

# A COMPARATIVE ANALYSIS OF PHILOSOPHICAL FOUNDATIONS OF EDUCATION: A SUMMATIVE APPEAL TO FRANCE, ENGLAND, USA, FINLAND, CHINA AND ZIMBABWE

Elvis Omondi Kauka

EAPM AND PF DEPARTMENT  
SCHOOL OF EDUCATION,  
UNIVERSITY OF KABIANGA, P. O. BOX 2030 KERICHO 20200, KENYA

---

**Abstract:** This study sought to investigate the nexus of philosophy in educational praxes in selected countries, namely: France, England, USA, Finland, China, and Zimbabwe. Three interconnected objectives were tackled, that is: To investigate philosophical foundations of education in France, England and the united states of America, to examine philosophical ramifications of education in China and to analyze philosophical premises of education in Zimbabwe. The study uses analytic method of philosophical investigation to locate philosophical basis of education in the foretasted countries. It is inferred that French and English Education are inclined towards libertarian philosophies whose foundations are pegged on existentialism, critical pedagogy and critical thinking while American Education leans more on pragmatism. Analytic philosophy and progressivism are observed to be the blue print of Finnish Education system while Confucianism informs theory and praxis of education in China. The African representative in this study, post independence Zimbabwe, can be surmised to be inclined towards African socialism and Hunhu philosophy (Zimbabwean version of Ubuntu philosophy).

**Keywords:** Comparative analysis, Philosophical Foundation, Confucianism, Zimfep, progressivism, pragmatism, Hunhu.

---

## 1. INTRODUCTION

### 1.1. Background of Study:

Philosophical consideration of Education is one of the most deliberate and necessary academic activities aimed at analyzing educational systems and exposing educational contradictions. Such a necessity prevails because education is an extremely serious activity worthy of a profound philosophical premise (Starr, 2012, p. 8). Abiogu (2014, p. 67), supported by Ubong (2016, p.863), observes that "...education...is a philosophical force of its nature with positive implications for human development". He further stresses that without philosophy, education may not achieve its envisioned goal for national and individual development. Abiogu's and Ubong's postulates imply that Philosophy of education is a necessary activity without which education becomes a trivial and a directionless enterprise. This thesis demands an answer to the primordial question '*quid est philosophia?*' (What really is philosophy?) Derived from Greek words *Philia* (Love) and *Sophia* (Wisdom) philosophy is the love of (for) wisdom (Mattei, 1995, p. 8). Love in this case refers to a commitment and the will to power, than it is an emotional attachment while wisdom in strict philosophical sense is not just 'living and making choices in a rational manner' but more so 'the ability to search for and abide by Truth' at all costs (Mattei, 1995, p. 9). To this extent philosophy can be said to be the study of things in the most fundamental way, it is the study of ultimate reality, the actual truth that underlines any phenomenon including educational phenomena. It is also a method of

reflective and constructive thinking (Okoh, 1998, p. 65), an activity that concerns itself with *what is* and a conception of life which makes it intelligent, meaningful and purposeful through consistent clarifications, justifications and verifications (Oroka, 2010, p. 15). A more intense and technical definition is given by Akinpelu (1981, p. 8) who states that philosophy is “both the process of analysis and reflection, and the product of that reflection...” From these definitions, we observe several key concepts that enable us to understand precisely the nature of philosophy. These are: Truth- from etymological definition, reflection- from Okokoh’s definition, conception, clarification, justification and verification- from Oroka’s definition, and Akinpelu’s Analysis.

A critical evaluation of these concepts indicates that they are intrinsically associated with advanced mental acts. As such it is deducible that philosophy is not what it is except when it involves serious commitment to high order thinking processes. It goes beyond simple apprehension and judgements. A valid contention however can be raised to the effect that such statements as ‘*solidarity forever*’, ‘*in deum spervi*’, ‘*holistic education*’ are also part of philosophy and yet they do not involve high order thinking. The contention can be resolved by drawing a distinction between philosophy loosely treated, that is; General philosophy, and philosophy in technical sense. General philosophy refers to beliefs, principles and cultural guidelines that direct a person’s or a group’s *modus operandi*. General philosophy of education is envisioned as a personal and general view of what the school is supposed be doing normally expressed as slogans, objectives, statements (Njoroge & Benaars, 1986).

