ANALYSIS OF AFRICAN COMMUNALISM AS A DETERMINANT OF ETHICAL VALUES: THE CASE OF PRIMARY EDUCATION IN KENYA

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DEDICATION

This work is dedicated to God Almighty and my late grandparents, Tito Indetie and Priska Ndunde, who despite being peasant farmers, managed to see me through education up to the university level. I will forever be indebted to them for the sacrifices they made. To my wife Simona Anyango and son Francis, thank you for the support and encouragement.

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ABSTRACT

Ethical values, a fundamental aspect of human life, govern the choice between doing good or bad. Recently, there has been an increase in cases of unethical behaviour among school going children both at the primary level and those who have graduated from this important segment of education despite various efforts being made by the government to integrate value concerns in the curriculum. It is well established that an increase in cases of student unrest, examination malpractices and corruption in the general public corroborate the fact that, that the current value education approach being employed by the Kenya government has failed to live to the expectations of social function of education which is to nurture ethical citizenry. The purpose of this study is to analyse the utility of African communalism as a determinant of ethical values in the primary school curriculum since values are best taught and nurtured from an early age. Given that this is a philosophical study, conceptual analysis, critical and prescriptive methods of philosophical study were employed. The theoretical framework that the study employs is Afro-centrism which advocates for putting African ideas at the centre stage of any analysis that involves African issues. It articulates traditional African history and value system that remind Africans of their rich culture that was devalued by colonisation and Western education. The study results point to the fact that despite the various efforts by the Kenyan government to integrate value concerns in the curriculum through various education reports and policy documents, the recommendations that point to values from these reports have never been fully incorporated in the curriculum. Also, the usage of integration approach of values education seems not to solve issues of ethical values among the students. This study prescribes the introduction of a new subject on ethics that will ensure the teaching of values from an African communalist perspective with Philosophy for Children as the main pedagogical approach.

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ABBREVIATIONS/ACRONYMS

BECF: Basic Education Curriculum Framework

CBC: Competency-Based Curriculum

CoI: Community of Inquiry

KICD: Kenya Institute of Curriculum Development

P4C: Philosohy for Children

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

The significance of value-based education in today's context cannot be overemphasized. Hans (2018) gives prominence to the role of value education for character development and the inculcation of citizenship attitudes for the well-being of the individual and the society at large. Value education involves teaching and learning about aspects that determine behaviour of learners. The aim of learning values is for the students to not only understand them but also reflect them in their behaviour and attitudes so as to guide them into responsible adulthood (Masote, 2016).

Values are things we hold as important; the things we cherish and desire or things we consider worthwhile (Amaela, 2009). As noted by Masote (2016), values are important rules for living. They are essential ideas about what is good or bad, right or wrong (Makumba, 2014). Akaranga and Makau (2016) refer to values as a subdivision of technical philosophy that is concerned with the behaviour of people in the society. They also guide the standards or norms of conduct and relationships that people have with others. On the other hand, Singer (2019) contends that ethics is a philosophical concept that seeks to resolve questions of human morality by defining the nature and principles

that govern the goodness and badness, the rightness and wrongness of human conduct in the society. As noted by Mintz (2019), values are essential to ethics. This is to say that, whereas ethics is concerned with human actions and the choices for various actions, values set out the relationship between individuals and the moral goal of their actions. Ethics are fundamental beliefs that guide or motivate actions or attitudes. Mintz (2019) further postulates that values reflect an individual's choice of personal qualities to guide his/her actions and the general guidelines for conduct. They are the motive behind a purposeful action. Similarly, Bergmark (2009) affirms the relationship between values and ethics by explaining that values are underlying principles that modulate how a person's actions are gauged as either desirable or not. On the other hand, ethical values are attitudes that guide one in making virtuous choices or doing the right thing. Brown and Wangaard (2017) identify caring, fairness, respect, trust, responsibility and citizenship to be the core universal ethical values.

African communalism, which is a core element of African cultural traditions, has a significant role of imparting ethical values that are important in promoting desirable behaviour that can make an individual become a useful member of the society (Gyekye, 2010). Ikuenobe (2018) defines African communalism as a moral doctrine that values human rights, dignity and responsibilities. African communalism as a moral philosophy does not essentially perceive a conflict between an individual and the community since the two are viewed to be reciprocally supportive and that members of the community

are expected to exhibit the right moral stance of contributing to the community for posterity (Ikuenobe, 2018). Moreover, Egwutuorah (2018) opines that African communalism is an approach of social relationship that is informed by the intimate feeling of belongingness which all community members share with each other and reciprocate. As explained by Olufemi (2016), African communalism is the traditional way rural areas of Africa have been functioning in the past. Communalism as a moral philosophy allows for the members of the community to cooperate and pull together their resources for the common good of every member.

Before the coming of colonial masters and missionaries to the African continent, there were no formal institutions of learning because in the African setting education was informal in nature as corroborated by Katola (2014). The informal education in African communities was intended to develop an ideal person who would fully fit into, and be acceptable by the society. However, the introduction of Western education interfered with the African way of life and the value system that was propagated through African philosophy of communalism. Schooling gave prominence to Eurocentric ideas that imparted skills and knowledge often unrelated to the authentic needs of the African children, especially issues concerning ethical values (Masaka, 2016). Further, Western education undermined African communalism that was transmitted informally though African indigenous education thereby making schooling an agent of alienation of African culture instead of being a tool for cultural affirmation (Mosweunyane, 2013).

Evidently, this was a terrible anomaly in the Eurocentric education systems in Africa which instilled in the learners' cultural values that are foreign yet they remained in their African local settings.

Globally, education is used as a tool for transmitting values. In India, for example, values have for a long time been accentuated in the Indian epics, *Mahabharatha and Panchatantra*. These two epics consist of a collection of mythological and edifying materials on heroic narratives that explain the origin of the Hindu culture, theology and morals. *Mahabharatha and Panchatantra* have given utmost value to the development of an ideal virtuous Indian citizen who is a role model to humankind. On the other hand, *Panchatantra* is a collection of Indian animal fables and epic stories that accentuate the importance of personal values. These animal fables have interminably been the conventional resource for imparting value education among students in India for many decades (Chitra, 2009).

Chitra (2009) further explains that value education based on indigenous Indian philosophies and religion have been integrated in the primary, secondary and colleges curricular, especially in the Southern state of Tamil Nadu so as to enhance moral development. This has seen India develop a glamorous reputation worldwide for being the country of the wise and spiritually uplifted souls. The Indian epics have played a significant role in enhancing peoples' innate sense of approval of life and fine values.

This has added strength to the cultural ethos of the numerous Indian communities that boast of diverse customs, ethos and religion (Rauna, 2011).

In Zambia just like in India, indigenous values and philosophy have been infused in the curriculum by the use of children's indigenous play games and songs. Mtonga (2012) explains that Zambian children engage in play and games that focus on society's norms and values. These indigenous values have been of great significance in developing a sense of social intelligence and social responsibility among Zambian children. Localization of the Zambian curriculum has seen the development of a strong culture that allows peace and cohesion to thrive in the country unlike other African countries that are faced with civil wars (Masaka, 2016). Kenneth Kaunda, Zambia's founding president, is credited for his role in developing African humanist philosophy (Kanu, 2014). When Kaunda took over from the British rule, he developed Zambian humanism that was entrenched as a National Ideology and Philosophy in 1967. The choice of this ideology was informed by the fact that there was a need for Africa to safeguard its indigenous socialism which had been threatened by the colonists. Therefore, the Zambian humanism sought to preserve pre-colonial values and traditions and use them as the foundation of building a state entrenched in African culture (Guest, 2004).

According to Kaunda (2007), Zambian humanism envisaged a society in which social, economic and political activities are spearheaded by humanist ideals. Kanu (2014) notes

that Kenneth Kaunda's government ordered the teaching of Zambian humanism ideologies in all schools and colleges so as to ensure its assimilation. Additionally, Zambians who were in the civil service had to go through mandatory training sessions on Zambian humanism and in fact, their promotion depended on their knowledge of the ideology. Kaunda's strong belief in humanism, which is one of the principles of African communalism, was instrumental in his ascension to power. This is so because he managed to bring together a cohesive country during the colonial struggle through his Zambian humanist ideology, a fact that formed the basis of peace and tranquillity that exists in Zambia to date.

As explained by Ndichu (2013) Kenya has developed several educational reports based on the recommendations of different committees and commissions in an effort to localize the curriculum and to establish an apt philosophy that could inform the country's education curriculum. However, the terms of reference of various educational commissions and committees and consequently the recommendations given by these groups have been determined by current political circumstances. For instance, a study by Mackatiani et al. (2016) observes that the "Presidential Working Party on Establishment of the Second University in Kenya", that informed the introduction of 8:4:4 education system was politically driven and meant to achieve political self-actualisation by those in the government. This study corroborates one conducted by Ndichu (2013) that found out that most of the changes that have been effected in the

curriculum in Kenya since independence were not informed by a systematized philosophical framework.

The Ominde Report of 1964, which was the first independent commission of education in Kenya, developed a roadmap for the establishment of educational aims that pre-empted the enactment of   Sessional paper No. 10 of 1965. This Sessional paper was preceded by the 1962 conference held by African leaders in Dakar, Senegal under the theme: "Colloquium on Policies of Development and African Approaches to Socialism". Whist the conference did not yield a consensus on what African socialism is, Drew (2017) reiterates that most of the participants saw it as a starting point for a dialogue on various issues that were affecting African countries since the needs for each member state varied. However, Friedland and Roseberg (1964) point out that the participants generally agreed that Africa's communal values that existed prior to colonialism ought to direct the continent's development agenda. The central themes championed during the conference that are of relevance to this study include the following: social control, African identity and economic development. After the Dakar conference, Kenya embarked on developing the Sessional Paper No. 10 of 1965 so as to foster her development agenda and to unite all sections of the Kenyan society. Sessional Paper No. 10 of 1965 on *African Socialism and its Application to Planning in Kenya* envisaged an African educational philosophy that defines the road to a new dispensation that would be based on the doctrines of African socialist attitudes so as to combat the

influence of individualized European edification (Ndichu, 2013). However, the Sessional Paper No. 10 of 1965 failed to establish how the learning of these value systems will be operationalized in the curriculum. This is because societal values are interconnected and the acquisition of one value should lead to the attainment of another and these values ought to be reinforced.

The recommendations of the MacKay Report (Also known as: The Presidential Working Party on the Establishment of the Second University) of 1981 had extensive proposals on the content and structure of education. Its philosophical ingredients contained values such as loyalty to the state, social cohesion, democracy, service to the community, national development and mutual social responsibility (Republic of Kenya, 1981). Furthermore, the commission advocated for equity in education through provision of educational resources and opportunities to all learners regardless of their ethnic, racial or regional background. The curriculum included vocational subjects like Woodwork and Metalwork that were meant to enable students to share knowledge and skills by putting up and maintaining simple workshops in schools (Gikungu, Karanja & Thinguri, 2014). However, the government was unable to provide necessary finances to support these recommendations since the resources required for the implementation were massive thus making it difficult for learners to fully acquire values as recommended by MacKay Report of 1981.

The Koech Report of 1999 recommended the inclusion of the following elements of philosophy in the curriculum: moral formation, respect for authority, and improvement of the well-being of Kenyan citizens, democratic ideals, inter-personal associations and inculcation of beneficial social responsibility attitudes (Ndichu, 2013). As explained by Korir (2016), the Koech Report of 1999 was established after various studies found out that the 8:4:4 system of education promoted individual success in academics at the expense of acquisition of morals. Additionally, this system of education was faulted for not enhancing responsibility and collective efforts among learners. Furthermore, Korir (2016) points out that some of the recommendations of the Koech report include: the provision of basic education that is compulsory and universal; review of the curriculum to make it manageable to learners and tutors by reducing the number subjects being offered in secondary level of education; strengthening of alternative and continuous learning; expansion of opportunities at post-secondary level; re-introduction of pre-university education segment; establishment of a legal architecture to deal with past educational shortcomings and replacing of the existing 8:4:4 system of education with Totally Integrated Quality Education and Training (TIQET), an inclusive, lifelong and accommodative education approach. Also, this aspect of reform sought to integrate secondary and primary education into a 12-year compulsory basic education segment. Despite the various proposals made in the report, the government of Kenya did not implement them on the basis that they were not only unrealistic but also costly. Nevertheless, the Kenyan government decided to omit from the list of examinable

subjects Social Education and Ethics based on the Koech Report of 1999.

The 2010 Kenyan Constitution provides guidance on national values and principles that support values of universal human rights (Republic of Kenya, 2010). The need to align the Kenyan education curriculum to the 2010 Constitution of Kenya led to the establishment of the Basic Educational Curriculum Framework (BECF) through the recommendations of the Sessional Paper No. 2 of 2015 on "Reforming Education and Training in Kenya" (Kenya Institute of Curriculum Development, 2017). Further, the Sessional Paper led to the establishment of a Competency-Based Curriculum (CBC). CBC is geared towards providing flexible educational pathways for identifying and nurturing talents including interests of learners early enough so as to prepare them for work, career progression, sustainable development and ethical citizenship (KICD, 2017).

Despite the fact that the new curriculum has identified inclusion of Religious Studies and Indigenous Languages as key subjects in the teaching of values, the content taught does not clearly bring out how these subjects will impart ethical values in the learners because learning of Indigenous Languages does not necessarily translate into the learning of values. In addition, an analysis of some of the proposed strategies for teaching values like field trips to vernacular stations and Bomas of Kenya, for instance, are not sustainable owing to budgetary constraints. Besides, most of the schools lack

basic infrastructure, face shortage of teachers and books thus making the proposed strategies impractical. The analysis of the philosophical basis of the terms of reference of various educational commissions and policy frameworks envisages elements of values education in Kenyan schools. However, the recommendations that point to values education from these vital educational policy documents have never been fully incorporated in the primary schools education curriculum.

Students' unrest and the emergence aggressive behaviour as a predominant means of conflict resolution among primary and secondary school students in Kenya confirm the absence of value interests among learners. For instance, Kiende (2019) reports that pupils in Kirimoni Primary School in Samburu County, Kenya descended on their female teachers with clubs and machetes protesting against punishment. During the incident, two female teachers were seriously injured. The male teachers who tried to intervene were also canned and forced to scamper for safety in neighbouring homes. Furthermore, some parents who rushed to the school to rescue the teachers were also injured. Another case happened in Jamhuri High School in Nairobi County, Kenya where 35 students in January 2018 were injured after a section of students protested an alleged discrimination on the basis of religion by the school administration. During the incident at the school, seven students were stabbed by their colleagues and the school principal was injured (Ngina, 2018).

The studies mentioned above corroborate the study by Waithira (2014) which reiterates that in the recent past, the moral standing of the primary school learners in the wider society has been dropping. The researcher also points out that the morality of secondary school students as well as those in colleges and the society do not reflect the acquisition and practice of values learnt in the primary school education segment. It is against this backdrop that the study sought to analyze the ethical values challenges in the primary education curriculum in Kenya. Additionally, this research proposes an educational reform that places African communalism at the centre stage of determining the learning of ethical values in the Kenya primary education curriculum. The study focuses on primary schools' education curriculum because ethical values are best taught and assimilated at lower levels of education. This is a critical level of education at which children start to acquire basic knowledge related to values which form part of the moral development of a child (Odundo & Ganira, 2017).

1.2 Statement of the problem

Educational curricula in most African countries are influenced by Eurocentric educational approaches on the assumption that it is the best method of modernizing African societies. In Kenya, for example, the introduction of formal education side-lined the inclusion of African communalist ideals in the curriculum thus leading to inadequate integration of these core elements of African Philosophy. This resulted in the disruption of the African way of life and the value systems that were infused

informally. Western education promoted the acquisition of skills and attitudes that were unrelated to the demands of the children in colonial Kenya with regard to ethical values. Similarly, the Kenya government made attempts to localize her curriculum after independence. This was done through the establishment of various educational commissions whose core mandates were to reduce the influence of Western ideas that were being propagated through education. However, the terms of reference for various educational commissions adopted by Kenya since independence have been influenced by existing political circumstances thus ignoring value bases that are salient in the curriculum for moral development. This has caused moral standards to drop; the general conduct of primary school learners in Kenya has also been challenged since the Eurocentric educational approaches on moral values in the current curriculum are inadequate. It is on this basis that the study seeks to fill a gap in literature arising from the necessity to analyze the challenges faced by the current primary education curriculum in the transmission of ethical values. Additionally, the research critically analyzes the application of African communalism as an important philosophical perspective that would be useful in providing guidance on matters related to ethical values in the primary education curriculum in Kenya. The study also proposes an educational model that uses Philosophy for Children as value pedagogy from an African communalist perspective in the primary education curriculum in Kenya.

1.3 The purpose of the study

The research offers insights into moral challenges in the primary schools' education curriculum and proposes a model of African communalism as an effective indigenous philosophy of education that would be useful in guiding the teaching and learning of ethical values in the primary education curriculum in Kenya.

1.4 Study Objectives

This research is guided by the following objectives:

(i) To analyze policy frameworks that have guided the move towards inclusion of values education in the primary education curriculum in Kenya.

(ii) To analyze the philosophical foundations of values education in African communalism.

(iii) To propose a model of African communalism as a strategy for values education in the primary school curriculum.

1.5 Study Questions

This research sought to answer the following questions:

(i) What are the policy frameworks that have guided the inclusion of values education in the primary school curriculum in Kenya?

(ii) What are the philosophical foundations of values-based education in African communalism?

(iii) What model of African communalism can be used for values education in primary education curriculum in Kenya?

1.6 Significance of the Study

The findings from the research may be useful in a number of ways. Firstly, the research is critical in bringing into perspective the benefits of learning values from an indigenous African perspective as an educational interventional model for teaching and learning. Secondly, the research findings are expected to supplement the current knowledge base in the critical area of values concern in Kenyan primary schools. Thirdly, the study will act as a resource base for further research on the usage of African philosophical perspectives in localizing the Kenyan curriculum.

1.7 Limitations of the Study

This research is extensive since it offers a national analysis of the challenges of ethical values in the primary education curriculum in Kenya thus making it an expensive venture. Additionally, since there are limited studies on the implication of African communalism on values in the primary schools' education in Kenya, the researcher limited his study to library and internet sources.

1.8 Delimitations of the study

The research is entirely restricted to ethical values, which is a sub-set of axiology and its challenges in the primary school education in Kenya. This is despite the fact that there are other types of values like religious, political and social values that could have been useful in determining ethical issues in the primary schools' education curriculum in Kenya. The research is confined to the use of analytical, critical and prescriptive methods of philosophical inquiry.

1.9 Definition of significant terms

African communalism: refers to a set of cultural practices and conceptual frameworks that prioritize collective role of the group over the individual in the community.

Afrocentrism: refers to a philosophical stance that advocates for putting African ideas at the core of any discussion involving African values and culture.

Philosophy for Children: refers to a cognitive development program that utilises dialogic pedagogy and Socratic method to nature reasoning, social skills, and ethical thinking to school going children.

Ubuntu: refers to the belief in the bond of sharing that is universal from African philosophy and specifically from the Bantu race that connects all humanity.

Ethical values: refers to a set of established principles that determine virtuous

behaviour and are useful in determining what is right or wrong in different situations.

1.10 Theoretical Framework

The theoretical design of this research is guided by Afro-centrism. As noted by Akpan and Odohoedi (2016), Afro-centrism is a philosophical concept that advocates for putting African ideas at the centre of any analysis that involves African culture and behaviour. Afro-centrism as a worldview, can be useful in championing value issues that are affecting African societies. Early (2018) supports this philosophical notion by asserting that Afro-centric beliefs articulate traditional African history and value systems that remind Africans of their rich culture and heritage which was devalued by Europeans. Additionally, Afro-centrism is critical in enhancing self-image of Africans and the preservation of African cultures for posterity.

Dei (1994) alludes to the fact that Afro-centrism entails the understanding and investigation of phenomenon through the lenses of African-centred values. Afro-centrism entails the appreciation of African histories and experiences, as well as the scrutiny of systemic marginalization. It also encompasses exclusion of indigenous African knowledge repertoires and scholarship in the current academic frontiers. Dei (1994) further argues that Afro-centrism, if utilized correctly at home and abroad, can trigger social shifts that spur self-transformation among black people. This worldview

unites the black race to appreciate their rich history, culture and identity and confront their problems purposefully and courageously. Afro-centrism also envisages the freeing of afro minds from colonial chains, slavery and neo-colonialism. However, Asante (2013) challenges the proponents of this worldview not to portray Afro-centrism as a tool for dominance and exclusion of other epistemologies since these will negate the very purpose of Afro-centrism.

Asante (2013), one of the greatest proponents of Afro-centrism, affirms the essence of developing educational models and priorities that are distinctively designed to not only suit the African perspective but also address issues that are affecting the African citizenry. In his study, he proposes the adoption of Afro-centric educational strategies that are essential in solving issues that affect Africans while at the same time affirming their dignity, self worth and voice on issues that concern them through education. Afro-centric education is an education system designed to empower peoples of African origin. Molette and Molette (2013) argue that for a long time, the West has used education as a tool for controlling African culture. Asante (2013) supports this assertion by arguing that the central basis behind Afro-centrism is that several Africans have been subjugated. This has been done by limiting their awareness of themselves and indoctrinating them with ideas and cultures that work against them and which are domiciled in Eurocentric epistemologies. Moreover, Molette and Mollette (2013) and Masaka (2016) are critical of the utilitarian aspect of Eurocentric educational strategies.

They note that such strategies tend to impart skills and knowledge often unrelated to the authentic needs of the African children, especially issues concerning ethical values. Evidently, this is an anomaly in the African education systems since learners are socialized with foreign cultural values while they continue residing in their African settings. Further, Asante (2013) explains that attempts to police people's culture is equivalent to limiting their self-determination and that imposing foreign education models on Africans is wrong, hence the need for Afro-centric educational model.

The inclusion of Afro-centric perspectives of education in the curriculum has a significant role in decolonizing the African mind from European hegemony. Asante (2013) contends that this type of education is critical in overthrowing the Eurocentric authority that devalued African philosophical worldviews like communalism. It is imperative to note that Afro-centric education does not necessarily intend to isolate Africans from accessing Eurocentric epistemologies, but wishes to affirm the autonomy and self-image of African people through education. Such education which is immersed in African traditions is important in eliminating alienation that has engulfed the education system of many African countries.

Afro-centrism is a relevant theory to this study in the sense that some of its perspectives like humanness, egalitarianism, synergy and collectivism form the basis of African communalism that is being proposed as an alternative model for teaching values in the

primary school education in Kenya. For instance, the indigenous African concept of humanness is about mutual and all-round relationships, compassion, generosity and hospitality in a modern world that is polarized, fragmented and opaque to people's value concerns (Dei, 1994).

African humanness as a value system is more concerned with how humans relate to, but not how they master nature or environment. In many afro cultural traditions, individuals are rewarded for being sensible and socially conscious. African communalism as a philosophy of life among African communities can be essential in the identification of the goals and purposes of an African education. This is because humanness, which is an essential component of Afro-centrism and African communalism, encourages people to see human interests, needs and dignity as fundamental to human existence. This understanding makes African communalism an important philosophy of education that can hopefully offer solutions to the axiological challenges in the primary school education curriculum as it offers education from an African viewpoint. Letseka (2000) observes that the attribute of humanness as a communally acceptable ethical standard in African communities is not inborn; rather, it is a value that can be transmitted through the provision of Afro-centric education.

Afro-centric metaphysics recognizes the central role of culture in the promotion of moral values in the society (Asante, 2013). From this perspective, culture plays a vital

role in promoting a consubstantiation perspective that holds the view that all individuals in the society are interconnected. This worldview is imperative in enhancing harmony among African children by teaching knowledge of the universe that stimulates the child's natural proclivity and affective awareness. Similarly, this understanding of the interconnected nature of elements in the universe is critical in helping students realize that they are an extension of the cosmos. Afro-centrism can help in inculcating environmental values among the children at an early stage. Industrialization and urbanization have seen the destruction of indigenous forests and other water catchment areas in Africa. For example, Odawa and Seo (2019) observe that in Kenya, the destruction of the Mau Forest has occasioned the drying up of rivers in the North Rift regions of the country. Therefore, teaching of environmental values from an African communalist perspective where children see themselves as an extension of the universe, can help in instilling environmental ethics among primary school children thereby leading to conservation of the water towers in the country.

In African communalism, the interest of the community supersedes that of the individual. This is because individuals are believed to be born out of and into the community; therefore, they will always be part of the community. Afro-centrism is critical in championing traditional African solidarity as a way of life in African communities. This is because both communalism and Afro-centrism recognize the essence of interdependence and sensitivity of individuals towards others and caring for

all aspects of African life, which is an important component in reducing the influence of Western epistemologies on African education (Le Roux, 2000). For instance, the kin-based groups in African communities comprise people who claim a common ancestry. Asanté (2013) alludes to the fact that the tradition of common ancestor-ship symbolizes the identity and social unity of members of the society. The utilitarian aspect of these kin-based organizations is that people who share ancestor-ship often act as a corporate body in protecting both material and non-material aspects of their culture (Dei, 1994). The major role of these groups in the society was to create a sense of collective commitment on societal matters and educating the youths particularly on communal values, social responsibility and socialization into adulthood. It is worth noting that the ideals of traditional African solidarity have not been adequately captured and emphasized in the current education discourses, a fact that corroborates the praxis of African communalism as a determinant of ethical values in Kenyan schools.

Egalitarianism is an Afro-centric perspective that states that people thrive when there is harmony and balance amongst them (Asante, 2013). In a classroom setting, when the students as well as teachers are vessels through which value education is both transmitted and assimilated, the essence of learning tends to be maximized (Letseka, 2016). In this process, African children can readily facilitate their learning of values.

Collectivism as an Afro-centric ideal refers to a notion that an individual is a reflection

of communal identity such that when one does well, the community is also deemed to have done so. In Kenya for example, collectivism, which is an essential element of African communalism, can be transmitted to the learners through Africanization of the curriculum. This approach is critical in instilling the values of team effort among the primary school students. As a result, it is expected that learners who have interacted with a curriculum that teaches values of collectivism and team effort will be less likely to engage in acts of indiscipline like destruction of school property or stealing. This is because collectivism cultivates awareness among students that it is the responsibility of every individual to take care of the school property like dormitories, books, classrooms and furniture. Moreover, students are likely to behave well outside the school compound since they view themselves as the ambassadors of the school. From an Afro-centric perspective, it is the responsibility of all members of the society to educate the young generation on matters of morality. That is why Eurocentric values orientation which advocates for individualism, competition and domination fails in its mandate (Letseka, 2016). Consequently, Afro-centric values which promote collective survival, communalism, cooperation and egalitarianism should take precedence in the primary schools' curriculum in Kenya. The teaching of communalist and collectivist perspectives to children at an early age is essential in nurturing the spirit of cooperation and collective responsibility among the learners.

Traditional mutuality which is an African perspective shared between Afro-centrism

and communalism entails the formation of indigenous self-help associations. Some of these groups institute self-loaning activities like the *Uputu* among the Chagga community in the Republic of Tanzania and, *Saga*, among the Luo of Kenya. Self-loaning activities empower members with limited resources to pool together so as to engage in activities that could enhance their livelihoods. There are also labour partnerships in which friends or age mates assist each other in trading or farming. The inculcation of communal mutuality value in the curriculum is critical in teaching learners the benefits of working in groups so as to realize more outcomes. Additionally, this Afro-centric perspective is salient in the wake of the current economic hardships that confront African communities. It is essential in the sense that Africans can collectively pool resources together so as to address the challenges of their daily livelihoods (Dei, 1994).

Gerontocracy as an Afro-centric principle vouches for the unquestionable respect for elders for not just their age, but for their knowledge accumulation in regards to community knowhow, wisdom and their close linkage to ancestors. In traditional Afro communities, the elderly members are known to be custodians of indispensable knowledge which is enriched with wisdom and comprehension of the immediate existential world. As such, it was a social responsibility for the youths to respect the authority of the elderly who taught folktales, myths and proverbs. Furthermore, the heterosexual parent-child interactions and teachings were practised to ensure that the

child and the community perceive the world through lenses that prioritized community issues.

Synergism as an Afro-centric idea refers to the notion that the performance outcome of a cooperative effort is greater than the sum total of individual effort (Ikuenobe, 2016). This initiative presents itself in the African context in the daily cooperative and collective efforts made by the elders and the community in educating children in the indigenous society. The collective efforts of teachers, parents, students and administrators can help in enhancing the moral agenda in schools thus making it the responsibility of the entire school community and not teachers alone.

