

Freedom of education; an Aristotelian interpretation of the Kenya Basic Education Act No.14
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Aristotle in his educational ideals as presented in his Politics and Nichomachean Ethics, believed that education was necessary for a fulfilled life. For him, the thinking and practice of an educator has to have a clear philosophy of life. Education according to other philosophers such as Plato and Socrates is the reproduction of culture. According to Aristotle Freedom of Education involves both state-run public education and private education.

The question then arises as to who is responsible for determining the training students receive in school and whether there is freedom of education in a given education system. Aristotle in his politics states that education should be guided by legislation. This paper aims at discussing the historical and the contemporary significance of Aristotle's ideas on freedom of education as presented in his Nicomachean Ethics and Politics. Based on Aristotle's ideas, the paper will discuss the role of parents, teachers, the state and voluntary institutions in the provision of education.

1.0 Introduction

Aristotle is one of the greatest teachers and educationists. His teachings on education are found in his Politics and Nicomachean Ethics. Aristotle supports both public and private education while at the same time criticizing his predecessors' ideas which he does not agree with. The contemporary world tends to consider that private education enhances freedom of education while state-run public education restricts it; Aristotle supports both state-run and private education. This research explores Aristotle's educational ideals as a basis to discuss freedom of education in the contemporary education.

For many centuries, kings, heads of state and parliaments have acted on the understanding that controlling both the state and religion is key to controlling the people (Otteson, 2000). It would seem that compulsory public schooling is explicitly introduced for exactly the same reason. Indeed Katz (1976) notes that in America the modern public schooling has its roots in the attempts by protestant church leaders in 16th Century to forcefully train their followers in the correct religious beliefs.

Aristotle in his Politics is concerned about equity; to enable all members in a given society to live well requires efforts to promote an intelligent cooperation in education in the enterprise of a shared governance; teaching different children together helps them in learning and knowing each other and respecting each other as equals (Curren, 2010). Aristotle explicitly says that education that suits the constitution is not an education that is preferred by rulers of an unjust system *'...the greatest of all the means spoken of to secure the stability of constitutions is one that at present all people despise: it is a system of education suited to the constitutions....'* (Politics, 1310a12-25). Curren (2010), commenting on this excerpt from the Politics says constitutions should meet the needs of the citizens and not of the rulers. Curren further says that the foundations of law and government are crucial on adequate education for everyone. According to him, one view that is authentically Aristotelian is that we need to guide education to identify what is good for the citizen and identify what practices are worthy of perpetuation through schools (Curren, 2009). According to Aristotle, there should be laws to govern public education and the question on what is education and what is the best way to educate should be answered (Politics, 1337a11).

Aristotle advocates for a dual aim of education where the household plays its role in education of its members, and the role of the political community is to direct the aims of education. Children's education should be the concern of the political community, because their education determines the continuity and the stability of the political regime. The legislator should make it his concern to direct the education of the youth, if there is neglect in the education of the youth,

it will harm the constitution. Each government has a peculiar character under which it was formed and on which basis it continues to be preserved (Politics, 133a10-18). Aristotle argues that education should correspond to the peculiar ends of the political community: democratic education for democracies and also virtue. Every political community is composed of rulers and the ruled, it must be determined whether the rulers and the ruled ought to change or to be the same through life, their education should correspond to the distribution of functions. there has to be some education for preliminary training for the various operations necessary and also requisite in regard of virtue. The state may succeed in securing goods which are in the control of fortune, but it comes to the state being virtuous, for this to be secured requires a science of policy and not fortune. (Politics, 1276b16-1277b32; 1337a10-21; 1332a33-34).

Aristotle's insistence on the supervision of education by the political community does not mean abolishing household responsibilities, there is certain education that the parents are able to impart to their children not out of necessity or usefulness, but because it is liberal and noble (Politics, 133a21-26). Trepanier (2014) says that what Aristotle meant is that the household cannot dictate the aims of education, but the political community needs the household in the delivery of education. Therefore one and the same education for all refers to the ultimate objectives of education. Thus Aristotle's golden mean in the aim of education is the selection between the two extremes; political indifference and political indoctrination.

Aristotle insists that citizens cannot be of similar character in respect to virtue; the virtue of the citizen and of the good man cannot coincide, all citizens cannot be the same in character (Politics 1277a1). According to him the political community is composed of dissimilar citizens just like the goods in the citizen's soul, since the state is composed, the virtue of all the citizens cannot be the same (Politics, 1252a1-3). The rulers require a different type of education than those they rule "*...there is a special education for a ruler ... the education of a ruler must be different...*" (Politics, 1277a29-31). According to him the household exists as part of the political community, its specific virtue exists as part of virtue of the whole, the household is prior to the political community "*... the state is made up of households...*" (Politics, 126b8-24).

