Child Friendly Environments in Norway and the Kenyan Contexts:
A Comparative Analysis

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Abstract
The article explores the experiences of children within Norway and the Kenyan contexts. The main aim is to explore how a child-friendly context inspires honest behaviours. What ignited the interests in this comparative area is the study on ‘civic honesty around the globe.’ The article employs different techniques such as narratives analysis, observation, interview, and literature analysis so as to address the question under consideration. The findings present the subtle meaning of honesty from the Kenyan context and does not prepare children for honesty. Lastly, the article has made recommendations on the approaches that will ingrain the culture of honesty that is ideally inculcated in child friendly environments. Such comparative analysis will inform the future discourses, especially in the Kenyan context where Competency Based Curriculum (CBC) is taking shape.

Key words: Pedagogy, Child-learning, Honesty, Moral and ethics, Patriotism, Indigenous Knowledge, Kenya, Norway.

Introduction
A study on the ‘civic honesty around the globe’ was done to explore honest behaviours in social lives and in various countries. It placed Norway’s as one of the leading countries in providing child friendly environments, while Kenya was placed at the bottom (Cohn, Marechal, Tannenbaum and Zund, 2019). The first thing which came into my mind, after reading this study, was: whose measures or whose definition? Nevertheless, I realized, as a researcher, that this is a scientific study that cannot be downplayed or ignored altogether. Being a Kenyan who is based in Norway, reading the article offered an opportunity to reflect on both contexts. Norway is my domicile, while Kenya is my home country. Finding myself entangled by my two contexts prompted me to research and eventually work on this article.

To this end, the article seeks to reflect on how Norway has cemented such ‘honesty’ in her society, and probably draw some critical lessons. Astoundingly, Norway does not have many historical
pieces of baggage of dishonest practices that are related to the West versus the rest, as in the case of colonialism and slavery that remains a thorn in the African history (Cesaire-Pinkham trans., 2000). Hypothetically, the article argues that Norway disseminates moral-ethical, and patriotic principles through children. Therefore, the article reflects on the child context in Norway and the researcher’s period of growing up in Kenya. Furthermore, some data was conducted using the ‘social media interviews’, where the researcher asked few questions on honesty in Kenya. Lastly, in learning from both contexts, the article presents some views on what is perceived as the best way in building an honest society through children. Certainly, knowledge is all about the transfer and inputs to problem-solving, innovativeness, creativity and the ability to think critically (Gathogo 2016). In a comparative sense, the article aims at exploring the lessons that will emerge from this Kenya-Norway engagement and draw out the way forward. Can this encounter inform the Kenyan context? I do not want to mean that knowledge be duplicated from one corner of the world to the other; but it is worthwhile to consider some rich elements, and subsequently contextualize them so as to suit the local contexts.

Methodology

Methodologically, this is a qualitative research done through interviews, narrative and systematic literature analysis. For the article, six interviews were conducted using social media to elucidate the meaning of honesty within the local context. In recent years’ social media forums such as Facebook, Tweets, YouTube, WhatsApp groups, etc., are becoming commonplace for research (Sloan and Quan-Haase, 2016). The use of Facebook was due to the current COVID-19 situation, which has limited human being’s movements and human to human contacts. Further, the article utilizes narrative analysis using the researcher’s 13 years of personal experiences as a resident of Norway. The narratives focus on interactions with Norwegians and observations of the context. To Riessman (1993), a personal narrative is how research questions arises, and research participants constructs a story and record it from their own experiences (Riessman, 1993). Observation is also a tool of gathering data or information without the research subject being explicitly involved in what they are doing.

Additionally, as part of narrative analysis, there was a reflection on the researcher’s childhood, growing up in Kenya. The article compares the two social contexts on how they shape experiences and how the narratives within impacts childhood. There is a displayed distinction between childhood in Kenya and those children growing up in Norway. This article aims at the social practices, discourses, and narratives and how they contribute to moral, ethical, and patriotic principles. The material sources are also written information from the two contexts and resources from diverse context. In this article, analysed individual statements are largely from the Norwegian context; and seeks to show how the environment instils values and norms through social activities and learning. In the process of observations and experiences from both contexts, the article may exaggerate, generalize, or stereotype imageries that might be criticized. However, the article has faithfully sought to back some of the information with suitable sources and material-evidence.

This article focusses on honesty that is reflecting on children, and it presents some missiological biases. The researcher, as a missiologist\(^1\) believes that mission is about transformation and change. (Bosch, 1999, Goheen, 2014). That social transformation is an essential part of a holistic mission and

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\(^1\) A missiologist is a specialist who studies and is trained in the science of missions. However, this definition may oversimplify the task of a missiologist. Missiology is accomplished at the intersection of the gospel, culture, and the church. It is a multi-disciplinary article that incorporates theology, anthropology/sociology, and ecclesiology. In this article, I take a different approach, away from the gospel and church.
much possible through children. Thus, the article reflects on some 'paradigms from the history of the mission.' Mission, or instrumentally the western Christian mission, was successful in most parts of Kenya through children than adults. (Nthamburi, 1982). Though the missionary approaches have been criticized due to cultural omissions in imposing values, from the process, we can learn that children can be carriers of the values and vision of any society. Thus, there should be a formidable cultural and philosophical base shaping them.

