of education. It is also critical that the students are exposed to these places such as museums to learn and prepare for their exams. In this case, the priority

which underlies these academic tours is to prepare for the regional and national examinations, to accrue good grades, and uplift the mean score.

The reaction of respondent D to the fifth question is that students need to be exposed to acquire an aspect of communication skills which is necessary to intensify the ability to interact with the society in pursuit for employment, to promote national development, leadership skills, and information technology (IT) skills and to manipulate certain sources of information such as the internet. The respondent argued further that there is an integral crisis deterring the process of integrating these skills which is caused by too much work load in the curricula, teaching methods, evaluation strategies and knowledge transfer. The teachers do not have enough time to inculcate these skills and a large group of the students are not able to integrate the projected skills.

In response to question six, this respondent explained that social equality is regarded but not irrefutable in the teaching and learning process. There are minimal examples to explain that students are given equal treatment such as eating the same food, they wear uniforms, equal consideration in class which is not based on their social background and tribal milieu. This means that the experience of social equality at the high schools is estimated to extend and to encompass the students' future life after school, but this is not the case as it was articulated in Macharia (2008:1), (cf. page 2).

An implication drawn from this respondent and Macharia (2008) is that the students are subjected to the school rules and regulations to accept the component of social equality, but not as crucial goal of education. This explains why Macharia (2008) castigated the high school graduates as accomplices in vandalism and ethnic animosity.

The final comment of respondent D is that MoEST is not supporting the process of integrating philosophy of education and the goals of education in education practice at all the levels of pedagogy in the country. It was the view of the respondent that a pragmatic education practice has to develop a consistent philosophical viewpoint which is reflected in the high school curricula, students' learning, and in the entire organization of a school setting.

5.2.5 Ideogram 5

Identification Particulars

Type of School: Private, Christian Boys' High School

Interviewed Person: Mr. E (Teacher)

Work Assignment: Teaching and Administration

Date of Interview: February 24th, 2011

Interview Transcript

Respondent: E

In response to the first question, respondent E underlined that Christian faith is an integral factor in the entire teaching and learning practice. It implies that all the activities in the school curricula are supported by the facets of faith and morals. In this context, faith and morals are considered to be the overriding factors that are aimed at sustaining social cohesion, safeguarding and preserving unity in diversity. As such, faith transcends social stratifications, biasness, tribal diversity and social animosity.

A further reaction to this question according to respondent E is that the subjects are clustered in a certain way which is envisaged to portray unity. This envisaged unity is sustained by understanding and respecting other people's experiences. A secondary opinion is that the subject clusters are predicted to enhance social cohesion as an element in the statement of philosophy of education, but there are no significant mechanisms to empower the students to appreciate this form of philosophy of education and the goals of education. An existing constraint is that the methods used in imparting the content of these subject clusters and the strategies of evaluation are meant to encourage rote learning which does not approve the essence of philosophy of education and the goals of education in education practice at the high schools.

The second question which is about the concept of global awareness emanates from the cognizance that other societies exist. This is an essential factor to describe what is necessary for the betterment of the whole world. This approach leads to global understanding and appreciation of other countries. According to respondent E,

students are encouraged to appreciate how other people live, how such people behave and what happens in the other places, but the MoEST has no significant policy in the school curricula to be used by the teachers and expose the students to the reality that global awareness is a critical goal of education in Kenya. It is the insight of the researcher that there is an element of contradiction that the respondent, who is also a teacher, criticized the MoEST for failing to give specific occasions when the teachers can advise the students that the issue of global awareness is a crucial objective of education and an aspect in the statement of philosophy of education in Kenya.

As a response to question three, respondent E had an opinion that the students are assisted to develop intellectually in classroom lessons, but there are extracurricular activities that are designed to enable the learners to think critically and apply what is learnt to their social situation. This extracurricular undertaking is comprised of recreation events and it is estimated to prepare the students to discover their talents and empower them to grow in terms of personality.

In reaction to the fourth question, this respondent expounded that the concept of cultural heritage is poorly enhanced. In this context, respondent E articulated that the “our culture is in the making and unless we respect it, we cannot respect other people’s culture”. The respondent argued further that these cultural distinctions and prejudice are the concrete causes of disrespect for other people’s cultures. According to the researcher, once the culture is abrogated, the statement of philosophy of education and the goals of education are exposed, and this is a hindrance in realizing the content of national aspirations in education practice.

It was observed by the fifth respondent that there are certain skills such as communication that are required to enable the students to respond to issues and bring out the concepts they have in mind. These skills are necessary in moulding the students to become what they want to be in terms of the future career paths, but there is no consistency in the high school curricula to determine that these skills are prioritized, valued and intensified to enable the students to understand the goal of economic development.

The sixth question is about social equality and respondent E articulated that equality is a difficult element and the high school is challenged in assisting the students to

appreciate that there are other people around them. It is through an awareness of the existence of others that students develop qualities such as honesty, integrity, responsibility and respect. These qualities are indispensable in realizing the norm of social equality in the midst of inequalities.

The respondent stated that the MoEST is not supporting fully the purpose of realizing the statement of philosophy of education and the goals of education at the high school situation. The prime cause of this failure is that the MoEST does not evaluate, in terms of examinations, how the students are familiar with the national aspirations and specific objectives of education.

5.2.6 Ideogram 6

Identification Particulars

Type of School: Private, Christian Boys' High School

Interviewed Person: Mr. F (Teacher)

Work Assignment: Teaching and Administration

Date of Interview: February 24th, 2011

Interview Transcript

Respondent: F

According to respondent F, the subject clusters in the school are structured as languages, sciences, humanities and technical subjects. The respondent F admitted that the statement of philosophy of education and the goals of education are not mentioned in the classroom lessons. This concurred with the researcher's observation that the statement of philosophy of education is alien at the high school situation in Kenya.

As a reaction to the first question, respondent F argued that there are teachers from different ethnic groups and they work in harmony. Another example is that there are internal appointments to various positions among the teachers but these positions are not based on tribal lines or geographical areas of origin or any other social kinds of stratification other than merits. It was the opinion of this respondent that the

aspect of harmony and internal appointments are ingrained in the school rules and regulations.

According to respondent F, the second item on global awareness can be realized by empowering the students to understand certain chapters and topics such as longitudes and latitudes in humanities. These variations are envisaged to facilitate the students to comprehend time differences such as the issue of daylight saving time, geographical distinctions and economic divergences. These are necessary to enable the students to appreciate the existence of others and the implication of global differences as a means to support the level of their intercontinental sensitivity.

In response to the third question, respondent F articulated that the high schools have got annual science congresses with specified themes selected to guide the students to prepare for exhibitions. The students are required to use their creativity to design the items to be presented for competition during those congresses. According to respondent F, the students' creativity is considered by the school as an imperative proficiency which is required as means to realize the impact of human progress portrayed by augmenting of talents and personality.

In this case, "a student can come up with a formula which is functional but not available in books, and such a student may not be the best in class. What is conflicting is that the MoEST and the KNEC do not have any substantial schemes to support the growth of these talents". An important strategy which can be introduced is to integrate these talents in the exams, but this factor is omitted in the current syllabi and education practice.

It was the opinion of respondent F that the fourth question, which is about culture and cultural heritage, is promoted by teaching English literature and Swahili literature (*fasihi*). An exposure to this literature promotes an appreciation of the uniqueness of cultural heritage and safeguards the reality of cultural heritage and cultural diversity. The only discrepancy according to the respondent is that English literature and Swahili literature do not focus on the students' formation as the crucial factors in this goal of cultural heritage and respect for culture in terms of behaviour and character to fit in the social setting after high school education.

In relation to the fifth question which is about skills, respondent F explained that students are assisted to cultivate creativity skills, manipulative skills and measuring skills that are required in the economic development after high school education. An inherent problem is that these skills are provided at a minimal scale in the laboratories experiments and are not envisaged to translate fully in the society after school.

According to respondent F, the sixth question about social equality is entrenched in the basic facets of faith and morals that are bequeathed from a school generation to the next. These features of faith and morals are necessary to fortify social equality in this era of economic and social inequalities, but there is no consistency from the MoEST to show that social equality is an important goal of education to be realized at the high school level of pedagogy in Kenya.

A synthesis of views which was derived from respondent F was that education practice is not aligned with the statement of philosophy of education and the goals of education. According to respondent F, these responses are envisaged views that high schools can augment and align education practice with national aspirations. Another significant cause is that there are many teachers who are not familiar with the statement of philosophy of education and the goals of education such that this alienation intensifies the issue of irrelevance in education practice.

5.2.7 Ideogram 7

Identification Particulars

Type of School: Private, Christian Boys' High School

Interviewed Person: Mr. G

Work Assignment: School Management

Date of Interview: February 25th, 2011

Interview Transcript

Respondent: G

In response to the first question about the concept of national unity and social cohesion, respondent G averred that the principle of national unanimity is exhibited in the syllabus, in the evaluation process, and in grading the students. The national unanimity is explained further in “the national anthem, the raising of the flag on Monday and Friday, the exams are set centrally and the exams are centrally marked which gives a national outlook”. These are augmented by Quality Assurance and Standards to ensure that the curricula activities are imbedded in the high schools.

As an answer to the second question about global awareness, respondent G argued that “in history and geography, the students are exposed to what happens in Africa and other parts of the world which gives them an international outlook. In this view, the curricula focus on the ministry of foreign affairs and its functions are to portray an international outlook”. Respondent G underlined that these activities to prompt the reality of global awareness are only projected, because the syllabi does not imply their correlation with the subjects taught at the high schools in the country.

In response to the third question, respondent G highlighted that there are various programmes such as the sports, drama, music and exhibitions at the science congress. In these events, the students are propped to continue competing up to the national level in order to nurture their talents and grow in personality as they go through each of the specified level in the progress. According to respondent G, this approach in education practice repudiates the goal of human personality and self-actualization because, as such this goal of education is skewed towards character and temperament formation of the students but not dexterity as it is envisioned at the high schools in Kenya.

According to respondent G, the fourth question which is about appreciating cultural heritage and respecting cultural diversity is experienced during the competition events when students meet with other students from other tribes at the national level. It is during this time when each community displays their best and the students are able to copy the best from other cultures. In this case, the respondent argued further that these are only indicators to show that students appreciate their culture and also respect the cultures of others, but there are no specific guidelines to assist the teachers to lead the students to appreciate these cultural encounters as a crucial goal of education in Kenya.

In reaction to the fifth question, respondent G explained that students are encouraged to advance their communication and leadership skills through debates. All these skills are intended to empower the learners to express themselves, guide other students and relate with each other. It entails that such communication skills and leadership skills can be protracted further after high school education, but the students are not prepared to appreciate these skills as a strategy to realize the goal of economic development which is necessary to sustain the stability of the whole country and even beyond the borders.

As an answer to the sixth question about social equality, respondent G highlighted that the students are considered to be equal, they are empowered to learn fairness, and they are required to use English and Swahili to control the prospect of relegating anyone from a different tribe or another community.

These reactions according to respondent G are a summary of what is estimated to be achieved when the goals of education are integrated at the high school education in Kenya. According to respondent G, the MoEST is not decisive in terms of its contribution to assist the high schools to be familiar with the statement of philosophy of education and to achieve the goals of education. This failure is caused by the work load in the high school curricula, students are exposed to rote learning which affects their creativity, the methods of evaluation are preventing the students' exposure to the goals of education, and the substance of knowledge transfer is abrogated from the curricula.

5.2.8 Ideogram 8

Identification Particulars

Type of School: Private, Christian Boys' High School

Interviewed Person: Mr. H

Work Assignment: School Association

Date of Interview: February 28th, 2011

Interview Transcript

Respondent: H

According to respondent H, the first question which is focused on social cohesion can be implemented in teaching the subjects within humanities such as religious education and history. These subjects provide the students with a wide range of understanding what is happening and the necessity of being united as Kenyan citizens.

In responding to the second question about international consciousness, respondent H expressed that there is a necessity to motivate the students to understand that Kenya cannot exist in isolation from other nations. In this case, respondent H articulated that “social subjects are necessary to apprise the students that we need international backup in economic and political issues”. A practical crisis is that the curricula do not show fully that there is a necessity to integrate the aspect of global awareness as an examinable component.

According to respondent H, the third question about the development of talents and personality are realized through the creation of self-awareness in guidance and counselling, provision of academic skills, and extracurricular activities. It is observed further that the question of talents and personality as a goal of education in Kenya is intended to draw attention on the students’ personality and character formation, but not employable skills.

As a reaction to the fourth question, respondent H expounded that the issues dealing with culture and cultural diversity are emphasized in humanities. There are events such as drama and music festivals which schools can utilize to assist the students to identify the essence which is inherent in their own cultures and to integrate what other cultures cherish as their best.

In respect to the fifth question which deliberates on the skills, respondent H argued that “the high schools are giving only knowledge in form of academic skills in a particular career choice in preparation for different professions”. It means that different subjects such as sciences prepare the students to focus on scientific careers, whilst humanities prepare the students to become future social science specialists. According to respondent H, these skills are poorly imparted to enhance the goal of economic development.

As a response to sixth question, respondent H highlighted that social equality is sustained through a collective curricula for all the schools, a corporate syllabi for all the students, analogous uniforms and evaluation using the same examinations. This aspect of social equality is propped by the ministry of education through its operating bodies such as Kenya National Examination Council (KNEC), Kenya Institute of Education (KIE), and the Quality Assurance and Standards (QAS).

There is an intrinsic crisis that MoEST is not spearheading the process of integrating the content reflected in the statement of philosophy of education and the goals of education. It is important to promote this philosophy of education and these goals of education, and also include them in the regional and national examinations.

5.2.9 Ideogram 9

Identification Particulars

Ministry of Education: County Education Offices

Interviewed Person: Mr. I

Work Assignment: Education Officer

Date of Interview: March 4th, 2011

Interview Transcript

Respondent: I

In connection to the first question about social cohesion and national unity, respondent I articulated that social unity at the high school level can ensue in the context of national schools and this means that national unity is theoretically instigated. According to respondent I, these national high schools are not common in many counties and this affects the students' ability to appreciate the principle of communal solidity and universal concord.

In the second question about global awareness, respondent I accentuated that subjects such as geography, business education, and information, communication and technology are deliberated to expose and to expand the students' horizon in terms of knowing where other countries are located in the world, what Kenya can

offer in the world trade, to be familiar with the progress of technology and what other nations have to sustain business, trade and economy. It implies that a country such as Kenya cannot exist in isolation from other nations.

As a reaction to the third question, respondent I argued that high school students can be inspired to develop their talents and personality through the subjects taught, and the process of evaluation which is used to establish who qualifies in what career path. The development of talents and careers are also propped by guidance and counselling because the students are growing and they require the attention of the teachers to make the right choices in life.

In the fourth question, respondent I highlighted that teaching history goes deeper into the cultures which can help the students to appreciate their cultures and respect the cultures of others. In Christian Religious Education (CRE), the students can get propped to be familiar with good morals and respect which is central in preparing them to be good citizens.

In reply to the fifth question, respondent I underscored that the students at schools are envisaged to acquire certain skills such as communication, listening, writing and the practical skills that are obtained from the technical institutes and industrial schools. These skills are necessary to facilitate the students in terms of concrete and applied proceedings in the future national development.