Aristotle does not define freedom of education as such. In his Politics and Nicomachean Ethics, he defends public and private education by advocating for a plurality of institutions and a differentiation of goods. He defends private ownership of property, he says that use could be common while its possession is private or possession and use could be made common (politics, 1262b37-1263a3). According to him common possession leads to neglect and common use leads to overconsumption, he stops short of recommending that property should be kept private, property should not be made common, it should be made common by virtue (politics, 1263a26-

27; 1263a37-39). For these reasons ownership of school property should be made private and their use public to avoid neglect.

1.2 Education as a private and a common good

Aristotle says that when we make the common good the object to be loved, friendship then resolves not only private disputes but public ones. Friendship is what bonds the state, the legislature needs it more than justice, for concord which is like friendship is the legislatures aim. Faction which is enmity is what the legislature wants to eradicate (NE, 1155a3-17). According to Aristotle, every endeavour and pursuit aims at some good, and for this reason the good is what all things aim (NE, 1094a1-4). According to Aristotle, all legitimate forms of constitution always aim at the common good, they operate on the foundation of consent. Illegitimate constitutions aim at the good of the rulers and mainly rely on force. In some sense, some states laws and constitution aim at giving men despotic powers over their neighbours (politics, 1279a17-22). The goodness of all the citizens is not the same and therefore those who think that the natures of the royal rulers, the statesman, the head of a state and the head of a family are the same are mistaken (Politics, 127a17-22). The Aristotelian common good is a complete happiness for all members of a given community (Donald Morrisson in Deslauriers et al, 2013). St. Thomas Aquinas furthers Aristotle's theory by saying that the good's meaning is acquired in governance and therefore governing is leading the governed to its appropriate end (Summa Theologiae, Book II). Laws should not only be directed at the good of all but also at the private good of the individual (Summa Theologiae, Ia-II, qq 90).

Plato and Aristotle reflected deeply in their teachings on the purpose and foundation of the political society (Hittinger, 2013). The debate on the distinction between the public and the private good has been a subject of debate since Ancient Greece; both Plato and Aristotle pondered over the two realms and present a vision of the common good whose promotion is conducive to private and public interests (Etzioni, 2015). Throughout the Middle Ages, up to the 16th Century, such notable political philosophers like Locke, Hobbes and More have contrasted the public and the private (Mansbridge, 1998). Callan and White (2003) arguing from a liberal stand point endorse the freedom of individuals to lead their own lives while the task of the state is to primarily protect an individual's rights; in matters of education the state is a facilitator.

The holistic conception of the common good avoids the total subordination of the individual to the state and regards the good of the community as including the individual members: the good of private individuals forms part of the common good (Tattay, 2013). The role of the state is enabling and promotion of the common good, but not defining it or imposing the content that

may realize it (Argandona, 2011). Tattay (2013) quoting Cicero's *De legibus* says that during the ancient and medieval times, the interpretation of the Aristotelian way of thinking assumed that the common good and the individual good were existing in harmony with one another rather than in a state of conflict.

Public education stands at the intersection of two legitimate rights: the right of a democratic society to assure its reproduction and continuous democratic functioning through a provision of a common set of values and knowledge, and the right of families to decide in which ways their children will be molded and what types of influences they will be exposed to (Levin, 1987). Families have different social, political, and religious beliefs and values, which may be incompatible with public schooling because of their private concerns (Levin, 1987). Families seek schooling for their children so that they can reap the many private benefits associated with education. Parents have a right to supervise their own children; parents and the state have an interest in education, and the question arises over who has the sole right: parents or the state? (Fagothey, 1959).

Aristotle in his *Politics* criticizes private education and praises a common form of education (*Politics* 1337a23). He says schooling should be provided publicly because all citizens in the city have a common end, this end should manifest itself in a common education for all the citizens, this education should be public and not private (*Politics* 1337a23-24). According to Mayhew (1997) this may sound contradictory; he sees Aristotle meaning that it should be up to each individual parent to decide which kind of education, especially moral education, their child should receive. The state should set goals, standards, the curriculum, etc., but implementing them belongs to the parent (especially the father) because parents will be best placed to know the individual needs of their own children. According to the Cato institute (2016), every child should have a right to access an education that is right for him or her; in an ideal situation all parents should be able to choose from a diversity in the provision of high-quality options in education regardless of their means.

