



Influence of Perennialism on Classroom Organizational Skills among Teachers in Public Secondary Schools in Emgwen Sub-county, Nandi County, Kenya

Caroli Lwanga Kemboi, Titus Pacho & Benard Nyatuka
Department of Educational Foundations, Administration, Planning & Economics
Kisii University
Email: lwangacaro@yahoo.com

Abstract: Globally, educational systems are shaped by a variety of philosophical orientations that inform curriculum development, pedagogy, and academic objectives. Teachers in public secondary schools implement these philosophies in classroom organisation, lesson planning, and student engagement. The purpose of this study was to examine the impact of universal knowledge on teachers' classroom organisational skills as grounded in perennialist educational philosophy. The study targeted 41 principals and 205 teachers. Simple random sampling was employed to select a sample size of 150 participants, comprising 25 principals and 125 secondary school teachers. Data collection methods included interview schedules for principals and questionnaires for teachers. Qualitative data were analysed through content analysis and categorised into themes, and presented using narratives and direct quotes. Quantitative data were analysed using descriptive statistics, including frequencies and percentages, presented in tables. The results revealed that teachers who adhered to the perennialist philosophy effectively structured their lessons around timeless knowledge, fostering critical thinking and deep intellectual engagement among students. An emphasis on classical texts and foundational knowledge helped create an environment conducive to reflective thinking, which is essential for lifelong learning.

Keywords: Classroom Organisational Skills, Foundational Knowledge, Perennial Philosophy, Teaching Competence, Universal Knowledge

How to cite this work (APA):

Kemboi, C. L., Pacho, T. & Nyatuka, B. (2025). Influence of Perennialism on Classroom Organizational Skills among Teachers in Public Secondary Schools in Emgwen Sub-county, Nandi County, Kenya. *Journal of Research Innovation and Implications in Education*, 9(3), 151 – 159. <https://doi.org/10.59765/jriie.9.3.15>.

1. Introduction

The goal of educational philosophy is to facilitate holistic student development, encompassing both cognitive and social growth (Köse, 2019). Schools should create supportive environments that encourage students' engagement, autonomy, and self-confidence (Papadima, 2021). Teachers play a crucial role in guiding this process by providing essential knowledge, skills, and opportunities for development, thereby shaping effective learning experiences. This approach ensures that educational practices align with the aim of fostering well-rounded individuals equipped for future challenges. To achieve educational objectives, teachers may actively

choose the roles they adopt and the level of intervention they employ in the classroom; however, it can be argued that students' roles should also be considered on an equal footing with those of teachers (Alanoglu et al., 2022). This is because learning and teaching go hand in hand, with learning being unable to occur without the other. Learners are free to decide what they wish to learn and how they wish to acquire it. Therefore, instructors who are skilled in their professional and personal lives, alongside their understanding of pedagogy and educational philosophies, are better equipped to communicate with students and foster tolerance, self-assurance, and respect (Wane & Wane, 2019). Globally, education aims to build world civilisation, ensure peace, and bring about change through the acquisition of values

such as love, cooperation, and stability (Fries, 2012). The personal traits of a teacher are crucial, complemented by professional qualities that render the teacher competent, reliable, and efficient (Fries, 2012). Educational philosophies, therefore, will influence how teachers plan their practice (Papadima, 2021). The personal traits of a teacher are vital, yet when professional qualities enhance these traits, they become meaningful (Alanoglu et al., 2022).

In Africa, prior to the establishment of formal Western education, individuals had their own educational system known as African Indigenous education (Fafunwa & Aisiku, 2022). This educational framework included clear objectives, predetermined subject matter, and practical pedagogies (Odari, 2020). Among the processes involved were the inculcation of morality, the promotion of religious and societal values, and the teaching of desirable traits, abilities, and competencies to young people (Murira, 2013). Nigerians view education as a means of fostering interactions between people and ideas to advance their nation (Nwanaka, 2022). In Nigeria, education is founded on the principle that each individual is valuable both for their own benefit and for the welfare of society as a whole (Kanu, 2019). According to Rupert et al., (2013), education is employed to equip the mind to comprehend the external world and to acquire the essential competencies and abilities to live and progress in society. The findings from educational philosophies, educational sciences, and other areas of education are integrated into educational philosophies (Köse, 2019). Therefore, African indigenous education can serve as an instrument of perennialism in education, preserving values from one generation to the next (Wane & Wane, 2019). This will aid teachers in transmitting values across generations, thereby enhancing their role as effective life formators (Santos Lobo, 2005).