As a response to the sixth question about social equality, respondent I explained that Christian Religious Education underlines that all people are equal. It is in this context that students are required to respect each other, appreciate each other, eat the same kind of food, wear the same type of uniforms, follow the same rules and regulations and all the students are treated equally.

According to respondent I, there is nothing to show that MoEST is supporting the process of realizing philosophy of education and the goals of education in the current education practice. It is necessary for the MoEST to include the national aspirations and general objectives of education in the students' evaluation.

5.2.10 Ideogram 10

Identification Particulars

Ministry of Education: County Education Offices

Interviewed Person: Mr. J

Work Assignment: Education Officer

Date of Interview: March 4th, 2011

Interview Transcript

Respondent: J

In reaction to the first question on social cohesion and communal harmony, respondent J argued that students can be prepared to appreciate living as a family and do things to coexist for the purpose of sustaining progress in the school situation. This implies that students can be helped to learn how to solve issues better than those people who are oblivious and illiterate. An integral obstacle is that the students are alien to this question of social cohesion as a crucial attribute of the statement of philosophy of education in Kenya.

In an answer to the second question about international consciousness, respondent J explained that countries do not live in isolation, because technology has expanded the horizon of interaction which has made the nations appreciate each other. At the high schools, subjects such as geography and history are necessary to augment the magnitude of collaboration with other nations in the world. In this case, respondent J argued that there are insignificant mechanisms from the MoEST to expedite the students' perception about the question of global awareness.

As a response to the third item on talents and personality, respondent J clarified that the teachers attempt to detect and sustain the development of talents and personality among the students by providing the elemental guidance in terms of career trends. The dichotomy is that the focus which is enhanced by the teachers is to train the students to explore paying careers. As such, the goal of human growth in terms of talents and personality comprises of human perfection in terms of behaviour, temper, and character change, and this is a retracted aspect in the insight of the respondent.

According to respondent J, the teachers utilize dramas and musical festivals to entrench the credit of the cultures and prompt the students to respect other cultures espoused by other tribes.

In reaction to the fifth question, respondent J highlighted that the high schools are established to prepare the students to become useful members of the society such that certain skills such as communication cannot be abrogated if the high schools are determined to inculcate and convey the reality of national development in terms of economic feat.

In relation to the sixth question about social equality, respondent J expounded that collective activities such living together, school uniforms/dressing, common/same food and equal teaching are indispensable factors which can be projected to display the implication of social equality.

It was the opinion of respondent J that the MoEST is not committed enough in enhancing the statement of philosophy of education and the goals of education. A delimiting factor is that MoEST has not implemented the attributes of philosophy of education or assess how familiar the students are with the goals of education.

5.2.11 Ideogram 11

Identification Particulars

Type of School: Public Girls' School

Interviewed Persons: Focus Group Interview

Work Assignment: Teachers

Date of Interview: March 7th, 2011

Interview Transcript

Respondent/s: Focus Group

As a response to the first question, the focus group underlined that oral literature is taught to enhance national unity and social cohesion such that the significance of various cultural practices is conveyed. In this context, it was explained further that the topic covering income tax portrays to the students that paying tax is an

expression of social cohesion and national unity among the citizens to sustain national economy.

The theme of social cohesion was expounded when the focus group explained that the students are motivated to live together in harmony and they are resolved to assist each other whenever there is need. It was an insight of the focus group that the question of national unity is supported by the element of variety of languages. These languages are an expression of unity in diversity and continuity in variety.

The concepts of social cohesion and national unity in religious education were given a biblical interpretation by the group by arguing that “there is a topic in form three called the unity of believers where Jesus displayed analogies such as body of Christ, the unity of the church, the vine and its branches”. These analogies are envisioned by the focus group to convey the significance of social cohesion and national unity as indispensable facets in education practice.

It was the reaction of the focus group to the second question about global awareness that international consciousness is expressed in class lessons when teaching about international trade and the topic about money market. It is within this context that the students are assisted to realize that one country cannot exist in isolation and this reflects the importance of reliance among the nations. The concept of international consciousness was explained further as an important aspect in business and history subjects because there are some topics covering continental conventions such as Organization of African Unity (OAU), Pan-African themes related to trade, tourism, and international organizations.

The question of global awareness was also expressed when the focus group emphasized that a big class of students from various tribes is viewed as an expression of an extended outlook which can be projected to incorporate the reality that Kenya cannot exist in isolation from other nations in the world. Another response to the item on international awareness was underscored when the group argued that the variety of languages can create a condition for global attraction and understanding as opposed to diversity and animosity. It is from this global attraction that the students are assisted to explore what contributions they can provide to intensify international stability and continuity.

The question about global relationship was described as an important facet in international trade which is covered in form two such that “in international trade, ancient Africans at the coast provided raw materials such as animals’ skins and elephant tusks, and the western traders provided finished goods. This made them to relate freely to ensure that international relationship is sustained”. In mathematical context, respondents in the focus group underlined that international consciousness is supported by the topic dealing with money markets depicted in commercial or exchange rates which is required in international trade.

As a reaction to the question on global awareness, it occurred in the focus group that the terminologies used in science subjects are universal. This universality defines the sense of international consciousness reflected during the process of teaching these science subjects such as biology.

The third question about the development of talents is ignored in the high school curricula. It was strongly argued in the focus group that the high school curricula in Kenya do not support the achievement of the goals of education. In this case, the respondents observed that “the syllabi and the curricula do not help fully to develop the talents. In Kenya, there is only one exam based on theory. A good student in Kenya is the one who scores an A such that the students prefer to go for what is recognized. The curricula do not recognize the talents”.

In the view of personality, character and temper formation, the respondents in the focus group averred that the students are advised to accept themselves by identifying their strengths and weaknesses as an effort to explore their talents. It is within this context that the group members concurred that it is necessary to aid the students to identify their talents by engaging them in solving mathematical problems in class based on their ability to argue out their perspectives. It is within the process of identifying their talents that it was underlined that an exposure to solve problems in class can empower the students to articulate their insights before the other students in the whole class. The essence of this practice is to lead the students to identify their talents and nurture them during the course of their high school education.

Another reaction to the third question occurred in the views of respondents in the focus group who observed that active participation in class is emphasized to help the

students to identify their talents. This active participation is coupled with participation in clubs, movements, sports and games as part of the curricula content.

A further response to the development of talents was enunciated that it is necessary to encourage the students to join clubs and movements which assist them to learn how to articulate their ideas in public which empowers them to fashion their personalities. In an additional reaction to the third question, the group argued that the students can get the opportunity to display their talents. It is during the phase of the high school education that teachers assist the students to excel in such talents as part of the growth of their character and personality.

In relation to the acquisition of abilities, the respondents in the focus group accentuated that talents are identified in sciences by involving the students in computational activities such as mathematical calculations. A further response from the focus group is that the development of talents and personality can be emphasized when the teachers make efforts to facilitate the students to identify implicit talents and motivate them to advance such talents. It is through the practice of guidance and counselling that the students are assisted to develop those talents and grow in terms of personality.

It was the opinion of whole focus group that the fourth question about appreciation of culture and cultural diversity is reflected in the literature books in which there are moral lessons deliberated in the form of a paradigm of what is good or bad in respect to specific cultural practices espoused by different communities. In this case, the respondents concurred that students are envisioned to train and to understand that some cultural practices are good and others are bad.

This idea of cultures and cultural diversity was expounded when it was underlined that the process of education practice facilitates the students to “venture into various aspects of communities by asserting that there are differences in cultures, differences in tribes, economic activities and such differences exist but can be shared to improve interactions between communities”. A further response to the question about cultures and cultural heritage was illustrated in the milieu that cultural variations are necessary to improve the level of stability. These variations are fundamental in assisting the students to appreciate and return back to the society the good aspects emulated from each other.

A supplemental accent on cultural heritage and cultural diversity was underscored when the respondents in the focus group averred that “the aspect of cultural heritage and development is experienced through customs, traditions, social activities, art, dance and music. This enables the students to be in a position to experience unity in diversity and appreciate continuity in variety”.

In reaction to the fifth question, the respondents emphasized that students are envisaged to acquire the crucial skills related to the speech and communication proficiency, and are expressed through eloquence which is indispensable among the journalists. According to the focus group, the students are to be exposed to the skill of computation which is used in various realms such as farming, business, and transport. In terms of acquiring skills, the respondents in the focus group explained that the students need additional skills such as observing, identifying, evaluating and analysing as elements of logical thinking skills.

A response to the fifth question according to respondents in the focus group is that the students are envisioned to train and learn how to be patient when handling practical exercises in science subjects. This patience is considered by focus group as an influential skill which translates to augment the attribute of economic progress which is illustrated further in the goal of national development to improve societal stability.

In relation to the development of skills, the focus group highlighted that the students are to be guided to integrate what they have learnt to safeguard human dignity and freedom. It implies that the skills obtained from the subject clusters assist the students to be inventive and to benefit them after school.

In reaction to the sixth question about social equality, the respondents in the focus group articulated that students are not treated according to their social backgrounds, but are treated equally. According to the focus group, the item about social equality is enhanced when there is formation of discussion groups among the students such that tribal selections are discouraged. This notion of communal parity is also estimated when students are given equal opportunities to express their thoughts, views and opinions in the discussion groups.

According to the respondents, the students are introduced to appreciate social equality through scientific calculations portrayed in a topic such as ratios. These scientific capabilities are decisive, but a crucial comment which was strongly representing the sentiments of the focus group was that the statement of philosophy of education and the goals of education are abrogated in the development of the high school curricula. This discrepancy has an impact on the education of the students at this significant level of schooling.

An imperative comment which accrued from the focus group is that “the goals of education are invented to prepare an all-round person, but the topics taught at schools inculcate too much information for the students to score an A. This strategy does not support the goals of education because most of the acquired information at the high school level of pedagogy is not used after school”.

A further remark derived from respondents in the focus group is that the statement of philosophy of education as it is reflected in the goals of education is not articulated in the high school syllabi. It is necessary that the MoEST will articulate these national aspirations to motivate the teachers to enhance them and to be certain which goal to realize in a specified classroom lesson.

Another statement which occurred from the focus group is that the MoEST has to improve education practice at the high school level and to focus on assisting the students to experience philosophy of education and the goals of education in every aspect of the high school curricula. It was the view of the respondents in the focus group that the current education practice is not empowering the students to create a link between what is taught at the high schools and what is required in the society. It entails that the students cannot apply what is learned at the high school phase of education to serve the needs of the whole Kenyan society.

An observation according to the respondents was that there is a necessity for MoEST to consider the significance of obliterating the strategy of quota system which is currently used in admitting students to join high schools because such strategy is repealing the intensity of the attribute of national cohesion and also retracting the realization of the goals of national unity and global awareness.

These observations of the focus group are an intrinsic conflict which affects education practice at the high school level of education in Kenya, and it requires an intervention to resolve the crisis.

5.2.12 Ideogram 12

Identification Particulars

Type of School: Private Boys' School

Interviewed Persons: Focus Group Interview

Work Assignment: Teachers

Date of Interview: March 8th, 2011

Interview Transcript

Respondent/s: Focus Group

In response to the first question about social cohesion and national unity, the respondents of the focus group said that in oral literature, there are political songs such as national anthem which are used to portray a sense of belonging. According to the respondents in this focus group, the notion of social cohesion and national unity can be inculcated in class lessons through field trips, educational tours and class excursions such that the students are empowered to interact with others. It is within such interaction that the students are exposed to societal solidity which is necessary to sustain national concord.

The attribute of social cohesion and the norm of national unity were expounded by the focus group members who contended that students are guided to work together for common good and to appreciate communal synchronization. In this context, the focus group members agreed that social cohesion and national unity can be realized in technical subjects whereby events such as trade can attract peace and harmony among the communities involved.

It was the opinion of the group respondents that social cohesion and national unity can also be acquired through "appreciating the cultures brought in by every student, national and official languages used in Kenya, and by participating in all curricula

activities up to the national level”. In this context, the second focus group concurred with the first that students are admitted from various parts of the country and it is from this form of interaction that students are trained about the significance of living together and such integration is protracted after school to intensify social cohesion and national unity.

In this perspective, the respondents of the focus group highlighted that the students are envisaged to learn how to serve the whole nation and realize the spirit of patriotism. A further reaction to the first question about national unity was articulated when the respondents in the focus group underlined that what the students are taught is projected to improve their interactive relationship in terms of relating with each other without discrimination.

In the case of the second question about global awareness, the focus group affirmed that “the content of the subject clusters is meant to expose the students to the issues of national, regional, and international consciousness. The students are exposed to various concerns such as social, economic and political issues in other countries, and to be assisted to compare their situation with what happens in other places”. This approach creates an exposure to the element of global awareness.

In response to the second question about global awareness, the focus group underlined that the students need to be familiar with the events from various parts of the world to illustrate the connection between nations. These respondents highlighted that the curricula do not restrict attention on Kenyan authors only, but it transcends beyond the boundaries to include other sources such as William Shakespeare.

According to the focus group, there is a hint about international consciousness in the chapter which deals with international trade. The topics in this chapter are estimated to empower the students to appreciate the existence of other countries. It is in such coexistence that students understand that Kenya cannot do business in isolation from other countries.

A further response to the global awareness is that the respondents in the focus group emphasised that there are chapters and topics such as urbanization and industrialization in geography which underlies the students to appreciate the aspect

of interdependency and this implies that there are many things to exchange with other nations. It is within this idea of collaborative exchange that the reality of international consciousness is valued by the students in the classroom lessons.

It was the opinion of the respondents in the focus group that the chapters on national income and international trade exposes the learners to understand regional blocks and international integration through international treaties such as AGOA, ECOWAS, SADEC, and East African community (EAC). It is in the context of global awareness as it transpires in the trade agreements and regional blocks that the students are motivated to understand that we do not live in isolation, but are members of the larger global community.

These trade agreements and regional blocks are designed to create a global interlink to fortify the achievement of the goal of international consciousness. This view was underscored by the members of the focus group who expressed that in the context of international trade, students are prompted to appreciate that we cannot live in isolation like an island but depend on each other.

A further reaction to the second question about global awareness according to the focus group is that the students are exposed to the events beyond the Kenyan borders. This includes informing the students what is happening in other parts of the world and how it affects Kenya. These are necessary to reveal to the learners that we depend on each other. According to the respondents, there is an implication that what is happening in other countries has its indispensable impact in Kenya. This explains why the students in Kenya are obliged to understand the events that occur in the other parts of the world to fortify their perception about their role on the entire world.

In this context, the respondents in the focus group clarified that international consciousness can be enhanced through matching, emulating and referring to what is done in other countries, their languages, cultures and collaborative observation of national days espoused by neighbouring countries. The critical concern is that there are no indications to show that teachers are involved in exposing the students to this international awareness. In this view, the focus group clarified that the idea of international consciousness is reflected in paper but the students are not familiar

with it as part of the actual learning experiences as it occurs in the statement of philosophy of education and the goals of education in the country.

In relation to the third question about human development in terms of talents and personality, the focus group explained that students are divided into groups to resolve practical themes such as map work, field work, statistical calculations, and photograph work, such that the students who are more talented are required to assist the slow learners to develop their aptitudes and character.

