Axiological Implication of kenneth kaunda's African Humanist Pfilosofhy an Citizenship Education In Kenya

Implicações axiológicas da filosofia humanista africana de Kenneth Kaunda e da educação para a cidadania no Quênia

Implicación axiológica de la filosofía humanista africana de Kenneth Kaunda: una educación para la ciudadanía en Kenia

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Abstract: Increasingly, countries world-over are promoting citizenship in the planned curricula in schools as a medium of sustaining cohesion and unity within the society. This study employed the praxis of Kenneth Kaunda's African humanist philosophy ideas in enhancing citizenship education in primary school education. Since this is a philosophical inquiry, the study adopted conceptual analysis as the main technique of investigation. Conceptual analysis is a traditional method of clarifying constructs in the form of a philosophical inquiry. Philosophers use this technique to clarify the meanings and boundaries of concepts to enhance understanding. The study found out that Zambian humanism is a critical worldview in championing citizenship education in Kenya since its ideas are consistent with the Basic Education curriculum Framework of 2017 and Chapter Six of the Constitution of Kenya 2010 on Leadership and Integrity.
Keywords: Zambian humanism; Citizenship; Citizenship education; Primary Education.

Resumo: Cada vez mais, países em todo o mundo vêm incorporando a promoção da cidadania nos currículos escolares planejados como um meio de sustentar a coesão e a unidade na sociedade. Este estudo utilizou a práxis das ideias da filosofia humanista africana de Kenneth Kaunda para fortalecer a educação para a cidadania no ensino primário. Por se tratar de uma investigação de natureza filosófica, adotou-se a análise conceitual como principal técnica de investigação. A análise conceitual é um método tradicional de esclarecimento de constructos no âmbito da indagação filosófica. Filósofos recorrem a esse procedimento para elucidar significados e delimitações de conceitos, de modo a ampliar a compreensão. O estudo constatou que o humanismo zambiano constitui uma perspectiva crítica para a promoção da educação para a cidadania no Quênia, uma vez que seus princípios são coerentes com a Basic Education Curriculum Framework de 2017 e com o Capítulo Seis da Constituição do Quênia de 2010, relativo à liderança e à integridade.
Palavras-chave: Humanismo zambiano; Cidadania; Educação para a cidadania; Ensino primário.

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Resumen: Cada vez más, países de todo el mundo incorporan la promoción de la ciudadanía en los currículums escolares diseñados como un medio para sostener la cohesión y la unidad en la sociedade. Este estudio utilizó la praxis de las ideas de la filosofía humanista africana de Kenneth Kaunda para fortalecer la educación para la ciudadanía en la educación primaria. Al tratarse de una investigación filosófica, se adoptó el análisis conceptual como técnica principal de investigación. El análisis conceptual es un método tradicional para aclarar constructos dentro de la indagación filosófica. Los filósofos utilizan este procedimiento para dilucidar significados y delimitar conceptos, para ampliar la comprensión. El estudio concluyó que el humanismo zambiano constituye una perspectiva crítica para promover la educación ciudadana en Kenia, ya que sus principios son coherentes con el Basic Education Curriculum Framework de 2017 y el Capítulo Seis de la Constitución de Kenia de 2010, relativo al liderazgo y la integridad.
Palabras clave: Humanismo zambiano; Ciudadanía; Educación ciudadana; Educación Primaria.

Introduction

This paper comprises five parts numbered 1-5. Part 1 provides the background and literature on Kaunda's concept of Zambian Humanism. Part 2 is the problem statement. The methodology is explained in part 3 whereas the actual conceptual analysis and discussion form part 4. The last part sketches the way forward. At the end, the paper is concluded and some recommendations made.

Background Information

First the background explains what philosophy, education, Zambian humanism and citizenship mean, and then it delves into Kaunda's concept of Zambian humanis. Philosophy is defined in various ways. Immanuel Kant defines philosophy as a way of life according to certain knowledge; thus, it is that knowledge that determines the way of life of a particular group of individuals (Pasternack, 2002).Zambian humanism is thus a way of life that the founding president of Zambia Kenneth Kaunda observed was prevalent and equally worth promoting to be the ideal foundation of citizenship in the country. Staniland (1979) on the other hand defines philosophy as the critical examination of the ideals which individuals live by; these ideals which individuals live by would entail justice, morality, politics and religion. Primary education on the other hand is the first stage of education coming after pre-schooling and preceding secondary education.