In Kenya, according to Njogu (2000), the philosophy of education is based on the goals of education and its application at all educational levels. A clear explanation of educational philosophy serves as the foundation for meaningful educational practice (Heto, Odari, & Sunu, 2020). The difficulty in applying educational philosophy to educational objectives within Kenyan educational practice highlights the core of the crisis of defining education. According to the Declaration of educational philosophy, education is a process that aims to improve social cohesiveness, human advancement, and economic development (Heto, Odari, & Sunu, 2020); these three goals require critical-minded individuals to take action. Theoretically, Kenya's educational philosophy supports practices that extend beyond imparting factual information by emphasising social awareness and good morals as a national endeavour (Odari, 2020).

Previous studies have explored the relationship between educational philosophies and cognitive skills, as well as instructional technology (Alkın-Sahin et al., 2014; Bas, 2016; Ilgaz et al., 2013), but few have examined the direct impact on teacher competencies and classroom

organisational skills. For example, perennialism emphasises the teaching of timeless knowledge and critical thinking, while constructivism promotes active learner engagement and knowledge construction (Mohanty et al., 2022). This study addresses this gap by exploring how universal knowledge, particularly perennialism, influences teachers' classroom organisational skills in public secondary schools in Emgwen Sub-County, Kenya. Understanding this relationship is essential, as effective classroom organisation enhances teaching quality and student learning outcomes.

Educational philosophies play a critical role in shaping teacher competence, particularly in areas such as classroom organisation, instructional practice, and professional conduct. Although educational philosophy is a compulsory subject for student-teachers in Kenya, there is limited empirical evidence on how teachers apply these philosophies—especially perennialism, which emphasises universal and enduring knowledge—in their daily classroom management and organisational skills. Existing studies, such as those by Ahan (2020) and Odari (2020), tend to focus on theoretical aspects of educational philosophies but rarely explore their practical impact on classroom organisation and teacher effectiveness in public secondary schools. This gap is especially pronounced in Emgwen Sub-County, where challenges related to teacher preparedness and classroom management are evident and may influence student learning experiences and outcomes. Unlike other regions where similar investigations have been conducted, Emgwen lacks research on how perennialism informs teachers' organisational skills and instructional efficiency. This study therefore sought to fill this knowledge gap by examining the influence of universal knowledge (perennialism) on classroom organisational skills among teachers in public secondary schools in Emgwen Sub-County, Kenya.

2. Literature Review

Perennialism has its roots in classical idealism and realism, with notable advocates such as Jacques Maritain, Robert Maynard Hutchins, and Mortimer Adler championing the importance of "Great Books" in helping students uncover timeless truths and beauty. They emphasise the role of educators in guiding students through the exploration of these texts and encouraging discussions while considering their historical context (Guttek, 2005). Perennialists assert that the purpose of education is to nurture personal growth by cultivating students' ability to think critically and discover truth through the development of their intellect and reasoning skills. Essentially, perennialist education aims to foster students' rational thinking and analytical capabilities.

Perennialist thinkers advocate for an educational focus on universal principles and traditions that uphold individual freedom, human rights, and responsibilities

(Link, 2008). According to perennialists, the pursuit of truth requires a well-disciplined and structured classroom environment. Teachers serve as exemplars and authorities, tasked with demonstrating logical and coherent thinking. Like essentialism, perennialism promotes a teacher-centred educational approach, often perceived as rigid and conservative due to its limited emphasis on technology and multiculturalism, as well as its reinforcement of traditional gender roles. Perennialism underscores the enduring values and knowledge of society.

Perennialism prioritises enduring knowledge and emphasises subject matter. Perennialist educators aim to foster students' capacity for critical and logical thinking (Terzi & Uyangör, 2017). In a perennialist classroom, there is an emphasis on discipline and structure, which motivates students to relentlessly seek the truth. Perennialists advocate for introducing students to enduring concepts and facilitating their exploration of significant literary works that have stood the test of time (Akomolafe, 2020). They place substantial emphasis on cultivating students' critical thinking abilities and depth of subject knowledge. The saying "the more things change, the more they stay the same" encapsulates the perennialist perspective on education, suggesting that fundamental skills develop gradually. In this philosophy, teachers assume a central role (Babelan, 2012).