As a further discussion about aptitudes and character, these respondents in the focus group indicated that the students are exposed to different activities in the lessons which help them to understand their personalities. It is through answering the question 'who' they are and 'what' they can do that the students are able to develop their talents. In this case, the focus group affirmed that "the students are assisted to develop their talents and personality when they do their practical lessons". It is the view of the focus group that the students can be motivated to explore their talents, encourage them to embrace self-esteem, and eradicate what has a negative influence on personality development.

The focus group continued to emphasize that the students are motivated to realize their potentialities. An implication drawn from the focus group is that the students can be assisted to realize various realms in business such as entrepreneurs, accountants, economists, business managers and sales managers.

The focus group contended that the learners are empowered to be all-round persons in terms of career paths acquired through extracurricular activities. According to the respondents in this focus group, there are potentials which can be discovered in extracurricular activities such as games, sports, dramas, music and debates to facilitate certain career paths. An important view which ensued from the focus group discussion is that the students are not prepared to understand that the focus of this goal of education is estimated to realize the essence of human growth, behaviour change, self-actualization, and character formation.

In reaction to question four about culture heritage and cultural diversity, the respondents in the focus group argued that each culture and its practices are as

good as other cultures. The implication emanating from this view of this focus group is that there is no culture which is superior to other cultures.

A complementary response to the fourth question about culture and cultural heritage is that the respondents drew attention to “the study of oral literature whose significance is to encourage the students to know and appreciate their own culture against the contrast of cultural diversity. In education practice, the teacher has to consider giving examples from different cultures to display the significance of cultural diversity”. It is the insight of the focus group that cultural heritage and diversities are appreciated when students are introduced to the factors affecting their customs based on the restrictions upheld by each community according to its own value system.

According to this focus group, the item on cultural heritage and cultural diversity is reflected in geography lessons when the students learn the topic about tourism and wildlife in Kenya which has some focus on the rich *Mijikenda* values, *Maasai* culture and other cultural practices endorsed by other tribes as essential factors attracting the tourists.

In an effort to assist the students to appreciate local cultures and respect other cultures, respondents in the focus group clarified that the learners are exposed to open air market where different commodities and services are produced for trade by different groups of people from various cultural backgrounds. An integral problem is that the students are only aware that an open air market interaction is necessary to intensify their understanding of business subject and obtain good grades during the regional and national examinations. There is no other significance which is articulated to explain the purpose of open air market interaction. As such, the magnitude of cultural interactions in these open air markets cannot be determined except by a variety of traders from other ethnic communities who have got commodities for sale.

It was the insight of the respondents in the focus group that there is a necessity to encourage the students to stand for the positive cultural values and also respect the values espoused by other students from other cultures. It is from this background that the focus group underscored that cultural heritage and cultural disparities are necessary to inculcate unity in diversity and stability in variety. According to the focus

group, students are encouraged to participate in extracurricular activities such as music and drama which is necessary to assist the learners to present what is best from their cultures, and receive what is best from other cultural practices.

As an account to the fifth question about the decisive and influential skills, the respondents of this focus group underlined that there are subject clusters such as languages that are intended to inculcate the proficiency of listening, speaking, reading and writing. These are required to prepare the students to join careers paths which demands efficient communication such as lawyers, journalists, authors and poets. It is the opinion of the focus group that the purpose of these decisive and influential skills is to intensify the aspect of mediating capabilities in solving societal conflicts.

A supplementary set of decisive and influential skills according to the focus group is that of academic proficiency, accuracy abilities, analytical expertise, and creative aptitudes imparted in the classroom lessons. It is within the context of teaching and learning environment that the focus group emphasized that students are envisioned to make decisions out of the figures provided during the transactions.

According to the respondents in this focus group, technical subjects are estimated to be practical oriented such that the basic skills acquired from business studies such as accounting expertise and book keeping proficiency can be used to draw decisions out of the figures provided in the transactions. It was the view of the focus group that students are exposed to manipulation skills which is required in handling apparatus in science subjects and this manipulative proficiency is accompanied by academic skills that are necessary for further training as they become professionals.

The sixth question which covers the principle of social equality was underscored by the respondents in the focus group who accentuated that social equality is reflected when the students are exposed to symposiums, subject contests, and in examinations to facilitate how students can encounter each other from other regions. In response to social equality, this focus group contended that taxation in the business subject cluster can demonstrate societal egalitarianism.

The question of social equality was further described when the members of the focus group explained that students are subjected to analogous regulations to discourage

social discrimination. These rules and regulations are necessary to generate a social platform without social bias, prejudice and discrimination. It is within this context that the students have to use similar facilities to realize the content which is defined in the curricula.

It is crucial that the views deliberated by the focus group discussions are channelled to articulate what the high schools are required to do to realize the statement of philosophy of education and the goals of education in education practice.

A fundamental remark according to the second focus group is that MoEST has not developed the strategies to support an enterprise for realizing philosophy of education as it ensues in the goals of education. The focal point is that the MoEST is required to show how the students at the high schools are to be prepared to improve their understanding and accept the essence of the crucial attributes of social cohesion, individual growth, and economic progress which define the statement of philosophy of education in Kenya.

Another comment which emanated from the focus group discussion is that the MoEST has to embolden the statement of philosophy of education as it occurs in the goals of education. The implication is that the current syllabi at the high school phase of education abrogate philosophy of education and the goals of education. This explains the necessity of revising the syllabi for the high schools to focus education practice in the context of societal needs in Kenya.

It was also observed by the focus group that the statement of philosophy of education and the goals of education are not articulated in the high school curricula, and this incoherence will compel the MoEST to revise the entire curricula at the high school phase of education. This is a decisive revision which is necessary to integrate philosophy of education and the goals of education into the examinations as the focal aspirations which define the purpose of education in Kenya.

5.3 Interpretation of Ideograms

The subjects at the high schools are categorized into subject clusters such as languages, sciences, humanities and technical subjects. It was established from the respondents that the national philosophy of education is not implicit nor prised in every subject cluster at the high school situation in Kenya. There were some

respondents who articulated that philosophy of education and the goals of education are more profound in humanities and languages rather than in sciences. This explains why some respondents admitted that philosophy of education and the goals of education are alien and not mentioned in the classroom.

5.3.1 How can education practice in the high schools be used to intensify social cohesion and national unity?

A response to the question of national unity and social cohesion can be reflected in the nature of national schools. These national schools are envisaged to admit students from all over the country and the aim is to promote a situation of peaceful coexistence among the students and teachers from different tribes located in various geographical precincts. An indispensable challenge is that national schools are not common in all the counties, and this means that national unity is theoretically instigated. On the other hand, respondents explained that students are admitted from the entire province according academic merits but not on tribal basis, and the inference is that this coexistence is determined by the reality of rules and regulations.

The schools have got internal appointments for the teachers, but the assignments are determined by merits instead of tribal, geographical and other forms of social stratification. It is within this backdrop that the schools need regular meetings to sustain and advance harmony at work which is an ethical aspect of work irrespective of social stratification.

A big class of students from various tribes is an expression of an extended outlook which can be projected to incorporate the reality of the goal of national unity and social integration, but there is no significant correlation since the statement of philosophy of education and the goals of education are alien to the high schools. The students are also primed to coexist and appreciate living and doing things together to sustain harmony in the schools. This harmony is advanced further through Christian faith and morals since it was articulated as integral factors in supporting the activities in the school curricula in favour of social cohesion and national integration.

An observed reaction from the respondents revealed that the subject clusters in the high school curricula is a cursor which displays an aspect of unity in diversity. The respondents expressed that the principle of national unanimity is exhibited in the

syllabi, in the process of evaluation, and in the system of grading the students. The students are motivated to interact in academic and non-academic activities to construct an atmosphere of reciprocal belonging and societal solidity. In languages, there are themes such as oral literature and songs such as national anthem which portrays a sense of belonging in order to prepare the students to be more conversant with national unity and social cohesion.

In technical subjects, the respondents expressed that the notion of trade attracts national cohesion because it involves various communities coming together for business transactions. The element of unity is reflected further in humanities such as religious education, geography and history because such subjects are designed to provide the students with a wide range of understanding what is happening around. The horizon of appreciating what happens is also portrayed in field trips, educational tours and class excursions in which students are able to interact with others. It is further reflected in participating during national events related to education.

5.3.2 What strategies can these high schools use to translate international consciousness and social cohesion into education practice?

The idea of global awareness emanates from the cognizance that other societies exist and the students are inspired to appreciate that Kenya cannot exist in isolation from other nations. It implies that the nature of the subjects creates an international outlook since what is taught in languages, humanities, sciences and technical subjects is parallel to what is taught in other countries. The students are exposed to interactive curricula such that the activities covered at the local and national levels exemplify a condition for global awareness. The students are exposed to international events through the media such as television, newspapers and the internet. It is through an exposure to what happens in the other parts of the world that the students are aided to expand their thinking in terms of international occupations and career placements.

In languages, the material resources for literature lessons are derived from worldwide authors and its implication is that countries do not live in isolation. The topics taught in science subjects are universal and students who learn sciences are destined to take same career paths all over the world. In humanities, the scripture is used as a teaching aid in the classroom lessons, whereby the facet of creation in the

image and likeness of God is deliberated as an expression of the principle of international consciousness.

There are topics such as longitudes and latitudes to assist the student to understand geographical distinctions, economic divergences and time differences as necessary factors to instil the importance of intercontinental sensitivity. In technical subjects, the notion of global awareness can be expressed in class lessons when teaching about international trade and in the topic about money market. The respondents explained that examples to illustrate the lessons taught are derived from different parts of the world to reveal the connection between nations.

5.3.3 How can the students be assisted to realize the impact of human progress, development of talents, and personality in high schools?

A systematic view of education framework is to provide a professional insight into the nature of instruction which delivers extensive career opportunities to the students. It implies that students are envisioned to experience self-awareness through the curricula and extracurricular activities. The core curricula and extracurricular activities are necessary to expose the students to explore and exploit their talents such as public speaking. The schools have got the department of guidance and counselling which provides elemental suggestions in terms of career trends towards the future academic placements for the students depending on their abilities.

The core subjects in the curricula embolden the students to develop intellectually in classroom lessons. The extracurricular activities such as exhibitions, clubs, games, debates and sports are necessary to assist the students to think critically, become creative and apply what is learnt to their social situation. These extracurricular undertakings include recreational events and are necessary to prepare the students to grow in terms of personality and in character formation. In an effort to achieve the aspect of professional progress, the respondents highlighted that the process of evaluation can be used to establish who qualifies in what career path. It entails that humanities and technical subjects are required to prepare the students to serve the public in various capacities and the science subjects can prepare the students to enter into computational activities.

5.3.4 In the high school situation, how can the students appreciate their cultural heritage and respect cultural diversity?

The nature of cultures and cultural heritage is reflected in the customs, traditions, societal activities, art, dance and music. These are necessary to enable the students to understand the importance of unity in diversity and continuity in variety. An idea of cultural heritage is further promoted by teaching literature in the languages cluster such that various world-views can be discussed and also debated in class to teach some moral lessons. In the literature class, there are storytelling events to describe cultural background and to explicate how such social setting is affiliated to the present. The culture heritage and cultural diversity is reflected in the literature books as an important factor to which can be used to improve interactions between communities. In teaching humanities, the students are empowered to appreciate the facet of cultural diversity as it is portrayed in subjects such as history and religious education.

In the extracurricular activities, the students are also inspired to partake in drama and music festivals using traditional costumes to display and to identify the essence in their cultures. These competition events at the national level can be classified as essential prospect for ingraining the credit of the cultures and a challenge for the students to appreciate the best from other cultures. There were respondents who felt that cultural heritage is enhanced through traditional food such as hominy and polenta, but the implication is that the students can identify with such cultural foods to comply with the rules and regulations.

5.3.5 What are the envisioned skills to enhance national development in education practice at the high school level?

An endeavour for economic expansion is to provide the students with an extensive range of professional prospects to improve their aptitudes, faculties and abilities as an attempt to underlie the value of national progress. The curricula can be strategized to aid the students in developing cognitive aptitudes and propensities as a requisite to acquire good grades under the support of decisive and influential skills such as academic skills. It is in this regard that the focus of subjects in the languages cluster is estimated to develop decisive and influential skills such as listening, writing and speech skills to convey ideas.

In humanities cluster, the students can develop decisive and influential skills such as communication and leadership skills to facilitate social interaction and mould the students in terms of future career paths. The science subjects' cluster is meant to explicate accuracy, analytical, measuring skills and practical skills. The students are envisioned to train in the technical subject clusters to develop decisive and influential skills such as practical propensities that are protracted through the skills of exploitation, creativity, production and accounting in business decisions.

5.3.6 How can education practice at the high school level assist the students to embrace social equality?

It is within the context of equal treatment that social equality is promoted and safeguarded against the odds of social inequalities. The element of equal treatment focuses on creating awareness that there are other people around who need equal attention. The students are exposed to symposiums and subject contests where they are able to encounter other students, understand their cultural ideals and appreciate them. In this case, the students wear uniforms, eat the same type of meals, they are given equal chances in class to express their thoughts, views and opinions, they are evaluated using the same exams, and they follow the same rules and regulations.

In the humanities cluster, the students are destined to be exposed to the facet of social equality which is portrayed in distribution of material resources without social subjectivity or inherent partiality. The subject of religious education in humanities cluster underscores that social equality is entrenched in the basic facets of faith and morals that are bequeathed from a school generation to the next. In sciences and technical subjects, there is the topic on income tax whose focus is to sustain social equality by contributing tax according to the level of fiscal income per person. Another aspect of social equality is that the students are encouraged to assist each other and to resolve problems without favouritism.

5.4 Summary

This chapter has drawn attention to the reporting and interpretation of the respondents' reactions to the interviews and focus group discussions. These responses were presented in form of ideograms with special emphasis on the seven question items used to direct the process of collecting information. The responses

were collated, synthesized and critically interpreted to explain the facets of social cohesion, human development and economic development as the three domains of the statement of philosophy of education. These domains are explicated further in the six goals of education. The world-views, opinions and perceptions of the respondents were transcribed in a compact disk (CD) to present their verbal arguments on how philosophy of education and the goals of education can be integrated in education practice at the high schools in Kenya.

A response to the question of national unity and social cohesion is promoted through a peaceful co-existence which is destined to involve the students and teachers from diverse tribes. All decisions in schools are determined by merits but not tribal, geographical or social stratification formats. The school community is expressed through a mutual interaction in academic and non-academic activities to generate a condition of communal belonging and societal solidity. The content of the high school curricula is envisioned to portray an aspect of unity in diversity such that the goal of national unanimity is exhibited in the syllabi, in the process of evaluation, and in the system of grading the students.

The notion of global awareness emanates from the reality that the people and their countries cannot exist in isolation from one another. It entails that the subjects taught at high school level must generate a sense of transnational stance. It is a requisite to apprise the learners with the reality of intercontinental events through the media and the internet to develop their horizon beyond regional boundaries. This expose is necessary to support the learners to think in terms of universal career placements and to protract the prominence of transnational sensitivity.