Afro-centric education is an important tool of championing a critical pedagogy that enhances the emancipation of marginal traditional culture that was suppressed by Eurocentric schooling. Afro-centric education comes out strongly as a worldview that enhances commitment to an educational pedagogy that intends to empower teachers and learners with the fundamental cultural know-how. This know-how is instrumental in making the core players in education (teachers and learners) work towards eradication of the structural conditions that undermine the inclusion of African cultures in the curriculum (Chawane, 2016). Besides, the Eurocentric epistemologies promote individualism that undermine collective struggle and pooling of resources, ideas and group solidarity. For education to transform a society there must exist corroboration

anchored on the principles of freedom, equality and social justice amongst teachers and learners.

1.11 Research Methodology

This section contains a discussion of various methods employed in the study. Since the research is a philosophical investigation, the study adopts an integrated approach that combined conceptual analysis, critical and prescriptive methods of study.

1.11.1 Conceptual Analysis

Conceptual analysis refers to a logical breakdown of complex ideas or systems into bits for purposes of clarity (Gay et al., 2002). As explained by Boston-Kemple (2012), advancement of knowledge in any academic field is dependent on the aptitude of researchers to communicate with each other and lucid ideas that are needed to enhance that understanding. Logicians analyze ideas not only to communicate with each other, but also to solve problems within their disciplines. In this study, most of the concepts will be explained clearly so as to enhance an understanding of the research by the readers. The term analysis is described as the process of breaking down an idea into simpler parts-so as to make its logical structure clear (Boston-Kemple, 2012). This approach may be called the decompositional conception analysis. In a regressive conception of analysis, the concept is analyzed by working back to prior or broader categories (Sayre, 1969).

A study by Andafu (2019) acknowledges that Richard Stanley Peters (popularly known as R. S. Peters) and Paul Hirst, who were British educational philosophers, pioneered the use of analytical method in educational research. These philosophers held the view that conceptual analysis can be used to investigate ideas in the formal context as it is with empirical studies. Peters and Hirst (1970) postulated that the cardinal role of philosophical analysis in educational discourses is to enhance the understanding of various concepts and terms used in education. The utilitarian aspect of philosophical analysis stems from the very fact that many issues in educational discourses are caused by lack of understanding and communication of various terms used in education. Brightman (1957) observes that analytical philosophy breaks down statements and concepts into their respective constituent parts so as to enhance clarity. Likewise, analytical method seeks to unearth simpler constituent elements of a concept by splitting them so as to establish their relationships in educational investigations. This implies that the split components of a concept under investigation are studied and synthesized separately in an attempt to achieve clarity.

In this study, conceptual analysis is used to guarantee a clear comprehension of various educational commissions, policy documents, statements and various terms used in the study. Concepts like African communalism, ethical values, and Philosophy for Children were analysed. This approach also brings to the fore logical inconsistencies that exist in various government documents and policies and in the process disambiguating notions

that are likely to bring confusions thus making the anticipated meanings clearer.

1.11.2 Critical method

Critical method is a philosophical technique entailing an active and skilful judging, conceptualizing analysis and synthesizing of information. This philosophical technique is essential in establishing the intelligibility and truth underlying certain premises and assumptions (Angadi, 2019). Generally, critical method of philosophy entails agreeing with, acceding to, defending, confirming or rejecting a given school of thought. In addition, critical method of inquiry endeavours to propose a new approach, restating the current statement or view and offer a succinct understanding (Beaney, 2017). In this study, critical method is essential in pointing out that although certain existing points of view on values are worthwhile, they need to be qualified in certain aspects. Moreover, critical method will be used in rejecting some of the existing point of views on values on the grounds of their inadequacy and incoherence. According to Namwamba (2005), critical method is an essential strategy in achieving clarity, accuracy, consistency and justification of premises or arguments. This is because the rigorous analysis and questioning of arguments help in making such arguments and premises more valid.

Critical method will be employed in the study by analysing various educational policies on values put in place by the Kenyan government since independence. This is done with the intention of ascertaining their validity, logical and semantic consistencies,

identifying informal fallacies and mapping out cited implicit premises and conclusions (Lipman, 2003). Critical method will be instrumental in making this study more cogent in providing information on the use of African communalism as a strategy for values in the primary school curriculum in Kenya.

1.11. 3 Prescriptive method

Prescriptive approach seeks to ascertain standards for assessing values, judging conduct and appraising art (Daly, 2015). Prescriptive method interrogates what we imply when we say that an action is right, wrong, good, bad, beautiful or ugly (Ndichu, 2013). This method endeavours to discover and recommend values for deciding which attributes and actions are meaningful and why they ought to be so. As explained by Jarvie and Zamora-Bonilla (2011), prescription is a norm or law that requires that something be done or not, done in this way and not that. It tends to recommend behaviour; it entails systematically and imaginatively constructing general norms or standards based on our synthesis of facts and beliefs which we feel may be pivotal in future in deciding behaviour. Often, prescriptive method serves as a guide or hypothesis on how to act in given situations and draw conclusions in terms of what ought to be done (Gay et al., 2002).

Prescriptive method is employed in the study through recommending an education system that inculcates values of African communalism in the primary schools' curriculum in Kenya so as to enhance the learning and acquisition of values among

learners in this important stage of education. In this research, prescriptive method will be employed in the sense that Philosophy for Children will be recommended as desirable strategy for teaching values and ethical concerns in primary schools in Kenya.

1.12 Organization of the study

This research is organized in five chapters. Chapter one entails what has been presented above: the background to the study, statement of the problem, study objectives, study questions, the purpose of the study, significance of the study, limitations of the study and delimitation of the study and methodology of the study. Chapter two   focuses on policy frameworks on values education and an assessment of gaps that such policy formulation reveals in the design and its implementation in the primary education curriculum in Kenya. Chapter three will assess African communalism as a basis for values pedagogy in the primary education curriculum. Chapter four will entail an analysis of values education pedagogy and a   proposal for Philosophy for Children based on the ideologies of African communalism as a model for values pedagogy in the primary education curriculum in Kenya. Chapter five will contain the summary of the research findings, conclusion and recommendations for implementation and further studies on values education.

Conclusion

This chapter examined the crucial components of the research like the study's

background, problem statement, theoretical framework and the research methodology employed in the study. The overall purpose of the research is to offer a clear understanding into the challenges of value education in the primary curriculum and a proposition of African communalism as values strategy. Since this is a philosophical study, critical, analytical and prescriptive methods of philosophical inquiry are employed. Afro-centrism, which is a philosophical viewpoint that champions for integration of African ideas on any analysis concerning African issues, is the main theory that guides the study. Also, this chapter highlights that before colonial masters introduced Western education models, Africans had an indigenous education that was informal in nature. This type of education was used to transmit values that would make an individual a useful member of the society. However, the introduction of formal education led to the transmission of Western values and ideas that are unrelated to real issues that are affecting Africans. It is against this backdrop that African communalism was discussed as an alternative values education strategy in the primary education curriculum since it provides an opportunity for learners to acquire values and attitudes from an Afro-centric perspective. The next chapter will discuss the various policy frameworks that guide the inclusion of values in the primary education curriculum in Kenya.

CHAPTER TWO

POLICY FRAMEWORKS FOR VALUE EDUCATION IN PRIMARY SCHOOL CURRICULUM IN KENYA

2.1 Introduction

This chapter endeavours to explain the policy frameworks that guide the inclusion of values in the primary education curriculum in Kenya. In this chapter, various approaches employed by the Kenyan government in enhancing a value-based education are discussed. In this respect, the Ominde Commission, Sessional Paper No. 10 of 1965, Education Act of 1968, Gachathi Report, MacKay Report, Koech Report, Basic Education Act of 2013 and the Basic Education Curriculum Framework are analyzed. This chapter ends by identifying the gap in literature that the study has sought to fill.

2.2 Policy frameworks for values education in the Kenyan primary school

curriculum

Teaching of moral values in pre-colonial Africa was an integral component of African indigenous education (Sifuna et al., 2006). In traditional African education, learners were compelled to conform to the manners and laws of the community and educated on why their services were necessary to its defence and prosperity. Morally, most of the children in the indigenous Kenyan communities were guided by clearly spelt out norms

on avoidance, prohibitions and permissions. These rules and actions were aimed at predetermination of conduct and carried with them the spirit of discipline. As explained by Ndichu (2013), traditional education attached a major importance to religious and moral instructions which served a well-integrated society in which religion and ethics were intricately bound with social life. The European introduced education to Africa with the aim of spreading their western culture and Christianizing Africans. Besides this purpose, Western education was meant to mould Africans morally since the colonial masters believed that Africans were uncultured and uncivilised. As a result, people who passed through the colonial education were thought to be morally upright and would be competent in driving various sectors of the economy (Nyachieo, 1994).

Equally important is the reaffirmation that the teaching of values had been a critical part of the Kenyan school curricular before independence in 1963. The transmission of ethical values to the younger generation is a practice that was rooted in the various ethnic cultures and was integral to the indigenous education systems. The infusion of ethical values in the pre-colonial Kenya was done through practical life experiences and was interwoven into the fabric of life and the society. Although there has been no designated subject called values education in Kenya, the objectives and the goals of formal and informal education before and after independence have reflected a concern for its inclusion in the curricular in spite of the disagreements on the types of values to be prioritized and the mode of delivery Wamahiu (2017). Despite the concern about the

teaching of values, there are limited studies which have been done and which show the extent of integration of ethical values and their relevance to primary school education curriculum. Additionally, there is a discrepancy with regard to the mode of delivery and how best to inculcate these values from an African standpoint despite efforts being made by various educational commissions to localize the curricula.

As identified by Ndichu (2013), Kenya does not have a well-articulated educational philosophy despite various educational reports and legislations that have been passed by the Government since independence. Moreover, efforts at curriculum development have failed to address essential principles in developing a well articulated educational philosophy. The axiological aspect of a well articulated education philosophy could have been instrumental in informing what aspects of values to be prioritized, the mode of delivery and enforcement of theory into practice. On the contrary, Muthamba (2017) points out that economic development and academic excellence seem to be the principal focus of education in Kenya at the expense of moral growth.

Otieno (2019) asserts that Kenya's education system has achieved many milestones since independence. Nevertheless, there have been many challenges that require reforms to sustain the ever-changing demands, improve the quality of education and produce students who can handle social, political, environmental and economic challenges without compromising their moral standards. Thus, a value-based curriculum that can

address the values issues that have bedevilled the Kenyan society is crucial. Waithira (2014) outlines that student unrest and indiscipline among students in Kenyan primary and secondary schools seem to negate the objectives of teaching religious education despite it being offered as a compulsory subject owing to recommendations of the Ominde Report of 1964. After Independence, the Ominde Report proposed six goals of education that were to be achieved through the teaching of academic subjects like Religious Education (Republic of Kenya, 1964). The report identified Religious Education as an important subject in instilling moral behaviour and character development of learners. However, the inclusion of religious education as a strategy for championing moral attitudes among learners in schools has been ineffective in dealing conclusively with moral issues among learners.

In post independence Kenya, the idea of teaching moral education emerged through the recommendations of The Ominde Report of 1964. This commission was vested with the responsibility of restructuring the whole education system in post independent Kenya. According to the Republic of Kenya (1964), The Ominde Report tasked schools with the duty of inculcating a sense of nationhood among young Kenyan learners. This report made critical philosophical recommendations such that it has been considered as having a defining moment in Kenya in terms of values education. The most critical aspect of the Ominde Report that is relevant to this study is the aim of education in independent Kenya, which states that, education, ought to be harnessed as a tool of change of

attitudes and relationships among Kenyans (Republic of Kenya, 1964). Again, the report assigned the schools the responsibility of supporting and reinforcing the nation's "Own historic instincts and moral values" (Republic of Kenya, 1964). The commission observed that African values are preserved in the spirit of communalism and that the spirit of competition, which is a western concept, should be removed from the education system (Republic of Kenya, 1964).

Another recommendation of the Ominde Report that is of essence to this study is that education was envisaged as a tool for; instilling nationhood, inspire learners to refrain from the spirit of competition that was being propagated by Western education, cultivate respect for humanity, spirit of cooperation and respect for varied cultures in Kenya. The school was viewed as a special avenue through which national unity and nationhood could be enhanced. To show commitment to the ideals of the Ominde Report, the new government affirmed the earlier order that had abolished segregation in schools where education was being provided along racial lines during the colonial period. In order to develop a sense of nationhood, the report recommended that all schools teach in English and that Kiswahili be made a mandatory subject at both primary and secondary levels of education. Additionally, the recruitment and deployment of teachers be nationalized so that teachers can come from and work in different parts of the country regardless of their native homes so as to enhance integration as a national value in institutions of learning.

A considerable amount of literature has shown that the Ominde Report was keen on promoting a sense of national consciousness through proposing an inter-tribal mixing of graduates in both primary schools and secondary schools. The report suggested that at least twenty percent of slots in the secondary schools be allocated to learners from other regions so as to enhance national integration. This strategy was essential in ensuring interaction and accommodation among learners from varied ethnic groups. Moreover, Ndichu (2013) observes that the report emphasised the need to implement the government's order on abolition of racial segregation in education institutions. The report recommended that learners from poor backgrounds who could not afford exorbitant fees in the schools that were initially meant for the whites and Indians be granted scholarships so as to promote integration.

Despite the fact that the recommendations of Ominde Report were meant to foster ethical citizenship and unity among Kenyans through education, over fifty years later, the Kenyan society is still grappling with graft of high magnitude, increased crime rates, environmental pollution, nepotism, ethnic rivalry and profiling as well as examination cheating in schools. The post-election violence of 2007-2008, for instance, was the epitome of division along ethnic lines. This is an indicator that the education being offered in Kenya has failed to live up to the philosophical aspirations of the Ominde Report. The biggest problem towards the implementation of these recommendations is

the glaring mismatch between what has been put on paper by the policy makers and the actual practice in schools due to inadequate follow up mechanisms and lack of framework on how to not only teach but also evaluate value concerns in the curriculum. Another shortcoming is that some of the recommendations in the Ominde Report were not fully implemented.

Various scholarly findings have highlighted that the stakeholders outside the school environment, who are vested with the responsibilities of moulding the minds of learners, have miserably failed to perform their duties as envisioned in the Ominde Report. They have been blamed for inadequate realization of the aspirations of the Report. For instance, the political leadership which is tasked with the responsibility of appropriating the necessary financial resources was blamed for not allocating adequate resources to fund implementation of some of the recommendations in the Ominde Report. The government of the day failed to organize other sectors of the society that have an influence on the morality of the students like the mass media, entertainment industry, religious organizations and sportspeople on harmonious implementation of the recommendations. The government should have developed a strategy on how to bring on board the other players so as to complement the efforts of schools in developing a sense of nationhood among the students. Moreover, the political class whom the children regard highly as their role models, have over time demonstrated conduct that is not worth emulating; such include runaway corruption, political violence and thuggery

as well as political alignments along ethnic lines just to mention but a few. This has made it difficult for schools to realize the overall goal of the Ominde Report due to external factors beyond their control (Otieno, 2019).

The Education Act of 1968 became the foremost Kenyan post-independence effort to recommend a legal framework for education in Kenya. This was a parliamentary Act that provided for progressive regulation and development in education. The Act outlined the social responsibility of education in national development as well as developing a well-informed population capable of leading the Kenyan nation to greater heights of opulence (Ndichu, 2013). In relation to moral education, the Education Act of 1968 spells out clearly the manner of conducting teacher discipline and training. It also reveals the roles that the curriculum and various bodies play in ensuring that the issues of values are inculcated in the Kenyan society. This Act is categorical on the importance of producing teachers who are well-informed on issues of morality so as to help in producing students who are well disciplined. The Act has been guiding the education system in Kenya up to the year 2013 when a new education Act was passed after the promulgation of the 2010 constitution in Kenya.

The provisions of the Education Act of 1968 recommended the teaching of moral education as a distinct subject in the Kenyan primary school's curriculum. This education Act envisaged Religious Education as an avenue for inculcating national

values and consciousness among the learners. Ndumia (2016) observes that whilst moral teachings are interwoven in the fabric of Religious Education, the overall objective of inculcating moral awareness among the Kenyan youths in learning institutions is far from being attained. Similarly, the subsequent educational commission of 1976, the Gachathi Report (Republic of Kenya, 1976), recommended the inclusion of guidance and counselling to complement the efforts of Religious Education. However, this strategy did not conclusively help in addressing moral challenges among the Kenyan learners in schools.

The report on the National Committee on the Educational Objectives and Policies commonly known as Gachathi Report of 1976 was tasked with the responsibility of reassessing education and formulating policies and objectives to be adopted by Kenya two decades post independence. This report envisaged education as an avenue for promoting dialogical relationship among Kenyan citizens through inculcation of skills and attitudes such as diligence, work ethic, honesty, respect for the rule of law and transparency. The report observed that Religious Education as taught then under the provision of Education Act of 1968 had not achieved the objective of inculcating moral consciousness due to the disintegrating moral fibre witnessed in the country yet the faith-focussed Religious Education syllabi was in place. A study by Wepukhulu et al. (2017) indicate that the major weakness of Christian Religious Education is that it seemed to promote doctrines and values of Western Christianity and not values based

on African social system. Thus, the report recommended for the introduction of a common course on moral education which would complement the effort of Christian Religious education in enhancing values education and that the course was to be made available to all students regardless of their religious identity (Government of Kenya, 1976). In the end, Social Education and Ethics (S.E.E) was introduced as a separate vehicle through which to impart ethics while separating it from religion, in order to address social issues irrespective of one's beliefs. S.E.E was intended to provide a more focussed means of addressing social problems instead of piecemeal discussions across the curriculum. The inclusion of Social Education and Ethics in the curriculum was viewed as a milestone in enhancing values education since both subjects complemented the efforts of Guidance and Counselling in promoting the acquisition of ethical values among learners in Kenya (Akanga, 2014).

Despite the fact that the rationale of teaching Social Education and Ethics as a strategy of enhancing the moral formation among the students was undisputable, Wepukhulu et al. (2017) reveal that the acceptance and implementation of S.E.E as a separate subject from Christian Religious Education faced opposition from subject tutors and a number of faith-based organizations. For example, teachers of religious studies who were expected to teach Social Education and Ethics complained that they lacked the necessary training in terms of the content to enable them handle the new subject that was added to their workload. On the other hand, faith-based organizations, especially

the Catholic Church perceived the introduction of S.E.E as a means of doing away with Religious Education in the school curriculum and introducing controversial topics like sex education to the youths that the church felt would lead to further deterioration of moral values. Muthamba (2017) elaborates that the gains made by the introduction of S.E.E as a strategy of value education were reversed when the subject was later scrapped from the curriculum in the year 2000 following the recommendations of the Koech commission of 1999. Later, Religious Education was made an elective subject compounding further the obstacles that stood in the way of attaining moral education. The scrapping of one subject and the making of another elective became a major setback in moral education as envisaged by the Gachathi Report.

The recommendations of the MacKay Report of 1981 had extensive proposals on the content and structure of education. Its philosophical ingredients contained values such as social cohesion, democracy, national unity, and loyalty to the state, service to the community, national development and mutual social responsibility (Republic of Kenya, 1981). Furthermore, the MacKay Report advocated for equity in education through provision of educational resources and opportunities to all learners regardless of their origin or race. The curriculum included vocational subjects like Woodwork and Metalwork that were meant to enable learners to share knowledge and skills by setting up and maintaining simple workshops in schools (Gikungu et al., 2014). Conversely, the government was unable to provide necessary finances to support these

recommendations since the cost involved in the implementation was too high thus making it difficult for learners to fully acquire values as recommended by MacKay Report. The Koech Commission of 1999 was tasked with the responsibility of proposing ways in which the Kenyan education curriculum can be improved to foster technological advancements, unity of purpose and mutual social responsibility (Republic of Kenya, 2000). The report was critical of the place of moral character in establishing a good society. Koech report observed that, despite the introduction of Religious Education and Social Education and Ethics (S.E.E) in the Kenyan school curriculum, the subjects did not yield the expected outcome. The good performance of students in S.E.E in the national examinations was viewed to be of little impact in enhancing the morality of students. The report further noted that moral decadence continued to manifest among learners who had excelled in Social Education and Ethics and Religious Education. Additionally, the report outlined a number of factors that were thought to be responsible for moral lacuna in both the schools and the Kenyan society in general. Some of the notable factors included over-emphasis on academic performance, poor parenting, lack of role models, poor instructional strategies and inadequate reinforcement strategies for good moral behaviour in Kenyan schools (Republic of Kenya, 2000).

Mwanzia (2019) reiterates that Basic Education Act 2013 was enacted to align the Kenyan education system with the new constitution which was promulgated in the year

2010. Chapter two of the 2010 Kenyan constitution (Article 10) identified the national morals and ideologies of governance that are essential in promoting ethical citizenship and they include: equity, social justice, human dignity, human rights, accountability, integrity, sustainable development and transparency. Furthermore, the Basic Education Act of 2013 recognized education as an avenue for promotion of peace, cohesion, integration, inclusion and tolerance as pillars in the provision of basic education. The act further emphasized the keeping of tribalism and hate speech in check through instructions that are culturally sensitive and appreciate ethnic diversity (Republic of Kenya, 2013).

Article 27 of the sub sections (a), (c) and (d) of the Education Act of 2013 accentuate the role of sponsors in moral formation in education through the provision of advisory and supervisory services in matters relating to spiritual growth. The sponsor is also allowed to take part and make proposals concerning the review of books, syllabus and other teaching materials. The Act allows the sponsor to appoint chaplains to enhance spiritual development through Pastoral Care Programmes in the learning institutions they sponsor. Despite the fact that the basic Education Act 2013 is the most recent legal document that focuses on moral development in Kenyan schools, the most saddening aspect of this Act is that the moral development agenda in the schools is the prerogative of the sponsors who are supposed to appoint chaplains at their own costs. Besides, there

is no specific time allocated on the timetable for the teaching of moral values in primary schools. The only time available is during specific prayer sessions which last for at most one hour.

Pastoral Programme of Instruction (PPI) as a strategy for moral education complemented the efforts of religious organizations in enhancing values among the students. A study by Awuor (2012) builds on the contribution of faith based organizations in enhancing values among learners by highlighting that Pastoral Programme of Instruction and Pastoral Care programme foster moral development and inculcate attitudes that make learners obedient and law abiding citizens. However, Cheptoo and Ramdas (2020) are critical of the usage of PPI as a moral strategy by pointing out that it is not a reliable way of teaching value formations since it is allocated one period per week in the primary schools' segment of education. Again, since the subject is not examinable, it is often relegated to the periphery and exchanged with examinable subjects. Awuor (2012) recommends that if PPI is to be effective in imparting moral education, the lessons need to be increased to three per week and the teachers concerned need to be in-serviced regularly on effectual instructional strategies to help meet its goal on moral education.

In 2015, the Kenyan government published Sessional Paper No. 2 of 2015 on "Reforming Education and Training in Kenya" as a response to the 2012 Report of the

Task Force on the Re-alignment of the Education sector towards the Kenya Vision 2030 and Constitution of Kenya 2010 that was steered by Prof. Odhiambo (Ministry of Education, 2015). The Sessional Paper points to the national philosophy that centres education with respect to economic development and human growth. In order to produce intellectually and emotionally balanced citizens, reforms to the education training sector were necessary. Consequently, the government of Kenya launched the Competency Based Curriculum which is two tiered: national learning and assessment system that recognizes the moulding of talents and enhancing ethical citizenship (Amulyoto, 2017).

Mwaniki (2013) asserts that in Kenya, education policies though carefully designed, are poorly understood, interpreted and executed. This he says is due to political interference and failure by the government to allocate enough financial resources to support implementation of recommendations made in the various educational reports. Moreover, Mackatiani et al. (2016) note that political interference in the Kenyan curriculum emanates from political manifestos whereby the necessary theory and practice of education is not considered before coming up with new interventions. Consequently, the moral problems that ought to have been addressed through the implementation of various reports from educational commissions are not addressed.

In response to the issues of values that have been witnessed among the students and the general Kenyan population, the government of Kenya tasked the Kenya Institute of Curriculum Development (KICD) to establish the Basic Education Curriculum Framework (BECF) that necessitated the rolling out of the Competency Based Curriculum (CBC). The values enshrined in the CBC were thought to be the solution to the noticeable behavioural and values crisis among the Kenyan youths and the general public. For instance, the policies guiding the learning of values in the 8:4:4 curriculum were not clear. As a result, youth were being raised without the expected psychosocial competencies, positive attitudes and values (KICD, 2017). Some of the core values proposed in the BECF includes love, peace, integrity, social-justice, respect, unity, responsibility and patriotism. In spite of the fact that attempts have been made by the new BECF to enhance the teaching of values in the primary education curriculum through Religious Education, Environmental Activities, Language Activities and the teaching of indigenous languages (KICD, 2017), it is still not clear how the learning of local languages will translate into the teaching of values. This is because the content to be taught has not been fully developed. Also, there is no framework on how teaching of indigenous languages in schools located in the urban centres in Kenya will be conducted due to the cosmopolitan nature of the population.

In 2017, the Ministry of Education together with the Kenya Institute of Curriculum development (KICD), rolled out the Competency Based Curriculum that places learners at the centre of teaching and learning process unlike the 8-4-4 curriculum that was objective based hence teacher centred (Amulyoto, 2017). The CBC was envisaged to provide learners with adaptive competencies that empower them with requisite skills to enable them tackle everyday problems that they are likely to come across in life. The Basic Education Curriculum Framework points key competencies that are essential to every student who receives basic education.

The establishment of the core competencies in the CBC were preceded by an analysis of the curriculum harmonization framework for East Africa Community and the needs assessment report. The seven fundamental competencies in the BECF include: creativity and imagination, self-efficacy, citizenship, digital literacy and learning to Learn, communication and collaboration and critical thinking (KICD, 2017). Cheptoo and Ramdas (2020) note that these core competencies in early years of education from grade one to three will be transferred to learners through learning areas (subjects) which include: Kiswahili language, Mathematics, Literacy and Indigenous Languages, Hygiene and Nutrition, Environmental and Pastoral Programme Instruction. In addition, CBC incorporates the involvement of the community service-learning, a strategy that is critical in enhancing social values with an aim of creating an opportunity for students to

put to use the skills and knowledge attained through formal education, in daily life situations.

According to KICD (2017), the CBC anticipates that at the conclusion of the learning period, every learner should have acquired the various competencies as described in the BECF. However, there is no criterion on how the various competencies including ethical citizenship are to be attained and evaluated during each level of learning. For instance, after the completion of a particular level say grade one to two, there should a clear specification that a learner started at a beginner level in the acquisition of particular values then moved to the competent, then proficient and lastly expert levels. At the last level of values acquisition, the learner should then confidently apply these values in the real-life situation after completing the basic education. This observation is guided by the fact that, just like the leaning of subject content, the teaching and learning of values must be introduced to the learners progressively and that it must be evaluated and reinforced. In practice, competency is the ability to apply learning resources which include: attitudes, ethics, skills and knowledge. Another study by Sifuna and Obonyo (2019) is critical of the ability of the CBC to address the values issues. They observe that the adoption of the CBC education reform relied on the summative evaluation done in 2009, Sessional Paper 2015 and EAC treaty agreements. However, there was no research carried out to support the argument that the Basic Education Curriculum

Framework is more effective in addressing values issues than the 8:4:4 system of education that is objective based. For instance, the pilot monitoring evaluation of the Competency Based Curriculum in various African countries by the UNESCO-IEB (2017) exposed numerous loopholes in the perception of teachers in terms of their comprehension and implementation of the new curriculum reform. Teachers also lacked major instructional resources thereby straining to accommodate large classes in the use of the new learner-cantered CBC instructional approaches thus compromising the learning of the values that are envisaged in the BECF. This is because CBC flourishes well in small classrooms where teachers can give personal attention to individual learners. As such, the large number of students in most Kenyan classrooms will tend to slow down the intended outcome of CBC.

Ondimu (2018) notes that teachers were not adequately prepared before the rolling out of the Competency Based Curriculum. Akala (2021) supports this assertion by stating that teacher preparedness and training in the CBC is a big impediment to the successful implementation of the new curriculum. This is because most of the teachers were trained on how to implement the 8:4:4 curriculum that is objective-based and now, they are expected to midwife the implementation of the CBC without sufficient training. For instance, a study by Waweru (2018) found out that teachers complained of lack of knowledge on how to design worksheets which are a prerequisite in CBC. Also, lack of

specialized training for different learning areas and unclear assessment rubric is thought to slow the implementation of the CBC. Despite the fact that KICD (2017) recognizes the salient role of teacher education in nurturing the social, moral and intellectual aspects of the human person, only a handful of teachers have received the requisite training in CBC implementation. Moreover, a study by Mwaniki (2013) notes that in Kenya, one short coming associated with pre-service teacher training is over emphasis on academic excellence while overlooking other essential skills such as emotional intelligence, moral reasoning, and the capacity to manage interpersonal relationships. With regard to teacher training on the new competency-based curriculum, it is imperative to note that the government of Kenya is yet to develop a new teacher training framework in Teacher Training colleges that will enhance inculcation of values and aspirations of the Basic Education Curriculum Framework (KICD, 2017).