Perennialists maintain that education should enable students to grasp the core ideas of Western civilisation, which are believed to address all situations (Terzi & Uyangör, 2017). Just as the fundamental aspects of the natural and human worlds remain unchanged, the goal is to teach timeless concepts and seek constant, unchanging truths. Transmitting these immutable concepts is crucial, as fostering intellectual development is a key aspect of meaningful education. Thus, the intellectual growth of students is prioritised. The rigorous curriculum focuses on developing students' abilities in key disciplines and promoting cultural literacy (Nwanaka, 2022).

The "great conversation" is an ongoing dialogue within classic works across time, and perennialist content encourages students to engage in this dialogue. Perennialism treats all learners equally and centres on the subject matter (Heto, Odari, & Sunu, 2020). Perennialist educators focus on teaching universal truths to enhance intelligence, rather than emphasising differentiation or individualism. The teacher's role is crucial in achieving these goals, and student interests or life experiences are not primary concerns (Terzi & Uyangör, 2017). Instead, teachers employ proven methods believed to be most effective in shaping students' minds. The perennialist curriculum is founded on the belief that all humans share a common nature. Perennialists argue that critical, analytical, flexible, and creative thinking are essential human traits (Akomolafe, 2020). They emphasise that students should not be exposed to information that may become outdated or prove false (Papadima, 2021).

Advocates of perennialism take into account the universe's spiritual dimensions and perceive humanity's position in the universe through a metaphysical lens. Schools, which transmit culture to subsequent generations, are established by society with the aim of enhancing human mental capacity (Al-Zayoud, 2021). Perennialism, grounded in classical idealism and realism, represents the most radical educational philosophy. It values absolute constants in education, concentrating on universal principles and traditions. Perennialists uphold the belief in immutable truths within the universe and a constant human nature. This philosophy contends that education should be founded on absolute, unchanging principles of high quality. Knowledge and morals are regarded as constants, passed down through education that prepares individuals for life. According to perennialism, one of the primary objectives of education is to foster individuals of durable character. Another significant aim is to enhance human intellect and impart logical reasoning. Thus, schools should prioritise the education of rational individuals and wise thinkers. Teachers, as models and experts, exemplify logical and consistent thinking. The curriculum, which emphasises classical arts, consists of subjects such as literature, philosophy, history, sociology, logic, and linguistics, while being issue-based with accurate and constant content. Topics ought to reflect universal truths (Kooli, 2019). Learners may lack sufficient information to fully benefit from the instructor due to the teacher's absence of a clearly defined, long-term philosophy of education. As a result, learners will endure significant drawbacks since they will receive a limited and constrained form of education. Based on prior knowledge and current understanding of the subject, the instructor may struggle to explain or explore the topic in depth.

3. Methodology

3.1 Research Design

A qualitative phenomenological research design was adopted. Qualitative phenomenology is a research design that seeks to explore and comprehend individuals' lived experiences related to a specific phenomenon. It aims to uncover the essence and significance of these subjective experiences as articulated by the participants themselves. This research utilised qualitative phenomenology as its methodology because of its ability to unveil the unexpected lived experiences of participants and the meaning they associate with the phenomenon within a specific context (Alase, 2017). This approach enables researchers to deeply investigate individuals' subjective experiences, providing rich and detailed insights into the phenomenon being studied. It is particularly valuable for examining complex and less-understood phenomena, shedding light on the lived realities of individuals and their unique perspectives (Creswell & Poth, 2018). One of the key strengths of qualitative phenomenology is its capacity to reveal the unexpected and often overlooked

aspects of human experience. By engaging with participants in open-ended interviews or observations, researchers can uncover nuances and complexities that quantitative methods might overlook. This facilitates a deeper understanding of the phenomenon under investigation, offering insights that are rich in context and meaning (Villanueva & Gayoles, 2019).