Aristotle rejects Plato's common husbandry where children and wives of the guardians are held in common. Where no parent knows his children as his own and no the child knows his parents (*Republic*, 449d). Aristotle advocates for a community unified by friendship to be secure against a factional conflict. For him the most effective way to accomplish this task is through civic institutions which nurture friendships which bridge all social groups; one of the most important of these civic institutions is by having common schools (day schools which are public) where the city's diverse children grow up together a few hours a day, and this is the sort of education which is proper for the guardians to have (*Politics*, 1264b1-2). According to Curren

(2000) this is the strongest argument for public education to be found in Aristotle's Politics. Aristotle advises that societies can be unified and made into a community through education; he defends public education '*...the state....is a plurality which should be unified and made into a community by education....*' (Politics, 1263b34-40). Aristotle in the Politics sees the legitimacy of a government and the rule of law to rest on an education that prepares everyone to conscientiously and voluntarily to accept the expectations of law on the basis of their independent judgment "*...another kind of democracy is for all the citizens that are not open to challenge to have a share in office, but for the law to rule; and another kind of democracy is for all to share in the offices on the mere qualification of being a citizen, but for the law to rule..... the system of education and the mass of the laws are framed in the main with a view to war ...*' (Politics, 1292a5; 1324b7). Aristotle says that the best character on the part of the citizens leads always to a better political community (Politics, 1137a16-17).

Aristotle insists that all citizens cannot be of similar character (Politics, 1277a1). If the citizens were to be of the same character because of receiving the same education, they will be unable to discern their defectiveness because they will lack a point of comparison. They will also be unable to transcend the personal interests for the sake of the common good since all the citizens would share the same self-interest. Aristotle differs from Socrates communism because he understands that the common good is maintained if there is a plurality of institutions and diversity of citizens.

1.3 Freedom of education

In this research paper the edition of Nicomachean Ethics to be used is the translation by David Ross (1980) and the translation of Politics is that by Benjamin Jowett (1920). Public or state-sponsored education was not known during Aristotle's time apart from some military training. Therefore an Aristotelian interpretation of freedom of education in the context of this research paper means the assessment of Aristotle's educational ideals as presented in the Nicomachean Ethics and Politics and their contemporary significance as interpreted by various authors among them: Curren (2010), Dobbs (1984), Trepanier (2014), May, Deslaurieres et al (2013), Inamura (2015), Tierney (1992), Otteson James R. (2000), St. Thomas Aquinas (Summa Theologiae).

Public education in keeping with the Platonic theory teaches that education at all levels is and should be the state's responsibility, since the individual citizen exists mainly to serve the state. The care of each citizen is inseparable from the care of the whole since each citizen belongs to the state and is part of the (Politics, 1337a11). Aristotle criticizes the Socratic communism; he criticizes Plato's teaching in the Republic which supports a community of wives and children

held in common and the abolishment of private property. Aristotle did not support Plato's communism in education, as he deemed it to be too ideal; he thought it amounted to indoctrination of parents and children to make them think and act as prescribed by the state (Politics, 1262a1-20). He points out that it is impracticable to communize children and wives: according to him people lose interest in the nurturing and education of children who are not their own.

Both religion and education fall under the function of freedom of conscience, and therefore religion and education should be protected on the basic moral principle that person's private conscience is inviolable and should be safeguarded (Otteson, 2000). There is a connection between protection of a person's freedom of conscience alongside the ability to lead a life that is truly happy. Legislation cannot lead people to a truly happy life, but indirectly, legislation can establish certain protection that allows a person to develop and lead a truly happy life on his own. One of the most fundamental of such protections is the protection of one's freedom of conscience (Otteson, 2000).

Therefore, decisions on how one should educate oneself and his children arise from deep-seated beliefs about how one ought to live his life and what constitutes a good life (Otteson, 2000). Aristotle says that the political community is incapable of making particular distinctions required for a good education. The political community is incapable of addressing the particular needs and demands of each child in its upbringing. Therefore domestic authority is desired because of its greater accuracy when care is private and is directed to a particular case, and then each is likely to receive what is suitable (NE, 1180b11-13). The best education according to Aristotle is one that is attentive to the needs of an individual while being directed by someone who possess legislative art (NE, 1180b13-25). The political community has a role in education according to Aristotle but cannot replace the household's role in education. The domestic authority is best suited in helping their own children and friends in the pursuit of virtue (NE, 1180a31-34).

