

**POLARISED ANALYSIS OF THE DYNAMICS OF IDEOLOGICAL GENETICS: -  
A PSYCHOPHILOSOPHICAL ESSAY WITH IMPLICATIONS ON  
EDUCATION POLICY**

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By

Dr. F.X. Gichuru  
Senior Research Fellow  
Basic Education Resource Centre  
Kenyatta University  
P. O. Box 43844  
NAIROBI - KENYA                      E-mail: [fxgichuru@yahoo.com](mailto:fxgichuru@yahoo.com)

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**ABSTRACT**

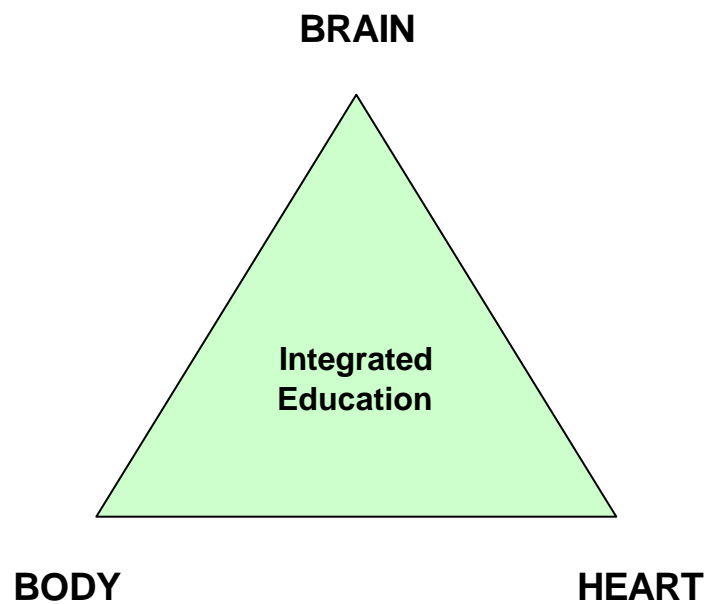
***(A) Tripolar Education***

This paper explains why human beings are unfair to one another; why there is so much poverty in the midst of plenty; why a minority of people are so stingy opulent while the majorities are wallowing in poverty and squalor; Why some people are magnanimous while others are mean; why there is so much destruction of the environment while searching for wealth; why there is so much corruption; why there is so much destruction of the public good while searching for private satisfaction.

This essay is an exposition of the origins of moral integrity. It is a thesis stating that though biological factors have a place, the major causes of positive moral awareness and action is an adjustment of the self from the egoistic propensity towards the interest of the other person/s. The adjustment is successful in each

individual as a function of the degree of moral education that the person has successfully acquired. This aspect of education is part of the **basic education imperatives** in my theory of "*Tripolar education*". Moral integrity is an important factor in the process of making an effective education policy, indeed, a general socio-economic policy.

What I call *Tripolar Education* is my theory of integrated education whereby each individual human being must be educated on three sides, or rather, three angles, or better still, three horns. In other words, one must imperatively receive a *three-horned education*, short of which one will be educationally crippled. The three horns are the **brain**, the **body** and the **heart**. Call this intellectual education, physical education, and moral education. The latter is the affective domain.



The education of the heart, according to my theory, defines whether a person is moral or not; that is, whether a person is oriented from selfishness towards the concern of the welfare of others. Such a person would value others and would care for their needs, and that includes, not infringing on their rights. That is how I regard the foundation of morality.

Now, *the general tendency of our education systems is to educate the intellect, and ignore or minimise the education of the body, on the one hand, and of the heart, on the other.* When one has failed to achieve a certain level of intellectual performance, we describe such a person as intellectually handicapped - that is, *idiot, moron, imbecile, or simply, stupid.* Otherwise, when a person has failed to develop physically, or has been damaged physically, we refer to such a one as *physically handicapped.* And, equally, when one has failed to develop morally, we should be able to refer to such a person as morally handicapped, or morally disabled, or simply, **a moral cripple.**