Another notable inconsistency in the BECF concerning the values and morals discourse is that the curriculum has embraced pluralistic and secular views in Kenya yet its education's definition accommodates religious segregation in schools (Heto et al., 2020). For instance, BECF mandates the study of Islam, Hindu and Christian religions as a value strategy from the start of schooling up to grade 9. Out of the many religions that Kenyans ascribe to only three are taught. Others like Buddhism, African Religious Heritage, Sikhs and Bahais that are also practised in Kenya go unmentioned yet some of

them have inherent values and attitudes that may be useful in informing the moral agenda of the Kenyan education. This situation raises critical questions as to whether students can learn national values from the perspectives of different religious philosophies and traditions or whether a nation or state needs religion to create a moral society. There is a need to introduce a learning area or subject on values education that is not aligned or associated with any religious organization so as to enhance inclusivity and harmony on instruction on ethical issues.

The analysis of various educational commissions and policy documents shows that the Kenyan government has tried to mainstream value education in the primary schools curriculum. This has been done as part of the response to problems affecting the Kenyan society such as: corruption, drugs and substance abuse, school unrests and examination irregularities among students that seem to be on the rise in the recent past. However, the aspirations in these vital educational policy frameworks have never been implemented fully due to inadequate funding and lack of political good will. For instance, in the case of 8.4.4 education system, political interference was witnessed during the Koech Report and the government of the day refused to implement the recommendations terming it exorbitant and unrealistic. Moreover, inadequate follow-up strategies on whether the laid down strategies are enhancing the learning of values has been another issue of concern.

Ndichu (2013) notes that despite the various policy and legal documents that have been formulated in Kenya since independence and which offer guidelines on how to develop an educational philosophy, the recommendations are yet to be fully synthesized into an articulate and comprehensive educational philosophy. For instance, the Ministry of Education through the Kenya Institute of Curriculum Development has on many occasions introduced value-based subjects in both primary and secondary school curricula with little or no consequence. For example, Social Education and Ethics that was introduced in the secondary curriculum in 1986 to promote the teaching of values was abolished in 2002 following the recommendations of the Koech Report. Life skills was also introduced in schools as a values strategy but since the subject is not examinable, both teachers and learners have given it minimal attention as academic excellence and training for work seem to override the benefits of learning life skills.

Teacher preparedness and training is another shortcoming of the CBC. For instance, KICD is not clear in terms of policy and strategies on teacher education and value education strategies. The policy documents which articulate the teaching of values education point out that those teachers who are trained to teach other academic subjects like English, Science and Religious Education have the capacity to teach values education (Musungu et al., 2018). Additionally, these policy documents fall short of

prescribing the methodologies that teachers can employ to acquire the competencies and how they can foster values in learners. The assumption here is that there is no fundamental difference between value pedagogy and that of teaching other academic subjects. As such, lack of clarity and the mismatch in terms of the policy and implementation framework of the BECF points to the fact that Kenyan education curriculum is short of a well-articulated axiological framework that can be utilized to guide the learning and teaching of values in primary schools at the moment.

The CBC curriculum has repeated the mistake of the 8-4-4 curriculum that had integrated value attitudes in the subject areas instead of developing a standalone learning area that promotes the teaching and learning of ethical values. The values that are incorporated in the CBC are informed by the aspirations of various education commissions that recognize the role of the school in promoting, fostering and transmitting values to build the character of students. These values, which are clearly stated in the Kenyan 2010 constitution, include respect, being ethical, understanding and tolerance, care and compassion, responsibility, excellence, trustworthy and honesty. Although all these values are envisaged in the CBC, much needs to be done to see how issues such as tribalism, corruption and terrorism could be given prominence in the curriculum so that learners are made to understand how detrimental they are and how

they derail the realization of peaceful coexistence and hard work as a response to the contemporary societal needs in Kenya.

Conclusion

This chapter explored the role played by informal education in moulding the morality of the youths before colonial masters and missionaries introduced western education models. Western education was faulted for transmitting values and ideologies that were not related to the real issues affecting Africans. After independence, the government of Kenya established The Ominde Commission of 1964. The rationale of this commission was to Africanize the curriculum and cultivate a sense of nationhood among the school going children through education. The Education Act of 1968 provided a legal framework that assigned education the social responsibility of producing a morally upright society. Religious Education was proposed as an academic subject that would be crucial in enhancing values among learners. However, the Gachathi report observed that religious education had failed as an effective strategy of inculcating values among the youth due to moral decadence that was witnessed despite the fact that the subject was being offered in schools. Social Education and Ethics was proposed as an alternative subject to Religious Education for values education in schools. Moreover**,** it was abolished after the recommendations of the Koech report so as to make the curriculum manageable.

The Basic Education Act of 2013 was formulated to align the Kenyan education to the Vision 2030 and the 2010 Constitution following the recommendations of the Odhiambo report. This report inspired the establishment of the Competency Based Curriculum. In spite of the fact that the Kenyan government has tried to come up with various policy frameworks on values education in the curriculum since independence, it is still not clear how these values will be taught due to lack of a criterion on how they will be identified and evaluated. Moreover, the government hurried in implementing the CBC without taking into consideration the resources and the capacity of teachers to implement the new curriculum reforms. The next chapter discusses African communalism as a value strategy in the primary school education curriculum in Kenya. It focuses on the philosophical foundation of value education in African communalism.

CHAPTER THREE

PHILOSOPHICAL FOUNDATIONS OF VALUE EDUCATION IN AFRICAN COMMUNALISM

3.1 Introduction

This chapter analyses the concept of values, ethical values and value education. It also examines the concept of African communalism and its justification as a philosophical stance. Additionally, the chapter explores the *Harambee* philosophy, *Ujamaa*, Ubuntu *and* Zambian humanism as forms of African communalism. Furthermore, the chapter examines the relevance of African communalism as a values strategy.

3.2 Values

Haste (2018) defines values as fundamental principles on which people anchor their decision-making processes at each stage of their lives. Values shape people's overriding judgment tenets in making a judgment of a particular act or behaviour. Wamahiu (2017) postulates that values are assumptions, as well as underlying beliefs, which act as behaviour streamliners. It sets the unequivocal bar for interrogating actions as desirable or undesirable, good or not. In essence, values are tenets that influence the behaviour of an individual. They provide the criteria by which an individual can make an assessment of whether an action is right or wrong, good or bad.

Moreover, Oyserman (2015) explains that values are inherent cognitive constructions that police choices by eliciting the senses of right or wrong. Values can be interrogated at individual as well as group levels just like other cognitive compositions. Additionally, the primary role of values is to influence the attainment of desirable behaviour. Often suspicion sets in, when people realize that their peers or counterparts hold values that are contrary to theirs owing to the presumed connection that exists between behaviour and values. Despite the tightly nested view that behaviour is an outcome of one's values, the impacts values have on behaviour are circumstantially modulated. Thus, if values are recruited and instilled adequately at the lower levels of education, they are likely to have a greater effect on the ability of an individual to choose correct course of actions in future (Wamahiu, 2017).

A study by Sone (2018) contends that culture provides a concrete and social embodiment of values. Africans, just like people world-over, have universally held values that are considered as desirable and essential for their cultural sustenance. In African traditional societies, values were communicated to the younger generation through an education system that was informal in nature. This type of education was critical in moulding the character of the youth through inculcation of values like honesty, courage, integrity, and solidarity. It is no wonder that this study is committed to a philosophical appraisal of African communalism as a value strategy in the primary

school curriculum so as to shape the moral obligations of the children. Furthermore, the centrality of the place of values in African cultures as a heritage that is passed down from one generation to another through the use of music, dance, songs, work, religion, language and elders is critical in informing how values concern should be infused and communicated to school going children.

3.3 Ethical values and value education

Ethical values are principles or life stances that function as a guide to behaviour or making virtuous choices or doing the right thing (Schroeder, 2019). They are the set standards for scrutinizing people's actions, beliefs and thinking when confronted by a situation that requires them to distinguish between right or wrong (Chowdhury, 2016). Kirkman (2009) demonstrates the need for considering ethical values as a vital facet of education by noting that an education that does not promote ethical values is prone to creating a society of individuals who are unethical. Brown and Wangaard (2017) identify compassion, fairness, respect, trustworthiness, responsibility and citizenship to be the core universal ethical values. The aforementioned virtues are considered worthy in building up the character of an individual and they can be effectively transmitted to learners through education. Otieno (2016) views education as a multifaceted process through which learners are equipped with values as a way of empowering them to live satisfactorily as per the laid down societal values and ideas. Here, education's role is centred on character development, as a way of evoking inborn qualities, quiescent

potentialities, as well as and shaping personalities for the well-being of individuals and society at large.

The postulation of ethical values in traditional African societies is anchored on the view that individuals need one another to thrive. This is because a society is regarded as a series of neatly nested associations between individuals whereby every member is accountable for the wellbeing of the community by doing what is right and shunning disruptive behaviours. In Kenya for example, there have been an increase in students' unrest whereby learners damage school property. For instance, students of Chesamisi Boys High School on 25, January, 2021 went on strike destroying school property because the school administration had changed their entertainment schedule (Nalianya, 2021). The students smashed teachers' cars, destroyed window panes in both classrooms and offices before heading to the neighbouring Sosio Girls where they were repulsed by the police when they tried to forcefully enter the school.

The teaching of values from an African perspective will inculcate in the learners' attributes that guide them to avoid behaviour that causes disruptive tendencies. Furthermore, communal living is at the heart of African ethics, where the society is regarded as one big family the reason why Obakare and Okeke (2018) contend that individualistic notions like 'me' and 'my' are highly disregarded. Communal attributes like 'us' and 'ours' is the norm (Gyekye, 2010). The utility of African communalism as

a guiding principle for value education is essential in the sense that learners are given an opportunity to learn values concerns that promote the concept of caring for others. This is because African traditions put premium on interrelationships and compassion for others at the expense of individual goals (Maqoma, 2020). This type of education is essential in weeding out individualistic behaviour that has been the root cause of unethical behaviour among the general Kenyan population.

3.4 Value education

Different variables like family, environment, the learner, and teacher play integral roles in the acquisition of values. Therefore, for individuals in the society to develop a value-personality that puts into consideration the interests of others and the continuity of the society, value education is believed to be the surest and safest way of nurturing the future generations (Hans, 2018).

 In traditional African society, the process of instilling values started in the family and was intended to help the children and family to develop values attitudes. Mosote (2016) observes that children were taught acceptable responsibilities and values at a tender age by adult members of the society. Further, such values were perceived as essential elements that were influential in championing peaceful coexistence among members of the society. Despite the fact that African traditional value education varied due to societal and political beliefs, and socio-economic factors, similar traits existed in the

conventional African education that highlights a sense of African cultural uniformity. Interestingly, in spite of the variations in the African culture because of different ethnic groups, education universality was observed. Values such as, compassion, sharing, egalitarianism and respect for ancestors and gods cut across the divide as far as value education was concerned.

There is a growing emphasis on value education in Kenyan schools owing to various curriculum reforms that have been initiated over time. This has reaffirmed the importance of values as essential building blocks of the society that should be taught explicitly in every school. However, the tie between pedagogy and value education has been an issue of concern among education stakeholders in the recent past. Zadja (2014) defines value education as many-sided socialization proceedings in schools, which inculcate desirable social norms that not only legitimize but also nest together the individual, group and societal ties. More importantly, value education involves moulding ethical, moral traits and standards. On the other hand, Chaitanya (2017) reiterates that value education is a means that inculcates humanitarianism and a propound sense of concern for others and the nation at large. Nevertheless, value education does not impose values on learners but it is a strategy that teaches learners how to safeguard worthwhile values they have inherited from their culture. Essentially, value education entails nurturing appropriate, sensible cultural, moral and spiritual traits and the ability of a child to make informed value judgment and apply them in his/her

life accordingly. The provision of value education through an African communalism perspective is exceedingly important in the sense that it gives school going children a succinct understanding of African morality. Also, this type of education cultivates a distinct scholarly knowledge of fundamental African culture and ethics. Here, learners are encouraged to adopt attributes that value others at the expense of individualism. Respect for elders, social relationships, synergy and devotion to ancestors and taboos is essential in enhancing moral awareness.

3.5 Significance of value education

Value education acts as a streamliner by highlighting uniform values in divergent African societies. Shrestha and Gupta (2019) observe that value education is essential in championing societal pro-social skills and values in the areas where the family failed to instill these salient attitudes.

As noted by Mosote (2016), value education has the ability to influence the emotional intelligence of students. Learners' academic achievement can be greatly influenced by their emotional intelligence since they are empowered to think about their moral duties before making a decision. Emotional intelligence is related to moral behaviour, the way of thinking, personal interaction, problem solving and academic success. Therefore, inculcation of value education in the curriculum is crucial in the reduction of moral

decadence and promotion of academic success among learners. Furthermore, Indrani (2012) notes that value education is critical in shaping relationships among learners. This is because it is concerned with striving for personal wholeness as well as generating a responsible attitude towards others.

Value education helps students to improve their values systems. This is so because individuals who understand their values systems can easily examine and take control of the various choices they make in life. Generally, an individual has to hold certain values in life such as cultural, personal, and social values. In schools, value education plays a critical role in enhancing peaceful coexistence between teachers and students (Muzumara, 2018). Value education is known to boost the overall performance of the school since it creates an enabling environment where teachers can spend most of the time on curriculum implementation instead of handling discipline related issues.

Value education transmits attitudes and perspectives that can stimulate the development of a nation through enhancing national ethos. A county that has an ethical citizenry is likely to develop faster. This is because the citizens are committed to values that define them as a people. For instance, issues like fight against graft, hard work, and peaceful coexistence can be championed through the educational curriculum. In Germany for example, work ethic as a national value is highly regarded and is transmitted through education (Zimmerman, 2018). To date, Germany as a country has maintained a sense

of collective purpose on matters of public concern. Indeed, the importance of punctuality as a national value has its roots anchored on the collective purpose norm. For instance, lateness by one person in a firm undermines the success of the firm as a whole. Therefore, punctuality is of essence for the general good of the public since the wellbeing of a group takes precedence over that of an individual. Order and tidiness are fundamental values among Germans. They believe that there are systems and specific time for every activity that must be adhered to (Schwam, 2020). Also, Germans value structure, privacy and punctuality. They also adore the value of frugality, hardwork and dynamism and there is a great emphasis on a sustainable, fault-free rail network. Zimmerman (2018) points out that Germans are phlegmatic people who strive for magnificence and accuracy all round. They try as much as possible to be error-free and they rarely complain. The establishment of a national value system through education has seen Germany develop into a leading economy in Europe with manufacturing especially in the automobile industry.

Concerning value-oriented education, Barbara (2008) notes that Germany has a special constitutional statute. As per the German constitution (Chapter 7), religion is regarded as an obligatory subject for all students but there is an option of not undertaking it should a learner and/or his/her parents think otherwise. The decision was undertaken because of the sharp division in lifestyle and value systems in Germany and Europe starting in 1960s as many citizens chose a more secular lifestyle. This led to a situation

whereby majority of the students in schools did not belong to or believe in religious organizations. That forced the German government to come up with a new curriculum named ethics. To make it more inclusive, it was ideologically neutral with no denominational bias. For that reason, Religious Education and Ethics were made optional subjects in primary schools.

In the German primary education setting, philosophical discussions are undertaken through the subject, Ethical Education rather than Religious Education (Riegel et al., 2020). Ethical education is meant to offer moral education at the primary school level and it employs three strategies namely: conceptual analysis, argumentation and modern Socratic dialogue.

Conceptual analysis in the German's curriculum challenges children to scrutinize the philosophical concepts that are communicated through stories or questions. For instance, students are presented with opportunities to discuss questions on how to deal with problematic situations like how to share three sweets among four children. Discussing this situation instills into the learners the concept of fairness (Barbara, 2008).

On the other hand, in argumentation, the central focus of the German's curriculum is to challenge children to account for their beliefs and opinions. For example, in the case of

sharing three sweets among four friends, learners are expected to give at least two reasons why it is unfair if one of the children doesn't get one of the sweets.

However, ethical education at the primary level in German centers on the use of Modern Socratic dialogue. This is because children are assembled to form a Community of Inquiry as they solve ethical and philosophical problems albeit under the guidance of their tutor who supports and encourages them to find solutions. Here, the role of the tutor is to give summaries to various responses at the end of the lesson. Additionally, Socratic dialogues in a community of inquiry do not ask for consensus among learners at the conclusion of the dialogue like it happens in other non-philosophical subjects. This strategy is important in teaching of values since it makes learners appreciate that it is possible to have multiple solutions to a problem all of which are correct or applicable.

Philosophical imagination skills are also shaped during Ethical Education classes through experimentation with ideas that are hypothetical but become a reality some day. Ethical Education considers philosophical phantasm as an integral tool at the core of encouraging children to think critically and creatively and bring forth ideas like responding to an issue. For example, what one would do if there are no friends in the world.

In Kenya, the teaching of ethical values is integrated in other academic subjects like

Literature, History and Christian Religious Education. The teaching of these subjects has failed to enhance the moral standing of children because of overemphasis on academic achievement and excellence in these subjects. Kenya can borrow Germany's model of teaching values by introducing a distinct academic subject on values called Philosophy for Children with an African communalism perspective. Furthermore, all teacher training colleges should make Ethics a mandatory subject for all teacher trainees like in the case of Germany whereby teachers must possess a university accreditation in ethics prior to being allowed to practice. In Kenya for example, teachers who are trained in other academic subjects like History, English and Religious Education are assumed to have the capacity of teaching value education yet the pedagogy for teaching these subjects is different from that of teaching value education.

The ultimate role of value education is to nurture learners who transform ethics into behaviour. It is paramount to note that values cannot be instilled through telling or describing but must be experienced in the real world and internalized to evoke concomitant feelings. The precondition of value education is to set up a serene environment for children where they can use their free will when acting on their moral obligations (Turkkahraman, 2014).

3.6 Concept of African Communalism

Ikuenobe (2006) explains that African communalism comprises of a synchrony of

cultural practices and views that puts the wellbeing of a group rather than the individual as the foremost aspect. Olasunkanmi (2011) on the other hand, argues that African communalism champions individual responsibility as a means of moulding impeccable communal ownership and relationship. Through others, a member of the African community comprehends their responsibilities to others and self, and what the society expects of him/her (Senghor, 1964). For instance, when individuals rejoice or suffer, those feelings are shared by their families, which are subunits of the African community, and subsequently by the community at large.

Olasunkanmi (2011) further reiterates that in terms of reference, the African communalist system is not only material, but also super sensible. The same notion is further seconded by Etta (2016) who denotes that communal life is at the heart of the sustenance of African societies. In the same spirit, Olasunkanmi (2011) sees African communalism as a determined effort, albeit voluntarily, of pooling together. Latseka (2016) identifies *Ubuntu which* means humanity to others*, Ujamaa* which means familyhood and *Harambeeism* which means pooling together as the various forms of African communalism.

African communalism illuminates humanitarianism and the close ties between a person and their community. African communalism as a philosophical stance in the context of diverse African cultures is highly regarded as a legitimate and critical mode of inquiry

that manifests African morality. For that reason, Ikuenobe (2016) opines that moral thoughts in traditional African culture are against individualism. From a communalist perspective, individuals are expected to live as per the training instilled in them by their communities. This training morally equips and earns them an identity that is concomitant with their cultural settings thereby making an individual to be viewed as social communal.

In other words, African communalism is a true representation of what Africa perceives humanity to be. This philosophy places the family at the foundation of the African society and each community member is expected to watch over their neighbour's shoulder. Ikuenobe (2006) clarifies that family in an African setting is different from the western view. Whilst in the west a family could be seen as a unit comprising of parents/guardians and children, in an African setting, family goes beyond this triad to include all extended roots; it may encompass a clan. A family is viewed as a natural and spiritual union where the living and the dead communicate. An African family brings together all persons who share a common ancestry, both living and dead, and their ancestral lineage continues back to God.

The familyhood bond is at the heart of African communities, and this extends to the larger clan where families share a common ancestry. The theoretical architecture of African communalism is thus the kinship system as Ogbonna (2009) points out and it

exerts its value and role at the social level. This is realized through clans, where there is the championship of rights for all and greater good of the group.

Social responsibility is another critical component of African communalism. An individual's existence out of the community's context is unthinkable. This is because communal problems beckon the attention of each communal member, where they solve it as a unit. Concomitantly, members of a given African community engineer social processes, which nest the community together, and mould each person as a mirror of that community. Through this line of argument, the African perception of human beings is incomplete without recognizing its shared existence. The idea of social responsibility which implies social correlative rights seems to suggest that there are two kinds of moral rights that members of a community have. The first involves the right that we have by virtue of being part of a community, and as a result, there are social responsibilities that we owe others. These are communal rights that people have by virtue of being meaningful members of the community (Ikuenobe, 2006). Also, communalism moral discourse calls on the moral duty, responsibility and obligation for others. For instance, Wiredu (2008) points out that a communalistic society appreciates and seeks to safeguard the respect of the natural human rights such as protection of women and children during wars and caring for the elderly in the society. The community has a collective moral obligation, which is a sense of duty towards the upbringing of children into becoming morally upright people who can sustain the

community and inculcate values that contribute to human welfare like taking care of their parents when they get old. In this sense, African communalism provides children with a unique sense of moral obligation towards others and guarantees prosperity of the community by taking up the mantle of leadership from the elders.

Furthermore, in African communalism "we, replaces I" as embodied in collectivism, afro brotherhood, communal spirit and togetherness. A succinct example is illuminated in Chinua Achebe's *Things Fall Apart.* In his novel, Achebe gives an example of a fisherman with an amputated leg who was robbed of his catch on his way back home. When he shouted for help, the entire village came to his rescue and repossessed his hard-earned fish which is a true representation of communal spirit (Achebe, 1958). In African thoughts, the community that 'We' refers to includes traditions, values and spiritual beings that are metaphysically connected to living people, the dead, ancestors and posterity (Ikuenobe, 2006). The dead are thus part of the community in African traditions. Kenya Law Reform Commission (2014) underscores this point by indicating that in traditional African community, the Kenyan tribe of Luo did not bury their dead abroad. The dead were buried in graves in their ancestral homes. This is evident in the S.M. Otieno case of 1987. Upon the death of S.M. Otieno, his widow, Wambui Otieno sought to bury her husband's remains in Ngong', on the outskirts of Nairobi. According to the Luo culture, Ngong' was considered abroad since the Luo tribe of Kenya bury their departed ones in their ancestral homes. Despite the burial arrangements by the

widow, *Umira Kager*, the clan in which S.M. Otieno was born wanted to bury his remains in his ancestral home in Nyalgunga as per Luo customs. Burial disagreements between Mrs. Wambui Otieno and her husband's clansmen resulted in a legal battle at the High Court of Kenya. The court granted the *Umira Kager* clan their wish of burying their kin. The court stated in part.... '*the customs of a tribe are binding, and since Mr. Otieno was born and raised in Luo, he was to be buried according to the customs of his people.*' From the ruling, it is apparent that African cultures are metaphysically and morally fused whereby the 'We' refers to a transcendental community that is based on a moral and concrete tradition and a spiritual reality. An individual belongs to the society whether living or dead and that is the reason why the court affirmed this important African belief in its ruling. Therefore, African communalism equates the society to an ontological (nature of being) and well-structured unit. In that unit, all members, dead or alive interlink, to form a mystical body that is connected through a complex network of spiritual relationships. God is at the summit of that unit from where all power that directs life as whole is drawn. That is why religion is an integral element in afro communities and it dictates the moral code (Ogbonna, 2009).

It is thus correct to point out that the traditional African value system is human-centred where common spirit supersedes individual interests, which makes it democratic in nature (Ikuenobe, 2016). Individual interests lead to the collapse of a shared purpose and a sunken community. Traditional African value system calls on all community

members to work together particularly in decision making through consensus. Consensus is attained through dialogues where everybody is given an opportunity to air his/her views. It is pivotal in instances where both social and political issues are being canvassed.

African communalism advocates for mutual help in the society. Etta et al. (2016) highlight that it is in the pre-colonial era that the traditional African value systems flourished. The satisfaction of the basic human needs of all community members was sought. Here, there was communal ownership of crucial resources such as land for the benefit of everyone. For instance, when a man came of age and wished to build a house, there was communal participation with men cutting trees to erect poles while women combining to do mud-plastering of the wall. Similarly, it was a routine for able-bodied people to tend farms of the sick or deformed. Besides, it was okay for strangers to enter a farm not their own to find food to quench their hunger although they were not to take more than they needed. This study champions for inculcation of African values of sharing and mutual help in the primary school curriculum so as to foster an ethical citizenry in contemporary Kenya.

Ukwandu (2019) notes that Communalism cultivates close ties between the individual and their community. Through communicative interactions, the group of people with common ancestry, socio-political and moral values may live together in same place or

in separate places. Thus, Communitarian philosophy sees an individual's social identity as well as personality to be modulated by community relationships. Bell (2001) summarizes communalism's major tenets in three sorts. The first is the methodological claim that identifies the importance of tradition. The second is social context that promotes not just moral but also political reasoning and ontological or metaphysical claims about the social nature of the self. The third sort involves normative claim that highlights the value of community.

The relation between an individual and the community in African communalism is paramount. This is because the individual has an inherent understanding that personhood has the seeds for a person's moral obligations and responsibilities, respect, rights and duties. Consequently, this grants the community immense value in that a person is a mirror of their community (Ukwandu, 2019). The individual and their community are inseparable a fact that has given rise to the African saying '*It takes a village to raise a child*', or that '*an individual does not alone raise a child*', which means to become a person is a normative sense of the community. Put in another way, an African child is brought up through the guidance of communal values, principles or way of life of their community. This study advocates for the teaching of values from an African communalism perspective through the introduction of Philosophy for Children as a distinct subject for value education. The subject content will include aspects that promote communal values and caring for others.

3.7 Components of Communalism

Onebunne (2018) notes that African communalism is not an abstract theory; it is a form of communal life inherent in the structure of African socio-cultural, religious and economic life. African communalism is guided by community and autonomy as major principles.

3.7.1 Community

As per Onebunne (2018), a group of people who have certain values or goods in common that are either visible or invisible form a community. These values may include consciously agreed upon attitudes like ethical norms whereas others may be constitutive of the community like race, language or culture. The idea of the community includes mutually recognized rights and obligatory duties to other members of the community. The community which fronts for the sharing of reality with one another on the human social level has the characteristic of communicating. Therefore, a community conceptual model is considered as the origin of life of each member in an African set up. The teaching of values from an African communalism perspective will be critical in ensuring that aspects of the community life are integrated in the curriculum so as to produce learners who are conscious of their origin and are able fit well in the community.

3.7.2 Autonomy

This is the liberty and responsibility that is reserved and meant for each member of the community. Oroegbu (1996) points out that autonomy is the value of self determination which individuals in a community must possess. Self determination means the capacity of individuals to set their private ends aided by the realization of the communal arrangements and structures. Liberty is a positive, creative and critical freedom that can be used in developing a community through various innovations and diversity in ideas rather than a tool of destruction. In African communities, every member has the freedom to participate in meaningful activities of the community regardless of their age, gender or ethnicity. Autonomy allows members of the community to realize their potential through engagement in activities that foster the common good of all members. The integration of African communalism ideals in the primary school education curriculum will offer school going children an opportunity to engage in meaningful social activities within the school and in the community. Participation in communal activities is essential in nurturing the students' ability to choose good moral ends as a matter of principal. Students will learn to use their power of free will to choose among alternatives or acts independently without natural, divine or social restraints while engaging in meaningful activities that are critical for the posterity of the community.

3.8 Forms of African communalism

The study identified, *Harambeeism, Ujamaa, Ubuntu* and Zambian humanism as forms of African communalism.