The article does not insinuate that Norway is better than Kenya, neither does it imply that the Norwegian ways of life are normative. However, it holds that to ensure children and young adults become active participants and decision-makers in society, they should be guided responsibly by social norms and domestic principles. In writing, there is an awareness that communities are changing and experiencing shred global influences. Still, the article keeps a comparative way to such aspects local to a Kenyan and typical to the Norwegian society.

This article takes the researcher's experiences from both Kenya and Norwegian society within these perspectives. The main research interest is building an honest society through Children. For the interviews, the question asked was; How do you define honest in Kenya?

My Observation as a Resident of Norway

Here the article gives an account of the experiences and things observed or heard from Norway's public domain. Norway is a Nordic country with a population of around 5 million people. It is also considered one of the wealthiest countries in the world, with the best welfare system. What has been observed is the central place of children in Norwegian society. Maybe this is part of the researcher's Norwegian romanticism, or probably, an assumption of reality. However, the Norwegian welfare model is so child friendly. The model has three pillars: social security, health care, and free education (Halvorsen and Stjernø, 2008), aiming to empower a child. Due to this model, some have argued that Norwegian children are the most spoilt kids (spoilt brats). (Berglund, 2012). Indeed, the researcher's observation might agree with the pundits because it is possible to witness how Norwegian children are privileged, exposed to choices, and offered alternatives. Nevertheless, in this opinion, this article does not hold them as "spoilt brats." The arguments are regarding options and should not be related to them being lazy. Furthermore, this may be associated with the Norwegian youths who refuse to take any job but aim for the best provided by the context.

In Norway, not only are the children highly protected and empowered, they enjoy privileges and freedom. Additionally, the system champions children as the bearers of the Norwegian values and ethos. (Norwegian Ministry of Children and Equality). Pre-schools (barnehagens), through Early Childhood Education and Care (ECEC), instill values to the children. (Imenes, 2016). Norwegian children as young as one-year-old learn most things about the Norwegian culture; habits, character, values, and ethos. The translation of Barnehagen is a children's garden. A nursey beds of the values and ethos.

In just a few decades, Norway transformed itself from one of the poorest countries to the world's wealthiest countries. It is often common for the Norwegians to share their past stories before this present wealth period. An unknown Norwegian guest to my PhD defence gave me a copy of Bourrelle book 'the social guidebook to Norway: an illustrated introduction.' There are some stories of Norwegians' survival and resilience during that period of poverty in the book. The base of their common survival element is on the principles, especially the "Janteloven." (Bourrelle, 2017). Probably, this gift was a guide to understand the noble 'commandment.' This "law" (not much law, but a philosophy) is based on the Danish-Norwegian author Askel Sandemose work of 1933. It is every child's social norm.
Janteloven social code dictates emphasis on collective accomplishments and well-being and disdains to focus on individual achievements.

It is an underlying Scandinavian philosophy principle that applies across Denmark, Norway, Sweden, Finland, and Iceland. Understanding Janteloven is paramount to understanding the history and modern-day cultures of these Scandinavian countries Janteloven states that 'you are not to think that you are special or better than the others.' (Bourelle, 2017). Norwegians structure the society under this kind of philosophy. Whether it is in their business and education system, none of which provokes competition or self-gratification. Instead, it aims at the wellbeing of all. Indeed, if kids excel at school, they will not be pushed further or put into special classes or schools. They will be encouraged to help those who struggle. Kids learn to assist each other. The cleverest kids learn to take care of those who struggle—helping the weak lies based on the Norwegian Social democratic model. (Bourelle, 2017). The approach minimizes dishonesty, greed, selfish interests and builds an element of a strong welfare society.

Egalitarian welfarism is another excellent aspect of this philosophy. It is a welfare consciousness and a realization that humans have equal rights to wellbeing. Specifically, that human beings are moral and conscious beings. It also implies that to be aware of one’s primary and vital needs makes one morally obliged to think the same of other people regardless of whether they can provide their needs for themselves. Similarly, because one is alive and loves life, one should think the same of others. The egalitarian and welfare notions come when individuals voluntarily help those who cannot provide their primary and vital needs because they also have the right to their interest. In protecting ones’ life, one should also cover the life of others. It is the task of saving lives and helping the helpless. (Halvorsen, 2008). Even so, this article does not mean that everyone has equal social status, no, but the right to life, welfare, and wellbeing.

Egalitarian welfarism, therefore means, Norwegian citizens have equal rights to wellbeing. Each person has a moral and conscious obligation to the vital needs of another. For example, if one is sick, the 'social welfare' takes charge of their wellbeing and provides for their needs. They handle well the maternal and paternal leaves. Egalitarian and welfare notions come when a society has accepted 'voluntarily' to help those who cannot provide their primary and vital needs. Also, part of the Egalitarian welfarism is child benefit and cash-for-care-benefits (barnetrygd og kontantstøtte).