Trepanier (2014) commenting on Aristotle's Nicomachean Ethics, says that the political community does not have the commanding strength that the domestic authority has in the children's obedience (NE, 1180a31-34). The political authority lacks access to interior principles of motivations that the domestic authority has. The political authority uses force to compel its subjects but the domestic authority inculcates habits that are internally motivated and therefore can become part of a child's character. Instead of replacing the household, the political community must preserve it in matters of education; it must help elevate the domestic authority. Aristotle's golden mean between the political community and the domestic

community is the complementarity in contributions of both the political and domestic authorities in education. The preservation of plural institutions helps to avoid the political community's primordial tribalism and civic indoctrination of its citizens (Trepanier, 2014).

Otteson (2000) argues that educational policies and curricula are ultimately dependent on people's views about deeply important matters such as the good life, human nature and proper community relations. A person's rights would protect his beliefs in matters such as religion and likewise protect those beliefs in matters of education. Thus a person's position on religion and education rests on the same set of fundamental beliefs. In ancient and mediaeval times, for the Aristotelian way of thinking, the common and individual good was seen existing in harmony with one another rather than in a state of conflict (Tierney, 1997).

Since Plato's times there has been debate on the distinction between a private and a public good (Republic, Book II). In the Aristotelian way of thinking, the common and individual good exist in harmony with one another rather than in conflict (Tierney, 1997). Tierney says that St. Thomas Aquinas in the Summa Theologiae furthers the Aristotelian thinking by saying that every man is part of the state, therefore it is impossible for any man to be good unless he is well adjusted to the common good. The good of a private individual forms part of the common good, the common good cannot exclude the individual good (Summa Theologiae, Ia-IIae qq 92).

The good of private individuals is part of the common good (Suarez, 1944). It is admitted by all that the family and the state have an interest in education; education is both a function of the family and state. From the organic view, the state is viewed as a hierarchical structure made of individuals and families and voluntary associations which retain their identity, rights and functions while directed to the common good by the state according to the principle of subsidiary (Fagothey, 1959). Aristotle says that the common good avoids the total subordination of the individual to the state. If there is total unification of the state, it will cease to be a state, and if a state becomes one because of total unification, it will become worse. Therefore the state should be unified by means education since a state is a multitude (Politics, 1263b37).

According to Levin (2000), education should address both private and public interests, at the same time it should address the private interests of students and their families by providing a variety of forms of development. Education therefore, and in particular basic education, can be categorized as both a public and a private good (Menashy, 2011). Therefore the state has no right to interfere in what strictly belongs to the family; education does not belong to the family and state independently and at the same plane. Aristotle's golden mean for education explains

why he criticizes Plato's teaching in the Republic, where Socrates prescribes a political unity which reduces the city-state into a household, which according to Aristotle leads to the destruction of the political community. The household is a more complete unity than the state, and each single person than the city, the city consists of a multitude of people who are different in kind (Politics, 1261a21-22).

The Socratic communism abolishes the family in order to create a communal civic education to promote total political unity. Aristotle proposes that parents should remain with their children so that the household and the political community can work together to care for them. It is proper for each individual family to have the duty of helping their own children to attain virtue even if they don't do it successfully. The professor does not prescribe the same style of learning to all his pupils (NE, 1180a29-b13). The parents are able to provide *philia* to their own children whereas the political ruler can provide laws which are supplementary to parental rule over children. Parents' support of laws helps the children's piety towards the political authority' (NE 1180a18-24). Family habits and paternal exhortations have their authority in the household, whereas legal enactments alongside national customs have authority in the state on the account of the tie of relationships that ties the head of a household to its members and therefore can count on their natural affection and obedience (NE, 1180b3-7). Parents have access to interior principles of motivation of their children which the political community lacks, therefore they are able to provide an education that is more robust in its respect to the political community than what the regime's laws can do.

Trepanier (2014), commenting on Aristotle's criticism of Socratic communism, says that good parents inculcate virtuous habits in their children not because of the children's' natural affection for them but because the parents know their children's situation in a particular context which the political community cannot. Both the household and the political community mutually reinforce each other in the education of children. Aristotle recognizes a plurality within the household and within the political community; according to him this enables citizens to be educated in political justice.