3.8.1 Harambeeism

The term *Harambee* was coined in 1963 by Kenya's first president, Jomo Kenyatta, following the attainment of independence. The philosophy aimed at not only uniting Kenyans, but also triggering development. *Harambee* is a Swahili that equates to 'pooling together or in the same direction'. In Kenya, it became the process whereby rural development projects were undertaken by communities on the basis of group consensus and initiative. The *Harambee philosophy* was founded on African traditional custom of mutual social responsibility among Kenyans. Traditionally, Kenyans are known to come together either as a family or clan to assist each other in building houses, cultivation, harvesting or herding animals (Sande, 2018). In these cases, the individual donated labour or supplies towards the common effort.

As explained by Okereke and Agupusi (2015), *Harambee* is a unique concept of African egalitarian societal development whose core ideologies included communal service, self help, and investment in human capabilities and opportunity creation. The idea created optimism among the people and a kind of synergy between the various groups, but more importantly, it established a social contract that gave many a sense of

inclusiveness in the affairs of the government. Under *Harambee*, the citizen's voice and participation was encouraged especially in areas pertaining to people's immediate welfare. A key aspect of *Harambee* was the creation of several grass-root cooperative organizations which helped to encourage development in rural areas.

Koshal (2005) notes that the *Harambee* philosophy as a form of African communalism borrows from two integral African traditions namely mutual assistance and community cooperation. Similarly, *Harambee* denotes a community's use of own resources collectively through the participation of community members to attain a set goal. Moreover, the notion of self-help that *Harambee* adopts is a form of solidarity inherent in indigenous African cultures including Kenyan communities and it champions joint effort. Therefore, *Harambee,* which has philosophical roots, is a national tradition in Kenya that calls upon Kenyans of all walks of life to pull together resources for community development and advancement.

The *Harambee* projects were categorized into: social and economic projects. The former includes educational institutions and facilities; medical centres, religious institutions, domestic projects and social welfare while the latter includes infrastructural constructions that include bridges and rural access roads, and agricultural activities. *Harambee* succeeded as a result of using local resources, communal team work and labour and locally available resources to implement projects. The choice of the projects

was guided by communal needs and community members took the centre stage in decision-making. Additionally, participation and establishment of projects were guided by the principle of collective rather than individual gain.

The inculcation of *harambee* principles in the primary school curriculum is essential in promoting ethical values because this philosophy can help in cultivating the spirit of team work and collaboration where children develop attitudes that encourage them to work together for a common purpose. Also, *harambee* ideals can foster the cultivation of the values of compassion among youths through giving out towards a worthy cause in the society so as to help the disadvantaged members.

3.8.1.2 Shortcomings of the spirit of *Harambee*

Kenya became a success story of economic and social development in Africa and beyond due to the gains realized through the pooling of resources together. However, the *Harambee* spirit was abused by leaders and influential members of the community for their own selfish gains at the expense of the community. The use of *Harambee* was weakened by overlooking the traditional central principle of 'societal common good.' *Harambee* was no longer attaining its foremost goals of spurring mutual help, synergy, and cooperation at the grassroots. Today, *Harambees* have been watered down with emphasis being put on material ends of this noble call. Moreover, there is less involvement of the local people in decision making, control, and management of the

resources thus negating the original principles of the *Harambee* philosophy (Ngau, 1987). *Harambees* have also been used by politicians for political gains. Corruption and mismanagement of the funds meant for development projects have raised concerns. Moreover, some leaders divert the funds donated in *Harambees* for personal gains (Ngau, 1987).

Notwithstanding its weaknesses, the integration of *Harambee* ideals into the primary school curriculum is important in teaching societal ideals like caring for each other, teamwork, egalitarianism, mutual assistance and cooperation. *Harambee* ideals champion for the coming together of people to pool resources for the benefit of the society. The *Harambee* spirit is also important in teaching people to be self reliant whereby locals identify problems and generate solutions to the issues in the society by pooling resources together and using locally available resources instead of depending on foreign aid or help from others.

3.8.2 *Ujamaa* in Tanzania

When the drums of independence finally bore fruits in December 1961, Tanganyika, the then British colony got her independence. The merger between Tanganyika and Zanzibar in 1964 gave birth to what is now known as the United Republic of Tanzania. Mwalimu Julius Kabarage Nyerere, the first president, who was actively involved in fighting for the independence of Tanzania had sought to get rid of the colonial legacy, a

move he had initiated as early as 1954 through TANU (Nasibibu, 2014). His single party TANU, Tanzania's first authority in the post-colonial era, pronounced itself loud and clear in 1967 through the Arusha declaration. The declaration brought a new order that was African led and it brought to life the notion of self-reliance and socialism to guide Tanzania's development agenda in the post- colonial era.

The promotion of self-reliance was the main objective and it was to be embraced by all Tanzanians as the county sought to lay the foundations of a socialist society. With no hopes on external aid, Nyerere's government had to resort to the use of locally available materials and human resources. There was an urgent need for local public participation in the socio-economic agenda of TANU and that led president Nyerere to initiate the *Ujamaa* philosophy. The foremost goals of this agenda were to eliminate discrimination, miserable living conditions of Tanzanians, diseases, ignorance and poverty (Mushi, 2009).

Ujamaa a Swahili word for familyhood, was a socioeconomic policy that was centred around collective farming as well as "villagisation." On one hand, collective farming would guarantee food security and generate foreign exchange. On the other hand, villagisation sought to encourage people to move from towns to the villages and take part in farming in order to spur economic growth. The Ujamaa philosophy also sought to nationalize various sectors of the economy particularly banking and manufacturing.

With these, Nyerere foresaw a future where as a nation Tanzania would be self-reliant and this would trickle down to its citizens. That development model envisaged by Nyerere was informed by the challenges Tanzania was facing as a young nation such as illiteracy, poverty and inaccessibility to human rights among others hence *Ujamaa* was to be the antidote.

Nyerere's *Ujamaa* was a reflection of traditional African values centred on principles of familyhood and communalism. The founding president's ideas were a hybrid of afro communalism and European Kantian liberalism (Shivji, 2014). Furthermore*, Ujamaa* was anchored on three essentials of philosophy of development namely freedom, unity, and equality. Nyerere (1967) argued that in an ideal society, equality is a salient tool for bringing people together since every member feels that they are valued and that their contribution counts thus fostering cooperation. In addition, Nyerere alluded to the fact that unity is an essential element for members of the society to thrive. This is because unity guarantees peaceful coexistence, security and the well-being of all members of the society. Besides, Nyerere reiterated that freedom is a critical element in ensuring that members are empowered to execute various projects and functions that are of benefit to the society without any form of restriction from external influence. Freedom through the lenses of Nyerere was three-tiered: individual freedom, freedom from oppression, and the freedom from external dominations (Ibhawoh, 2003). Whilst Nyerere championed individual freedoms or human rights, he was for the idea that individual

rights were not to supersede collective rights. That would bring forth a free society through which human rights would be protected (Shivji, 2014).

Nyerere further contended that these three essentials are inherent in the traditional social order. *Ujamaa* concept was a continuation of that social order and it embodied African communalism of property ownership, mutual respect and cooperation. Nonetheless, there was the challenge of extending these contemporary values to the postmodern colonial setting. To solve it, Nyerere formulated *Ujamaa* policy as his version of Afro socialism. Also, Nyerere held an opinion that Western capitalism did not rhyme with the visions of African states that had just attained independence hence the need for an alternative local ideology for the underdeveloped Africa (Ibhawoh, 2003).

In 1967, the government of Tanzania embraced *Ujamaa* as a political, social and economic ideology to spur its development in the post colonial era. The policy relied on both self reliance and distributive justice and aimed at creating an egalitarian society with distributive justice through self-reliance. The *Ujamaa* policy followed two paths: nationalisation and villagisation (Mandalu et al., 2018). Nyerere's *Ujamaa* is of great significance to this study since it advocates for the utilization of traditional African social order strategies to solve socio-economic issues that affect Africans without depending on foreign influence.

3.8.2.1 Nationalisation

The manse of production took a national outlook, and this included the nationalization of banks, manufacturing and milling companies, import and export agencies, cement, breweries and tobacco firms. Besides, they were transformed from private to public entities. Tanzania also launched a national bank (The National Bank of Commerce), which dominated the banking sector and which became the dominant buyer of all crops after stamping its authority on all agricultural products.

The move to nationalize private enterprises aimed at not only creating equity in society, but also stimulating economic growth. Mandalu et al. (2019) argue that the nationalisation approach also aimed at recruiting surplus resources from the now nationalised enterprises to bolster the nation's productive repertoire. Besides, it would guarantee capital ownership essential for economic production. The surplus was to check multiple forms of economic transfer associated with a foreign dominated market economy, satisfy the local needs, and ensure equitable distribution of social welfare.

From the start of the nationalisation agenda, all systems were moving as expected, but later on, the running of these enterprises failed because most Tanzanians who were tasked with the running of these entities lacked knowledge and knowhow of managing nationalised enterprises. Also, the lack of good will from some players and corruption were blamed for the collapsing of *Ujamaa*. Besides, lack of knowledge was a challenge

to the development of *Ujamaa* policy since people were unfamiliar with the concept. This situation aggravated the failure of the policy due to lack of mass support from the Tanzanian population (Keskin & Abdalla, 2019). The idea of nationalization was geared towards enhancing equity in the society. Equity, a crucial value, is important in instilling the attitudes of fairness and impartiality among the primary school children.

3.8.2.2 Villagisation

This was another approach that Ujamaa employed, and it involved grouping people in rural areas in collective villages termed as *kijiji*. So, one area would have several village groupings, *vijiji*. This was necessary because most settlements were scattered through the rural settings, and so the groupings brought some form of homogeneity. This arrangement was thought to spur self reliance which was at the core of Tanzania's socioeconomic model; agriculture was to be revolutionized to bolster production. As a rural development program, it made it easier for people to access social services and work communally as well.

In an ideal *kijiji,* villagers were to assemble able farmers who would cultivate communal farms. In the end, there would be sufficient produce for use at the village and for sale to generate income. In this way, the people's living standards would be uplifted. *Vijijis* and the self reliance model as engineered by *Ujamaa* were an extension of contemporary African norms where people work communally for a common purpose.

As a way of enticing people to join *vijijis* voluntarily, the government availed basic services such as provision of healthcare facilities, clean water, and construction of schools to those villages.

Nevertheless, there was hesitancy from the locals as they feared their farms would later be taken over by the national government. To ensure the success of its agenda, the government made it mandatory in 1973 to resettle all farmers to the *vijijis* at some point, the government had to use force. Unfortunately, there was little success from the villagisation agenda owing to the lack of human and material resources, poor management, corruption, and hesitancy from the locals (Mandalu et al., 2019).

In addition, Julius Nyerere sought to have a state that cushioned locals from exploitation by colonial capitalists. Nyerere implored upon Tanzanians to embrace the *Ujamaa* policy so as to protect themselves from colonial capitalists. This strategy led to the creation of *vijijis* where the members of the community worked communally for greater good of all. In these *vijijis*, decision making was through consensus. Although *Ujamaa's* objectives were not met as expected, there were some milestones made for instance, there were considerable changes in both the education and healthcare sectors during that period (Nyerere, 1974). By the time *Ujamaa* was being disbanded in 1985, enrolment in primary schools was commendable as it stood at 96 percent. Also, *Ujamaa* is believed to have strived to level the playing field in education whereby the enrolment

of girls in schools comprised 50 percent of the entire students' population unlike during the colonial period when girl child education was overlooked. Additionally, there was a decline in maternal mortality rates and an improvement in life expectancy. So, *Ujamaa* ideology was monumental in the revitalization of both the education and healthcare sectors as envisaged by Julius Nyerere. The policy succeeded in subduing the elite who had sought to bounce back as the captains of the country.

Keskin and Abdalla (2019) note that *Ujamaa* was an essential philosophy for Tanzania's socioeconomic revitalization but was watered down by a few greedy elites who felt threatened by the power of the peasants. Also, the World Bank disapproved *Ujamaa* as a developmental ideology and fought it through third parties. But, the solid grass-root development that bolstered ethnic harmony and people's livelihoods brought Tanzania to the limelight. *Ujamaa* set the pace for the country's socioeconomic growth by promoting equity and empowering peasants.

Ujamaa philosophy was against dependence on external aid it championed for self reliance and self determination. The teaching of *Ujamaa* ideals in schools will be critical in instilling in the students the need to desist from relying on external forces for help in solving life's challenges. Additionally, learners will learn to work together as a team for the benefit of the majority. Social welfare, which is the foundation of *Ujamaa* is an important tenet in the Kenyan context to an extent that it will provide an

opportunity for education to bring up future leaders who care for the society. These leaders will be expected to come up with policies and programs that enhance the welfare of the entire nation and not individualistic characters that are after using their political powers to enrich themselves (Keskin & Abdalla, 2019).

3.8.2.1 *UJamaa* and familyhood/brotherhood

Nyerere envisaged *Ujamaa* as means of tuning the mind and it challenged people to care for each other's welfare. He suggested that compassion for each other can only be guaranteed if people are empathetic with each other regardless of their ethnic backgrounds. According to Nyerere (1977), social classes were not an African trait but were a dominant feature in societies that had industrial and agrarian experience. Class system was thus not present in Africa because it had not experienced industrial and agrarian revolutions with their material undercurrents. As such, African societies were classless and needed to remain as such.

In traditional African societies, everybody was a worker. All the youths and adult members of the society contributed their fair share of efforts towards wealth production. Everyone was brought on board and no one would take advantage of others. In fact, laziness and loitering was an unthinkable disgrace. Through collective efforts, goals would be achieved and successes would be communally shared. There was equitable sharing of wealth among traditional African communities. No one was expected to

accumulate or hoard wealth for individual interests. Through Nyerere's lenses, a person's richness or poverty level was a reflection of their community's socioeconomic status (Cornelli, 2012).

Nyerere was confident that it was possible to build a new order that would ride on the rich African culture and this inspired him to launch *Ujamaa.* His decision to rally Africans to return to the past values and way of life was a reflection of just how much he valued African culture as a real deal in solving African problems. Moreover, through Nyerere's lenses, a noble African was judged on the basis of their moral integrity and fortitude and not academic or scientific accolades or wealth. *Ujamaa,* thus sought to inspire that inherent moral integrity among Africans. It challenged citizens to act morally and care less about material rewards.

Through that spirit of sharing, Nyerere advocated for fair wages, and sharing of the national cake through the provision of basic services in healthcare and education. On the cooperation frontier, *Ujamaa* ensured *vijijis* were driven by people's collective effort. And on African communalism, *Ujamaa* made sure major means of production in the country were nationalized thereby promoting communal property ownership. This section is relevant to the study as it champions for the values of compassion, sharing, and cooperation which seems to be lacking among the primary school children and those who have graduated from this segment of education.

3.8.3 Ubuntu

Ubuntu is the universal African way of life (Chuwa, 2012). Essentially, Ubuntu is centred on human interdependence and relatedness in advancing issues of values in the society that is often overlooked. It emphasizes on ethical communal mindset as it illuminates how a person, his/her community and the world at large are interconnected. *Ubuntu* summarizes the importance of relatedness to humanity in two maxims: The first notes that no human being is lesser than the other, and the second is that human beings are interdependent. Mbiti (1969) combines the two maxims by alluding that "I am because we are, since we are therefore, I am". *Ubuntu* sheds light on the interconnectedness of communities and the larger world and thus points to how this indigenous African philosophy can be applied locally and globally.

Ubuntu, which is a *Nguni* word means a person. This is dominantly a Bantu word and reflects similar construction, root, meaning and concept. Sibanda (2019) contends that it is widely accepted that humanness or *Ubuntu* is inherent in all African languages. This is because both *Ubuntu* (personhood) and *abantu* (human beings) have been in existence as part of human history. Despite the fact that the phonological variant of *Ubuntu* is commonly used in Bantu speaking ethnic groups, its meaning, worldview and usage is universal to the indigenous people of the African continent. In East Africa for example, the noun stem *-utu* is commonly used in various Bantu speaking languages. In Kenya, the Kikuyu ethnic group uses the word *mundu*, Luhya uses *Omundu,* while

Meru ethnic community uses *Umuntu*. In Tanzania, the Chagga uses *Undu* and the Sukuma uses *Mamuntu.* Asante (2016) contends that *Ubuntu* is a shared principle among many African communities that represent ancient core values of caring, intense humanness, compassion, respect, communalism, solidarity, interdependence and family values. *Ubuntu* emphasizes on being with others and prescribes what being-with- others should be all about (Chuwa, 2012).

Ubuntu is a shared self understanding principle that seeks to invoke the spirit of black African civilisation and its homogeneity can be best understood through ethino-philosophy. As captured by Owakah (2012), ethino-philosophy is a system of thoughts that encompasses universal African views on homogenous knowledge of wisdom, myths, proverbs, and folk tales.   This is to say, Africans have universal knowledge anchored on community or group identity despite the diversity in their cultures and locations. To this study, the inculcation of the ideas of *ubuntu* is essential in enhancing the ethics of caring, compassion, respect and cooperation among the children.

3.8.3.1 Philosophical basis of Ubuntu

Ubuntu represents a dialogical interaction of people and cultures**.** It centres on love and peace, holistic building of political communities, humanism, repentance and peace building (Gyekye, 2010). *Ubuntu,* a principle among the African people, is a holistic way of unifying every member of the group or community. For instance, Ikuenobe

(2016) notes that in an African context, a person is said to belong to a community if they cooperates with the others within and beyond their community. The emphasis here is to establish the human face of African political communities. In African ontology, *Ubuntu* is a precursor for peace, thus displaying principles of inclusivity, reciprocity, humanism and reconciliation (Asike, 2016).

Ubuntu metaphysics is a reflection of a philosophy centred on the nature of being through the lenses of Africa (Ikuenobe, 2016). From an African standpoint, a being must be perceived through three senses: communal, physical and spiritual. Thus, the spiritual world and humans commune often in addition to the usual person to person communication. Moreover, *Ubuntu* is the spiritual code of African communities and cultures. This multifaceted concept is the iceberg that highlights the core values of African ontology such as respect for humanity, dignity for humanity and life, obedience, solidarity, interdependence, collective sharedness, hospitality and caring (Ogbonna, 2009). While these values are regarded with the highest esteem in the West, they are not emphasized to the same extent in Africa. This is because individualism is the dominant aspect of the Western culture unlike *Ubuntu* which is guided by distinctive collective consciousness that is a universal appeal of traditional communal values in Africa (Hailey, 2008).

Fieser and Dowden (2020) contend that *Ubuntu* ethics is different from Western ethics

since it is both transcendental and lateral in its conception. That is, *Ubuntu* ethics transcends inter-human connections, and includes connection with forefathers and the spiritual world. Thus, *Ubuntu* ethics are spiritual, consensual and dialogical. On a scale of consensus, it means that the principle that guides and regulates the behaviour of human beings is a product of conversations between the spiritual world and living humans, and the consensus that they reach. By lateral it means these tenets are engineered with the chief aim of guiding human interaction.

From *Ubuntu* point of view, the community, which is a collective group, is the custodian of knowledge. As per African epistemology, community is first and the individual second, unlike in the West where knowledge and knowing is individualized (Gyekye, 2010). In traditional African societies, experiences were passed down to the next generation by elders and experiential knowledge formed the basis of the African epistemology (Namuyaba, 2017). *Ubuntu* epistemology maintains that knowledge on African reality cannot exist if an individual is detached from the community. This is so because *Ubuntu* is founded on the cultural world which contrasts from Western value systems in terms of understanding, and principles (Ikuenobe, 2016). *Ubuntu* philosophy is critical to this study since it will provide children with an opportunity to learn values like respect for humanity, obedience, solidarity, interdependence, collective sharing, hospitality and caring for the environment. Individuals will view themselves as an extension of the society as such, they will desist from engaging in activities like

deforestation, corruption, violence among others that are likely to put the future of the society in jeopardy.

3.8.3.2 *Ubuntu* and Communalism

Sibanda (2019) explains that communalism is a value that prioritizes the interests of the group over those of the individual. A person's perception, efficacy or agency must have the interest of the group at heart for it to survive. As Antwi (2017) puts it, communalistic values insist that no human can live on their own, but humans' lives are interlinked and need each other communally. There is a general scholarly consensus that both *Ubuntu* and communalism prioritize the group's interests more than those of the individual (Gyekye, 2010). Additionally, the maxim *umuntu Ngumuntu nhabantu* (a person is a person through others) subscribes to this universal view that Ubuntu philosophy is a scrutiny of how a person relates to their community.

Further correlation between *Ubuntu* and communalism is reflected in the way Africans view and care for children. In traditional African communities, children are a responsibility of the entire community and not just their parents. For instance, children were made to understand that their fathers' and mothers' age mates must be addressed as father and mother respectively. In communalism, however, communal relations supersede biological relatedness (Ikuenobe, 2016).

Communitarian healthcare ethics which are a critical component of *Ubuntu* culture champions for the communal caring of the sick and disabled members of the society (Ogbonna, 2009). For example, the care of a sick person falls directly in the hands of those community members closer to him or her. This is a sign of empathy, solidarity, and human touch that are championed by *Ubuntu* and African communalism. They reflect the community's and participants' moral maturity. If the sick member's time to join the ancestors has come, the immediate community members play the role of preparation and initiation of that person into the next life. Usually, the community provides psychological help to the dying person, as well as instilling courage and peace in the victim and amongst the members affected by the sickness. Such company is an obligation and duty of all community members and not charity. The practice of accompanying the sick and the dying is not only considered a virtue or charity, it's an obligation, a responsibility and a duty of all members of the society. Thus, the sick person feels encouraged and appreciates life even at the point of death (Chuwa, 2012).

Interdependence as core value of *Ubuntu* justifies its relationship with African communalism. Interdependence is cemented in the saying "I am because we are" (Mbiti, 1990). This adage speaks of personhood interdependence and the identity of an African person that is inseparable from that of the community. Furthermore, interconnectedness in *Ubuntu* does not end with the fellow human beings but also the salient environment in which they co-exist communally (Chilisa, 2012). For instance,

Ubuntu brings to our attention the interdependence between the living, the dead and the gods. In *Ubuntu*, the physical and the spiritual worlds as well the non-human are all important in the promotion of life. It appreciates that human life's source and sustenance is from both organic and inorganic nature. As a means of embracing the ethical ideal of harmony, humans must accord each other fairness, regardless of their status in the society. It is on this basis that *Ubuntu*, an African philosophy that goes beyond humanness, is a process of being, becoming and belonging (Chuwa, 2012).

Concerning ethical values, Salie (2019) postulates that *Ubuntu* is thought to modulate social harmony and peace that spurs communal sharing. Besides, *Ubuntu* as an ethical concept evokes social bonding and stages a moral architecture that compels people to live together. Thus, *Ubuntu* emphasises communal success for all members who are not only interconnected, but also interdependent and who coexist in a fair and caring society.

In the majority of African societies, African philosophy encompasses the ideologies of communalism, humanism and indigenous knowledge. Contemporary African morality is primarily known for its concern for human welfare, hence African communalism stands for a theory and practice of humanness. Humanism which is used in this context refers to a philosophy that values not only human interests and deeds, but also the dignity of mankind (Gyekye, 2010). From the aforementioned discussions, it is apparent that

African philosophy of *Ubuntu, Harambeeism* and *Ujamaa* capture the underlying beliefs of communal interdependence and humanism in African communities. This observation is corroborated by an African adage that states that "a person depends on others just as much as others depend on them". This expression illuminates the communal embeddedness and connectedness of a person to other persons, thus highlighting the importance of human relationships in the community. African communalism encourages us to expose ourselves to other people and to encounter the different exhibitions of their personhood so as to enlighten and enrich our own.

African communalism and *Ubuntu* ideals have not been fully integrated into the education system in many African countries to help in guiding the moral agenda of the African school going children (Teshager & Aweke, 2020). Considering the case of teaching values in Kenya, there are logical, systemic and conceptual gaps in teaching values that require the development and restructuring of the primary school curriculum in order to include African communalism as the guiding principle for values in schools.

3.9 Zambian humanism

The genesis of the term humanism is associated with Petrarch, a renowned poet in the 14th century (Cartwright, 2020). The term however carries many different meanings depending on the context in which it is used. In essence, humanism places the human

person at the heart of every activity thus guarding humans' status, authority and achievements. In ancient Greek, the term humanism was recorded as early as the 5th Century BC at a time when philosophers of that era like Socrates and Sophists interrogated social-political and moral concepts. In the renaissance era, humanism shifted from God to a human as person who was the gauge metre of all things (Mwangala, 2009). It was in the 19th Century, when humanism's current meaning was coined. It means the affirmation and safeguarding of human dignity, freedom, potential, and equality, and other associated virtues and values that oppose the powers that seek to undermine humanity.

Kenneth Kaunda's idea of Zambian humanism was influenced by several previous works like Teilhard de Chardin, *The Future of Man.* de Chardin's notion that humans were seeking to identify themselves in time and space, place and responsibility touched Kaunda (Mwangala, 2009). Through Kaunda's viewpoint, discovering one's identity, a feature that had been eroded by colonialists, is what De Cahrdin equates to seeking to find one's space and time. Thus, human existence is being conscious of how beings relate to the universe and what their responsibilities and place are. Also, Kaunda was of the view that the nationalist struggle was to restore human dignity and confidence that colonialists had robbed Africans of. On the same front, Kaunda believed that the non-violent approach to independence finally bore fruits because it valued human dignity including that of the oppressors. As for Kaunda, it meant a human centred society

managed to subdue a power centred one engineered by colonialists. Besides, Kenneth Kaunda always believed in Immanuel Kant's 'categorical imperative' worldview that posits that a human person is intended to be "an end in self and not a means to some other end" (Nance, 2012). Consequently, materialistic capitalism was rejected and its place taken over by Zambian humanism.

The philosophy of Zambian humanism was shaped by Zambia's post colonial economic reform policy. Upon taking the tools of power from the colonialists, his government embraced the Zambian humanism ideology (Kanu, 2014). The choice of this ideology was informed by the fact that Zambian Afro society had inherent African indigenous socialism that had been threatened by the colonialists. Therefore, Zambian humanism sought to safeguard those values. As a humanism, model, Kaunda's version of humanism placed humans at the heart of each activity (Kaunda, 1964).

Kenneth Kaunda proclaimed Zambian humanism as a national ideology and philosophy of the newly formed state of Zambia. Just like President Julius Nyerere of Tanzania who advanced and legitimized his *Ujamaa* philosophy that was based on African traditional values through the Arush Declaration of 1967, Kenneth Kaunda substantially drew his philosophy from the positive features of inclusivity inherent in traditional African communities. Kaunda (1966) contends that the vast majority of the people of Africa live in close contact and that traditional Africa was a mutual society. The main

motivation for proposing Zambian humanism was the desire by Kenneth Kaunda to create a Zambian identity that places the human person at the heart of his development agenda to ward off threats from neo-colonialism as well as propel national unity. On April 26 1967, his ruling party's National Council made the ideology official. The moral foundation of Zambian humanism had its roots in the traditional African society (Ama, 2014).

Zambian humanism was entrenched in contemporary Zambian social values that existed prior to the colonial era. They included mutual respect, mutual aid, and appreciation of the extended family and the community. Kaunda valued humanism for it was instilled in him at a young age by his parents. Nevertheless, his dream of an egalitarian society was threatened both by capitalism and colonialism which champion human exploitation (DeRoche, 2014). Because the threats were real, Kaunda sought to align human dignity to economic egalitarianism. He sought to transform the Zambian economy from a capitalist state to one which values human dignity. He envisaged a society where mutual help and equitable sharing of the national cake flourished. He wanted the Zambian society to have basic necessities that included shelter, food as well as meaningful work (Muwina, 2018).

The starting point of Zambian humanism is its centrality to human person. Kaunda (1966) pointed out that humanism supersedes both ideology and institutions. He

perceived humans as dignified and worthy beings (Malone, 1989). This explains the reason why Zambian humanism placed premium on equity among all human beings, irrespective of their race, ethnicity or political affiliations.

To institutionalize Zambian humanism, Kaunda ordered the formulation of an educational policy that saw the teaching of philosophy as a subject in all institutions of learning. This institutionalization did not end in the institutions of learning rather; it was extended to other sectors where civil servants were prompted to undertake mandatory philosophy training because Kaunda expected everyone to comprehend the ideology of humanism (Kanu, 2014). Civil servants who excelled in their comprehension of Zambian humanism were accorded promotions (Mwangala, 2009). Kaunda also formed the ministry of National Guidance that helped to implement Zambian humanism through public education. Also, Kaunda established the President's Citizenship College (PCC) at Mulungushi and the establishment of an Institute of African Studies at the University of Zambia for teaching short courses in philosophy and humanism. The media as well took a centre stage in popularizing Zambian humanism, a week before the Independence Day which is celebrated on October 24 of every year. Public sensitization and education on Zambian humanism was conducted nationally and locally on this day. Moreover, the government used the Humanist Week to translate and explain the principles of humanism into local dialects so as to enhance its mastery.