Today's Norway is not rich by default. Some attribute its richness to oil found in the 1970s. But, this article supposes that Norway richness is due to the centrality of their honesty values and ethos. For if it is oil, Norway is not the only oil-producing country in the world. Moreover, it is one of the few countries that has transformed its citizens' after a massive oil discovery and mineral of high value. Norway's wealth reflects people's honesty, strong work ethics and egalitarianism (Halvorsen, 2008). Parents pass the ethos to the children, who eventually carry the agenda. It might sound so much like Norway is a communist state, indoctrinating children into assuming a nationalistic policy that might be detrimental to their wellbeing and the wider society. This is not the case, the laws highly protect children in Norway, and Norway harbours all the children rights in the International Children Rights Conventions and Protocols.

Furthermore, Norway has a long history regarding protecting children's welfare that started more than 100 years ago. It is also the first country in the world to establish a "child welfare act"; "Lov om forsvnte barn" – "Vergerådsloven" of 1896. The law has transformed differently, making Norway one of the countries regarding children's interests, offering them due rights and protection, and hearing their voices.
There is the protection of children against any form of abuses in Norway, irrespective of whether it comes from the state or the parents/guardians. Anyone who has lived in Norway knows too well about 'barnevernet' (Hollekim, 2016). It is a child social protection organization, with its most significant criticism being that it evokes fear in every household with kids, may they be Norwegian or an immigrant family. In doing all this, the state is the greatest beneficiary of these informed and well-protected children. Well protected and open-minded kids’ success is the bedrock of a socially integrated and well-built nation.

Hollekim (2016) argues further that Norwegian child welfare services is authoritative but also contested in family matters. These discourses, as it seems, position children and parents in two main ways, children as pivots and parents as guarantors for children developing proper skills, respectively (Hollekim, 2016). Norway is more cohesive than most societies globally; yes, they have a manageable population and a little history of immigration. (McKenna, Lee, Klik, Markus, Reynolds, Hewstone, 2018). Even so, Norway accord children an equal environment and rights in education, health system, and living places. Schools are identical, with no dichotomy between rich and poor, ethnic Norwegian or the immigrants (including those not citizens). The teaching is, children are the partaker in society building (Hollekim, 2016). While growing, the children become participants in the social life of their surroundings. Pre-schools teach children communication skills, how to cooperate with others, moral values, and practical competencies. Thus, children assimilate in society easily and in their families; they also have a higher say.

Additionally, children have rights to education, health, and all other forms of privileges. The law protects them, and they remain guided by their families and state to become better adults. This article surmises that Norwegian children are the most independent children in the world. They know their position, their rights, and they carry every aspect of what it entails to be a Norwegian (including those born of immigrants) with pride and dignity. The children learn to value dignity as not having excess but being a partaker and a society player. For example, kids know in pre-school that recycling is good and can do it at home.

The Norwegian most fabulous public day: Nasjonalldagen (The National Day) or Grunnlovsdagen (The Constitution Day) and commonly referred to as Syttende Mai (17th May) central theme is children. It is the day when children wave the national flag with pride and sing, 'Ja vi esker Dette landet' (yes, we love this country), which is the Norwegian national anthem. In the eyes and the voices of the kids, you can see the pride that they genuinely mean so, and they love their land. The land might be cold, sometimes becoming over -20 degrees Celsius, but they still express the love. Additionally, there might be some rising voices of bigotry from the political spheres; nevertheless, the children (including the immigrant's ones) love Norway's warmth towards them. Norway understands that children of today are the custodians of tomorrow's world. What counts to every child life is creating equal privileges, equal opportunities and equal rights? All Norwegians celebrate the day, the majority wearing 'bunad' (national dress). In various ways, Norwegians aim to preserve their culture and local natural landscape rather than transform it. They attempt to maintain the cultural traditions through numerous folk identities and value disseminations.

This researcher does not know fully how much of the above values are influenced by long Norwegian Christian history. It is also difficult to tell how Christian ethics and moral values are critical in such accounts, though this is not the main interest of this article. However, it is worthwhile to note that Norway's long Christian history spans from as early as the 8th Century AD. Later the church grew to become the most vital and relevant institution in which the term 'Church of Norway' was relevant.
Though the church attendance and faith matters have declined (Pew Research Center), the Constitution holds to Norway's religious values and now humanistic. In a true sense, Christianity in Norway shaped the country's political, social-cultural values, and architectural landscape.

Informants’ Data

From the Kenyan context, honesty was defined in a holistic sense, a communal perspective. To most interviewees, probably based on the context, honesty is not only about words, i.e., speaking the truth, but about actions. Informants described the concept—honesty as; faithfulness/morality, truth, justice and cohesion, keeping the promise/paying back, and not taking what does not belong to you. Nevertheless, they expressed that we cannot be all that as imperfect creatures bound into our humanity, and we will always have some flaws. Thus, uncorrupted honesty might be untenable, based on the socio-economic and political challenges.