The nature of the high school education is to prepare the students towards a professional insight. An awareness of professional insight can be generated through the languages, sciences, humanities and technical subjects clusters viewed as the core curricula. There are non-examinable activities such as exhibitions, clubs, games, debates and sports. These extracurricular activities are necessary to aid the students to evaluate and utilize their talents in the social situation and networking.

The theme of cultural heritage and cultural diversity is entrenched in the customs, traditions, societal activities, art, dance and music. In languages cluster, culture and cultural diversity are promoted in literature lessons with some emphasis on

storytelling to explicate the cultural world-view. There are extracurricular activities and events such as drama and music festivals. It is during these events when traditional costumes can be used to illustrate the significance of the cultural backdrop.

All the subject clusters are geared towards academic skills such that the languages cluster inculcates listening, writing and dialogue skills. In humanities cluster, the students are helped to be conversant with communication and leadership skills. The science subjects are meant to generate practical skills such as accuracy, analytical and measuring capabilities. The students are trained in the cluster of technical subjects to facilitate the development of applied proficiency and to intensify the scale of production, exploitation, critical and creativity potentialities.

The idea of social equality is imparted to the students through equal treatment in the assignment of duties and in the distribution of material resources. A systematic view of education practice can provide a framework for the professional to gain an insight into the nature of instruction which exposes the value of the statement of philosophy of education and the goals of education as the crucial aspirations of the whole country.

In chapter six, the researcher presents an abridgment of the chapters and a summary of the research findings to explain what counts in integrating philosophy of education and the goals of education in education practice. The chapter conveys a dynamic conclusion and a set of recommendations for further research.

CHAPTER SIX: SYNTHESIS OF RESEARCH FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

In the previous chapters, the researcher explored the subject of integrating philosophy of education and the goals of education in education practice at the Kenyan high schools. In this final chapter, the study is focused on the summary of the findings acquired from the entire research, the recommendations and implications emanating from the whole research, the necessity for further research, and the conclusions drawn from the study.

6.2 The Abridgment

This research is comprised of six chapters, and its focus is on integrating philosophy of education and the goals of education at the high school level of education in Kenya. In this research, philosophy of education and the goals of education are considered as the elemental features that are required to shape, formulate, and facilitate the achievement of the curricula.

In Chapter One, the study was focused on the general introduction to philosophy of education and the goals of education in Kenya. This chapter on introduction to the study outlined the background, the motivation for the study, the problem formulation, the aims and objectives of the research, the contribution to research, the research methods and design, the delimitation and limitations of the research, the explication of the key concepts and a brief overview of the programme of the whole study.

In this research, Chapter Two was fervent in reviewing the literature which is relevant to the nature of philosophy of education in Kenya, and how that philosophy of education is abrogated in education practice. The background was formulated to divulge an inherent discrepancy between philosophy of education and the education practice in Kenya. The literature sources revealed crucial features to explain the inconsistency, and this implied that it was imperative to grapple with the dichotomies cutting across the aim of education and the anomalies in education practice to solve the issue of irrelevance in Kenyan education.

The researcher committed Chapter Three on evaluating the literature related to the goals of education in Kenya. A detailed account describing each goal was explicated to show the nature and the magnitude of discrepancy implied in integrating the goals of education and the process of education practice. There is a prevailing confusion that Kenya is grappling with various goals related to education such as millennium goals of development, education for all, and vision 2030. In this view, the literature review revealed an inconsistency between the goals of education and education practice at the high school situation.

In this study, Chapter Four is focused on the research methodology which is apt in this research. The subject of integrating philosophy of education and the goals of education in education practice was contextualized within the perspective of qualitative research. A qualitative approach was used to gain an understanding of how the high schools in Kenya can intensify the process of integrating philosophy of education and the goals of education in education practice. A detailed overview of qualitative research, its characteristics and the rationale for undertaking it in this study were discussed.

The researcher used purposive sampling to identify the respondents who have an in-depth source of relevant information for this qualitative research. The study was enriched by qualitative instruments of gathering information such as literature review or document analysis in chapter two and three, and interviews. In addition, the role of the researcher and ethical considerations were discussed. An ideographic method was used to report and interpret the information obtained from the respondents' experiences at their schools and offices.

In Chapter Five, the research was dedicated to data reporting and interpretation. The data was reported in the form of ideograms. There were ten individual ideograms reflecting the responses obtained from respondent A, B, C, D, E, F, G, H, I and J. There were two ideograms developed from the responses obtained from two focus group interviews and discussions. The first focus group interview contained the reactions upheld by eight respondents. There were eight respondents also who formed the second focus group interview. The second section of chapter five displayed an interpretation of the information from the ideograms according to the question items used to guide the process of collecting data from the respondents.

The researcher deduced that some of the responses were a reflection of what ought to be done instead of what is being done. It is the insight of the researcher that a reflection of what ought to be done rather than what is being done is a cursor that the process of integrating philosophy of education and the goals of education is retracted in education practice at the high schools in Kenya.

In this study, Chapter Six deliberates a synopsis of the whole research which includes a condensed record of the research outcomes. It is also within this final chapter that the researcher presents a conclusion of the study. The last segment of this research is a configuration of the recommendations concerning the question of integrating philosophy of education and the goals of education in education practice at Kenyan high schools.

6.3 Summary of Research Findings

The summary of the research findings are based on the content analysis or literature review and the responses obtained during the collection of data. The content of the available literature and the views held by the respondents were reflecting the incoherence in realizing the content of the statement of philosophy of education and the goals of education in Kenya at the high school pedagogy. The goals of education are envisioned to serve the collective needs of the society. As a human society, Kenya has got its goals of education whose function is to direct the Ministry of Education, Science and Technology (MoEST) in developing the curricula of education, the supervision of schools, teachers and students as they interact in the teaching-learning experiences (Mwaka et al., 2010:4).

These goals of education in Kenya are broad principles deliberated by the MoEST and the teachers are obliged to break them into measurable objectives in the classroom situation. In this research, the six goals of education were merged to create three segments which correspond to the elemental facets of social cohesion, human development, and economic progress as portrayed in the current statement of philosophy of education in Kenya.

It is through the teaching-learning process that the students are empowered to understand the essence of human development as an important factor in the national goals of education. This study has discovered that philosophy of education and the

goals of education are alienated in education practice. This means that there are some students who graduate from high schools and cannot counteract some social challenges using the education they received. Edmondson (2006:71) concurs that;

...most of the students do not have ideals and goals ahead of them, and in the contrary transcendental ideals inspires the learner to go beyond the boundaries of the contemporary status quo. They are the goals at which to aim and to resolve for against moral vacillation. The ideals provide a critical lens through which to judge contemporary values, norms and social progress.

As a teacher in Kenya, the researcher has spent more than five years teaching at the high schools and observed that some of the goals of education are vaguely included in the humanities class lessons. It is from the respondents' views that the researcher has deduced that some of the goals are not going to come to fruition, because the students are not able to utilize the acquired skills and synthesize data obtained from the content of the curricula using analytical and critical abilities.

6.3.1 Social Cohesion: The complexity of integrating the national unity and international consciousness in the high schools

The goals of national unity and international consciousness are classified under the category of social cohesion. In the high school situation, the goal of national unity is envisioned to create an atmosphere where the students are safe and contented to relate with each other as students (Nyaberi, 2009:1; Ngigi & Macharia, 2006:3). This means that schools have to aid the students to relate well with each other, while the teachers are resolved to assist the students to answer questions and not feel intimidated or ridiculed for wrong answers.

Another aspect of this goal of national unity is to create a classroom structure where students are actively involved in their learning at every possible moment in every lesson. It implies that the duty of the teaching-learning situation is to secure the feelings of each student and to help them to realize that their education is meant to sustain unity rather than disunity. The teaching-learning process has to influence the students to appreciate the class lessons as the means to introduce them to face the world with an open mind and warm heart.

As a nation, Kenya does not exist in isolation, but it operates as an active territory in the global community. It is unequivocal that the issue of globalization has increased

some demands into the issue of education practice as part of service to the international community (Nyaberi, 2009:3). This leads to the goal of international awareness. Within the facet of social cohesion, the two goals are required to influence the students to see the practical and the real applications of the academic work they experience in class as necessary contribution to the world.

These goals are envisioned to assist the students to gain a sense of accessing the necessary learning to provide an apt knowledge and applicable abilities to serve the needs of the local and international society. In this context, it is unequivocal that the students' ideas and personal beliefs must represent class, school, community, Kenyan society and the entire world as prominent aspects of each high school in the nation. In this view, there is incoherence in realizing the implications of philosophy of education and the purpose of the goals of education in education practice. These are missing links in the system of education and the process of education practice at the high schools in Kenya.

The researcher contends that there is prevalent academic gap prompted by minimal proportions of students who develop a specialized knowledge which is needed to address social-based problems. In this case, the Ministry of Education, Science and Technology is also encountering some demands from international community in terms of globalization. The issue of globalization is affecting the subject of education practice such that it has increased more pressure on the high school students and the curricula activities such that this crisis has negatively influenced the role of the students' ability to understand and appreciate the goals of education in Kenya (Owour, 2007:31; Nyaberi, 2009:14).

Another glaring apprehension is that learners are encouraged in some subject clusters to share some views drawn from their local communities and also from some dynamics related to the goals of social cohesion, but there is an intrinsic potentiality that high schools students and teachers are contained by rules and regulations as opposed to the importance of public coexistence and intercontinental responsiveness. There is little or nothing that is done in class to ensure that learners are well versed with adequate knowledge and the ability to integrate the issue of national harmony in the entire country. This drawback is a cause of incoherence and

disparity (Newby & Watson, 2007:386) in realizing philosophy of education and the goals of education through pedagogy.

It is significant to affirm that the students need support to be objective in thought as a means to foster the goal of national unity and to develop positive attitudes and consciousness towards other nations. An intrinsic concern of the researcher is not limited to the education for the students, but to their individual welfare, conscious attitudes and emotions. These critical aspects of humanity are defectively covered in the teaching-learning activities at the high school level of education in Kenya such that education practice jeopardizes an important factor of human character and socialization for the growth of society (Mareng, 2010:69). It is deduced from Mareng (2010) that human progress cannot be underestimated as it occurs in the statement of philosophy of education and the goals of education in Kenya.

6.3.2 Human Development: The issue of integrating the individual development, self-fulfilment, and the respect, and development of cultural heritage at high schools

In this study, there are two goals of education earmarked in the bracket of human development: the goal of individual development to realize self-fulfilment and the goal of respect and development of cultural heritage in Kenya. These goals are deliberated to assist the high school students to use their knowledge, talents and their faculties as necessary means to realize the impact of human progress in terms of character formation and personality to ensure that they feel satisfied after spending four years at the high schools. The aspect of personality and character formation applies when the high school teachers are able to understand the respective backgrounds of the students as they express their concerns and demonstrate some signs of perplexity, pain and any other behaviour that does not correspond with their humanistic identity.

The benchmark obligation is that the teachers must teach their lessons and attempt to assist every particular student to understand the essence of the objectives of education in the entire lesson to actualize their absolute potentiality. Adedoyin and Shangodoyin (2010:164) aver that “an important by-product of education practice is that students are assessed against external manifestations, absolute objectives, instead of reporting the students' relative achievements”. The teachers need to

develop a strong bond with the students to ensure that the learners are secure and comfortable at the high school situation. This feeling of security and comfort on top of the guidance and classroom instruction are very important aspects in the high school curricula to facilitate the process of attaining individual potentiality, self-fulfilment, character formation, behaviour and personal respect.

The teaching-learning process has to instil in the students a respect for authority, consideration for others, perseverance and above all, a respect for themselves. The current situation is that there are many teachers and students who have not developed a strong sense and necessity of the rapport which is critical in realizing the social justice and moral responsibility in schools as well as the entire Kenyan society.

The other principle of education catalogued within the bracket of human development requires the students in Kenya to appreciate their unique cultural heritage and develop respect for cultural diversity. This factor displays a critical gap related to the realization of human progress through education in Kenya (Adedoyin & Shangodoyin, 2010:168). In this view, the researcher endorses Adedoyin and Shangodoyin (2010:167) who demonstrate that an education curriculum must concentrate on “the acquisition of knowledge and problem-solving skills as well as the social, cultural and ethical dimensions of human development”. The researcher’s opinion is that high school instructors are obliged to guide, protect, appreciate and teach the students whose cultural affiliations and perspectives of viewing the world differ from others.

The issue of cultural heritage and cultural diversity in education is a hot topic in today’s Kenyan society. The sampled teachers observed that it is necessary to retrain educators on how to teach in diverse classrooms as it is required by this goal of education. The rationale is to design the teaching-learning strategies to focus on the students and to abet them to participate in the process of changing classrooms to accommodate inclusive education. It implies that classroom activities are to be designed to incorporate lessons on diversity in order to promote the idea of accepting one another’s differences at school and later in the society.

The MoEST and the universities should develop certain courses for teacher education whose focus will primarily require the concept of cultural heritage and

cultural diversity in Kenyan education. The teachers who were interviewed confirmed that the current teaching-learning strategy is hindering the process of teaching cultural heritage and diversity because its focus is solely on exams while the goals are not emphasized. This means that the teachers are forced to focus solely on the subject content and the outcome is diminishing the creativity that the field of education is known for.

It is necessary for the teacher to know the students on an individual basis by understanding them and creating a rapport to direct them towards personal actualization to promote social justice, morality, social obligations and responsibilities. It is noticeable that education practice in high school situation in Kenya does not realize this ideal and the researcher advises that the teachers are to navigate diverse the high schools and community systems to assist the students to comprehend and value cultural diversity, communal impartiality, moral issues and societal commitment for public efficacy.

The researcher concurs with Edmondson (2006:93) that “a lot of careless guesswork is going on and deliberation requires ‘readiness of mind,’ which means that one is able to discuss educational matters with a mind untainted by irrational prejudice against sound pedagogical ideas and practice”. An effective way to promote cross-cultural awareness is to involve the students with discussions necessary to help them to understand how to separate stereotypical views from those that are more authentic. In this context, the students are asked to create webs of the factors influencing the issue, to suggest feasible solutions, and to foresee possible side effects of such actions.

It is viewed that there are occasions when the students miss the key concepts in the goals of education such that they cannot create a link between the concepts and skills taught in the class lesson and the goal of education designed to be realized by the end of the lesson. Magrini (2009:3) underscores that the central aims of education is to define the curricula, which includes approaches to pedagogy that best serve these aims and objectives.

There is a complex relationship between the establishment of educational aims and goals and their enactment in the practical activities of the classroom. The relationship between aims, goals, and the respective view of education concerns

such issues as the philosophy of learning, the definition of competency, the interpersonal relationship between teacher and student, and ultimately, a perception of personhood, or the issue of human identity.

The nature of the goal of individual development and personal actualization requires the students to be actively involved in class lessons. The acquired literature has exposed that many of the high school graduates do not appreciate that these goals of human development and their relevance after school are connected realities. The outcome is that the character of their education does not possess the essential utilitarian quality or even the aspect of moral integrity such that an education that deserve to produce graduates who are strong citizens and individuals of integrity loses its focus.