The sad story is that policy making by various types of moral cripples is as bad as, if not worse than, by intellectually handicapped policy makers. It is nonetheless predictable, in consequence, that a physically handicapped policy maker could formulate wonderful policies, provided she/he is *intellectually and morally fit.* But a morally handicapped person cannot make good policies, in spite of being both intellectually and physically fit. Let me give here, as an example, the current global environmental destruction. This is a case of selfish pursuits absolutely overriding

the public good. When individuals pursue the satisfaction of their individual or selfish group needs, without regard to the interests of the public, then the totality of the human genus, indeed, the whole of existence is threatened

**(B) *Education of the heart & Ideological genesis***

My thesis revolves around the idea that a woman / man, just like any other living organism, indeed any animal, is conceived and born primitively egocentric. That is, s/he has a primitive tendency to take-in only what is best for the self and to expel / repel what is not good for the self, careless of where the latter lands, even if it is for the detriment of another or others. As the child grows in stature and wisdom, pressure is prevailed upon him or her to realise that other individuals exist, having the same needs as one and equally in need of service or attention. In the course of the growing up and education the child learns to respect the needs of others, just as those of one's own, and to minister to them. This I have called *moral education*.

The degree of such adjustment differs in different individuals according to the level of consciousness and response that may have been achieved during the person's development. The entire phenomenon constitutes the outlook and values of individuals and groups towards the environment. This eventually builds up into an ideology.

I have stated in the paper that *an ideology is a whole system of thoughts, beliefs, and viewpoints on the reality of the world in relation to the self, this constituting a*

*particular philosophy of an individual or group of individuals.* We know from our experience that we judge our surroundings every time according to whether it is agreeable or not agreeable for us: to see, touch, feel, and so on. We try each time to assimilate the surroundings or the benefits of the surroundings into ourselves or to assimilate ourselves into the surroundings, always for our good, aiming at maintaining our homeostatic balance.

Concerning our ideas, beliefs, and viewpoints, we find this phenomenon, that of assimilation and/or expulsion. Our ideas, our beliefs, and viewpoints about the world outside each one of us are a translation of our relationship with the ontological reality around us. Let us put it another way, our ideas, *et cetera* demonstrate our profound desire to take the benefits from outside us, or to give ourselves to the outside of us. This disjunction is not absolute in so far as one can take from the exterior while giving himself to the exterior. An example of this, but not an ideological one, is the relationship of a married couple, man and woman, loving each other truly. This is a give-and-take relationship. Each of the two gives self to exterior while taking from the exterior

### **(C) *The principle of coalitions***

People group themselves according to group interests, indeed, according to *shared perspectives*, which, in this paper, are described as the different ideologies. My theory of ideological coalitions is pertinent. *'Birds of the same feather flock together'* so goes the saying. The coalition of *morally educated persons* can

produce magnificent policies where the rights and privileges of everyone are respected, this, depending on their level of moral education. By contrast, a coalition or alliance of morally uneducated persons, or those poorly educated on the moral plain, would make policies that would lead to hatred, class divisions, chaos and antagonisms in the human society. This explains the current *phenomenon of international terrorism* or, terrorism in general, that we witness. This is about the issue of humanness and fairness.

#### **(D) Policy making & education strategies**

Let us make a few comments regarding the general meaning of the term *policy* or, as the French call it, *la politique*. It simply means *the organised and charted course to be followed by everyone as established by the authority concerned*, within a country or in an organisation. In other words, it is about the established blueprints for various operations in given situations. When such blueprints are done in a company or small-scale organisation we may refer to them as *micro-policies*. But when such blueprints are charted out for a country or for group/s of countries, we may refer to them as *macro-policies*. In our context, the use of the term policy refers to macro-policy, that is, *the total direction established to guide actions that touch on the welfare of everyone in a country*.

The thesis in this paper can be applied to education policy and to the development of the human society in general in the following manner. Firstly, through an educational process, an individual is brought from a state of extreme selfishness to

a state where she/he realises the value and the need of living with other happy individuals. This is a process, which must be done deliberately, transforming a child from a self-centred individual and rendering him/her to be a communally responsible adult. It is not easy, because the policy makers must be themselves morally educated in order to be able to find the value of doing this. In a contrary situation, selfish individuals will make selfish education policies that reproduce selfish individuals. It becomes a process of social reproduction.