On the other hand, technical philosophy, also known as professional philosophy, is a narrower view point of philosophy and apart from engaging very rigorous reasoning, questioning and scepticism it is also characterized by westernization, formalization, specialization and systematization (Njoroge and Bennaars, 1986, p.42). Therefore it appeals to pertinent and relevant thoughts of western philosophies. Formalization and systematization means that it has logical frame works and to be specialized could either refer to its appeal to its predicable content as in Jurisprudence, theodicy, philosophy of science ...or to its classical branches namely: metaphysics, epistemology, axiology and logic (Akinpelu, 1981, p. 43). Technical Philosophy of education is therefore a thorough investigation of educational theories and praxes through reflection, analysis and synthesis. Otherwise stated technical philosophy of education is the use philosophical principles and methods in attempting solutions to the problems in the theory and practice of education. Furthermore in its proper sense of the term technical philosophy of education must thus be predicated to metaphysics, epistemology, axiology and logic. The implication herein is that a technical philosophy of education that does not have recourse to a country’s conception of man (anthropological Metaphysics), to values cherished or desired by that country (axiological premise) and knowledge and skills considered worthwhile (epistemological foundation) is a feeble ground and precipice for an education that is subject to consistent and unnecessary modification and changes... and final possibility of confusion. Countries that have been known to have the best education systems from the ancient times to the contemporary era are known to have very strong philosophical traditions. This position is more clarified by Ubong (2016, p. 863) when he asserts thus;

Way back in Greece of the 3rd century BC, the role of definitive national philosophy of education as a basis for teaching of young people was recognized and effectively applied. Nations in the contemporary world that have recognized the need for a definitive national philosophy of education as the springboard for national development appear to be at the fore front of development and those with vague national philosophies of education appear to experience developmental problems

Greece, specifically the polity of Athens is known for its plethora of philosophers and philosophies especially the great three; Socrates, Plato, Aristotle. Greek philosophers learned from each, developed each other’s ideas, developed them and applied them not just in their lives but also in their pedagogical and *androgogical* praxes. Consequently, for a long time Athens became a giant in the theory and practice of Education (Sifuna, 2006, p. 86). Generally the Greeks also contributed to literature, philosophy, science and politics. They had a philosophy of education that envisioned education as a means of achieving progress, change, development and promoting independent enquiry. A Part from Athens, Rome is yet another example whose education still influences the world and Christendom in general. It is actually observed by Barker (1986, p. 67) that the Roman education was more rooted in pragmatic philosophy which lead her to develop traditions of law, engineering and governance. In the contemporary world some of the countries with strong philosophical backgrounds and whose education has been influenced by their philosophies or philosophers include but not limited to Finland, Sweden and Norway in the Nordic regions, Japan and China in the orient, German and France in Europe and Britain and the USA in the Anglophone World. A keen look at these countries points to not just general philosophical traditions but also to Technical philosophy.

**1.2. Statement of the problem:**

A sound educational process should ideally and practically be based on a deliberate, formal and definite Philosophical frame work inferred from the cumulative experiences of a people. Such a philosophical framework is not synonymous with general statements, guiding principles and theories or slogans without proper philosophical reasoning. A meaningful philosophical framework for an educational praxis is expected to reflect what the society considers as the nature of man and society (a Metaphysical Conception of Man), what it considers as the most crucial type of knowledge and how it can be acquired (an epistemological conception of curriculum) and value system most desired by the said society (axiological conceptions). It is in this regard that this study investigates the nature of philosophy and how it acts a foundation of education as exhibited in countries that can be considered to have better performance in education and societal life.

**1.3. Objectives of the study:**

- i. To investigate philosophical foundations of education in France, England and the united states of America
- ii. To examine philosophical ramifications of education in China
- iii. To analyze philosophical premises of education in selected African countries

**1.4. Analytic Method:**

Analytic Method occupies itself with breaking of concepts into simplified components that can be easily understood. Analysis plays role in clarifications of thought patterns s expressed in language. This is because behind language there is reality being expressed (Bonchenski, 1968); that analysis is capable of unearthing.