Honesty as faithfulness/morality

Most informants defined honesty as faithfulness and morality. To the majority, they understood honesty in terms of marital fidelity and sexual morality. Dishonesty was associated with marital infidelity. Informants expressed the rise of marital infidelity emanating from both genders in Kenya. In this, an informant held, “honesty is being faithful to your spouse or the one you are in a relationship. Honestly, whether you are with a wife, husband, boyfriend or girlfriend, most Kenyans cheat. (Laughing) infidelity is part of us. We are just dishonest lots (laugh). Watu wengi wana mpango wa kando (most people have a side chick/man)” (Informant 1). The informants stated that most Kenyans cheat on their spouses and their loved ones, a sense of dishonesty.

Honesty as truth

From the informant, honesty is not limited to relationships, but it has socio-religious and political dimensions. Some informants held that honest is telling and keeping the truth. They stated that Kenyans, especially politicians, like to engage in dishonest practices. The church, too, supposed to be the place of truth, was termed unscrupulous. One informant said, “… I think we are not truthful to one another. We cheat and engage in corrupt practices. Corruption does not start with the politicians; it starts with us, even in the Churches. The same people in the society are the same in leadership. We love money and power, and both can corrupt.” (informant 3). Informant here associated power with corruption and corruption with dishonesty. Indeed, there are cases of corruption in most sectors of Kenya society. Some business people and those in the Matatu (public transport) industry try to hold goods and increase prices. The most common form of corruption is bribery and extortion. Exam cheating is also a part of embedded dishonesty, a by-product of corrupt practices.

Honesty as cohesion and justice

Honest as justice, cohesion and citizenship go hand in hand. Respect for justice happens when accorded without partiality. Such measures lead the citizens to respect and uphold the rule of law. Most informants stated that most Kenyans do not get real justice. They held further that a good number of Kenyans are not law-abiding citizens. Generally, on matters of justice, Kenyans love shortcuts. “we Kenyans love shortcuts. That is why we buy justice, and we evade justice. Imagine how many people are in Kamiti (Kenya maximum prison) as victims of injustice? They could not afford a lawyer, neither a judge. The rich can buy justice, but we are not also faithful; we hate justice, and we support wrong
people due to ethnicity. We are to blame for not being honest.” (Informant 4). Shortcuts, in this case, means a disdain for policies.

**Honesty as keeping the promise/paying back**

Contemporary politics are of deception. In a context where politics are communal driven, there have been dishonesty claims in ‘paying back’ political debts or political support by other communities. It was held by an informant that "(Community X) is the most dishonest community in Kenya. They never keep their promise or pay back their political debt. (Community X) only want to dwell in power privileges, patronizing other communities." (Informant 2). The informant speaks from an ethnopolitical perspective. The grievances are the lie, condescending and paternalistic character of the said community, which is considered dishonesty.

**Honesty as not taking what does not belong to you**

One fundamental problem facing Kenyans is land grabbing. In Kenya, land grabbing means irregular or illegal allocation of public land or land that does not belong to you. Land grabbing is a crime, abuse of property rights, and a form of impunity. Often, the rich take public land or are rewarded for political patronage. Political patronage is one of the leading actors of dishonesty. Generally, most informants said that almost all Kenyans, given an opportunity, will grab land or will misappropriate public money. Misappropriation of public funds and resources goes hand in hand as a form of dishonesty. The informant called this theft. "How can Kenyans be honest when land theft and theft of public fund is happening daily? We lose billions of shillings, have officials involved in land grabbing, and there is no complete land grading court case. Some of those elected are the worst land grabbers. We are just a dishonest society." (Informant 6).

**Discussion**

Are Kenyans honest? This questioned demand a nuanced response, and sincerely, it does not have an easy answer. Additionally, the discussion is not limited only to the informants' responses and views. Instead, it is an open discussion engaging diverse sources. Kenyans aim in the newly drafted paper *Building Bridge Initiative Kenya: from a nation of blood ties to a nation of ideals (BBI)* is creating values and ethos defining Kenya citizenship. The article questioned, what is one thing which 'unites or may unite' us Kenyans: a context of social-economic and ethnic divides? Maybe a philosophy, or something which presents our identity? Perhaps a different methodology-a bottom-up approach?

There are many positive things, attributes, and temperaments within our society which we can pride ourselves on as Kenyans. However, dishonesty (corruption, overt individualism and tribalism) is one element that has also stopped any gain and disfigured our public image. Statistics from Ethics and Anti-Corruption Commission shows that most Kenyans are corrupt; indeed, corruption is a war, and we must strive to win it (EACC).

Corruption and lousy ethnicity permeate our society. Probably only a few Kenyans will argue that they have never engaged in corruption. A few will also say that they have never benefitted because of their ethnicity. It is a routine for Kenyans to give and receive bribe (*chai* or *kitu kidogo*). Kenyans corrupt and talk daily about it. Some will justify the act by quoting the biblical verse, "let him without sins cast the first stone." Not a single day passes without a big corruption scandal. (Muriuki, 2021).

