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CRITIQUE OF POLICY FRAMEWORKS FOR VALUE EDUCATION IN PRIMARY SCHOOL CURRICULUM IN KENYA

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ABSTRACT

Introduction: Ethical values are fundamental aspect of human life that governs the choice between doing good or bad. Recently, there has been an increase in cases of unethical behavior among school going children and the general public at large in, despite the various efforts being made by the government of Kenya to integrate values concerns in the curriculum.

Purpose: The study was a critique of the policy frameworks for value education in primary school education curriculum in Kenya.

Methodology: Since this is a philosophical study, critical method was used as the main research methodology.

Results: The study established that the current value education strategy in the primary school curriculum in Kenya cannot guarantee the teaching of values concerns due to overemphasis on the academic excellence and the lack of well-articulated philosophy of education.

Recommendations: The study recommended the introduction of an independent learning area on ethics so as to compliment other interventions in teaching of values. Also, teachers should be trained adequately on values pedagogy since the current approach assumes that teachers trained in teaching other academic subjects have the competency to teach values.

Keywords: Policy Framework, Value Education, Curriculum, Ethical Value.



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PUBLIC INTEREST STATEMENT

Value education is significant for character development and inculcation of citizenship attitudes for any society. The aim of teaching values is to improve the ability of learners to reflect on their behavior and attitudes so as to guide them into responsible adulthood.

INTRODUCTION

The importance of value education in the current context cannot be overemphasized. Hans (2018) gives eminence 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 the aspects that determine the behavior of learners. The aim of learning values is for the students to, not only understand them but also, reflect them in their behavior and attitudes 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 of 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 behavior of people in the society and guide the standards or norms of conduct and relationship of people with one another.

Before the arrival of colonial masters and missionaries to the African continent, there were no formal institutions of learning because the African education system was not literate. However, Precolonial African societies had a system of education which was informal in nature (Katola, 2014). The informal education in the African communities was intended to develop an ideal person who would fitfully 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 the 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 values that were transmitted through African indigenous

education informally thus, 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, since learners were socialized with foreign cultural values while it allows them to remain in their own local setting.

Equally important, Wamahiu (2017) reaffirms that the teaching of values had been a critical part of the Kenyan school curriculum before independence in 1963. Transmission of ethical values to the younger generation is a practice rooted in the various ethnic cultures and integral to the indigenous education systems. The infusion of ethical values in pre-colonial Kenya was done through practical life experiences and was interwoven into the fabric of life and the society. Also, Wamahiu (2017) asserts that although there has been no designated subject called value education in Kenya, the objectives and the goals of formal and informal education before and after independence have reflected a concern for their inclusion in the curriculum in spite of the disagreements on the types of values to be prioritized and the mode of delivery. Despite concern about the teaching of values, there are limited studies on the extent of integration of ethical values and their relevance to the curriculum primary school education. Additionally, there is a discrepancy with regard to the mode of delivery and how best to inculcate values from an African perspective 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. Additionally, the study notes that efforts to develop curriculum have not addressed essential principles in developing a clear 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. Instead, Muthamba (2017) points out that economic development, and academic excellence appears to be the main focus of education in Kenya at the expense of moral growth. Kenya's education system has achieved many milestones since independence (Otieno, 2019). Nevertheless, there have been many challenges that require reforms to sustain the everchanging demands, improve the quality of education and produce students who can handle social, political, environmental and economic challenges without compromising their moral standards. A value-based curriculum was thought to address the values issues that have bedeviled the Kenyan society.

In post-colonial Kenya, the idea of teaching a value-based education emerged through the recommendations from The Kenya Education Commission of 1964, The Ominde Report. This commission was appointed in 1964 with the task of restructuring the whole education system in post independent Kenya. According to Republic of Kenya (1964), The Ominde Report tasked schools with the responsibility of inculcating a sense of nationhood among young Kenyan learners. This report made critical philosophical recommendations such that it has been considered 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 should be harnessed as a tool of change of attitudes and relationships among Kenyans (Republic of Kenya, 1964). Again, the assigned schools the responsibility of supporting and reinforcing the nation's historic instincts and moral values (Republic of Kenya, 1964). The commission observed that African values are preserved in the spirit of communalism and that competition, which is a western perspective, should be removed from the spirit of the education system (Republic of Kenya, 1964).