Moreover, qualitative phenomenology enables researchers to explore the subjective meanings individuals attribute to their experiences (Alase, 2017). By giving voice to participants and allowing them to describe their experiences in their own words, qualitative phenomenology fosters an empathetic understanding of the human condition. Furthermore, qualitative phenomenology is well-suited for exploring the social and cultural dimensions of human experience (Villanueva & Gayoles, 2019). It acknowledges that individuals are embedded within broader sociocultural contexts that shape their experiences and perceptions. By attending to these contextual factors, researchers can gain a more holistic understanding of the phenomenon being studied.

3.2 Location of Study

The proposed study was conducted in Emgwen Sub-County, Kenya. Emgwen is a sub-county within Nandi

County, which is one of 47 counties in Kenya. Emgwen Sub-County consists of four zones: Chepkumia, Kapkangani, Kilibwoni, and Kapsabet. It is located in the central part of the county, with its headquarters situated in Kapsabet town. Recently, teachers in this sub-county have reported significant levels of absenteeism and alcoholism. Emgwen was chosen because it is the only sub-county that encompasses both rural and urban settings in Nandi County. By including both rural and urban schools, the study identified potential variations in teacher competence, instructional practices, and educational outcomes between these environments. The inclusion of both rural and urban schools also enhanced the generalisability and applicability of the findings. Many educational systems encounter challenges in addressing disparities between rural and urban schools, and understanding the influence of educational philosophies on teacher competence in different contexts helps inform educational policies and interventions aimed at improving teacher competence and student outcomes across diverse settings.

3.3 Target Population

The target population for this research comprised teachers and principals, as captured in Table 1.

Table 1: Target population

Target Group	Number Targeted
Principals	41
Teachers	205
Total	246

Source: Emgwen Sub-County Education Office (2024)

There are a total of 41 public secondary schools in Emgwen Sub-County. From the 41 public secondary schools, the study targeted 41 principals and 205 teachers, 5 of them drawn from every school.

3.4 Sample Size and Sampling

Procedure

As per Stuart et al. (2018), a sample is a subset of participants selected by a researcher to represent the broader intended audience. For this study, target groups were sampled using a combination of probability and non-probability sampling techniques. The Fischer et al. (2003) formula was used to determine the sample size:

$$nf = \frac{n}{1 + \frac{n}{N}}$$

Where;

nf = Sample size (when the population is less than 10,000).

n = Sample size (when the population is equal to 10,000); 384.

N = Estimate of the population size; 246

The sample size for the respondents

$$nf = \frac{384}{1 + \frac{384}{246}}$$

$$= \frac{384}{1 + 1.561}$$

$$= \frac{384}{2.561}$$

$$= 149.94$$

The sample size consisted of 150 respondents, as shown in Table 2.

Table 2: Sample size

Target Group	Number Targeted	Procedure	Sample Size
Principals	41	41/246*150	25
Teachers	205	205/246*150	125
Total	246		150

The 150 respondents, comprising principals and teachers, were selected using a proportionate sampling method. As per the table, it comprised 25 principals and 125 secondary school teachers.

3.5 Research Instruments

The study employed two primary research instruments: interview schedules for principals and questionnaires for teachers. Interviews were crucial for gaining in-depth insights into the principals' perspectives regarding the influence of perennialist philosophy on classroom organisation. These interviews allowed the researcher to probe further into participants' responses and gather rich, contextual information. The questionnaire administered to teachers was structured into two main sections. The first section gathered demographic data such as gender, age, teaching experience, and academic qualifications. The second section included both closed-ended and open-ended questions aimed at exploring teachers' understanding and application of universal knowledge as advocated by perennialism, as well as their classroom organisational strategies.

3.6 Data collection procedures

Data collection procedures involved both qualitative and quantitative techniques to ensure a comprehensive understanding of the research problem. Interview schedules were used to collect qualitative data from 25 selected principals, allowing for in-depth exploration of their views on the influence of perennialist philosophy on classroom organisation. Additionally, structured questionnaires were administered to 125 teachers to gather quantitative data on their classroom practices and philosophical orientations. Prior to data collection, necessary permissions were obtained from relevant educational authorities, and informed consent was secured from all participants. The researcher personally administered the instruments to ensure clarity, accuracy, and a high response rate.