## **2. PHILOSOPHICAL FOUNDATIONS OF EDUCATION IN FRANCE, ENGLAND AND THE UNITED STATES OF AMERICA.**

**2.1. Philosophical foundations of education in France:**

France has a rich history from the linguistic marriage between the Francines (the language of the native inhabitants of De Gaul) and Latin (the language of the then highly civilized Roman Empire). The influence of Latin and Roman education and culture is a clear fact that France has a close relation to roman philosophies and the thoughts of thinkers like Quintilian (AD 35-95). Contemporary France however has had to contend with issues like liberation from aristocracy, religion and politics. The French revolution for instance led to education that addresses revolution agenda to the *citoyens*. Just like in many parts of Western Europe, the 18<sup>th</sup> century France experienced a widespread sense of Enlightenment, also called the sense of reason. This was because of scientific revolution that made things that were obscure to be clearer and as such dominated education in 19<sup>th</sup> century. The French revolted against absolutism of thought and politics and *ecclesiastics*. To address these issues two great thinkers; Voltaire (1694-1778) (Who philosophised against political oppression”) and Jean Jacques Rousseau (1712-1778) laying emphasis on emotionalism and naturalism (Kaime, 2005). Rousseau used philosophy of education as channel of addressing disparity between the Aristocracy and the commons. He observed that social stratification is artificiality and advocated for a return to nature which meant rejection of absolutism and domination by religion. Naturalism also meant the rejection of the intellectual pretensions. Return to nature in education implied application of natural laws to educational processes (Kaime, 2006, 99). According to Rousseau, the aim of education is to attain social order and return to natural goodness expressed in virtues like simplicity, liberty, equality and fraternity. The naturalism as advocated by Rousseau has deep roots in realism whose epistemology lays emphasis in empirical forms of knowledge, as a matter of priority

**2.2. Philosophical foundations of education in England:**

England has a great history of philosophical thought and practice. It boasts of a tradition of Liberalism, Radicalism and Analytic philosophy that influenced its educational decisions directly and indirectly. Some of its greatest philosophers known all over the world include but are not limited to John Stuart Mill. The era of John Stuart Mill (19<sup>th</sup> Century) was characterized by the rise and expansion of the middle class against aristocracy and church domination in politics and economy. John Stuart Mill and his son James Mill alongside other civil servants promulgated the utilitarian Philosophy which according Ogachi (2006, p.47) acted as an ideology of the professional class. Utilitarian philosophy is based on the ethics of Altruism and the search of the good of others (Ochieng-Odhiambo, 2009, p.14) .The philosophy of Mill metamorphosed into radical Marxism. Radical Marxists question the fundamental aspects of all disciplines and have as

their aim to make education a more democratic endeavour with emphasis on human empowerment through critical thinking than simple economic efficiency (Ogachi, 2006). As such, the democratization process by Radical educationists affected educational policies in Britain.

Karugu (2000) observes that one of the major characteristics of English education is the local autonomy in the management and control of education as enshrined in Education Bill of 1870. Autonomy is the individuation principle deeply rooted in the metaphysical problem of the universals versus particulars. It is also an answer to the metaphysical problem of freedom versus determinism. The aspect of local autonomy is the effect of the desire not to be subjugated by the church and aristocracy and the belief that all human beings are endowed with reason (UNO, 1948). The British Education act of 1944 gave the local educational authority the duty to contribute towards spiritual, moral, mental and physical development of their society and further, the admission of students to secondary schools regardless of their academic ability (Karugu, 2006). This would otherwise not happen were it not the utilitarian philosophy of Mill and the struggle of the middleclass. The quest for freedom and liberation is deeply rooted in existential philosophy as well. Jean Paul Sartre once postulated that Man is condemned to be free and that existence precedes Essence (metaphysics). Existential epistemology indicates that to know is to make personal choices and decisions while its axiology dictates that values are relative.