Its purpose is no longer meant to supply the succeeding age with men and women qualified to serve the public with honour to themselves, and to their country but mediocre fellows who qualify to be warlords with little critical thinking. This lacking character is what the researcher considers to be practical wisdom which must surpass meagre attraction to the fiscal boundary to augment efficiency and inventive eminence. Edmondson (2006:85, 91) corroborates that “the moral goal of education is the promotion of personal virtue. In regard to character development, one has to be studious in profession and he will be learned, be industrious and frugal and he will be rich, be sober and temperate and he will be healthy, be in general virtuous and he will be happy”.

The literature resources identified in this research revealed that Kenya’s efforts in education are directed to attain some economic results described in terms of development and financial gain which is a limited aspect in the national principles of education. In this context, monetary returns are viewed as the sole end of education and that remain as an elemental gap in education practice. The inherent problem is that the scientific knowledge acquired has failed to help the students to infer relationships and draw conclusions between conflicting alternatives (Mwaka et al., 2010:3).

An example is that there are many high school students in Kenya who do not know how to deal with issues that can challenge their critical thinking such that school strikes are highly regarded as the best way to resolve conflicts. This is an indicator

that Kenyan education fails to make these goals of human development relevant in the teaching-learning situation. The researcher agrees with Edmondson (2006:81) that the “student must strive for general excellence in education because individuals of excellence will spread their excellence around. An excellent man would deal in noble fashion with poverty, disease, and other sorts of bad fortune, but without noble people it is unclear who will be equipped with the virtues needed in the fight for social change”. It is the view of the researcher that these virtues are fundamental in sustaining economic development.

6.3.3 Economic Development: The question of integrating the national development and the social equality at the high schools

In Kenya, the purpose of education as the means towards national progress and social equality matches the idea of essentialism in the high school situation. The researcher concurs with Ryan (2008:77), who holds that the concept of “essentialism is described as a focus on core subjects and centres on basics. It is a teacher centred approach with detailed prescriptive structure, practice and drill in a practical manner”. In this view, the goals of national progress and social equality influence the students to become all-rounded and knowledgeable individuals when they leave the schools to enter into the real world. The aim of philosophy of education in Kenya is to prepare the students to possess not only the basic skills and general knowledge of the core studies, but also disciplined and practical minds. These students are required to apply their knowledge and morals in their professions when they enter the world of work.

It is the estimation of the researcher that the nature of the high school classroom in Kenya is dictated by the goal of economic development such that every teaching-learning experience is weighted in terms of its contribution towards the acquisition of exceptional grades at the summative evaluation. In the contrary, the high sources of literature has portrayed that there is a very small group of students who can interpret detailed information by translating ideas from multiple sources to make connections between various events and factors. This observation is revealing serious gaps in students’ knowledge which is derived from the core subject clusters of languages, humanities, sciences and technical subjects.

The ability to use education to serve the needs of national progress and sustain social equality is a fundamental propensity for an individual person to acquire. Edmondson (2006:84) concur that education must be seen as a good in itself and “this occurs when the student learns for the sake of learning, not just to achieve a useful score. The modern attempts to cater for the students’ interests and make education ‘relevant’ have backfired”. It is the aspiration to see the students succeed due to the teaching-learning experiences, but this depends on the ability to integrate the purpose of national development and the concept of social equality in the classroom lessons at the high school level.

This is what Edmondson (2006) means when he corroborates that when a learner is “armed with an authentic general education, that student can ‘fill any post with credit’ and ‘master any subject with facility (Edmondson, 2006:79). There are many high school students in Kenya who find it hard to realize the principles of national development and social equality, because the practical life in the classroom and the society as such has deflated the substance of school processes and structures and as such, the value of education is undermined.

The goals of national development and social equality focus on the idea of essence which leads the students as human beings to be physically and mentally practical in terms of opinions and beliefs in their life after school (Brightone et al., 2009:527). The teaching-learning activities and experiences are essentially meant to benefit the students. It implies that the student is the individual who is affected by diverse techniques of teaching based on different philosophical perspectives.

It is the view of the researcher that the elemental obligation in the teaching-learning process is to make a difference to the lives of the students by providing them with some knowledge that has to guide them in life when everything else is lost. At least one of the rudimentary precepts that must be circulated ought to be the basic principles that channel educational activities. The researcher concurs with Edmondson (2006:84) who contends that “a good education is what a student has left in mind when he has forgotten everything else he has learned”.

In Kenya, there is discrepancy in what is taught, how it is taught and its relationship with the principles of public progress and communal impartiality. The discrepancy is observed by Keriga and Bujra (2009:11) who concur that the structure of the high

school curricula in Kenya is defective in providing a suitable configuration of what is learnt, and how it has diverted from philosophy of education. The researcher deduces from Keriga and Bujra (2009) that the teaching-learning strategies at high schools in Kenya compels the teachers to do more direct instruction in class to help the students to learn and meet the examinations standards set by the KNEC. There are some teachers who feel that such method of imparting knowledge compromises the ability to learn and appreciate the significance of the goals of economic development in the country.

In this context, the classroom is anticipated to be a positive environment which facilitates a conducive and a convivial set up for the students to learn and pass exams. This type of education practice contradicts the necessity of knowledge transfer. It is the insight of the researcher that Kenyan high school students must leave the high schools having demonstrated competency in resolving the challenging social issues beyond the subject matter in the core subjects of the school curricula.

As long as the students succeed in the classroom and are receiving good grades through replication of the material contents, the teachers are said to be doing their duties as educators. The method of instruction and the philosophy which is followed affects the students, the teachers' teaching strategies and the classroom environment. Magrini (2009:4) concur that "the aims and goals of education are consistent with the understanding of the human nature. Teaching in this model for education is directed toward the development of reason because it is the essential component of human nature".

There is a gap separating the students' academic achievement and their ability to use the acquired grades after high school education (Mwanje et al., 2008:2). It is notable from Mwanje et al. (2008) that there is greater necessity of improvements in teaching-learning experiences focused on the principles of communal escalation and collective parity. The current levels of student achievement in terms of realizing the goals of education lies below the standard decreed in these goals of economic development (Cunningham, 2005:75; Sabelli, 2008:14; Ochieng, 2010:3).

A further outcome of the responses revealed that the high school teachers do not endeavour to incorporate as many practical and real world applications of the lessons. After completing the lessons it is notable that students are able to obtain

great theories, but many of them lack the background knowledge of the real world applications. The researcher supports Magrini (2009:5) who observes that teaching and learning experiences “stresses the same curricula for all students and treats them as essential minds or intellects to be developed through the immersion in and transmission of perennial and canonical works of high cultural significance”. The teachers’ intention of allowing the students to see the real world applications to the lessons is not realized because the students struggle to regurgitate the concepts learned during examinations.

It was averred that students are raised differently such that their background beliefs and morals can contradict the beliefs of their fellow students, teachers and other people in the society. The role of the school in general is to ensure that these students are not segregated or prejudiced because of their views and opinions, but the Kenyan system of education has failed to create a structure where equality prevails and such situation has perpetuated a form of dichotomy (Keriga & Bujra, 2009:38).

6.4 Recommendations

In Kenya, education functions as the link for advancing and sustaining the whole society. It entails that education is stipulated to upsurge the student’s personal dimension and intensify the social dimension, as inseparable facets channelling the progress of the society. It is from this account that the researcher argues that the objectives and priorities of Kenya’s aspirations as a nation are reflected in the stated philosophy of education and are further articulated in the goals of education which serve as the intents in the teaching and learning involvements. This cause explains further that national priorities and thrusts that are necessary to direct education practice in Kenya dictates some changes to enable education to retain its purposes, dimensions, and a relevant perspective as a national commodity.

In this research, the literature reviewed and responses obtained from the sampled respondents revealed that there is a deficit affecting the process of integrating philosophy of education and the goals of education in education practice at high schools in Kenya. An underlying justification for this deficiency is that philosophy of education is eccentric to the students and the teachers, and this disparity is magnified further because the goals of education are rarely mentioned or are not

mentioned at the high schools. It is within this framework that this research was developed to explore the significance of integrating education practice and pedagogic objectives in Kenya.

It entails that the high school curricula as a scheme for 'purposeful learning' is designed to assist the students in Kenya to generate the connection between the lessons taught, the guiding philosophy of education, and their world-views in a sequential manner which is endorsed by the researcher as necessary to establish a worthwhile knowledge. There is no sequential connection portrayed in what is taught and philosophy of education as it is ensues in the goals of education. According to respondent B, the syllabi does not focus attention towards the goals of education such that "the teachers are left to devise their own ways of integrating the goals of education and the students cannot link what they learn with these goals".

In this study, philosophy of education and the goals of education are coded into three domains, social cohesion, individual growth and economic progress. It is on the basis of these three domains and the research findings of this study that specific recommendations cannot be snubbed at the end of this research. The totality of these recommendations elucidates the place of philosophy of education as it is illustrated further in the goals of education. These recommendations include an advice to the Ministry of Education, Science and Technology to amend the entire curricula at the high school level of education. The proposed amendments comprises of an alteration of the syllabi by the KIE in terms of subject content in each subject cluster, refinement of evaluation strategies by KNEC, revision of the teaching-learning materials by KLB, and rectification of the teaching-learning techniques at the high school level of education in Kenya.

6.4.1 The content of high school syllabi

The literature review and the insights obtained from the respondents have revealed that the teachers in Kenya execute a significant role in preparing the students for examinations whose intent is to acquaint them with the world of cognitive knowledge. It implies that the nature of the high school syllabi is laden with too many subjects that are perceived as a critical burden for the students and their teachers during the four year course. As such, the academic stretch which is illustrated in the workload is

an obstructing factor refuting the process of integrating philosophy of education and the goals of education since the education practice is only concerned with divulging theoretical concepts required in examinations.

As a response to an education practice aimed at theoretical concepts required in examinations, Makori (2005:20) observes that “the policy of education at the high school level is overloaded and overstretched with subjects, which is a burden to the students and teachers”. A statement derived from Makori (2005) is that the content of the curricula whose focus is on modelling only the cognitive dimension has failed to support the process of realizing philosophy of education and the goals of education in the entire country. This argument was articulated further by respondent B, who averred that the high school curricula do not support the goals of national unity and international consciousness.

In this question of curricula content, respondent B concur with the researcher that the Ministry of Education, Science and Technology is obliged to accentuate on the necessity of integrating the goals of education in the high school curricula which can be realized by revising the whole curricula. It is the view of the researcher that the responses obtained from the interviewed respondents as their support for the existence of philosophy of education and the goals of education in education practice at the high schools are abstract opinions restricted to humanities and technical subjects. This research recommends that the content of the curricula should be restructured to articulate and integrate philosophy of education and the goals of education to enhance education practice.

6.4.2 The teaching-learning resources

The resource materials used in teaching high schools do not portray philosophy of education and the goals of education because such resources are a reflection of the curricula as it is designed by the KIE. The print materials resources are mandatory components for sustaining the teaching and learning activities at the high schools, such that when these components are skewed, the teaching and learning process is flawed. This insight was observed by respondents in the focus group who articulated that “the syllabi and the curricula do not support the progress of the talents and personality. What is emphasized is the theory and student concentrate on what is

recognized because the curriculum is not catering for the talents and how to realize them”.

An important factor which is associated with the deficit of articulating philosophy of education and the goals of education in the school subject books as resources is the conflict facing active learning. The domains of social cohesion, human growth and economic progress guided by the development of talents and personality are fundamental in education and training in Kenya. According to Kellner (2005:4), “the conception of education involves bringing up and rearing young people to attain good manners, decent habits, and to cultivate the qualities of personality and thought”.

The researcher interprets Kellner (2005) to imply that the three domains interplay to generate a balanced person in terms of behaviour and character formation. The contrary is that it is unusual for teachers in Kenya to ask the students to interpret and apply the knowledge covered in a class lesson because the teaching-learning strategies are oriented towards examination. In this research, it is recommended that KLB should revise the literature to be responsive to the philosophy of education and the goals of education in which the resources will provide a cumulative pattern to guide the process of evaluation.

6.4.3 The structure of evaluation strategies

The philosophy of education and the goals of education articulate the existence of character-building in terms of developing human qualities such as honesty and integrity as the social aspects which define human character. The attribute of character-building is fundamental in mounting the domain of personality growth as it emerges in philosophy of education, but the nature of examinations and the issue of evaluation of the students in Kenya are based on the reality that a student knows the answer or does not. This strategy of evaluation does not support the significance of developing the students’ talents and character formation which is articulated in individual development as the second domain of philosophy of education.

The significance of individual development reflected in human character as it occurs in philosophy of education is distorted as the researcher observes in Keriga and Bujra (2009:13) that “the examination system in Kenya is characterized by anomalies

and irregularities". These anomalies are also documented in Mwanje et al. (2008:8) that there are "cases of cheating and leaked national examination papers are common". This is an intrinsic explanation that the process of evaluating the students is defective.

An observation of the researcher is that retracting the realization of philosophy of education and the goals of education in the curricula, and the process of evaluation is the cause of debatable strategies used in the teaching and learning experiences. These debatable strategies in pedagogy facilitate an education practice which is naturally competitive because its aim is to shape students who are purely academic and highly elitist in nature. In this case, the point of focus is on academic achievement as an end in itself.

As such, this study has established that schools are fundamental places not only for academic learning, but for socialization, moral and character formation. It is the aspect of social development which adds significance to the realm of human growth and development of the students. This is a missing element at the high schools in Kenya such that its integration in education practice will escalate the students' participation and contribution to the societal changes. It is suggested that philosophy of education and the goals of education must become the practical motive to propel examinations and evaluations to enhance education practice in the high schools.

6.4.4 The teaching and learning strategies

The nature of the national examinations and the process of evaluating the students dictate the strategies that are used by the teachers as they impart knowledge to the learners. The students at the high schools are implicated in passive reception of knowledge from the lectures and textbooks through rote learning as the only strategy to facilitate learning experiences. In Kenya, the teachers have lapsed to the teacher-centred methods to assist the students to memorize what is necessary for the examinations as it is necessitated by the structure of evaluation.

The strategy of memorizing facts as it is espoused in the teaching and learning events is founded only on initiating cognitive dimension, but it is an inherent constraint against realization of the notion of social cohesion, individual growth, and

economic progress as intense domains of philosophy of education and the goals of education in the entire society.

This explains why the researcher endorses Inyega and Mbugua (2005:23) who argue that “educators and curricula planners are compelled to re-examine the issue of education practice and align it with the national goals and objectives of education”. It entails from Inyega and Mbugua (2005) that the prospect of education practice in Kenya is to integrate philosophy of education and the goals of education to intensify the process of teaching, learning, evaluation, and knowledge transfer. A further insight of the researcher is that an effective evaluation and knowledge transfer must comprise of participative involvement in the course of teaching and learning experiences.

A participative learning is a fundamental dimension in the sequence of human development as it occurs in philosophy of education. In this research, participative learning is further viewed as an intervention to identify the talents and abilities, fortify human behaviour and shape character formation. It is within the sphere of participative learning that human development goes beyond the level of cognitive knowledge which is manifested in the curricula.

The researcher construes that participative learning must focus and reach out to the level of development of what the students can accomplish farther than cognitive purview. This research recommends that the students should be trained to participate in their learning through assignments that prompt their critical and creative thinking in response to the assignment items.