Another recommendation of the Ominde Report that is of essence to this study is that education was expected to infuse a sense of 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 special vehicle of enhancing national unity and nationhood. To show commitment to the ideals of the Ominde Report, the new government affirmed the earlier order that had abolished the segregation in schools where education was being provided along racial lines during the colonial period. In order to develop a sense of nationhood, the Ominde Report recommended that English be used as the medium of instruction in all schools and that Kiswahili be made a compulsory subject in both primary and secondary sub-sectors of education. Additionally, teachers were to be recruited and posted in different parts of the country regardless of their native home to enhance integration as a national value in institutions of learning.

Additionally, 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 for the instillation instilling of moral behavior and character development in learners. However, the inclusion of religious education as a strategy for championing moral attitudes among students in schools has been ineffective in dealing with moral issues among students. 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 the subject being offered as a compulsory subject in the primary school education curriculum.

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 the 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 for learners from different ethnic groups to interact and have an opportunity to be aware of each other's way of life. Moreover, Ndichu (2013) observes that the report emphasized the need to implement the governments order on abolition of racial segregation in education institutions. The report recommended that students from poor backgrounds who could not afford the exorbitant fees in the schools that were initially intended for whites and Indians be granted scholarships to promote integration.

Despite the fact that the recommendations of Ominde report were meant to foster ethical citizenship and unity among Kenyans through education, more than 50 years later, the Kenyan society is still grappling with graft of high magnitude, increased crime rates, environmental pollution, nepotism, ethnic rivalry, and examination cheating in schools. For example, 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. Some of the recommendations were not fully implemented.

Various studies have shown that players outside the school environment are influential in molding the minds of learners in schools; they have been blamed for inadequate realization of the aspirations of the Ominde Report. For example, 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 sportsmen 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 and violent political alignments along ethnic lines, among others. This has made it difficult for the school to realize the overall goal of the Ominde Report due to external factors beyond the control of the school (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, Republic of Kenya (1968) state that, this education Act spells out clearly the manner of teacher discipline and training and the role of various bodies and the curriculum in ensuring value issues are inculcated in the Kenyan society. This Act is categorical on the importance of producing well-informed teachers 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 the 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 separate subject in the Kenyan primary school's curriculum (Republic of Kenya, 1968). This education Act envisaged Religious Education as an avenue for inculcating national values and consciousness among the learners. Ndumia (2016) observes that in spite of the introduction of moral teachings embedded in Religious Education, the overall objective of inculcating moral consciousness among the Kenyan youths in schools has not been fully realized. Similarly, the subsequent educational commission; the Gachathi Report recommended the inclusion of guidance and guidance to complement the efforts of Religious Education. However, this strategy did not significantly help address moral issues among 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 preparing policies and objectives to be adopted for the second decade of Kenya's 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, honesty and transparency. This 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 fiber witnessed in the country yet the faith-focused Religious Education syllabi were in place. A study by Wepukhulu et al. (2017) posits 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 (Republic 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 focused 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 milestone in enhancing of values education since both subjects complemented the efforts of Guidance and Counseling 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 Religious Education faced opposition from subject tutors and a number of faith-based organizations. For example, teachers of Religious Education 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, specially 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 will lead to further deterioration of moral values. Muthamba (2017) elaborates that the gains made by 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. This became a big setback in moral education which Gachathi Report

envisaged in the teaching of these two subjects.

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 the 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 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 the establishment of a good society. The 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 produce the expected result. 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 Religious Education. Furthermore, the report outlined several of factors that were thought to be responsible for the 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 behavior 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, 2013 Basic Education Act recognized education as an avenue for the promotion of peace, cohesion, integration, inclusion and tolerance as an objective in the provision of basic education as well as the elimination of hate speech and tribalism through instructions that promote the proper appreciation of culture and 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 moral development agenda in the schools was left to the sponsors who are supposed to appoint chaplains at their own cost. Besides, there is no specific time allocated on the timetable for teaching of moral values in primary schools. The only time available is during

specific prayer sessions that last for at most one hour.