### **2.3. Philosophical foundations of education in the United States of America:**

The liberalism and Radicalism of English Education influenced John Dewey (1859- 1952 of The United States of America. He is considered one of the earliest founders of pragmatism. The ideas of Dewey, a native philosopher and educationist influenced profoundly education in the US. Dewey saw education as a reorganization of experience based on everyday life experiences. He embraced pragmatic and progressive view of education not just in his writings but also in his practice epitomised by the starting of Dewey School in Chicago (Bogonko, 2006) ). Some of the tenets of Dewian education include: Activity; That an educative experience is one which makes a mental connection between what one does and what happens as a consequence of doing it and as such passive experiences are not educative experiences. The second feature is democracy; Dewey views it as more than a form of government but moreso as a way of living that pervades all aspects of life and that whatever one does is depended on the purpose of the mind, and that problems are stimulus to thinking (Ogachi, 2006, p.34). Dewian thought can be described as liberal, pragmatic, existential and progressive fitting with the history of the US and its experiences of heterogeneous structure. The United States is considered one of the most heterogeneous countries in the world with citizens from across the nations or descendants of foreign nationalities (American Bureau of Statistics). With such diversity it would be absurd and unpractical to have an education system that tends towards homogeneity or that stresses on absolutes. To this extent then Dewian philosophy becomes relevant and as evidenced by Bogonko's observation that formal education in US is democratic because there is no distinction between aristocracy and commons (Bogonko, 2006). By 2000, it was envisioned that the USA students will be the first in science and Mathematics Achievement. (Bogonko, 2006). All these indicate pragmatism and progressivism individuated at the lower level. The technical philosophical nexus situates the pragmatism of American education in the philosophy of realism whose metaphysics indicates that reality is tangible, and is governed by laws of nature. It rests upon epistemological basis conception that knowledge accrues from understanding of experiential reality.

## **3. PHILOSOPHICAL FOUNDATIONS OF EDUCATION IN FINLAND AND CHINA**

### **3.1. Progressivist and Pragmatic foundations of education in Finland:**

Finland is one of the Nordic countries whose education system is referred to by most countries that desire the best education for its citizens. Finnish education is as such considered a success partly due to pragmatic reasons partly due to strong philosophical and theoretical foundations, which of course are of interest to us. Cognizance of other emerging systems like Singaporean and Japanese systems it is reasonable to infer that Finland gives education the seriousness it deserves both economically and in curriculum implementation (Sahlberg, 2015). General observations by OECD (Organization for Economic Cooperation and Development) ranks Finland among top three countries in Education, based on PISA exams (Program for International Students Assessment, a program that tests Reading, Mathematical, and Scientific Skills). For the period between the year 2000 (when PISA) was started to 2015(latest PISA test) Finland was the best scorer. Although in the years 2009, 2012 and 2015 Finland was not the best, it nevertheless remained among the best countries. The sterling performance is attributable to among other factors, that Finnish Education is essentially free from basic to University Education, that the reading culture is fostered at an early age and that Finnish Education systems

have always mirrored economic waves (Sahlberg 2015, p.9) thus ensuring relevance. The first economic wave that attempted to reduce inaccessibility to resources was characterized by emphasis on equal educational opportunities (1945-1970) (Lombardi, 2015), The second wave with emphasis of economic and socio cultural integration engendered comprehensive schooling (periskoulu) system in which learners of different abilities were catered for in the same class (1965 to 1990). The latest economic wave (1985 to date) has concern for empowerment of children and the minority. Education in this pattern aims at improving quality basic education (Sahlberg, 2015, p. 4) whose success seems to be evidenced by quality performance in PISA tests. From this economic history it can be inferred that Finnish education is all inclusive, Integrated and Learner Centred. Other specific ingredients' to Finnish Education include a critical focus on teacher education, equity and the willingness of the political class to invest in education. Teacher education, perhaps a more curious aspect, is University based and appreciably autonomous. By 1970, Primary school Teachers are expected to have degrees, and basic and upper secondary teachers are expected to have Masters Degrees related to education. The intention of this was to produce excellent teachers. Sauvage (2015 p.9) observes that only 1 out of 10 applicants are admitted to the teaching profession. Furthermore the teaching profession is the most admired and prestigious profession, more than law and medicine, this is not actually due to monetary gains but more significantly because of autonomy. Finnish teachers are trusted by the public and the government and as such are given the opportunity to fulfil their moral obligations. This autonomy, as a matter of fact includes pedagogical autonomy (Sahlberg 2015, p.19). In addition they have relatively small classes that allow satisfactory Teacher Student Relation and contact. All these notwithstanding, the most important aspect of Finnish education relevant to this study is the philosophical undertones behind the afore stated prospects. There are four explicit philosophical points connected to Finnish education. First is the Philosophic tradition of Finland, followed by inclination to constructivism, then phenomenology and finally Dewian progressivism and educational democracy.

