The purpose of this study was to assess the impact of Social Education and Ethics (S.E.E.) curriculum in Kish Central District, Kenya. The study was necessitated by the social maladies witnessed in Kenya, the very ones Social Education and Ethics promised to eradicate through imparting of morals and good attitudes. However, as the Ministry of Education proposed to fuse the content of Social Education and Ethics with other subjects of related content and structure, there was need to reassess the performance of S.E.E. as the proposed merger still seemed impractical. Further, there were still trained S.E.E teachers in schools, Religious Education was still parochial with Islam, Christianity and Hindu dominating a secular curriculum, social ills were still rife, integration was not planned for and humanities are still optional. S.E.E. remained a tower in this scenario. The assessment of its impact in the society was therefore necessary to clear the air about the graduates of Social Education and Ethics.

Literature related to the problem revealed that emotional subjects such Social Education and Ethics should inculcate in the learners valuing skills, which will enable them to deal with different moral and social situations in the society. The Social Education and Ethics graduates should also possess virtues, which are paramount in the development of morally upright character. They should also be able to display actions, which are compatible with societal expectations.

The study population comprised of all the base year, 2003 Social Education and Ethics Form four candidates, and the Social Education and Ethics School leavers. The study data was collected from 227 stratified random sampled Social Education and Ethics candidates, 200 purposively snowball sampled Social Education and Ethics candidates, 10 purposively sampled Social Education and Ethics school leavers, 10 purposely selected Social Education and Ethics teachers and 8 quota sampled clergy. The study utilized questionnaires and interview schedules as the main research instruments. Ex post facto research design was employed. Data analysis mainly involved computing the moral occurrences among the graduates. Descriptive statistics such as means, percentages and frequency tables were used to analyze data and report the findings. The findings revealed that Social Education and Ethics graduates possess virtues, which are learned outcomes of Social Education and Ethics curriculum. The virtues are the ones, which determine habitual moral conduct of people. The study further revealed that Social Education and Ethics graduates are morally upright. This was depicted by the observed activities of Social Education and Ethics graduates. The Social Education and Ethics graduates were found to make right decisions in ethically conflicting situations. Finally, it established that the social Education and Ethics teachers were positive on the relevance and achievement of social education and Ethics curriculum objectives.

Based on these findings, the study recommended that the Ministry of Education should reconsider maintaining Social Education and Ethics in the curriculum. Further, its lessons should be increased, more S.E.E. teachers trained, inspections revitalized and students sensitized on the supremacy of S.E.E. in the curriculum. S.E.E should be taught as a separate subject because many teachers are not trained in the integration of S.E.E. curriculum in other subjects. Finally, S.E.E. subject should be assessed by other methods besides the written examinations such as attitude lists checklists, interviews and observation. Finally, research on the impact of other emotional and moral subjects should be done so that certainty can be reached on actual causes of social ills in the society.