### **(E) Capitalism, Socialism & Human Nature**

The paper philosophises about *human nature and capitalism vis à vis socialism*. In one sense, one might say *it is more human to be capitalistic than to be socialistic*. This is true, provided human beings are considered at best to be animals. The urge to take, to accumulate, and not to share, is basic in us animals. An example of a hungry dog is illustrative. Anyone who has stayed with a hungry dog will agree with me that if you availed a lot of meat to the dog, in the presence of other weaker hungry dogs, the dog would jump at the stack of meat and chase all the other dogs. When the dog eats and gets full, it does not easily allow the other dogs to eat what remains; it prefers to sit next to the meat and not to allow any other dog to eat the remainder. The dog may even make some efforts to carry the meat away in order to hide it somewhere under the ground. We may call that *grabbing and hoarding*. The idea of sharing with other dogs is not dog-like! This is how, at the primitive level, human beings would behave, or have a tendency to behave in many circumstances.

By contrast, in another sense, one may say *that it is more human to be socialistic than to be capitalistic*. Let me explain this. A human being is considered a higher animal because he/she can achieve in many ways what other animals cannot achieve. At the intellectual level, man is creative, can learn grammar, and can do many sophisticated wonders, which other animals cannot do. Above all, man has a conscience that enables him to talk about and act benevolently on the welfare of others. In other words, man can grow out of his self-centredness and consecrate himself to meeting the needs of others, and this makes him more human. This is what I am going to explain in the following section.

#### ***(F) Attitude of Mind and Moral Development***

Let us consider the individualistic mind (spirit) and the altruistic mind. Replace the individualistic mindset with the capitalistic mindset, and the altruistic mindset with the socialistic mindset. On the individual level, the capitalistic mind would like to grab everything for the self, while the socialistic mind would like to share whatever there is. Let me explain this phenomenon by giving the example that is familiar to everyone in the psychology of the child.

Corollary to what I have stated earlier, the capitalistic tendency is the most primitive and the most natural instinct of every human being, indeed, of every living thing. The socialistic tendency, by contrast, is that quality of being aware of, and responding positively and favourably to the needs of others. It is a state of *moral*

*adjustment* of the primitive instinct. Let me demonstrate this by taking as an example the behaviour of the child in its little universe. I postulate a basic law: *"The younger the child, the more egoistic, and the more it develops in age, the more it is likely to become aware of the needs of others and to respond to them"*.

We have all observed that a baby normally cries to demand whatever seems convenient to it, without taking into account the fact that the demand may be hurting somebody else. Even when the baby sucks the breast of its mother, it is not aware that the mother may be suffering. The mother could even be dead, the baby will always demand to suck it, when it is in need. If the breast is withdrawn before the baby is satisfied, the latter will protest by crying furiously. When a very young child says to the mother *"I am hungry!"* And the mother replies *"Wait a little, let me make you some food!"* the child is irritated and demands with force, *"No! I am hungry! I want to eat now! Now!"* That shows how the child, at a certain stage in life, can only see his/her needs, unable to get aware of the constraints and needs of the mother.

However, as the child advances in age, little by little, he becomes more and more aware that the satisfaction of his needs has a spatio-temporal limitation by the needs and limitations of others. He starts, therefore, to be more and more tolerant and reasonable. In the course of time, he/she sees, by degrees of increased maturity, that his/her needs and limits, in time and space, are similar to those of

people. He then silently asks himself, "*After all, why me only?*" Here, then, is the germ of a well-developed moral consciousness!

Now, when it concerns adults, this egoistic character of the child does not disappear. It remains in each person according to the level of his moral consciousness. In some people, the infantile egoism remains overwhelmingly, whereas in others it remains largely conquered. This is why, if we ignore the genetic side of personality, we can say that some people are underdeveloped morally through lack of education. There are some very egocentric persons, on the one side, and some very generous persons, on the other side. I do state here, without, for that matter, denying the possibility of biological influences and other factors, that *the development of the awareness of the needs of others is a **moral adjustment***. I am also stating *that moral adjustment is stronger in human beings than in beasts, not to speak of the whole kingdom of living things.*

### **(G) *International Terrorism - From Cold War to Bold War***

Following what I have discussed above, I am in a position to state that terrorism results from varied causes. The first is *desperation due failure to make a point otherwise than in violence*. This may refer to groups like the Palestinians suicide bombers, Israelis, Al Qaeda militants, and the Americans. The point is that people fail to discuss and to be sympathetic to each other's needs. They decide to fight it out, going as far as committing suicide in order to make a point, that regardless of the damage they make to themselves and/or to others. Behold a new époque is

unfolding that I am calling the era of **Bold War**, where points are made by being bold; thus replacing the era of **Cold War**. This desperate belligerence does not only refer to the so-called terrorists but equally to those who fight against the perceived terrorism. The definition of a terrorist, or terrorism for that matter, has been debated, and, therefore, is controversial.