3.7 Data Analysis Techniques

Data analysis began with editing to identify errors and omissions, and corrections were made where necessary. The researcher then coded the data to organise the responses provided by the participants into a manageable number of classifications. Following coding, the data were categorised based on shared traits and qualities.

Qualitative data generated from interview questions were analysed by grouping them into themes and patterns through content analysis. This analysis aimed to evaluate the adequacy, consistency, and credibility of the information gathered (Creswell & Poth, 2018). NVIVO software Version 14.0 was employed for qualitative analysis, extracting themes and narratives from the interviews. The transcripts of the interviews underwent qualitative content analysis to uncover individuals' behaviours and thoughts related to information. During the transcription of interviews, several questions guided the process, including the impact of teachers adopting a perennialist philosophy on their competencies, the extent to which essentialism contributes to teacher competencies, how teachers' adoption of a progressivist philosophy affects their competencies, and the influence of a reconstructionist philosophy on teacher competencies. Individual themes served as the unit of analysis in qualitative content analysis. To ensure coding consistency, especially among multiple coders, the researcher constructed a coding manual that contained category names, code assignment definitions or rules, and examples. Notes were taken manually, and scripts were analysed by coding specific areas. The analysed data were presented in narratives and direct quotes (Villanueva & Gayoles, 2019).

The quantitative data was analysed using descriptive statistics. Descriptive statistics fundamentally involves organising, summarising, and presenting data in a practical and educational manner. This is achieved through graphical, tabular, and numerical tools. While numerical methods provide summation, frequency, percentage, and averages to aggregate data, graphical techniques enhance the mental understanding of the information (Keller, 2015). The primary tool employed by the researcher to analyse quantitative data and produce descriptive statistics was the Statistical Package for Social Sciences (SPSS). Version 29 was utilised to meet the three objectives of data analysis. Frequency tables and percentages were used to present the data.

3.8 Ethical Considerations

Ethical considerations were strictly observed throughout the study to protect the rights and well-being of all participants. Permission to conduct the research was obtained from relevant educational authorities, including the Ministry of Education and school administrators. Informed consent was sought from all participants after

clearly explaining the purpose of the study, procedures involved, and their right to withdraw at any stage without penalty. Confidentiality and anonymity were assured by using codes instead of names and securely storing all data. The research instruments were designed to avoid sensitive or intrusive questions, and findings were reported honestly and objectively without manipulation.

4. Results and Discussion

4.1 Response Rate

The study targeted a total of 150 respondents, comprising 125 teachers and 25 principals. Questionnaires were distributed to all 125 teachers, out of which 116 were completed and returned, resulting in a response rate of 92.8%. Additionally, interviews were scheduled with 25 principals, but only 21 participated, yielding an 84% response rate as shown in Table 4

Table 4: Response rate

Respondent Category	Targeted Number	Number Responded	Response Rate (%)
Teachers	125	116	92.8
Principals	25	21	84.0
Total	150	137	91.3

Source: Field Data (2025)

The high response rates in this study align with findings from recent research that highlights the importance of participant engagement in enhancing the reliability and credibility of educational studies (Jansen, 2018; Muthoni & Chhabra, 2020). A response rate above 80% is typically considered robust, as it ensures a comprehensive representation of the target population (Bryman, 2019). The high participation rates observed in this study suggest that both teachers and principals in Emgwen Sub-County are invested in educational research, supporting the idea that when participants feel their perspectives are valued, they are more likely to contribute (Kumar, 2021).

4.2 Universal Knowledge and Teaching Competence

This section presents teachers' views on how the philosophy of perennialism in education influences their competence, particularly regarding teaching critical thinking and utilising updated reference materials. The responses were analysed thematically and are discussed with supporting frequencies and percentages.

Most teachers, 80 (68.9%), noted that their approach to teaching enduring content such as classical texts and philosophical discussions promotes analytical and reflective thinking among students. They explained that engaging with timeless content allows students to connect ideas across subjects and develop deeper intellectual skills.

One teacher shared, "Teaching classical content like literary works or historical debates helps my students connect ideas across subjects and think deeply rather than just memorising."

Another echoed this view, stating, "Using philosophical discussions challenges students to analyse situations rather than just give textbook answers." These responses reflect how the perennialist focus on timeless truths and logic strengthens critical thinking, a core aspect of teacher competence.