Children growth and development in Kenya is not all that doom and gloom. There are lovely childhood experiences—families full of love and communities full of values. There are village schools,
local village churches, homes with vast playing environments. There are choices for the kids to interact and play, play football, climb trees, make toys etc. Though the context has fewer material privileges, it engineers and generates creativity and happiness. The base and connection is never in the abundance of the materials or toys but on the elements of communalism (*Ubuntu*/*Umuntu*/*Urumwe*). *Ubuntu*, (Munyaradzi, 2013) or *Umuntu*, displays humanity's aspects and *Urumwe*, aspects of togetherness. (Mukaria, 2019, Gathogo 2001, Gathogo 2008).

Munyaradzi defines *Ubuntu* as a person's moral quality or a phenomenon connecting persons. *Ubuntu* is where human dignity is the essential element, a dignity that underlies true humanity. (Munyaradzi, 2013). In the worldview of most traditional Kenyan societies, dignity was never subjective or something that an individual created for himself/herself. Instead, true dignity was a reality created in the community through honesty. Dignity was an interrelationship between self and others. It was also the intangible reality of being a part of a living Cosmos. (Mbiti, 1999).

Kenyan child story does not mostly resonate with every child born in Kenya. This is because a context determines and shapes any childhood upbringing narratives. The article holds an elusive perspective that those born and brought up in villages and low-income families have different worldviews that might not relate with those of the cities and affluent families, for there are no elements of cultural homogeneity or a commonly held philosophy of child growth. The article does not wish to say that such is the case in Norway, that every child upbringing narrative is the same. Nevertheless, Norway has embedded an egalitarian social norm, a uniformity to most issues that affect and influence every child. Pre-schools serve as grounds for instilling values and ethical principles. However, in Kenya, pre-schools do not play that formative role.

Furthermore, there is no egalitarianism, and the pre-schools' system pounds’ children early with learning complex subjects than basic ways of life. Pre-school is the base through which society can pass values and, to a great extent, philosophies grounded. After pre-school, though there is a mainstream education curriculum, the best education is expensive, and schools compete to be on top. The purchase of education has kept the gap between the rich and poor. (Abuya, 2017). Education has not bridged the socio-economic gap. Education has, therefore, not become a forum for generating honesty, cohesion, and peacebuilding. It is because of the education competitive culture gang’s kids against each other.

Besides, the idea goes against the philosopher Aristotle wise counsel 'educating the mind without educating the heart is no education at all.' Rather than building value and competence, this competition culture has generated deceptions. Some cheat to pass exams or succeed. (Nyamwange, 2018). The need to be the best clouds the moral vision. In the end, we celebrate some winning cheaters and loathe those who lost, but in dignity. With such an attitude, the majority carry dishonesty elements in society. Unscrupulous means become the venue to be celebrated instead of the nobility. It is a loophole that has found meaning in politics. Most politicians embezzle public funds, bribe their way, and in the end, people call them 'honourable.' But, on matters of pedagogy, education has no winner vs loser. Freire's perspective, every teacher is a learner and every learner a teacher. (Freire, 2014).

Moreover, family values in contemporary Kenya society have lost much of the treasured 'indigenous values'. There are claims that modern Kenyan parents are not preparing kids for honesty in the adult world. (Sponsored Content-The Standard, 2020). This article acknowledges that values are bound to change, and it does not advocate for 'Afro-romanticism', a feeling of 'those good olden day.' Nevertheless, it challenges the approach through which Kenyan found themselves here. Most contemporary values are imposed and originate from colonialism and western missionary. Traditional
cultures had a wealth of knowledge passed through families and different social groups. The values sustained and propelled the communities. On the other hand, the contemporary Society-Kenya lacks uninformed definitive philosophy that guides and nurtures values, morals and ethical principles. For example, though not outspoken, the article holds that Norway has Egalitarianism, Tanzania has a social normative approach in Ujamaa, while Rwanda has Umuganda.

Additionally, the current religious system has not assumed that role of guiding and nurturing the society. Some famous churches and pastors are individualistic and materialistic (Mukaria, 2017). What some of the notable pastors preach are get-rich-quick mentality and greed opacity. The theology is to be blessed acquiring so much and not necessarily being honest, faithful, and dignified. Godliness is never visible amid the indignity of the poor. It has cemented prosperity gospel and self-seeking ministries, preying on the venerable and corrupt politicians seeking refuge. It is in such context that Kenyans are bringing up their kids.

Way Forward

How can we instil values of honesty through a child-friendly environment? Honesty is a necessity for an ethical society. But honesty can be such an ambiguous concept. Kleining, Keller and Primortz (2015) argue honesty rests on a particular picture an agent has of the community. Not just in individual's positive belief of the society, for example, if the system is flawed, but instead it rests on the good moral, virtuous citizenry. Wolfe also argues that we learn honesty and morality, and society cannot legislate morality due to theoretical and practical reasons. For virtues cannot be coerced; they are a matter of free will. Any attempt to force people into being virtuous is self-contradictory. Additionally, trying to use legal means to enforce honesty is unrealistic and futile. (Wolfe, 2009).