The second cause is the use of power to crush differences or differing opinions. This elaborates what I have said above, because the strong person (or group/s) uses his/her might to prove one's justification. The suicide bomber tries to make a point by showing his/her might, to the extent of destroying him/herself. "*Might is right*" is the law of the jungle. In my opinion, that approach is primitive and less human. In the animal kingdom, when individuals differ, they fight it out to decide who is right. They don't discuss! By contrast, human beings, at their best of development and education, discuss and agree on solution(s).

The third cause is the inability to share limited resources; in other words, *the phenomenon of the powerful to dominate the limited resources*. This is a matter of justice and it elaborates what I have expounded. Because resources are limited, and because there is a question of production, ownership and use of the goods and services, force is used to decide the owner and the user thereof. The world cannot be peaceful and devoid of terrorism, under such conditions, that is, where selfishness is the ruling principle. Men and women must learn to love one another

and live like morally educated animals, and thus qualify as true human beings. This is a problem, therefore, of moral education, according to my thesis.

The fourth cause is the general tendency of our education systems is to educate the intellect only, and to ignore or minimise the education of the *body*, on the one hand, and of the *heart*, on the other. The education of the heart has suffered the most neglect because policies have been made by morally uneducated persons, or by those who are poorly educated on the moral level, that is, by the moral cripples.

#### **(H) Conclusion**

Starting with the elementary attraction and repulsion of beings in the metaphysical sense, the paper leads into the human realm, to state that man is profoundly egoistic. If some selfless extrovert behaviour is manifested in a human being in the matter of appropriation of welfare, it is so, on the whole, from a position of moral adjustment. This is as a result of an educational process.

The discourse acknowledges the existence of like minded alliances or interest groups. These coalitions define themselves by degrees of tendency towards selfishness, on the one side, and towards altruism, on the other. Policies made will, therefore, be consonant to the ideology of the group in charge, and, of course, these policies will promote the interests of that coalition. The tendency towards meeting the needs of others, as opposed to one's own, is the determination of

moral integrity. Human beings in varied degrees are, therefore, morally educated or uneducated.

The coalition of morally educated persons would make policies that are caring for the communities, policies that reduce inequalities, improve general welfare, and, in brief, policies that are humane. This treatise is about polarised analysis of ideological genesis and it explains the ontological human organisational phenomenon, explaining, at a fundamental level, why policies differ in different societies and in different situations with concomitant results. The paper recommends more thinking on the many other factors affecting human and societal phenomenon.

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## PEACEFUL WORLD

By

Dr. F.X. Gichuru  
Senior Research Fellow  
Basic Education Resource Centre  
Kenyatta University  
P. O. Box 43844  
NAIROBI - KENYA

E-mail: [fxgichuru@yahoo.com](mailto:fxgichuru@yahoo.com)

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O gentlemen an' ladies, hear me!  
Magnificent an' fabulous this planet  
Heed call pray thee hear me  
An' free world from war!

Remember key of justice is lost!  
To achieve world united and free  
Peaceful an' happy an' bounteous planet  
Abandoned the cold war.

Me urge you 'void bold war!  
An' seeking to prove right by war  
With effort to prove might for right  
Avoid the bold war!

Me give you ways to 'void war  
Sit 'gether, talk 'gether  
Share together resources 'gether  
An' void self an' lone!

Bros and sis May peace Prevail  
Consider one an' other ever  
Environment and 'sources share ever  
Care of beauty an' planet!

*By*

*Dr. F.X. Gichuru*

*Kenyatta University*

*E-Mail: [fxgichuru@yahoo.com](mailto:fxgichuru@yahoo.com)*

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