Olasunji (2008) defines education as a process through which learning is facilitated, or the process through which skills, knowledge, values, beliefs, and habits are passed on from one generation to the next. Any given philosophy must have a collinear system of education that is founded by such a philosophy for the sake of sustaining and propagating the very philosophy. Thus, education and philosophy are convertible such that either can only be meaningful when anchored by the other.

Citizenship on the other hand is the relationship that exists between an individual and the state to which the individual belongs (Xiao, 2013). The relationship is created through an agreement between the individual and the state such that they owe allegiance to the state and in turn the state offers protection to the individual. Therefore, citizenship is a function of reciprocity between a state and its people. Reciprocity calls for value systems that conform individuals to necessarily pay allegiance to the state without coercion. For such a situation to be effective education is key to aiding individuals develop values that necessitate them to honour their agreement with the state. Citizenship education in this study is thus the knowledge, skills, and values that seek to reinforce a positive relationship between individuals and the state. It is this citizenship education that Kaunda emphasised in Zambia stating that Zambian fashion of humanism was the ideal itinerary to citizenship.

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 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 a 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.

African countries upon attainment of independence were entangled in intellectual duality with push and pull between African ontological perspectives and Western ontological perspectives. Whereas the education systems in the countries were fashioned to propagate the Western perspectives, the existential experiences of the African people were inclined towards African ontological perspectives. The Western perspectives emphasized individual development while the African

perspectives put emphasis on communal coexistence of the people (Sengor, 1964). These diversions welcomed philosophies like Kwame Nkrumah's consciencism, Leopold Seghor's negritude, Julius Nyerere's Ujamaa, and Kenneth Kaunda's Zambian humanism. These philosophical approaches sought to fight neo-colonialism that was described then as the greatest threat to development in African states.

With crime almost graduating to an economic activity, corruption becoming a method of wealth creation, violence between ethnic groups and several coup-de-etat, it was observed that the value systems that education was propagating were faulty. The then African philosophers took the task to provide African solution to the African problems that had largely been caused by colonialism and to a certain extent foreign religions. This study investigates Kenneth Kaunda's Zambian humanism because of its uniqueness. Whereas Western humanism supported by philosophers like Abraham Maslow's propagate Cartesian conception of a person (I think, therefore, I am), Zambian humanism inclines towards African conception of a person (We are, therefore, I am). This is a vital area that contemporary education should focus on especially when intending to entrench citizenship. It is thus prudent to examine how education can lead to individual development and fulfilment while still practising good citizenship.

Literature on Kaunda's Concept of Zambian humanism

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 was seeking to identify their self in time and space, place and responsibility touched Kaunda (Mwangala, 2009). Through the lenses of Kaunda, 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 responsibility and place are. Also, Kaunda was for the view that the nationalist struggle was to restore the human dignity and confidence that colonialists had robbed Africans of.

The influence of Kaunda's version of humanism depicts a type of humanism that is underpinned by communal ontological persuasion where one identifies themselves through others. It is this ontological persuasion that influences epistemological and axiological foundations of Kaunda's humanism. Truth in Zambian humanism is what the societal phenomenological experiences depict. However, such experiences must tend towards communalism, respect, hospitality, concern for other

people's welfare among others for them to be justified. Likewise, the same stated values become the guides to people's morality. This implies that citizenship education must be founded by tenets that cement communalism. Conversely, the challenges of post-colonial Zambia just like many African countries then intrude into the content and method of Zambian humanism.

The content and method of Zambian humanism was depicted in the struggle for independence in Zambia. Kaunda believed the non-violent approach to independence which 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 society engineered by colonialists. Besides, Kenneth Kaunda always believed in Immanuel Kant's first '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, Kaunda succeeded in influencing Zambians to reject materialistic Eurocentric capitalist ideas and its place taken over by his African philosophy of Zambian humanism during his reign.