Based on the article, Wolfe is plausible; you cannot compel virtues. Honesty does not consist merely in specific actions but inhabits dispositions of the will that incline us to act readily in a certain way. The coercion of law does not reach the soul, but only external behaviour. Those who try to impose honesty by law are mistaken. Of course, it is possible to achieve 'seemingly' honesty measures through brainwashing and fear. However, it would be difficult to argue that a brainwashed person or actions of a person who is afraid of consequences are virtuous or morally right. Such a person is under control.

Kenya, since time immemorial, has been using legalistic means to impose moral and honest values. The traditional cultures balanced both legalistic and educative approaches to generate honesty. Modern society experienced an erosion of most cultural markers, and the colonial administrators used legalism to contain the indigenous people. Such measures became the norms in society. (Mukaria, 2018). However, the present society demands a paradigm shift. Like the case of Norway, the best way to build an honest and virtuous community is through an 'educator's education' and ingrained practices. Morality does not have to be taught in isolation but can be partnered with content to make learning experiences impactful in more ways than one.

In child developmental studies, Lee suggests that children start to show dishonest behaviour in pre-school years. (Lee, 2013). Yale psychologist Paul Bloom argues that all babies are endowed with virtues of compassion, empathy, and a sense of honesty at birth. (Bloom, 2013). None is born dishonest. Thus, dishonesty is a product of society and upbringing. Pre-schools are central, and Kenya education systems, churches, and families should create room for social pedagogy. Social pedagogy means combining childcare, child upbringing with child education, which also relates to social constructionism. (Storø, 2013). In modern society, the family is not the only centre of children learning; instead, other social learning institutions, such as pre-schools, schools, religious institutions, should play a role in
nurturing honesty. These institutions can nature ideologies, train responsibilities; indirectly or directly promote positive values for their benefit and broader society.

**Teach them about their culture and values.**

In cementing honesty, there should be a connection between the traditions and contemporary values and ethics. Norway might be a modern society, but pre-school children are taught their culture and values through stories and songs. It is a fact, regardless of an understanding, that values are changing. Yachison and Leduc (2015) relate storytelling to enhancing culture and honesty. In Norway, most families take time to go to the mountain in the *hytter eller feriehus* (cabins or holiday house), share meals together (mostly traditional food), enjoy festive seasons (Christmas and Easter), go to the forest in summer to harvest some berries and fish, etc. These elements are simple, but they carry a cultural meaning of Norway society. There is no direct correlation with honesty, but they pass hidden values and cement identity in the end.

One thing they pass is egalitarianism—the power of sharing and caring. The Kenyan equivalent can be the *Ubuntu*. Like *Jenteloven*, *Ubuntu* is a value-based philosophy that emphasizes caring for one another. The article notes that Kenyans' cultures and values have interfaced with western culture following colonialism and Christianization. The changes have both positive and negative impacts. One area which has suffered much due to modernization is the place of storytelling. In most Kenyan communities, before westernization, storytelling was the centre of learning. It was a moment of triangulation, a three-legged learning perspective. Three-legged was of a grandmother/grandfather stool as the storyteller, and the three stone fireplaces keeping the warmth. The kids listened and learned stories that passed values for generations without many written sources. An African is a storyteller.

Nevertheless, after the colonizers and the missionaries painted a picture of most African culture and values as barbaric and ungodly, most have been abandoned. It was cultural and moral imperialism. The implications were salvation from own cultures, whereas culture is nuclear of moral values and ethics. Today, to be modern means is having a western character. (Mukaria, 2020). Most have abandoned the integral parts of the culture and ways of life, such as storytelling, speaking in local languages, enjoying traditional food, and other essential conventional ways of doing things. Cesaire shows that deceitful civilization imposed on most colonized territories, Kenya included, cannot save itself from its greed or save someone else. The argument is, "a civilization that proves incapable of solving the problems it creates is a decadent civilization. A civilization that chooses to close its eyes to its most crucial problems is a stricken civilization. A civilization that uses its principles for trickery and deceit is a dying civilization." (Cesaire, 2000).

Only a few communities in Kenya still pride in their culture and values, such as the Maasai, Samburu, and Turkana. But, due to preserving their culture, they have been teased and taunted as 'uncivilized'. The common taunt phrase a Kenyan may call someone upholding has been 'wewe ni Maasai' or 'wachana na Umaasai'. Today, Maasai are the symbol of Kenya, thanks to their undying zeal for protecting and preserving the culture. Their lands are still fertile and well maintained due to their traditional ways and practices. They are also among the few Kenyan communities known for their hospitality and honesty. The community and environment are neat, and eco-commonality sustained. Though subtle, the Maasai are also experiencing the complexities of change within contemporary Kenya society. Additionally, the tour companies reduce them as 'human zoos', racist caricatures of the past, just because of preserving their tradition. (Conroy, 2001).
One area Norway has done so well is preserving their mother tongue used in most areas of their society. A key role played by the *barnehagen*, Norway, a country with a population of only 5 million inhabitants, has not been influenced by major European languages such as the English language, French or German language. Norwegians pride in their language. Thus, even those who speak English are not shy to say it with a broad Norwegian accent.