Additionally, 21 teachers (18.1%) highlighted that structuring lessons around foundational knowledge contributed to students' consistent academic performance and helped develop confidence over time. Teachers who emphasised mathematics, grammar, and other principle-based subjects observed that learners benefited from this structured approach. For instance, one teacher explained, "When I focus on foundational principles in subjects like mathematics and grammar, students develop confidence over time."

Another noted, "Teaching based on perennial ideas gives a sense of structure to my lessons, and students appreciate this predictability." These views align with the perennialist belief in providing a disciplined, orderly learning environment that supports long-term intellectual growth.

A few teachers, 15 (12.9%), stated that while they valued classical content, they recognised the need to update their reference materials to connect better with modern realities. They mentioned that integrating current case studies and contemporary readings alongside classic texts enhanced student engagement and understanding. One teacher shared, "Though I use classic texts, I ensure to supplement them with current case studies so students can relate better."

Another noted, "When I use current articles alongside textbooks, learners seem more attentive and retain concepts longer." These responses demonstrate teachers' flexibility in balancing the philosophical ideals of

perennialism with the practical need for relevance in today's classroom.

The majority of teachers demonstrated competence in applying perennialist principles by promoting critical thinking, structuring content around enduring ideas, and updating reference materials to maintain relevance. This hybrid approach reveals a thoughtful integration of educational philosophy with contemporary teaching practices, enhancing both teaching effectiveness and learner outcomes.

Principals emphasised the importance of universal knowledge in fostering a comprehensive understanding among students. They noted that exposing students to enduring knowledge helps them develop a deeper appreciation for subjects that transcend time and place. One principal stated, "I ensure that our curriculum emphasises core principles that have stood the test of time, such as the classics in literature, history, and philosophy. This helps students develop a broad understanding of the world and think critically."

One of the principals highlighted the need for students to connect with universal knowledge, saying, "It is crucial to incorporate classical texts into our teaching to help students build foundational skills in critical thinking, which is central to their academic and personal growth." This insight underscores the notion that universal knowledge is not only crucial for cognitive development but also for shaping learners' intellectual habits. The principals' responses indicate a strong commitment to fostering critical thinking skills by exposing students to knowledge that encourages analytical engagement with enduring ideas.

The findings of this study align with recent research emphasising the role of perennialism in promoting critical thinking and intellectual engagement. Teachers in Emgwen Sub-County demonstrated competence in applying perennialist principles, structuring content around enduring ideas, and updating reference materials to ensure relevance. This practice is consistent with the findings of Wenglinsky (2020), who argued that exposing students to foundational and classical knowledge fosters deeper intellectual engagement and reflection. By integrating timeless content into contemporary teaching, teachers are enhancing their pedagogical effectiveness, reflecting the hybrid approach described by Darling-Hammond et al. (2020), which combines traditional educational philosophies with modern practices for improved learning outcomes.

Principals' emphasis on universal knowledge also supports the argument that exposure to enduring ideas is essential for fostering a comprehensive understanding of subjects. This aligns with the work of Smith and Johnson (2019), who suggested that studying core principles, such as classical texts, helps students develop critical thinking and analytical skills, which are essential for academic success and personal growth. The principals'

responses underscore the idea that classical texts not only enhance cognitive development but also shape intellectual habits, echoing the perspectives of Liu et al. (2021), who found that students who engage with universal knowledge tend to develop stronger reasoning and problem-solving skills. Furthermore, these findings resonate with the views of Hattie (2017), who emphasised the importance of intellectual inquiry in fostering student success.

However, there is a divergence in how perennialism is applied in practice. While teachers are successfully integrating classical texts into modern curricula, the challenge remains in balancing traditional content with the need for flexibility and innovation in teaching practices (Guskey, 2021). This tension between traditional and modern approaches has been discussed by Fink (2019), who highlighted the difficulties educators encounter in integrating timeless knowledge with emerging ideas and interdisciplinary content. Moreover, while principals emphasised the importance of universal knowledge, they did not fully address the challenges of adapting the curriculum to meet the diverse and evolving needs of students, particularly in terms of incorporating modern perspectives alongside classical texts (Adams, 2022).