The philosophy of Zambian humanism was shaped by Zambia's post-colonial economic reform policy. Upon assuming 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 Zambia, just like other African societies had inherent African indigenous socialism that had been threatened by the colonialists, therefore, Kenneth Kaunda's Zambian humanism sought to safeguard those values. 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 of African humanism 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 the 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 spur national unity. On April 26 of 1967, his ruling party's Nation Council made the ideology official. The moral foundation of Zambian humanism lays its roots in 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. Thus, Kaunda's dream of an egalitarian society was threatened both by capitalism and colonialism because they champion human exploitation (DeRoche, 2014). This is because Kaunda sought to align human dignity to economic egalitarianism. He valued this concept for it was instilled in him at a young age by his parents. Kaunda sought to transform Zambian economy from a capitalist state to that 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. In his view of a human person, Kaunda 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.

Further, 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. It did not end there because he expected all civil servants to understand this ideology and they had to undertake mandatory philosophy training (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.

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. As well, the media 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 social so as to enhance the mastery.

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, man-centeredness and hard work (Kanu, 2014). One principle of human-centeredness, Kaunda declared that human being 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 to be considerate while dealing fellow human being by upholding human dignity and respect. On the other hand, another core principle of Zambian humanism was inclusiveness, which valued the extended family system structure. It embraced kinship as a pillar of self-reliance.

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 of social status. This tenet was vital in promoting equity on political, social and economic fronts. Furthermore, cooperation and communalism made up other principle of Zambian humanism. This ideology championed communal living in which factors of production were utilized equally and 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 living it unattended meant it reverted back 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 prudence use of the public resources.

Citizenship education and Zambian Humanism

In Zambia, 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).

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 since 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.

Zambian Humanism and citizenship

Recent events among the overall Kenyan population indicate major values and behavioural crises (KICD, 2017). The moral decadence is attributed to the fact that many young citizens lack the desired values, psychological competencies, and positive attitudes required of an ideal citizen. Through the Basic Education Curriculum Framework (BECF), the government of Kenya recognised that values are essential to a country's socio-economic development and stability. According to Cheptoo and Ramdas (2020), the values incorporated in the CBC followed the values in Education Study of 2003 that recognised that all school contexts promote, foster, and transmit values to build students' character. Through the Basic Education Curriculum Framework, the Kenyan government-aligned the curriculum to the constitution of Kenya 2010 to promote national ethos (KICD, 2017).

The values outlined in the BECF include responsibility, respect, trustworthiness, accountability, honesty, care, compassion, and ethical citizenship. The aligning of the education curriculum to 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. Menzel (2016) noted that

a person with the right morals has the ability to distinguish right from wrong and act accordingly in any given situation. Some of the components of ethical competency which facilitate ethical citizenship include ethical knowledge, ethical skills and ethical attitudes, and ethical values (Ghiatau, 2015).

The term citizenship, which essentially means a right to participate in the polis decision-making process, has its roots in Greek. The term polis in Greek means city. Thus, this definition affirms principles of African philosophy of humanism, premised on the belief that a person is a member of a community or state and that the two are not mutually exclusive. The other implication from the preceding definition is the participatory nature of the citizen in state affairs. Citizens are accorded various rights, including the liberty to be involved in that which directly or indirectly affects their way of living. For example, in a democratic society such as Kenya, every citizen has the right to make political choices (Harris, 2012). Ethical citizenship is considered democratic because it encompasses civic engagement in public discourse and collective self-government and respect from the opinion of others from various ethnic, educational, or religious backgrounds.

Citizenship is an eclectic and disputed concept, hence it's hard to have a global consensus on its actual meaning. The lack of consensus, due to ambiguity on the actual meaning nonetheless, Tambull (2002) alludes to the fact that citizenship education is education for citizenship, acting and behaving as a citizen. It is not just knowledge on citizenship and civic society. Accordingly, citizenship connects society with the people concerning societal duties and obligations (Onipede & Adejumo, 2021).

Although citizenship is a contested concept, Law (2006) argues that citizenship and the state have a strong positive correlation. By definition, citizenship is the status or position of which an individual owes allegiance to a sovereign state and is entitled to its protection. A key characteristic of citizenship is evidenced by the common rights and duties that guide the role of every member. Part of the state's role in educating its citizens is to instil necessary skills and knowledge for functioning and leading responsible lives in the community.