In regards to philosophic tradition, Finland boasts of deep tradition in Analytic philosophy (Sauvage, 2015) and a plethora of respectable and influential philosophers. Some notable Finnish Philosophers known to have influenced Finnish Education include Anders Chydenius (1729- 1803), Edward Westermack (1862-1939), Esa Saaren (1978-). Unlike many philosophers who spent most of their career in universities and in the academy, Finnish philosophers have actively involved in policy making in different sectors including education. Constructivism is a psycho-philosophical position that lays emphasis on learner's active involvement in learning while the teacher acts as a facilitator. Finnish version of Constructivism eschewed education from market based system which encourages cut throat-competition for enrolment and standardization tests at the expense of intensive learning. Some of the pragmatic justifications include stringent criteria for admission into teaching profession like requirement of a completed Master's degree in Education or in a teaching subject, thus making teachers to be considered pedagogical experts (Lombardi, 2005), teachers set very high standards for students literacy skills and follow it up, Finnish teachers are trusted by the public and as such given some level of autonomy in their operations. All these philosophies have well enunciated axiology, metaphysics, epistemology and logic.

### 3.2. Confucian foundations of education in China:

There is a correspondence between China's effective education and its much revered philosopher Master Kung Fu Tzi. Master Kung christened Confucius by the Jesuits, is considered by the Chinese as a great teacher rather than a philosopher. His teachings are referred to as *Ru xue* or Confucianism. Jensen (1997, p.4) observes that Confucianism has long been considered a definitive ethos and intellectual tradition of China. Perhaps many centuries later, what Jesus is to Christians and what Socrates was to Athenians is what Master Kung Fuzi is to the Chinese general Populace. Confucianism is an altruist Philosophy (*Ren Philosophy*) (Chou, Tu, Huang 2013, p.60). As an altruist and humanist philosophy, it lays emphasis on Character Education, which is a recipe for discipline. With discipline, academic achievement is guaranteed. Nyasani (2010, p.255) observes that "where there is no discipline whether in homes or in institutions, no tangible results can be recorded. In China Discipline is observable both in teachers, learners and parents...thanks to Confucian philosophy. Confucianism lays heavy emphasis on the concept of *Ren* (Goodness, benevolence...) which is the basis of all virtues (Carmody, 1989, p.10). *Ren* is the germane of Humanism and humanism is exhibited in Compassion, love, altruism, righteousness, wisdom, loyalty (Starr, 2012). From this milieu then Chinese teachers tend to be significantly trained in understanding the specific qualities of their students, finding joy in their learners and in the teaching profession (Jensen 1997, p.63). Teachers are also expected to be moral exemplar (Starr, 2012). Parents are expected to be role models to their learners and consequently copied by their children, as demanded of



Ancestor worship as a teaching of Confucianism. Study in China means finding a good and model teacher and listening and obeying him. Alongside relations in education, Confucius philosophy emphasizes practical life of Agricultural economy. China is as well known for pragmatism as exhibited in technology and agricultural advancement, not only those who learn moral must put it into practice but those who learn skills must practice it. This fact is proved when Confucius says “he who learns but does not think is lost but he who thinks but does not learn is in danger (Confucius, in analects cited (Starr, 2012).

Alongside moralization Confucius asserted that education should be open to all; that there should be no class distinctions in education. Perhaps the most important contribution of Confucius to Chinese education is his emphasis on lifelong learning and the consideration of education as a very serious endeavour. This is because it is spiritual path (Yao, 2009). Right from its inception Confucianism has marked feature of commitment to the study and transmission of ancient classics. Confucius himself was great commentator of the classics and his reputation as sage is because he immersed himself into studies. That is why Confucianism is also called *Ru xue*...the learning of scholar (Yao, 2009). The influence of Confucianism has survived or long time and spreads to countries like Singapore and Japan who are also in education (Ubong, p. 2016)

#### 4. PHILOSOPHICAL FOUNDATIONS OF EDUCATION AFRICA

##### 4.1. Zimfepian Praxiological foundations of education in Zimbabwe:

In Zimbabwe Early childhood education (children below six years) and primary education for children between 6 and twelve years form part of basic education. Zimbabwe was among the first nations to effect the policy of Free, compulsory and unimpeded basic education in Africa (Karugu, 2006, p.56). Subjects studied at these levels are *Shona* and *Ndebele* languages, English, environmental and social sciences, home economics, Physical Education, Music and Art. Secondary education is divided into O level (Four years) and A- level (Two years). Students sit for O level national exams to determine transition to A- level. Some of the subjects studied at this level include, Humanities and sciences, vocational subjects and Commercial studies. Progression after O level restricted based on merit. The formalized Zimbabwean Education system has both philosophical congruence and incongruence's. Congruencies emanate from the fact that it is based on effective and rigid western philosophy propagated by missionaries and colonialists. Incongruence because the authenticity of African Philosophy still struggles to find its locus in Zimbabwean Education. It is however noted that these opposite states of affairs are mitigated by Praxis (Bogonko, 2006, p. 45).

Pre Independence education in Zimbabwe was dualistic in nature. Dualism is a common concept among Platonists. Plato's metaphysics divided reality into what is real (Ideas in the world of forms) and what is simple appearance (perceptual reality). The world of ideas was thus superior due to its higher locus in hierarchy of reality. Zimbabwe's Education was divided into White and Black systems in which White education was more superior, more effective, more developed and highly academic. This lead to white colour jobs while black education was inferior likened to the perceptual reality of Plato, and lead to production of labourers (UNESCO, 1997). This state of affairs consequently led to stifling of African Philosophical understanding of education, albeit for further subjugation of the blacks. Hatch (1959, p.9) observes that Zimbabwean Philosophy (its metaphysical beliefs, axiological orientations and epistemological assumptions) that formed the rock of indigenous education were dismissed as superstitious. Given that foundations of African Education were denied, missionary and western thinking became the basis of colonial education provided to Zimbabweans.

The result of this state of affairs was inauthentic existence emanating from values and facts that are dis-juncted from real African world views leading to identity crisis. This state of affairs however did not last long after independence in the 1980s. New reforms had to be deliberately brought up to mitigate the platonic dualistic and oppressive theory and praxis of education in Zimbabwe. A moderate appeal to traditional African philosophy of Hunhu combined with socialist philosophy would then become a convenient amalgam to guide Zimbabwe education. The Hunhu philosophy is rooted in indigenous African mode of reasoning and lays emphasis on humaneness and the relatedness of all human beings (Hapanyaengwi & Mukavaza 2013, pp.2-3). In the final analysis Zimbabwe seems to have plunged fully into scientific socialism which stressed on the concept of education with production (Makuvaza, 2011). It is on the basis of this philosophy that Zanu PF created Zimfep; a nongovernmental organization originally charged with the responsibility of educational issues among refugees groups (UNESCO 1997). Zimfep took up the Aristotelian holism that attempted to break up the dualism of Zimbabwe Education. Zimfep's guiding Principle was directly lifted from scientific socialism,

namely Education with Production (EWP). The EWP precept is based on an epistemological outlook of realism and pragmatism, which hold the view that knowledge is primarily empirical and that knowledge is that which serves the purpose of satiating needs respectfully.

To this extent then Zimfep (1991, p.9) envisioned EWP as a praxis that integrates both praxis and theory alongside eliminating black white duality. Metaphysical conception of EWP is enunciated in the view that the learner is matter and form substantially united. As such any education based on fixed separatism is unnatural. The holistic development of man thus requires that EWP deals with all aspects of development like socio-political problems, economic problems. This required that involvement of learners in collective activities and establishment of cooperative projects, creation of mentality that appreciates manual work and consequently leading to worker intellectuals (Chivore, 1993). From Epistemological tangent EWP emphasized socialist values and respect for human life, responsibility, self reliance and collective development. These would best connect education with society. In as much as it may be presumptuous to conclude that Zimbabwe's education follows a watertight philosophical scheme it is farfetched to infer that at least an appreciable degree of philosophical blue print is admissible.

## 5. CONCLUSION

Having observed that philosophy, both in its general and technical sense involves deep reflection and serious search of ultimate reality, with the aim of arriving at enduring truth, and having located with precision the philosophical vintage of education in France, England, USA, Finland, China and Zimbabwe it is plausible to conclude educational praxis is a philosophically laden activity. This implies that philosophy is still relevant to education and being so, policy makers, educators, teachers, learners, parents, governments have a prerogative of understanding philosophy of education of their countries and construct philosophies of education for their families, schools and community.

## REFERENCES

- [1] Abiogu, G. (2014). Philosophy of Education: A tool for national Development. *Open Journal of Philosophy* , 4 (3).
- [2] Akinpelu, J. A. (1981). *An Introduction to Philosophy of Education* . London: Macmillan.
- [3] Bogonko, S. N. (2006). Education in Cuba and The United States of America. In D. N. Sifuna (Ed.), *Themes in The Study of Foundations of Education* (pp. 325-335). Nairobi: The Jomo Kenyatta Foundation.
- [4] Bonchenski, J. M. (1968). *The Methods in Contemporary Thought*. (P. Caws, Trans.) New York: Harper and Torchbooks.
- [5] Carmody, D. & Carmody, J. (1989). *Confucianism I. Ways to the Center* .
- [6] Chivore B.R.S. (1983) : ZINTEC Evaluation; An analysis of Administrative steps, methods and Techniques, and Decision –making Processes. Paper presented at a Workshop on the use of evaluation techniques in the Management and realization of social action projects – held at Wise Owl Motel, Mutare 12 – 15 November.
- [7] Chou, M., Tu. Y. & Huang, K.P. (2013). Confucianism and Character Education. *Journal of Social Sciences* , 9 (2), 59-66.
- [8] Barker, R. E. (1986). *Philosophies of Education: An Introductory Course*. Nothampton: The College Press.
- [9] Hapanyengwi-Chemuru, O & Mukavaza, N. (2014). Hunhu: In search of an indigineous philosophy for Zimbabwean Education System. *Jouranal of indigineous social development* , 1-15.
- [10] Hatch, J. (1959). *Everyman's Africa*. London: Dennis Dobson.
- [11] Kaime, J. G. (2005) School-based processes hindering gender equity in outcomes of secondary education in Kenya: selected cases in Kajiado and Kiambu Districts. Draft of Unpublished PhD Thesis, Kenyatta University.
- [12] Karugu, A. M. (2006). Education systems of England And France. In D. N. Sifuna (Ed.), *Themes In The Study pf The Foundations of Education* (pp. 318- 324). Nairobi: The Jomo Kenyatta Foundation.
- [13] Lombardi, M. (2015). Finlnds eduction system is tops: Here is why. *Teachers Magazine* , 17 (5).
- [14] Mattei, L. (1995). *Introduction to Philosophy*. Nairoi: Consolata Intstite of Philosophy Press.

- [15] Nhundu, T. J. (1993). An Evaluation Report on The State of Art and Practice of Education With Production(EWP) in Zimbabwe: A research Study Sponsored by Zimfep. Harare: Zimfep.
- [16] Njoroge, R. J. & Benaars, G. A. (1986). Philosophy of Education. Nairobi: Transafrica Press.
- [17] Odhiambo, F. O. (2009). A Companion to Philosophy. Nairobi: Consolata Institute of Philosophy.
- [18] Ogachi, (2006)The Egyptian Education. In D. C. Sifuna (Ed.), Themes in The Study of The Foundations of Education (pp. 20- 26). Nairobi: The Jomo Kenyatta Foundations.
- [19] Okoh, J. D. (1998). Philosophy of Education: The Basics. Owerri: Corporate Impressions.
- [20] Onono, W. O. (n.d.). Philosophy of Education in Kenya. Unpublished . Nairobi: University of Nairobi.
- [21] Oroka, O. (2010). The Relevance of Philosophy of Education. Nigerian Journal of Educational Philosophy, 1, 1-5.
- [22] Sahlberg, P. (2015). Finnish Lessons 2.0: What can the world learn from educational change in Finland. New York: New York Teachers College.
- [23] Sauvage, H. (2015). Finnish Schools and PISA assesment: The clash between two educational systems.
- [24] Sifuna, N. (2006)The Egyptian Education. In D. C. Sifuna (Ed.), Themes in The Study of The Foundations of Education (pp. 12- 19). Nairobi: The Jomo Kenyatta Foundations.
- [25] Starr, D. (2012). China and Confucian Education Model. Durham: Universitas.
- [26] Ubong, B. National Philosophies of Education and Impact on national development. The first international , technology, education and environment conference (pp. 853-870). African Society for Scientific Research.
- [27] UNESCO. (1997). Cooperative Strategies in Basic Education, African Project: Report on Curriculum Relevance, The case of Zimbabwe Foundation For Education With Production. Harare: Visual Publications .
- [28] Yao, X. (2009). An Introduction to Confucianism. Cambridge: Cambridge University Press.
- [29] Zimfep. (1991). Schools in Struggle. Harare: Zimfep Productions.