The study's findings align with recent literature on the benefits of perennialism, particularly in promoting critical thinking and intellectual development. However, the study also highlights the ongoing challenges of integrating traditional educational philosophies with contemporary demands. This calls for further research on how to effectively blend classical knowledge with the need for innovation and inclusivity in modern educational settings (Anderson & Krathwohl, 2018).

5. Conclusion and Recommendations

5.1 Conclusion

Teachers who aligned with the perennialist philosophy effectively structured their lessons around timeless knowledge, fostering critical thinking and deep intellectual engagement among students. The emphasis on classical texts and foundational knowledge helped create an environment that fostered reflective thinking, a skill essential for lifelong learning. Perennialism, therefore, proved to be a powerful tool in enhancing students' intellectual growth and analytical skills. It also allowed teachers to maintain a high level of academic rigour, ensuring that students had a solid grasp of core concepts that transcend time.

5.2 Recommendations

The study recommended that schools in Emgwen Sub-County continue to integrate perennialism into their teaching practices. Teachers should be provided with professional development opportunities to refine their

ability to incorporate timeless knowledge into lessons. This will enhance students' critical thinking abilities and ensure that they engage with intellectual content that promotes deep reflection and long-term learning. Schools should also create collaborative spaces where teachers can share best practices related to integrating classical texts and foundational knowledge into modern teaching contexts, ensuring that students are exposed to the benefits of this educational philosophy.

References

- Adams, R. (2022). Challenges in modern curriculum adaptation: Balancing tradition and innovation. *Journal of Curriculum Studies*, 54(1), 45-60.
- Alam, M. (2016). Constructivist approach to teaching and learning. *Journal of Education and Practice*, 7(27), 104-108.
- Alanoglu, N., Karadag, R., & Karatas, F. Ö. (2022). The reciprocal roles of teachers and learners in learning environments. *Journal of Educational Research*, 115(3), 234–248.
- Alase, A. (2017). The interpretative phenomenological analysis (IPA): A guide to a good qualitative research approach. *International Journal of Education & Literacy Studies*, 5(2), 9-19. <https://doi.org/10.7575/aiac.ijels.v.5n.2p.9>
- Alkın-Sahin, S., Yilmaz, G., & Erdem, N. (2014). The relationship between educational philosophy and instructional technology usage among teachers. *International Journal of Educational Development*, 36, 23–30.
- Anderson, L. W., & Krathwohl, D. R. (2018). *A taxonomy for learning, teaching, and assessing: A revision of Bloom's taxonomy of educational objectives*. Longman.
- Aslan, A. (2014). The impact of educational philosophies on teaching methods. *Educational Studies*, 40(2), 121–135.
- Bada, S. O., & Olusegun, S. (2015). Constructivism learning theory: A paradigm for teaching and learning. *Journal of Research & Method in Education*, 5(6), 66-70.
- Bas, G. (2016). Educational philosophies and critical thinking: The case of Turkish teachers. *Journal of Teacher Education*, 67(1), 45–54.
- Brau, R. (2020). Inquiry-based learning and Dewey's philosophy of education. *Educational Philosophy and Theory*, 52(8), 854-866.
- Brooks, J. G., & Brooks, M. G. (1993). *In search of understanding: The case for constructivist classrooms*. ASCD.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Darling-Hammond, L., et al. (2020). Combining traditional and modern educational practices for enhanced learning outcomes. *Educational Researcher*, 49(5), 273-285.
- Dewey, J. (1938). *Experience and education*. Macmillan.
- Doganay, A. (2011). Teacher beliefs about educational philosophy and practice. *Education and Science*, 36(159), 90–102.
- Duman, T. (2008). The relationship between educational philosophy and teacher self-efficacy. *Journal of Educational Research*, 101(6), 350–360.
- Fafunwa, A. B., & Aisiku, J. (2022). African indigenous education and its philosophical implications. *African Journal of Education*, 42(1), 12–25.
- Fink, L. D. (2019). Integrating classical knowledge and modern innovation in education. *Innovative Higher Education*, 44(3), 199-210.
- Fischer, R., et al. (2003). Sample size determination in social science research. *Journal of Research Methods*, 12(1), 45-56.
- Flinders, D. J., & Thornton, S. J. (2013). *The curriculum studies reader* (4th ed.). Routledge.
- Fries, M. (2012). Educational values and global citizenship: A philosophical overview. *International Journal of Education*, 38(4), 452–468.
- Guskey, T. R. (2021). Balancing traditional and innovative teaching practices: Challenges and opportunities. *Educational Leadership*, 78(2), 34-39.
- Gutek, G. L. (2014). *Philosophical and ideological voices in education* (5th ed.). Pearson.
- Hattie, J. (2017). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement* (2nd ed.). Routledge.
- Heto, J., Odari, E., & Sunu, L. (2020). Philosophy of education in Kenya: A critical review. *Kenyan Journal of Educational Research*, 7(1), 55–70.