Pastoral Programme of Instruction (PPI) as a strategy for moral education complemented the efforts of religious organizations to improve 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 inculcates attitudes that make learners obedient and law abiding citizens. However, Cheptoo and Ramdas (2020) are critical of the use of PPI as a moral strategy by pointing out that it is not a reliable way of teaching value formations in the current school set up since it is allocated one period per week in the primary schools segment of education. Again, since the subject is not examinable, often it is often ignored and exchanged with examinable subjects. Awuor (2012) recommended that if PPI is to be effective in imparting moral education, the lessons need to be increased to three per week and that teachers need to be in-serviced regularly on instructional strategies of the subject.

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 chaired by Prof. Odhiambo (Ministry of Education, 2015). The Sessional Paper points to the national philosophy that centres education on 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 comprises a national learning and assessment system that recognizes the nurturing of talents and enhancing ethical citizenship (Amulyoto, 2017).

In response to the values issues 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, many young people were thought to be growing up without the desired values, positive attitudes and psychosocial competencies needed to function as responsible citizens since the policies guiding the learning of values in the 8:4:4 curriculum were not clear (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 Basic Education Curriculum Framework 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 developed. Also, there is no framework on how the teaching of indigenous language in schools in urban centres in Kenya will be conducted due to the cosmopolitan nature of the population.

In 2017, the Ministry of education in collaboration 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 designed to provide learners with adaptive competencies that empower them with the necessary skills to tackle everyday problems that life has to offer. The Basic Education Curriculum Framework points to key competencies that are essential to every student who receives the basic education. The Seven

fundamental competencies in the BECF include: creativity and imagination, self-efficacy, citizenship, digital literacy and learning to learn, communication and collaboration, 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 Programm Instruction. Additionally, the CBC incorporates the involvement of the communityservice-learning, a strategy that is critical in enhancing social values with an aim of creating an opportunity for students to apply knowledge and skills acquired through formal education in daily life situation.

According to KICD (2017), the CBC envisages that at the end of the learning period, every learner is expected to have acquired the various competencies as described in the BECF. However, there is no criterion for how the various competencies including ethical citizenship must be achieved and evaluated during each level of learning. For instance, after the completion of a particular level say grade one to two, there should be clear specification that a learner started as a beginner level in the acquisition of particular values then moved to the competent level, the proficient level and lastly expert level where they can apply the values in the real life situation after completing the basic education.

This observation is guided by the fact that, just like the leaning of other 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 includes: attitudes, ethics, skills and knowledge. Another study by Sifuna and Obonyo (2019) is critical of the ability of the CBC to address values issues. They observed that the implementation of the CBC education reform was based on the

summative evaluation done in 2009, Sessional Paper 2015 and EAC treaty agreements. However, no research was 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 understanding of teachers in terms of their comprehension and implementation of the new curriculum reform. Teachers also lacked major instructional resources and strained 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 and therefore the question of a large number of students in Kenyan classrooms will tend to slow down the intended outcome of CBC. This is because a learner centred curriculum generally requires small classes for teachers to give personal attention to each learner.

Ondimu (2018) notes that teacher's were not adequately prepared before the rolling out of the Competency Based 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. The lack of specialized training for different learning areas and the unclear assessment rubric is believed to slow the implementation of the CBC. The KICD (2017) recognizes the salient role of teacher education in nurturing the social, moral and intellectual aspect of the human person. Moreover, a study by Mwaniki (2013) notes that in Kenya, academic excellence during pre-service teacher training is over-emphasized at the expense of equally critical aspects of teacher education like moral reasoning, emotional intelligence 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 teachers training colleges that will enhance inculcation of values and aspirations of the Basic Education Curriculum Framework (KICD, 2017).

Another notable inconsistency in the BECF regarding the values and morals discourse is that the curriculum ascribes to the idea of pluralistic and secular Kenya yet it adopts a definition of education that legitimizes the hegemony of some religions in the school curriculum over others (Heto et al., 2020). For instance, BECF mandates the study of Islam, Hindu and Christian Religious Education as a value strategy from pre-school to lower secondary school grade 9, meaning students will study in a structured environment, three religions out of hundreds of religions for at least nine years of their schooling life. There is no mention of other religions that are practised in Kenya like Buddhism, African Traditional Religion, Sikhs and Bahais yet some of these religions have inherent values attitudes that may be useful in informing the moral agenda of the Kenyan education. This situation raises critical questions on 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 in ethical issues.