On the other hand, Kuhumba (2019) notes that the concept of citizenship in the contemporary world includes the political recognition and legal status as members of a community and a set of obligations and rights enjoyed by individual members. In political philosophy, there are several categorisations of citizenship; however, this study will be delimited to only two categories. The first is liberal thought that assumes citizens often act rationally to serve their interests, in which case the state should protect citizens in the

pursuit of their approved interests. This way, equality is granted because everyone has a chance to exercise their rights. Exercising rights is perceived as the choice of citizens. The underlying assumption is that citizens should have the necessary opportunities and resources to realise their potential capacities (Kuhumba, 2019).

The other aspect of citizenship that is of interest to this study is the communitarian notion of citizenship. Unlike the individualistic nature of liberation, communitarianism presupposes that the social realm shapes human identity. Human beings do not function in isolation; rather, they are a product of a community or society that teaches them moral values, commitment, and where existential meanings are explored through dialogue with others (Katola, 2014). Moreover, Sandel (1998) argues that people often gain their identity by relating with other community members. Thus, societal fulfilment is not attained in isolation, rather through human social connectedness.

Attributes of Good Citizenship and the role of education in the Kenyan context

Effective citizens value civic participation, feel a sense of obligation to engage, and demonstrate interest in democratic processes. Research underscores the pivotal role of schools in cultivating citizenship ideals. For instance, classroom environments that encourage cooperative activities, free expression, respect for diverse perspectives, and participation in democratic discussions foster civic dispositions and skills, including a commitment to democratic engagement (Banks et al., 2020). Furthermore, hands-on curricula, community service, and initiatives such as voter registration are essential for nurturing active participation, as they prepare students to contribute meaningfully to democratic society (Dewey, 2018).

Good citizenship also involves a profound understanding of and commitment to democratic values, such as justice, freedom, equality, and human rights, as outlined in the Constitution of Kenya (2010) and the Bill of Rights. Contemporary scholars emphasize the importance of integrating these values into education. Westheimer and Kahne (2019) highlight that democratic citizenship entails both rights, such as privacy and due process, and obligations, such as participation and patriotism. Civic education programs should include curricula rooted in democratic principles, school cultures reflecting these values, and practical opportunities for students to engage with democracy (Banks et al., 2020). Classroom discussions on controversial topics foster authentic democratic values like equality and self-restraint, further emphasizing education's role in shaping informed and responsible citizens (Parker, 2021).

Respect for the common good is a crucial attribute of effective citizenship, requiring individuals to deliberate on public interests, act compassionately, and demonstrate social responsibility through actions such as voting, volunteering, and civic engagement. Open dialogue, critical thinking, and ethical reflection are vital in fostering these traits (Apple, 2022). Classroom discussions on public issues and global challenges, such as poverty and environmental degradation, prepare students to address pressing societal problems (Hess & McAvoy, 2021). Programs that encourage community participation and reflection enhance students' empathy, decision-making, and critical reasoning, ensuring their contribution to the common good (Parker, 2021).

Lastly, social skills are indispensable for good citizenship. High-functioning citizens should possess abilities such as effective communication, conflict resolution, consensus building, and teamwork. Social responsibility, defined as a personal commitment to the well-being of others, depends on knowledge and skills that can be developed through targeted educational programs (Banks et al., 2020). These programs equip students with tools to engage meaningfully in society and contribute to democratic processes (Apple, 2022). By fostering these attributes, the Kenyan education systems can produce responsible, engaged, and empathetic citizens.

Research Methodology

Since this is a philosophical inquiry, the study adopted conceptual analysis as the main technique of investigation. Conceptual analysis is a traditional method of clarifying constructs in the form of a philosophical inquiry. Philosophers use this technique to clarify the meanings and boundaries of concepts to promote understanding. Various studies have acknowledged the strength of conceptual analysis as the most effective approach to investigate the inquiry of this nature of study. The conceptual analysis aims to produce an explicit meaning of a concept through delineating its referents, boundaries and establishing relationships within terms in the same category.