Furthermore, Coleman (2011) shows the impact of language on social cohesion, social wellbeing, and national building. Kenya is a society with diverse cultures and languages. The county governments should play that critical role in promoting the mother tongue and instilling some indigenous cultural values. Kenya as a nation should embrace Swahili as the bonafide national and official language. Other languages, such as English, German, French, Chinese etc., can be read and spoken for electives and internationalization purposes.

One's mother tongue is the gateway to their culture and traditions. The article notes that most Kenyans are in pursuit of becoming global while cutting themselves off from the indigenous knowledge and values. It is common now that some Kenyans consider conversing in English or any foreign language as a sign of great wisdom and intelligence while ignoring the importance of the mother tongue in connecting one to the local indigenous knowledge. No one should also be condemned for having a great mastery of English or any other language, but not at the expense of their mother tongue. Ngugi wa Thiong'o talk of the language as a tool for building self-confidence and self-realization. (Khelef, 2018).

However, the article attest that learning a mother tongue might be difficult for those living in a multi-linguistic context; nevertheless, conversing with a child in the mother tongue, at least to learn some bits, is necessary. It may inculcate a sense of pride in the child that their roots are in no way inferior to any other. The children connect to their ancestors' heritage and meaning-making, only possible using 'their' language. It is not explicit, but such values might be of necessity in generating an ethical norm that might impact honest behaviour.

**Teach them their history and their heroes' achievements.**

Chinua Achebe (1958), an African scholar and a writer, once spoke of the danger of not having your stories/history. There is that great proverb that until the lions have their historians, the hunt's story will always glorify the hunter. There is a need to advance, preserve and for Kenyans to write their story. There is a need to rewrite and tell history away from its colonial past to embrace the ingrained values. Kenya story does not start with colonialism, Christianity or Islam. Rewriting should not be one man's or woman's job; it all must do so that the hunt's story will also reflect the narratives of agony, the travails, the pain, the bravery, even, of the lions. Most read history books, even some being read today in Kenyan schools, glorify those who have conquered us and fail to take excellent Kenyan heroes' past and present contributions. Most of the historical and anthropological works do not promote Kenya. Most distorts and blocks the past and create narratives that suit the agenda of colonialism and neo-colonialism.

A good teacher and a good curriculum can impact and change many lives. Being in school is not the same as learning. It depends on what kind of curriculum. A good curriculum boosts confidence. Not one that dehumanizes and desensitizes kids from the realities of their context and glorifies the rest. (Abuya, 2017, Gathogo 2016). The article notes that most of the studied history, so-called discoveries and naming are notably attributed to foreigners rather than any local indigenous heroes. There is
silence in learning about indigenous knowledge and means of survival. The curriculum presents any learning of indigenous ways and means in negativities.

Further, ancestors’ hardships to get freedom are subtle, making their struggles cowardly. The history fails to consider their contributions in all activities and challenges they faced on the warfare in a pre-and post-colonial society. This article does not mean that history should be one-sided. Instead, the history should be holistic to avoid the danger of a single story.

Create a child welfare environment that protects, nurtures and values children.

A child welfare environment promotes the interests of children. A child welfare society is an individual child case and addresses the wellbeing of every child. In most African cultures, the article cites an example of the Ameru; a child belonged to his immediate family and the entire community. It is a case of the traditional African society way of raising a child, a community affair. Thus, most African communities had this perspective; it takes a village (community) to raise a child.

Most communities recognized parenting as sacred, hence a shared responsibility, a communal affair. Parenting was to the uncles, aunts, cousins, neighbours, and friends. They were all involved and had a role and a part to play. Martha Koome, a human right lawyer and the first woman Kenya chief justice, talks of the importance of a child-friendly community as a venue for social and moral values. "Children have no voice, so I choose to speak for them because I recognize that they are our bridge to the future, and unless we nurture them, our future will be precarious... it is because of a system failure. Society, family or community have failed. It makes children victims." (The Bharat, 2021).

Unfortunately, just for a few generations, those good cultural values are less held. Society is more individualistic and materialistic. It is modernity competition and more negligible nearness in a collective sense. Contemporary society meaning 'family', is different from the traditional one. With such a vacuum, there is a need to create a new community of shared values that can offer mutual help and support in raring up and nurturing children.

In Norway, they have something called natteravnene. Natteravnene is a group of adult in the neighbourhood (not policing or reserve police) who responsibly and compassionately guide and watch children and young people activities, mostly at night. The article recommends Kenyan communities can develop such programs that serve to protect, nurture, and add values to children. Additionally, they can create value centres (not schools or churches), both in rural areas and urban areas, to share different ethical views about society at different levels and stages of life. Every child, including those in the street and the road, should belong and feel that they are part of a loving community.