As an initiative to reinforce participative learning, it is further recommended that the subject matter in all the subject clusters taught at the high schools must exhibit the three domains of social cohesion, individual growth, and economic progress as crucial factors for expanding the students’ horizon about philosophy of education and the goals of education in Kenya. It is further recommended in this study that the effort towards human development for social progress must be modified and improved to match and to be parallel to the societal changes.

In this framework of exhibiting the domains of social cohesion, individual growth, and economic progress, Adewuyi (2005:8) concur that “the high school education must

respond to the development needs and reflect on the realities of the world of work and production". It is deduced from Adewuyi (2005) that the teachers' enterprise in bringing up students' cognitive capacity is good, but it depicts only a minute count in the development of the students' characters.

The main challenge is that the teaching and learning strategies are reduced to attend to the adopted schemes of evaluation in Kenya. It is recommended that the high schools should rectify the teaching and learning techniques to integrate philosophy of education and the goals of education.

6.4.5 The question of knowledge transfer

The teaching and learning techniques at the high schools are not responsive to the philosophy of education and the goals of education. Akinbade (2009:4) asserts that "high schools try to teach the basic knowledge in the hope that students will retain and use this knowledge, whereas, the skills acquired will be transferable". In the contrary, these teaching and learning strategies embolden individualism which is a threat to social cohesion, individual growth and economic progress. As a technique of learning, memorization of facts is also a threat to emotional stability of the students, positive behaviours, mutual rapport, human relationships, and interactions.

As a type of pedagogic approach, rote learning is a contributing factor towards the issues contrary to the professional placements and the conflict of redundancy because the prospect of knowledge transfer is defective. In this perspective, Makori (2005:16) concurs that "the real test for education is not only that its holders can step into an existing job, but whether they can perceive new opportunities and initiate new departures using human and mental resources to actualize a successful conclusion". It implies from Makori (2005) that education practice is confined in supplying high school students with facts, but not how such facts can be wrought to facilitate future decisions.

A further analysis as it emerges in Edmondson (2006:81) is that the "prospects for real social improvement are constricted if students are not taught that there are principles above and beyond 'utility', and inspirational ideals of society must occur in schools and at homes". The researcher deduces from Edmondson (2006) that the prospects of societal ideals exist in the aspect of cultural heritage and respect for

cultural diversity, but these crucial facets are wanting at the high school education practice in Kenya. This reality was endorsed by respondent A who explained that “there is loss of cultural values due to urbanization, violence which leads to individualistic, tribal politics, and disrespect of others’ culture through social zoning”.

According to Kellner (2005:4), “the ideals of education articulates a vision of humanity as being that which is capable of transcending itself and reshaping itself within its positive heritage with the emphasis on the cultivation of unrealized human potentials”. It is recommended that the value of cultural legacy and its diversity must be articulated in the teaching-learning situation to empower the students to interact and appreciate their origin and respect the origin of other people as a form of knowledge transfer.

It is the researcher’s insight that an interactive relation among the students is a requisite to intensify the impact on academic achievement and influence the students’ life after the high school education. It is contradictory that the high school curriculum has a minimal prospect of applying the acquired skills to serve the society due to the influence of cognitive excellence to facilitate the utility of transient memory for the process of evaluation. This opinion was expounded by respondent H who articulated that “in the high schools, the teachers provide only academic skills in form of knowledge, but in lieu of a particular career choice”.

It is construed from the respondent H that it is necessary to review the curricula and this opinion is explicated in Adewuyi (2005:8) who avers that “reviewing the focus of the high school curricula from academically oriented content to more realistic and practically oriented will provide the students with basic, relevant and applicable life skills that can be utilized immediately after the high school education”. The researcher suggests that the skills articulated by the respondent must heighten the process of knowledge transfer.

In the current high school curricula, the substance of knowledge transfer is threatened exposed by the issue of excessive work load, the problem of rote learning and the methods of evaluation. As a result, it is further recommended that the curricula should be amended to ascertain that what students learn at the high schools should not only focus at higher levels of learning in the future, but should

translate in refuting the issues intimidating their ability as a response to the issue of knowledge transfer.

6.5 Implications of these Recommendations

It is the nature of this study to place greater demand on the review of the current high school curricula by integrating the statement of philosophy of education and the goals of education. An emphasis on philosophy of education and the goals of education will challenge the Ministry of Education, Science and Technology to initiate strategies that will adopt an education practice which is enlightened by the national aspirations.

The strategies of evaluation have to be reviewed so that examinations will include the content portrayed in the statement of philosophy of education and the goals of education.

The Quality Assurance and Standards (QAS) will change their approach in evaluating the relevance in the teaching and learning activities. According to MoEST (2005:169), the component of the quality, relevant education and training is important in Kenya, because it contributes directly to the development of quality human resource. This quality is central to the attainment of philosophy of education and the national goals of education. It is inferred from MoEST (2005) that the significance of Quality Assurance and Standards cannot be underrated in education practice. This compels the researcher to propose reasons why it is necessary to undertake further study in this subject matter.

6.6 Necessity for Further Research

The necessity for further research is fortified because a research study does not exist as an isolated piece of intellectual activity which is separated from other similar studies, but it is part of a continuum (Oliver, 2008:137). It is deduced from Oliver (2008) that there is an intrinsic prospect for further improvement in each research which is carried out to describe a phenomenon. This explains why the divergence in specific phenomenon envisions further studies.

In the course of this study, the researcher deduced that the statement of philosophy of education and the goals of education are alien to the high school situation such

that what emerged from the respondents is what is envisaged to facilitate the process of integrating philosophy of education and the goals of education in education practice. It is from this background that the researcher deduced that education practice does not match the statement of philosophy of education and the goals of education at the high school level of education in Kenya.

An existence of such a disparity is a disconcerting the state of affairs in education practice given that the reality and existence of education as a human activity has its general aims drawn from philosophy of education, while the goals of education spell out the purposes which education is intended to serve (Abenga, 2009:372). This is the essence to substantiate that the teaching-learning experiences at the high schools in Kenya are fragmented.

It is from the researcher's deduction that education practice requires revision in terms of what is taught, how it is taught, how it is evaluated, and how it is transferred to solve issues in the society. It implies that another research is indispensable to develop a new statement of philosophy of education which matches the goals of education or to review these goals of education to match the current statement of philosophy of education.

It is observed in Curren (2005:221) that there are various perspectives used to describe education, the aims of education and the issue of education practice. These variations portray that the process of education practice is exposed to certain anomalies since it is defined according to the subjective opinions rather than communal objectivity. It is inferred from Curren (2005) that meaningful education consists of the process of inculcating pragmatic knowledge, functional skills, apt values, and relevant attitudes.

As such, this research is an unfathomable contribution in the channel of solving the issues refuting apt education practice in Kenya, but it is manifest that the study encountered numerous limitations including the geographical scope which delimited it to the Kitui County as the area of concern. In addition, the study involved two high schools whose unique and diverse characteristics embody the nature of all the high schools in Kenya. In an endeavour to realize the totality of integrating philosophy of education and the goals of education in education practice at the high school level, it is apt to initiate a research based on a wider scope of coverage.

A purposive sampling strategy was utilized in the process of identifying twenty six respondents from whom, qualitative data was obtained using unstructured interviews. It is perceptible that the research covered a small section of Kenya, a limited number of schools and respondents such that there is need to expand the scope to involve a larger horizon. This can be realized through another research to establish an exact context of review. It entails that there is need to condense the goals of education to be parallel to the philosophy of education or to review the philosophy of education and write it in the first page of the school syllabi to match the six goals of education. It is through writing this philosophy of education down that the students will be familiar with the national aspirations of education.

The current education practice does not articulate an apt connection with the national aspirations in the Kenyan society as reflected in the statement of the philosophy of education. It implies that there is need to level another research to explore the integration of philosophy of education and the goals of education at all levels of education in Kenya. The issue of mismatch between philosophy of education, the goals of education, and education practice will be resolved when these goals of education are emphasized and also evaluated by the KNEC which is the examining body of the Ministry of Education, Science and Technology.

In this case, this study has demonstrated that integrating philosophy of education and the goals of education in education practice at the high schools is not enough to realize social cohesion, human growth, and economic progress in Kenya, but there is an intrinsic need to integrate other educational forums that are beyond the scope of this research such as basic education, adult education, college, university and the media as additional means to deal with this problem. While the issues are different in each case, the problems are similar. The schools have a critical role to play, and it also applies to the media, and other social forums and groups.

6.7 Summary

The researcher observes that the decisive role of the curricula in schools demands an education practice which integrates philosophy of education and the goals of education. A contradicting trait is that education practice is not parallel to the statement of philosophy of education and the goals of education. A major impact of this research is to prompt the researchers in the education sector to evaluate how

the goals of education can be matched to philosophy of education in its general sense and also in its technical context. It is the view of the researcher that the implication in the case of high school education in Kenya is to integrate the content of the statement of philosophy of education and the goals of education.

A substantial influence of this research is to persuade the MoEST about the necessity of integrating philosophy of education and the goals of education to illuminate and direct educational curricula. The focus of this important element in this study is to prompt the Kenyan system of education which is expressed through education practice to identify and correlate with philosophy of education which is interpreted in the goals of education. A summation of this chapter shows that this study is destined to motivate the researchers in education to situate the statement of the Kenyan philosophy of education in the technical sense by fortifying it within the viewpoints of epistemology, metaphysics, ethics and logic.

Another substantial influence of this research is to persuade the MoEST about the necessity of integrating philosophy of education and the goals of education to irradiate and straighten pedagogical activities at the high school phase of education. The focus of this important element in this study is to prompt the Kenyan system of education which is expressed through education practice to identify and correlate with philosophy of education which is interpreted in the goals of education.

A significant impact of the findings of this research is envisioned in motivating the MoEST to make education practice more concrete, meaningful and applicable to the national objectives at the high school level in the whole country. An integration of philosophy of education and the goals of education are to be utilized by the Quality Assurance and Standards (QAS) arm of the MoEST to guide the schools, appraise the teachers and evaluate the students as they prepare to proceed to the next level of studies or enter into the world of work. In this context, the research aims at motivating the MoEST to redesign the system of education according to the statement of philosophy of education and the goals of education.

An intrinsic motive sought by this study is to provide a pragmatic slant as an enterprise to raise the significance of the attributes of social cohesion, human growth and economic progress as indispensable factors in education practice at the high schools. An attention of the findings is meant to lead, guide and support the KIE in

designing the curricula, the instructional materials for school curricula and in making the teaching-learning activities more relevant to the national aspirations in the Kenyan society. A substantive effect of this study is to prompt the Kenya Literature Bureau (KLB) to develop, revise, and improve the teaching and learning material resources according to the statement of philosophy of education and the specified goals of education in Kenya.

The initiative of this study is to provide a platform to be used by Kenya National Examination Council (KNEC) to design examinations and evaluate the students in the light of philosophy of education and the goals of education. In this perspective, the crucial commitment of national examinations will be to ensure that students have internalized the content and the role of philosophy of education and the goals of education as they leave high schools.

An imperative impact of this study is to assist educators to underscore the necessity of integrating the facets of social cohesion, human growth and economic development in the high school curricula as examinable elements in the national evaluation. A new strategy of evaluation will assist the teachers to produce citizens who are able to appreciate the national aspirations in their future lives.

The conclusions derived from this research are necessary to assist the teachers in advising the policy makers about erring subjects/courses that are not responsive to the needs of the country as dictated in the statement of philosophy of education and the goals of education. This entails that educators will utilize this study to make suggestions and propose possible remedies to improve the teaching-learning process in high schools as well as other institutions of learning in Kenya.

The research results are intended to empower the students to understand more clearly what is expected of them by the larger society after high school years. This means that the students are obliged to adapt the national aspirations by appreciating the content in the statement of philosophy of education and the goals of education even after high school education.

An integration of the national aspirations in education practice is an eye-opener to sensitize the policy makers and educational managers to be more conscious about the national purpose of education as they make important decisions in education.

This will help to discourage rote learning which is rampant in Kenya. In support of this view, Cunningham (2005:80) concur that examination-oriented and rote learning in the curricula has contributed to violence in schools due to the pressure borne by students to pass examinations, and this fails to foster a sense of self-worth and national pride. In this context, Cunningham (2005) implies that learning has to focus on national needs and individual growth to resolve the problem of felony.

As such, this study paves the way for other researchers to initiate further investigation about the place of philosophy of education, the goals of education, and education practice at all levels of education and training. A relevant example is that researchers may try to explore and evaluate how philosophy of education and the goals of education can be integrated in every subject taught in primary schools, high schools, colleges and universities. As a form of extension, this study is envisioned to prompt other researchers and education scholars to explore, evaluate, and investigate how the tribes in Kenya can be facilitated to adapt the content of the statement of philosophy of education and the goals of education for social cohesion, individual growth and national development as the core aspects describing the national aspirations.

6.7 Conclusion

In conclusion, it is important to underline that the purpose of this study was to explore how philosophy of education and the goals of education can be integrated in education practice at the high schools in Kenya. It was the aim of the study to identify the place of philosophy of education and the goals of education at the high school level of learning which is viewed by the researcher as a crucial period of transition in the lives of the students. This integration of the national aspirations cannot be flouted if education is to serve and intensify utilitarian ends relevant to society of Kenya.

The process of integrating philosophy of education and the goals of education in the high schools is a decisive approach to inspire confidence in reshaping an education practice which is parallel to the national aspirations in Kenya. It is deduced from the entire research that philosophy of education and the goals of education have got an important place in pedagogy, but are abrogated in education practice in Kenya.

An integration of philosophy of education and the goals of education must assist the Ministry of Education, Science and Technology, school management, teachers, students, and parents to overcome excessive commitment to international conventions and refocus on the local aspirations deliberated in philosophy of education and the goals of education. The reality of compromising philosophy of education and the goals of education at the high schools is risking the capacity to resolve the conflict caused by various goals related to education that are deliberated by the global conventions and are scheduled to be achieved within a specified period of time.

It is from the research findings which revealed that the high schools are not coherent in integrating philosophy of education and the goals of education in education practice. This means that an implication of this study attracts an immediate restructuring of high school curricula. It also compels for a prevalent reaction to eliminate the dichotomies observed in education practice. In this view, it is a paramount importance that the Ministry of Education, Science and Technology will implement the recommendations made in this research as an endeavour to align education practice with the national aspirations deliberated in the statement of philosophy of education and elaborated further in the goals of education.