Conceptual analysis as a methodology holds that, concepts, general meanings of linguistic predicates are the fundamental objects of philosophical inquiry, and that insights into conceptual contents are expressed in necessary conceptual truths also known as analytic propositions. Concepts are therefore the foundational blocks of thoughts. Likewise, they are vital to psychological processes such as categorization, memory, inferences, decision making, and learning (Margolis & Laurence, 2015)

Lack of conceptual clarity has the potential of threatening construct validity, hampering theory development, and hindering the researcher from focusing on necessary skills, attitudes, and findings that the study is expected to achieve. Researchers who adopt conceptual analysis to explore an issue are often challenged to develop cases or examples to clarify the meaning of constructs and the similarities and differences among these constructs. For this study, ethical values are the educational concept that was analysed. Equally, conceptual analysis effectively identifies the underlying conceptual structure of arguments and justification and, especially, unexamined constructs within educational practice.

The shortcoming of employing this research methodology is that while conceptual analysis helps educational philosophers to clarify and explicate concept boundaries, it does not portend to develop the definition of a concept. Indeed, many qualitative researchers are cautioned from assuming that there can ever be an absolute definition to any word, given that various words can be defined and interpreted differently depending on an individual's understanding and the philosophical school of thought that they subscribe to. This method, therefore, did not produce a definitive meaning for the various terms used in the study. Rather, it provided a conceptual clarity and illuminated the relationship between the various concepts and how they can enhance the edification of ethical values among primary school learners. The other limitation of using this approach is that the study did not produce empirical data regarding perspectives under investigation. Although traditional notions of validity and reliability do not apply to conceptual analysis, this study relied on logic to ensure rigor in the analysis of the findings. Quality inductive arguments were used to ensure methodological vigour and cogency in the study findings.

Results and Discussion

The principals of Zambian humanism can be imported to enrich Kenyan citizenship education so as to create a respectable society that comprises of citizens that have regard for the rule of law. However, with multi-ethnicism and multi-racialism being a cause of various social evils in Kenya, inclusivity, egalitarianism, and self-reliance are three principles that this study finds relevant to the Kenyan situation.

To begin with, inclusivity is the act of considering all types of people, factors, or ideas when making political, social, and economic decisions. Having acknowledged the multi-ethnic nature of the nation Kenya, inclusivity is a principle that is key in the

development of citizenship education. The African metaphysical conception of a person 'We are, therefore, I am' begins from the point of inclusivity. For one to be they must derive that being from others. Citizenship education must begin from primary level of learners to inculcate the essence of inclusivity so as to breed a crop of learners that appreciate other people regardless of their social, political, and economic status in the society.

Secondly, self-reliance as a principle of Zambian humanism is anchored by the argument that every society or individual claiming existence must have knowledge, values, and skills that they subsist on. It is therefore the knowledge, values, and skills of the individual or the society that determine their way of life. Both knowledge, skills, and values are intertwined such that the last two are predicates of knowledge. To justify the argument, Welch (2019) observes that knowledge manifests as either personal, procedural, or propositional. Personal knowledge is a derivative of the first-person claim of 'I' where a claim attributes knowledge to the claimant. This kind of knowledge is arrived at through thinking such that the claim cogito ego sum is of personal nature. Personal knowledge begins from the claim of 'self' where one is able to isolate themselves from a group. Justification for personal knowledge is trust that one has on their claim for knowledge. When one trusts their claim for knowledge such that they can rely on the knowledge to make decisions then it is right to observe that such individuals are self-reliant.

Procedural knowledge on the other hand is knowledge of acquaintance from which skills are derived (Burgin, 2016). It is what is commonly referred to as 'know how'. When people possess skills that they can utilize to better their social, economic, and political situations then it is claimed that they know how to perform such tasks. To finish with, propositional knowledge is what derives values (Kazen, 2015). The attitude that a subject form of an object is of propositional nature. It is a relational kind of knowledge that describes the relationship between a subject and an object.

Personal, procedural, and propositional knowledge establish the skills and values that sustain an individual and the society at large. Possession of the three forms of knowledge by an individual or society render the individual or society dependent upon 'self'. Such an individual or society is construed to be self-reliant. Whereas the ontological conception of 'self' is limited to the minimalist understanding of 'self' the epistemological conception of 'self' utilizes both the minimalist and narrative understanding of 'self' to describe how a 'self' can be justified to be existent. Therefore, 'self' can be microcosmic or macrocosmic the two then must have knowledge, skills, and values to sustain their perpetuity, if such is the case, then self-reliance is construed to be existent.