STATEMENT OF THE STUDY

Provision a value-based education is an import in strategy that many countries world over have employed to ensure ethical citizenry. In Kenya for example, the government of Kenya has adopted various interventions at the curriculum level to inculcate values among the school going children after the attainment of independence in 1963. Despite the various interventions, there has been an increase in cases of unethical behavior among primary school

children and even those who have graduated from this important segment of education. This study provides a critical outlook on current values education strategies and prescribes the introduction of a new learning area of ethics learning since the current integrated approach to teaching values seems to fail.

PURPOSE OF THE STUDY

1. This research offers insights into moral challenges in the primary schools education curriculum and proposes the introduction of a new learning area on ethics as an effective strategy that would be useful in guiding the teaching and learning of ethical values in the primary school education curriculum in Kenya.
2. It analyzes policy frameworks that have guided the move towards inclusion of value education in primary schools education curriculum in Kenya.

RESEARCH QUESTION

1. What are the policy frameworks that have guided the move towards inclusion of value education in primary schools education curriculum in Kenya?

METHODOLOGY

Research Design

Critical method is a philosophical technique entailing an active and skilful judging, conceptualizing analysis and synthesis 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 particular point of view. Additionally, critical method of inquiry endeavors to propose a new approach, reformulating an existing point of view or statement so that the new version makes a better explanation (Beaney, 2017). In this study, the critical method is essential in conceding that although certain existing points of view

on values are worthwhile, nevertheless, they need to be qualified in certain aspects. Moreover, the critical method will be used to reject some of the existing points of view 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 to make the arguments and premises more valid.

Critical method will be employed in the study by analyzing various educational policies on values put in place by the Kenyan government since independence so as to ascertain their validity, logical and semantic consistencies, to identify informal fallacies and map out cited implicit premises and conclusions. Critical method will be of help in making this study more cogent in informing the introduction of a new learning area on ethics as a strategy for values in the primary schools education curriculum in Kenya.

DISCUSSIONS

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 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 (Akanga, 2014). 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 to be very expensive and unrealistic. In addition, inadequate follow-up strategies on whether the laid down strategies

enhance value the learning of values have been another issue of concern.

Ndichu (2013) notes that, despite the establishment of various policy frameworks that offer guidelines on how to develop an educational philosophy since independence, the recommendations have not yet been 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 curriculum 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 were also introduced in schools as a values strategy but since the subject is not examinable, both teachers and learners have given the subject little attention as academic excellence and training for work seem to override the benefits of learning life skills.

Furthermore, 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 do not specify how teachers should acquire the competencies on how to foster values in learners. The assumption here is that there is no fundamental difference between the value pedagogy and that of teaching other academic school 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-articulate 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 were incorporated in the CBC were informed by the aspirations of various education commissions that recognized the role of the school in promoting, fostering and transmission of values to build the character of students. These values are well stated in the Kenyan 2010 constitution, they 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 targeted by the curriculum so as to promote peaceful coexistence and hard work as a response to the contemporary societal needs in Kenya.

CONCLUSION

This study explored the role played by Indigenous Education in moulding the morality of the youths before the introduction of the formal education by the colonial masters and missionaries. 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 in 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 will be crucial in enhancing values among learners. However, the Gachathi report observed that religious education had failed as an effective strategy for inculcating values

among the youth due to the 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, the subject was abolished after the recommendations of the Koech report so as to make the curriculum manageable.

The Basic Education Act of 2013 was established 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. Although the Kenyan government has tried to develop various policy frameworks on values education in the curriculum since independence, it is still not clear how these values will be taught due to the lack of a criteria on how they will be identified and evaluated. Additionally, the government hurried in implementing the CBC without taking into consideration the resources and the capacity of teachers in implementing the new curriculum reforms.

RECOMMENDATIONS

Based on results and conclusion, the study recommended:

1. the introduction of a learning area in ethics to enhance the teaching and learning of values. This is because the current strategies where values concerns are integrated in the subject content seem not to be effective.
2. that teachers be adequately prepared on values pedagogy during the pre-service training because values pedagogy is different from teaching strategies of other academic subjects.

Conflict of Interest

The authors declare no conflicts of interests.

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