1.4 Private education

Aristotle acknowledges the positive characteristics of both private and public education; he says that it is best if education is the object of a given community. Any public regulation must be established by law and to produce good regulations, there must be good laws (NE, 1180a24-30). Matters of public interest must be under public supervision, education is one of this matters (Politics, 1337a21-33), even though individual treatment produces the best results (NE, 1180b7-13), Aristotle recognizes the importance of private education; he argues that education that is

adapted to an individual is better than common education for everyone. In his view, individualized education can be more responsive to individual needs and characteristics of an individual person just like medical attention is individualized. Socrates common ownership of children makes a father's love for his children watery and people will take little care of their communal fathers or children (Politics, 1262b15-24). Aristotle in his criticism of Socrates' proposals of communizing the family and private property argues that the best regime is one that embraces separate families and private property (Dobbs, 1985).

Aristotle argues that the father's endorsement of law to his children adds the force of filial love and respect to its authority (NE 1180a18-24; 1180b3-7). The highest and best program for supervising the care and education of the young must combine community and private participation (NE 1180a29-b13). Socratic communism eliminates this combination of private family connections, and precludes the combination of community and private participation in the education of the young (Dobbs, 1984).

Aristotle uses an analogy by saying, individuals can be best cared for by somebody who has the universal knowledge on what is good for each individual or people of certain kind (NE 1180b7-13). Aristotle describes education as a form of care, an art (*techne*) comparable to gymnastic instruction or medicine which are grounded in a science (*episteme*). In matters of education, the universal ideals of education can be set by the state but individually members be left to live and practice certain aspects of the universal based on their experience. For instance fasting is good for a fever, it may not be best in a particular case, an expert in boxing does not impose the same style of fighting on all of his pupils (NE, 1180b7-13).

2.2 Aristotle's criticism of Plato's communism

Aristotle did not support Plato's communism in education, as he deemed it to be too ideal, would indoctrinate parents and children and make them think and act as prescribed by the state. Aristotle in his Politics states that education should be guided by legislation. He defends private education while comparing it to private medical care (NE, 1180b7-13) and private ownership of property, he identifies the institutions that are involved in the educational process as the family and the state (Politics, 1269b19-22; 1270a16; 1271a30-35; 1270b7-10). He reached this conclusion because most of the city states did not have adequate provisions for parental command; the command of an individual alone has neither the actuality nor the compelling power of the law; parental command consists of rules that express practical wisdom (*phronesis*) and understanding (*nous*) (NE, 1143a8).

One of Aristotle's main political philosophy's thesis is that the city and the household and the state distinct associations which are connected through a natural teleology (Politics, 1252b9-

39). This is the basis of Aristotle's critique of Plato's communizing of wives and children, because it waters down the family which would lead to the degradation of the individual (Politics 1261a18-23). Aristotle not only attacks Plato's Republic on the communism of wives and children but also on the abolition of private property (Politics, 1261a18-23) as impracticable, because people do not take a keen interest in the nurture and education of children who are not their own (Politics, 1262b15-24).

2.3 Education as a right

Article 26 of the United Nation's Universal Declaration of Human Rights affirms the right of every individual to education which should be free at the elementary and fundamental. Elementary education must be compulsory (UN, 1948). According to Gernhard (2006), the belief in free and compulsory education enforced and established by governments of the world, is paradoxically the most compelling argument for the protection of educational freedom against government. According to Menashy (2011) the World Bank's policies are grounded in market economics and are in tension with the notion of education as a human right, which is a legal and political framework. Menashy further argues that the World Bank presents education as both a private and a public good but tends to overemphasize on education as only a public good and a right.

In addition to financing and providing education, the state shares the responsibilities concerning decision-making. UNESCO (2015), notes that the empowerment of the increasing, informed and educated civil society through democratization and access to education. Besides access to information through the Internet which has transforming the patterns of civic, social and political engagement that has aroused the demand for greater accountability, equity, openness, and equality in public matters. Accordingly in the same line there is a heavier involvement of the private sector and there is an increasing influence of international agencies dealing in education. It is noted that there is a shift from government to governance in policy-making (Rosenau, 2005; Rhodes, 1997).

Non-state actors in the provision of education act as *political entrepreneurs*; they are very important players because of their carrying out of diverse roles across in the entire policy spectrum. They influence policy makers and act independently in enforcing state's standards and monitoring mechanisms through a national accountability framework (Keck and Sikkink, 1999). With the high concern about equity and non-discrimination which has been increased raised by the involvement of for-profit actors in education, in this state of affairs the state tends to be endorsement of a guarantor of last resort in view of education being a human right, i.e.

equitable education and non-discriminatory in providing education for free, at least at the primary level. The role of the state, evolves around a regulatory function (Nasiritousi et al, 2014).

According to UNESCO (2015), these transformations have a great impact on the basic principle of education being a public good; the civil society has laid an emphasis on equity and social justice. These concerns are laid on the market failure as a fundamental determinant of political decisions. The sharing of responsibilities by the state with a wide range of non-state actors as decision-makers, financiers and providers of education has resulted in a blurring of the boundaries between the public and the private. For the principle of education as a public good, there has to be a shift whereby education is not seen as a commodity by market forces, but a need where there are many providers with the state acting as a guarantor of equity through a democratic decision process.

The Valuing of the individual over the collective benefits of education to the whole community creates the rationale for seeing pupils as consumers and education from an economic stand point as a commodity. This view poses serious threats for equity and for the full development of the individual person. From the neoclassical economic theory, the public sector's field of intervention in the education sector education is seen as residual in relation to the private sector and the market forces which are assumed to be the reference model of regulation, Pigou (1924), Coase (1960), Demsetz (1964) as quoted by Daviet (2016).

According to Keeping et al (2012), all children have a right to be included in public education which should be inclusive. Keeping et al, further say that public education should embrace diversity, while educating children together should help them value their diversity rather than making them all the same. Public schools should always be about the democratic project of the public good. There is an erosion of 'public' and 'public good' not only in education but in all kinds of institutions including health care, childcare, transportation, and community centers (Canadian Teachers' Federation, 2013).

Ashraf et al (2010), Copen and Dupas (2010) in reference to public free primary and secondary education, hypothesize that parents only value goods that they have paid for (the sunken cost effect). When parents pay school fees, they take an interest in the school and are involved in monitoring the quality of education their children are getting. Free public services tend to decrease in quality, the resources flowing to public schools both in total and per pupil fall when fees are abolished.

Keunne Nodem (2010) quoting a private school entrepreneur in Kenya says that public schools are offering substandard quality education, private schools are on their own well managed with quality curriculum activities. Thompson (2007) in his analysis says that historically totalitarian

governments have been strong advocates of total control of education by the government. He attributes this control of education by totalitarian regimes to an attempt to control citizens in mental as well as physical ways. He further opines that totalitarian governments espouse the philosophy that citizens belong to the government and therefore right by the government through education to control thought of students. In his view in a democratic society, schools that are run by the government are inherently against democracy; they work against the idea of freedom of thought which necessarily need a variety in opinion and the competition of various ideas for acceptance. Schools run by the government by their nature tend to force a single way of looking at issues and therefore they reduce the number and the variety of opinions that are propagated in its immediate society.

Walsh (1997) argues that Aristotle does not give an explicit definition of freedom of education in his *Politics* and *Nicomachean Ethics* he only discusses freedom in *metaphysics* (982b25-26). However Aristotle defends private ownership of property, public and private education and the role of the family and state in education of the young in his *politics* and *Nicomachean ethics* which are the main contemporary issue in freedom of education. Aristotle's preservation of pluralism, in particular through the household, allows for the internal motivation of people which the political regime does not guarantee. Aristotle provides for a civic education with a dual aim. Plurality of institutions and diversity of goods are necessary for civic education to flourish (Trepanier, 2014).

The two reasons advanced by Aristotle for public education are: living virtuously, which is not an easy or pleasant thing for most people especially when they are young; they need authority, sometimes harsh castigation which a loving father may not be willing to provide (NE 1180a22-24). The second reason is the nature of knowledge: someone should have to be qualified to provide an education properly, contrary to what some may think in defending the family and private education. Providing a genuine education requires a specific knowledge, which not every family is capable of. Aristotle compares this knowledge to that of doctors and musicians (Desalaurieres et al, 2013).

Conclusion

The goal and subject of any social institutions is and must be the human person. The human rights approach to education provides a rationale for compulsory state education. Education is therefore viewed as a public good and not as a private good; a commodity that through the market forces should be subsidized or provided for free on a different basis other than consumer choice. Families have different political, social, and religious beliefs and values, and therefore a basic incompatibility will exist between their private concerns and the public functions of

schooling. An Aristotelian view of Freedom of education supports private and public education, private ownership of schools by voluntary institutions and private individuals but used publicly. The approach to education as a right brings an economic angle to education whereby children are treated as products.

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