- Ilgaz, H., & et al. (2013). Educational philosophies and the use of internet in teaching. *Computers & Education*, 64, 210–218.
- Kamal, A. (2019). Philosophical paradigms in educational research. *International Journal of Educational Research*, 94, 100-110.
- Kanu, Y. (2019). Education as a tool for social development in Nigeria. *Nigerian Journal of Educational Philosophy*, 4(2), 23–39.
- Khatri, N. (2020). Pragmatism in research: An approach to inquiry and knowledge generation. *Journal of Applied Social Science*, 14(1), 15-28.
- Köse, A. (2019). Educational philosophy and student development. *Journal of Pedagogical Studies*, 10(2), 112–130.
- Kumral, N. (2015). The effect of educational philosophy on teaching approaches. *Journal of Curriculum Studies*, 47(1), 85–99.
- Liu, Y., et al. (2021). Universal knowledge and cognitive development: Implications for teaching and learning. *Cognitive Development*, 58, 100-115.
- Mascolo, M. F. (2009). Constructivist theories. In L. P. Pytlík Zillig (Ed.), *The encyclopedia of education* (pp. 202-208). Macmillan Reference USA.
- Mohanty, B., Singh, R., & Gupta, P. (2022). Constructivist approaches in modern education. *International Journal of Learning*, 29(1), 15–28.
- Murira, E. (2013). The role of indigenous education in Africa. *African Educational Review*, 5(2), 150–167.
- Njogu, K. (2000). Philosophy of education and its implementation in Kenya. *Kenya Educational Journal*, 22(1), 3–14.
- Nwanaka, G. (2022). Education and social interaction in Nigeria. *Journal of African Studies*, 34(3), 67–78.
- Odari, P. (2020). Educational philosophy and policy in Kenya. *East African Educational Review*, 11(4), 234–250.
- Papadima, M. (2021). Teacher roles in student-centered learning environments. *International Journal of Education and Teaching*, 9(1), 44–59.
- Rupert, A., et al. (2013). Education and societal advancement: Theoretical perspectives. *Educational Theory Journal*, 63(2), 120–135.
- Santos Lobo, C. (2005). Perennialism and education: Preserving values across generations. *Philosophy of Education Quarterly*, 23(3), 180–196.
- Schiro, M. (2012). *Curriculum theory: Conflicting visions and enduring concerns* (2nd ed.). SAGE Publications.
- Schiro, M. (2013). The influence of Dewey’s educational philosophy on current education. *Educational Perspectives*, 46(2), 33-41.
- Smith, T., & Johnson, M. (2019). Classical texts and critical thinking development in secondary education. *Journal of Educational Psychology*, 111(7), 1234-1245.
- Stuart, A., et al. (2018). Sampling techniques in educational research. *Research in Education*, 100(1), 10-24.
- Theobald, P. (2009). Dewey’s legacy and the future of education. *Educational Forum*, 73(3), 235-245.
- Villanueva, J. L., & Gayoles, D. (2019). Phenomenological research and qualitative content analysis: Exploring human experiences. *International Journal of Qualitative Methods*, 18, 1-10. <https://doi.org/10.1177/1609406919834315>
- Wane, N. N., & Wane, A. (2019). African Indigenous education and philosophical perspectives. *Journal of Indigenous Knowledge*, 15(1), 45–59.
- Wenglinsky, H. (2020). The role of foundational knowledge in intellectual engagement and reflection. *Educational Review*, 72(4), 478-494.