3.9.1 Principles of Zambian humanism

The principles of Zambian humanism included inclusiveness, respect for human dignity, egalitarianism, hard work, mutual aid, generosity, cooperation, self-reliance, respect for age and authority, political leadership and trusteeship, human-centeredness and hard work (Kanu, 2014). One principle of human-centeredness that Kaunda highlighted was that human beings must always be at the centre of all activities irrespective of their religion, race, nation, colour, political inclination or any trait that fosters inequality in the society. Zambian humanism thus abhorred all forms of exploitation of or by others educated individuals were required to be considerate while dealing with fellow human beings by upholding human dignity and respect. Another core principle of Zambian humanism was inclusiveness, which embraced kinship as a pillar of self-reliance and valued the extended family system structure (Kanu, 2014).

Egalitarianism was an essential precept of Zambian humanism. The goal of this principle was to create equal opportunities for self development of all Zambians regardless of their ethnicity, political affiliation or social status. This tenet was vital in promoting equity on political, social and economic fronts. Furthermore, cooperation and communalism made up other principles of Zambian humanism. This ideology championed communal living in which factors of production were utilized equally not for private gains as entrenched by colonial capitalists. For instance, Mwaipaya (1981) notes that in Zambian humanism, for a man to claim ownership of a piece of land, he

had to till it, and leaving it unattended meant that it would be reverted to the communal pool.

Sekwat (2000) contends that the principle of self-reliance and hard work were considered instrumental in promotion of egalitarian society where the traits of hospitality and generosity prevailed. Zambian humanism envisaged that for Zambia to attain self-reliance and sustainability, individuals had to work voluntarily. In Zambian humanism, leaders and the old were regarded highly by the youth and the leaders were expected to reciprocate the respect to the people through demonstrating ethical behaviours and prudent use of public resources.

3.9.2 Similarities between Zambian humanism and *Ujamaa*

An analysis of Zambian humanism and Nyerere's *Ujamaa* reveals many similarities in their theories and practice. Kaunda and Nyerere are leaders who championed the quest for African identity and that set them far above the rest of their peers in their era. Their ideologies embodied, which were a cluster of ideas aimed at explaining what being an African meant. Their ideologies opposed the dominant Western views as they sought new ways to steer their careers to greater heights (Sekwat, 1981).

Zambian humanism and *Ujamaa* both emphasized the role of placing human beings at the forefront in steering social, political and economic activities. Unlike in the West

where a person was viewed as a singular entity, Kaunda and Nyerere define a person not as a single entity but in relation to others. They emphasized fairness and equity among community members and the shared responsibility for a common good. Furthermore, both came up with strategies to nationalize their ideologies. In Tanzania for example, the Arusha Declaration of 1967 marked an important step in translating *Ujamaa* from a vague philosophy based on African traditions to an ideology that was expertly structured through political, social and economic lenses (Mwangala, 2009). Similarly, Zambian humanism rallied contemporary Zambian social values prior to being distorted by colonialists. These values included communal aid, respect for persons, extended family and community. Kaunda's government and the United National Independence Party (UNIP) embraced humanism as a national ideology and philosophy in 1967 following and endorsement by the party's National Council meeting.

3.9.3 A critique of Zambian humanism

Critics of Zambian humanism pointed out that the absence of a legislative framework defining what is ethical and what is unethical behaviour in the Zambian constitution led to excessive use of clientelism, decreased accountability in public service and increased level of corruption. For instance, incidences of unethical behaviour like bribery, involvement of state officials in mismanagement of public resources and theft of public funds were rampant during the era of Kenneth Kaunda. Also, the failure of Zambian

humanism was blamed for incoherence, contradictions, inconsistencies and shifting government policies without a closer look at the economic and social viability of the proposed changes. Besides, Sekwat (2000) observes that Zambian humanism lacked clearly defined objectives on economic development and conviction as a guide for development, a fact that led to confusion on both the social and economic policies of the country. Kaunda just like other African leaders of his era employed Zambian humanism along with other strategies as a means of establishing sufficient political support from policy so as to retain power. Furthermore, Kaunda's excessive use of clientelism weakened both political and institutional accountability in Zambia by undermining autonomy and neutrality of public institutions. He also allowed political leaders to override official rules of law and accountability.

Zambian humanism is relevant to this study because of its commitment to championing equity, equality, values of compassion, human dignity and collaboration. The inculcation of Zambian humanist values in the primary school curriculum will be of great help in ensuring that the Kenyan society fosters a society of citizens who are morally upright since values are best taught at the early stages of an individual's life. This study prescribes the teaching of African communalism in primary schools so as not to repeat the mistake that was committed during the implementation of Zambian humanism whereby most of the citizens interacted with Kenneth Kaunda's ideals in their adulthood. For example, a study by Sanjay et al. (2003) indicates that it is difficult

to change the personality dimensions of an individual in a meaningful way after early adulthood. Also, most Zambians especially those in the public service undertook the course on Zambian humanism so as to get promotions at the expense of ethical citizenship.

3.10 African communalism and ethical citizenship

Recently, there has been noticeable moral degradation in Kenya especially in the youth (KICD, 2017). The moral decadence being witnessed in the country is aggravated by the fact that many children and young adults are being raised with no regard to psychosocial competencies, positive attitudes and desired values, which are a must for living responsibly. The government of Kenya through the Basic Education Curriculum Framework (BECF) recognized that for the country to realize socioeconomic sustenance, the role of values must be appreciated.

According to Cheptoo and Ramdas (2020), the values that were incorporated in the CBC were borrowed from those the in the Education Study of 2003 that recognized that all school contexts promote, foster and transmit values to build the character of students. The Kenyan government through the Basic Education Curriculum Framework aligned the curriculum to the constitution of Kenya 2010 so as to promote national ethos (KICD, 2017). Trustworthiness, respect, accountability, responsibility, honesty, care, compassion and ethical citizenship are the values stated in BECF. Synchronizing the

education curriculum with the constitution of Kenya 2010 envisioned that at the end of the learning period, the learner should have acquired various competencies like communication, problem solving, critical thinking, collaboration and citizenship that are critical in enhancing ethical competency. As noted by Menzel (2016), an ethically competent individual has inherent or learned competency to differentiate between what is right and what is wrong and act accordingly. Some of the components of ethical competency which facilitate ethical citizenship include: ethical knowledge, ethical skills and ethical attitudes and values (Ghiatau, 2015).

The term citizenship, which essentially means a right to be part of the *polis* decisions making process, has its roots in Greek. The term *polis* in Greek means city. Thus, this definition affirms principles of African communalism in what most people see as the chief element of citizenship; a citizen belongs to a state and the two entities have a relationship. Another aspect worth noting from this definition is the idea of right to participate. The notion of right as it applies to citizenship is vital because in essence, it is part of what defines citizenship. As a citizen, one is entitled to certain rights. The association between the state and the citizen is at the heart of understanding citizenship. The citizen's association here means their interaction with other citizens as well as political decision makers and that is what defines a democratic society. Citizens therefore, take part in shaping their country's democracy (Harris, 2012). On that note, ethical citizenship is democratic. It brings on board active engagement in public debate,

as well as collective self-government and an honest respect for diversity that moulds a healthy human society.

 Although citizenship is a contested concept, Law (2006) says it has been traditionally associated with the notion of state. Concomitantly, a person who lives within the borders of a sovereign state which also has the same political community is a citizen of that state. Citizens have similar duties and rights that determine the extent of their participation in political, civic, economic and social affairs. Citizenship education, particularly in schools equips students with skills and attitudes and essential civic knowledge, central to living responsibly in their communities.

On the other hand, Kuhumba (2019) asserts that in the contemporary world, there is the appreciation of the legal and political status of citizenship as members of a community and their associated specific obligations and rights. In political philosophy, there are several categorization of citizenship. However, this study will be confined to two. First, where citizenship is regarded as a liberal thought. In this liberal view, citizens ought to act rationally to champion their interests while receiving protection and support from the state. By safeguarding each person's formal rights, the state promotes equality but citizens have the choice to exercise those rights. The second, which is the underlying universal view, states that citizens ought to have the necessary opportunities and resources to realize their potential capacities (Kuhumba, 2019). The liberal view is of essence to this study since it not only advances the thought of individuals thinking

freely while choosing those courses of actions that serves their best interests but also, inculcating attitudes that empower individuals to think about their moral ends before acting.

Another aspect of citizenship that is of interest to this study is the communitarian notion of citizenship. Communitarianism opposes individualistic liberation and the notion of self-interest that was advanced by colonial education. This category presupposes that human identity can only be envisaged through the social realm. Human beings are born into socio-cultural environments in which existential meanings, values and moral commitments, are negotiated dialogically. Thus, societal fulfilment is attained in unison through human bonding that drives social formation. Sandel (1998) argues that the sense of identity of a person is modulated owing to their interactions with others in the community of which they are part.

Communalist ideas are centred on the view that the society is socially-embedded as such, all citizens belong to the community. In this regard, it is argued that an individual citizen can only realize his/her identity and interests through his/her awareness of societal common good. The individual liberty is maximized through prioritization of the common good and public service and not individual interests. For communalists, citizenship is seen in terms of developing civic virtues such as mutual respect and accommodation of others' cultural and religious beliefs and ideological positions and

the importance of public service (Kuhumba, 2019). Recognition of others in the civic society should be directed towards realization of the social harmony. This is because the communalist ethical values are essential in establishing social harmony in an inclusive society.

In traditional African societies, a high premium was placed on care for others, especially treating the helpless, strangers, destitutes and the sick with care. In African culture, the weak, incurable and the aged were affectionately taken care of in a comforting family atmosphere. The idea of humanness was clearly evident in the way traditional Africans exercised care towards others (Ogbonna, 2009). Care as a value was exercised towards others, especially *the weak and downtrodden. The ethics of caring in African communalism was not only aimed at encouraging others to make appropriate choices, but to evoke in those who were being looked after the capacity to trust the caregiver. Therefore, caring was not just an expression of affectionate care towards others, but also challenging others to embrace evaluative capacities, empowerment and re-education on trusting other members of the community.

African communalism appreciates and regards highly an individual who participates in the creation of self and others as part of the community. This philosophy does not put the community above an individual rather, it is founded on dialogue as a mode of interaction between communities and individuals that enrich each other through

communal exchanges. Furthermore, communalism recognizes the intercultural pluralism of African cultures through the creation of an open dialogue with other traditions, religions and beliefs which is essential in fulfilling the promise of revitalizing African traditions through inter-culturality (Bialostocka, 2017).

The values of compassion are probably the most critical social values of African communalism since Africans are known to show compassion for one another during hard times so as to guarantee survival. Instilling in the learners the feeling of compassion is essential in nurturing a sense of shared vision among children. Helpfulness towards each other creates a climate of collegiality. Africans find it easy to be compassionate to one another since they understand that human beings are interconnected. Cultivation of this attitude is critical in nurturing citizens who are committed to the shared vision of the country and enhancement of collegial attributes that are essential to nation building.

The value of solidarity as espoused by communalist philosophy can help in enhancing cohesion among children. Instilling the value of solidarity can also be critical in building cooperation and competitive strategies that empower a team to work hard in ensuring that all members of the community thrive. African communalism has the ability to create a bond among the children since it puts more emphasis on the achievement of the collective whole rather than individual success. When children start

to think about their identity as one, the spirit of solidarity is nurtured and the level of cohesion enhanced at the same time (Poovan, 2005).

3.10.1. African communalism and ethic of responsibility

Responsibility entails one being in charge of something or someone. It is a state of having authority or control and being accountable for one's decisions or actions. Here, individuals are expected to be aware that they are liable for the consequences of their actions and behaviour. In African communalism, infringement of societal morals is punished irrespective of an individual's background, wealth, social status or achievements. This has been captured in Chinua Achebe's Things *Fall Apart.* In the novel, Okonkwo, a man who was famous for his immense contributions to his community was made to flee into exile for seven years as punishment because his faulty gun led to the death of a child at the burial of the child's father (Achebe, 1959).

. As a form of communistic justice, Okonkwo was sent to exile for seven years for the offense he had committed despite his social standing in society. Communistic justice also underscores the aspect of being in-charge or of taking responsibility for one's actions and a justification of the varied decisions made with regard to the populace. Refusing to accept responsibility for any wrong act committed has the possibility of damaging reputation, and relations and it is akin to lying. It was the responsibility of Okonkwo to make sure that his gun was safe therefore when he accidentally shot the child, he had to pay for his carelessness by fleeing the village. Cultivation of this

attitude to learners through African communalism is essential in nurturing individuals who will always strive to make decisions that are of the best interest to the public. This is significant because they will be personally liable for any mistake made including plundering of public resources.

Ethics of responsibility can educate the young that one's good conduct can benefit their community or nation. On the same note, their misconduct can plunge the whole community or nation into suffering. Thus, in the traditional Afro setting, the community was responsible for the conduct of its members. Achebe (1959) again highlights this in *Things Fall Apart*. Okonkwo committed an abomination by beating his third wife during the community's week of peace. His offense had the ability to ruin the entire clan and that attracted anger from his clansmen and priest. This excerpt points to the rich afro metaphysics of ordered relationships among members of a community, and interconnectedness and unity among them.

Corruption is an evil that causes a county to stagnate. It cultivates inequality and poverty and discourages investment thus undermining economic growth (Chandan & Bibhudutta, 2017). Notably, individualism has been argued to be the main promoter of corruption (Arghyrou, 2010). With the central focus on individual benefits and achievements, the benefits of communalist collectivist culture are lost and in such a society, interpersonal connectedness is weakened. Individuals care less about the

communal well being but only champion their interests and those of their close family members. The strong cohesive groups advocated for by African communalism's collectivist societies are no more. A person's behaviours or attitudes are no longer shaped by their community. In a collectivist society, individuals are to forego their personal interests and prioritize communal interests. Therefore, integration of African communalism in the Kenyan curriculum is essential in weeding out individualism among the young thus reducing corruption tendencies. This is because communalism cultivates the collectivist attitude that makes one conscious of and accountable for their actions and behaviour since there is great reward in conforming to the social norms.

3.10.2 African communalism and ethics of fairness

Fairness as an ethical value, espouses even handedness in treating people with the same criteria, from the same ethical base since it asserts that all members of the community are of equal value (Schroeder et al., 2019). Communalist ideology values justice and thus stands for equitable sharing of resources as a driver of cohesion in diverse societies. Such justice should include fair sharing of not just benefits and successes, but also failures within the society. A government must ensure that the national cake is shared equally in society. Equity also prescribes to the idea that it is actually failure on the part of the government if societal resources are not utilized or shared equitably. In the traditional African societal framework, wealth was useless if it benefited only an individual and not the entire community. The inculcation of the value of fairness in the

primary school curriculum in Kenya is essential in bringing up a society of individuals who are committed to objectivity and impartiality in decision making. Such individuals also ensure that decisions are not influenced by favouritism, nepotism, other improper motives or corrupt practices as envisioned in Article 73 on the   Guiding Principles of Leadership of the Constitution of Kenya 2010 (Ochola et al., 2012).

3.10.3 African communalism and accountability

Accountability as an element of ethical citizenship is the requirement for those in leadership positions to accept objective criticism and acknowledge deceit, failure, and incompetence (Ochola et al, 2012). Accountability is answerability to one's behaviour or actions. Therefore, those who hold public offices must embrace public service accountability for the interest of the citizens. This is because accountability places emphasis on the greater good of the community or the public over individual or private interests. Furthermore, accountability demands that public officers respond to citizens on a whole range of issues such as: the care with which they have expended the resources at their disposal, soundness of their decisions, adherence to the rule of law and fair practices. This is because public funds are accumulated from contributions made by citizens through taxation, public debt borrowing or exploitation of natural resources. This is why the state should be held responsible on how it raises and expends public funds. African communalism calls for members of the community or citizens to act on maxims that do not promote individual interests since the community's well-

being overrides individual interests. Teaching children ethical values of accountability from an African communalist perspective can be of help in shaping the national moral agenda. This is because inculcation of these values in the curriculum is essential in moulding public officers who will offer selfless services based solely on public interest. Such officers will also display magnanimity, while in subordinating self-interests for the common good, demonstrated by honesty in the execution of public duties and the declaration of any personal interest that may conflict with public duties (Ochola et al., 2012).

3.10.4 Communalism and ethics of transparency

The ethic of transparency implies honesty, openness and lack of guile. Lack of transparency among individuals for example, creates a climate of distrust and suspicions which may damage relationships and would probably tend to make some people feel devalued thus denting cohesion (Taylor, 2011). The essence of transparency lies in the understanding that public office bearers hold these positions in trust for citizens, therefore, they are accountable to the citizens. Transparency dictates a right to access of information, and a right to freedom of expression and opinion. Transparency and accountability are intertwined thereby feeding into each other. This relationship is made more explicit in the functions of transparency as the facilitation of public participation in communal affairs, improvement of decision making, enhancement of the government's credibility and provision of powerful aid in the fight against plundering of

public resources.

In a traditional African society, land and its natural resources were expected to benefit the whole community. But the current trend where public officers use such resources for individual gains waters down the afro spirit of communalistic justice and undermines equitable development. In Kenya for example, Mutangili (2019) notes that public procurement, a means through which the government spends revenue raised annually for implementation of public service delivery, is riddled with corruption that undermines the government's programmes for economic growth.

The Introduction of colonial education and value systems eroded the African way of life that was anchored on fundamental societal values like collective responsibility, support from the family, traditional systems of social protection, interdependence and reciprocity. Most individuals pursue own gains at the expense of the community setting the stage for an ailing social order. Alienation has set in as a formidable social ill (Oluwagbenmi, 2014). The consequences of the above are profound changes which have affected traditional loyalties, social obligations and patterns of behaviour. The ensuing alienation is manifested through corruption, economic sabotage and violence. Hallowed traditional values such as honesty, integrity and respect which are supported by communalism have been thrown overboard. Teaching ethics of transparency in primary school curriculum will be critical in fostering a stronger public service and an

ethical society where public officers are committed to providing selfless services based solely on public interest as demonstrated by honesty, in execution of public duties.

3.10.5 Communalism and inclusivity

For an ethical system to operate effectively there has to be commitment and involvement of all the members of the society. For example, Mosima (2019) argues that African communitarian values take into consideration the contribution of all stakeholders, including the poor, the young and the old in a bid to address the various issues that are affecting the society. Communalistic ethics is incongruent with the individualistic idea of winner take it all that was propagated by most African politicians and rulers after colonization (Etta et al., 2016). This is because this worldview is centred on self and checks corruption enrichment. The objective of championing people led development as well as human needs is compromised by inferior social structures.

The term dialogue means conversation between two or more individuals or coming to consensus. Dialogue, an important component of inclusivity in the society, is linked with the rationalist analysis in which the society of states provides a dialogic framework for diverse states and cultures. Dialogue entails exchange of truths, freedom in relation to ethnocentrism and transcultural validity claims. Dialogic ethic is the only common ground on which people can get together. It is an agreement to bridge the hiatus between people and an ethical convergence which reveals that different civilizations

have made moral progress and are determined to live together harmoniously. On a dialogic perspective, open discussions are our mutual responsibilities and through them we account for our actions by engaging in responsible reasoning, active listing and accommodating other's views (Asike, 2016).

Under communalism, all adults participate in decision making and the execution of those decisions. Here, public decisions, and consensus on various issues affecting the society is arrived at through an open dialogue whereby every member is given a chance to take part. Here, decision making is a process of the resolution of the views of all citizens (Etta et al., 2016). Inculcation of ethics of inclusivity in the primary school curriculum can help in bringing up a society of culturally congruent individuals who are committed to creating a diverse and inclusive space in both private and public sectors. This allows for a harmonious coexistence thereby providing a conducive environment that enables all members of the society to thrive. Also, the ethics of inclusivity has the potential of spurring economic development of the society since it makes people feel like a team. In this way, members feel that they have equal opportunities to progress, they are judged fairly and their contributions in the society are valued and appreciated.

3.10.6 African communalism and participation

Ubuntu which is a form of African communalism is anchored on the principle of systemic thinking and the communal view that humans are who they are because no

person can stand alone, but we need each other to survive (Mbiti, 1969). Through the lenses of Afro communalism, an individual's contribution is rendered less valuable than a communal one since collectively, all efforts count. *Ubuntu* illuminates leadership that is participative in nature because under this philosophy people and not the leader is placed at the heart of policy making. Omilusi & Aladegbola, (2020) postulates that participative leadership style is the ideal since it brings on board ideas of every member. This leadership style leads to the development of a society of people who are committed to the decision making process it also nurtures leaders who are at the service of the people (Hedondo, 2019).

Afro education models should prioritize communal life because it constitutes a proactive and practical approach to issues affecting the community. Furthermore, African communalism so understood has its intrinsic elements in the principles of participation. This is because members of society are connected, linked and bound to others. This entails citizens organized efforts to increase control over regulative institutions and resources in a given social condition. Popular participation exists when the citizens are involved in initiation, planning, execution, utilization and assessment of efforts to improve their welfare. Participation is voluntary and relies on the feeling of obligation by participants. Popular participation is bottom-up rather than top-down (Okoro & Olughuu, 2016).

When it comes to social justice, community crime prevention in an ideal African society puts premium on community participation and mobilization. Community policing as a form of social justice entails the involvement of the general public at the grassroots level. The duty of the public is to keep watch of their local environment, monitor what transpires and gather information which can be forwarded to the security agencies. It is a practice that encourages everybody to be security conscious to buttress the notion that security should be the business of everyone since we are interconnected and that the community's safety is everyone's business. This assumption supports community policing ideology which places the community at the centre of law enforcement thus assisting the authorities. It calls for partnerships, as well as participation by all community members in minimizing crime and striving to improve the quality of life. The community leaders must encourage participation and partnerships that are not just active, but meaningful. Such partnerships will spur effective community engagement moreover, these collective efforts should be guided by the fact that each party, the community and the police have distinct responsibilities in promoting the safety of neighbourhoods and the country at large (Omilusi & Aladegbola, 2020). Teaching children the value of participation can be essential in raising a society of individuals who value the contribution of others and the importance of synergy for prosperity of the country.

3.10.7 African communalism and the ethics of respect and dignity

Respect, is the sober and objective regard for beliefs, values, rights, as well as property. Thus, respect and dignity are the connecting dots that mould values. In an African setting, children grown up knowing that they have to respect those in authority and elders who are then dignified by the respect they are accorded (Nzimakwe, 2014). African communalism has far reaching implications for a person's priorities in life, their behaviour towards others, their attitudes and perspectives.

3.11 A critique of African communalism

The clamour to separate African philosophy from Western philosophy has elicited debate among philosophers in the recent past. The challenging aspect of this debate is that proponents of African communalism have made it appear as if it is naturally peculiar for Africans to be communalistic. Aristotelian ideas, which are one of the foundations of western philosophy, regarded a human as a social being and set the stage for community life where people relate with others for existence (Agbo, 2016). This observation makes it hard for one to vouch for African communalism as a sole property and worldview for Africans or to whether it is the nature of human beings to commune.

To designate African communalism as a way of life, (for that is purely to Africans), calls for a serious interrogation. In pre-colonial era, African communalism was based on tribes and ethnicities that reflected people's ontological distinctiveness from each other

in terms of their ancestry and origin (Agbo, 2016). After colonization, the amalgamation of various ethnic groups to form a state has proved to be problematic as a result of indigenous communalistic societies that were amalgamated with different mindsets, cultures and traditions. Globalization and linearization have made it difficult to practice communalism due to the emergence of private property ownership in an era of political liberalism.

African communalism rests on interdependence and not independence to the detriment of the other. Communalism does not imply that Africans were so generous to one another because there were incidences where greed was exhibited. However, a human being has a tendency to defy his/her own interests for the greater good of the community. Communalism is not unique to Africans but it is the very foundation in which western philosophical discourses are anchored (Adidi, 2017).

In philosophy, it is a common phenomenon for scholars to disagree about the meaning of various concepts since they take different meanings depending on the context of the issue under investigation. However, it is this difference that drives philosophical discussions. Usually, there is a degree of consensus about what a concept is and what it can be used for. It is this consensus that we call scope (Prinsloo, 2013). For a concept like human rights for example, there may be a disagreement among various scholars about the metaphysical basis of this concept. Nevertheless, there is convergence about

the scope of human rights as a concept that is, what role human rights should and can play in ethical discourses. When it comes to *Ubuntu* and African communalism for that matter, Prinsloo (2013) contends a struggle to delineate a scope for it. The level of discord about the definition and the scope of African communalism show that it is currently a problematic uncertain philosophical concept. This is because it is scattered across many different disciplines but lacks a unifying or distinguishing feature. African communalism can be categorized as being an ethno-philosophy, theological Afro-Christian value, a business ethic approach, a Kantian type-deontological principle, a hermeneutic mystery, and an ethical values principle.

African philosophy of communalism just like other African philosophical stances suffers from Nativism and Afro-radicalism (Taiwo, 2016). Nativism is a naïve appraisal of an ideally Africa before colonization. In this political trend, Afro-optimists paint a utopian picture of African heritage and traditions which they tell us (Afro-optimists) should be uncritically re-assumed in order for us to solve all the social issues affecting Africa. Conversely, Afro-radicalism sees the African as a Marxian proletariat fighting the imperialist capitalism of the West. Here, Africa is painted as the perpetual victim of the fate against which she must thrive. In both trends, all problems affecting African emanates from the West yet most African countries got their political independence over fifty years ago and have done little to affirm the role of African philosophy in solving issues that affect the continent (Prinsloo, 2013).

Another critique of African communalism is the view that it is exceedingly collective over the individual. The problem with this is that it seems to force a feeling of the community, at the expense of the individual well-being. This can create an atmosphere in which people experience perceived restraint on their personal freedom and feel obliged to be loyal to the group without questioning much of the authoritative powers or change(s) within the group. Questioning this type of development is then perceived to be disorderly, disloyal and disturbing the harmony of the group (Akwandu, 2019).

Conclusion

The idea of communalism implies a way of decision making which is based on consensus. Consensus is found through dialogue for instance, in a community meeting where political decisions are being made. African communalism requires that everybody present participates and be given an opportunity to speak. Julius Nyerere, while articulating *Ujamaa* policies in his quest to foster peaceful coexistence among Tanzanians, often made reference to an adage: 'We talk until we agree.' The notions of *Ubuntu* and communalism epitomize the African community spirit. These notions point to unequivocal high regards placed on the community rather than on the individual in afro settings. Therefore, a person is regarded a person in the community through others. Thus, communalism points to a culture of equal benefits, mutual help, and interpersonal compassion. Provision of education from an African communalism perspective in the primary school curriculum can be of great essence in instilling ethical values among

learners thus creating a morally upright society. This is because indigenous values are communitarian in nature. They champion not only cohesion, harmony and, consensus, but also nationhood and interdependence.

From this chapter's discussion, it is apparent that African communalism is exemplified in various ethical norms, ways of life and values among the various communities of the Africa descent. This chapter argues that African communalism is founded on the basis of a group of people who live communally and who share traditions and ancestry, norms, beliefs, and aspirations. The aforementioned African communalism ideas are the ones that the study is championing to be included in the Kenyan primary education curriculum to guide the learning of values. Furthermore, the chapter discusses communal ethical norms through examining the African philosophies of *Ubuntu, Ujamaa and Harambee* values and ways of life that inform the conception of personhood, individual rights, ontological, religious and epistemological foundation and the implication of African communalism. This chapter was able to explain the importance of teaching value education concerns from an African communalism perspective. The chapter demonstrates how various forms of African communalism can be of great importance in guiding the moral agenda in primary schools. For instance, values like cooperation, caring and respect for humanity can be transmitted to the children through African communalism since they can easily relate with the issues being championed at school in the community.

The next chapter will analyze Philosophy for Children as a value teaching strategy for inculcation of values attitudes in the primary school education curriculum from an African communalist perspective. The chapter will focus on Philosophy for Children because it is the pedagogical approach that the study is recommending for educators to package and adopt in teaching values concerns from an African communalist perspective. As noted in this chapter, there is lack of deliberate intervention by policy makers in the Kenyan government to include African communalist ideals in the curriculum. It is to this effect that the study advocates for a paradigm shift where indigenous values take centre stage in teaching values in primary school education curriculum in Kenya.

CHAPTER FOUR

PHILOSOPHY FOR CHILDREN AS VALUES PEDAGOGY

4.1 Introduction

This chapter examines claims related to the capacity of children to philosophize and analyzes the Philosophy for Children as a values strategy. Additionally, the chapter explores the paradigm of Community of Inquiry and the pedagogy of Philosophy for Children. Furthermore, the chapter investigates the praxis of entrenching indigenous forms of knowledge in Philosophy for Children, and the rationale of Philosophy for Children as a value teaching strategy. Lastly, the chapter explores the role of Philosophy for Children in the realization of Chapter Six of the Kenyan Constitution 2010 and challenges of teaching Philosophy for Children as a values approach.

4.2 Do children have the capacity to do philosophy?

The debate as to whether children are capable of philosophizing is an ancient one. Murris (2000) observes that this debate is two sided: one side interrogates young children's ability to employ philosophical thinking in their day to day lives and the other side interrogates whether young learners can study philosophy as a subject. World over, majority of educational thinkers have been influenced by philosophical assumptions of Piagetian theory that alludes to the fact that children mature in reasoning

as they grow, and that occurs automatically. In addition, attempts to quicken that process by subjecting them to learning philosophy is an educational malpractice and a waste of time as per Piagetian theory (Murris, 2000). Piaget's assumption holds the view that the development of children goes through stages that are age related. This theory of cognitive development that is stage based continues to shape the curricular of education at the junior school level in most parts of the world.

For years, the choice of educational materials being used in teaching children and the pedagogical approaches being employed have been designed to conform to the child's age and perceived intellectual level as assumed by Piaget's theory of cognitive development. Therefore, education has been designed to focus on the age group of the children and not the unique attributes of the learner. This approach exposes the weakness in Piaget's assumptions on cognition since it runs the risk of overlooking a child's unique characteristics and overemphasizing what children have in common at a given age. Whilst it is possible to gauge the intellectual capacity of children of a particular group through this theory, it does not give clear explanations how the intellectual capacity is modulated following exposure of young minds to objective philosophical expositions.

Aristotelian assumptions often underlie criticism of Philosophy for Children. For instance, there is a generally accepted belief from this school of thought that the human

mind is a *tabula rasa* meaning the human mind lacks innate ideas at the moment of birth and that human knowledge is experience-based and that philosophy rides on knowledge from which its reflections are based. Thus, as per the Aristotelian point of view, the knowledge we acquire is directly proportional to our age. In the same spirit, the theory acknowledges that due to their inexperience, children cannot comprehend philosophy. But this assumption is complicated further by one thing, if we were to compare young children and adults who have just started learning philosophy, the conclusion would not follow the Aristotelian school of thought. To drive the point home, here is a succinct example. Children are not as competent as adults in handling mathematics so does these mean children should not learn maths?

On the other hand, neo-Socratic beliefs that are committed to intuition and reason do not agree with Aristotelian beliefs. The aim of Socrates, while teaching philosophy, was not to invent new ideas, but remember what one knew prior to attaining their new body of Knowledge (Trabattoni, 2016). Conversely, Murris (2000) explains that according Kant, people have *a priori* (knowledge based on theoretical deduction rather than observation or experience) comprehension of causality, space, time, freedom and justice that necessitates experience. For Kantianism, whilst experience counts, it's not the only precursor for knowledge. Besides, not all conceptual knowledge is experience –based.

Lipman (2003), the founder of Philosophy for Children posits by asking the question

"what?"- Children are believed to have already begun philosophizing. According to Lipman, upon injecting philosophical conversations in children's discussions particularly on matters of commitments, competencies such as impartiality, consistency, objectivity, respect and comprehensiveness, objective and criterion-based reasoning are usually developed. Further, Lipman alludes to the fact that when he advocated for philosophy in schools, he did not mean the postgraduate level sort of philosophy. But he was for the idea of reconstructing philosophy in a manner that is not only understandable but also enticing to children. Moreover, Lipman proposed that the pedagogy of subjects would also have to be redesigned.

Kitchener (1990) is another philosopher who is cautious of the notion that children can learn philosophy. For him, while children can do concrete philosophy, their comprehension of abstract philosophy is limited. Nonetheless, Mathew (1992) who uses a story, *The Ship of Theseus*, to teach philosophical dialogues holds a contrary opinion. In the story, the old boards of that ship were replaced over time with new ones. The ship now had exclusively new boards. A philosophical debate that arises from it for children is whether the ship could still be regarded as old and if not why the old ship could not last forever. After discussion with students, Mathew came to a conclusion that some children in the class had the ability to distinguish between the old ship and the new ship.

The adoption of a Community of Inquiry in Philosophy for Children as a collaborative

exercise holds the view that children in a group have the capacity to think together and that they can build on their peer's ideas during philosophical discussions. This observation is indicative of the fact that children have the power to philosophize. The goal of philosophical inquiry with children goes beyond the thinking power of any one individual. The knowledge acquired during philosophical discussions in a Community of Inquiry could never have been reached by the individuals alone. Consequently, the question should be as to whether individual children in a group of children can examine and defend themselves critically during discussions.

Discussions in the Community of Inquiry are useful in enhancing students' conceptual analysis, philosophical questioning and open mindedness which are prerequisites for one to philosophize. In the recent past, there has been a growing consensus among teachers of philosophy that, for learners to gain essential skills and attitudes, the pedagogical approaches currently being employed in teaching philosophy have to be changed (Lipman 2003). A new strategy that reflects the idea that philosophy is dialogical in nature needs to be used. With reference to Philosophy for Children, the adoption of a community of philosophical enquiry as a methodology for teaching philosophy is thought to embrace the backbone of philosophy since it creates an authentic environment for development of reasoning. Besides the foregoing position, the pedagogy of the Community of Inquiry can make the traditional subject of philosophy to be comprehended more easily by both elitists and non-elitists.

Philosophy for Children could also change the elemental philosophical ideal of non-critical thinker so as to embrace imagination, embodiment and dialogue (Murris, 2000). Socrates is adored for embracing a philosophy-based life and his instructional model was practical oriented and learner centered. Similarly, upon proper reconstruction, children can learn philosophy so long it is in light with their talents, interests and imagination. This reconstruction should not be centred on children learning philosophy but doing it.

4.3 Philosophy for Children as a values pedagogy

In the recent past, development and cultivation of students' ethical behaviour has been an issue of concern the world over. The Kenyan government has been in the fore front since independence to provide ethical education to children. This has led to the establishment of various strategies to ensure that children are taught ethics effectively. Despite the various interventions to localize the curriculum and provide ethical values with an African outlook, no advice has been offered on how to operationalize the teaching and evaluation of ethical values independent of pedagogical strategies of other conventional academic subjects. The inadequacy in value teaching strategies is attributed to lack of a clear and a systematized philosophy of education in Kenya (Ndichu, 2013). That is why this study calls for the application of Philosophy for

Children as pedagogy for teaching values from an African communalist view in order to enhance values among learners at the primary level in Kenya.

Johansson (2018) notes that even at nascent days of philosophy, children have been integrated into philosophical ideologies in varying ways by philosophers. For instance, Socrates would challenge young people to explain their view of the world. He involved them in dialogues in which they discovered knowledge as yet unrevealed to them. Through dialogue, they would learn new knowledge. Socrates employed majestic strategy that sought to unravel unknown knowledge. This approach is characterized by questioning or personal inquiry. Despite the fact that children have been involved in philosophy from time immemorial, variations have risen among philosophers with regard to the use of philosophy of children as well as the teaching of philosophy to children. For example, Epicureanism, Stoicism, Platonism and Aristotelianism, four well known Athenian schools of philosophy have specialized in teaching practical philosophy. Participants of these schools of thought were challenged to lead philosophical lives. This was done by developing exercises that required the participants to cultivate themselves to lead philosophical lives which later led to the establishment and growth of the Roman Empire. Pro-philosophy of children philosophers like Marcus Aurelius lead the way in the creation of public philosophy learning institutions for the young. Besides, schools incorporated philosophy in their curricular. The early philosophy in these schools was neither for specialists nor for technical elite rather, it

was as a norm for everyone. This is a departure from the current role of philosophy in schools.

Mathew Lipman and Ann Sharp founded Philosophy for Children in the 1970s. Their aim was to raise the bar of thinking among children particularly by bolstering their critical, creative, caring and thinking skills (Castleberry & Clark, 2020). When students are challenged to take part in philosophical dialogue in a community of philosophical inquiry, they garner those skills. Furthermore, Lipman and Sharp alluded to the fact that dialogic philosophical engagement plays a significant role in encouraging children to think objectively. In Philosophy for Children, dialogue is an essential component. This is because during instruction, the teacher acts as a facilitator and in this kind of setting the teacher's role is usually conceptualized as a Socratic questioner and a co-inquirer.

Lipman together with Sharp began by examining what philosophy in children and its application at that stage mean. They embraced the founding ideas of philosophy and regarded it as an activity and not theories to solve problems. Hence, the idea was to encourage children to employ philosophy practically. However, Johansson (2018) argues that embracing a school curriculum that is sensitive to philosophy must begin by us changing our views on philosophy and the manner in which pedagogy and values are looked at.

The Philosophy for Children intervention aims at introducing philosophical thoughts among primary school children with its distinguishable curriculum design and pedagogy (Nicola, 2013). Philosophy for Children (P4C) is a critical thinking approach that is fundamental in enhancing a sense of self-worth, logical thinking, appropriate language use in argumentation, listening to the views and opinion of others and analytical skills (HEC Global Learning Centre, 2009)**.** Nicola (2013) defines P4C as a cognitive development program that utilizes dialogic pedagogy and Socratic Method to nurture reasoning, social skills and ethical understanding. Equally, Masangu (2020) defines Philosophy for Children as an effort to remodel philosophy in a manner that is easily acceptable and understandable to children and has the ability to challenge them to reason objectively. If children are to think objectively, there is a need to embrace education that is centred on philosophical dialogue in classrooms through the use Community of Inquiry.

Nicola (2013) points out that P4C pedagogy entails the use of stimuli that enhances critical thinking, for instance, employment of children literature, media or questions that contain philosophical themes so as to inspire students' questions, discussions, construction of arguments and collaboration with others. According to Nicola (2013) P4C is a student-based enquiry approach of teaching and learning that is against teaching children the conventional philosophy (White, 2009). Longoria (2014) notes that besides providing uniform curricular, P4C has a unified educational design in

which students of various levels start the class by reading a story aloud. Then, some questions are raised about the story and learners are given an opportunity to discuss. During the class, mutual criticism and beliefs are expressed freely. These stories are based on children literature that employs stimulating questions and discussion models (Lipmann, 2003).

According to HEC Global Learning Centre (2009), Philosophy for Children enable them build a Community of Inquiry in which participants, don't just create, but also interrogate their learning process that is, they 'learn how to learn.' This Community of Inquiry engages learners collectively in the search for meaning of various issues discussed in the lesson thus enriching their understanding of issues. Additionally, P4C enhances thinking and reasoning skills and builds a sense self-worth among learners. Furthermore, P4C enhances critical thinking skills that make children develop good judgment skills that are put to use in their day-to-day engagements. Philosophy for children as a pedagogical approach has been undergoing development and evolution to conform to various cultures over the past 30 years. It is currently being practiced in over sixty countries worldwide like Germany, United Kingdom, Austria and Canada among others.

The most crucial pedagogical approach of Philosophy for Children is to engage children in a philosophical Community of Inquiry whereby students openly and freely discuss

topics that interest them in order to construct knowledge and internalize the discourse of the community. Unlike academic philosophy, Philosophical principles of P4C are practical and participatory (Lipman, 2003). In Philosophy for Children, learners are taught how to philosophize rather than how to become masters of a body of philosophical exposition. In P4C, ideas are developed by building on and enabling learners to challenge each other's views on a particular topic. Moreover, P4C is a collaborative learning exercise that allows the teacher to equally distribute thinking tasks among learners (Golding, 2010).

Philosophy for Children as an analytical based learning approach offers a way to expose learners to enquiry and exploration of societal ideas. Here, school going children come to learn that their views have value, and that the expositions of other learners have value too. Through P4C, learners get an opportunity to realise that they do not have to be right in their discussions all the time. This understanding is crucial in making them gain the confidence to ask pressing questions in class and learn through discussions (Lipman, 2003). When children explore ideas through discussions, their cognitive abilities are nurtured. Additionally, P4C is critical in promoting positive value attitudes that are key pillars for quality education (UNESCO, 2004). Through questioning, P4C enhances the opportunities for interactive learning where children develop personal skills and social attitudes through acting responsibly, sharing, discussing in various forms of communication as well as embracing diversity (Grima, 2019).

The adoption of P4C pedagogy in primary schools in Kenya will aid philosophical discussion among children. This is because it will give them an opportunity to engage with their peers, listen and respond to each other through objective discussions in groups. Such discussions are sustainable in a learning environment and require minimal teacher involvement thereby bringing into fruition the idea of self-learning and learning how to learn among children. The group work component is significant to philosophical inquiry. Through the vocalization of their thinking as a group and using language as a tool of enquiry, students learn how to think reasonably (White, 2009).

P4C will also provide primary school children in Kenya with an opportunity to think for themselves thus promoting critical and higher order thinking skills among learners. Also, the subject will act as a starting point for developing personal thinking techniques for children since P4C provides them with an opportunity to interrogate what they find interesting and what they wish to learn. By sharing the questions posed to the children, children recognize and appreciate the fact that their ideas are valued and valid. White (2009) notes that, Philosophy for Children improves both lower and higher order thinking skills. Higher order thinking skills that are boosted include analysis, synthesis and evaluation while knowledge, application and comprehension are the lower order thinking skills that get a boost. Thus, by granting children this rare opportunity of transforming into critical and creative thinkers, they are moulded to become self-

directed.

4.4. The paradigm of Community of Inquiry in Philosophy for Children and ethical values

In the context of Philosophy for Children, the Community of Inquiry appreciates the classroom as a community that promotes critical and creative thinking. It is a learning environment where compassion and collaboration are fostered (Ndofirepi, 2011). The principles of the Community of Inquiry can be traced from Socratic philosophy as it embraces the use of dialogue in breaking the ice on limitations and finding limitless possibilities to underlying circumstances (Ndondo & Mhlanga, 2014). In this micro-society, children begin to appreciate the ethics of social life. In such a community, there is freedom and openness for children to share their views in the classroom. Also, there is a democratic interaction that is horizontal in nature where each learner has an equal opportunity to share their views. Garrison (2017) supports the notion that collaborative dialogue is the method of knowledge production in a Community of Inquiry. Here, there is the direct and active involvement of the learner both the teaching and learning processes. The Community of Inquiry concept challenges children objectively, interrogates ideas and nurtures a sense of mutual appreciation and value for one another. This approach is essential in helping children to raise new ideas individually and

collectively but above all share a similar understanding. The Community of Inquiry is holistic and cultivates a thinking interdependency amongst a group of learners. It further accords learners the necessary skills and knowledge needed to shape their previous unreflective systems of beliefs, ideas and habits into thought-through and objective thoughts. Subsequently, Philosophy for Children fosters the development of independent-autonomous students who appreciate mutual interdependence and interconnectedness with their peers.

Chowdhury (2016) reiterates that the solution to the problem of teaching values is that learning institutions must fashion curricular that have the potential to help children to distinguish right from wrong. Therefore, teaching must be geared towards facilitating and embracing core ethical values as envisioned in the Chapter Six of the Constitution of Kenya 2010. Additionally, moral education should not be merely viewed as the teaching of moral values it must challenge children to employ the values taught in real life situations and be cognisant of the fact that moral conflicts are not fictitious but they happen in reality. Just like we wish to train learners to be thoughtful and reasonable with the knowhow of resolving internal conflicts, peer-peer and societal conflicts, the school and classroom environments must equally be thoughtful and reasonable.

Moral education must appreciate that learners are rational beings that reason and are cautious of their conduct irrespective of their age. It is possible to attain this by creating

a Community of Inquiry in the classroom centred on social forms of reasoning and of mutual respect and participation. That way, the young learners reason objectively and embrace social habits essential for leading morally upright lives. They also develop critical and creative thinking, and communication skills that come in handy in their interactions in life.

Also, philosophy in a Community of Inquiry prepares the child with both dispositions and skills essential for survival in a pluralistic society. Moreover, it empowers young learners with intellectual confidence and high self esteem (Naji & Hashim, 2017). This can be attained when philosophical inquiry cultivates a caring classroom community. In such a community, learners get to learn essential personal elements such as friendship, sharing, love, fairness. Besides, they get to appreciate more general philosophical ideas like change, truth, and personal identity. Furthermore, it gives children a chance to develop own views concerning various issues, to accommodate and challenge the views of others when necessary, and to develop mutual respect, thinking and reflection.

Philosophical Inquiry initiates learners to the real world of public discussions on meanings and values thus making them see the significance of making reasonable and informed moral judgments. Such discussions are not merely social academics, but aim to entrench a moral culture and mutual respect, sincerity, and open mindedness (Ndofiperi, 2011). Through Community of Inquiry, students find their own path to

meaning through the discussions that they engage in. During these discussions, the preferred sitting position for learners is a circular formation where they read a story together, sentence by sentence. By the end of the reading part, learners are allowed to come up with discussion questions. Such questions are drawn from ambiguities, paradoxes, and themes in the story under the facilitation of the teacher who employs Community of Inquiry model. The teacher ought to guide the discussion through philosophical lenses.

When children engage in these exercises, they are nurtured into critical thinkers thus nailing the core purpose of Philosophy for Children. Moreover, in a communal discussion setting, a spirit of tolerance and empathy is instilled in community members. Besides, there is the instillation of oneness in the midst of individual and cultural diversity in a Community of Inquiry owing to the pursuit of common objectives. This shifts the learners' extrinsic into intrinsic motivation thereby allowing them to act voluntarily. That way, they can address challenges through dialogue (Ndondo & Mhalnga, 2015)

 In a Community of Inquiry, members are always committed to discuss matters of significance which shape their livelihoods and learning. They learn how to sieve through arguments and differentiate reasonable from the unreasonable ones or strong arguments from weak ones. Besides, they get the knowhow of constructing ideas from

their peers, as well as diverse perspectives that are central to enriching their thinking (Lam, 2019). Since the process is a philosophical inquiry, priority is given to concepts of daily experiences like truth, justice, equity, patriotism, kindness, time, beauty and space. When children interrogate those concepts, they get to know how to raise pertinent questions, identify assumptions and faulty reasoning, and essentially gain a rich capacity to understand their real worlds.

With a good model, young learners start to embrace the procedures of enquiry. Consequently, they take charge of the sessions by running as well as evaluating them since the teacher is not the leader here, but a facilitator. The capacity for self management and self correction is instilled in learners when they are given the chance to engineer rules governing their sessions. A Community of Inquiry thus brings to life a practical moral community (Lambert & Fisher, 2013). Further, through sustained inquiry and reflection, genuine values are engineered. The Community of Inquiry sets the stage for not just modelling values, but also having a critical inquiry of those values. Thus, it is a solid channel of advancing moral education because values are entrenched in the inquiry's procedures and moral routines. This strategy is a rational cornerstone of critical thinking and is what injects life into a Community of Inquiry (Ndofiperi, 2011). The Community of Inquiry allows learners to practice what they say or read and through that participation, they get to have a better understanding of issues. It is worth noting that through a Community of Inquiry, children will always recall the nature of

participation they had in their philosophy class and worry less about the content after graduating (Ndofiperi, 2011).

Gregory et al. (2016) also allude to the fact that a Community of Inquiry instils into learners values that go beyond the desires and interests of an individual. In this case, transcendence refers to an individual's potential to think of the greater good for everyone and cautiousness of justice and fairness. Transcendence takes into consideration the bigger society and not just the interest of an individual or groups of family and friends. Additionally, it cultivates a sense of responsibility towards not just other humans but also nature.

Without imagination, moral reasoning cannot be achieved. Imaginative reasoning is imperative in assisting children to appreciate their relationship with others in the present world and beyond. If guided sufficiently, Community of Inquiry can inspire the young learners to move beyond the present and develop an understanding of not just what is but what would be. Thus, the participatory angle of Community of Inquiry equips learners with the capacity to interrogate their situations and inspire them to find constructive and transformative options to their moral ends.

African communalism and the Community of Inquiry share the same ideals in the need to cultivate reciprocity as an ethical norm among children (Ndofiperi, 2011). Here,

reciprocity can be achieved through empathy. This means having cognitive and emotional connection with another human in their state of distress. Through our autonomy and interconnectedness, we portray who we are. Whilst we are unique individuals, we are connected to each other through culture. What we are is defined by both our relationship with other community members and individual personalities.

There are always conflicting personal and communal interests and a person has to decide which ones to pursue at any given time. In a Community of Inquiry, freedom of expression reflects the right to freedom and it does not matter if the view being advanced is right or otherwise. Besides, that right also includes the freedom to remain silent. A caring behaviour reflects responsibility to other community members. Compassion inspires moral imagination where a person puts themselves in the shoes of others. This according to Kant is referred to as 'Categorical Imperative.' It inculcates a sense of interconnectedness where young learners appreciate the interests and desires of others in their communal setting thus acting as a deterrence of unethical behaviour or prejudice.

The idea of Community of Inquiry can also be viewed through the lenses of community of African descent. Ndofiperi, (2011) explains that harmony and friendliness are excellent virtues because Africans are raised in a community. Children in villages mature as a group (cohort peers) and share the initiation stages. That is to say, the

Community of Inquiry adores the concept of community since life is best lived when there is harmony and cooperation among humans. Communitarian thinking is an inherent African tradition. It inspires children to appreciate the fact that they play a role in the fate of their peers as individuals and that individual endowment and talents are communal assets. Communitarian school of thought prioritizes local interconnectedness but P4C goes beyond the local setting. The former allows appreciation of cultural diversity and mutual respect because that inspires a critical inquiry, development of thinking habits and the generation of more meanings.

The social qualities gained in the process of Community of Inquiry are applied not just in the micro but wider society. This reflects the view by Ndondo and Mhlanga (2014) that the Community of Inquiry goes beyond the local setting and connects with other communities. In essence, it widens the participants' perspectives of the world and influence on other communities. Participants can then instil a sense of democracy in other communities through the lenses of the Philosophy for Children.

Philosophy for Children is critical in shaping the critical and creative skills of children who are cognisant of diverse cultures since societies are becoming increasingly multicultural. Although diverse, communal ethics is aimed at moulding children who live objectively and responsibly. This communal ethic inspires tolerance and promotes a democratic spirit in societies through moulding citizens that are morally upright and

have mutual respect (Lan, 2019).

The inter-subjective encounters involved in a Community of Inquiry are essential in inspiring the community of learners to have deeper comprehensions and identify meanings by collaborating with others in the search for knowledge. The Community of Inquiry principles are entrenched in African communalism where there is mutual respect. African communalism ethics recognizes that no person can stand alone therefore; people must live communally with mutual respect and responsibility. Furthermore, dialogic thinking, a key element of the Community of Inquiry appreciates African communalism's philosophic lenses in the education of children. A dialogic community reminds young learners about the nature and importance of an interconnected society.

4.5. Philosophy for Children pedagogy

As noted by Jasinski (2018), a typical Philosophy for Children pedagogy is guided by the following components: At the start, a stimulus, which is an excerpt from the philosophical novel being used and which is read loudly by the learners. The objective is to generate questions. Thereafter, the teacher facilitates the identification of thematic philosophical questions (agenda) in a process where the learners are actively engaged and are allowed to take charge of the selection process. Subsequently, the agenda is

discussed through dialogic conversations (Community of Inquiry). Thereafter, there are reflections on what was discussed (Assessment). Finally, there is the practical part which has exercises to articulate what was learnt in the real world.

4.5.1. The role of the stimuli used to generate questions

The original P4C employed philosophical novels and good examples are those authored by Mathew Lipman. These novels are meant for children and they assist the children in carrying out philosophical discussions. The novels set the stage for philosophical themes, trigger philosophical questions, and mould the process of philosophical inquiry. Whilst the books are fictional, the use of bold characters helps inspire the laws of creative and critical reasoning, and adoption of alternative philosophical views (Gregory and Hynes, 2016). Thus, each novel is group based and the level as well as complexity of conversations therein is taken into account. At the commencement of each session, an excerpt from the novel is read loudly by the community of learners: the children. This then inspires patterns of questioning and discussions amongst the children, which are in the beginning modelled by the fictional characters as highlighted in the novels. But subsequently, they are internalized and applied practically in the classroom setting.

Children are then tasked to come up with thematic questions for discussions based on what they read. Philosophic novels help by providing philosophic prompts and

showcasing a practical philosophical discourse. Through reading the novels loudly, children are tagged along into finding out what is happening and how it applies to the real world. From these, learners get to know the meaning of philosophical questions. They also get to know how such questions arise in the real world, the role of philosophic discussions and how such discussions are integral in attaining reasonable resolutions (Gregory & Laverty, 2017).

Another advantage of having philosophical novels is that they highlight practical explanations of philosophical questions and discussions and how they differ from theoretical ones. That is why Lipman's philosophical novels are preferred as essential prompts for philosophic ideas. But non-philosophical stimuli prompts can be embraced once the teacher and learners have gained sufficient competency in the tools and methods of philosophical inquiry (Gregory & Hyness, 2016). If students have mastered the ability to identify philosophic ideas and steer their discussions on the philosophic lane as per Philosophy for Children guidelines, any prompt can now be used to engineer the discussions. Examples are pieces of literature, artwork, and incidences on playgrounds or role playing, poems, and current event among others.

It is possible to alter prompts from philosophical to non-philosophical but what must always count is that the themes generated by learners are philosophical in nature. By deciding on the criterion of identifying a philosophic question at the beginning of the

course, learners can be guided to steer their conversations on the philosophic lane. Besides, through the use of a narrative context, there is a practical explanation of what a philosophic idea means.

4.5.2. Determining questions for discussion

Novels written through philosophical lenses are the starting point and the next step is for the teacher to ensure that questions that are generated during discussions are philosophical in nature. Here, Philosophy for Children approach recommends that the teacher should work with students on improving and rephrasing the questions so as to guarantee productive discussions (Gregory et al., 2016). The involvement of the teacher at this stage is to facilitate the conversation from a basic one to that which is philosophical in nature. However, the teacher should be open-minded with respect to questions raised by students provided they meet the philosophic bar. That way, learners own the learning process. They get to appreciate that the practice was really about their questions, their thinking and their themes for discussions and that the teacher only facilitated them to achieve that.

Dialogue and conversation in traditional African relations are adored. African communalism always encourages democratic discussions and expressions for both personal and communal problems as a means to finding a lasting solution. It brings to the limelight the value of inter-subjective dialogue by adjudicating for openness. But

some critics of African communalism question the minimal opportunities given to young people in making critical decisions in a typical African set up because the elders' say is final. In the Shona community found in South Africa, a person who does not know something is challenged to ask for help so that they can gain an understanding of what he/she does not know (Ndofiperi & Shanyanana, 2016). To the Shona people, this is a sign of humility and wisdom. Therefore, in African communalism, there is the freedom to question or interrogate openly in conversations for a better understanding. On the same breath of dialectic dimension, the younger generation educates the older about current frontiers of the modern world just as the old educate the young ones through their enriching life experiences from the past.

4.5.3. The Community of Inquiry

The community of inquiry is the chief pedagogical approach in Philosophy for Children since it illuminates education as a reconstruction of experience via the formation of collective structure of initiation in the context of a classroom (Deweys's 1938-1959). Both the learners and the teacher take part in setting the stage for discussion through the selection of these or some other problems to be discussed (Jasinski, 2018). A Community of Inquiry has a structure as well as a process. The structure arm of the pedagogy necessitates a participatory community of discourses that takes part in a deliberate inquiry, guided by reason to choose the theme for discussion by the community which in this case is the group of learners. Thus, there is equity among all

community members in choosing the themes for discussion. The community can be made to sit on a roundtable or smaller groups which empower democratic communication and participation among community members. Here, philosophical ideas are embraced through the articulation of positions for and against, finding meaning of terms, and identification of a sound criterion for informed decision making on the subject under review.

That is to mean, the community of inquiry perceives the classroom as a complex setting where learners are active participants with a chance to construct knowledge by realigning their views through the learning process. The community therefore is the centre stage for making relationships and meaning out of dialogic conversations. This is an accommodative approach that integrates new knowledge in the existing schemes and vice versa (Ndofirepi & Musengi, 2019). The Community of Inquiry tilts the power from the teacher towards learner for the purposes of empowering the learner. This illuminates Peirce's assertion that a person's experience is useless if it stands alone; collective experience is what matters and has far reaching positive impacts. In the process, a reciprocal intercourse of learning is thus natured between the teacher and learners. But the teachers must strive not to impose their views on the learners but ensure the learning process is learner-centred.

In the spirit of African communalism, members of the Community of Inquiry ought to

give as well as receive support and show their allegiance in order to create solid relationships. The members' collectivism which is a core principle in African communalism is what stirs their sense of belonging, identity and responsibility. The relationship of the members taking part in the community of inquiry is integral to the success of the entire group.

4.5.4. Assessment

After discussions in the Community of Inquiry, the next stage is the reflection of the discussions. The purpose of this component is to undertake an evaluation of the discussions that ensued and as well as reinforce not only procedural but also content related issues. Here, the teacher asks specific questions to interrogate the appropriateness of questions that learners raised, the quality and content of the just concluded discussions and how they can be made better. Gregory and Hynes (2016) affirm this sentiment by pointing out that the objective of classroom philosophy does not in any way seek to find pre-determined or final answers or reach an affirmative agreement among the group of learners. But the supreme goal is to facilitate an honest dialogue that is progressive and not just basic conversations. P4C's central objectives which include existing beliefs, formulation of new hypothesis for experiments, substantiation of the questions, as well as advancement in cognitive and social perspectives of inquiry are to bolster the comprehension of philosophical questions in the real-world setting.

4.5.5. Exercise

After the assessment, this is the final stage in Philosophy for Children pedagogy. The exercise may include encouraging learners to make discussion plans, or other activities that would trigger their creative and critical thinking. Others are practical experiments that embrace a philosophical view such as painting, photography, play writing or interviews with friends and family or community members on philosophical questions (Jasinski, 2018). Before, the introduction of the next topic, the teacher engages the students in a discussion concerning philosophical issues that arose in the previous lesson and the moral lessons that were identified so as to check if learning took place.

4.6. The praxis of integrating African communalism and indigenous forms of knowledge in philosophy for children

As explained by Elicor (2019), Philosophy for Children as a child-centred educational program is gaining momentum and application world over be it in informal or formal context. Presently, Philosophy for Children program has been entrenched in the curriculum of more than 60 countries worldwide. In most of the countries that have integrated Philosophy for Children in their curricular, efforts have been made by the policy makers in those countries to adapt Philosophy for Children principles to fit into the indigenous cultures and traditions. Indigenous culture refers to the unique traditional beliefs and customs of a people in a particular geographical area and for this study,

indigenous culture refers to African communalism.

Africa as a continent has a diversity of cultures and beliefs a fact that makes it difficult to say that there is a specific set of beliefs or values observed by all indigenous African people. Indigenous knowledge has diverse epistemological concepts just the way indigenous cultures are varied. However, there are some common epistemological patterns as reflected in doing, being and thinking.

Although there are numerous studies on Philosophy for Children, only a few attempts have been made to integrate into the curriculum theoretical assumptions of P4C from an African communalist perspective. In high regards for the African context with diverse communities of indigenous people, the assumption of this study is that the African communalist way of thinking offers a rich source of values that can significantly improve and also expand the theory as well as practice of P4C and its impact on ethical values.

The introduction of epistemological patterns that are found in the African communalism and indigenous education within the conceptual parameters of Philosophy for Children is critical in championing issues of values among African children. Elicor (2019) reiterates that such integration is essential because it recognizes indigenous world view in relation to the ways of thinking and seeing the world thus informing us of alternative

forms of knowledge, methods of instruction and criteria for determining knowledge that were alienated by colonial education. The integration of indigenous educational patterns in P4C is pertinent in reducing the dominance of Western education in African curricular in terms of the standards of determining and producing knowledge. Thirdly, an indigenous form of knowledge reinforces a culturally responsive Philosophy for Children practice that responds to the immediate needs of the Africans when it comes to the learning of ethical values.

As Philosophy for Children expands to African communities, an imminent limitation is how to conceptualize both its theory and practice to both educators and learners. Despite its Western epistemological origins, Gregory et al. (2016) observe that P4C has been successful in various cultural contexts by remodelling some of its approaches to suit local traditions or practices that are analogous to it. Thus, to contextualize, it is vital to come up with approaches that are culturally sensitive and take cognisant of the diversity of African cultures, languages, ethnicities, and histories. After all, there is a common mantra: for a seed from a foreign soil to survive in a new ground, it must adapt to the new ground's environment or else it withers off or potentially harms the new ground (Gregory et al., 2016).

Reed-Sandoval (2014) posits that P4C as a value strategy can have far reaching positive impacts only if teachers are cognisant of how the diversity in origin shapes learners'

understanding of the world as well as the interpretations of their individual experiences. Here a 'place-based' Philosophy for Children is essential for educators to comprehend how cultural perspectives can modulate the experiences inherent in the Community of Inquiry. This is because the socio-political and philosophical contexts of the children can impact the discussion agenda during a Community of Inquiry.

Elicor (2019) points out that on the nature of reality and interconnectedness of humans in society, indigenous cultures show similarities. For instance, the Haudenosaunee, a member of the group of indigenous American people, has a teaching which states that humans are universally one people under the sky, in one natural setting (Styres, 2011). Such belief maintains that every entity on earth both living and non-living are part of a superior *being*, who is the source of life and this is common in many indigenous beliefs across Africa.

 Chika and Okpalike (2015) corroborate this sentiment by noting that African communalist ontology recognizes the interconnectedness of being in the society. For instance, ancestors are the link between God and man. They occupy a role that is held in high regards and they are not just seen like other dead people owing to their divine role of interceding the prayers of the living to God. Also, African communalism encourages the living to see themselves as an extension of other beings in the cosmos. The idea of interconnectedness among the living and non-living affirms the idea of interdependent

relationship that brings all creations together as a one big unit.

Indigenous Philosophy for Children pedagogy entails integration and utilization of all traditional methods of education such as forms of drama, myths, allegory, and fables which are context sensitive as per a community's setting. This means that even African forms of education are philosophical in nature. Ideally, culturally sensitive stories are the best in driving the point home but listening to those from other communities widens one's knowledge and perspectives and cements our interconnectedness. In this kind of community of inquiry, the members don't just read but discuss a story. They appreciate the roles that they play in writing the story of their culture, community and world at large.

Traditional African communities hold a strong belief in the cosmic unity between God, plants and inanimate objects. This unit translates into a belief in the mutual sharing and cooperative participation in the community with others. African communalism epistemology holds the view that to know something; one has to participate cooperatively in a dynamic process involving mutual sharing with others since knowledge is the preserve of the community (Ndofiperi, 2011). In other words, it is the community that knows; therefore, one has an obligation to work with others in order to know. The above discussion affirms the fact that African communalism can adopt Philosophy for Children as a values pedagogy because they both subscribe to common

values of collaboration, teamwork, respect and rational dialogue.

4.7. The basis of Philosophy for Children as a value strategy

As noted by Amy (2020), Philosophy for Children, is anchored on the Socratic Method and the philosophical tradition of pragmatism. The pragmatist tradition entails testing ideas for their consequences and taking up an idea only if it is useful and contributes to the social progress of the society (Legg & Hookaway, 2019). In Kenya however, Philosophy for Children programme has not been introduced in the curriculum. This is despite a strong body of research and literary evidence underpinning the usage of Philosophy for Children in enhancing critical thinking and teaching of ethical values in countries like Germany, Australia and Canada. In addition, many adaptations of the Philosophy for Children approach have been made in a range of cultures and traditions, using local children's literature, a fact that makes it a salient value approach in the Kenyan context (Amy, 2020).

Zulkifli and Hashim (2020) reiterate that teaching children critical thinking through Philosophy for Children is significant in strengthening their logical reasoning skills. Effective teaching of philosophy to children requires the achievement of three dimensions namely: inculcating dialogue knowhow, boosting classroom discussions, and cultivating critical thinking. Effective teaching that employs P4C has far reaching

effects on moral and academic achievements. Despite the fact that the Kenyan government has made efforts to incorporate values education through various educational reforms, the use of an integrated approach to teaching and learning of values seems not to put emphasis on critical thinking and thinking about values concerns. This is evident by the increase in indiscipline cases and unethical behaviour among school going children and those who have graduated from the primary to secondary schools. This sentiment is corroborated by an incident that took place at Jamhuri High School in January, 2018 where a section of students stabbed their colleagues and the school principal over an alleged discrimination on the basis of religion by the school administration.

In Kenya for example, the new Competency-Based Curriculum (CBC) identified communication and collaboration, citizenship, digital literacy, learning to learn, , problem solving, critical thinking, self-efficacy, creativity and imagination as seven fundamental competencies that learners ought to gain in basic education (KICD, 2017). Nevertheless, a majority of the teachers have not been trained on how to enhance critical thinking among learners prompting them to employ lecture method, note taking, memorization, and emphasis on exams in a bid to enhance this skill. By so doing, these teachers have adversely failed to trigger higher order thinking among students (Waweru, 2018). The approach adopted centres on the teacher as the giver of knowledge with learners engaging minimally with other learners as well as the teacher.

It was imperative for the government to train teachers before rolling out the new CBC in order to effectively equip them to handle the assignments and challenges that come with this type of curriculum. Moreover, when the previous objective-based curriculum was rolled out, teachers were trained on how to handle it. Therefore, it would have been prudent that the same was done with the current one before it was rolled out in schools. As explained by Cheptoo and Ramdas (2020), an objective based curriculum is structured in terms of matching the learning activities and assessment methods so that they align to the set objectives. Moreover, in the objective based curriculum, testing is used to measure the progress and accomplishment of learning. Conversely, in the Competency-Based Curriculum, learning activities are centred on portfolio building and testing of performance in various competencies like digital literacy, problem solving or self-efficacy. If students fail to meet expected learning competencies, they typically receive additional instruction, practice time, and academic support to help them meet the expected standards (Waweru, 2018).

In light of this, we can conclude that the current strategies being employed by the Basic Education Curriculum Framework in teaching of values are poised to face the challenge of the previous education reforms in enhancing ethical values among students since the achievement of critical thinking among the learners will be impossible. Thus, learners need to be catered for with a pedagogy that inspires them to think critically and have ethical consciousness. So far, only a few researchers understand the usage of

philosophical inquiry such as Philosophy for Children in teaching as a way of spurring critical thinking. Based on the stated gap, the study sought to examine how Philosophy for Children can be implemented in Kenyan classrooms to enhance the core competencies that are highlighted in the Competency Based Curriculum but through the lens of African communalism.

P4C as a Philosophical Inquiry method is integral in moulding students' current and future competencies through critical thinking. Unlike traditional teaching strategies, Philosophy for Children can be employed even at early stages of education thereby inspiring ethical and academic growth (Pawel, 2020). Current studies highlight the need for institutions of learning to prepare learners who are capable of confronting challenges of a modern society. In light of this, schools have no option but to employ teaching methods that inspire critical and creative thinking among learners. Schools must equip learners with social skills like empathy and ethical accountability as well as problem solving skills. Therefore, Philosophy for Children comes out strongly as an important tool for attaining such goals.

Various studies have affirmed that introduction of Philosophy to Children at an early age shapes education to take the form of a continuous group dialogue. This allows collective knowledge acquisitions by children who are cognisant of high moral standards as a responsibility to have a positive impact on society. During Philosophy for

Children lessons, the teacher is only a facilitator who challenges children to come up with common problems as per their ongoing discussions. The teacher challenges them to interrogate past experiences as a way of social action and garnering of new knowledge. Therefore, this philosophical idea empowers children to be open minded as they tackle the challenges of life. Additionally, as a form of higher order thinking, Philosophy for Children inspires a free, democratic life. This is because democracy which is a critical idea for peaceful coexistence in the society is not only a type of governance but also a form of governing the self and away of living together. In essence, governing the self, which is one of the values inculcated by Philosophy for Children, denotes the process of not only seeking but also heightening control over an individual's thinking and action at personal and group levels. For that control to be obtained, it is imperative for children to be allowed to act. Through their actions, they can attain set results. Consequently, the consequences of their actions inform the society to judge whether their behaviour is good or bad. In light of these, Lipman sees the idea of children undertaking philosophy as a self-correcting practice in which more questions that generate more hypotheses are posed thus developing a more reliable criterion in choosing their moral ends (Ndofiperi et al, 2013).

4.8. Philosophy for Children and critical thinking

Critical thinking as an educational goal is widely accepted even in the midst of varied

definitions. But those variations in definition share a common concept; thinking that is both careful and directed to an objective, as well as the architecture of that thinking (Hitchcock, 2018).

The application of critical thinking in education is advanced owing to its ability to mould the autonomy of children as rational people and preparing them to be democratic citizens (Hitchcock, 2018). Critical thinking is reflective in nature for it guides our choices. Besides, it helps come up with reasonable conclusions. As a way of being reasonable, the critical thinker examines their reasons and those of their peers consciously. It is also focus-led and directs what we ought to believe in or act on.

The development of critical thinking as a distinct academic discipline is attributed to Robert Ennis, who has widely published in this area of study holds the view of operationalising critical thinking for teaching and assessment among educators. The Cornell Test of Critical Thinking and Ennis and Weir Critical Thinking Essay Tests are measures of critical thinking that were developed by him. For Ennis, critical thinking is measurable (Ventista, 2019).

The first definition that Ennis (1962) introduced described critical thinking as the correct assessment of statements. However, McPeck (1981) challenged the initial definition of Ennis by claiming that it had a slim view of critical thinking by reducing it to the mere assessment of statements if they are correct or not. McPeck believes other

activities are also involved in the process of critical thinking. Also, McPeck questions the use of the term 'correct' and wonders whether it is used to identify a statement as correct or not or if it meant correct thinking procedure as defined by Ennis. Additionally, McPeck had an issue with the absolute view of critical thinking by Ennis which he asserts only defines if a person was right or wrong.

Ennis' definition of critical thinking was greatly influenced by the pragmatist ideals of John Dewey who seconded reflective thinking and highlighted its value in education. Furthermore, Dewey (1933) explained why actions are shaped by beliefs. While it is a norm to doubt something that lacks a sound basis, Peirce, who shares the pragmatist school of thought, opines that beliefs must only be doubted when they fall short of guiding an action successfully. Hence critical thinking is viewed as an action guider and that is utilitarian. In essence, it showcases the cascaded consequences of critical thinking as it is applied practically in the real world. But Fisher and Scriven (1997) oppose the notion that critical thinking shapes actions because how people react is circumstantial. For instance, under certain circumstances, one may act irrationally but that does not equate one to a non-creative thinker (Ventista, 2019).

4.8.1 Critical thinking ethical landscape

As noted by Ventista (2019) critical thinking has a rich ethical architecture, otherwise called sustaining augments. In a philosophical discourse, a sustaining argument is

essential as it safeguards the high standards of critical thinking keeping the discussions alive. Besides, the members of the Community of Inquiry gain respect and dignity via sustained arguments. These arguments also contribute to mutual respect among the community members.

Besides, sustaining arguments exhibit certain principles namely: the principle of charitable interpretation which entails respect of intelligence of humanity, respect of the audience as well as of the speaker though facilitation of thinking and support of community discourse. The principle challenges a critical thinker to be objective while interpreting a speaker's words. The principle of substance challenges a critical thinker to interrogate decisions and choose those that matter and decide whether to commit or not. Thus, members sieve through the issues and choose to focus on only those deemed beneficial to the community.

Further, sustaining arguments is critical in strengthening the Community of Inquiry as members not only face but also learn from failures, impasses and sacrifices that are part and parcel of dialogue in a community. On the other hand, putting to use the principle of conflict appreciates that a good discussion attracts divergent views from a community that has a collective responsibility of working effectively through conflicts that arise during the discussions. This is because a community's survival banks on conflict resolution inherent in a healthy discussion. The necessary skill that members of

the community can apply during philosophical discussions is the principle of sufficiency that requires one to know when to end an argument and allow the views of the other participants to prevail.

Furthermore, the appreciation of the principle of scholarship by members of the community ensures that logical coherence and factuality prevail during philosophical discussions. This principle acknowledges and deals with obstacles to knowledge by ensuring that members of the Community of Inquiry are aware of the topic or issue under discussion. The principle of scholarship ensures that members are knowledgeable enough to scrutinize the basis and truth of propositions, evaluate the strengths of inferences, as well as the merits of arguments. But this calls for solid curiosity and inquisitive skills.

Amy (2020) defends P4C as a valuable teaching approach that is important in building creativity and critical thinking. This sentiment is corroborated by a number of studies in African, European and American countries that have demonstrated that Philosophy for Children develops critical thinking, which is an important facet in promoting ethical behaviour. The central argument across this literature is that children are themselves philosophizing and doing philosophy together through the Community of Inquiry, rather than being taught about philosophy. They are free to discover, play with, put forward, challenge and refine their own ideas. Lambert and Fisher (2013) argue that the process

of Community of Inquiry as adopted by P4C empowers learners with extraordinary skills. They do not have routine, but develop reflective thinking; their thinking is creative and critical, considered and not unconsidered. This is because the approach builds the capacity of children to learn how to question their moral ends and those of fellow children thus building critical thinking skills.

Moreover, a number of studies have presented compelling evidence that those students who participate in a Philosophy for Children fashioned pedagogical curriculum, show improvements in their capacities for perspective-taking for both their peers and those of other members of the broader community (Ventista, 2019). Amy (2020) observes that P4C develops four thinking models among learners which include: Meta-cognitive (awareness of one's own thought processes and understanding of the patterns behind them), logical, responsible and creative perspectives. Over time after exposure to P4C approaches, the thinking of children becomes increasingly complex on three epistemological fronts. Firstly, is egocentricity (which is the inability to understand or assume any perspective other than one's own). Secondly, is relativism (which is a philosophical worldview that claims that reality and falsity or standards of reasoning depend on the perspective of the observer or the contexts in which they are being assessed). Thirdly, is inter-subjectivity (which is a mutual recognition and understanding of others people's opinion) towards meaning.

4.9 Philosophy for Children and building of caring and collaborative thinking

Another argument in support of Philosophy for Children is that since a Community of Inquiry approach in P4C is dialogue driven, it arouses a range of possibilities relating to a particular topic. During the discussions, learners are required to listen to and take seriously each other's perspectives and build on collective thinking in order to arrive at new understanding together (Lipman, 2003). Collaborative and caring thinking are therefore intertwined and developed simultaneously through this dialogic process (Amy, 2020). The development of caring skills during the Community of Inquiry presupposes an awareness of others and their thoughts, desires and needs. Additionally, caring and thinking enhances the ability of learners to put into practice the ideas that are arrived at through collaborative dialogue. This entails the capacity to judge, value and be motivated to act rationally while putting the opinion and needs of others into consideration (Cam, 2014).

Mathew Lipman has made a significant contribution to the educational theory by demonstrating how Philosophy for Children can bolster both moral and cognitive development. This understanding has illuminated African scholars' view of education in Africa. They note that education can only be meaningful if it's anchored on traditions, teachings and wisdom borrowed from our forefathers. African education they argue must not be undermined by education from the West (Ndofiperi, 2011). For instance, as per the ethical assumption of Philosophy for Children, Community of Inquiry has the

moral repertoire that makes citizens autonomous, capable of making objective moral judgments and engaging in voluntary cooperation. Here, people think for themselves because they have independent minds but infer their decisions on their interactions with others. Concomitantly, young learners in a Community of Inquiry can be moulded to have dispositions of self control, mutual respect, self correction, tolerance, and self criticism. These dispositions contribute to making informed moral decisions and actions. Therefore, through interactions with other members via community of dialogue, communal inquiry that is democratic directs moral education (Ndofiperi & Musengi, 2019).

Most countries are having a tough time of moulding pro-active citizens (Veugelers, 2019). Through education that spurs democratic citizenship, students learn to defend rights and responsibilities in societies that are democratically earned, as well as embrace diversity and champion democracy. Education that promotes democratic citizenship is vital for entrenching value for diversity, intellectual dialogue, and social cohesion and equality. Besides, it helps to develop social and personal skills, and the knowhow of embracing diversity, mutual respect, and amicable dispute resolution (Weiss & Helskong, 2020). Citizenship education empowers learners with values, skills, and attitudes that are four tiered; ability to interact constructively and effectively with others, thinking creatively and critically, social responsibility, and leading democratic lives.

Community of Inquiry is a model of democratic environment or a model of democracy itself due to freedom, open debate, pluralism and self-management. Here, children take part in a common public questioning exercise and experience dialogue with others as equal partners and autonomous individuals. On the other hand, Ndofiperi and Musengi, (2019) contend that in an uninterrupted inquiry, children respectfully listen to each other, consider the opinion of others when constructing their views and support and help one another in defining presumptions.

4.10 The role of Philosophy for Children in the realization of Chapter Six of the Constitution of Kenya 2010

The debate surrounding the relationship between education, the law and morality has been longstanding among legal positivists, educators and moralist theorists. The question as to whether the law and morality is one and the same thing, whether morality informs the law and to what extent and whether the law can be used to enforce morality have confronted scholars from a jurisprudential point of view (Lokaii, 2014). With the glaring empirical studies on the question of morality, Lokaii indicates that the real place of morality in the Kenyan law needs to the ascertained. This is because while the law has been defined in various ways and from varied perspectives as shown by various schools of thought, morality and ethical values on the other hand have not been defined

legally.

The Constitution of Kenya 2010 has some provisions which deal with morals. The preamble itself is the first part in the constitution which acknowledges the supremacy of the Almighty God. It is believed that morality has its foundation in the faith of God. The assumption therefore is that Kenya being a God-fearing state has morality reflected in its laws. Conversely, while discussing key issues of good governance and accountability which are supposed to be inculcated through education, Omiti (2012) observes that for there to be good governance, all of us as a society have to agree on common values and if we agree on these values then we must have a common culture. Having a common culture implies the presence of a responsive government which should put all these values into operation through education and enforcement for the common good of all citizens.

The Constitution of Kenyan is founded on certain principles and values under which all Kenyans are governed. These principles and values are expected to create a common culture that Kenyans can be identified with. The principles and values include: national unity, patriotism, accountability, egalitarianism, transparency, social justice, integrity, sharing and devolution of power, human rights and inclusivity. These principles and values bind all state organs as well as state and public officers as envisaged in Chapter Six of the Constitution of Kenya (Constitution of Kenya, 2010).

Chapter Six of the Constitution sets out principles of leadership and integrity and dictates how state officers should conduct themselves. Members of parliament and those of the county assemblies are disqualified from holding such seats if they have contravened this chapter. Additionally, Chapter Six incorporates the principle of the Public Officers Ethics Act in which the officers mentioned enjoy constitutional status and protection (Omiti, 2012). They are accountable for administrative acts, impartial and equitable provision of services, transparency and provisions to the public of timely, accurate information, high standards of professional ethics, efficient, responsive, prompt, and economic use of resources, and involvement of the people in process of policy making. Entrenching a professional code of ethics in the constitution was envisaged to be fundamental to good governance and performance. It would help in moulding ethical behaviour and eradicating corruption in the public sector. Apart from these general principles, there are specific provisions that deal with guiding principles, values and ethical conduct of leadership and integrity that binds all state officers. Because the constitution uses the term state and public officers to refer to different officers both of who are in the service to the public, it is important to also make reference to Chapter Thirteen of Public Service Act. Chapter Thirteen of the Constitution of Kenya, 2010 lays down the public service's values and principles that are supposed to guide the conduct of business in the public sector in general. These two chapters dealing with public offices in both general and specific terms are thought to

work hand in hand to achieve the objectives of decent service delivery and governance in the public service (Constitution of Kenya, 2010).

Article 73 of the Constitution of Kenya requires public officers to have a high sense of accountability to the citizens for their discussions and actions since they are holding the offices in trust for Kenyans. This calls for a mechanism of transparency in the manner in which government businesses are transacted. The discourse on principles of values and governance, honesty and trustworthiness in discharging of official duties is believed to be the antithesis to corruption and unethical behaviour in the public service (Omiti, 2012). There is no doubt that leadership and integrity are integral blocks of fostering and restoring the public's high regard for democracy and good governance. On a social front, leadership allows the government and the public to share goals thus spurring unity (Paranta, 2017). Integrity calls on public officers to act for the good of the public and that is why the drafters of the Constitution of Kenya, 2010 formulated the leadership and integrity chapter. Nonetheless, Kenya is still grappling with the problem of corruption, theft of public resources and unethical behaviour among state officers and the society at large even after the promulgation of the new constitution in 2010.

As observed by Namwamba (2020), the government of Kenya acknowledged that the 8:4: 4 curriculum had inherent challenges. In a task force chaired by Prof. Douglas Odhiambo, the Ministry of Education in 2011, sought to have a complete overhaul of

the primary education and streamline it to align to the new Constitution of 2010 and Vision 2030. Prof. Odhiambo's taskforce was to scrutinize how the new constitution would shape education. Besides, there was a need to analyze how the new constitution impacts equity, how to employ information and technology in the education sector, and assess best practices needed for academic mentorship. Pegging on the recommendations brought forth by that taskforce, the Kenya Institute of Curriculum Development (KICD) together with the Ministry of Education in 2017 decided to replace the 8:4:4-system with the Competency-Based Curriculum that is thought to inculcate ethical citizenry ideals in young learners.

CBC is envisaged to empower learners with decent skills and knowledge. Suck skills are pegged on competencies like ethical citizenship, critical thinking, communication and collaboration. These competencies are essential in guiding the morality of children. By the time they complete their studies, learners will be expected to have attained intellectual maturity. They will also be expected to have internalized essential lifelong traits and ethical values like unity, respect, love, responsibility, integrity, peace, and patriotism. Consequently, graduates from the primary schools are expected to be persons of virtue, who can constructively shape the nation's development agenda, and at the same time be cautious of self-discipline, mutual respect and responsibility (Namwamba, 2020).

Nonetheless, CBC still suffers from the pedagogical issues faced by the previous education commissions. This is because the Basic Education Curriculum Framework does not provide a clear framework on how the learning of these values will be achieved independent of other academic subjects. It does not also show how these values will be assessed and reinforced. Additionally, teachers lack pedagogical skills on how to teach values since they are only trained to teach academic subjects like English and Religious Studies, yet values-based education requires a special training in values pedagogy. The goal of teaching values in education is to mould citizens with desirable civic competencies and dispositions. Thus, teaching values must employ well-defined perspectives and strategies on learning.

Setiani & Mackinnon (2015) highlight the findings of past studies that expository strategies are limited in their approach towards entrenching value education. Besides, for a democratic and civil society to survive, pedagogical strategies must be employed by teachers to constructively address the needs of value education. It is to that effect that this study is advocating for introduction of Philosophy for Children as a pedagogical strategy for teaching values. The introduction of the new subject with a distinct pedagogical approach for value education in an African communalism perspective is envisaged to be instrumental in meeting the objectives of the Chapter Six of the Constitution and the values being championed by the Competency-Based Curriculum. The current arrangement, as it is, cannot guarantee the instillation of values

together with the aspirations of the Chapter Six of the Constitution of Kenya.

Teaching children philosophy is critical in strengthening logical thinking and efficacious teaching which is three tiered is advocated for the following reasons: it employs dialogical approaches, encourages discussions and stimulates critical and creative thinking in a classroom (Zulkfliki & Hashim, 2020). Effective teaching shapes both moral and academic excellence. Besides, teachers must be knowledgeable on values so as to enhance their students' achievement and ethical behaviour. Ndofiperi (2011) observes that the Community of Inquiry concept of Philosophy for Children invites learners to interrogate questions and ideas around them critically and have mutual respect and support as they seek to attain common learning. This holistic approach of Community of Inquiry is geared towards aligning a person's way of thinking to be mutually dependent on that of their peers. Dialogical collaborative activities in the classroom are the ingredients needed for critical thinking. Consequently, children not only gain thinking skills like supposing, reasoning, evaluating and questioning, but also the knowhow of thinking well, which is an important ingredient in promoting ethical behaviour. At the end of the learning cycle, philosophy will have helped in inculcating values like teamwork, democracy, tolerance, respect for others, collective responsibility and integrity. It is worth noting that these are the same values that are being championed by the Chapter Six of the constitution of Kenya and the Competency-Based Curriculum and that philosophy for children

provides a matrix on how to operationalize the acquisition of these values.

Teaching Philosophy for Children might help actualize the goals of Chapter Six of the Constitution by producing citizens who have high spiritual, social, intelligence, and emotional competencies, and commendable sense of patriotism (Setiani & Mackinnon, 2015). All nations, including Kenya seek to have patriotic citizens of high moral standards. Good citizenry is at the heart of the development and progress of a nation. Hence, to attain this civic goal of inculcating ethical values into citizenry, the study recommends that Philosophy for Children be made a compulsory subject in schools in Kenya, a deviation from the norm whereby value education is relegated to the periphery and is only taught as a concept in select of subjects of History, Literature, Religious Studies and Social Studies.