Make children centre of national agenda

A nation future is on the children. In most developed and fastest developing countries, their Sustainable Development Goals (SDGs) or any development agenda revolve around children health, education, security, and rights. Most development modes are channelled in children’s minds and instilled in the nation’s pillars. The article does not declare who Mao Zedong was to the Chinese people; a hero or a villain; however, today’s China is the work of Mao Zedong, who began a cultural revolution. (Dikotter, 2016). Then, his ideologies were never popular; however, today, they bear some fruits within and outside China. Mao laid a pragmatic vision for the future of China by establishing a children nation. To address poverty and backwardness, he made children the players and the pathbreakers. What Mao did all children, regardless of gender, ethnic and other factors, had to go to state-owned primary school and middle schools for free. In this case, he equalized education and dealt a blow to the class system.
Then, his idea was never a popular move in China among those who had controlled the economy. The West was also critical against him, as it referred to him as a dictator.

Another case example near home is Paul Kagame. Post-genocide, Rwanda has put the children as part of their crucial agenda in achieving vision 2035 (Unicef, 2017). Additionally, Rwanda has transformed itself from a genocide nation to one of the fastest-growing economies. Rwanda realized that children are the vision careers of a country. Thus, for peacebuilding and sustainability, economic and technological growth, Rwanda has invested fully in all aspects that affect children, from education, health, technology, children, and gender rights, strengthening family values and making children participants and players in the discourse. Norway does the same, albeit subtle nationalism that prides itself in being Norwegian. Rwanda is now doing the same, priding itself in being the cleanest country in Africa, and children as the champions. "To the children, it is a taboo to dump garbage on the road..." (Ngabonziza, 2018).

**Aspects of social pedagogy should be in a child-friendly**

Social pedagogy is essentially concerned with the wellbeing, learning and growth of a child. The pinned idea is that each person has inherent potential, is valuable, resourceful and can make a meaningful contribution to their wider community if we find ways of including them. It requires that we also tackle or prevent social problems and inequality. Our education and pedagogical aspects have been lacking in trying to nature talents, involving all, bringing forth indigenous knowledge and avoiding too much projection of the elites as the key plays.

Kindergarten and Day-care centres should not be places for bombarding children with mathematics, English, and a view; much as they are relevant when examined, they bring competition and create hierarchies at a very early stage. Instead, kindergarten should be nursery beds for social changes, working together, and generating a culture of honesty. Children learn by doing and being active in storytelling and play. In transforming our society, kindergarten and day-cares can play a key and essential role in child transformation and social transformation. Social pedagogy is very closely related to culture and should reflect people's cultural attitudes and traditions in many ways. The aspects should be bringing children who care and participate in building up individuals, community, environment and have a broader understanding of the disadvantaged and marginalized members of the society. Social pedagogy should be different across different contexts over time, and that why we should have a definitive way as Kenyans in aspects of social pedagogy.

**Religion and social ethics**

Social studies have found out that parental religiosity is a mixed blessing to children. To what extent, the article cannot tell. However, religion emphasises moral codes in design to impart some values, self-control, and social competence. In Kenya society, following the erosion of African spirituality, Christianity plays a predominant role in child upbringing. The church plays the part of the 'new community,' though there is a need to control the excesses of religious influence. For religion, just like politics, can be used in brainwashing. Even so, religion is an integral part of society.

Furthermore, honesty may find roots in spirituality. In essence, spirituality is the opposite of religion. Though, most people religiously express their spirituality. Honesty finds meaning in spirituality as a virtue. That is a transformation of thoughts and belief systems. Holding spiritual belief reinforces the importance and enhances self-control; that is where one finds the pursuit of moral integrity. Spirituality, just like religion, also gives a sense of sincerity to God and self. Immanuel Kant presented
a desire for ethical integrity, where he associated dishonesty with lack of awareness, that is, awareness and self-consciousness. (Wood and Di Giovanni, 2018). Friedrich Nietzsche associated dishonesty with blindness and honesty as the highest moral virtue. (Mencken, 2016).

Consequently, religion is an essential tool in most African societies. Nevertheless, religion does not have all principles on fostering positive developmental trajectories for every child. Though, religion in Kenya still promotes other community development resources such as academics-oriented schools, healthcare centres, etc.

**Conclusion**

In conclusion, the article opines that no nation is greater than the other, but it agrees with the civil dishonesty article that Kenya is a dishonesty society. It has further argued that the success of any country does not depend on building skyscrapers, modern public amenities, high-tech industries, increased information technology or its growth in the per capita income. Even though those are necessary, any nation’s success is on its philosophy, values, and principles, which cement honesty. Kenya should deepen mechanisms through which political institutions trust and social honest will operate. Such measures can be through a social transformation and suitable means of pedagogy.

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