BIBLIOGRAPHY

- Abebe, T., Gbesso, A. & Nyawalo, P. 2006. *Peace education in Africa*. University for Peace, Addis Ababa, December 18th-20th, 2006. Ethiopia. Available from <http://africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf> (Accessed 10 May 2009)
- Abenga, E. 2009. A systems approach to education in Kenya: Implications on educational media program development. *Academic Journals. Educational Research and Review*, 4(8):371-378.
- Achoka, J. 2007. In search of remedy to secondary school dropout pandemic in Kenya: Role of the principal. *Academic Journals. Educational Research and Review*, 2(7):236-244.
- Achoka, J., Odebero, S., Maiyo J. & Mualuko J. 2007. Access to basic education in Kenya: Inherent concerns. *Academic Journals. Educational Research and Review*, 2(10):275-284.
- Adedoyin, O. & Shangodoyin, D. 2010. Concepts and practices of outcome based education for effective educational system in Botswana. *European Journal of Social Sciences*, 13(2):161.
- Adewuyi, D. 2005. Secondary education provision in Africa in 21st century: Introduction to education in Africa. *The African Symposium*, 5(4):1-2. Available from: www.ncsu.edu/aern/TAS5.4/TAS5.4.pdf (Accessed 5 November 2009).
- Akande, J. 2007. The practice of community education in Nigeria. *Educational Research and Review* 2(10):264-270. Available from: <http://www.academicjournals.org/ERR> (Accessed 12 October 2009).
- Akinbade, F. 2009. *Education as a tool for national development*. A lecture delivered by Alhaji Fatai Akinade at the Lautech Alumni Lecture Series held at the Ladoke Akintola University of Technology, Ogbomoso. Available from: <http://akinbade2011.com/events.htm> (Accessed 6 July 2010).

- Audi, R. 2006. *The Cambridge dictionary of philosophy*. New York: Cambridge University Press.
- Ausband, L. 2006. Qualitative research and quilting: Advice for novice researchers. *The Qualitative Report*, 11(4):764-770.
- Baumgardt, J. 2006. *Perceptions of the accelerated Christian education programme as preparation for tertiary education*. Unpublished doctoral thesis. University of South Africa.
- Baxter, P. & Jack, S. 2008. Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13(4):544-559.
- Berniker, E. & McNabb, D. 2006. Dialectical inquiry: A structured qualitative research method. *The Qualitative Report*, 11(4):643-664.
- Bosire, J. 2009. Kenya: Education sector scores poorly on all fronts. *East African Standard*. Available from: <http://www.theeastafrican.co.ke/news/-/2558/622450/-/r1tkdtz/-/> (Accessed 13 July 2009).
- Bowen, G. 2005. Preparing a qualitative research-based dissertation: Lessons learned. *The Qualitative Report*, 10(2):208-222.
- Boyles, D. 2009. Considering Lorraine Code's ecological thinking and standpoint epistemology: A theory of knowledge for agentic knowing in schools. *Ohio Valley Philosophy of Education Society, Philosophical Studies in Education* (40):126-137.
- Brightone, B., Nasongo, J. & Wamocha, L. 2009. Philosophical reflections and curricula development: Addressing the challenges of ethnicity and development in Kenya. *Educational Research and Review*, 4 (11):525-529.
- Bunyi, G. 2006. *Real options for literacy policy and practice in Kenya: Literacy for life*. Background paper prepared for the Education for All Global Monitoring Report 2006. Nairobi.
- Butters, K. & Ball, A. 2005. The development of leadership skills in education: A synthesis of literature. *Urbana-Champaign*, 471-484.

- Cahn, S. 2009. *Philosophy of Education*. New York: Routledge, Taylor & Francis Group.
- Calabrese, R. 2006. *The elements of an effective dissertation and thesis*. Lahnham: Rowman and Littlefield Education.
- Carroll, L. 2008. *Possibilities for 21st century education*. Available from: http://www.21stcenturyschools.com/What_is_21st_Century_Education.htm (accessed 28 June 2010).
- Chambliss, J. 2009. Philosophy of education today. *Educational Theory*, 59(2): 233-251.
- Chandra, S. 2007. *Philosophy of education*. Charan Singh University Press: India
- Cheausuwantavee, T. 2007. Beyond community based rehabilitation: Consciousness and meaning. *Asia Pacific Disability Rehabilitation Journal*, 18(1):101-109.
- Chrisley, R. 2009. Synthetic phenomenology. *International Journal of Machine Consciousness*, 1(1):53-70.
- Codack, R. 2009. Teacher: A reflection on the nature of learning. *Un-schooling and Alternative Learning*, 4(7):89-145.
- Cohen, J. 2006. Goals of Universal Basic and Secondary Education. *Prospects*, 36(3).
- Creswell, J. 2007. *Qualitative inquiry & research design: Choosing among five approaches*. New Delhi: Sage Publications Inc.
- Creswell, J., Shope, R. Vicki L., Clark, P. & Green, D. 2006. How interpretive qualitative research extends mixed methods research. *Research in the Schools*, 13(1):1-11.
- Cunningham, M. 2005. Kenyan philosophy of education - colonial echoes. *Program in Writing and Rhetoric*, 70-82.
- Curren, R. 2006. *A Companion to the philosophy of education*. Malden, Massachusetts: Blackwell Publishing Ltd.

- Curry, L., Nembhard, M. & Bradley, H. 2009. Qualitative and mixed methods provide unique contributions to outcomes research. *Circulation*, (119):1442-1452.
- Dall'Alba, G. 2009. Phenomenology and education: An introduction. *Educational Philosophy and Theory*, 41(1):8-9.
- Dickson, J., Hughes, B. & Irfan, M. 2008. Patterns of potential human progress. *Advancing Global Education*, 2:171-178.
- Dreyfus, H. & Wrathall, M. 2006. *A companion to phenomenology and existentialism*. Oxford: Blackwell Publishing Ltd.
- Dudwick, N., Kuehnast, K., Nyhan, V. & Woolcock, M. 2006. *Analysing social capital in context. A guide to using qualitative methods and data*. Washington D.C.: World Bank Institute.
- Edmondson, H. 2006. *John Dewey and the decline of American Education*. Wilmington, Delaware: ISI Book publishers.
- Ehsani, R. 2006. *Continuity and change: The evolution of educational quality in Kenya since independence. International educational administration and policy analysis*. Unpublished Masters Dissertation. Stanford, California: Stanford University.
- Farmer, T. 2009. Unique rural district politics. *The Rural Educator*, 30(2):29-33.
- Flyvbjerg, B. 2006. Five misunderstandings about case study research. *Qualitative Inquiry*, 12(2):219-245.
- Gachathi, P. 1976. *The national committee on educational objectives and policies: The Gachathi education report*. Nairobi: Government Printers.
- Gachonya, A. 2008. *The impact of quality assurance and standards on educational quality in secondary schools in Nyeri South district, Kenya*. Unpublished masters' dissertation. Nairobi: University of Nairobi.
- Gelman, A. 2005. Exploratory data analysis for complex models. *Journal of Computational and Graphical Statistics*, 13(4):755-779.

- Geser, G. 2007. *Educational practices and resources: The key role of social software*. Annual conference proceedings held in EDEN by the Salzburg Research. Austria: EduMedia Group.
- Giorgi, A. 2005. The phenomenological movement & research in the human sciences. *Nursing Science Quarterly*, 18(1):75-82. Available from: <http://nsq.sagepub.com/cgi/content/abstract/18/1/75> (Accessed 18 May 2010).
- Glassman, D., Hoppers, W. & Destefano, J. 2008. *Transitions from primary to post-primary education: Using non-formal learning opportunities to increase access and relevance*. Conference proceeding of Beyond Primary Education: Challenges and Approaches to expanding learning opportunities in Africa held in Maputo, Mozambique.
- Government of Kenya, 2009. *National policy on culture and heritage*, Nairobi: Government Printers.
- Golub, P. & Burgi, N. 2009. Reinventing the notion of equality. *Social Europe Journal*. Available from: <http://www.social-europe.eu/2009/11/reinventing-the-notion-of-equality/> (Accessed 13 September 2010).
- Gutek, G. 2011. *Historical and philosophical foundations of education: A biographical introduction*. New Jersey: Pearson Education Inc.
- Gutek, G. 2009. *New perspectives on philosophy and education*. New Jersey: Pearson Education Inc.
- Halai, A. 2006. *Ethics in qualitative research issues and challenges*. Plenary address - multi disciplinary qualitative research in developing countries. Pakistan: Karachi University.
- Hammond, M. & Wiriapinit, M. 2005. Learning through online discussion: A case of triangulation in research. *Australasian Journal of Educational Technology*, 21(3):283-302. Available from: <http://www.ascilite.org.au/ajet/ajet21/hammond.html> (Accessed 14 June 2010).

- Hannan, A. 2006. *Observation techniques, faculty of education, University of Plymouth.* Available from: <http://www.faeexmdev.plymouth.ac.uk/resined/observation/obshome.htm> (Accessed 17 January 2010).
- Hannan, A. 2007. *Interviews in education research. Faculty of education, University of Plymouth.* Available from: <http://www.faeexmdev.plymouth.ac.uk/resined/interviews/inthome.htm> (Accessed 17 January 2010).
- Harvell, D. 2009. Phil Smith symposium paper on Kawaida philosophy and the Afrocentric challenge to educators: Critique and action as antecedents to social justice. Ohio Valley Philosophy of Education Society. *Philosophical Studies in Education*, (40):50-60.
- Harrell, M. & Bradley, M. 2009. *Data collection methods: Semi-structured interviews and focus groups. A training manual.* California: National Defence Research Institute.
- Hassan, A., Asimiran, S., Rahman, F. & Kamarudin, N. 2008. Analyzing the application of national philosophy of education (NPE) throughout learning process in higher education institutions (HEI): The students' perspectives. *European Journal of Social Sciences*, 7(2):148.
- Hesse-Biber, S. & Leavy, P. 2006. *The practice of qualitative research.* Thousand Oaks, CA: Sage Publications Inc.
- Heyneman, S. 2009. *Social cohesion and education.* Available from: <http://www.education.com/reference/article/social-cohesion-and-education/> (accessed 27 July 2010).
- Inyega, H. & Mbugua, P. 2005. Kenya. In Orey, M., Amiel, T. & McClendon, J. (Editors). *The world Almanac of Educational Technologies.* Available from: <http://www.waet.uga.edu/> (Accessed 17 August 2009).
- Jeong, H. & Lee, Y. 2007. Analyzing Korean dialogical sentences with situational knowledge. *IJCSNS International Journal of Computer Science and Network Security*, 7(7):281-287.

- Kamunge, J. 1988. *Education and manpower development for the next decade and beyond: The Kamunge report*. Nairobi: Government Printers.
- Karadag, E. 2007. *Typology of analytical errors in qualitative educational research: An analysis of the 2003-2007*. Education Science Dissertations in Turkey. Eskisehir Osmangazi University College of Education, 674-681.
- Kariuki, M. 2009. Should we and can we develop an African philosophy of education? Pedagogy of sagacity. Uncategorized. Available from: <http://www.whqyy.com/tag/should> (Accessed 13 May 2010).
- Kasomo, D. 2006. *Research methods in humanities and education*. Kenya, Nakuru: Egerton University Press.
- Keevy, A. 2005. *A Foucauldian critique of the development and implementation of the South African national qualifications framework*. Unpublished doctoral thesis. University of South Africa.
- Kellner, D. 2005. Toward a critical theory of education. *Democracy & Nature*, 9(1):1-17. Available from: <http://www.gseis.ucla.edu/faculty/kellner/> Accessed 18 March 2009).
- Keriga, L. & Bujra, A. 2009. *Social policy, development and governance in Kenya: An evaluation and profile of education in Kenya*. Research Report for the Development Policy Management Forum (DPMF).
- Kerre, R. & Gichaga, S. 2005. *Secondary CRE pupils' book one*. Nairobi: Kenya Literature Bureau.
- Kenneth, R. 2005. *Educational research: Some basic concepts and terminology*. University of Hamburg: Institute of Comparative Education Press.
- Khalonyere, D. 2009. *Problem-posing education & inquiry oriented education*. A paper presented to Kenya Teachers Congress, Nairobi, Kenya.
- Kinuthia, W. 2009. Educational development in Kenya and the role of information and communication technology. *International Journal of Education and Development*, 5(2). Available from:

<http://ijedict.dec.uwi.edu/viewarticle.php?id=740&layout=html> (Accessed 7 December 2009).

Koech, D. 1999. *Totally integrated quality education and training – Report of the Commission of inquiry into education system of Kenya: The Koech report*. Nairobi: Government Printers.

Kombo, D. & Tromp, L. 2006. *Proposal and thesis writing: An introduction*. Nairobi: Pauline Publications, Africa.

Krauss, S. 2005. Research paradigms and meaning making: A primer. *The Qualitative Report*, 10(4):758-770. Available from: <http://www.nova.edu/ssss/QR/QR10-4/krauss.pdf> (Accessed 8 June 2010).

Küpers, W. 2009. 'The status and relevance of phenomenology for integral research'. *Integral Review*, 5(1):52-95.

Lyle, E. 2009. A Process of becoming: In favour of a reflexive narrative approach. *The Qualitative Report*, 14(2):293-298.

Macharia, L. 2008. Kenya: Education system needs to produce thinkers. *Business Daily*. Available from: <http://www.businessdailyafrica.com/> (Accessed 11 March 2008).

Mackey, W. 1981. *The presidential working party: The Mackey education report on second university*. Nairobi: Government Printers.

Magrini, J. 2009. How the conception of knowledge influences our educational practices: *Toward a philosophical understanding of Epistemology in education*. *College of Du Page*. Available from: <http://dc.cod.edu/philosophypub/13> (Accessed 12 September 2010).

Mak'Ochieng, O. 2007. *The African and Kenyan media as the political public sphere*. Available from: <http://www.info.gov.za/speeches/1995/171095007.htm> (Accessed 12 September 2010).

Makori, A. 2005. *The Kenya's educational policy: Exploring some of the major impediments to redesigning pedagogy*. A paper presented at the International Conference, Nanyang Technological University, Singapore.

- Mareng, C. 2010. Development of women's education in Kenya. *International NGO Journal*, 5(3):68-73.
- Marri, A. 2005. Educational technology as a tool for multicultural democratic education: The case of one US history teacher in an under-resourced high school. *Contemporary Issues in Technology and Teacher Education*, 4(4):395-409.
- Massin, O. 2008. The phenomenology of mind-independence. *Swiss Philosophical Preprint Series*, (15):1-18.
- Marques, J. & McCall, C. 2005. 'The application of interrater reliability as a solidification Instrument in a phenomenological study'. *The Qualitative Report*, 10(3):439-462.
- Mauthner, M., Birch, M., Jessop, J. & Miller, T. 2008. *Ethics in qualitative research*. Los Angeles: Sage Publications Inc.
- Mbengei, B. & Galloway, F. 2009. The impact of policy changes in the education sector on the development of the book publishing industry in Kenya. *UNISA Press Mousaion*, 27(1):159-174.
- Meinardus, R. 2008. *The crisis of public education in the Philippines*. Available from: <http://matpeg.blogspot.com/2008/01/crisis-of-public-education-in.html> (Accessed 24 July 2010).
- Meurer, W., Frederiksen S., Majersik J., Zhang L., Sandretto A. & Scott P. 2007. *Qualitative data collection and analysis methods, ACAD EMERG MED*, 14(11):1065-1071.
- Mmbaka, B. 2008. *The school and community based constraints towards enhancement of access and equity in secondary education in Kinango district, Coast province Kenya*. Unpublished masters thesis. Nairobi: Kenyatta University.
- MoEST, 2004. *Meeting the challenges of education, training and research in Kenya in the 21st Century*. A MoEST sessional paper of October 2004 on policy framework for education, training and research. Nairobi.