4.11 A critique of Philosophy for Children and challenges in the implementation of the program as a value strategy in primary school education curriculum in Kenya

The personality traits of a person are often identified through the values that the person embraces and they are acquired through training. These values can be taught at any stage in the life of a person. However, value education is best taught at an early age when the personality of a child is being shaped. Values education is initiated at home and then advanced in school when the child reaches the school going age. This notion is

corroborated by Cihat (2016) who posits that values education firstly begins in the family then continues in educational institutions. If there is no consistency between values learned at school and those at home, conflicts may occur resulting in inconsistencies in the learning process. As such, family awareness in the teaching of Philosophy for Children is crucial in achieving the desirable goals. Moreover, the family is the basic unit of the society where all values emanate from. Thus, it is important for policy makers to come up with strategies that ensure that the family is made aware and involved in the new paradigm of teaching values using Philosophy for Children approaches.

Debates on whether philosophical discussions or education is suitable for children are not new they have been present from time immemorial. Such debates still continue due to lack of understanding among various stakeholders in regards to the mixing of the two concepts. One side of the divide champions for the study of philosophy as an academic subject while the other advocates for the school of thought that calls for the study of practical philosophy, not as a subject but as a key component of teaching. This brings out two philosophical elements: teaching about and teaching for thinking. Teaching for thinking or practical philosophy is the best for children. By inspiring the thinking process of learners, their ability to view the world through philosophical lenses is cultivated (Farahani, 2013).

Philosophy for Children enhances cognition program by utilizing dialogic pedagogy and Socratic questioning to enhance social skills, reasoning, creativity, and ethical understanding of children in schools (O'Riordan, 2013). Successful implementation of Philosophy for Children programs requires teacher training in dialogical pedagogy. This is because most teachers in primary schools in Kenya have little or no formal background in philosophy. The development of training programs for both in-service and pre-service teachers will play a great role in enhancing teachers' efficiency and efficacy in teaching Philosophy for Children.

Teachers are vital agents of change in the classroom when introducing a new program in schools. O'Riordan (2013) posits that teacher efficacy is an essential construct when introducing change in the curriculum. The degree of a teacher's belief on how they think they can impact learning is what amounts to teacher efficacy. Teacher efficacy is viewed as a multidimensional construct identifying three dimensions namely: personal efficacy, teacher efficacy and outcome efficacy. As such, teacher efficacy compels teachers to believe that irrespective of the influence from external factors like nature of students and training background, they can still shape the learning process positively. Thus, teachers can have either a low self-efficacy or a high self-efficacy. Those with low self-self efficacy are guided by external locus of control (a belief that success or failures result from external factors beyond one's control), conversely, those with a high sense of efficacy are guided by an internal locus of control (a belief that the success or

failures is as a result of the effort that an individual employs). Personal efficacy describes a belief that an individual has the potential and knowhow to instigate sustainable changes. It is a cognitive, self-perceived and future oriented belief on one's competency level to influence behaviour. On the other hand, outcome efficacy is a belief in the strategy employed; that it will be efficacious in producing perceived results. For a teacher to implement new pedagogy, they must possess the three dimensions discussed.

As noted by Nichols et al. (2020), lack of experience or familiarity limits a teacher's ability to implement new interventions or programs and that can lead to anxiety. Consequently, opposition to a new program of implementation may set in, as well as a weak fidelity to the intervention or inaction means, which collectively set the stage for negative outcomes. Essentially, empowering teachers without a background in philosophical discourse through training is critical for successfully facilitation of philosophical enquiries in classrooms. Therefore, there is a need to train teachers in dialogic pedagogy if they have to be successful facilitators of Philosophy for Children. Also, at the early stages of facilitation, it would be normal for teachers to exhibit low self-efficacy but through practice they can raise their bar (Waweru, 2018).

The constructivist (theory that says learners construct knowledge rather than just passively take information) understanding of knowledge advanced through Philosophy

for Children contrasts the epistemological-led knowledge impartation advanced by the current primary school educational curriculum in Kenya. That is, the current curriculum perceives knowledge as an amalgamation of discrete items of information to be transmitted to the student. Despite the fact that efforts have been made to roll out the Competency Based Curriculum, there is some degree of uncertainty and anxiety among teachers. This is because teachers do not know the suitable approaches to employ to disseminate knowledge on philosophic inquiries to the learners since their training is limited to the previous curriculum that has now been scrapped off. As a matter of fact, some teachers feel that they have completely lost charge of the learning process. Additionally, dialogical pedagogy has the potential of altering the dynamics of teacher student relationship in the classroom since in philosophical practice, students' intellectual autonomy is given prominence. This fact may seem to alter the moral authority of teachers in the classroom. Besides, Brenifier (2020) observes that may teachers in countries that have successfully rolled out Philosophy for Children program complain of excessive subjectivity in their students which is sometimes experienced with an intense degree of arbitrariness. Accordingly, formal authority is no longer a guarantee to listening and obedience as a result of postmodernism tendencies where each one tends to assert their specificity and the irreplaceable dimension of their own subjectivity.

Just as Socrates was indicted of the capital crime of corrupting Athenian youth with his

teachings, Philosophy for Children is sometimes regarded with suspicion (Flessen, 2020). The charge of corrupting the youth of the city was based on the premise that time and again, Socrates asked questions to anyone, especially the young. He would interrogate their logic and thinking weaknesses as they attempted to arrive at the truth. By doing so, Socrates aided his listeners to think for themselves and improve their souls and minds. Often, some teachers have accused Philosophy for Children for fostering moral relativism (a view that moral judgements are true or false depending on a particular standpoint) because of its principle that states that in a philosophical discourse, there are no correct or wrong responses. Although some teachers have argued that Philosophy for children can lead to the bringing up of a society of people who are not principled due to the notion of moral relativism, it is important to note that, in a community, all the participants' contributions are given equal value in the identification of truth, but contributions are not accepted uncritically. Sound judgments are arrived at through decent reasoning, exploration of implications, evidence and consequence.

Most countries, just like Kenya, are facing many fundamental setbacks in their education systems as they seek to provide quality basic education to all young learners (Kaloki et al., 2016). Kenya has committed to implementing various international protocols on education such as the 2000 Dakar Declaration and the 1990 World Conference on Education for All. Kenya in particular, has made notable strides in the quest for equal primary education for all through the provision of Free Primary

Education. This way, the country can realize the global targets for education. As a result, there has been an increased enrolment in primary schools that has led to congestion in classrooms. Large class sizes that are above the recommended 35 students in the Kenyan primary schools have the potential of derailing the facilitation of dialogical pedagogy. This is because Philosophy for Children pedagogy thrives in a class environment that fosters dialogical interactions. For example, in a lesson of 35 minutes of inquiry with thirty five students, each learner can have a minute to speak without a facilitator's intervention leaving no time for discussions. This would be ineffective. This study proposes that learners' opportunities to speak and discuss can be increased by the use of small group discussions that are paired and have various points for feedback in the course of the inquiry. Consequently, this will limit pupils' frustrations and most importantly, maximize engagements.

The development of teacher resources for professional development and supporting novice teachers of philosophy is essential for the success of the proposed values intervention in the curriculum. Moreover, the provision of teacher resources guarantees sustainable and collaborative professional development thus mitigating issues of shallow implementation of Philosophy for Children pedagogy. This suggestion should not be mistaken for a prescription. Scholarly works have shown that novices require formalized and focused support if they are to attain professional development.

Philosophy for Children positively supports the attainment of various curriculum agenda at the primary school level, for instance, cognitive development, emotional and social skills among the children. However, this pedagogical approach has continued to attract criticism on the grounds that it sets the stage for the accomplishment of only pre-determined objectives (Gregory, 2011). It is important to sensitize educators to realize that Philosophy for Children is an innovative strategy that complements the current interventions towards the achievement of existing educational goals. Teachers may drag their feet in the implementation of a new educational program if they feel it lacks educational value (O'Riordan, 2013).

In the approach of teaching Philosophy for Children, the teacher has an indirect role. The teacher is expected to facilitate philosophical arguments and discussions by virtue of being a facilitator, a duty that the conventional teacher might find challenging. Current pedagogical strategies prompt the teacher, a library of knowledge, to correct learners in class by giving them pre-determined answers. However, in Philosophy for Children, there is more emphasis on discussions since the answers to questions raised are neither certain nor predetermined or known by the teacher. To overcome this challenge, it is imperative for the teacher to be trained in Philosophy for Children pedagogical approaches before engaging in meaningful teaching. Training will ensure that teachers have the fundamental skills needed to lead philosophical discussions and challenge students to think for as well as about their ethical ends.

When the role of the teacher as well as their association with learners is looked at in the midst of a philosophical inquiry that is dialogical, there is a need for collaborative learning (Xhemajli, 2010). Here, the teacher is supposed to guide philosophical discussions without imposing his/her views or ideas to learners. This is however a challenging endeavour to teachers and the teaching fraternity. Current teaching strategies where the teacher is the instructor who gives literature to be memorized is retired and new activities like cooperation and collaboration in the process of teaching and learning come in. The child is positioned not just as the subject, but also as an equal partner of the teacher. But altering the teacher's role in the classroom from a passive to an active doer is challenging and must be guided by decent training. Interactive teaching strategy of Philosophy for Children will be a challenge to a lot of teachers as they are expected to maintain high-level of preparedness as well as alter their teaching approaches.

Conclusion

Many countries like in Australia, South Africa and the United States are concerned with the challenges of teaching values. In Kenya for example, barely a term passes without an incident of indiscipline among students. No one can underestimate the integral role that education plays not only at school, but also at home in shaping the morality of children. Since independence, plurality in the formation of education commissions and

sessional papers highlight the challenges the Kenyan government faces in providing education that instils in the learners' ethical values like democracy, respect, honesty, and trustworthiness among others. Despite the various strategies being put in place to guarantee the teaching of values in the Kenyan education curriculum, these strategies have been faulted for not being able to develop morally-sensitive students. A key weakness is the mode of teaching moral judgment.

This study seeks to answer the question on how values ought to be taught independent of other academic subjects by recommending Philosophy for Children as a value strategy. The chapter examined the debate as to whether children have the capacity to philosophize and came to a conclusion. It has been argued that indeed children should be taught philosophy as they have the capacity to think and engage in philosophical discussions. Also, the chapter analyzes the Philosophy for Children and the Community of Inquiry as its pedagogical approaches to teaching values. Furthermore, this chapter investigated the praxis of integrating African communalism and indigenous forms of knowledge into philosophy for children. It is observed that despite the fact that this pedagogical approach originated from the West, the adaptability nature of Philosophy for Children has made it easy to be appropriated in various cultures. The role of Philosophy for Children in enhancing the achievement of the aspirations of the Chapter six of the Constitution of Kenya is investigated. This pedagogical approach is found to be the missing link in teaching of values and ethical citizenship among the Kenyan

population. Lastly, the chapter examines the challenges of teaching Philosophy for Children as a pedagogical strategy for value education. The shortcoming of the reviewed literature is that there is no study that has been done in Kenya on the utility of Philosophy for Children as a value strategy thus making this research the first of its kind in the country. The challenge in the reviewed literature is that the researcher borrowed heavily from other countries that have recorded enormous success stories in utilization of Philosophy for Children as a value approach. Chapter five is the next and it will focus on the summary, conclusion and recommendations of the research findings.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter sums up the study findings, draws conclusions and makes recommendations based on the research findings. The study analyzes how African communalism could be used in teaching ethical values in the primary school education curriculum. In this study, Philosophy for Children is identified as the main pedagogical approach for teaching ethical values through an African communalist perspective. The specific objectives for the study are: to interrogate policy architectures that have shaped the inclusion of value education in the curriculum of primary school education in Kenya; to scrutinize the philosophical underpinnings of value education in African communalism; to propose a model of African communalism as a strategy for value education in the primary school curriculum.

5.2 Summary of research findings

This study adopted conceptual analysis as the main technique of investigation, which is a traditional method of clarifying constructs in form of a philosophical inquiry. This technique is used by philosophers to substantiate not only meanings but also boundaries of concepts with the intention of providing a clear understanding. Several studies have

found this technique to be a useful methodology, especially when employed as a precursor to empirical form of investigations. The main goal of conceptual analysis technique is to produce detailed meaning of a concept by specifying its references, boundaries, as well as establishing scholarly interrelationships. Lack of conceptual clarity has the potential of threatening construct validity, hampering theory development and hindering the researcher from addressing key issues, attitudes and findings that the study is expected to achieve. While using this technique, the researcher is challenged to come up with examples or cases that provide clarifications and which distinguish this from other related terms. For this study, ethical values are the educational concepts that were analyzed.

Equally, conceptual analysis, which is a philosophical inquiry, is vital when seeking to comprehend the underlying conceptual architecture of arguments and justifications and in particular, notions of an educational practice that warrants scrutiny. With reference to this sentiment, this study is the first one in Kenya to apply Philosophy for Children as values pedagogy in teaching ethical values from an African communalist lens. In so doing, it sets precedence in the utilization of this value-based education approach in enhancing ethical values in the primary school curriculum. The previous study by Odierna (2012) examined how Philosophy for children can be used to enhance learning outcomes in Kenya.

In this current study, various terms used are defined so as to enhance understanding and guarantee construct validity. Moreover, clarity of various concepts and definitions were instrumental in developing theories and frameworks on the utility of African communalism as a value strategy in the primary school education curriculum. For this study, definition of key words and concepts like African communalism, Philosophy for Children, Community of Inquiry, value and education was done so as to enhance understanding of their connections and relationships and how they promote ethical values which are the main educational issues of concern to the study.

The shortcoming of employing this research methodology is that while conceptual analysis gives educational philosophers the chance to substantiate boundaries, it fails to offer a definition of a concept. That is why researchers are forewarned that there might not be a clear-cut definition of a concept when this technique is used because it gives room for varied definitions and interpretations depending on a person's school of thought. This method therefore, did not produce a definitive meaning for the various terms used in the study but rather, provided a conceptual clarity and illuminated into the relationship between the various concepts and how they can enhance the learning of ethical values among primary school learners. The study did not produce empirical data regarding perspectives under investigation and this is another limitation of this technique. Whilst traditional notions of validity and reliability do not apply to conceptual analysis, this study relied on logic to ensure rigour in the analysis of the

findings. Quality inductive arguments were used to ensure methodological vigour and cogency in the study findings.

In the introductory part of chapter one, the study established that education has a role of developing the moral reasoning and competencies of students. This is because developing moral reasoning competencies among students is essential in enhancing their ability to reason, distinguish between right and wrong and to make correct judgments. This study further demonstrated that the type of moral training provided to students determines the quality of adults they become to their families, the community and the nation at large. Moreover, values education was identified as being crucial in developing the cognitive ability of primary school children to understand morality in the contexts of situations they found themselves in. Indicators of moral reasoning identified in the study include: integrity, self-control, respect, honesty, patriotism and peaceful coexistence. The need for provision of values education according to this study was necessitated by an increase in the cases of violence in schools, examination irregularities and student unrest in schools. Over the years, the government of Kenya has come up with various educational reports in trying to bridge the moral gap among school going children and the Kenyan society at large.

In chapter one, the study found out that since Kenya's independence, several educational commissions that have been formed have failed to provide an orientation as

to how schools could present an optimal value education to students. Nevertheless, the various educational reports consider values as essential principles and core convictions which act as behaviour streamliners and the meter gauge of actions. The research established that what was missing in the various educational reports was an articulate mechanism for the cultivation, evaluation and practicing of ethical values in the primary school education curriculum thus negating the social aim of education which is, actualizing the acquisition of values. For that reason, the study prescribed the adoption of African communalism as a values strategy in propagating ethical values in the primary school education curriculum.

Before the introduction of Western education in traditional African societies, education of the child basically focused on transmission and internalization of the socio-cultural values. In pre-colonial Africa, education was informal and it was a continuous process that started from infancy up to old age. Like in every other society and with little differences depending on the culture, the curriculum was loaded to achieve the set aims, making children to become functional citizens able to blend with the community. Functionalism and communalism were the underlying principles whose aims were to make people work together to promote solidarity and advance a community's stability. However, the wholesome acceptance of colonial education and culture spelt doom for some useful cultural elements that could enhance the teaching of values, survival and continuity of African cultural practices. Additionally, the study observes that Western

education disrupted the African way of life and the value system. In pre-colonial Africa, African communalist principles were at the centre stage in learning and transmission of ethical values. Some of the values that were championed by the indigenous education include: cooperation, reciprocity, compassion, mutual help and commitment to communal causes at the expense of individual goals. From the study, the prevalence of moral decadence in the Kenyan society is a true indicator that the wholesome adoption of Western education and values without a clear framework on how to integrate African communal values that guided the African way of life, has been blamed for the various societal vices like corruption, examination malpractices and students' unrest that seem to undermine the cardinal aims of African indigenous education.

The theoretical framework that guided this study is Afro-centrism. The rationale of adopting this theory was to affirm the role of Africanisation and African ideas in championing for various issues that affect Africans and for that matter, ethical values. Afro-centrism is an Afro-optimist stance that holds the view that, a bright future lies ahead for the African continent and that Africans and those interested in African affairs have the capacity to craft their future without external interventions. Afro-centrism is a relevant theory to this research because it champions for communal principles like collectivism, egalitarianism, humanness, synergy and reciprocity where the community needs supersede individual hedonistic interests. World over, African worldviews and epistemologies are thrown under the carpet. The pervasive process of anti-Africanism

among Western cultures is often overlooked. This study focused on revitalization of African indigenous knowledge and collective solidarity among African people as a guide to solving issues affecting African children and for that matter, ethical values.

The second chapter of the study scrutinizes the various policy architectures that guide value education in the primary school education curriculum. Generally, a policy is a set of principles that are adopted for ease of governance. In a school set up, policies act as a link between all parties that encompass a school and they include the rule of law, parents, learners, the school management and teachers. Besides, policy frameworks play an integral role in helping the school set up an operation model. This is done for the actualization of principles envisaged in the curriculum and for the creation of standards of quality of learning as well as expectations and accountability to the society. This study notes that despite the fact that there is no subject called value education in the primary education curriculum in Kenya, the various educational policy frameworks established since independence have reflected on the concern for inclusion of values through the recommendations that they have made. However, the worry of actualizing the teaching and learning of the values as expressed in various educational commissions is hindered by the lack of a well-articulated educational philosophy in Kenya. The presence of such a philosophy can be essential in informing the aspects of values to be prioritized, the mode of teaching, evaluation and reinforcement of values just like other academic subjects. Instead, the curriculum focuses on academic excellence, training for

work and economic development at the expense of moral growth which is an essential social aim of education.

A review of literature in this study acknowledges the fact that many Kenyan youth are being raised without the desirable ethical values and psychosocial competencies that are needed to live responsibly. This is despite the enactment of various educational reforms and reports that point out to values education since independence. Recently, the government of Kenya responded to this concern by legalizing the Basic Education Curriculum Framework (BECF) through the Sessional Paper No. 1 of 2019, which paved way for the rolling out of the Competency Based Curriculum. The new curriculum envisaged that by the end of the learning period, learners will have acquired ethical citizenship competencies which are of interest to this study. Nonetheless, just like the previous educational reforms, the BECF failed to provide a clear criterion on how ethical citizenship values like peace, love, social-justice, responsibility, patriotism and integrity will be taught, evaluated and reinforced and the indicators for attainment. Instead, the CBC adopted the integrated values of educational design in which value concerns are integrated with regular curriculum activities. By so doing, value education is made part of every academic subject, lesson plan, community service and co-curricular activities. The study found out that the indirect value education approach adopted by the BECF is similar to that of the previous educational reports and recommendations that have failed to come up with a clear mechanism on how to

inculcate the requisite value attributes among the Kenyan population. Consequently, this study prescribed the utilization of African communalism as a value strategy using Philosophy for Children as values pedagogy. Moreover, the research observes that teaching students philosophy and value concerns from an early age is essential in inculcating and adopting national ethos, social character and democratic ideals.

The utilization of communalism as a value approach in the primary school education curriculum was informed by the fact that contemporary African thoughts and practices are anchored on principles of communalism. In this case, the community denotes a socio-political setting comprised of people connected by interpersonal bonds as well as communal values which guide and define their social interactions. Moreover, communalists ideals propel the child to be closely connected to the larger group and integrated therein through socialization. The larger group have a central collective responsibility of helping the child grow up as per the community's expectations. On the other hand, the child is expected to reciprocate by dedicating his/her services to the immediate family members and the community at large. The study observes that this reciprocity principle is essential in the transmission of values like sharing resources, interdependence, solidarity, social harmony, reciprocal obligation, social responsibility, caring for others, mutual aid and trust. Here, unlike the Western culture that prioritizes individual interests, neutrality, natural rights and autonomy, the child is expected to be submissive to collective and not individual interests.

In this study, Philosophy for Children assumes a pedagogical approach that factors communicative virtues such as tolerance, turn-talking, respect for other people's opinions despite the differences during philosophical discussions. The research observes that the differences among learners during philosophical discussions in a Community of Inquiry are an outstanding educational opportunity for enacting fresh ideas collaboratively. In this way, people are challenged to appreciate learning as a means of establishing the known and unknown. Besides, there is a need to interrogate why there are varied schools of thought among Philosophy for Children practitioners. Employing philosophy in the education of young minds seeks to equip their moral consciousness with a sense of dignity for themselves and others in order to gain a sober meaning of life and society. This involves treating others with equity, fairness, dignity, honesty, and appreciating their human rights.

Furthermore, this study has demonstrated that dialogue in a Community of Inquiry is efficacious in shaping learners' ability to account for their moral values, multiple perspectives and lead democratic lives. For a democratic society to flourish, justice and fairness as leading moral values must be practiced continuously. In a democratic society that is sustainable, there is communication between social groups that share opposing views. From the study, dialogue in a Community of Inquiry is expected to spur learners who have tolerable attitudes, respect, and are open minded.

This research elevates the school as one of the few places where children can engage in meaningful discussions on values, national ethos and democratic ideals through the Community of Inquiry. This is because the Community of Inquiry carries the genetic code of democracy, and instils in the young the underpinnings and values of this model. This strategy promotes healthy political growth in the young learners from an early age. Also, the study suggests that by giving young learners the freedom to think and act freely, children embrace democracy-led lifestyles. An empowering Philosophy for Children through the Community of Inquiry demands that education should commit to providing avenues for children to engage in philosophical inquiries with their peers from an early age. There is the inculcation of political commitment at a tender age. Based on this, it can be concluded that integration of Philosophy for Children is a commitment to not only freedom, open debates, and pluralism, but also self governance and democracy. When people have prior chances of discussing with others openly and fairly in public inquiries, they make positive democratic changes when given a chance to lead or serve.

In Kenya for example, there are few studies on the utilisation of Philosophy for Children as a value strategy making this study to set precedence in this area of study. Incorporation of philosophy in the education of young learners plays a crucial role in the reconstruction as well as reorganization of their daily experiences. This is attained

through rigorous accountability that boosts their direct subsequent actions thus challenging them to continuously better their lives. The integration of Philosophy for Children that stems from an African communalism perspective will hopefully equip learners with sound problem solving skills, critical and creative thinking, and communication of their ideas. This study acknowledges the fact that education shapes learners' future, and that moral education instils ethical values. However, the current educational practices have given adults enormous powers over children. This is exemplified in the current primary educational curriculum in Kenya that has denied children the chance to practice values and ethical citizenship skills, yet they are expected to be aware of the chapter six of the constitution on ethics and integrity after school. This study faulted the current indirect approach of teaching values in Kenyan schools whereby, young learners are made to understand that good citizenship is a desirable thing, but it's a trait for adults. Consequently, learners should be made to understand that they are also citizens and must practice good citizenship at their age.

5.3 Conclusion

With regard to the research objectives and findings, the study draws the following conclusions: Based on the first objective, the study acknowledges the important role of value education in enhancing character development and inculcation of citizenship attitudes so as to guide learners into responsible adulthood. The study defined values as essential ideas that we consider worthwhile; they are important rules that guide the

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behaviour of people and relationships in the society. Ethical values are attitudes that guide one in making virtuous choices or doing the right things.

Before the introduction of colonial education, ethical values among children in Africa were transmitted through informal education. However, when Kenya and many other African nations accepted Western education, the African way of life and value systems that were orchestrated through the African philosophy of communalism were eroded.

After independence, Kenya established several educational commissions that came up with reports that were geared towards localizing the curriculum to reduce the influence of Western epistemologies and value systems. The analysis of the philosophical bases of the terms of reference of the various educational reports and policy frameworks envisages elements of values. However, the recommendations that point to value education from these important policy documents have never been integrated fully in the curriculum.

With regard to the second objective, this study espouses the idea of developing an endogenous African conception of Communalism as an ethical conduct in the primary school education curriculum in Kenya. From the study, African communalism is defined as a normative ethic and a multidimensional philosophical concept representing core values of African ontology like human dignity, obedience, interdependence, compassion, and respect for all humans, humility, hospitality, sharing and solidarity.

With regard to the study, African communalism is the moral antidote of resolving unethical issues of value among school going children and the Kenyan society at large since its sets the bar in social ethics. Before the introduction of Western education, African communalist philosophy and ideals were inherent in African value systems and customary laws that informed the modulation of interpersonal relations. They included seeking a common ground, resolution of disputes and commitment to societal goals at the expense of attitudes that are self-seeking.

The basis of African communalist philosophy is the concept of collective solidarity where the role of self versus others is interrogated. Persons, as per this philosophy, are not independent but interdependent. What defines African communalism is the connection between a person and their community. The two entities are neatly nested together because they need each other, neither of them can exist independently. In fact, individuals are the creators of beliefs, values and rules that are applied communally and they set the stage for the formation, governance and identity of that community. An individual is therefore an agent of ethical values in the community. In other words, individuals create and support these societal values which are in turn implemented by the government. From an African communalist perspective, it is unacceptable for an individual's interests to deliberately antagonize the common good.

This study recognizes the social goal of education that puts more emphasis on character formation. It takes into account education as an ongoing process of training people to

live well in the society so as to attain social harmony reflected through a sense of kindness, generosity, fairness and hospitality. Ethical education in an African communalist perspective, presupposes imparting citizens with attitudes and cultivating a sense of humanity, interdependence, relatedness, collectivism and respect towards others. The utilization of African communalism as a value approach in primary education will be a milestone in affirming the role of African ideals in resolving issues that affect Africans generally and the adoption of ethical values specifically. Learners will have a firsthand experience of values that have informed and shaped African social, political and ethical thoughts of action. The values espoused in communalism emphasize, sharing, cooperation, compassion, empathy and conducting relationships in a manner that promotes the well-being of others.

With reference to the third objective, the study adopted Philosophy for Children as a pedagogical approach for teaching ethical values in primary school education. It attempts to reconstruct philosophy for children in a practical manner at personal and communal levels now and later in life.

From the study, Community of Inquiry which is the main pedagogical approach in Philosophy for Children is regarded as an important pedagogical structure for moral discourse among primary school children. This is because the Community of Inquiry is structured in such ways that enable children to actively discuss and get involved in

critical thinking. During these discussions, learners experience what it is like to discuss issues thoughtfully and respectfully in a group setting, a fact that is essential in cultivating their thinking competencies. Furthermore, the Community of Inquiry is a mechanism of ethical thinking since children learn dispositions and values like humility, turn talking, self-control and empathy. Moreover, philosophical discussions in the Community of Inquiry are critical in cultivating ethical awareness and moral associations. Also, the influence of emotion and reason in the formation of moral judgements during the Community of Inquiry sessions is an indispensable lesson for children to learn.

5.4 Recommendations

Judging from the study findings, this study recommends the introduction of a new subject called ethics in the primary school education curriculum. In the new subject children will learn philosophy from an African communalist perspective. Teaching children philosophy is not only important in enhancing ethical consciousness but also promoting critical thinking.

Also, the study recommends that the elements of Chapter Six of the Constitution of Kenya 2010 on ethics and integrity be integrated into the curriculum right from the lower level. Most of the graduates from primary and secondary schools in Kenya are expected to acquaint themselves with the knowledge and expectations of Chapter six of

the Constitution of Kenya. Nevertheless, there is lack of a systematized structure of teaching these essential values in the curriculum.

Additionally, these elements on ethical citizenship ought to be taught progressively and reinforced through testing. Furthermore, the Ministry of Education in Kenya should design a special curriculum that will equip teachers with pedagogical skills on how to teach ethical values. This is a departure from the norm whereby teachers who are trained to teach other academic disciplines are assumed to have pedagogical wherewithal on teaching values.

For the purpose of further studies, the research suggests a study on the utilisation of African communalism in determining other aspects of values like political and economic values.

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