Lastly, egalitarianism is from the French word egal which means equal (Julius, 2003). It is a philosophical paradigm that rests on a background idea that persons are equal in fundamental worth or moral status and that no specific individual should override others but should be considered as a worthwhile complement in the forces that bind the group. It is a belief in human equality especially with respect to social, political and economic rights and privileges (Julius, 2003). Egalitarianism takes two dimensions namely; instrumental and non-instrumental egalitarianism (Holtug, 2010). Instrumental egalitarianism values equality as a means to some independent specifiable end. This means that any policy or action should be evaluated with regard to equality, because it is that such an action or policy is founded on the basis of equality that it leads to an egalitarian end (Holtug, 2010). Non-instrumental egalitarianism values equality for its own sake as an end in itself (Holtug, 2010). This implies that all actions or policies should lead to equality among people and that there should be no privileges to some more than others.

The dimensions of egalitarianism open up to economic or material and political egalitarianism. Economic or material egalitarianism is where members of a society have equal standing and access to all the economic resources in terms of power, wealth and contribution (Holtug, 2010). Political egalitarianism on the other hand reiterates that members of a society are of equal standing in terms of political power or influence. This necessarily trickles from economic egalitarianism. Instrumental and non-instrumental egalitarianism when agglomerated would treat equality both as a means and an end. This means that all actions should proceed from equality and tend towards equality. When aiming at equality as a means and as an end, no macrocosmic weakness are created in the society. However, microcosmic weaknesses are inevitable in the sense that individuals are restrained from pursuing individual happiness. When pursuance of individual happiness is discouraged creativity and zeal for perfection is hindered among people.

Inclusivity, self-reliance, and egalitarianism form the principles desirable of primary education in Kenya because they lead to collaboration an outcome envisaged by education in Kenya. Citizenship in Kenya would be achieved through collaboration of all races and ethnic groups. It is collaboration that would enable individuals and communities to appreciate their being members of the nation Kenya. Education beginning from primary education should thus seek to inculcate inclusivity, egalitarianism, and self-reliance in learners. The three principles will ground learners to a potential of developing acceptable values and skills desirable of every citizen in Kenya. The principles thus connote the communalist nature of Zambian humanism.

Communalist ideas are centered on the view that the society is socially embedded; and that all citizens belong to the community. With respect to this, Ikuenobe (2018) argues that an individual citizen in an African community can only realise their identity and interests through deliberation over the societal common good. In the above case, individual liberty is maximised through prioritisation of the common good and public service over selfish interests. For communalists, citizenship is seen in terms of developing civic virtues (e.g. fairness, quality, and respect for all) and recognition of others in terms of their culture, religion, beliefs and ideological position and the importance of public service (Kuhumba, 2019). Recognition of others in the civic society should be directed towards the realisation of social harmony. This is because communalist ethical values are essential in establishing social harmony in an inclusive society.

The value of compassion is probably the most critical social value of African communalism since Africans are known to show compassion for one another during hard times so as to guarantee survival. Instilling into 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 each other since they understand that human beings are interconnected. Cultivation of this attitude is critical in bringing up 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 the children. Instilling the value of solidarity can also be critical in building cooperation and competitive strategies that empower the team to work hard to ensure that all members of the community thrive. African communalism can create a bond among the children since it emphasises the achievement of the collective whole rather than individual success. When children start to think about their identity as one, the value of cohesion is nurtured, thus fostering national unity.

Although African communalist ideals can be essential in providing an Afro-centric education that gives prominence to African values, it is worth noting that African communalist principles have not been fully integrated into the education system of many African school education systems. In particular, Kenta needs to institute African communalism principles to guide the moral behaviour of her young children learners.

Conclusion

From the foregone discussion, it is apparent that African communalism is exemplified in various ethical norms, ways of life, and values among the various communities of Africa descent. For instance, this study argues that African communalism is rooted in the traditions of communities with common aspirations and values, aspirations, beliefs, along with the aspect of sharing and organizing aspects of their lives in a unified manner. 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. For instance, values like cooperation, caring, respect for humanity can easily be transmitted to the children through African communalism since they can easily relate to the issues being championed at school in the community.

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