- MoEST, 2005. *Delivering Quality, Equitable Education and Training to all Kenyans*. MoEST sessional paper of July 25th, 2005, Kenya education sector support programme 2005-2010. Nairobi.
- Monari, S. 2008. An investigation into the factors affecting quality education in secondary schools in Nyamira division, Gucha district, Kenya. Unpublished masters thesis, Nairobi: University of Nairobi.
- Motlow State Community College. 2007. Quality Enhancement Plan (QEP). Internationalizing the Curriculum - Improving learning through international education: Preparing students for success in a global society. *Section 1*(8):7-70.
- Munavu, R., Ogutu, D. & Wasanga, P. 2008. *Sustainable articulation pathways and linkages between upper secondary and higher education in Africa*. A paper presented to conference on Biennale on Education in Africa, Maputo, Mozambique. Available from: <http://www.create-rpc.org/pdfdocuments/Maputo5-9MaySession3presentations.pdf> (Accessed 5 May 2009).
- Mungai, M. 1995. *The national development: The Mungai report*. Nairobi: Government Printers.
- Munguti, P. 2009. The effects of teacher recruitment and utilization policy on the quality of secondary school education in Kenya. Unpublished doctoral thesis Nairobi: The Catholic University of Eastern Africa.
- Mwaka, M., Kegode, G. & Wambua, B. 2010. Choosing the right school: *Redefining performance in the contemporary Kenyan educational system*. Eldoret: Moi University Press.
- Mwanje, I., Akoten, J., Riechi, A., Barasa, T., Oyugi, L., Omolo, J., Junge, L., Kimbwarata, J. & Mukasa, G. 2008. *Radical reform for Kenya's education sector: Implementing policies responsive to vision 2030*. Nairobi: Institute of Policy Analysis and Research, 4. Available from: http://www.ipar.or.ke/Documents/Policy_View_4.pdf (Accessed 30 June 2009).

- Mwaniki, P. 2010. Philosophy of education as an accidental trickle from outside schools of education. *The Journal of Language, Technology & Entrepreneurship in Africa*, 2(1):321-341.
- Mwinzi, J. 2006. The role of African philosophy of education in the African context of education. Unpublished masters thesis. Nairobi: Kenyatta University.
- Nasongo, J. & Musungu, L. 2009. The implications of Nyerere's theory of education to contemporary education in Kenya. *Academic Journals. Educational Research and Review*, 4(4):111-116.
- Ndegwa, P. 1991. *The educational performance: The Ndegwa report*. Nairobi: Government Printers.
- Ndirangu, K. 2009. The shattered dreams: The success and failures of education in Kenya during the pre- & post-colonial days. *Un-schooling and Alternative Learning*, 4(1):7. Available from: <http://www.nipissingu.ca/jual/NewIssue/v4173.asp> (Accessed 24 July 2010).
- Ngigi, A. & Macharia, D. 2006. *Education sector policy overview paper*. Available from: [http://www.enable.nu/publication/D17Kenya Education_Policy_Overview.pdf](http://www.enable.nu/publication/D17Kenya_Education_Policy_Overview.pdf) (Accessed 24 July 2010).
- Noddings, N. 2007. *Philosophy of education*. Colorado: Westview Press.
- Nyaberi, D. 2009. *A policy analysis of formal education in modern multi-ethnic Kenya: A case for cultural hybridization*. Available from: <http://www.ncsu.edu/aern/TAS5.4/TAS5.4.pdf> (Accessed 14 May 2008).
- Ochieng', P. 2010. Is our education geared towards solving problems? *Daily Nation*. Available from: <http://www.nation.co.ke/oped/Opinion/-/440808/843734/-/item/0/-/5go6xyz/-/index.html> (Accessed 17 January 2010).
- Ogundele, S. 2007. Engendering development in Nigeria through cultural heritage research. *Anthropologist Special* (3):145-150.
- Oketch, M. & Rolleston, C. 2007. Policies on free primary and secondary education in East Africa: Retrospect and prospect. Chapter 5 in *Review of Research in Education*, (31):131-158.

- Oliver, P. 2008. *Writing your Thesis*. New Delhi, India: Sage Publications.
- Ololube, P. 2005. School effectiveness and quality improvement: Quality teaching in Nigerian secondary schools. *The African Symposium: An On-line Journal of African Educational Research Network*, 5(4):1-4. Available from: <http://www.ncsu.edu/aern/TAS5.4/TAS5.4.pdf> (Accessed 6 March 2010).
- Ominde, S. 1964. *The Kenya education policies and goals Commission report: The Ominde education report*. Nairobi: Government Press.
- Onwuegbuzie, A. & Collins, K. 2007. A typology of mixed methods sampling designs in social science research. *The Qualitative Report*, 12(2):281-316.
- Onwuegbuzie, A. & Leech, N. 2007. Sampling designs in qualitative research: making the sampling process more public. *The Qualitative Report*, 12(2):238-254.
- Otieno, W. 2008. Politics, ethnicity and the mission of the University: The Kenyan example. *International Higher Education*, 52. Available from: http://www.bc.edu/bc_org/avp/soe/cihe/newsletter/Number52/p24_Otieno.htm (Accessed 20 June 2009).
- Owuor, J. 2007. Integrating African indigenous knowledge in Kenya's formal education system: The potential for sustainable development. *Journal of Contemporary Issues in Education*, 2(2):21-37.
- Ozmon, H. & Craver, S. 2008. *Philosophical foundations of education*. New Jersey: Pearson Education Inc.
- Ozterkeri, J. 2007. *Knowledge society - ETEC 510*. Available from: http://sites.wiki.ubc.ca/etec510/Knowledge_Society (Accessed 24 July 2010).
- Petrosino, A., Boruch, R. & Morgan, C. 2009. *The effects of K-12 school enrolment policies in developing countries*. Synthetic reviews presented to the International Initiative for Impact Evaluation. Available from: http://www.3ieimpact.org/admin/pdfs_synthetic/20.pdf (Accessed 16 January 2010).

- Phuong, D. 2005. *Preservation and promotion of the intangible cultural heritage in Vietnam. Conference Proceedings of Sub-regional experts meeting in Asia on intangible cultural heritage: Safeguarding and inventory-making methodologies*. Bangkok.
- Poellner, P. 2008. Consciousness in the world Husserlian phenomenology and externalism in Leiter, B. & Rosen, M. (Editors). *The Oxford handbook of continental Philosophy*, Oxford: Oxford University Press.
- Pollack, G. 2007. Philosophy of education as philosophy: A meta-philosophical inquiry. *Educational Theory*, 57(3):239-260.
- Randolph, J. 2009. A guide to writing the dissertation literature review. *Practical Assessment, Research & Evaluation*, 14(13).
- Robeyns, I. 2006. Three models of education: Rights, capabilities and human capital. *Theory and Research in Education*, 4(1):69-84. Available from: <http://www.ingridrobeyns.nl/Downloads/TRE.pdf> (Accessed 1 June 2009).
- Rothstein, R. & Jacobsen, R. 2006. The goals of education. *Phi Delta Kappan*, 88(4):264-272.
- Ryan, T. 2008. Philosophical homogeneity in pre-service education: A longitudinal survey. *Issues in Educational Research*, 18(1).
- Sabelli, N. 2008. *Applying what we know to improve teaching and learning*. Available from: http://www.virtual.gmu.edu/ss_research/cdpapers/policy.pdf (Accessed 2 April 2009).
- Saldanha, A. 2009. Back to the great outdoors: Speculative realism as philosophy of science. *Cosmos and History: The Journal of Natural and Social Philosophy*, 5(2):304-321.
- Sawamura, N. & Sifuna, D. 2008. Universalizing primary education in Kenya: Is it beneficial and sustainable? *Journal of International Cooperation in Education*, 11(3):103-118.
- Schmitt, R. 2005. Systematic metaphor analysis as a method of qualitative research. *The Qualitative Report*, 10(2):358-394.

- Semel, S. 2010. *Foundations of education*. New York: Routledge, Taylor & Francis Group.
- Sharma, B. 2007. Crossroads: An interdisciplinary. *Journal for the Study of History, Philosophy, Religion and Classics*, 11(1):67-73.
- Shaw, G. 2008. *Peace education in Central and East Africa*. Conference report of Regional Conference on peace education in Central and East Africa: The state of the art, lessons and possibilities held in Nairobi.
- Slone, D. 2009. Visualizing qualitative information. *The Qualitative Report*, 14(3): 489-497.
- Tanner, K. & McMichael, C. 2005. *Perspectives of School Facility Design Held by Planners, Architects, and Educators*. Paper presented at the annual conference of the Council of Educational Facility Planners, International. San Antonio, Texas.
- Teigiser, K. 2009. New approaches to generalist field education. *British Journal of Social Work*, 45(1):139-146.
- Tere, R. 2006. *How to be an ethical researcher: Code of ethics*. Available from: <http://e-articles.info/e/a/title/How-to-be-an-Ethical-Researcher---Code-of-Ethics/> (Accessed 7 June 2010).
- Thomasson, A. 2005. First-person knowledge in Phenomenology. *Phenomenology and Philosophy of Mind*, 115-139.
- Tlhapi, T. 2006. *Secondary school learners' experience of citizenship in a democratic South Africa*. Unpublished masters thesis. University of South Africa.
- Trochim, W. 2006. *Purposive sampling*. *Research methods knowledge base*. Available from: <http://www.socialresearchmethods.net/kb/samponn.php> (Accessed 19 May 2010).
- UNESCO, 2006. Principles and general objectives of education. *Education Policies and Strategies*, 13:1-105.

- Unterhalter, E. 2010. *Education: An introduction to the human development and capability approach*. Amsterdam: University of Amsterdam.
- Van Ginkel, A. 2008. Educational values and material development. *SIL International*. Available from: <http://www.silinternternational.com/art/ginkelvanaga/details/3997254145780/> (Accessed 4, 2009).
- Van Manen, M. 2007. Phenomenology of practice. *Phenomenology & Practice*, 1(1). Available from: <http://www.phandpr.org/index.php/pandp/article/view/7/55> (Accessed 2 May 2008).
- Waigi, C. 2008. Why focus on education when there are so many other problems in Africa? *Newsletter*, 3(1). http://www.asanteafrica.org/articles/200803_whyfocuson.html (Accessed 6 April 2010).
- Wanjigi, M. 1982. *The presidential committee on unemployment: The Wanjigi, education report*. Nairobi: Government Printers.
- Watson, S. 2007. Merleau-Ponty's phenomenological itinerary from body schema to situated knowledge: On how we are and how we are not to sing the world. *Janus Head*, 9(2):525-550.
- Watt, D. 2007. On becoming a qualitative researcher: The value of reflexivity. *The Qualitative Report*, 12(1):82-101.
- Weems, L. 2005. Interpreting philosophy of education. *Philosophical Studies in Education*, (36):1-6.
- Willis, J. 2007. *Foundations of qualitative research*. Thousand Oaks, California: Sage Publications Inc.
- Woods, P. 2006. *Qualitative Research*. University of Plymouth. Available from: <http://www.edu.plymouth.ac.uk/resined/Qualitative%20methods%202/qualrsh m.htm> (Accessed 17 January 2010).

- Wurtzel, J. & Curtis, R. 2008. Human capital framework for K-12 urban education: organizing for success. *Strengthening the Education Workforce*, 3. Available from: <http://www.aspeninstitute.org/policy-work/education-society/program-publications> (Accessed 16 February 2010).
- Xulu, V. 2004. *The place of African renaissance in the South African education*. Unpublished doctoral thesis. South Africa: University of Zululand.
- Yamada, S., Arsano, Y., Bhalalusesa, E., Chege, F., Karega, R. & Shibeshi A. (2007). *The local meanings of educating all and the process of adopting EFA development goals in Kenya, Tanzania, and Ethiopia*. Tokyo: National Graduate Institute for Policy Studies (GRIPS).
- Yan, Z. & Wildemuth, B. 2009. Unstructured interviews. *Applications of Social Research Methods to Questions in Information and Library Science*. Available from: http://www.ils.unc.edu/~yanz/Unstructured_interviews.pdf (Accessed 10 June 2010).
- Zahavi, D. 2006. *The phenomenological tradition*. In D. Moran. *Routledge companion to twentieth-century philosophy*. London, UK, Routledge Press.
- Zarezadeh, Y. 2009. A model for using reflection to enhance inter-professional education. *International Journal of Education*, 1(1, E12):1-18.
- Zirkel, S. 2008. The influence of multicultural educational practices on student outcomes & intergroup relations. Teachers College, Columbia University. *Teachers College Record*, 110 (6):1147-1181.

Annexure A
Research Permit

Annexure B

Research Authorization Letter

Annexure C
Interview Guide
Questions for Ideograms

Identification Particulars

Type of School/Office:

Interviewed Person:

Work Assignment:

Date of Interview:

Interview Transcript

Respondent:

Interview Guide Question Items

Social Cohesion

1. How can education practice in the high schools be used to intensify social cohesion and national unity?
2. What strategies can these high schools use to translate international consciousness and social cohesion into education practice?

Human Development

3. How can the students be assisted to realize the impact of human progress, development of talents, and personality in high schools?
4. In the high school situation, how can the students appreciate their cultural heritage and respect cultural diversity?

Economic Development

5. What are the envisioned skills to enhance national development in education practice at the high schools?
6. How can education practice at the high school level assist the students to embrace social equality?
7. According to your experience in education practice in Kenya, does the MoEST support the realization of the goals of education?

Annexure D
Introduction Letter

Department of Educational Foundations
Kenyatta University
P.O. Box 43844
Nairobi, Kenya
February 10th, 2011

Dear Sir/Madam,

My names are Mwinzi Joseph Munyoki and I am a doctoral student at the University of South Africa. I am conducting a research on integrating philosophy of education and the goals of education in education practice at high schools in Kenya.

Your education office/school has been sampled because of its outstanding qualities in Kitui County. It is for this reason that I am writing to you today, to ask for your help and permission to involve yourself, teachers who are heads of departments, a representative of your school board of governors, and a representative of the parents to be interviewed during the schools hours.

The study is envisioned to improve education practice at the high schools in terms of being more relevant to the national aspirations in Kenya. The main question items to guide the interviews are based on the statement of philosophy of education in which education is envisioned to enhance social cohesion, human development, and economic development. The statement is further explained in the six goals of education which comprises of national unity, national development, individual fulfilment, social equality, cultural heritage, and global consciousness.

Attached, you will find a Consent Form which upon agreement, you will sign to confirm that you are willing to participate in interviews. If you have any questions, or concerns, please feel free to talk to me about it.

Thank you for your time and ideas.

Sincerely,

Mwinzi J. M.

Annexure E
Consent Form

I, understand that I will be a respondent in the research interview of Mwinzi Joseph Munyoki about integrating philosophy of education and the goals of education in education practice at Kenyan high schools.

I also understand that my participation is completely voluntary and that if I feel it necessary, then I may discontinue the interview at any time.

Taking into account all that has been said above, I, agree to give Mwinzi Joseph Munyoki my interview, trusting that all information shall be kept strictly confidential.

Sincerely,

Respondent's Names:

Respondent's Signature: Date: