

**A CRITIQUE OF THE IMPLEMENTATION OF MORAL AIMS OF EDUCATION  
IN KENYA IN THE LIGHT OF ARISTOTELIAN CONCEPT OF *EUDAIMONIA***

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**E83/33303/2015**

**A THESIS SUBMITTED IN THE FULFILMENT OF THE REQUIREMENTS FOR  
THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE  
SCHOOL OF EDUCATION, KENYATTA UNIVERSITY.**

**JUNE, 2021**

**DECLARATION**

I declare that this thesis is my original work and has not been presented in any other university/institution for consideration for any certification. This research thesis has been complemented by referenced sources duly acknowledged. Where text, data (including spoken words), graphics, pictures or tables have been borrowed from other sources, including the internet, they are specifically accredited and references cited using APA system and in accordance with anti-plagiarism regulations.



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## **DEDICATION**

This thesis is dedicated especially to my family members: My Late parents, Robnison Monanda Okonga and Teresiah Kerubo Monanda and wife, Zilpah Kemunto Kibogo

## ACKNOWLEDGEMENTS

When the success of your work is as a result of the invaluable efforts and support of many a friend, colleagues and family members, it becomes a difficult task to thank just a few.

To start with, I sincerely thank my supervisors Dr. J.O. Ogeno and Dr. Fr. F. N. Murira for their invaluable guidance throughout this thesis development. They provided guidance, audience and professional critical comments, and worked even outside their expected working hours. I thank you.

I am greatly indebted to my colleagues and staff at the Department of Educational Foundations, Kenyatta University. To mention just a few are: Dr. I. Kamere (Former chairperson), whose continuous encouragement and moral support has seen me through this thesis. Special thanks to my senior staff members, Prof. D. N. Sifuna, Prof. Kombo, Prof. Otiende; Dr. Gathara, Dr. Kirimi, Dr. Mbiranjau (current chairperson) and Dr. H. Sogoni, whose encouragement and professional guidance throughout this study is held in high regard.

I hold the non-teaching staff in the Department of Educational Foundations, Kenyatta University in high esteem. I thank Ms Alice Njilo, Mary, Jully, and Wambua who immeasurably encouraged me, provided me with academic resources and particularly prayed for my success. May God bless you.

I cannot forget to thank Kenyatta University library staff for their support whenever I needed it most. My sincere gratitude goes to my colleagues at Kenyatta University, Nakuru Campus who have tirelessly encouraged and supported me in whichever ways possible. In particular Prof. Githinji, Dr. Anyieni, Dr. Rugar, Dr. Gaita and Dr. Nandalenga. More importantly, Dr. Loise Wamaitha who edited this work thoroughly, I salute you.

Special mention to Dr. James Oluoch, Department of Educational Psychology, Kenyatta University, Prof. Samson Gunga and Dr. Atieno K'Odhiambo Kili, Snr Lecturers in the Department of Educational Foundations, University of Nairobi whose encouragement, fatherly guidance, and provision of academic resources has seen me progress this far in the academic journey. I cannot thank you enough.

I sincerely thank Itierio Boys High School fraternity for their cordial welcome and support during the data collection stage. In particular, the HOD guidance and Counselling Dr. Charles Tinega and the Library staff for allowing me to use their library and teaching resource materials.

I thank my family members and friends: My lovely wife Zilpah Kibogo, and sons Ken, Soren and Aristotle, daughters Angey, Angel and Angela, who have endured innumerable difficulties just for my sake. Finally, I appreciate the contributions of my friend Ayieko Mogaka George, who patiently edited and proof read my work. You are God sent, the academic brother I never had. May God bless you.

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## **ABBREVIATIONS AND ACRONYMS**

<b>ALIVE</b>	Association of Living Values Education
<b>AIE</b>	African Indigenous Education
<b>APA</b>	American Psychological Association
<b>B.C.E</b>	Before Christian Era
<b>BS</b>	Biblical Studies
<b>CATs</b>	Continuous Assessment Tests
<b>CME</b>	Continuous Moral Evaluation
<b>CBS</b>	Christian Biblical Studies
<b>CMS</b>	Church Missionary Society
<b>CU</b>	Christian Union
<b>CRE</b>	Christian Religious Education
<b>CPA</b>	Continuous and Progressive assessment
<b>G &amp; C</b>	Guidance and Counselling
<b>GDP</b>	Gross Domestic Product
<b>GoK</b>	Government of Kenya
<b>HGF</b>	Holy Ghost Fathers
<b>HRE</b>	Hindu Religious Education
<b>IRE</b>	Islamic Religious Education
<b>KCPE</b>	Kenya Certificate of Primary Education
<b>KCSE</b>	Kenya Certificate of Primary Education
<b>KNEC</b>	Kenya National Examinations Council
<b>LVEP</b>	Living Values Education Programme
<b>LSE</b>	Life Skills Education

<b>MAE</b>	Moral Aims of Education
<b>ME</b>	Moral Education
<b>MGE</b>	Moral Goals of Education
<b>NIV</b>	New International Version
<b>PBL</b>	Problem Based Learning
<b>PD</b>	Psychological Disorders
<b>RE</b>	Religious Education
<b>RME</b>	Religious and Moral Education
<b>RS</b>	Religious Studies
<b>SDA</b>	Seventh Day Adventists
<b>SEE</b>	Social Education and Ethics
<b>TAS</b>	Traditional African Societies
<b>UPE</b>	Universal Primary Education
<b>UNESCO</b>	United Nations Educational, Scientific and Cultural Organisation
<b>USA</b>	United States of America
<b>VBE</b>	Value Based Education
<b>YCS</b>	Young Christian Society

## ABSTRACT

Education throughout history has been charged with the responsibility of inculcating societal norms and culture into the learners. Educationists and philosophers have contended that education is incomplete if it fails to inculcate good morals among learners. Moral values have an intrinsic good of helping students grow up into responsible adults capable of enjoying a good life. This is referred to as the normative dimension of education. In Kenya, there are rising cases of indiscipline among the youth and the general public who have been schooled which point to a grim picture of the role of the school in character formation. This thesis, therefore, sought to critically analyse how moral goals of education are implemented in Kenya, with a view to investigating the challenges that schools face in implementing them. In essence, this thesis attempted to: appraise the significance of moral education in Kenya, examine the nature of moral goals of education in Kenya, examine the influence psychological theories of moral development have in the implementation of moral goals of education in Kenya, justify the need for a philosophical theory of morality in the implementation of moral goals of education in Kenya and to articulate plausible ideals of moral goal of education in Kenya. This was done by the application of two complementary theoretical frameworks, namely: Aristotelian concept of *eudaimonia*, and Kantian categorical imperative theory. Aristotle's concept of *eudaimonia* implies that a good life is a life of ethical conduct. He observed that if human beings practiced moral uprightness in their conduct, in tandem with 'the golden mean', then they would live happily. Immanuel Kant, on the other hand, argued that human conduct should be modelled on fixed 'maxims' or 'principles' referred to as the 'Categorical Imperatives'. These imperatives should be modelled from the call of duty without considering consequences of human action. Three methods of philosophical inquiry were used, namely; critical method, philosophical analysis and prescriptive method. The study established that there exists a moral lacuna in the implementation of moral goals of education in Kenya resulting into unabated immoral behaviour such as negative ethnicity, religious intolerance, corruption, dishonesty and lust amongst the youth and the Kenyan society. From the findings of this study, some suggestions were offered. One, there was need to develop and introduce moral education (ME) as a discipline in its own right in Kenyan learning institutions. Two, an evaluation mechanism capable of measuring the implementation of moral goals of education was suggested. Three, a philosophy of moral education, that is, *education for virtue and happiness*, was propounded as necessary to guide the implementation of moral goals of education. Four, a fourfold criteria for implementing moral goals of education (MGE) was offered thus: *eudaimotive*, normative, evaluative and pedagogical. In conclusion, the study provided five recommendations. One, there was need to develop a moral education programme for learning institutions in Kenya. Two, there is need to formulate and articulate a national philosophy of education. Three, a study should be carried out on the best pedagogies in teaching and training children in moral education. Four, a study should be carried out in Kenyan secondary schools to find out the effectiveness of Competency Based Curriculum (CBC) in imparting moral values. Finally, a study should be carried out in Teacher training colleges and universities to establish the nature of ME in these institutions. The study was intended to benefit educational stakeholders, parents and religious organisations in finding possible solutions to this perennial problem of poor character formation among the youth and provide alternative pathways in the development of good morals in learners for the benefit of humanity. The findings of the research are also intended to help curriculum developers in development of a moral education curriculum, with clear moral aims for educational institutions.

# **CHAPTER ONE**

## **INTRODUCTION AND BACKGROUND TO THE STUDY**

### **1.1 Introduction**

This chapter presents the introduction, the background to the study, statement of the problem, the purpose of the study, objectives of the study, and the research questions. It also provides the significance of the study, limitations and delimitations of the study, assumptions of the study, theoretical and conceptual framework of the study, and operational definitions of terms.

### **1.2 Background to the Study**

One of the major functions of education is to help the learners develop desirable and acceptable moral values. It is argued that morality is a recipe for peace, economic progress and societal well-being. Besides, continuity of society is assured when her members live harmoniously and happily (Chukwu, 2002). Historically, education has always been considered important for deliberate and genuine communication and transmission of societal expectations, standards, beliefs, opinions, morals, norms and customs from the old generations to the young with the sole aim of societal well-being and continuity (Sifuna & Oanda, 2014; Moore, 2010; Wainaina, 2006; Njoroge & Bennaars, 1986). However, how education should achieve this enormous task of moral development of learners is always the question.

Though different scholars and academic disciplines do define education variously, most scholars seem to agree that a comprehensive meaning of the concept 'education' should include the moral development of the learner among other requirements. For example, Sifuna and Otiende's (1994) description of education as the process of total human development, covers the aspects

necessarily for a human person, namely; intellectual, physical, psychological (emotional), spiritual, and moral aspects of human development. Reference to education as a process of holistic human development is shared among other educationists such as Amayo (2012), Arora (2010), and Lee (2001) to name just but a few. As an important aspect of education, moral development is exemplified by Bogonko thus:

Education is not for selfish and irresponsible personal development. Schools must instil a sense of shared purpose...if society has to exist. Education should make an individual take his rightful place in society... It should produce a good citizen who serves for the good of the whole, this being an amalgam of the goods of the individuals (1992, p. 12).

The above statement alludes that moral development of children is an important task of the school. Bogonko uses the expression ‘good citizens’ to overtly imply the moral aspect of the learner’s development. Indeed, the notion of moral development of learners, also referred to as the normative dimension of education, was the central concern of this study. The fundamental questions that were raised and considered in this regard were: how are schools in Kenya arranged to implement moral development of learners? Are the moral aims (goals) of education in Kenya being implemented in a manner that can plausibly lead to the desired moral character of Kenyan people? These questions on training children to develop good morals rest on the assumption that a society whose members have good morals tend to progress well and faster hence happy. Similarly, good morals have been known to be a recipe of harmonious co-existence, peace and happiness. This is the contention that is posited by Chukwu (2002) when he avers:

Education has a vital role to fill in character building. It is of fundamental importance in the process of individuals’ becoming ‘persons’. Every educational system prevailing in our time has to integrate in its curriculum from primary, secondary and university levels specific moral values...Without morality, society is bound to degenerate. A high wave of crime, corruption and various forms of anti-social activities will prevail. As a result, no society or nation in contemporary Africa can make genuine and stable progress... (2002, pp. 286-287).

The concerns for implementation of MGE in Kenya arise as a result of the daily occurrences that depict a society in moral limbo. Cases of corruption, pre-marital pregnancies, defilement, rape, murder, extra-marital affairs, cheating in examinations, arson in schools, professional negligence and negative ethnicity resulting into inter-tribal clashes abound. More particularly, the number of government officials dragged to courts of law for corruption related cases and impropriety in the use of public resources is alarming (Kagwanja, 2019), there has been ethnic animosity between two tribes in Mau Narok since July 2018 in which scores of people have been killed and others wounded (Kahongeh, 2018). Ethnic animosity is reality has often been experienced in several places in Kenya over the years. The mentioned example is just for illustration yet the problem is wide spread across many ethnic formations in Kenya.

Additionally, there have been reports of several cases of murder (Maina & Mungai, 2019), arson in schools Kigotho (2017), Kenya police officers involved in crime (Maina, 2019), leaders in Kenya have been observed uttering insults and obscenities as witnessed during the 2017 political campaigns. These and many more instances of immoral behaviour raises questions on how these adults were morally brought up by the schools they went through. In the presence of the above and many more of such cases of immoral behaviour, mitigation to social, political, economic, environmental by individuals and societies becomes a tall order. The results of such immorality include untold human suffering characterised by negative ethnicity, civil unrests, economic meltdown, political instability and environmental degradation. As such, there was need for an inquiry on how MGE are being implemented in the Kenyan school context to discern the gaps that exists in the implementation process, thus propose remedial strategies.

Implementation of moral goals of education (MGE) purpose to influence worthwhileness of human conduct as people interact, act and express emotions and motives of their conduct. These



goals entail what society considers right, acceptable, correct, morally valuable, or worthy. Societies have often expressed a desire to have their members practice such virtues as humility, kindness, respect, generosity, courage, peace, temperaments and love (Bansikiza, 2001). The assumption behind the desire for moral values is that morality purifies and refines human beings in their operations. As a contrast, immorality corrupts, barbarises and debases humans in their conduct (Bansikiza, 2001). To underscore the importance of moral education Wainaina (2006) observes:

The development of moral values in the students ought to form a substantial part of the school curriculum. Every individual in a society must be governed by some social rules and regulations if social life is to be a success, (2006, p. 140).

Wainaina's position is further underscored by Joshi (2012) who maintains that moral goals of education should be taken as important aspects of the school curriculum, because in the absence of human values in any educational process, especially moral values, education will become meaningless and irrelevant (Joshi, 2012).

Perhaps, it is because of incidences of immorality that Kenyans have been depicted as unhappy lot. In a study by Sachs (2018), Kenya was ranked position 124 out of 156 countries in the world's happiness index. The index in the table below shows Kenya being ranked dismally in terms of happiness, an empirical indicator that Kenyans are not a happy people.

COUNTRY	HAPPINESS INDEX (X/10 POINTS)	POSITION(X/156)
Finland	7.632	1
Australia	7.272	10
USA	6.886	18
United Kingdom	6.814	19
Malaysia	6.322	35
Japan	5.915	54
Algeria	5.295	84
Somalia	4.975	98
Cameroon	4.933	99
Namibia	4.441	119
<b>Kenya</b>	<b>4.410</b>	<b>124</b>
Botswana	3.590	146
Tanzania	3.303	153

**Table 1** *An extract on Happiness Rankings from World Happiness Report 2018 (Sachs, 2018).*

The report from which the above table was extracted used eight parameter to determine the levels of happiness, namely; GDP per capita, Time series of healthy life expectancy at birth, *level of social support*, freedom of choice, *level of generosity*, *perception of corruption indices*, positive affect (the average of previous day affect: laughter and joy) and negative affect (the average of previous day affect: worry, sadness and anger). It is noted that in Africa, Kenya is position 124, far below Mauritius (55), Libya (70) and Somalia (98) to name just but a few. It is important to note that some of the parameters used to measure happiness in this index have moral implications such as social support, generosity and corruption

Besides the above report, this thesis sought to find out how MGE are implemented in Kenya in view of the moral concerns that have been raised. To do this, a retrospective critical analysis of the frameworks that have been used in implementation of ME in Kenya was sought starting with education before colonisation. The reflections sought in this section is a brief mention of the frameworks by pointed out the strengths and weaknesses of these frameworks

The concerns on moral development of the young in Kenya are traceable prior to the European Missionary activities that culminated in colonialism. In traditional African societies (TAS) prior to colonialism, communities reported as being Kenyan provided what came to be referred to as African Indigenous Education (AIE). The moral framework for education in the African indigenous sense was grounded on the desire to produce morally upright adult members of society capable of carrying adult responsibilities of society. Moral education was a collective responsibility of all adult members of the community (Ocitti, 1973).

African indigenous education was mainly provided informally to the youth in which virtues such as unity, responsibility, honesty, patriotism, hard-work, sharing, respect, and love were taught using various pedagogies (Otiende, Wamahiu, & Karugu, 1992). This could explain why most TAS lived in relatively peaceful and happy internal environments, apart from few cases of external aggression. Indeed moral development of the youth was a central goal of AIE and was implemented through customs, rituals, traditions, beliefs and practices that became part and parcel of the youth as they grew up (Mbiti, 1969). Besides, other effective methods used to implement ME included: story-telling, riddles, songs and strict discipline. It is pointed out that though there were no written policy frameworks for implementation of moral education in TAS, there was proper cultural and social organisation on how moral education was conducted, especially during initiation. The 'legal and policy framework' for this process included strict

beliefs, taboos, and prohibitions that were largely followed and thus ME was effectively implemented. The expression ‘legal and policy framework’ is understood not in the strict formal sense, but in the African traditional sense in the manner of running the African affairs during this period. Though these frameworks were not written, the manner in which they guided implementation of MGE justifies them to be referred to as policy frameworks.

However, at the advent of the colonial period, a new framework for moral education was put in place, under the recommendations of the Fraser Commission Report of 1909. This policy framework provided the legal basis of early missionary moral education that had been provided as early as the 1800s. Some of the recommendations from the Fraser Commission report are responsible for the negation of African sense of morality and reinforcement of Christian ethos as superior in structure, will and content (Otiende, 1982).

It is noted that the formal education introduced in the Kenyan context was claimed to provide moral and religious training through mission schools was a mixture of reading, writing and simple arithmetic, commonly referred to as the 3Rs (Sifuna & Otiende, 1994). Memorisation, recitations and catechism of the Bible and the Quran became a form of moral training of the youth. However, this training in religious instruction was not purely for moral training, but rather for the conversion of the recipients to either Christianity or Islam as the case may be (Sifuna & Otiende, 1994).

The above narrative on how ME was being provided by the colonial masters alludes to a possibility of failure to implement ME in the first place. Racial segregation of Africans, treating Religious Education (RE) as the same kind of thing as ME, and the negation of African sense of morality as practiced in AIE accounted for an ineffective approach to implementation of MGE.

The framework for implementation of ME in post-colonial period in Kenya up to the present was guided by quite a number of policy frameworks including Ominde Commission Report (1964), Sessional Paper Number 10 of 1965, Education Act of 1968, Gachati Commission Report of 1976, Mackay Report of 1981, the Kamunge Report of 1988, the Koech Report of 1998, the constitution of Kenya 2010 and the Education act of 2013 among a plethora of policy papers and international conventions.

At the advent of independence, ME was implemented through teaching in religious subjects such as Christian Religious Education (CRE), Islamic Religious Education (IRE) and Hindu Religious Education (HRE) in their formal way, in the school curriculum. Thus moral education remained part and parcel of religious undertaking. This state of affairs has continued despite the Kenya Education Commission Report of 1964 recommending that one of the educational goals in Kenya should include social and moral goals to take care of such social and moral values as national unity, non-discrimination, social equity, and sound moral and religious values (GoK, 1964). Even the other subsequent government reports on education have maintained recommendation for the inclusion of ME in Kenyan schools, and all the social and moral goals of education have remained unchanged (GoK, 1964, 1976, 1981, 1988, 1999, 2012).

In a compendium, many of the policy frameworks highlighted point out on the need to implement MGE in Kenyan schools, however the manner in which MGE is being implemented in the question. As already mentioned, implementation of MGE was and is by way of teaching propositional knowledge in RE subjects, which doesn't cater for the affective aspects of morality (moral feeling and action). Moreover, a clear path of implementation of MGE should have moral ideals and a means of evaluating achievement. The summative evaluation of cognitive aspects of morality by way of examination cannot be said to sufficient means to measure of the level of

moral development that has occurred in a learner. Indeed, morality is better expressed, not in examination grades but moral action akin to the biblical example of the Good Samaritan (Luke: 10:25-37). The gap on evaluation of MGE is reflected upon and addressed in chapter five.

It is apparent from the above discussions that educational goals address two important questions. One, what is the ideal individual that society desires to develop? And two, what is the ideal society that people want? Reference to these two questions is also made by Hingen & Hundsdorfer (1979) who point out these questions best capture the fundamental role that schools ought to address. Various theories have been propounded to explain how different societies attempt to answer these questions. According to Plato (1956), the ultimate aim of education is happiness of the individual and welfare of the state. As for Aristotle, the purpose of education was to develop the intellectual and moral aspects of the human person based on reason so as to yield good conduct necessary to live a morally and happy life (*eudaimonia*). This study used Aristotelian *eudaimonia* as the theoretical framework to understand how MGE are implemented in Kenya, and whether they may yield a good life and a good citizen. Furthermore, the study complemented *eudaimonia* with Kantian Categorical Imperatives as was explicated in the theoretical framework in section 1.7.2

Kantian Categorical Imperatives is a theory propounded by Immanuel Kant (1724-1804) who distinguishes a categorical imperative from a hypothetical imperative. A hypothetical imperative (also called a prudential or a technical imperative) takes the form: ‘ought x if ...’ or ‘do x if...’ This is a means to an end kind of argument. On the other hand, a categorical imperative is formulated in such a way that the ‘means’ and ‘ends’ are given due consideration (Debeljuh, 2006). Kant goes on to postulate three Categorical Imperatives. One, ‘act as if, you were legislating for everyone’. Two, ‘act so as to treat human beings always as

ends and never merely as means'. Three, 'act as if you were a member of a realm of ends' (Raphael, 1981). Through Kant's Categorical Imperatives, one visualises a proposal for moral codes or principles that appear necessary for living a good life. Accordingly, Kantian Categorical Imperatives are built on the theory of moral virtues as postulated by Aristotle.

Kenya in her current educational system identifies eight national aims referred to as goals of education, namely: education to (i) foster nationalism, patriotism and national unity, (ii) promote socio-economic, technological and industrial skills, (iii) foster individual development and self-fulfillment, (iv) promote sound moral and religious values, (v) promote social equality and responsibility, (vi) promote respect for and development of Kenya's rich and varied cultures, (vii) promote international consciousness and positive attitudes towards other nations, and education should (viii) promote positive attitudes towards good health and environmental protection (GoK, 2012). However, this thesis examined moral goals of education only since they were assumed to capture the expected moral traits of the ideal Kenyan citizen as envisioned in the constitution of Kenya (2010). Some of these Kenyan national values are national unity, democracy, integrity, equality, non-discrimination, and respect (GoK, 2010). Moreover, actually, it was noted that a reflection of most of the other goals may reveal a lot of implicit relationship with moral ideals. If examined carefully, each of the other goals has some connotation of implied good life of individuals and community and seem to foster some tenets of morality. As such, they were other times mentioned in general discussions in the thesis.

From the above description, it is apparent that implementation of MGE is a desire of every civilised society that seeks for a happy life. These MGE are therefore assumed to play an important role in guiding moral training of the youth towards the expectation of human natural inclination to seek for happiness (Otieno-O, 2018). While it may be the case that the goal of life

for a great number of people is pursuit for happiness, what happiness appears to be in reality is a subjective ideal. For instance, Aristotle and like-minded philosophers including Socrates, Kant, and John Stuart Mill held that happiness is found through virtuous living. But for other philosophers and indeed some other people, happiness is obtained through pursuit of other aspects of life that they attach value in. Epicureans and Jeremy Bentham for example held that happiness is found in pleasure while Stoics found it through pain and suffering. Indeed, Debeljuh (2006) had explicated this variant by the observation that human do engage in some actions which they consider capable of providing happiness such as political activities, pursuit of education, spiritual contemplation, and search for wealth and fame in a variety of ways. Despite these many variants of the notion happiness, it is opined that at times such human pursuits is misconceived since desired end called happiness comes to naught. Indeed Debeljuh observed that experience has demonstrated that wealth, fame, schooling, pleasure and material goods of such sort do not necessarily guarantee happiness (Debeljuh, 2006). This brings the question: where and how is happiness obtained? To respond to this question, reference was made to the Aristotelian concept of *eudaimonia* as explicated in section 1.7.1.

Surprisingly, quite a number of researches have observed that MGE have not been implemented sufficiently despite their central position in the process of education. The framework for implementation of MGE already alluded to have been shown to have gaps such as lack of a clear criteria to implement ME, a skewed evaluation mechanism of MGE dominated by summative evaluation that largely negates evaluation of moral aspects of education (affective dimension of morality), ineffective pedagogical approaches used in schools dominated by teaching through the lecture approach and an apparent unclear philosophical foundations that is necessarily in the implementation of MGE.



As noted in the preceding paragraph different individuals, civilizations and nations attach value of life to different aspects. For instance, education system in Europe put more value to advancement in science than morality; the USA's system of education emphasizes pragmatism philosophy, choosing that which works in society and implementing it without necessarily emphasizing on MGE (Dewey, 1916).

However, the contention in this thesis was that these individual pursuits of happiness is due to misconceptions of this all important human value, since only a few people may really take the pain to understand the value and significance of MGE. Indeed, the world has given too much attention to non-moral goals of education due to the perceived success and obsession with science and technology (Akanga, 2014; Joshi, 2012; Wainaina, 2006). Perhaps that was why Akanga (2014), Joshi (2012) and Wainaina (2006) noted that in today's world, the implementation of moral values is on the decline irrespective of the many standards that are formulated in the world to guide human conduct.

There is no debate on the fact that wrong perception of success and world obsession with advancement of science and technology has other times led to intolerable human catastrophes and suffering, since such pursuits devoid of the moral component was a misconception in the first instance. The Hiroshima and Nagasaki nuclear bombings in August 1945 by USA is a demonstration that advancement in weaponry without a consideration of morality can result into extreme human suffering. This underscores the value of morality in human pursuit and the contention in this study that happiness without morality is an illusion. Indeed, United Nations (UN) has established treaties to prohibit the manufacture and use of weapons of mass destruction especially nuclear weapons (Borrie, Caaughley, Graft Hugo, Lovold, Nysteu & Waszink, 2016).

The ideals of ME and MGE usually gain attention in society wherever there is a moral crisis, real or imagined (Rosnami, 2007). For example, the global evidence demonstrates that MGE continues to receive some attention due to the despicable immoral activities such as terrorism and corruption. A study by Hallak and Poisson (2005) found out that corruption abound in a number of countries in the education sector. For instance, Hallak and Poisson established that countries like India, Bangladesh, South Korea, Taiwan, Hong Kong, Mauritius and Kenya have been mentioned as abetting corrupt practises in schools such as unscrupulous private tuition (Hallak & Poisson, 2005).

A different study with similar concerns is by Chapman (2005) that indicts education professionals of soliciting bribes for the services they offer in various countries across the globe. For example, 74% of education professionals in general have asked for a bribe for services in Bangladesh, 41% in Cambodia, 24% in Indonesia and 24% in Ghana. The youth under the guidance of such education professionals (teachers, head-teachers, education officers, and university professors) are thus mis-educated to believe that success comes not through hard-work but through favouritism, bribery and fraud (Chapman, 2005).

Globally, efforts have been put by quite a number of countries to address challenges brought about by immoral behaviour among learners by way of strengthening implementation of ME. However, ME is known by various expressions such as Character Education, Value Education, Human Rights Education, and Civic Education adopted in different contexts due to the existence of different opinions and varied definitions and/or perceptions of what moral education is, across people and cultures (Fataar & Solomons, 2011).

As pointed early, the education system in the U.S.A is guided by the philosophy of pragmatism characterised by cherished values of equality, liberty and democracy in the pursuit of happiness (Dewey, 1916). Formal education begins at the age of 5 years when children get enrolled in privately owned kindergartens. In these kindergartens, the goal of education is the total development of the child. Moral education and training begins at this early stage by developing the intellectual aspects of the children by exposing them to moral issues from liberal perspective (Corsi-Bunker, nd; Getao, 1996). The notion of liberty imply that moral education is divorced from any religious influence and is nourished within freedom of choice. It is somewhat like morality is a personal affair.

In respect to ME in the USA Fairchild (2006) notes:

Education, in great measure, forms moral character of men, and morals are the basis of government... It is much easier to introduce and establish an effectual system for preserving morals than to correct by penal statutes the ill effects of a bad system (p. 11).

Character Education, as an approach to ME is given attention in response to decline in morals in the U.S.A. characterised by high rates of armed robbery, suicide, murder, promiscuity and premarital pregnancies especially among the youth. The U.S.A being a mature democracy that cherishes and practises human rights and freedoms, it is easier to establish cases of immoral behaviour in the American society since they are readily reported as and when they occur. Many instances of immorality abound, even among some Catholic priests who though known for their good intention in education and morals, have yet been accused of sexually related offences (Ronald, 2004). Further incidences depict the U.S.A as a society in moral decay, thus the need to explore more effective and efficient ways to implement MGE. A summary of immorality in the USA indicate that divorce rates have soured from 1% in 1900 to 50% today, abortion is legalised

(over 50 million have been murdered since 1973), perverted sexual behaviour abound (homosexuality and lesbianism), infidelity, corruption, greed and fraud in business and banking (Mathews, 2014). More disturbingly, Mathews (2014) observes:

...One result is that 24 million American children live in a fatherless home and 40% of all students in grades 1-12 come from homes having no biological father in them. Fatherlessness is at the bottom of most of our social ills, being the major factor in 63% of youth suicides, ...85% of all children with behavioural disorders,...80% of rapists...71% of all high school dropouts....71% of all teenage pregnant mothers ...85% of all youths in prison...Indeed, rampant, systemic, epidemic immorality will be our utter undoing. The costs of immorality are immense, financially and in the damage done to stable social institutions, that NO immoral society can avoid eventually going bankrupt.

Moreover, another example that raises issues of moral concern in the USA is the Tuskegee experiment in which physicians continued to research on natural progression of untreated syphilis for more than a period of 25 years long yet a cure for the disease had been found (Ogungbure, 2011). In a more recent study, a survey carried out in 2009 in the U.S.A indicates that one in every five women has been raped or exposed to attempted rape (Masath, 2013). There is no doubt that the liberal manner in which ME is being implemented has a share to blame for state of affairs in the USA. Perhaps immorality could explain why the USA is not ranked as the happiest country in the world yet it is the superpower in the world (Refer to Table, 1 p. 4-5).

Similarly, the Australian government puts a lot of emphasis in implementation of ME, which is known as Values Education, (Government of Australia, 2005). Values Education has been strengthened in all schools since 2004 through school value education forums, drug education forums, curriculum development and provision of curriculum and assessment resources, and national participation projects by stakeholders. There are nine important national values identified in Australia for dissemination in public schools, namely; care and compassion, doing

one's best, fair go, freedom, honesty and trustworthiness, integrity, responsibility, and understanding, tolerance, and inclusion (Government of Australia, 2005).

In Europe, ME in the curriculum is discussed under different names in different countries; such include, Citizenship Education in Britain, Civic Education in France, and Moral and Civic Education in Spain. In England, there are two school disciplines that are devoted to handle implementation of moral issues in education, namely; Personal, Social, and Health Education (PSHE) and Citizenship education. The goals of ME in England include: developing in the learners' social and moral responsibility, values and dispositions, acquisitions of basic knowledge on topical and controversial issues and international cooperation. Thus the emphasis is the development of good morals in the learner (OTSU, 2010). Socially acceptable values such as confidence, responsibility, good health and safe lifestyle living, development of positive relationships and respect are promoted

A number of Asian countries implement moral education in their schools with clearly defined moral goals. Moral education in Malaysia was necessitated after a bloody and fatal racial violence in May, 1969. This necessitated the introduction of ME through a national ideology called *Negara* that emphasises national integration and national unity (Balakrishnan, 2010). Historically, during the colonial period, Malaya (as Malaysia was then called) provided segmented education in four ways, namely: informal Religious Education, local Malay school, Chinese Vernacular schools and the Tamil Vernacular schools. Moral education as such was provided according to the demands, norms, and cultures of these various groups. Later on, in the 19<sup>th</sup> century, Christian missionaries introduced English medium schools in which ethics and Catechism lessons were taught. It was not until 1979 when the government realised that school going children were morally deteriorating. The government of Malaysia through a cabinet report

introduced a structured curriculum for moral education 1983 to provide moral education to non-Muslim students that included Buddhism, Christianity, Taoism, Sikhism, and animism. The moral values that are taught are obtained from the *Rukun Negara* including, ‘Compassion, self-reliance, humility, respect, love, justice, freedom, courage, physical cleanliness and mental health, honesty, diligence, cooperation, moderation, gratitude, rationality and public spiritedness’ (Balakrishnan,2010).

Elsewhere in China, ME is taught in public schools through a discipline called the *Deyu* (moral education). The *Deyu* is a compulsory subject for all the learners, and is tasked with imparting moral, ideological, political and social duties and responsibilities of the people by specialised teachers (Hu, 2010). Through the *doyu*, Chinese public schools have been custodians of moral knowledge, imparting into their learners values such as loyalty, self-sacrifice, communalism, unity, fraternity, and moral integrity (Hu, 2010). This perhaps explains why China has emerged as a competitive first world economy with industrious and honest citizens.

Moral education remains a core component of education in pre- and post-colonial African. In Namibia, there is a subject called Religious and Moral Education (RME) replacing the colonial Christian Biblical Studies (C.B.S) (Lita & Lipenge, 2016). In an attempt to cure the weaknesses of Biblical Studies (B.S) introduced by Christian missionaries, disguised as ME, the independent Namibian government in 1990 introduced RME (Lita & Lipenge, 2016). Within its content, R.M.E contains not only values of various religions but also the salient moral values expected of a Namibian citizen, for example, honesty, love, hard work, respect and truthfulness (Lita & Lipenge, 2016).

In Botswana, just like Namibia, ME was introduced to replace the Religious and moral education (R.M.E). This discipline has clearly spelt goals including, helping learners acquire morals necessary for living a ‘good’ life, provide learners with basic skills of cultural literacy, provide them with intellectual skills necessary for making informed and responsible moral decisions and provide learners with skills necessary to cultivate a sense of care for one’s nation and other people (Dinama, 2012).

In Tanzania, the general aims and objectives of education are almost entirely devoted to moral aspects of the learner. For instance: to guide and promote development and personality of Tanzanians, develop and promote self-confidence, in inquiring mind, respect of human dignity and rights, readiness for hard-work, understanding constitutionalism, human rights, obligations and responsibilities, and to inculcate the principles of the national ethic and integrity, cooperation, peace and justice (UNESCO, 2010). Each of the levels of education in the Tanzania have specific objectives in which MGE are clearly stated. For example in primary schools one of the objectives is to mould the character of the child. Though there is no academic discipline or subject known as ME in Tanzania, the content of ME is infused in such disciplines as music, art and craft, social studies, life skills, civics, and religious studies (RS). Religious education is a compulsory subject in form three and four in Tanzania thus taking care of the moral aspects of learners (UNESCO, 2010).

The importance of implementing ME may best be elucidated by the Rwandan experience. After the genocide of 1994, Rwanda recognised the importance of education in general and the school in particular in moral development of her people. In reference to the speech of the minister of education in May, 2002, Obura (2003) observes that it was generally felt that education system and specifically the school curriculum, failed the nation in 1994. With this revelation and

indictment of the school, the goals of education were greatly modified to include MGE. Out of the seven general goals of education in Rwanda, five have moral components, including: freedom from all forms of discrimination, promotion of moral values of peace, justice, equality, tolerance, respect, individual responsibility, *ubumwe* (unity and solidarity), *ubupfura* (nobility of heart and goodness), self-control, critical thinking and magnanimity (Republic of Rwanda, 2003; obura, 2003). These values were included in compulsory subjects such as religious education; ethics education and peace education in Rwandese Primary and Secondary Schools (Obura, 2003). This has helped Rwandese to develop a high moral fabric characterised by positive reduction of negative ethnicity while maximising/incorporation of togetherness, handwork, respect, peace and tolerance. The resultant of such an effort has been manifested in economic stability and peace.

If levels of corruption are considered as a measure of the impact of ME, then, it is noted that countries discussed above whose education has a well developed and implemented MGE, have fairer scores in terms of corruption perception index of 2016, as summarised in the table below. Note that a score of 0% implies highly corrupt while 100% implies that that country is corruption free.



COUNTRY	SCORE (%)	POSITION(X/180)
England	80	11
Australia	77	13
USA	71	22
Japan	73	18
France	72	21
Botswana	61	34
Rwanda	56	48
Namibia	53	52
Malaysia	47	61
<b>Kenya</b>	<b>27</b>	<b>144</b>

**Table 2:** *Is an extract from Transparency International Corruption Perception Index of some Countries (TI, 2018)*

From the above table, it is observed that Kenya has a corruption perception index of 27% (very corrupt), while other African countries like Botswana, Rwanda and Namibia have 61%, 56% and 53% respectively (implying that their corruption levels are below average). This is a clear indication that corruption (a moral vice) impacts greatly on attainment of happiness.

Perhaps, this could have been due to the fact that Botswana, Rwanda and Namibia have made efforts in implementing MGE. This is a good empirical evidence that could be used to draw a correlation between MGE and moral profile of a country. However, immorality may go beyond the parameters used in this index and this may only be one aspect of it. For instance, while Kenya may have ranked higher in corruption, there may be other aspect of immorality that the other countries like Tanzania and Rwanda may rank higher. Tanzania and Rwanda for instance

of late has been said to be doing badly in terms of human rights abuses than Kenya and this could be a factor towards their ranking in unhappiness. Kenya may be doing way better in providing democratic space and basic human freedoms than many of the countries cited here. This was why this thesis sought out to model morality (consistent development of moral virtues) as the yardstick for measuring the effectiveness of MGE.

Besides the above discussion, one question was worth of interrogation, that is, what is it that makes Kenya be ranked among the most corrupt? Here below is a brief description of the evolution and development of moral education in Kenya.

There is dearth in literature that focuses on the implementation of MGE in Kenya and that show the extent to which MGE have been achieved. However, various government reports and policy documents have stated what MGE are and the need for their implementation. Moreover, these reports have described the elusiveness in the implementation process of MGE in Kenyan schools.

While ‘sound moral and religious values’ as MGE in Kenya has been articulated in government policy documents such as the education Commission Report, (GoK, 1964), its effective implementation has become a perennial challenge for many years. The recommendation that religious instruction be handled as an academic subject meant that ME was given a cognitive approach (moral knowing) instead of being given an affective or a practical approach (moral feeling and action). Furthermore, the treatment of Religious Education (RE) as synonymous with moral education over the years has probably negated important aspects of moral teaching to children whose parents may not necessarily require a religious perspective in moral upbringing. Moreover, Sessional Paper No. 10 of 1965 mandated education to put more emphasis to manpower development from the perspective of *African Socialism* (GoK, 1965). This being the

case, MGE were given a peripheral attention in their implementation by teachers in the immediate after-years of independence. Besides, strict moral codes and regulations from a religious dimension were confused for moral education and moral development of learners in schools. Later, the inability of the schools to implement MGE is best described in the Report of the National Committee on Educational Objectives and Policies of GoK, 1976 thus:

The schools as they are today do not have the capacity, time or even the motivation to teach values of society. This is because the schools are geared entirely to the passing of formal examinations... The youth, therefore, end up in many cases having learnt little about the values of society (GoK, 1976, p. 3).

The report further observed that social evils such as corruption, nepotism, tribalism and idleness continued to grow untamed as a result of a defective manner in which MGE were being implemented, irrespective of the teaching of religious education in the form of CRE, IRE and HRE.

Accordingly, the above report recommended that RE and Social Education be separated, hence, the introduction of Social Education and Ethics (SEE) in the late 1970s. The consequent government reports and policy documents have consistently emphasized the need to implement the MGE in view of the deteriorating moral standards in the Kenyan society (GoK, 1981, 1988, 1999, 2012). Despite these recommendations, moral development of learners continues to pose a challenge as evidenced in the daily happenings within the Kenyan society, characterised by religious intolerance, arson in schools, premature pregnancies, examination malpractices, theft, terrorism, and drug abuse (Kwanja, 2019; Kahongeh, 2018; Mwenesi, 2016, Kibogo, 2016, Akanga, 2014, Mugambi, 2003).

In a further attempt to inculcate moral values among Kenyans, the government of Kenya ensured that certain National values were enshrined in the 2010 Constitution. These include: national

unity, patriotism, equity, non-discrimination, integrity, transparency and accountability (GoK, 2010). As such, though schools continue to have a huge responsibility of imparting the National values among the learners, they have not demonstrated the will and the capacity to do so.

From the above presentation, the observations so far made make it apparent that the implementation of MGE in Kenya has remained a big challenge. Furthermore, the observations demonstrate that implementation of MGE in Kenyan public schools have been left to the teachers who are handling religious education such as CRE, IRE and HRE. The notion that RE is synonymous with ME remains pervasive yet RE does mainly focus on the spiritual aspects of life. Thus, the studies cited do indicate that religious education, particularly CRE have not effectively imparted the desired moral values among learners. This when added to the fact that the students do mainly concentrate more on passing examinations at the expense of acquiring the traits of characters that are enshrined in the moral values has worsened the situation. The consequence of the above narrative is the rampant spread of vices like corruption, theft, economic plunder that has made Kenyan among the unhappy lots in Africa (Sachs, 2018; Muthamba, 2017; Onono-Wamonje, 1976; GoK, 1976).

### **1.3 Statement of the Problem**

There is no debate as to whether or not good character is an essential element of a civilized society. Indeed the development of the youth into morally upright adult members of society has been demonstrated to contribute to the overall well-being of such a society epitomized by peaceful co-existence, economic prosperity, social harmony and happiness. On the contrary, immorality has been shown to be a recipe for human suffering and unhappiness, characterized by

such immoral behavior as economic crimes, murder, rape, human trafficking, civil unrests, ethnic animosities, and political instability to just mention but a few.

To address the challenges of immorality, schools as socializing agents have been assigned the responsibility of helping the learners under their care to develop morally. As pointed out by Otieno-O., (2018) and others, the school attempts to accomplish this task by teaching ME as guided by the school curriculum. However, from the background to the study, it is apparent that moral development of the learners in Kenya has not yet been achieved as intentioned in the MGE in Kenya. This has been evidenced in the rise in cases of undesirable social behaviour among learners in Kenyan schools and by extension to the unethical acts evident in the Kenyan society. The challenges to effective implementation of MGE in Kenya are associated with a lack of a philosophical foundations to guide in implementation, a skewed evaluation mechanism of ME that is overtly summative, the absence of a ME curriculum in Kenya, thus relying on RE subjects which may other times not be concerned with morality but religion, and a lack of commitment by schools to implement MGE due to the emphasis given to cognitive aspects of education. This therefore necessitated a critical analysis of the implementation of MGE in Kenya with a view of explicating the challenges and proposing remedial strategies.

#### **1.4 The Purpose of the Study**

The purpose of this study was to analyse the ways in which the MGE are implemented in Kenya. This was done in the light of Aristotle's theory of *Eudaimonia* to explicate on the effectiveness of the approaches used to inculcate moral values amongst the youth as articulated in moral goals of education.

## **1.5 Objectives of the Study**

This study had the following objectives:

- i) To appraise the significance of implementation of moral education in Kenya
- ii) To critically examine the nature of moral goals of education for effective implementation in Kenya.
- iii) To examine the influence of the psychological theories of moral development in the implementation of moral goals of education in Kenya
- iv) To justify the need for a more robust philosophical theory of morality in the implementation of moral goals of education in Kenya
- v) To articulate a justifiable approach to the implementation of MGE in Kenya.

### **1.5.1 Research Questions**

The research sought to answer the following five research questions:

- i) What is the significance of implementation of moral education in Kenya?
- ii) What is the nature of moral goals of education for implementation in Kenya?
- iii) What is the influence of psychological theories of moral development in the implementation of moral goals of education in Kenya?
- iv) Why should a more robust philosophical theory of morality be considered as an ideal in the implementation of moral goals of education in Kenya?

- v) What should constitute the criteria for the ideals in the implementation of moral goals of education (MGE) in Kenya?

### **1.6 Significance of the Study**

In light of the emerging moral challenges in Kenya, this study is expected to be beneficial in three main ways. One, it is intended to help teachers to find out plausible alternative approaches of implementing MGE in Kenyan schools, especially in the newly rolled out curriculum (CBC). Two, it may be useful to curriculum developers in Kenya in designing a programme for Moral Education. Three, by proposing a suitable mechanism for evaluating MGE, this study sought to contribute to the body of knowledge on how moral education could possibly be implemented in Kenya.

### **1.7 Limitations and Delimitations of the Study**

*Limitations:* The moral development of a learner is influenced by a large number of agents, such as, the family, religion, the school, culture, and mass media. This study concentrated on the implementation of MGE in Kenyan schools and only alluding to the influence that these other agents have on moral development of learners.

*Delimitations:* This study sought to investigate how MGE are implemented in Kenyan schools. It was thus delimited to the implementation of MGE in Kenya in light of Aristotelian theory of *eudaimonia*

### **1.8 Assumptions of the Study**

This study makes the following assumptions:

- i) That good moral values could be acquired through teaching, habituation and learning.

- ii) That psychological approaches used in the implementing of MGE in Kenya, though important have shortcomings and a more robust philosophical approaches to moral education can remedy the psychological approaches thus facilitate effective implementation of Moral goals education.
- iii) That moral values are acquired, and not inherited.
- iv) That every person has free will, and that human life and events are governed by the principles of free will.

## **1.9 Theoretical Framework**

This study was guided by two theoretical frameworks, namely: The Aristotelian concept of *Eudaimonia* and Kantian Categorical Imperatives. The two outlooks were chosen because of their complementary contributions in terms of addressing the ideals for the implementation of necessary MGE to impart moral values to learners as discussed below.

### **1.9.1 The Aristotelian Theory of *Eudaimonia***

Before an attempt is made to explain the Aristotelian theory of *eudaimonia* was used in this study, a brief introduction to the concept in respect to the origin, development, proponents and tenets of the theory is inevitable. The theoretical underpins of *eudaimonia* (happiness) can be traced to the ancient Greek stoics, epitomized by Epicurus (341-370 B.C.E) who argued that the best life for a human being is to seek for pleasure and avoidance of pain. The stoics thought that pleasure could be obtained through virtues living (nourishment of the sole). In fact, most stoics admonished any external goods (health, wealth and beauty) as necessary for living *euidaimon* lives. The best example is Diogenes the cynic also referred to as Diogenes of Sinope (412-323 B.C.E), (New World Encyclopedia, nd).



Socrates (470-399 B.C.E) and Plato (428-348 B.C.E) thought that all human beings inherently desire *eudaimon* life more than anything else. As for Socrates, virtue was not only necessary but also sufficient for living a life of happiness. He advocated for such virtues as courage, justice, piety and wisdom which he thought were proper qualities of the soul, and if inculcated could provide happiness. Plato advocated Socratic position on *eudaimonia* but added justice as another important virtue. In the contemporary philosophy, the British analytic philosopher Elizabeth Anscombe (1919-2001), Alasdair MacIntyre, W.D. Ross (1877-1971) and John Cooper can be said to be proponents of Aristotelian *eudaimonia* (New World Encyclopedia, nd).

In an attempt to answer the question ‘what is the purpose of human life?’ Aristotle (384-322 B.C.E) postulated that the ultimate goal of human life is to attain a good life. A good life is a life of happiness or flourishing (Aristotle, 2008). He defined happiness as an activity of the soul in accordance with the best virtue. He applied the Greek word *eudaimonia*, to connote happiness.

The term *eudaimonia* is derived from two Greek roots, namely; *eu-* which means well or good and *daimon* which attracts various meanings such as ‘spirit’, ‘god’, ‘inner force or ‘genus’. When these two roots are combined to form the term *eudaimonia*, several literal meanings emerge, and chief among them is having a ‘good guardian spirit’. However, a deep reflection of *eudaimonia* reveals that what is implied in Aristotelian conception is a good life, which other translators have used such terms as happiness and/or flourishing (Nyabul, 2002).

To understand the Aristotelian concept of happiness, the Greek word *arête* (an excellent or distinctive quality of the mind) is handy. To Aristotle, without *arête*, a search for meaning and purpose of life is futile (Pakaluk, 2005). To achieve happiness, Aristotle postulates that individuals ought to avoid the extremes in their behaviour, thought and action and also

navigating a mean between having and becoming, doing and being, and spirituality and materiality. This Aristotelian concept is popularly referred to as the 'golden mean'. He argues that happiness being an activity should not be seen as a certain fixed goal that people arrive at, but rather habitual behaviour, thoughts and actions that persist throughout one's life in tandem with virtuous living and thus happy life (Nyabul, 2002; Popkin & Stroll, 1993).

Aristotle holds the view that human beings should be trained in virtue so that good character becomes part of them as they grow, a concept he calls habituation. That given good character, happiness does not become illusion. This point is aptly illustrated by Debeljuh, (2006) when she says:

Man is not really happy if he is not loved. To this end, the subject takes care of others, becomes benevolent and charitable; his happiness increases because he is surrounded by happy people... Therefore, each person should at the same time pursue his own happiness and the happiness of all fellow men (p. 65).

The above remark provided two important aspects in respect to happiness. One, that happiness is a function of human service and good character. Two, happiness is only possible in a community. Those people who appear happy in solitude may be having illusions or some psychological disorders. Accordingly, it was properly propounded that moral character plays a central role in the educational process for happy living.

Since Aristotle identifies virtue as a necessary condition for happiness, it was important to identify and discuss albeit briefly the sources of moral values. There are many theories that postulate the sources of good character. This study classified these sources broadly into two: intrinsic and extrinsic sources. The intrinsic sources hold the view that morals originate from the self, in an attempt to realise the 'self'. The 'ideal self' imposes to the 'actual self' the moral law. This is what has previously been referred to as having a good guardian spirit or *daimon*. This

source is however possible only in rational beings. This is the view that some scholars refer to as the *eudaemonist* view. This view holds that moral codes are built upon the self for action and behaviour through careful reflections and/or intuition (Sinha, 1978). Accordingly, the Kantian Categorical Imperatives fit well into this view on the source of morality. On the other hand, the extrinsic theories hold the view that moral obligations and values have their origin in society and its variants, who impose moral sanctions to individuals. The extrinsic sources include supernatural sources, that is, god who is thought as the creator and originator of humanity. As such, moral values are effected externally by the way of rewards and punishment. In this manner, several extrinsic sources of morality such as laws of society, the state, and the divine laws are identified (Sinha, 1978). In this study, it was noted that the above sources of moral values have their limitations and strengths. A careful analysis of each of the sources should therefore be sought so that a synthesis is arrived at acceptable moral values.

As already pointed out, the requirement for happiness is to live a virtuous life. To live virtuously is to habitually practice moral living and this would require service to humanity in alignment with human spirituality. When taken into consideration, four great virtues identified by Aristotle, namely; wisdom, justice, courage and temperament are practised by people and for their sake. To illustrate the concept of happiness further, assume there is a virtuous man living alone in a country with no other human being in that country. Let us assume too that in that countryside, this man has all the natural resources he requires for his comfortable living. Assume, further, this man is not faced with any imminent danger of attack by anyone or any wild animal, or natural disaster whatsoever. Will this virtuous man be happy in his abundance? It seems that this man will indeed be sad. The loneliness and isolation are sufficient in making him unhappy in his abundance.

The suggestion that service to humanity is important in order to attain happiness is underscored by Debeljuh (2006) when she observes that there is nothing sadder than loneliness. In the same vein, human beings do need to experience sympathy by giving and receiving it. Besides this interpretation, morality is a necessary but not a sufficient condition for happiness. Human nature indicates that people need basic needs of life for survival, good health, and material goods such as means of transport. Though Aristotle was of the opinion that moral life is much more important for a happy life, this thesis did not take this exclusive view rather the view that happiness ought to entail all other ingredients of life. This is the same notion that has been adapted by other scholars such as Nyabul, (2002). Further discussion on this is found in chapter two section 2.7.

There are several critical comments that have been made in response to Aristotle's conceptions of happiness. For example: (i) the four virtues identified by Aristotle (courage, temperance, justice and wisdom) appear strange since they are applicable beyond the mere notion of morality and they appeal to intelligence and other considerations; (ii) the Greek conception of morality seems only applicable to those persons that are naturally gifted, that is, it demands both intellect and innate qualities of courage and temperance thus leaving the vast majority of human beings out of it. Greeks seemingly suggested that such qualities were specially gifted by the gods. On her part, Curren (1991) makes the following critical observations in respect of Aristotelian theory of morality as a pathway to happiness: (i) moral variations occur across communities and age, thus rendering a curriculum for ME vulnerable to scrutiny however valuable and irreplaceable it may appear (ii) at their tender ages, psychologists have demonstrated that children are antecedently unreasonable, hence moral habituation may need an application of force. Such moral persuasions are inappropriate and inapplicable in children (iii) when Aristotle limits the

good life to that of happiness, he seems to suppress other available conceptions of 'good' and thus moral habituation restricts life options, in which case, the open future of children is breached (iv) The argument that moral development is nourished with the development of intellectual virtues (wisdom, understanding and practical wisdom) implies that children need to be initiated into philosophical thinking. Philosophy by its nature is nourished by doubt and criticisms which may erode moral fibers and fabrics of culture, communities and tradition. If one were to believe only on those moral values that have no iota of doubt, establishing morality would be an illusion (v) the argument that morality requires each person to be governed by their own reasons (authenticity of life is governed by this principle) raises *prima facie* tensions between habituating in traditional values and encouraging critical thinking, resulting into a condition of 'moral war'.

However, some of the above critical comments are grounded on wrong philosophical interpretations. For instance, while philosophy by its nature is nourished by doubt and criticisms in it is the pursuit of true knowledge and critical reality that is not coated with fanaticism and indoctrination that bars such an achievement. It is not entirely true that being critical would erode moral fibres. In actual sense, it informs morality. Furthermore, for acts to qualify as 'values' means that they have all tenets that qualify them as such. The argument above that morality requires each person to be governed by their own reasons thus raising *prima facie* tensions between habituating in traditional values and encouraging critical thinking, resulting into a condition of 'moral war' is not entirely true since values cannot contradict but can compete.

As such, Aristotelian conception of happiness had its own strengths and relevance in this study. One such strength is Aristotle's emphasis that the purpose for human existence is that of living a

morally sustainable life. This argument was grounded on the fact that moral uprightness seems to be a recipe for peace and happiness for both individuals and society. Secondly, Aristotle's clear assertion that happiness does not purely depend on material goods as a necessary and sufficient conditions is of significance to the teaching of moral values. In this, learners should be trained not to necessarily associate success and happiness with material goods but rather to pursue moral virtues as the constituency of *eudaimon* living (Grant, 2007). In this, Aristotle takes it that the attainment of happiness is plausible particularly when pursued as a virtue. Thus, virtue and happiness are heterogeneous in that no amount of happiness can make up for a deficit of virtue, and vice versa (Stumpf, 1977). Thus, the Aristotelian theory was significant in guiding this study in identifying the salient virtues that need to be inculcated to enhance happiness.

### **1.9.2 The Kantian Categorical Imperatives Theory**

Immanuel Kant was born on the 22<sup>nd</sup> of April, 1724 in Konigsberg, Prussia-currently Russia. He was a Lecturer in the University of Konigsberg, where he taught Metaphysics, Logic and Ethics. His moral theory is captioned in his ethical essays and writings of the 1780s and 1790s, namely; *The critique of pure reason* (1781), *Groundwork of the metaphysic of morals* (1785), *Critique of practical reason* (1787), *the metaphysics of morals* (1797), and *Religion within the limits of reason alone*, (1793). He died at the age of 80, in 1804.

The Kantian Categorical Imperatives theory is grounded on Immanuel Kant's commitment to human freedom (free will), human dignity and a question on moral obligation derived from rationality (human reason) (Kant, 1989; Moore & Bruder, 2008). In this theory, Kant argues that human persons must undertake moral development from a human stand point rather than

attribute it to any transcendent reality (O'Neill, 1991). He avers that humans are moral agents that make decisions on moral issues only on the basis of free will (power of self-determination).

Accordingly, moral issues have to be rested on common principle(s) that are applicable to all irrespective of the circumstances, desires, social relations or anything else. Kant formulated this notion as a demand, which he called, 'the Categorical Imperative' or more generally the 'moral law'. There are three imperatives that Kant formulated all of which stem from the mentioned moral law. These three are however expounded to five in this thesis as follows: (i) Act only on the maxim through which you can at the same time will it be a universal law. This is the first form of the Categorical Imperatives from which the rest seemingly arise. It is called the formula of the universal law in which laws of morality are viewed as the laws of the universe (Newtonian laws), also referred to as the principle of universality, (ii) the second Categorical Imperative states that one ought to act as if the maxim of one's action were to become a universal law. This is called the formula of universal law of nature, (iii) the third Categorical imperative states that one should always treat humanity whether in one's own person or in the person of any other never simply as a means but always as an end. This is called the golden rule. Its formulation is somewhat the religious connotation: do unto others what you would them do unto you, (iv) the fourth Categorical Imperative states that one should consider the will of every being as a will that makes universal law. This Categorical Imperative rests on the assumption that every human being that makes decisions is rational and hence makes universal law. This is the formulation that emphasizes human autonomy, (v) the last one is that the ultimate aim is to respect all laws for harmonious living for all members of the kingdom. This is called the formula of, 'kingdom of ends'. This formulation seeks for actions that are based on the principles demanding respect for all others' capacities (O'Neill, 1991).

A brief discussion in respect to the above Categorical Imperatives was important in order to elucidate their applications in this study. To start with, the first and the second Categorical Imperatives demand that actions of commission or omission by rational human beings be considered moral only if they are not tied to anything else, apart from a 'good will'. In other words, moral actions are right things to do irrespective of the consequences. The term 'good will' imply a power of self-determination to action in accordance with the ideals of certain principles. Such a will (power) is only vested within that being that is rational, in this case, a human being. No other being, in the realm of human realities has been demonstrated to have rationality in their actions. The claim of rationality in the supernatural realm is only contemplative if not speculative and arguments about it have not been settled yet (Kant, 1989). The notion of 'will' suggested that human beings do have intrinsic moral values which they wish be practiced by all. The 'will' then culminates into the notion of the 'golden rule' and the feeling of autonomy associated with rationality.

The other two important concepts in the Categorical Imperatives are the concepts of '*means*' and '*ends*'. '*Ends*' refers to that which serves the 'will' as a subjective ground of self-determination. The term '*means*' on the other hand refers merely to the ground of the possibility of an action whose effect is an end (Kant, 1989). These two concepts reinforce the fact that human beings do have intrinsic value, on the mere basis that they are human. In this regard, moral action ought to respect human dignity by conforming to moral norms (Akelo, 2019).

The Kantian Categorical Imperatives theory has faced several challenges, chief among them is the claim that Kant is pessimistic on the human ability to know or predict consequences. Kant was seen as being unable to give an answer to situations in which there are conflicting duties, for example, keeping a promise versus saying the truth when one is under oath. Furthermore, the



question of whether the ‘good will’ is always good remains controversial. The other challenge in this regard is that Kant failed to give virtue the priority it deserves in human lives; and hence universalizing moral laws (as he postulated) is likely to result into arbitrary, trivial and highly subjective moral principles (Boss, 2005; Lawhead, 2009).

Besides the challenges, Kantian Categorical Imperative Theory had several noticeable strengths that complemented Aristotelian theory of *eudaimonia* in this thesis. First, the Categorical Imperatives emphasizes the need for rationality, consistency, impartiality, and respect for humanity. These qualities are very critical aspects in the development and implementation of MGE. These qualities are likely to be significant in sealing loopholes, exceptions and biases that quite often hinder successful implementation of MGE. Second, the Categorical Imperatives support actions that are good in themselves and not actions as means to another good (Stumpf, 1977). This makes it easier to reflect on those moral values that could be treated in the purview of the principle of relativity or subjectivism. In these Categorical Imperatives, a pathway, is possible that can assist in the implementation of MGE in Kenya, devoid of subjectivism and relativity of values. This is grounded on the notion that the Kenyan society desires to have common moral values, such as love, respect, unity and integrity as enshrined in the Constitution, (GoK, 2010).

Moreover, Kantian Categorical Imperatives could serve as a springboard for establishing moral standards that cuts across gender, religion, ethnicity and social status. The greatest contribution of the Categorical Imperatives is demand that irrespective of the consequences, certain human actions ought to be outlawed. Such undesired human tendencies prevalent in vices such as cheating in national examinations, corruption, and sexual abuse have to be phased out categorically.

Finally, Kant's theory is important in prescriptive ethics especially in prohibiting certain actions irrespective of consequences. In a school set up, school rules that guide moral actions are seen as founded on such a principle. Kantianism has been used as a theory in attempting to solve educational problems in the Kenyan education system. The most recent is a study by Akelo (2019) on proclivity of Kenyan secondary school girls to procure abortion. In her study, Akelo propounded a multi-agency approach to the moral problem of abortion among secondary school girls. Another study by Mwenesi (2016) in which he sought to solve the problem of radicalization of learners in Kenyan secondary schools. He postulated the use of Kantianism as a moral theory in education that could be necessary in countering radicalization.

### **1.10 Conceptual Framework of the Study**

This study critically examined the way in which MGE have been implemented in Kenya with a view of elucidating challenges and providing possible remedial strategies. The study appreciated the foundational role that MGE play in the development of morally acceptable behaviour among learners, even as they engage in their academic pursuits. More importantly, the study observed that any successful educational process should implement both the MGE and the non-moral goals in a manner that is realistic and measurable. To do this task, philosophical guiding theories come in handy.

In this study, two philosophical principles were used to do a reflection on a plausible mechanism of implementation MGE in Kenya. These principles were: Aristotelian theory of *eudaimonia* and Kantian theory of Categorical Imperatives. In brief, Aristotelian theory of *eudaimonia* was grounded on the notion that human pursuits are premised on the search of some 'good' and ultimately, the best good argued to be human happiness or flourishing. Happiness is possible

under two important virtues, namely; intellectual virtue and moral virtue. The details and explications on this theory are found in the previous section (section 1.7.1).

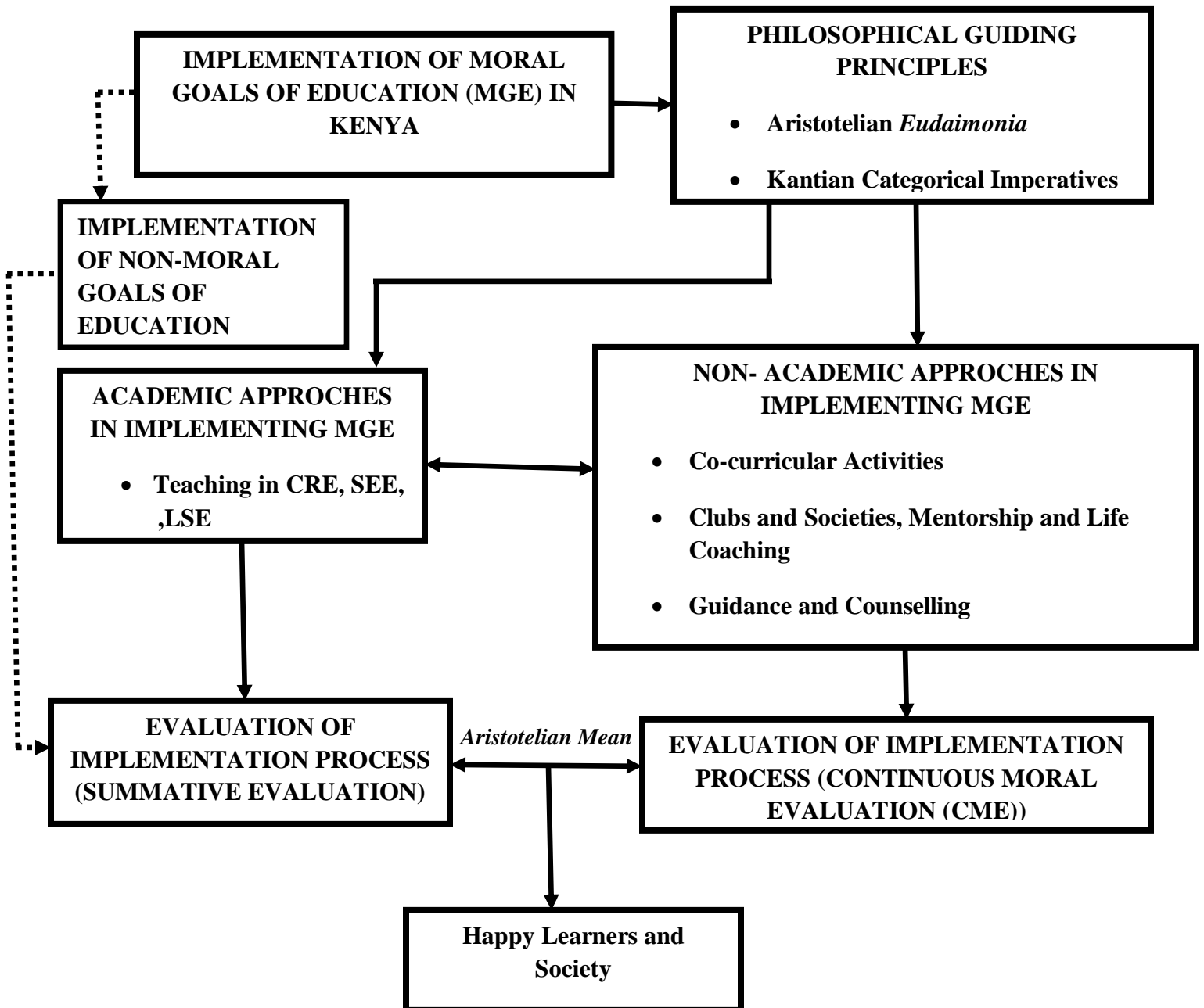
Moreover, Kantian Categorical Imperatives as philosophical principle in implementation of MGE in Kenya complemented the Aristotelian theory of *eudaimonia*. The Categorical Imperatives opine that moral virtues should be universal as a rule of conduct. This is in respect to the general moral characters that may be agreeable by all moral agents. The contribution of Kant's Categorical Imperatives was to guard against moral subjectivism whose consequence may result in immoral conduct as is being witnessed in the contemporary education system in Kenya. The notion of Categorical Imperatives was examined in section 1.7.2.

It was opined that in the availability of discernible philosophical principles and theories, appropriate pedagogical approaches could be employed in the teaching and learning process to implement MGE in Kenya. In this respect, the applicable pedagogical approaches were categorised into two broad categories, namely; academic approaches and non-academic approaches. The academic approaches in implementing MGE involved the teaching that do occur in academic disciplines in Kenyan primary and secondary schools, namely; Religious Education (CRE, IRE, HRE), SEE and LSE. These approaches involve by and large the acquisition of theoretical (propositional) knowledge on moral concepts, usually tested by way of summative evaluation at the end of a learning cycle (KCPE and KCSE).

On the other hand, the non-academic approaches to implementation of MGE are those methods in which learners are trained on various aspects of moral formation within the school without necessarily the academic aspects of education. The approaches identified in this study as non-

academic included: Co-curricular Activities, Clubs and Societies, Guidance and Counselling and Infusion and integration as shown in the diagram below.

*Conceptual Framework of the Study*



**Fig.1** A Schematic Diagram representing the interrelationships of variables conceptualised as contributing to good life (life of happiness) (Researcher, 2021)

It was proposed that implementation of MGE ought to be brought into an appropriate balance with the non-moral goals of education if happiness is to be attained and immorality averted, in any educational system. The non-moral components of education are as important as the moral ones and ought to be incorporated in the educational programme as shown by way of the dotted line in the above Diagram (figure 1). Non-moral goals of education target developing the necessary skills, knowledge and attitudes required in the world of work (the cognitive and psychomotor domains). This was what Aristotle called intellectual virtue.

Finally, the study suggests that the implementation process of MGE and non-moral goals of education should be evaluated in a balanced manner as indicated in the middle (golden mean) in figure 1 above. This may be demonstrated as shown below:

$$\mu \text{ of implemented Goals of Edu.} = \frac{\mu \text{ CME} + \mu \text{ Summative Eval. of Non-Moral Goals of Edu.}}{2}$$

2

Where  $\mu$ =Mean Score

Edu. =education

Eval. =Evaluation

Source: (Researcher, 2021).

The above equation is interpreted to imply that the mean score that a student attains in a learning cycle is obtained by adding the mean score of CME and mean score obtained from summative evaluation of non-moral goals and dividing it by 2. Further discussion on this is found in chapter five (section, 5.4.3). Moreover, the suggested  $\mu$  demonstrates how a balanced weighting of goals of education is possible. In the Kenya context, summative evaluation has always been used to measure the moral knowing aspects of the learner (the cognitive and psychomotor domains), leaving out the evaluation of the moral feeling, interests, attitudes, opinions, appreciations,

values and moral actions which are very important aspects of ME (the affective domain) (Otieno-O, 2018).

### **1.11 Operational Definitions of Terms**

**Aims:** Aims are directions and goals pointing out where someone is, where he/she wants to go and how they can get into their destination.

**Education:** The process of total human development where knowledge, understanding, skills, attitudes, morals, norms and traditions are deliberately transmitted and developed in the learners.

**Eudaimonia:** This term refers to happiness as conceptualised by Aristotle. The term is used to imply to the purpose of human life, namely, a life of happiness.

**Ethics:** It is a branch of axiology that does an inquiry on how to make decision in respect to behaviour; terming some actions as right while others as wrong. Furthermore, Ethics is concerned with an inquiry into morally acceptable values, characters and behaviour in society.

**Goals of education:** These are aim, objectives and purposes for which an educational process exists, usually long term intents of an educational system.

**Happiness:** the term happiness refers to a state of contentment and settled disposition of individuals, who appreciate nature and life's providences within the dictates of moral virtue.

**Implementation:** The process of teaching and habituating learners to acquire moral values in schools. It entails all the efforts that schools put in trying to habituate students into being morally acceptable members of society

**Learners:** Any person who is under instruction from self, environment or anybody else with the sole aim of gaining knowledge and understanding.

**Morality:** This term has a similar meaning as the terms good behaviour, moral values or desirable character.

**Moral Education:** Refers to a deliberately structured curriculum provided in a formal set-up (school) where learners are trained, taught and developed actively to acquire socially acceptable moral habits, virtues and characters, necessary for them to live a good, productive and happy life, which is referred to as moral education in the thesis.

**Moral Goals of education:** Those goals of educations that point out the direction and path required to be followed in developing a morally upright learner. This is what is referred to as MGE in the thesis

**Religion:** Religion entails the means by which the supernatural being(s) communicate with and establish intimate relationships with human beings in their solitude

**Value:** values are those things material or otherwise that human beings prize, cherish and hold dear, and thus think, act or feels towards them.



## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### 2.1 Introduction

This chapter deals with a review of the literature on the implementation of moral goals of education in Kenya. It has six sub-sections, namely: the value of moral education, nature of MGE, ethical foundation of MGE, psychological theories of moral development as foundations of MGE, Critical Perspective on the Status of Implementation of MGE in Kenya and Education for *Eudaimonia*. At the end is a presentation on the chapter summary and study gaps established.

#### 2.2 The Value of Moral Education

There is need to find out whether there exists reasonable grounds to engage learners in the teaching of moral values. The question that is necessary to respond to in this sub-section is; does implementation of MGE benefit in minimizing and or eliminating the exuberating immoral trends among the youth? In this regard, a review of the work of Boss (2005) and Otieno-O (2018) are made.

Boss (2005) in her book, *Analyzing Moral Issues* points out the value of ME by exploring theoretical postulates in moral philosophy. Boss's theoretical exposition on moral philosophy provides reasonable explication on the need for ME. She points out that traditionally, moral philosophy has been classified into two areas, namely; normative ethics and theoretical ethics (meta-ethics). The former deals with the study of moral values while the latter is concerned with the justifications for the need of moral values. In in this sub-section, the study sought to review

Boss's meta-ethical exposition so that a reflection on the same provides the justification for the need for moral values in the Kenyan context.

In meta-ethical theoretical exposition, Boss (2005) points out that moral theory can be grouped into two broad areas, namely; ethical relativism and ethical objectivism. Ethical relativistic theories hold the view that morality is relative and that each group of people practice morality as they see fit, guided by their social norms, traditions and customs. These theories rests on two main tenets. One, that there are no objective moral truths anywhere in the world. In other words, truth is a question of tastes, preferences and personal opinions. Two, morality is a matter of social norms, that is; public opinion is the determinant of moral truths (Boss, 2005).

A reflection of the above tenets reveals that morality is taken as a matter of 'individual' feeling. The term 'individual' as used by Boss needs qualification. In the first instance, it meant the individual capacities of each rational human being who should be left to make moral decisions as they 'see' fit. This is called *ethical subjectivism*. The other implied meaning of 'individual' as explicated by Boss is society, that is, an amalgam of persons who share common ethos and thus propound common culture and social concerns, which may be different from cultural norms of a different society. Accordingly, this bring forth a modern fashion of ethical subjectivism referred to as *cultural relativism* (Boss, 2005).

From an ethical relativistic view, morality becomes important in that it makes a person to have a clear identity of the 'self' since moral actions are intrinsic. The assumption behind the idea is that persons have free will, and determinism is an illusion. Moral growth attained in this manner allows authenticity of human actions. Ethical relativism faces many shortcomings that make it appear untenable. First, it can permit immoral activities such as hurting others without justifiable

cause. Second, relativistic moral theories do not seem to have room for critical reflections on moral issues. Third, the blind obedience to social moral constraints is repugnant to moral reform and progress. Finally, the argument that morality is a matter of culture negates the universal truths of globalization and a sense of humanity in the world (the world is a global village) (Boss, 2005)

The second category of moral theories explicated by Boss (2005) is ethical objectivism, sometimes referred to as Universalist Moral Theories. This is a group of theories including: Natural Law Theory, Utilitarianism, Deontology, Rights Ethics and Virtues Ethics. The main tenet of all these theories is the assumption that there are universal moral principles (maxims) that are applicable and binding to all rational human beings irrespective of any differences that may emanate from culture, religion, personality or any other peculiar considerations. The variations that occur in these moral theories arise due to the moral value that one theory emphasizes over the other. For example, Utilitarianism emphasizes on the desire for positive consequences, whereas deontologists regard duty as the principle guide in morality.

However, it is noted there are maxims that could be propounded in each of the universal moral theories as *prima facie* duties and not absolute ones. The Greek expression '*prima facie*' means at the face value. In other words, the universal maxims may find situations in which applying them could bring incurable conflicts in moral discourses (Ross, 1908). Examples of *prima facie* moral duties include: non-maleficence (do not harm), beneficence (increase happiness), fidelity, filial piety, *Ahimsa* (non-violence), reparation, gratitude, self-improvement and justice. Some of the strengths and challenges of Universalistic Moral Theories can be obtained in chapter one (section 1.7) where a discussion of Aristotelian theory of *eudaimonia* and Kantian categorical

imperative theory were offered. In the subsequent section, a reflection is offered in respect to the value of ME in Kenya in light of Bossian Ethical Exposition, thus pointing out the study gaps.

Several observations are made from the Bossian exposition. First, the relativism approach to morality allows individuals to reflect on moral concepts. This observation is an important ground for refocusing how MGE could be implemented so that each individual learner builds authenticity of moral growth. The positive aspect of this observation is that each learner is made to internalize moral values espoused in MGE and attempts to make moral values part and parcel of his/her system of beliefs. By and large, the doer of the act, in one way or another is affected by his/her actions. The critical comment that ethical subjectivism if permitted could allow people to exploit and hurt others is reflected further. For instance, while history has a lot of cases where ethical subjectivism was used to justify irresponsible immoral behavior, for example, the extermination of the Jews by the Nazis in Germany (Kershaw, 2008); the massacre of the Hutus by the Tutsis in Rwanda (Cowell, 2019); recent xenophobic attacks in S. Africa (Shaban, 2019), post-election violence in Kenya among others; the shallow understanding on the meaning and purpose of human life and existence may account for such state of affairs. The world as it is known to us today is a global village. In teaching morality, the reality that the world is a global village is handy. In other words, effective implementation of MGE needs an application of humanity as a whole, not 'mean' interpretations of humanity based on mere prejudices, biases and emotional considerations.

The *prima facie* moral duties propounded by W. D. Ross and explicated by Boss (2005) could form the basis upon which ME programme could be founded in Kenyan schools. In essence, moral decision making is an important aspect of moral development. In any case, moral education becomes an important resource in providing prerequisite information needed for moral

decision making. As a result, moral decisions reached out of ignorance are avoided. Moreover, Boss (2005) points out how moral theory is applicable in real life situations. Morally informed people are more likely to be firm in respect to their beliefs about human realities, beliefs based on reasonable grounds. One visualizes a situation in which ME is provided on strong philosophical principles. Thus deliberate efforts are possible and this could help learners to be able to make authentic moral decisions devoid of any biases. Such authenticity becomes the foundation for a more solid and dependable ground for every moral decision as espoused in universalism. This articulates well with Kant's Categorical Imperatives that advocate for morality that is universal and objective devoid of personal and cultural biases.

In a school set-up, Bossian ethical exposition could provide the moral ground in establishing moral values that could endure the test of time. As supported by psychologists Kohlberg, Piaget, Gilligan (1977) and others, moral maturity is a step by step process that can be achieved by exposing the learners to moral values such as love, respect, non-violence and providing the justification in support of such moral values. At the post-conventional stage, moral maturity entails making personal and well thought out moral decisions that are based on principles, devoid of unreasoned cultural bias.

Boss does discuss general moral theory in her book. Great insights are provided in respect to the value that morality serves in society in general. Besides, reservations in respect to each of the theories discussed are offered. However, Boss's theoretical approaches are not concerned on the implementation of moral education in an educational set-up thus the study gap. The value of a philosophical theory in the Kenyan context as a necessary condition for implementation of MGE is discussed in chapter five.

Second on the value of ME is a review of Otieno-O (2018)'s paper on the *integration of value based education in the Kenyan education system as a response to emerging challenges*. Otieno-O sought to establish how a value based education (VBE) could be incorporated in the curriculum to mitigate for the challenges in Kenya. The concept of VBE is a synonym with ME or Values Education. She opines that implementing a VBE could be a pathway to mitigate for economic, social and environmental challenges of the 21<sup>st</sup> Century in Africa in general and Kenya in particular. Such issues as social unrests, domestic violence, crime, climate change, economic loss, human trafficking, and civil wars among others that are likely to be addressed by use of a VBE in the Kenyan curriculum (Otieno-O, 2018).

Otieno-O underscores the value that a philosophy of education plays in the implementation of VBE. She avers that *Ubuntu philosophy* seems to be the pillar for a successful implementation of VBE since it emphasizes the essence of humanity epitomized on such moral values as respect, cooperation, sharing, generosity, forgiveness and reconciliation (Otieno-O, 2018). These and such related moral values have been indicated as necessary for building a just society, capable of enjoying a satisfying life to the individual persons and societal well-being.

To implement VBE, Otieno-O (2018) identifies teachers as playing a more crucial role, especially when well trained on the most effective approaches to be used in VBE. She identifies the Association for Living Values Education (ALIVE) in which a VBE has been implemented especially among the youth in difficult environments, across many countries in the world. Besides, other countries including New Zealand, Australia, Beirut, Kuwait, Israel, Sweden, and Kenya have participated in a Framework for action to implement a VBE in such centers as refugee camps, Day care centers, parents association and youth groups in what has been duped Living Values Education Programmes (LVEP). There are a number of core moral values that act

as pillars of LVEP, such as ‘peace, respect, cooperation, freedom, happiness, honesty, humility, love, responsibility, simplicity and tolerance’ (Otieno-O, 2018).

From Otieno-O’s work, one sees the need for a commitment to implement ME in Kenyan schools. Indeed, she opines that the several educational reforms since independence in Kenya reflect on the desire to implement VBE. However, her work does not identify the form and structure that a curriculum for ME may take in order to implement the desired morals in the Kenyan context. This gap was identified and a plausible approach is given in chapter four (section, 4.4). Moreover, the values of philosophy of education in implementing VBE has been highlighted. She mentions *Ubuntu philosophy* as having guided VBE in the African context. This thesis attempted to fill this gap by elucidating on the notion of philosophy of ME in the Kenyan context that could guide in the process of implementing ME as discussed in chapter five (section 5.2.5).

### **2.3 Nature of Moral Goals of Education**

The term nature is derived from a Latin name *natura* which means essential or innate dispositions of living and non-living things and other features of the world that develop on their own (Wikipedia, 2020). This is to argue that ‘nature’ entails the cosmological realities of individual existence thereby omitting anything that has been substantially altered by human intervention, for example artificial human creations (Gichure, 1997). Therefore to talk of ‘nature’ in a broad sense is to insinuate the physical or material realities of the universe, which entails a phenomena of the physical world as perceived by sense experience.

There is another meaning that can be applied to the term ‘nature’. Mautner (2005) identifies the adjective ‘natural’ as having a variety of meanings especially in discussing issues that relate to

human beings. He points out from David Hume's essay on *Treatise of Human Nature* that the term 'nature' refers to those things that are not miraculous, unusual or artificial. In similar manner, 'nature' includes those things that are not civic, mental, supernatural or cultural. Hence the 'nature' of a thing includes what is internal to it or its essence that account for its functioning emanating from its ontological constitution (Mautner, 2005). This is what Gichure (1997) refers to as the metaphysical dimension of nature.

In respect to moral theory, the term 'nature' would broadly mean the various perceptions that exist in respect to moral questions and issues. More often than not, these perceptions are conflicting, divergent and present varieties of dialectical fashions. It therefore becomes imperative to examine the various solutions or explanations provided to moral questions or issues in order to appreciate the meaning and importance of the moral issue under consideration (Kiruki , 2004). This is the notion that is adapted in reflecting on the nature of MGE in Kenya.

In essence from the above exposition, to talk of nature of MGE is to attempt to find the inherent characteristics of MGE that differentiate them from any other goals, by considering the various moral positions that may be prevalent in them. In chapter one (section 1.2) MGE were identified as those goals, objectives and purposes for which education deliberately attempts to inculcate into the learners socially acceptable behaviour, such as moral uprightness, good character, and desirable morals. In implementing these MGE in schools, an understanding of their nature is inevitable. In this respect, MGE are formulated to influence the human soul (spirit) which plays a role in guiding the *intellect* and *will* that are responsible for application of reason in making moral decisions (Gichure, 1997)



To elucidate on the nature of MGE, this thesis reviewed the works of two contemporary scholars, namely; Rachels (2003) and Frankena (1973). Similarly, the theoretical expositions of the De-Schoolers Illich (1970) and Bennaars (1998) were examined for further explication on this concept in the context of Kenya's educational system. The work of these scholars was purposively chosen since they were considered sufficient in addressing the question on nature of moral goals of education in the Kenyan context.

### **2.3.1 Nature of Morality According to Rachels**

James Rachels (1941-2003) was a professor of philosophy and an author of a number of philosophical books including *The end of life: Euthanasia and morality* (1986); *Can ethics provide answers? and other essays in moral philosophy* (1997); *The elements of moral philosophy* (Editions 1-4); *Problems from philosophy* (2005); and *The legacy of Socrates: Essays in moral philosophy* (2007). Similarly, he has co-authored with Stuart Rachels, *The truth about the world* (2008). In this study, the notion on nature of MGE was explicated by examining his book, *The elements of moral philosophy* (2003, 4<sup>th</sup> Ed.).

Rachels (2003) observes that morality is a complex matter whose main concern is to answer the question: how ought human beings to live? He explores a number of ethical theories propounded in response to this question, including cultural relativism, ethical subjectivism, egoism, utilitarianism, feminism and ethics of care, deontological theories and ethics of virtue. He concludes by proposing criteria for an acceptable moral theory, thus; morality without *hubris* (excessive pride and arrogance), treating people as they deserve, multiple-strategies utilitarianism, adopting the notion of a moral community, and applying justice and fairness to all.

Besides the above criteria, Rachels (2003) maintains that morality is founded on two main bearings, namely; rationality and impartiality. Rationality demands that human beings should act by propounding sufficient and good reasons for their actions. Good reasons are those that may be said to be devoid of emotional feelings, prejudices, and selfishness. In this case, morality is a matter of consulting and being guided by the tribunal of reason. In propounding reasons for moral actions, it is necessary that one provides good reasons. Good reasons entail those that are packed with established facts and an application of moral principles (Rachels, 2003). Although the term rational is applied to a variety of items, it is generally used to imply what makes a specific belief, decision or act rational. According to the classical view of rationality, a rational decision is one that is based on an evaluation of relevant evidence by the application of appropriate rules. There are three necessary conditions (*conditio sine quo non*) for any belief to be said to be rational, namely; universality, necessity and adherence to rules.

The requirement for impartiality is the notion that each person's interest is as important as that of the decision maker. No rational human being is morally inferior, thus one should treat human persons with dignity, equality and equity. This is somewhat the same as the Kantian Categorical Imperative that allows human beings treat fellow human beings as 'ends' and not merely as 'means'. This calls for human actions devoid of prejudice and grounded on good reasons in moral judgments (Rachels, 2003).

### **The General Outlook of Rachelsian Theory in Relation to Nature of MGE in the Kenyan Context**

It is observed that Rachels seemingly deals with morality purely as a personal affair. Apparently, the assumption behind this notion is the fact that human beings are endowed with the faculty of human reason and therefore able to discern moral and immoral acts. Two fundamental questions

then arise. One, at what stage in human life should one be held morally accountable for his/her actions? Two, how should the human reason be trained? These are questions that might have not been of interest to Rachels, but were of fundamental importance in this thesis, and therefore the knowledge gap.

In respect to question one, the common man's view is that all adult persons can be held morally accountable for their actions. If this is the presumed case, what about school going children? Can it be rightly assumed that they are equally morally responsible for their actions? Or can it be assumed that their faculty of reason is not yet formed and thus their actions termed amoral? Furthermore, these questions may have not been in the interest of Rachels in his theory of morality, and thus provided further study gaps. Besides, there are other actors to morality apart from individual persons as alluded by Rachels. Indeed the influence of society and her institutions on moral formation has been demonstrated as enormous (Kiruki, 2004). These factors were not dealt with in Rachel's moral theory thus the apparent study gaps.

From the foregoing explication, it is important to note that school going children are human beings capable of discerning right and wrong conduct, within the tenets of human reason; taking into account their levels of psychological development. However, it is the supposition in this thesis that human reason is not a quality that exists in a vacuum. It is nourished by exposure, and human experience. The environment plays a significant role in human values, thus the reasons that are propounded in support of human actions are usually under the influence of upbringing: culture, norms, religion and schooling.

In reference to MGE in the Kenyan context, it is critical that they are formulated within a broad spectrum, to expose learners to a wide range of moral perspectives. For example in Kenya the

moral goal of ‘sound moral and religious values’ may be realised if a ME curriculum is designed and developed on the context of varied cultures, religions and moral perspectives. This way, learners may get the opportunity to appreciate ‘other peoples’ of the world who may have different perspectives of moral values. If this should be the case, feelings of inter-tribal superiority or racial discrimination may be diminished.

Moreover, in the implementation process of MGE, it is important to address the unique nature of learners. The particular moral characters that education systems wish to inculcate among the learners should be addressed based on the learner’s psychological developmental stage. For example, it may be considered inappropriate to attempt to train and teach pre-schoolers the need and importance of such morals values as charity and prudence, while teaching learners in secondary schools the importance of benevolence may be in order.

### **2.3.2 Frankena’s Theory on Nature of Morality**

Frankena, (1973) in his book, *Ethics*, discuss what he calls morality and moral philosophy, from which MGE were alluded. He opines that the terms ‘morality’ and ‘ethics’ are sometimes used synonymously, when investigation on moral problems, moral judgments, moral codes, moral arguments, moral consciousness, moral points of view and moral experiences are conducted.

He further observes that morality traces its foundation in two important loci, namely; society and the individual. In our previous sub-section, Rachels (2003) had opined that morality was an individual ‘affair’ while Frankena is of the opinion that morality could not be left to individuals per se since society has apart to play in moral development. Frankena avers that morality is a social enterprise and exists even before individual persons. The individual is born, finds morality, gets inducted into it, participates in it and morality persists even after the individual

ceases to be. Examined from this perspective, MGE have their origin in society and are instruments of society to guide the individual(s) and groups found within it. Moral goals of education examined from this point thus becomes part of the social sanctions, moral codes, moral conventions, and moral demands that students are expected to follow as demands by adult members of society such as their teachers and parents.

Furthermore, Frankena (1973) points out that morality demands human persons to use reason and autonomy in decision making with regard to what is morally right or morally wrong. From this dimension, morality becomes personal, rational and reflective in nature. This argument resonates well with what Rachels has propounded in the preceding subsection.

### **The General Outlook of Frankena's Moral Theory in Relation to Nature of MGE in Kenya**

Frankena observes that the main concern of morality is the normative dimension. This is implied in the fundamental questions that guided his moral theory especially in reference to Socrates' dilemma as discussed in *Crito* (Frankena, 1973). This normative dimension, the main concern of this thesis, does a moral inquiry on what is right, good, or obligatory. Frankena's theory of nature of morality is important in this study in two ways. One, his proposal that morality serves to provide guidelines and theories needed in solving moral problems. Two, his averment that morality has to find its nature in society and the individual.

It is pointed out that Frankena does not deal with any specific moral problem, but examines general moral theory. This thesis attempted to solve the particular problems of immorality among learners by a critical examination of how MGE are implemented in Kenya schools. In such an examination, Frankena's Moral Theory thus serves as a springboard within the purview of social norms and individual reflections in the Kenyan context. Particularly, in reflecting on the moral

values taught in Kenyan schools and on examining MGE, Franken's Moral Theory became handy.

### **2.3.3 The De-Schoolers and Nature of MGE in Kenya**

A group of Scholars in the 1970s felt that formal schooling as was being conducted was of no good to society. These scholars especially thought there was very little education that was being offered in the schools. Extremists of this group, epitomized by Ivan Illich (1926-2002) in his book *Deschooling Society* (1970) advocated for the abolition of the formal school system altogether. The moderates of this group, advocated for educational reform. In this category, the study includes G.A Bennaars (-1999) in his book, "*Schools in need of education*" (1998). It is important at this point to examine the ideas of these two scholars in relation to the nature of MGE in the Kenyan context.

#### **a) Illichian Notion of the school and MGE in Kenya**

Illich (1970) gives a condemnatory note on the process of schooling. Perhaps the best summary of his opinion on the process of education could be given in the following remark:

Many students, especially those who are poor, intuitively know what the schools do for them. They school them to confuse process with substance. Once these become blurred, a new logic is assumed: the more the treatment there is, the better are the results; or, escalation leads to success. The pupil is therefore 'schooled' to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something new ( p. 9)

The above remark is laden with the fundamental concerns on the process of implementation of MGE. From it, three principle observations are made. One, that schools are bestowed with a great responsibility of providing students with the 'right' education. Right education is relevant content that is capable of producing expected learning outcomes, what Illich calls 'substance'.

The ‘substance’ is the enabled transformed learner is able to enjoy a meaningful real life of *eudaimon*. Illich seems to indict the school on neglecting this important aspect of education. Two, the process of education in its entirety is flawed. What is more important in the process of education is not the quantity of the content, what Illich calls ‘more treatment’ but rather the quality of whatever that is being taught. Three, the examination results in terms of grades do not necessarily translate to achievement of pre-set educational goals.

The process of formal education as indicted by Illich underscores the major concern in this thesis, that is, whether the school is capable of effectively implementing the goals of education, MGE included. Furthermore, the cognitive skills obtained from the school usually ratified by way of grades and award of certificates does not necessarily imply achievement of educational goals.

Coming back to MGE in Kenya, it is expected that those students who obtain ‘quality grades’ and good academic certificates are to be exemplary in terms of their moral standing in society. This is the substance-desired learning outcomes. This observation rests on the assumption that when one goes through the school system and graduates with a good grade ratified by an award of a certificate, then, the aims of schooling have been achieved in him/her, including MGE. Unfortunately, this is not always the case since most of the cases in the Kenyan society that have been observed, reported in the media and sometimes taken to judicial processes point out to a grimy picture of the level of moral development of the schooled. There are examples without number of such cases, for example domestic sex tourism in the Kenyan coast, corruption cases by the police, the political class, bankers and even the clergy, prostitution for instance the ‘sponsor’ relationships in colleges and universities, poor service delivery by the civil service and many more instances of immorality(Maina, 2019, Maina, 2015, Mandela, 2015).

Whereas Illich seems to be concerned with the economic aspects of education in the topic ‘*why we must disestablish school*’, his concern on the product of the process of schooling is genuine. In other words, do schools produce the products that society expects? The term society as used here is qualified. Society does not necessarily constitute the elite, bureaucrats, the clergy, aristocrats, political class or any other small privileged group. The term society implies the common people, or the masses that see schooling as a major pathway for development, especially in the moral sense.

It is a genuine concern that the masses need qualified doctors, engineers, nurses, teachers, lawyers and every other professional. However, no one in their rational mind chooses to seek for the services of any of these professionals if their moral standing has been put into question. For instance, it will be unlikely that someone will take their patients to a doctor who has been known to rape his/her patients. Similarly, no one would be expected to assign an engineer to construct his/her house if the engineer in question has had cases in which the houses he/she constructs eventually collapse. Whereas this thesis does not entirely agree with the observations of Illich in his notion of abolishing the school (*De-schooling Society*), there is need to analyze the gaps that Illich points out in regard to the implementation of MGE in the schools.

One important study gap that was identified and investigated in this study from Illich’s ideas was the need to clearly spell out the goals of any schooling process with very distinct criteria for evaluating the success of implementing such a process. On evaluation of the school’s goals, the summative evaluation that seemingly tests the intellectual aspects of knowledge has been observed to be insufficient. To this end, the study sought to prescribe a plausible evaluation mechanism for MGE to complement the existing summative evaluation strategy. Besides, the value or lack of it that school leaving certificates serve is explicated in section 4.4.1. The



suggested model referred to as Continuous Moral Evaluation (CME) is discussed in detail in chapter five (section 5.4.3).

#### **b) Bennaars' Concept of Pedagogy and MGE in Kenya**

In trying to understand the nature of MGE, an examination of the pedagogical approaches to character education was inevitable. In this regard, the book, *Schools in need of Education: Towards an African Pedagogy* (1998) by Bennaars was analyzed. This book consists of six topics, each of which is devoted to the notion of pedagogy. However, it should be noted that Bennaar's book was examined not necessary as a 'De-schooler' but an advocate of educational reform, especially in regard to the methods of teaching.

The term pedagogy originates from two Greek words, the noun *pais* meaning child and the verb *agein* meaning to lead. Accordingly, *paidagogia* would mean the deliberate act of guiding children (Bennaars, 1998). In this sense, pedagogy is the act of educating children especially in their social and moral aspects. Historically, in ancient Greece, the term *paidagogos* referred to a slave whose function was to 'lead' his masters' children to school. Over time especially in ancient Rome, the slave-*pedagogue* came to be charged with the moral supervision of the child under his care (Bennaars, 1998).

The term pedagogy would therefore mean the methods used in bringing up children especially in their social and moral aspects. This could explain why the *paidagogos* was held in high esteem more than the tutors of children. The training of the youth in moral aspects and moral excellence (*arête*) was greatly respected in ancient Greece. When the term pedagogy is applied in this manner, it would be right to observe that a particular approach or approaches to moral instruction of youth is worth of consideration.

There are two aspects that Bennaars concerns himself with in the whole theory of pedagogy. One, the need for a critical reflection on an appropriate pedagogy that can truly be effective and responsive to African goals of education. He observes that seemingly, since independence, there has not been any appropriate 'African' pedagogy to implement the vision of teaching. This could probably explain the bedeviling decline of moral standards of the Kenyan society. Two, without advocating for a particular pedagogical approach, Bennaars suggests for pedagogy that is reflective in teaching, indeed pedagogy of hope. While educational systems world over have specific goals of education, Bennaars (1998) observes:

Apparently, the quality of educational goals and objectives is reflected in educational practice. There is- we contend- a gap if not a chasm between theory and practice. A cursory glance at schooling in Africa today will show that educational practice suffers chronically from...*the diploma disease*... Both the formal curriculum and its objectives are intentionally subverted in order to give way to an entirely new curriculum, an informal curriculum, overtly meant to guarantee success in examinations (p. 124).

The above quotation draws similar concerns by other scholars so far examined such as Illich (1970). It is apparent that one may trace the moral problems of African countries from the opportunistic manner in which the goals of educations have been implemented. Instead of employing appropriate pedagogies to achieve the moral and non-moral goals of educations as an amalgam, teachers are pressured to make students 'perform'. For instance in Kenya, performances of any school is solely measured in terms of those who are able to pass KCPE or KSCE examinations. Indeed, many of the students are labeled as failures if they do not meet minimum mean grades expected. Interestingly, the level to which the MGE have been achieved by the students is pushed to the periphery. Indeed no one seems to care whether and how the students who score 'As' and 'Bs' or whatever grade are morally formed. This is further compounded with the casual manner in which school leaving certificates are provided to each

school leaver. Indeed the value which they serve in the education system is unclear save for processing national ID cards. Further interrogation on the value of school leaving certificates is provided in sub-section 4.4.1. It was this neglected area that the study examined and suggested remedial strategies.

A parallel may be drawn from the above exposition on the practice of Problem Based Learning (PBL) in some medical schools (faculties) in universities. The concept of PBL elucidates a major pedagogical approach of teaching in medical schools in which, the occurrence of a problem (real or hypothetical) is the trigger of the learning process (Katwa, Obwoye, Baliddawa, Ayiri, & Kei, 2018). Rather than dwell on lecture based approach to medical issues, the PBL allows practical problem solving approaches in which medical students, placed in small groups and given clinical situations (puzzles) to solve hypothetically (Banu, Khan & Rajkumar, 2014). This approach allows medical students to build in bud knowledge to help them solve real life problems in their medical field.

Whereas the PBL may not be a ‘copy and paste’ approach in learning moral issues, it is an appropriate pedagogy in which selective borrowing may be done to enrich the pedagogical approaches suggested and discussed in chapter five (section 5.4.4). In particular, an attempt was made to fill this study gap by reflecting on ‘discussion’ as one of the appropriate pedagogies in implementing MGE in Kenya. Indeed, further synthesis on PBL was done in section 5.4.4.

## **2.4 Psychological Theories of Moral Development**

Psychologists have tried to explain how individuals acquire morals. The works of two main psychologists that relate to how moral development occurs were examined in this thesis, namely;

Jean Piaget (1896-1980) and Lawrence Kohlberg (1927-1987). Here below is a presentation and reflection on their work.

#### **2.4.1 Jean Piaget's Stages of Moral Development**

Jean Piaget (1896-1980), a Swiss psychologist identified moral reasoning as following four stages of development. These stages were: Sensorimotor stage (0-2 years), pre-operational stage (2-7 years), concrete operational stage (7-11 years), and formal operational stage (11 years on). Piaget postulated that moral development is an indicator of a person's level of cognitive maturity, since to be able to clearly distinguish right and wrong, proper judgment is required.

#### **The General Outlook of Piaget's Stages of moral Development**

The four stages of development as identified by Piaget may conveniently be grouped into two, namely; heteronomous stage and autonomous stage (Mariaye, 2005). The heteronomous stage is characterized by strict obedience to authority (teachers, parents, clergy, school rules, etc.). This stage is governed by the 'philosophy' of consequentialism and is characterized by egocentrism, sociocentrism, moral realism, immanent justice, and power relations between children and adults. On the other hand, autonomous stage is characterized by actions governed by independent reasoning and personal reflections (Mariaye, 2005).

#### **A Reflection on Piaget's Stages of Moral Development**

It is the observation in this thesis that most of the above stages occur while children are enrolled in the school. In this regard, the school as an agent of socialization has a responsibility of helping children to develop the correct judgments on issues of moral concern. Though Piaget did not dwell on the role of the school in moral development, the sense of morality is acquired as children interact with one another and the environment while in the school (Mariaye, 2005).

Accordingly, Piaget articulated that for proper moral development to occur, the school should act as a moral agent that provides a conducive environment to learners. This Piagetian theory so to speak, was important in this study in two ways. One, moral development of the learner has been identified as a process that occurs most of the time when children are in school. This underscores the study's assumption that the school has an active role to play in moral formation in the learner, and that moral development is not a passive activity. Two, in the development of MGE, Piaget has identified that the school environment, both physical and human, take a major portion. Accordingly, MGE have to focus on the nature of the environmental aspects of the school. This focus should include the role of peers, teachers, non-teaching staff and all other human persons that the learners encounters with while they are in school. This is what may be referred to as the human environments in character formation. The school has a responsibility of monitoring learner's human environment and its influence on the behaviour of the learner, and this cannot be overemphasized.

#### **2.4.2 Lawrence Kohlberg's Stages of Moral Development**

Lawrence Kohlberg's (1927-1987) work was an advent of Jean Piaget's theory of moral development, and he postulates that development takes a longer time, spinning through to adulthood. He identified three main stages in moral development as explicated below.

##### **Pre-Conventional Stage**

This is the initial stage of moral development of a learner (child) at the very early stages in life. Morality is literally taken by the child in terms of consequences of disobedience to adult rules in order to avoid punishment (Fleming, 2005). Children at this stage behave in attempting to avoid punishment (negative consequences). Their actions are greatly controlled by egoism. As such,

the child is under the influence of the *id* impulses to use Sigmund Freud's terminology. This is somehow akin to egocentricity of Jean Piaget (Boss, 2005). Later on, right actions consist of those actions that satisfy ones' needs and other times the need of others. Virtues at this stage are viewed from a 'tit-for-tat' basis. Reciprocity is the main virtue that is imparted at this stage (Boss, 2005).

### **The Conventional Stage**

At this stage, the child is able to grasp social roles objectively because the egocentricity as identified by Piaget has disappeared. The child therefore, is no longer entirely under the control of the *id* impulses because the *ego* has come in (Fleming, 2005). This is the stage when children behave in order to please others and thus seek their approval especially their peers and the significant others (teachers, parents, and pastors/religious leaders). Towards the end of this stage, children behave in such a manner as to show respect to authority, rules and maintenance of social order and commitment on ones' duty (Boss, 2005).

### **The Post-Conventional Stage**

The post-conventional stage is a stage which is sometimes riddled with utilitarian undertones, though, a right action is defined in terms of both individual rights and the standards that have been critically examined and agreed upon by a society (Boss, 2005; Fleming, 2005). 'Right' is defined by the considerations of conscience in accordance with self-chosen ethical principles that appeal to a logical comprehension, the law of universality and consistency. Some of these principles are abstract in outlook. For example, the golden mean of Aristotle, and the Categorical Imperatives of Immanuel Kant are not as concrete as the biblical *decalogue* that are easily determined. However, Kohlberg's believed that the principles for example of justice, reciprocity

and equality are epitomized at this stage (Boss, 2005; Flemming, 2005; Liu, 2014; Kohlberg, 1973).

### **A Reflection on Kohlberg's Stages of Moral Development**

Kohlberg's theory has been criticized by a number of scholars. There are scholars who have pointed out that the principle of justice in Kohlberg's considered view tends to be overemphasized, thus exclude the other moral values such as the ethics of care. Carol Gilligan, for example observes that Kohlberg's theoretical consideration is overtly androcentric, that is, it is centred only on the male children and hence gender biased. It has also been pointed out that the stages in the Kohlberg's theory are culturally insensitive. This claim is based on the assumption that people across cultures develop at different rates. Similarly, some scholars have frequently demonstrated inconsistencies in moral judgments, for example, drinking and driving. This observation is typical to scholars with inclination to ethical relativism whose assumption is that moral actions are not based on strictly formal reasoning.

However, despite these critical comments on Kohlberg's stages of moral development, it was still relevant in certain respects. One, Kohlberg observes that children move from one stage of moral development to the next in a sequential manner, and therefore is an indicator of what the school should employ in order to assist learners in their moral development (Boss, 2005; Fleming, 2005; Kohlberg, 1973, 1978, 1981, 1984). Thus, from the Kohlberg's theoretical considerations, a reasonable curriculum for ME based on the stages of moral development of learners can be formulated. Two, since the school has a responsibility for providing an enabling environment for the flourishing of morals, schools should adjust their environment from those that entertain egocentric reasoning of learners to those that enhancing critical evaluation

(Mariaye, 2005). Kohlberg underscores the need for democratic ideas in implementing MGE. When democracy is provided in the school, the environment becomes suitable for the practice of justice and other moral values. Finally, teachers are identified as people who play a significant role in the moral development of learners when in the school environment. This is because they are able to expose the learners to various levels of moral reasoning and at the same time are in a position to influence the character of their learners through guidance, counselling and monitoring them even as they interact with their peers in the school setting. Thus, the MGE should spell clearly the role of teachers.

## **2.5. Ethical Foundations of Moral Goals of Education**

It was pointed out in chapter one (section, 1.2) that moral goals of education addresses two main questions, namely; what kind of society do people wish to build up and two, what kind of children does society wish to bring up? Therefore in formulating MGE, curriculum developers and policy makers in education (in any educational system) inescapably attempt to justifiably address these questions. Two theories that were argued as foundational in formulation and implementation of MGE were examined, namely; deontological ethics and virtue ethics as explicated below.

### **2.5.1 Deontological Ethics as a Foundation of Moral Goals of Education**

In deciding on what kind of MGE that we ought to formulate, deontologist propose that people ought to formulate those moral goals of education that are duty bound. Children should not be trained for the present but for the improved condition in the future (Reath, 2006). According to Kant, children are to be taught on how to make rational judgment. They can do so by learning to think, and acting according to fixed principles. Thus, development of reason and duty as well as



a reserved attitude towards distractive emotions and feelings are acquired, and developed deliberately (Loosman, 2013). These were excellent suggestions by Kant, but the question was: how exactly could an effective pedagogy contribute to this? To respond to this question, the suggestions discussed in sections 2.3.3 and 5.4.4 on PBL and discussion pedagogy were appropriate

Accordingly, Kant asserts that individuals require the capacity to form moral judgments, a skill in which they should be trained through practice and education, leading to moral improvement (Wringe, 2006; Kant, 2008). The moralization of children is the final stage of any education process. Moralization means the persons who are being educated must develop an attitude so as to choose good purposes only. Good purposes which necessarily secure universal approval and may at the same time be the purposes of everyone (Kanz, 1999). Much of this is no different than what is explicated in chapter one section 1.7.2.

### **2.5.2 Virtue Ethics as a Foundation of Moral Goals of Education**

Virtue ethics is a theory propounded by both Plato and Aristotle. When virtue ethics is reflected as a moral educational goal, the question is directed to the kind of person that ought to be developed (products of education). Thus, MGE should be formulated in a manner that may help our children become virtuous individuals (Moore & Bruder, 2008). According to Plato (1956), children should be provided with an education that will necessarily help them to serve the state, depending on their abilities. To critique Plato, he seems to advocate for an education system that encourages examination and academic excellence which is the very thing that this study argues against.

As for Aristotle, the ultimate aim for all human beings is happiness, and education is a means to its attainment. To him, happiness was associated with virtue: moral and intellectual virtue. Thus, Carr and Steulel, (1999), in reference to Aristotle maintains that MGE should be founded on *aretaic* virtues, that is, good character as contrasted with the emphasis on good conduct typical of the *deontic* ethics.

Given that MGE are usually assumed under both *deontic* and virtue ethics, it is imperative that the strengths and shortcomings of each are examined prior to making any decision on which one to use in formulating and articulating MGE in any policy documents. Thus a justification of whichever is chosen need to be made. Haphazardly prescribed MGE without a proper philosophical foundation are bound to fail, because a moral prescription based on different philosophies and values within the same system of education can only lead to apparent contradictions if not confusion, thus the need for a harmonized philosophical basis and/or criteria for effective implementation of MGE

## **2.6 A Critical Perspective on the Status of Implementation of MGE in Kenya**

Some studies that may be considered as pioneer in the implementation of MGE were identified and explained some salient moral goals of education. However, there is dearth in literature on the implementation of MGE in Kenya. This is because most of studies in Kenya have tended to focus on Religious Education (Christian Religious Education (CRE) in particular) as if it is the sole discipline responsible for moral development of learners. To make it worse, even studies that focus on philosophy of education have no well-articulated moral goals of education. Thus the apparent study gaps this study sought to fill.

First, a PhD study by Joseph Mwinzi on *'Integrating Philosophy of Education and Goals of Education Practice at Kenyan High Schools'* is an attempt to analyse the goals of education in Kenya (Mwinzi, 2012). He describes the goals of education in Kenya as rudimentary treatment in the statement of philosophy of education. As such, education practice in Kenya does not adapt its content to the life, needs and aspirations of the Kenyan people. According to Mwinzi's study, this mismatch has resulted in the deteriorated social cohesion, increased negative ethnicity, and poor methodology of teaching and inadequate evaluation of learners.

Mwinzi further asserts that the educational system in Kenya has concentrated on the intellectual development of the learner at the expense of the other aspects of the human person, in particular, moral development. As such, many educational reforms in Kenya have been ineffective since their foci has been on school effectiveness and quality (Mwinzi, 2012). Thus, reviews in system of education between 1964 to 1999 have been without much success in achieving her goals (Mwinzi, 2012).

The knowledge of philosophy of education and educational goals is crucial because it determines how the people are conscious of the goals and purpose of their education. Mwinzi further opines that for any meaningful reform of education in Kenya to occur, the components of philosophy of educations and educational goals must be taken as the guiding principles.

Mwinzi's study had several contributions to this study. One, his observation that educational goals are an important part of educational theory and practice. Without proper internalisation of educational goals by teachers, students and other stake holders, the education system can hardly achieve anything meaningful. Two, he acknowledged the fact that education has not fully accomplished moral development of the learners as expected. He noted that the social evils in

Kenya as exemplified in the barbaric actions of post-election violence of 2007/2007 were accomplished by a number of youths who have gone through the school system. It is being presupposed that the youth whose violent actions were exposed in the post-election of 2007 had an education that was devoid of moral development. Three, Mwinzi opined that the methods used to implement educational goals in Kenya are poor and inappropriate. However, he does not interrogate any approaches in this regard thus the apparent study gap. Finally, Mwinzi underscores the dearth of knowledge on the philosophy of education and goals of education in Kenya. This study sought to fill the gaps identified by Mwinzi, namely, identifying specific educational goals that are well derived from a well-articulated philosophy of education in Kenya. In this case, the goal of fostering sound moral values among the learners.

Second, a PhD study by Murira Francis Ndichu, entitled *“Towards a National Philosophy of Education: A conceptual Analysis of the Philosophical Foundations of Kenya Education System”* 2013, is yet another attempt in the same issue. Murira sought to establish whether there exists a specific national philosophy of education that governs the education system in Kenya. He raised a number of vital functions of education, namely; the utilitarian (extrinsic values), expressive (national unity), moral (development of virtue), and the social (well-being of the human person). From these functions, Murira pointed out that economic development as an aim of education has preponderant share in the consideration of education in Kenya. The other concerns like human moral development, liberation and self-reliance are given peripheral consideration.

Murira’s final verdict was that there was no clearly articulated philosophical basis upon which the educational system of Kenya is solidly founded. Thus his recommendation of fourfold criteria upon which any meaningful education should be founded, namely; the normative criterion, the social relating criterion, the self-fulfilment criterion, and the relevance criterion.

From Murira's study one visualises a commitment to moral values in education. This was clearly expressed in his recommendation for the 'normative' and 'social relating' criteria. The two criteria spell out the moral aspects of education as being cardinal in the formulation of a philosophy of education dubbed "*the Education for the Promotion of Good Life*" (Murira, 2013, p. 185). This 'philosophy' perhaps can be relied upon as a foundation upon which MGE in Kenya could be effectively implemented.

Third, Amukowa Wycliffe, in his article entitled, "*A Call to Reform Secondary Schools in Kenya*" (2013) observed that the practice of education in Kenya has not achieved her educational goals. He particularly demonstrated this from the evidence of the erosion of moral values among Kenyans, more so among the youth. To him, this was a threat to the development of national cohesion and national unity.

In his view, a successful system of education must be guided by an ideology. In reference to Lamm (nd), Amukowa identified what he calls the four components of an ideology, namely: diagnostic, eschatological, strategic and definition of certain policies. Accordingly, he believed that from the four components, one can seek to answer questions: what is? What should be? What should be done? And for whom and by whom? He noted that each epoch in the history of Kenya has had different educational ideologies, for example, during the colonial period; the educational ideology was assimilation and adaptation of Africans into European lifestyle and moral values of Europeans. At independence, the ideology changed to education for manpower development based on recommendations of Sessional Paper No. 10 of 1965 and the Ominde Commission Report of 1964. Later during the Moi era (the 2<sup>nd</sup> president of Kenya), the leading educational ideology was education for self-reliance.

Unfortunately, it is the observation of Amukowa that irrespective of all the above changes in educational ideologies over time, Kenya's educational system has not achieved her educational goals including: fostering nationalism, patriotism and promotion of social unity, promotion of individual development and self-fulfilment, the promotion of sound moral and religious values and promoting social equality and responsibility (Amukowa, 2013). For example, cheating in KCSE has been a perennial problem bedeviling the education sector in Kenya for a long time. This is a vice that involve teachers, parents, police officers and KNEC officials. These points out that many schools in Kenya no longer promote sound morals (Amukowa, 2013). This observation has been reported by many others such as Kibogo, (2016), Omemu (2015), Magnus, Polteravich, Danilov & Savvateev (2002), and Kolker (2012).

Amukowa's work contributed to the current research in two main respects. One, Amukowa asserted that moral decadence is on the rise in our educational system and this called for immediate attention. Two, Amukowa identifies four educational goals in Kenya that have a moral dimension which have not been achieved. Amukowa's observation was of significance to this study in his call for a reflection on the implementation of MGE which is not adequately dealt with. Besides, the need to find out probable approaches in implementing MGE is yet another study gap from Amukowa's article.

On a similar ground, there are other studies done by Kowino, Agak, `Obiero- Owino, and Ong'unya, (2011). These studies are basically on the purpose for the introduction of Christian Religious Education in Kenya. They clearly point out that the teaching of CRE in schools served the same purpose of conversion of Africans to Christianity. But, since Christianity was introduced by various Christian missionaries of varied denominational orientation, the different doctrinal requirements resulted into sharp divisions among these missionaries. As a result,

discrimination even among stakeholders in schools increased defeating the intention of CRE (Kowino *et al.*, 2011).

Since teaching CRE fell short of its purpose, namely; to impart moral values in the learners, the Gachathi Commission Report (GoK, 1976) introduced Social Education and Ethics (SEE) in Kenyan secondary schools to help enhance moral development among learners. However as Wamalika (1998) observed, this did not cure moral decadence since high degrees of immorality have always been noted with the passage of time. Learners have been observed to lack competence in moral value judgement; they have failed to develop socio-moral interdependence required for national unity. The teachers also seem to lack a moral reflection model in the teaching of CRE, resulting in the immoral behaviour amongst learners and teachers.

The observations from Kowino, *et al.* were important to this study because of their empirical report on the moral decadence in Kenya. They echo what was actually the main concern that this study investigated: why moral goals of education should be taken seriously, a concern that was not the focus for the Kowino, *et al.* (2011).

The last work reviewed in this subsection on implementation of MGE in Kenya was a Masters thesis by Muthamba (2017), entitled *implementation of moral education in Kenyan schools: A study of selected Catholic schools from Kitui Central Deanery*. Muthamba conducted his empirical study under the observation that schools in the selected region have consistently demonstrated arise in moral decadency characterised by violence, youth radicalisation, perverted sexual behaviour, abortion, drug and substance abuse and cultism (Muthamba, 2017).

Muthamba's study had three objectives, namely; (i) to find out whether students, teachers and school administrators in the study region do recognise the importance of ME in secondary

schools, (ii) to explore the approaches and systems used for ME in secondary schools; and (iii) to establish the effectiveness of the approaches identified in (ii) above. Muthamba identified three important functions of moral education. One, he opined that ME helps students in making right judgements. Two, ME plays a role in enlightening students on common forms of morally misleading arguments such as the slippery slope and the lesser evil which are morally misleading. Three, ME helps student to be effective in reasoning especially where issues that involve virtue are involved.

In respect to the approaches that the education system in Kenya within Kitui Central Deanery uses to impart moral values, Muthamba identifies seven main ones including; teaching in Religious Education (RE) and in Life Skills Education (LSE), Pastoral Programmes of Institutions (PPI), Guidance and Counselling (G&C), Pastoral Care, Outside Activities such as Young Christian Societies (YCS), Christian Union Clubs (CU), Role Modelling by teachers (Muthamba, 2017). In his findings, Muthamba (2017) points out that each of the above approaches have a myriad of challenges and therefore grossly ineffective in character formation, no wonder immorality continue unabated within the Deanery. Some of the challenges that he points out are underscored in chapter four (section 4.3) and a reflection on mitigation strategies provided.

Muthamba's work had several contributions on this study. One, Muthamba's work was an empirical study on how ME is implemented in Kitui Central Deanery. This thesis was a philosophical reflection on how MGE are being implemented in Kenya in an attempt to achieve happiness as the moral ideal. Two, while Muthamba sought to find out on the effectiveness of the approaches used for ME, this thesis sought to complement his study by providing an evaluation



mechanism to implementation of ME, which is a missing link in the implementation of MGE in Kenya. Therefore the current study is by and large a complementary one.

## **2.7 Education for *Eudaimonia* in the Kenyan educational Context**

This sub-section is an inquiry on the relationship between education and *eudaimonia*. It was pointed out in the background to the study that education has a responsibility of developing a holistic learner. It was thus alluded that once a person has gone through the educational process, he or she should become a responsible adult who is well developed to the fullest possibility. Such individuals are subsequently expected to live a comfortable happy life, a life Aristotle calls *Eudaimon* life. This Argument is further supported by Muthamba (2017) when he avers that education is to prepare the youth for life, by shaping their worldview so that they become a panorama of society.

Aristotle further identifies virtue as a *condition sine quo non* for living a happy life. He routinely used the word *arête* to refer to excellence or virtue. He categorized virtue into two broad categories, namely; intellectual and moral virtues (Aristotle, 2008). The intellectual virtues of Aristotle were alluded as those that provide the ‘right’ knowledge or wisdom necessary and sufficient for acquisition of moral virtues. Traditionally, three intellectual virtues were identified, namely; *sophia*, *sunesis* and *phronesis*. These Greek terms may be translated in English to mean wisdom, understanding and practical wisdom respectively. Aristotelian dichotomy of virtues was based on his conception of the duality of the human person, that is, the human person consisting the body and the soul. Aristotle believed thus intellectual virtue is nourished by teaching while moral virtue was by habituation (Curren, 1991). *Phronesis* is developed over time in response to

dealing with practical matters that require the indulgence of the intellect to reason out so that at the end of it all, the reasoning is good.

Happiness is thus an acquisition of moral virtues like truth, goodness, beauty, and unity that education is intended to impart to learners (Brahma, 2007). It is to be remembered that Aristotle identified the human person as consisting of a body and soul (mind), and each of these components have unique functions. To live happily therefore is to successfully perform one's unique functions. These are performed if and only if one possesses the relevant *arête* (Rowe, 1991). The purpose of a human person, according to Aristotle thus is to live an active practical life, governed by reason embodied in possession of the best *arête*. Thus the Socratic imperative: *no one errs wittingly* perhaps underscores the importance of intellectual virtues of Aristotle (Rowe, 1991). The relationship between intellectual virtue and moral virtue is exemplified by Aristotle when he argues that intellectual virtues such as wisdom is responsible for guiding moral conduct. In similar manner, the intellectual virtue of understanding is responsible for scientific endeavour and contemplation. Besides, intellectual virtues are important in moral decision making, for such virtues provide the necessary intellect to accurately assess all available reasons for any right decision to be made and avoid any unreasonable actions that may turn out to be immoral (Rowe,1991). Aristotle's notion of happiness is not a transitory state, feeling or emotion, but something 'supremely good' desirable for its own sake and not for the sake of anything else (Jackson, 2007). The following Diagram illustrates the notion that happiness is the finality of human action:



**Fig. 2:** A Diagram to illustrate the concept of Eudaimonia

If **A**, **B**, **C**, and **D** are human actions, and these actions are initiated in desire of something sequentially, that is, action **A** is initiated in desire of **B**; and **B** leads to some ‘good’ **C**, this may continue into *ad infinitum* of desires unless **E** becomes the ‘supreme good’ for which no other desire arises. This is what is called *eudaimonia*.

Figure 2 above served to demonstrate the argument that every human activity seems to aim at some good and these human activities with the various ‘aims’ have the ‘ultimate aim’ which is happiness. Though scholars like Nyabul (2002) refute the claim that all activities aim at some good, this study opines that the human activity under consideration (education) definitely aims at some good. Using the above illustration (Fig. 2), the activities involved in the process of education, namely; teaching and learning should always aim at the assumed good, the end result of the process of education out to produce happy learners.

Having elaborated the Aristotelian conception on happiness, and pointed out its constituent elements, the thesis turned to the concept of education as it relate to happiness thereby supporting the perceived view that education is a pathway to happiness. From a *eudaimonistic* view, the influence of education on happiness cannot be overemphasized. Michalos (2007) provides a relevant summary on the influence that education has on people’s happiness as follow:

- i. Education is pointed out as the main source of human capital, and the well-being of societies is dependent upon not only capital and labour, but also on knowledge and ideas possessed and generated by individual workers.
- ii. The level of education has a positive correlation with health status and lifestyles. For instance, in a survey in Canada by National Population Health Survey (1996-1997),

- 30% of university graduates rated their health as 'excellent' compared to 19% respondent with less than high school education.
- iii. Poverty and inequality have been pointed out as indicators of poor health and consequent unhappiness. Low levels of education have been pointed out as sources of job insecurity, low wages and lack of social benefits, and these conditions contribute to human suffering and subsequent unhappiness.
  - iv. Educational attainment contributes in a great extent to the perspective of one's self-worthy resulting into high life expectancy due to a high degree of control of one's life
  - v. Obesity has been associated with level of education, for instance a 'GPI *Atlantic*'s cost of obesity report in Canada found out 22% of those with university education are likely to have obesity as compared to 36% Canadians with less than high school education.

Though the above observations are from empirical studies on happiness and not entirely on the philosophical notion of what constitute *eudaimonia*, they portray a positive correlation between education and happiness as the coefficient alluded in Aristotelian conception of 'goods of the body' as a necessary condition measure of happiness. It should be remembered that Aristotle did not admonish material goods or good health. He had indicated that *eudaimon* living constitute enjoyment of three types of 'goods', namely; enjoying 'goods' of the mind (wisdom and moral virtue), 'goods' of the body (physical beauty, pleasure and health) and enjoying external 'goods' (wealth and sufficient material goods). However, what Aristotle advocated is that for happiness to be attained, all these goods should be enjoyed in accordance with virtue within the dictates of the golden mean. (Michalos, 2007).

Another study on the value of character education has been elucidated by Schwartz (2008) by identifying a six point basis for character education, thus, helps students to (i) have a sense of bonding and belonging in the school and this increases attendance and decreases dropout rates (ii) succeed in school and in life (iii) prepare students to respond to life's challenges (iv) have pro-social behaviour and reduce negative attitudes and behaviours in learners (v) value integrity and honesty and thus less likely to cheat and (vi) character education makes teaching and learning easier and efficient

There are many other studies that have demonstrated that there exists a positive correlation between education and happiness, when happiness is conceptualized as living a good life epitomised by moral uprightness (Lee, 2008; Lee, 2001). This is also expressed by Lao Tzu (604-531 B.C.E) who states that happiness constitute doing things according to the *Tao* or 'the way' of life and this constitute the eightfold path, namely; right knowledge, right aspiration, right speech, right behaviour, right livelihood,, right effort, right mindfulness and right absorption (Lee, 2008).

In the Kenyan educational context, the Aristotelian conception of *eudaimonia* was relevant in three main ways. One, it identifies and underscores the need of development of the intellectual aspect of the learner. The same argument was supported by Socrates when he emphasized that people make mistakes because of lack of knowledge. It is important therefore to expose the learner to both intellectual and moral aspects of education. Two, using the allegory of the knife, Aristotle pointed out that since children have different intellectual abilities, it will be prudent to support them develop their abilities (differentially) to the fullest. Three, Aristotle candidly explains that any educational process must always aim at moral development of its learners. Morality is the epitome of life, and educational activity is a worthy means to its attainment. It

was imperative therefore to examine and recommend how Kenyan education could be used as a tool for *eudaimonia* and moral development in the context of Kenya's current educational system.

## **2.8 Chapter Summary and Study Gaps**

This chapter highlighted the major studies that were reviewed on the significance of MGE, nature of moral goals of education in Kenya; how moral development occurs. Studies that were reviewed in these areas had shown the knowledge gaps that this study attempted to fill as illuminated below.

Boss (2005) provided a broad theoretical spectrum on moral theory, pointing out how normative ethics and meta-ethical theories may provide ethical grounds for consideration on ME. Moreover, Boss' exposition on ethical relativism and ethical objectivism provided reasonable responses on moral discourses capable of stimulating further reflections on this matter. Boss (2005) argues for moral values as an important component of moral theory, especially those that appear as *prima facie* moral values. However, Boss was not concerned with how morals values could be imparted in a real human set-up such as a school. She only offers useful insights on moral theory, thus provided a springboard to synthesise a plausible philosophical theory for ME in Kenya as discussed in chapter five (section 5.2.5 and 5.3).

Otieno-O (2018) in her article sought to illuminate on the values of VBE in a curriculum. She opined that to implement a VBE in a school, one would require the guidance of a philosophical foundation. She opines that *Ubuntu philosophy* which is based on human dignity as a reasonable philosophical foundation upon which VBE can be modelled. However, despite her invaluable contributions, Otieno-O does not provide a structure that a programme of ME could take in a real

school set-up. This gap on the need for a plausible programme on ME in Kenya is explicated in chapter four (section 4.4). Moreover, the value of philosophy of education in VBE is underscored. Reflections on her interpretation on *Ubuntu philosophy* and other philosophical underpinnings underlying implementation of MGE in Kenya provided a synthesis of a philosophy of ME in the Kenyan context as '*education for promotion of virtue and happiness*' explicated in chapter five (section 5.3).

Rachels (2003) and Frankena (1973), just like Boss (2005) provided moral theoretical expositions on nature of morality. These two authors variously traced morality as a concept that serves both the individual persons and society. More importantly, these authors point out that moral values are not physical entities but metaphysical essences that nourish the human soul, so that the intellect is brought to reason on moral issues. In this way, the appetites which sometimes are an impediment to human reason are curtailed so that moral reason, moral judgement and moral action triumphs over biases, prejudices and fallacious moral reasoning. However, Rachels and Frankena do not discuss in their moral theorems how moral development is feasible in an institutional set-up. Whereas they argue that human beings have the capacity to make moral decisions and can be held accountable for their moral actions, this study does not agree with this assumption. While this may be partly true, the notion of partiality in truth raised some difficulties that this study sought to address. In particular, moral growth is not an innate characteristic as was raised in the assumptions of the study (section 1.6). This necessitates moral teaching, training and habituation. This gap was addressed in chapter four (section 4.4) on how psychological theories of moral development could be brought to use in an educational context to help in moral growth and development.

Illich (1970) and Bennaars (1998) brought an interesting scenario in their approach to ME. Illich sought to provide reasonably grounds for the belief that formal schooling is of no use and need to be abolished altogether. In particular, he pointed out the lack of relevant content, poor methodology and irrelevant process which ends up producing undesirable results. Bennaars on his part took issue on the pedagogical approaches used in content delivery. He opined that education as practised in African schools is riddled with the problem of poor pedagogical approaches, where students are taken as passive participants of the educational process. His echoes are somewhat similar with those of Freire (1970), who demeaned such a process as dehumanizing. However, Illich and Bennaars in their studies did not point out the need to articulate a philosophy of ME to improve the educational process. This study did not support Illich in his suggestion of abolishing formal education. Rather, the study agreed with Bennaars who instead advocated for educational reform. But, Bennaars was skewedly concerned with pedagogical approaches to ME, yet this may be a necessary but not sufficient condition to implement MGE. These gaps have been dealt with in chapter five (section 5.3 and 5.4).

The psychological approaches to ME were examined through the lenses of psychologists Jean Piaget and Lawrence Kohlberg. Their contributions were mainly on the moral developmental stages that human beings do undergo throughout their life. Their work was instrumental in proposing a ME programme in the Kenyan context as illustrated in chapter four (section 4.4).

Muthamba (2017), Murira (2013) and Mwinzi (2012) were reviewed in their attempt to contextualise implementation of ME in Kenyan schools. Each of these scholars underscored the need to implement MGE in Kenya. Their concerns arose due to the challenges of immorality in schools that seem to get out of hand. Muthamba (2017) in particular sought to find out the approaches used in implementing ME. Much of Muthamba's findings were in tandem with this



thesis. However, Muthamba's work concentrated on Kitui Central Deanery, focusing on catholic sponsored schools. This study wanted to establish whether Muthama's findings were applicable in all basic institutions of learning in Kenya. Similarly, Muthamba underscored the importance of a philosophy of education in the implementation of moral values in schools. However, his study did not have this as an objective thus the knowledge gap. These related gaps pointed out in Murira's and Mwinzi's work are addressed in various sections of chapter four and five.

In conclusion, education was identified as a worthy means of inculcating morals, as demonstrated by Aristotle. Similarly, living a virtuous life was demonstrated as a necessary condition to *eudaimon* living. Aristotle's theory of *eudaimonia* thus calls for a balanced implementation of both moral and non-moral goals of education in the education system.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

There is almost always immense pressure that all studies in social sciences should conform to specific research methodologies, irrespective of the distinct nature of other disciplines in humanities and social sciences such as philosophy, fine art, philosophy of education and literature which have distinct approaches in which their problems are investigated. Indeed, Oduor (2010) observes that it has become customary for scholars to demand that all disciplines follow specific procedures (empirical methods) in conducting research, despite the uniqueness of the disciplines involved.

This study was a philosophical one and entirely a qualitative study. The difficulties cited above may sometimes be extended to questioning why this study did not use particular and conventional instruments of data collection (questionnaires and interview schedules for example) yet philosophy of education employs philosophical methods to investigate problems in education. As such, the study was entirely library research (content analysis) characterized by philosophical reflection.

#### **3.2 Nature of Methodology in Philosophy of Education**

To elucidate on how this study was conducted, it is important to briefly explicate on how studies in philosophy of education are/or ought to be conducted. While philosophy of education belongs to the social sciences, it is pointed out that the disciplines under the purview of social sciences other times do not cooperate, and appear as if they are at 'war' with each other thus blurring the

uniqueness of each one of their contributions to the theory of knowledge (Oduor, 2010). Indeed, philosophy of education has always had to contend with this difficult especially in respect to the methods it employs in investigating educational problems. This being the presumed case, it was important to distinguish between methods of philosophy of education and those of other social sciences in order to make clear how this study was conducted. To illustrate this point, consider a study on the question: should corporal punishment be abolished? Whereas other social sciences will engage on collecting empirical data on the general opinions of the populace on this matter, and hence present figures and percentages on what the opinions of the participants are; on the contrary, philosophy of education would take a reflective view of the problem. It would also seek to clarify pertinent concepts such as ‘discipline’ ‘punishment’ etc. It would also infer assumptions underlying responses received in the field and subject them to scrutiny.

To be reflective means to study something as a whole, and for its own sake in order to gain insights that may elude the common observer’s view. Philosophical reflections entails ‘thinking again’ on a judgment, an opinion or a belief which was initially held as true (Oduor, 2010). Using the example of corporal punishment, philosophy of education would examine and analyze the empirical figures obtained from other social sciences to question whether they are justifiable, and whether these figures could reasonably be used to make correct decisions.

To reflect is to ‘reconsider’ an opinion that was initially held as true without question. These philosophical methods more often are involved in ‘finding problems’ in what most people may consider as none problematic. Much of the work in this study was through analysis of published and unpublished literature that related to moral goals of education in Kenya. Three main philosophical methods of inquiry were brought into use to interpret, analyse, critique and

evaluate implementation of MGE in Kenya, namely; the critical method, conceptual analysis and the prescriptive method.

### **3.3. Research Design**

A research design is a scheme or a plan that is employed in an attempt to provide answers to research questions (Orodho, 2008). It provides the blue print to be used in collection, measurement and analysis of data. In this thesis, a qualitative research approach was used to explicate and analyze the implementation of MGE in Kenya. The data generated using this design was non-numerical, and was entirely subject to conceptual analysis (Wills, 2007). The data was interpreted, critically examined and evaluated using three philosophical methods as discussed below.

### **3.4 Sources of Data**

Philosophical study uses a variety of sources of data, both primary and secondary. In essence, this study mainly used carefully selected secondary data that dealt with significance of ME, nature of MGE, the value of psychological theories of moral development in the implementation of MGE, and the need for a philosophical theory in the implementation of MGE. The data selected was from articles from peer referred journals, government policy documents and reports, international protocols and conventions, thematic text books, internet sources, pioneer projects and theses in the area of implementation of MGE and newspaper articles that allude to issues of moral concern in the Kenyan context. Beside this secondary data, some observation by the researcher was also used as primary data.

### **3.5 The Critical Method**

The main concern of the critical method is to raise questions whenever there exists doubt as evident in the case of Socratic dialectic. The critical method is vital in exposing or evaluating doubt, beliefs, opinions, assumptions and customs with a view to establishing their truth. The critical method is cardinal in many educational philosophical inquiries, being the tribunal of reason. It is characterised by reflective thinking. Care is taken to look for reasons for believing one thing instead of another, while taking nothing for granted. It is a method nourished by scepticism and curiosity; and aims at clearing any confusion (Monanda, 2015). It proceeds by raising a series of questions using the Socratic approach, with an open mind that pays no attention to ones' prejudices and biases. It is also guided by the rules of logical reasoning (Krishnananda, 1992).

Critical method is rigorous, detailed, and yet creative. It is problem solving through active imagination, creating possibilities, finding relationships, seeing patterns and- yet breaking the same in order to discover new possibilities (Namwamba, 2005). In other words, the critical method involves the application of a plausible criteria to make judgement. The notion of criteria implies that a standard is set beforehand against which the judgement made is validated. Mukabane (2016) points out that that useful criterion is that which is propounded on relevant and accurate facts, which are impartial, free of fallacies, consistent, adequate and complete.

The critical method in philosophy of education also involves problem solving. It makes stakeholders be aware of the existence of the problem, then look for a variety of solutions that are explored with the sole aim of arriving at the best solutions.

The critical method was applied to inquire into implementation of moral goals of education in Kenya with a view to identifying those educational goals which are likely to be of moral concern. The study was able to isolate moral issues of concern in schools, identified what has been done and gaps that were filled in these moral discourses. This way, the challenges were identified and plausible remedial strategies suggested. This method also helped in illuminating any conceptual errors that may have been prevalent within the educational framework of Kenya's moral aims of education.

### **3.6 Conceptual Analysis**

Before an explanation on conceptual analysis is made, it is important to point out that conceptual analysis is sometimes confused with document analysis. While document analysis is a research methodology in social sciences and employs scientific approaches, conceptual analysis is purely a philosophical method of inquiry. In brief, document analysis involves coding content into themes akin to focus group or interviews. Thereafter a rubric is employed to score or grade the document by way of coding (Bowen, n.d). This thesis did not engage in this kind of scientific approach to qualitative research but rather employed conceptual analysis as explicated below.

Conceptual analysis as a method of philosophical inquiry is also called philosophical analysis. It is a main research method in philosophy of education which concerns itself with the analysis of concepts, words and arguments for logical efficacy. It investigates *inter alia* the inter-connection that exists between concepts, peculiar to education outside the general purview of general philosophy (White & White, 2001). The term analysis is derived from the Greek term, '*analsius*' means 'loosing up' or 'dissolution'. It was the dominant method in ancient Greece when dissolving problems especially those of philosophical nature. In this thesis, this method

helped for a better understanding of the meaning of educational goals or aims prescribed by philosophers. This method recognized that there is an intimate relationship between language, concepts and reality especially when reality is to be communicated or shared between human beings as experience (Adelstein, 1971; Murira, 2013; Copi, 1978).

To define a term, such as education, one requires to determine a pattern of concepts which will describe what is intended by the term (Philips, 1961). A definition consists of a statement of equivalence between the concept, and a set of other concepts whose meaning is assumed on other grounds. The other terms presumed known must be explained by further discussion, and illustration. Thus to define a term means to clarify and exemplify the term still using other terms so that its meaning is properly understood. This is called conceptual analysis, or philosophical analysis as a method of philosophy used in this study (Philips, 1961).

Language is used to assign attributes to reality and share this in the knowledge and perception of these realities. We picture reality using language and concepts, and in so doing; we emphasize certain features at the expense of others. We usually use definitions in a linguistic manner, where definitions carry a variety of connotations (Copi, 1978).

Language can also be used to express emotions or represent paradoxes. It can also be used to carry covert (hidden) meanings. As such, words, phrases and expressions have meanings only as people use them in different ways. Philosophical analysis recognises these properties of words, language and concepts proposes that for a clear understanding of issues, arguments, and problems; there is always the need to carry out conceptual analysis to put words and concepts in their proper context. This method recognises that logical arguments may be mistaken. We can construct fallacies in the course of constructing arguments (Adelstein, 1971).

This method has some identifiable weaknesses. In the first place, it is conservative in nature, that is, it confines meaning of concepts, terms and statements to how people have conceptualised reality thus failing to capture changing conceptions based on new developments. Secondly, this method assumes that principles are present in ordinary language whose analysis helps us to understand these principles. It thus refuses to admit of the possibilities of emergence of new concepts. Thirdly, this method assumes that reality can be explained in accordance with 'ordinary' usage of concepts and this negates the relationship that may exist between knowledge and the categories which knowledge is cognised, which essentially may deviate with ordinary usage of concepts (Murira, 2013).

Despite the above weakness, this method was useful in this study in several ways. One, it helped in clarifying the meaning of words and statements used in the Kenyan educational system such as education, educational aims, goals of education and moral education whose conceptual meanings were necessary. Two, this method helped in subjecting Kenyan moral goals of education to a rational evaluation so that any neglected meaning in them could be discerned. Thirdly, it helped in discovering any inconsistencies in moral goals of education in Kenya and hence identify these ambiguities making the intended meaning clear. Fourthly, it helped in developing a clear understanding of the relationship that exists among thoughts, language and reality especially in the discourses on moral education. Finally, this method played a critical role in the analysis of Kenya's educational reports, educational Commissions, government policy documents, educational Acts, educational bills, the constitution, international educational protocols and conventions that Kenya is a signatory to with the rationale of identifying and analysing moral goals of education.



However, even with their strengths, the two methods discussed above only pointed out some ambiguities in language and concepts. They did not give a clear path or direction on what ought to be done, and how it needs to be done regarding MGE and methods of instruction in ME. This necessitated the call for the prescriptive method that addressed these weaknesses.

### **3.7 The Prescriptive Method**

This method in philosophy attempted to establish criteria for assessment of values, norms, judging conduct and appraising art. It is a common method in ethics where a critical examination of such terms as good or bad, right or wrong are analyzed. In giving the meaning and usage of a concept, the prescriptive method examines whether the concept has been defined subjectively or objectively. This way, clarity is brought in specifying the ends that an activity ought to achieve, and the means of achieving it (Adelstein, 1971).

Moreover, the prescriptive methodology is a philosophical reflection on values especially when human beings are 'no longer certain about what is important, worthwhile or valuable for their lives. For instance in cases where there are existing conflicting moral standards or opposed ideologies (Oduor, 2010). Thus, the prescriptive method involves the use of reflection to recommend on how people ought to conduct certain aspect of their life, such as the problem of implementing MGE in this case.

This method was important in explaining reality in implementation of MGE in totality, that is, holistically, comprehensively and coherently in the realm of thought and experience. This way, the method was important in offering better alternatives to problems and challenges that are perennially bedeviling humankind.

This method was important in this research in three main ways. One, it helped in identifying moral values that the education system in Kenya requires to impart in learners. Two, the method assisted in the recommendation of best methods that teachers may use in imparting moral values in learners. Finally, the method was important in proposing possible moral goals of education and the evaluation strategies for moral education in Kenya.

### **3.8 Ethical Considerations**

Ethical concerns entail those issues of moral dilemmas that require deliberate and considered decisions on how the researcher will act. Whereas this study did not directly involve active respondents, care was taken not to plagiarize any work. Besides the ethical concerns of plagiarism, the researcher did not engage in any form of academic fraud. Academic fraud is defined as the deliberate misrepresentation of what has been done, including making up data. This was avoided completely

### **3.9 Chapter Summary**

This chapter has discussed three methods that the researcher used in carrying out this study. These are: the critical method, conceptual analysis and the prescriptive method. Each of these methods has been discussed in terms of their origin, development, strengths, weakness and how they were applied in this study.

The critical method is a major method in philosophical inquiry. It helps in examining theories and principles with the sole purpose of clarifying meanings and providing solutions to educational problems. It is a non-biased method that employs the powers of reasoning, imagination and critical thinking to solve educational problems.

Conceptual analysis was employed purposely to help in clarifying terms such as education, morality, goals of education, moral uprightness, and ethics to help in making their intended meaning clear. The prescriptive method did help in propounding a plausible criteria for MGE and characters that require to be inculcated in Kenyan learners.

## CHAPTER FOUR

### REFLECTION ON THE EFFORTS TOWARDS THE IMPLEMENTATION OF MORAL GOALS OF EDUCATION IN KENYA

#### 4.1 Introduction

This chapter is devoted to a reflection on the ways in which moral goals of education in Kenya have been and are being implemented. It presents discussions based on the first three study objectives and questions as were highlighted in chapter one. In essence, this chapter attempts to respond to the following research questions:

- i.) What is the significance of implementation of moral education in Kenya?
- ii.) What is the nature of moral goals of education for implementation in Kenya?
- iii.) What is the influence of psychological theories of moral development in the implementation of moral goals of education in Kenya?

To respond to the above research questions, the chapter had presentations under the following main sub-headlines: perspectives in moral education in Kenya, moral and religious values as the basis for moral goals of education in Kenya, and the contributions of psychological moral developmental theories in the implementation of the moral goals of education in Kenya. To accomplish this task, Aristotelian concepts of *eudaimonia* and Kantian Categorical Imperatives as discussed in chapter one were utilized.

## **4.2. Perspectives in Moral Education in Kenya**

The outgoing 8-4-4 system of education in Kenya comprises eight goals of education. Most of these goals, however, date back to the post-independent educational goals that were recommended way back by the Ominde Commission Report (GoK, 1964). Surprisingly, even the Competence Based Curriculum (CBC) currently being implemented has retained the same goals of education (GoK, 2017). An observation on these goals reveals a design that serves moral, non-moral and instrumental aspects of education. To set this reflection in perspective, the concept of morality and its significance for moral education in Kenya is provided.

Etymologically, the word ‘morality’ can be traced from a Latin word ‘*mores*’ meaning customs or ways of conduct in a society. In its origin, the concept connotes manners that endured the test for acceptability in a community. Moreover, the term morality at this point in history also embraced what was called ‘moral goodness’ as opposed to immorality that can loosely be called ‘moral badness’ (Bansikiza, 2001). In the former case, the concept of morality is associated with purification of human beings in their conduct, while in the latter case, the concept of immorality connotes the sense of corruption with the activities that make human conduct barbaric. The concept of morality has come, therefore, to entail specific beliefs human beings do have concerning the notions of ‘right and wrong’, ‘good and bad’ culminating in the beliefs which often include human judgments on acceptable human behaviour, values, principles and theories about such judgments (Ross, 1930/2002; Vaughn , 2008).

The notion of morality and its cognate expression like ‘moral conduct’ rest on the assumption that free will exists in human attitudes and actions. In the course of interaction, human beings do accustom themselves with human activities that result in the creation of human values. Some of

these values are what constitute what is called morals that are responsible for the appropriate and acceptable human relationships.

The term 'morality' is at times confused with the term Ethics though the two terms are actually distinct. In essence, Ethics is a branch of philosophy that systematically analyses and distinguishes the notions of 'right' and 'wrong', 'good' and 'bad' and 'admirable' and 'deplorable' in as much as they relate to the well-being of sentient beings (Pence, 2000). Furthermore, the term *Ethics* is derived from the Greek word *ethos* or *ethikos* which means character. Its Latin equivalent is *mores* which means customs or habits of a person. Thus Ethics is a concern for continuous process of examining theories, approaches and codes of conduct with the purpose of finding reasons advanced in support of such theories or approaches. Moreover, the task of Ethics involves a critical examination of theories thereby evaluates the weaknesses in them for their continuous reconstruction. Ethics in this case is closer to moral philosophy rather than to morality (Ross, 1930/2002).

From the above description of the concept of morality, six fundamental tenets were identified. They include: (i) moral decisions and the subsequent moral actions usually affect other people's lives, (ii) morality is a public affair (there is no such thing as private morality) since other people get involved in one's moral decisions, (iii) moral debates are unending discourses since moral issues and problems are dynamic and evolutionary in nature, (iv) moral reasoning is a necessity for moral judgments, (v) morality is an existent entity in the presence of freedom of choice and conscience, and (vi) moral decisions are obligatory undertakings since human beings can never live in solitude but rather do live in social connections with others (Billington, 2003).

The tenets identified above served three functions in this thesis. One, the arguments that moral decisions affect other people and that morality is a public affair supports the implementation of MGE especially in the public school. If morality were a private affair and moral decisions were to affect only ‘the doer’ of the act, then implementing MGE in public education would be an absurdity. Two, in teaching MGE, teachers are bound to encounter moral dilemmas. This calls for a thorough understanding of the evolutionary nature of morality and the broad spectrum of moral concepts so that moral decisions that are arrived at may be dependable and authentic since they would be grounded on the best moral considerations. This is likely to guard against shallow ethical considerations (subjectivism). Three, the tenets place moral decisions as an individual responsibility. To habituate children toward moral values is to train their individual appetites. It should be understood that moral training targets the affective domain of the students.

What does training appetite imply and how does it influence moral development of learners? To explain the concept of ‘training one’s appetite’ albeit briefly, Aristotle’s notion of *pathe* come in handy. The Greek term *pathe* was used by Aristotle to refer to appetite. Appetites are actions that have psychological effects (affect the mind) and can be described by such words as anger, fear, confidence, joy, love, hatred, and the like. Accordingly, to train a person in morality will mean to train his/her *pathe* towards self-control. Essentially, to train one in *Pathos* is to guide him/her to control his/her *pathe* beyond mere emotions and feeling of the moment such as pleasure and pain in the physical sense. The *pathos* of Aristotle is thus being able to listen and being guided by reason. Accordingly, implementation of MGE would imply training the *pathe* of learners to listen and be guided by reason. Training in this instance implies that *pathe* should take both the affective and the cognitive domain. Indeed, Aristotle demonstrated that moral excellence is a *hexis of pathe* (Dow, 1998).

It should be understood that Aristotle had earlier on argued that moral development is preceded by the development of intellectual virtues. In particular, he had observed that morality is not taught or given by way of verbal instruction per se. Moral training entails the training of the intellect (mind) in the first instance into understanding the real nature of the universe and the purpose of human life. He argued that the purpose of life is to have a good life. The Greek word for a good life is *eudaimonia* meaning happiness. Reflections on this concept can be found in chapter two of this thesis. The training of the mind implied by Aristotle is called habituation.

A further reflection on some of these tenets reveals that moral decisions are obligatory in the presence of free will. The expression ‘free will’ as highlighted in the above identified tenets required qualification. The expression ‘free will’ refers to informed consent in respect to human action or inaction. For purposes of demonstration, consider the immoral act of sexual intimacy between a mature person and an underage school girl. If these two consent to having sexual intimacy, the same may not be argued to have arisen out of ‘informed free will’ in the part of the underage girl. The underage girl is considered unable to make informed decisions. Usually, their actions are assumed to have been influenced by their irrational considerations of *pathe* guided by *id* impulses.

In the educational context, moral goals of education are traceable from the concept of morality itself. As such, they are seen as the objects or purposes for which education is deliberately intended to assist in bringing about. These goals or purposes are intended to lead to the desired qualities of acceptable humanity in society. In other words, MGE are intended to bring about moral ‘goodness’ as opposed to ‘immorality’ (moral badness) as already expressed. Bansikiza (2001) observed that morality is a path that is travelled for the purpose of purifying and refining human beings in their operations so that they may live a good life. On the contrary, immorality is



a path that if travelled would corrupt, debase, and barbarize human beings in their conduct, thus leading to a life of misery and suffering. That is why effective development of good morals in the youth requires carefully formulated MGE by a careful examination on the nature of values to transmit. Besides, it would be prudent to consider whether the morals that are intended to be imparted among the Kenyan youth require well-articulated MGE with clearly articulated morals that are *compelling* and *appealing*. The notion of MGE rests on the assumption that morals can be acquired through education; they are not genetically determined. Human experiences seem to support this assumption. For instance, it is a known fact that sons of pastors and other members of the clergy never automatically become religious themselves, if they are not brought up in that manner through teaching and training to travel in that path.

Thus, the term *compelling* insinuates a set of moral standards that are bound to be followed as a duty, that is, legislation by-laws, while the term *appealing* touches on one's interpretation and beliefs regarding the socially set standards that a person judges as reasonable, justifiable and worth observing. The *appealing* criterion plays a central role in moral development of the youth. Unless the youth believe that the societal norms are worth following; unless they are convinced that the societal moral standards and customs are justifiable and reasonable, an attempt by educational institutions to teach and habituate learners on societal norms may not be successful. This is because ultimately, moral norms need to be self-prescribed when habituation is effectively accomplished.

For effective moral development of the youth, it is imperative that they be active participants in the process of formulating MGE. Their active participation enables them feel part and parcel of the process; that is, they begin by examining the societal morals as their own and not as something being imposed upon them from without. This is why the *appealing* criterion in the

formulation of MGE is significant in that it assists learners to internalize moral norms and values, making them intrinsically motivated to conform to the social demands.

Studies by psychologists such as Piaget and Kohlberg have demonstrated that human beings are not born morally mature but rather gradually develop morally, through teaching and habituation. Aristotelian theory of moral excellence and *eudaimonia* has already supported the argument that moral excellence as a necessary condition for a good life is acquired habitually. In order to have acceptable moral standards, teachers ought to carefully examine the unique nature of their learners so that the acceptable morals they set to teach and habituate their learners are within the criteria of compelling and appealing. In the Kenyan education system, there are expressions that are intended for moral development. These constitute what has been outlined as the MGE in Kenya, namely; that education in Kenya should instil in the learners sound moral and religious values. It is apparent that morality as the basis of MGE should serve as a central goal in the educational process.

To evaluate how effectiveness of moral goals of education in Kenya, a historical perspective come in handy. This historical perspective served three important functions in this reflection. One, it helped to trace how the concept of ‘morality’ has evolved in the Kenyan context from the pre-colonial period to the present thereby exposing the historical challenges of character formation for the Kenyan youth. Two, it helped to explicate the significance of moral values as interpreted from a historical perspective. Three, it helped to explore the attempts that had been made in developing good morals in the Kenyan youth thereby explicating the plausible pedagogical approaches to character formation. In the subsequent subsection, the focus was thus drawn on the nature, significance and approaches to MGE from the pre-colonial period to the present. Finally, a reflection on these historical approaches was offered

#### **4.2.1 Moral Goals of Education in Pre-colonial Kenya**

The pre-colonial period in Kenya is sometimes difficult to define. Two main reasons may account for this. One, geographically, there was no known territorial boundary that defined a country called Kenya. Two, there existed no central political power that controlled all the ethnic communities as they are known today. Indeed, each ethnic community in Kenya had her own political and/or spiritual leaders who centrally governed the affairs of their communities. For example Sakawa among the Abagusii of Western Kenya, Koitalel Arap Samoei among the Nandis, Nabongo Mumia of Wanga and Lwanda Magere among the Luos. However, pre-colonial Kenya in this study is assumed to be the period before and up to 1895 when the white colonialists officially established the protectorate (Bogonko, 1977).

During this period, each of the diverse ethnic tribes provided moral education to their young ones in a variety of ways. Similarly, the aims, content and pedagogical approaches to moral education varied significantly in structure and form from one ethnic group to another. However within the diverse ways, quite a number of similarities are noticeable in ME during this epoch. These similarities have necessitated historians to label education during this period as African Indigenous Education (AIE). Indeed, this thesis analyses MGE in pre-colonial Kenya from the perspective of AIE.

Moral education during the pre-colonial period was meant to serve two important functions, namely; social and religious. In respect to the social function, MGE were seen as a means of raising adults out of children. These adults were expected to serve the society by taking up adult social responsibilities such as marriage, economic activities, and security. For these reasons,

moral values and social values were treated as one. Such social values as responsibility, sociability, cooperation, respect, obedience, unity and love were emphasised. The spiritual aspects of the learners were also taken care of from a religious dimension. It has been alluded that Africans are notoriously religious (Mbiti, 1969). There existed a variety of perceptions in regard to the notions of the supernatural. However, underlying any of the variation was the notion that there was a creator responsible for controlling and directing human events. Such spiritual values as meekness, righteousness, purity of heart, reverence to God or gods, mercifulness and kindness were emphasized. The implementation of these social and religious values was by way of a variety of pedagogical approaches that included story-telling, verbal reprimands, practical experiences, direct instructions, taboos, punishment and ritual, rites and ceremonies. These same approaches have been identified by other studies such as Mbiti (1969), Ocitti (1973), Sifuna and Otiende (1994) and Osabwa (2016).

The pedagogies employed in AIE to inculcate morals were classified into two broad categories in this thesis. The first category comprised those approaches that were *authoritarian* in nature (direct instruction) modelled along consequentialism, serving the social aspect of education. These pedagogies included verbal reprimand, taboos, prohibitions and punishments. The second category included those approaches that targeted the *intellectual* aspect of the learner. In this category, the learner was called upon to analyse, evaluate and synthesise acceptable moral conduct in a given moral/social dilemma. These approaches did not have direct verbal instructions on morals, rather they had ‘hidden’ meanings in respect of morals that each learner was expected to discern through application of their individual intellects. These methods included: story-telling, folk tales, songs, lullabies, riddles and proverbs (Kibera & Kimokoti, 2007). The application of the intellect thus was basis upon which morality could be trained. This

is not different from Aristotelian conception of how human persons ought to be trained, that is, the Aristotelian dichotomy of virtue into intellectual and moral virtues.

Moral education during this period emphasized the importance of such moral values as unity, responsibility, courage, respect, justice, honesty, hard-work, sharing and love. A majority of the methods used to teach moral values such as folktales, apprenticeships and narratives were largely successful because they were learner centred (Muthamba, 2017; Murira, 2013). For instance, instead of teaching abstractions on morality, the youth were exposed to practical issues that required application of acquired knowledge to solve moral problems.

However, some of the pedagogies used for MGE during the pre-colonial in Kenya were very authoritarian. For example, the youth were expected to take instructions on ME from their tutors without question. In such instances, moral reasoning was discouraged (Otiende, Wamahiu & Karugu, 1992). This negates the application of rationality, and intellectual ability as the basis of ME. Society, authority and religion are not the only sources of morality. Human intellect has the capacity to reason, evaluate, reflect, speculate, analyse and synthesize moral issues.

This study contends that the lack of moral autonomy in decision making in some instances may have resulted into raising ‘morally ignorant’ adults during this period. The expression ‘morally ignorant’ implies blind obedience to moral dictates devoid of reason. For instance, some moral instructions, prohibitions and taboos were being obeyed blindly and ritualistically. A good example is the mistreatment of children born out of wedlock in some traditional African societies. This kind of conformity couldn’t be sustained in the long run. With the advent of technology, new discoveries of knowledge, inter-tribal and interracial interactions, youths no longer want to follow moral instructions ritualistically in the name of authority (Oduor, 1990).

Authoritarianism obviously contradicts the Piagetian and Kohlbergian developmental stages as discussed in chapter two of this study. As the youth mature up, moral reasoning for effective decision making becomes *a conditio sin quo non* for moral growth.

Environmental conditions and the forces of nature played a significant role in determining the aims, content and pedagogies used for education in pre-colonial education in Kenya. For instance, the moral goals of education for the nomadic communities would significantly vary from MGE of agriculturally endowed ones. In the same vein, MGE were formulated to meet specific norms, beliefs and standards of the communities involved. As such, there were instances of differential training and implementation of MGE that could account for some noticeable inconsistencies in character formation during pre-colonial Kenya. For instance, most youths in many of the ethnic groups in Kenya were highly disciplined and reasonably morally upright. However, the ‘moral uprightness’ alluded could only be argued for, when examined from intra-relationship of these youth with members of the same ethnic tribe. The same may not be said in some instances involving inter-tribal relationships. The case of inter-tribal wars resulting in immoral behaviours such as wanton destruction of property, loss of life, rape, theft and tribal animosity could best illustrate the subjective manner in which such moral values as respect, courage, love; justice and sympathy may have been selectively taught. For example, courage as a moral value examined from this subjectivism in AIE becomes an obvious contradiction. In this case, it is immoral to steal livestock from your tribesmen but the same act may be referred to as courage when the theft targets another tribe. This study holds the view that such kind of subjectivism in implementation of ME undermined holistic implementation of MGE in pre-colonial Kenya and could account for the various instances of immorality during this period.

What the study points out in the above example regarding ‘subjectivism’ of morality was that subjectivism was deeply embedded in the African indigenous ontology. In the worldview of many African communities ‘being’ was limited to the ethnic epistemologies. This included ‘the being’ of human: a person is only the one who belongs to the ethnic communities...all others are lesser beings. No wonder killing them, stealing from them is heroic while doing the same to members of own ethnic community is an abomination punishable by ex-communication. Each community had a diminutive term they used to refer to people who do not belong to their own and it was often a name taking away humanity from ‘others’.

It is unthinkable that subjectivism in implementing MGE from pre-colonial period has continued to influence unimaginable tribal wars, resulting in obvious immoral acts such as theft and loss of life in Kenya even today. Sporadic inter-ethnic wars occur in Kenya, for instance the Pokot against Marakwet, the Turkana against Samburu, the Oromo against Rendile, and the Maasai against Kipsigis. Whereas political reasons and struggle for common scarce resources have been propounded as responsible for these tribal wars, this study contends that the negative influence in implementation of MGE from pre-colonial Kenya cannot be underestimated. For example, it is an act of courage for the youths of the Pokot, Samburu or Markwet to steal livestock from their neighbouring communities perceived as ‘enemies’ for cultural reasons and beliefs. Furthermore, it was observed that in Kenya today, the Kiswahili expression ‘*mtu wetu*’ has been used especially in political circles to defend obvious immoral behaviour. This expression is so commonly used to express an ethical subjectivism which explains a shallow perception of ‘my people’ simply to refer to a given ethnic construct. Objectively speaking, all Kenyans of all walks of life are expected to see all the forty plus ethnic formations as ‘my people’ since Kenya is bound by common *ethos*. The alienation of other communities when the expression ‘*mtu wetu*’

is used in Kenya is probably as a result of the subjective manner in which MGE were implemented early within AIE paradigm.

It was the argument in this study that some of the immoral behaviours that are experienced today find their grounding in ethical subjectivism of AIE. It is suggested that Kantian Categorical Imperatives may cure ethical subjectivism in dealing with the shortcoming of the kind of situational ethics as illustrated above, and envisioned in the common ethos espoused in the Constitution of Kenya (GoK, 2010) and various moral standards being taught in schools in Kenya. Further elaboration on the national ethos and implementation of a national ME programme in Kenya is discussed later in this chapter in subsections 4.4.1 and 4.4.2

Reflections on moral goals of education during pre-colonial Kenya reveal quite a number of interesting facts on moral education. Though AIE was unaware of Aristotelian theory of *eudamonia*, education was well modelled to cater for the totality of the human person, moral development included. Indeed, African educational systems always wanted the best product out of their children through education, training and habituation. The ‘best’ implies responsible adults in the eyes of the community. Wherever the community produced the best through her educational system, the provision of basic needs was guaranteed, various talents such as wrestling duels would be nourished for entertainment, the security of the community was assured, future leaders whose morality was unquestionably good were raised and all the other aspects that were necessary for the community’s survival were assured. This kind of ideology is somewhat like Aristotelian concept of *eudaimonia* as explicated in chapter two, section 2.7. African indigenous education ensured that the children were brought up morally upright, spiritually competent, intellectually endowed (though in some cases, moral reasoning was



discouraged), economically stable, socially acceptable and physically fit. All these ingredients were necessary for happiness.

The moral training of children in AIE started at a very tender age. The aim was to make morality as a way of life. This resonates well with Aristotelian concept of moral habituation. Aristotle argued that moral education is not a natural endowment in human beings but rather comes as a result of habituation. Habituation as a concept has two meanings. One, it means the habit of doing, that is, been physically used to doing a particular act. For example, when people say a thing is their nature, they really mean that they are used to doing it or it is their habit in doing so. The other notion of habituation is 'being'. The habituation of 'being' means getting used to something until it is part of oneself. It is the long-lasting effects of being virtuous all the time. When children are habituated in morality, unlearning the habit becomes difficult. In essence, immorality becomes a 'horror' and is dreaded making its practice difficult and unwelcome. Internalizing a habit until it forms character. Furthermore, repeated thoughts, choices/decisions, form actions, repeated actions form habits, repeated habits form character, consistent character shapes destiny.

#### **4.2.2 Moral Goals of Education during the Colonial Period**

The colonial period in Kenya is an era during the British occupancy and political control (1895-1963). During this period, education was largely under the control of two main groups, namely; Christian missionaries and the colonial government. Accordingly, these two groups set out the direction ME took in terms of aims, content and methods of moral education. To explicate how ME and MGE were implemented by these groups, two important Commission Reports, namely; Fraser Commission Report (1909) and The East African Protectorate Education Commission

Report (1919) were examined. Below is an analysis of each.

**i. The Fraser Report of 1909**

The terms of reference for this Commission included a survey of education within the British East African Protectorate. The Commission was mandated to recommend the type of education that would be suitable for each racial group within the protectorate. Four major recommendations emerged from this commission, namely; Africans be provided with industrial education to guard against the conceit and insolence, educational resources for African schools be provided by missionary societies, establishment of a department of Education headed by a director and education was to be provided on racial lines (Sifuna & Otiende, 1994).

Three important observations in regard to moral education from the above recommendations were apparently significant. One, the colonial government seemingly did not take moral education with the seriousness it deserved. It gave room for discrimination and institutionalization of racial stereotypes and prejudices. Associating moral education to training Africans to strictly obey authority negated the central concerns that morality serves in the educational process. The recommendation that each racial group be provided with an education that befits it leaves a lot to be desired. Education as a concept is not understood along such narrow and sectarian lines. In defining education, Peters (1966) provides threefold criteria thus: cognitive, normative and procedural criteria. Njoroge and Bennaars (1986) have similarly concurred with Peters that education is a unique human enterprise and its comprehensive definition should entail dimensions. They added a fourth dimension to the three criteria of Peters, which they referred to as the creative dimension. Njoroge and Bennaars' dimensions are applicable to all human beings when defining education irrespective of race, tribe, nationality or any consideration of such kind. This thesis argued that such moral values as love, respect,

justice, friendliness, integrity, and care traverse tribe or race. Besides, human beings seem to agree on such common moral rules such as do not kill, do not cause pain, and do not disable. This contention has been supported by Gert (2004) who holds that all moral agents have common moral maxims. A reflection of the recommendation that education be provided along racial groups entertained inherent inconsistencies especially in regard to implementation of MGE and this kind of perception was doomed to flop.

Moreover, the introduction of education along racial lines resulted into discord which defeated the logic of implementation of any MGE. This later became a recipe for such social evils as discrimination, corruption, hatred and anger as experienced during this period. Three, it appears as if any important aspects of MGE from the AIE perspectives were totally neglected thereby eroding the moral gains that may have been made in the moral training of the African youth.

From the above observations, it became apparent that the implementation of MGE hardly succeeded as was being presented by the colonial masters. This, therefore meant that moral reasoning and independent moral judgments were discouraged during this period in time. With these shortcomings, the attempt to implement MGE during the early stages of colonization in Kenya was unsuccessful. As a result of these concerns, a new commission was appointed in 1919 referred to as the East African Protectorate Education Commission.

## **ii. East African Protectorate Education Commission of 1919 (EAPEC)**

This Commission was formed to address the challenges of early colonial education as already discussed above. This commission made six major recommendations but only two among these were considered relevant for this study. One, that missionaries were better placed to educate the Africans. The assumption behind this recommendation was that Christianity was an integral

aspect in the process of civilization. Two, that there should be regular moral and religious instruction in African schools. (Sheffield, 1973).

In regard to the first recommendation, it is true most Christian missionaries regarded Africans as primitive, backward, evil and uneducated. They erroneously assumed that Africans did not have any education, culture and morality. This was influenced by negatively opinionated European scholars such as Georg Wilhelm Friedrich Hegel about Africans. As a result, MGE was confused with Christian teachings. Since the Bible was the main source of moral instructions in missionary schools, evangelism became the main form in which MGE could be implemented in most African schools. Two, the recommendation that regular and mandatory religious instruction be provided in African schools insinuates that only the Africans learners could be under formal moral instruction. This recommendation was interpreted in this study in two main ways. One, that European and Asian youths (in colonial) Kenya were assumed to be morally upright and therefore left out of ME programmes. Two that the African children were morally inferior or morally illiterate and Christianity perceived as the *modus operandi* for moralising them. It is thus a contention made in this study that ME under such consideration would likely suffer the same fate as that of the Fraser Commission Report of 1909 (Sheffield, 1973).

Moreover, irrespective of the above government policy documents, it appears as though the colonial government and missionaries did not have common moral goals of education. As a consequence, most Christian missionaries desired to monopolize the process of educating Africans. The main objective being to prevent the government from undue interference since education formed an integral part of evangelism. With such suspicion and differences in providing ME, the moral goals of education wouldn't have been realized. Indeed despite intensive missionary activities in Kenya, there were marked with African resistance or

indifference to western moral education. Quite often, parents would refuse to send their children to schools preferring them to remain at home carrying out domestic chores. It is a historical fact that mission stations attracted social outcasts and victims of natural catastrophes in the initial stages of colonisation. Consequently, student population in schools became smaller as Africans failed to appreciate the benefits of moral education and many of them in their hostility refused to allow their children to attend schools.

A final important observation was made in respect to implementation of MGE during this period, especially during the struggle for independence in Kenya. There was marked resistance by Kenyan communities against colonial rule as early as 1900s. The colonial government responses to this provided a hostile environment that could hardly influence implementation of MGE in schools. Historians have recorded that the British committed atrocities against native Africans. It has been alluded that Africans were beaten to death, sexually molested, detained in camps or fortified villages (Daily Nation, April 10, 2011). Such an environment would hardly allow moral values to flourish in the school. No wonder, not much would be said in terms of success of ME during this period.

#### **4.2.2.1 Reflections on Moral Goals of education During the Colonial Period**

From the above historical description, this study observed that irrespective of these recommendations, there remained a moral lacuna in regard to ME. Probably, the neglect of the African sense of morality coupled with the lack of a clear cut policy on MGE in missionary and secular schools continued to worsen the implementation of MGE. Moreover, the disjointed manner in which education was being provided would result to subjectivism in the teaching of moral values in schools.

Besides the above critical observations, it is noted that Christianity gradually became entrenched in Kenya during this period. In respect to moral training, Christian *ethos* became to be almost always the preferred source of moral values. Indeed, ‘wrong’ and ‘right’, ‘good’ and ‘bad’ as moral concepts were sometimes interpreted in light of the Christian concept of ‘good’ and ‘evil’. Consequently, bad conduct was always termed as ‘sin’ or ‘sinful’. But does sin as interpreted by Christians necessarily constitute immorality? A response to this question would definitely raise a moral storm within the purview of moral philosophy. Christians would respond to the fact that sin is a transgression of the ‘law’ and accordingly sin is immoral. But the law is not cast in stone, and a variety of interpretations do arise in regard to the same law. Plato (1954), in his Dialogue *Eurhyphro* laboured to demonstrate that relying on religion to guide human conduct is sometimes unreliable. Using the moral value of piety, Socrates demonstrated that the concept of piety is difficult to define since gods do hold different opinions in regard to what is right, honourable, good, bad, and so on (Plato, 1956).

Furthermore, applying a religious perspective to moral issues negates the importance of culture in moral formation. Each of the various communities in Kenya had important aspects of morality that are worth teaching. There ought to be a dialogical relationship between religion and culture. However, the Christian missionaries rarely assimilated any of the meaningful notions of morality as were being practised by the different communities in Kenya. In this regard, Christianity lends a static dimension of culture fossilising it in time and space thus preventing a dialogical approach to morality, necessary for moral development. It should be noted that Christianity cannot purport to speak on behalf of culture. Each has a pivotal role to play in the moralising process. Success of implementing MGE would inevitably imply the dialogical pedagogy, thus creating room for

subjective negotiations necessary for synthesis of a suitable and acceptable moral ethic devoid of subjectivism.

The process of colonisation in terms of moral education was understood in two respects. One, there was the moral coercion by the colonial masters. Legislation and Laws that guided human conduct during this historical epoch were from the moral perspective of the British masters in interpreting the notion of right and wrong. The input of the Africans was not sought at all. In essence most of those moral sanctions were derived from Christian *ethos* and were cast in stone. In Christian sponsored schools today, Christian religious rituals continue to be seen as being part of a moralising process. For instance, in Catholic schools, attendance to mass is obligatory-whether a student subscribes to Catholicism or not. This is more of the authoritarian pedagogy whose shortcomings have already been discussed elsewhere in this thesis (section 4.2.1). The second aspect of colonisation in respect to moral education was ‘colonising’ the mind. The colonialists instigated a psychological conflict in the part of the learner and presented their moral values and culture as superior. As already pointed out, the impetus in support of this claim was religion. Thus, the schooling process reinforced the spirit of segregation and elitism. Those who were converted and readily accepted ‘western morals’ were rewarded by being employed as clerks, catechists or teachers. They enjoyed a few privileges that were not accessible by other Africans.

Unfortunately, the effects of the above expressions of morality as interpreted by the colonial masters could be said to have spilled over to modern day Kenya. The hypocrisy in interpreting the notions of morality and the national moral ethic appear to be implemented/ reinforced selectively in the Kenyan context. The judicial process in Kenya attest to this claim. Whereas petty offenders are punitively sanctioned, the rich and political elites accused of gross immoral

behaviours such as rape, drug trafficking, corruption and murder easily roam the streets since they are given affordance bail terms and later acquitted of such crimes. Sadly, they are appointed into important positions where moral integrity is a pre-requisite. These have set precedence and wrong examples for the youth, and will continue to hinder the efforts of the school to implement MGE.

In conclusion, it is argued that the inculcation of moral values was not successfully implemented during the colonial period because of three main reasons: First, the colonial moral education did not examine morality from a broader spectrum. Morality was skewedly defined in terms of European moral values and Christian ethos. This narrow-mindedness in examining morality and MGE would definitely lead to a rejection by Africans on account of deficiency in genuine humanity. Had the positive aspects of moral education in the African perspective incorporated in MGE, probably moral training would have been successfully implemented during this period. This is the suggestion that is being supported by such scholars as Murira, (2013). Secondly, since Christianity was the epicentre of ME, the fact that there were many missionary societies involved in MGE brought an obvious confusion. In most instances, the various Christian missionary groups did not agree on a variety of Christian principles, rites and rituals. Each group had its own interpretation of Christian ethos. This division among the churches resulted into rivalry and this set bad examples to the new converts. The case of Christian rivalry continues to be experienced up to today. Indeed, such Christian spiritual values as fidelity in family, forgiveness and charity have been interpreted differently by different denominations.

The manner in which MGE was conducted resulted into an intellectual approach to education as opposed to integration of both intellectual and moral developmental approaches. The rote memorization of scriptures, psalms and the catechism would erroneously imply that the convert



has become morally upright. This is not necessarily the case. For further illustration, a student who scores an A grade in KCSE in CRE is not necessarily morally upright. Such a student may be well grounded in propositional knowledge in CRE without necessarily being well developed dispositionally in the affective aspects of CRE.

#### **4.2.3 Moral Goals of Education in Post-Independence Kenya**

The post-independence Kenyan education system has experienced several Commission Reports and adjustments in form of Acts of Parliament, policy documents and Sessional Papers. After independence, the newly formed government made legal frameworks to provide an education that was devoid of racial segregation. This was because there was already animosity between Africans and Europeans brought about by the struggle for independence. Similarly, the system of education experienced enormous challenges in implementing moral goals of education. An attempt to curb these challenges by the government resulted in the formation of the first post-independence education Commission in 1964 known as the Ominde Report. Here below is a reflection on the Ominde Commission Report and other subsequent educational policy documents.

##### **i. The Ominde Report**

This commission was tasked “to survey the existing educational resources in Kenya and advise the government in the formation of national policies for education”. The commission came up with eight national goals of education, namely; education for national unity, education for national development, education for individual development and self-fulfilment, education for moral and religious values, education for social equality and responsibility, education for respect and development of Kenya’s rich and varied culture, education for positive attitudes towards

good health and environmental protection and education for promotion of international consciousness (GoK, 1964).

From these educational goals, there appears to have been a deliberate and judicious effort to implement ME through the school. The main MGE after independences was to correct the evils of segregatory education as was being provided by the colonial government. It was thought that the implementation of ‘moral and religious values’ (whatever this meant) would eliminate or at least minimize the immoral acts that had thrived during the colonial period. These immoral acts included racial segregation, hatred between Africans and Europeans, corruption and injustice. Indeed, it was hoped that education would foster such moral values as cooperation, national unity, respect, hard work and justice (Muthamba, 2017; Murira, 2013).

It must be observed that the influence of religion in schools, especially Christianity did not necessarily diminish with the formation of this commission. In fact the commission recommended the religionisation of schools.

The report recommended:

A purely secular system of schools, at the present time, would be unacceptable and impractical in Kenya...where parents in general desire that a school should be under a particular religious influence, this wish should be respected...we recommend the formation of a Muslim body for such a purpose, comparable to existing Christian bodies(GoK, 1964, P. 11)

The above recommendations provided more impetus for Christianity to be the main agent for implementation of MGE in schools. Indeed RE especially CRE was seen as the main vehicle for moralising the learners in schools. The difficulties of using CRE as an approach to implement MGE are discussed in detail in sub-section 4.3.1 in this chapter.

Since this thesis concerned itself with the implementation of the moral goal of ‘sound religious and moral values’ among the youth, a brief reflection on this is important. While the Kenya

Educational Commission Report appeared to have assigned the school the enormous task of moral formation through this educational goal, there was seemingly no clear and concise pathway that the commission provided for the school to accomplish this task. Apparently, the teachers were in the dark in trying to implement this MGE. Under such circumstances, the process would be riddled with confusion and thus there was little success in implementation of MGE since there was no necessary curriculum and evaluation mechanism for ME. Similarly, the grouping together of 'religious' and 'moral' values would result to further confusion in the implementation process.

## **ii. Education Act of 1968**

This policy document in education ratified and operationalized the recommendations of the Ominde Commission Report of 1964. Being the first and most important legal framework, the Education Act of 1968 spearheaded the educational process in post-independence Kenya for a long time.

In relation to MGE, this educational policy framework emphasized the need of producing well-disciplined teachers capable of being good role models to learners. Studies in psychology have reiterated that children learn a lot through imitation. Learners look up to adult members of society as their role models. Should learners get exposed to teachers or mentors whose moral standing in society is questionable, they are likely to have the same unbecoming behaviours in their adult life. For example in Kenya, since most of the political elites get seemingly rich quickly through corruption, it is not unheard-of for the youth to imitate them when provided with the opportunity to serve the public. No wonder Kenya's Transparency International (TI) indices scores have seemingly been poor over the years. This is further confirmed by the East Africa Youth Survey Report which points out that E. African youth do not care about immoral conduct

such as bribery and corruption. To the youth, the end justifies the means as long as they won't end up in jail (Awiti & Scott, 2016).

One important question that this thesis interrogated that arose from this Education Act of 1968 is the question on nature of training programmes in teacher training colleges and universities. Do teacher training programmes in colleges and universities train teachers in moral aspects of education necessary for efficient implementation of MGE? The Education act of 1968 recommended that teachers be well trained and disciplined in order to effectively implement MGE.

The question of training of teachers especially in ME had initially been raised by the Education Commission Report (GoK, 1964) when the report noted:

We have emphasised the need for teachers to understand something on how children grow, both because such understanding will enable them to teach their subjects better and also because they will gain insight into those 'non-curricular' objects of education, such as social and moral development, for which schools share responsibility. Moral development, in particular, is a subject of concern for every teacher, though it is at present little understood as such...This must involve the realisation, that it is not religious instruction, still less an abstract teaching of 'ethics', which is the principal agent of moral growth, but the opportunity to face, and make, moral choices. There seems to be little doubt that the over-protective atmosphere in some schools has often stunted the growth of moral insight and has exposed their pupils to the dangers of moral disaster in later life. We find that insufficient account is taken of these non-curricular facets of education, yet they are of profound importance to future well-being of both the individual as and of the society...' (p. 114).

As already indicated elsewhere in this thesis (section 1.2 and section 2.2), the significance of moral education cannot be over-emphasised, yet the commission seemed to have little knowhow on what needed to be done for its effective implementation. There is no argument for the need to implement MGE in schools; the most difficult part is how to effectively do it.

It is the observation in this thesis that what happens in teacher training programmes in universities leaves a lot to be desired. Apart from the intellectual knowledge in professional

courses that teacher trainees go through such as professional studies in P1 colleges, teacher professional courses such as foundational courses in universities; moral training for teacher trainees seem to have been left to each teacher trainee as a personal responsibility. Like other students in universities, teacher trainees' moral competency is unaccounted for. For instance, it is not unheard of in the teaching profession to find some teachers engaging in immoral activities such as sexual affairs with their students, embezzlement of school funds, being involved in examination malpractices and so on. These examples are sufficient demonstration that there is need to mount a ME curriculum in all Kenyan learning institution, devoted entirely for moral development of learners cascaded beyond basic institutions of learning.

### **iii. Gachathi Report of 1976**

The National Committee on Educational Objectives and Policies (NCEOP) was appointed against the backdrop of rapid expansion of education to meet manpower needs. Similarly, there was increase in unemployment of school leavers due to attitudinal problem that formal education automatically led to a good paying job most likely in the urban areas. Two main recommendations of this report were of concern in the study. One, the recommendation to introduce and teach Social Education and Ethics (SEE) in the education system at all levels. Two, the recommendation that formal education was expected to provide 'ethical education' and training. These are underscored when the report remarks:

The responsibility of teaching of ethics of society has generally been left to be undertaken within the teaching of religion...There are, however, a number of reasons why the formalised teaching of religions cannot continue effectively to teach ethics of society...(GoK, 1976, p. 6)

Three main reasons were averred by this report for the indictment of RE as the main subject to handle MGE. First, Christianity as was being practised negated the importance of AIE and accordingly terming African values as sinful, primitive and heathen. This kind of ethical

subjectivism would obviously result into unnecessary controversies and thus fail to achieve the objective of moral formation. Second, Christianity was introduced in Kenya during the colonial rule. Since Christian missionaries collaborated with the colonial masters in many aspects, most Africans viewed RE as a tool for colonisation and would consequently reject its moral aims. Finally, 'spiritual values' and 'ethical values' are necessarily not the same. It appears as though the RE teachers concentrated more on religious values at the expense of the ethical values needed on the day to day learning. Thus the report observed that RE as was being taught had not successfully inculcated in the learners such moral values as mutual respect, honest, love, work ethics and transparency. Consequently, SEE was introduced in Kenyan secondary schools.

Reflecting on this report, this thesis made three observations concerning the dimensions MGE were taking in Kenya. One, though the recommendation to introduce SEE was well intentioned, SEE was only introduced in secondary schools. This negated the importance of MGE in the early developmental stages, especially in primary schools. The Swahili proverb, '*samaki mkunje angali mbichi*' translated as you can only bend a fish while it is still fresh support the view that effective moral development can only occur if it is started at a tender age. This is further supported by Kohlberg's stages of moral development (Kohlberg, 1978). Two, the fact that SEE was made an optional subject did not make the implementation of MGE any better. The implication of making SEE an optional subject meant that MGE were similarly made an optional undertaking; only a section of the youth would be exposed to the moral values that were being taught. Finally, SEE was made to be an examinable subject and therefore served more of an intellectual function of education as opposed to the intended moral function. It is not the argument in this thesis that examination is not important; rather what is being propounded is that summative evaluation of SEE was not an effective method of assessing the moral competencies

of learners. This thesis has elaborated on a suggested criteria of evaluating MGE referred to as CME. A detailed discussion on this is offered in chapter five.

To make matters worse, SEE was removed from the secondary school syllabus in the year 2000 following the recommendation of the Koech report. It is apparent from the above observations that the implementation of MGE continued to be a big challenge. Report after report seems to recognize the need to implement MGE but efforts being put continue to suffer setback after setback, for example, the reports so far cited.

Apart from what has already been said, two other recommendations of the commission are worthy of reflection. The report recommended the integration and infusion of AIE practises, values, theories and pedagogies in formal system of education. The purpose of this recommendation was to neutralise the 'elitist' perspective that was being perpetuated by those who had obtained formal education. Particular concerns were raised in respect of Christianity creating this elitist mentality, thus resulting in alienation and dehumanisation of the 'unschooled'.

Kantianism envisions a situation where morality may rise to the level of universal maxims. The recommendation of a possible dialogue between cultures to synthesise acceptable MGE devoid of personal prejudices and biases should have been pursued further. However, it is unfortunate that the supremacy theories by the colonial masters in terms of religion and culture are still seen allowed in the curriculum.

Finally, the report suggested that continuous and progressive assessment (CPA) was necessary in the educational process. The continuous and progressive assessment is synonymous with what is referred to as continuous assessment tests (CATs) today. Other than providing feedback for corrective measures to both students and teachers, CATs are known to depict well the

educational evaluation progress of learners. The report was of the view that the score in CPA should be part of the overall evaluation at any educational level.

It is to be noted that this recommendation was never implemented in the successive years of education in Kenya in primary and secondary schools. However, in colleges and universities, CATs are a part of the overall examination. Learning is a continuous process and using summative evaluation as the main and only means to determine educational achievement is a misnomer in the first instance. The study conducted was of the suggestion that the evaluation process is an important aspect of implementation of MGE. In this regard, formative evaluation is as important as summative evaluation. A suggestion has been propounded on how to ensure that moral aspects of the learner are included in determining the final score of a learner. Applying the concept of the Aristotelian mean, the study proposed that:

General Success Measure= Mean score of Cognitive Domain+ Mean Score of affective Domain

2

Thus the mean grade=Mean Grade in summative Evaluation+ Mean Grade in CME

2

Further discussion on the above suggested evaluation criterion is found in chapter five (subsection 5.4.1)

#### **iv. The Mackay Report**

The introduction of the 8-4-4-education system followed the recommendations by the Presidential Working Party on the Establishment of a Second University in Kenya, commonly known as the Mackay Report of 1981. The Mackay Report suggested the restructuring of the country's education system from the then 7-4-2-3 to 8-4-4. Similarly, the report led to the



establishment of the second university, Moi University in 1984 (GoK, 1981).

This study points out that the establishment of the second university in Kenya would have assisted in training of more qualified teachers to handle MGE in secondary schools. However, this did not happen because making students pass examinations remained the main focus of teachers. Teachers continued with the drilling methods for purposes of helping students pass examinations instead of helping them to develop moral values, creative and reasoning skills.

Furthermore, the moral underpinnings of university education seem to be unachievable. It is a common occurrence to see university students (teacher trainees inclusive) engage in such immoral activities such as student unrests, alcoholism, prostitution, drug abuse, unacceptable modes of dressing, raunchy dancing styles, unacceptable sexual relations and examination malpractices. Some of these immoral activities are done openly and without shame, all in the name of human rights and freedom. One wonders whether the same teachers will suddenly change and become moral statutes worthy of emulation when employed to teach the young ones in primary and secondary schools

#### **v. The Kamunge Report of 1988**

This report also referred to as the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond. Although the report welcomed the 8.4.4 system of education, it affirmed that the curriculum required the provision of additional and appropriate qualified teachers and educational facilities necessary for implementation of educational goals. The report was accepted by the government for the implementation in phases through Sessional paper No.6 of 1988. This Sessional paper recommended that untrained primary school teachers be trained through the in-service teacher training programme.

This report recommended that education in Kenya should have six educational objectives. Objective five states, 'education must promote social justice and morality, social obligations and responsibilities' (GoK, 1988). The report echoed the need for the school to consider inculcating moral values into learners since schools seemed to over-emphasise the cognitive aspects of education at the expense of character formation. Thus the report supported the need to continue teaching SEE in all educational institutions to all students throughout the learning cycle.

This study opines that meaningful MGE can be achieved if teachers are trained to be good role models in the moral sense. Unfortunately, moral education in teacher training programmes seems to be no longer an issue of concern. Three reasons were propounded for this state of affairs. First, apparently the Kenyan populace seems to be in a hurry to accumulate academic certificates irrespective of whether the best practices have been followed in the process of attaining them or not. The most recent case is that of Kenyatta University (Kenya) revoking a PhD of her lecturer awarded in 2018 over plagiarism. In this case, it was established that the accused lecturer presented the work of a senior lecturer at Usmanu Danfodiyo University, Sokoto (Nigeria) as his own, thus the revocation (Wanzala, 2019). There is a view that academic certificates are a means to obtaining a good white collar job and subsequent good life. With a well-paying white collar job, material wealth can easily be accumulated and the Kenyan society seems to glorify material wealth as the main measure for success, irrespective of the means of obtaining it and one's moral standing. Furthermore, the demand for these academic papers has been exasperated with some constitutional requirements for more academic certificates for aspirants of political positions.

Second, teacher training colleges and universities no longer receive sufficient funding for human resource development from government. As universities sought for alternative ways of funding

their programmes, self-sponsored programmes (SSP) came in handy. Started in the 1990s in Kenya, SSPs became a cash cow for universities and the result was an upsurge in demand for and supply of degrees and other certificates. The obvious constraints such as lack of enough resources, fewer teaching staff and congestion in hostels would result into insufficient professional training of teachers.

Moral educational training for teachers was and is still modelled within the cognitive approach. Accordingly, colleges and universities continue to channel out teachers whose moral standing they cannot properly account for. For example, universities in Kenya have been accused of producing half-baked graduates. Okari and Maina (2015) have reported that some colleges in Kenya sell certificates to people who do not even qualify. They have observed that 'recent data indicates that almost half of the graduates from Kenyan Universities and Colleges are half-baked for the job market'. If indeed these graduates are half baked, then their moral training similarly is in question. One wonders whether such teachers can help in any way in the implementation of moral goals of education. Finally, the curriculum in professional teacher training seemingly adopts the cognitive aspects of education. For example in university education, as long as a student passes all the professional courses and the content area courses, they are deemed to have successfully qualified to be registered as teachers.

Recently, the teachers service commission (TSC) has included a new requirement that newly trained teachers must provide it with a certificate of good conduct, besides the academic certificates in order for one to be registered. Whereas criminal history of teachers may help in forming an opinion in respect of teachers' conduct, this requirement does not provide sufficient grounds for a teacher's character. It appears as if the TSC acknowledges the importance of character in the teaching profession but fails to nail the best institution to provide such important

information, the teacher training colleges. This requirement trivialises a serious problem. Criminal culpability is not synonymous with immorality. Drug addicts, alcoholics, teachers with raunchy dressing and dancing styles may well be issued with these certificates by the police.

#### **vi. The Koech Report**

In May 1998, the then President of Kenya, his Excellency Daniel Toroitich Arap Moi appointed a Commission of Inquiry into the Education System of Kenya. The Commission submitted its report in August 1999. This Commission was mandated to prepare the country to face the challenges of the 21<sup>st</sup> century and the 3<sup>rd</sup> Millennium through education and training. There seemed to be new moral challenges that any new system of education was expected to address, that is; the threat posed by the HIV/AIDS epidemic and the need for the education system to target the youth for desirable behaviour change. To address these challenges, the Commission proposed a new system of education called “Totally Integrated Quality Education and Training (TIQET)”. Among the proposed changes to have been incorporated in the system a comprehensively new legal framework that would address the previously omitted aspects of education namely character development (GoK, 1999).

The commission proposed a philosophy of education whose cornerstone was character development. In this philosophical orientation, moral values such as respect, equality, human dignity and personal character development were to be emphasised. Furthermore, the report underscored the importance of moral development in establishing a just society in which Kenyan citizenry would be happy.

The report went further and identified the reasons why immorality continued to thrive irrespective of the previous government efforts to curb the ugly face of immoral behaviours among the youth. These reasons included: bad role modelling from the adult members of the

society, poor parenting styles, poor teaching approaches used in schools and lack of reinforcement for good moral behaviour. Unfortunately the government did not accept most of the recommendations of this report and much of its work was dismissed as wishful thinking that was idealistic and therefore unworkable.

Perhaps the only major recommendation from this report that was implemented and was of interest in this study was a reduction of the workload of students. It is of interest because of the many subjects that were scrapped off the secondary school syllabus to offload student workload, SEE was among them. Furthermore, CRE was made an optional subject. The subsequence of this action is that the implementation of MGE suffered yet another setback in the education system. When the government removed SEE from the syllabus and made CRE an optional subject, it left a gap on how the moral goal of imparting sound moral and religious values to the learners would be achieved.

#### **vii. Sessional Paper No.1 of 2005**

The year 2003 is recognized as a year in which a major step was undertaken towards the realization of Universal Primary Education (UPE), a dream that had defied many initiatives since independence. This came after the National Rainbow Coalition (NARC) formed the government in December, 2002. The programme was however implemented in a hurry without proper planning, a factor that occasioned unprecedented congestion in schools especially in urban areas. In addition to overcrowding, the quality of education was affected by the inadequate supply of qualified teachers and educational resources.

It was against this background that the MOES&T convened The National Conference on Education and Training in November, 2003. The conference among others mandated the Ministry

to develop a new policy framework to guide the education sector. Based on the recommendations of the conference as well as other studies that were undertaken on the sector, the government issued the Sessional paper No.1 of 2005, as the basis for the government's policy on education and training. The paper aimed at harmonizing various educational policies, Acts, guidelines and legislations as well as addressing the emerging priorities and issues since the last Sessional paper was released in 1988.

In addressing the challenges of MGE, the Sessional paper highlighted the need to incorporate educational objectives and a philosophy of education in the legal framework for education. Among the incorporated were the need for moral integrity, social responsibility, peace, honesty, freedom, love, respect, humility and equality as the immediate issues to be handled by Kenyan education system (GoK, 2005).

In essence, this Sessional paper attempted to address educational concerns identified in Education for All (EFA) and Millennium Development Goals (MDGs). To do so, the paper identified a philosophy of education in Kenya as, '*Education and Training for social cohesion as well as human and economic development*'. In addition, this paper highlighted the need for education to address challenges in implementation of MGE. In particular, respect for human rights, corruption, violence and social exclusion were identified as some of the issues of moral concern in Kenya. To achieve what has been identified above, the report provided some guiding principles, namely; national unity, unity of purpose, social responsibility and moral and ethical values.

It is interesting to note how government policy documents identify the problem of moral formation and the need to implement it, yet no serious efforts are being undertaken towards this end. A policy document is just that-unless implemented. Though this report does identify a

philosophy of education as: ‘*Education and Training for social cohesion as well as human and economic development*’, and the relevant moral values for inculcation in schools in Kenya, there is no mention on who and how such a beautiful policy could be implemented, leave alone an evaluation mechanism.

#### **viii. The Basic Education Act of 2013**

This act was enacted to align Kenya’s education system to the 2010 Constitution. It is currently the latest legal framework that governs the provision of Basic education in Kenya. Basic education entails the formal education of learners from pre-primary level up to secondary level of education.

The Basic Education Act, 2013 gives sponsors powers to assist in moral formation in schools by providing supervisory and advisory services in spiritual matters in schools. The act has also made most of the spiritual programmes in schools such as pastoral programmes, Young Christian Society (YCS), Christian Union (CU), spiritual weeks of emphasis, and so on have a legal framework for their existence. It has furthermore made school chaplaincy in sponsored schools be legally recognised departments. However, in doing this, ME has been assumed to be synonymous with spiritual growth. It appears as though not much may be achieved in ME and development among the Kenyan youth, given the fact that the policy makers seem to have confused spiritual growth with moral education. Moreover, the policy does not seem to provide a pathway for moral development in schools that are not sponsored by any religious group (Muthamba, 2017).

#### **ix) Sessional Paper No. 2 of 2015 and Competency Based Curriculum of 2017**

The government task force led by Professor Odhiambo produced a report entitled: *Report of the*

*Task Force on Re-Alignment of the Education Sector to the Kenya Vision 2030 and the Constitution 2010* (GoK, 2012) and Sessional Paper No. 2 of 2015: *Reforming Education and Training in Kenya the restructuring of education in Kenya* necessitated the change in structure of the system of education in Kenya from 8-4-4 to 2-6-3-3-3 system of education, commonly known as Competence Based Curriculum (CBC). Essentially, the 8-4-4 is being phased out gradually and by 2028, it is expected that the system of education in Kenya shall have completely changed to CBC.

One critical comment that has been made repeatedly against 8-4-4 is that its curriculum content and implementation is academic and examination oriented. Similarly, lack of enough teaching and learning resources, inadequately prepared teachers, and emergence of social vices such as drug and substance abuse, antisocial behaviour and corruption have persistently bedevilled 8-4-4, thus the need for a complete overhaul of the curriculum (GoK, 2017).

In the moral sphere, the CBC envisions the production of ethical citizens. It is observed that the youth are growing up without the desired moral values required of them as responsible citizens. Whereas the responsibility of moral development is a function of many other institutions such as family, society and religious organisations, CBC recognises that the school play a pivotal role in character formation amongst the youth. The constitution of Kenya 2010 had already highlighted some moral values for inculcation such as honesty, trustworthiness, respect, compassion, tolerance and understanding. Other moral values for inculcation envisioned within CBC include: empathy, generosity, love and care, kindness and sharing.

Four questions were of interest in relation to how MGE would be implemented within the CBC design. One, what would be the pedagogical approaches for the teaching of MGE? Two, in which subject areas will the content of moral values be taught? Three, how will the achievement



of implemented MGE be evaluated? And finally, what would be the philosophy guiding the implementation of MGE using CBC?

In response to question one, CBC envisions an integrated approach to teaching moral values in all the three forms of education, namely; formal, informal and non-formal education. Similarly, the teaching approaches are expected to be modelled within the psychological developmental theories, namely; Instrumental Design Theory, Visible Learning Theory and Constructivism Theories (Dewey's social constructivism, Vygotsky's Social-Cultural Development Theory, Gardner's Multiple Intelligence Theory, Piaget's Cognitive Development Theory, Bruner's Cognitive Development Theory and Erik Erikson's Theory of Psychological Development) (GoK, 2017).

To underscore the importance of formal education in acquisition of key competencies envisioned in the CBC, the report notes:

A competency based approach enables meaningful connections within and between subject areas through a focus on competencies. Subjects and Subjects will continue to be taught and will be the vehicles through which the core competencies are developed over time (GoK, 2017, p. 21).

The above quotation seems to respond to question two that was raised above. Indeed, it is insinuated that the teaching of moral values will be conducted within the content in subject areas. One of the learning outcomes for CBC across all the levels of education is to demonstrate acquisition of moral values. An examination of the content areas of CBC indicates that the teaching of moral aspects of education will be handled majorly within RE subjects, namely; Religious Activities (Pre-Primary), Religious Education Activities (Lower Primary), Religious Education-CRE/IRE/HRE (Upper primary- Upper Secondary). The teaching of these moral values will be modelled under the guidelines of the psychological theories of constructivism.

The above summary of how CBC intends to achieve moral values among the learners raises a few important questions. In the first instance, morality and spiritual growth have been treated in the same vein as though they mean one and the same thing. The following quotations may serve sufficient grounds to demonstrate this contention, ‘emphasis should be on aspects of religion that help learners appreciate their own and other’s religious beliefs and values, (GoK, 2017:39).

The implication of the above quotation is that moral values are given more of a metaphysical approach within the dictates of religion. When moral values are taught within the religious dimension, they are examined within the perspectives of the particular religious orientation under consideration. In this regard, acting against one’s religion would mean being immoral and the converse may be implied true. But is this what CBC intends to achieve in moral development of learners? Obvious not.

Furthermore, numerous religions and denominations among the same religion may not necessarily hold the same opinion on moral values. How would such a contradiction be solved within the CBC? Accordingly, the moral values that have been identified elsewhere in this thesis such as honesty, love and care would be impossible to teach from a universal perspective since different religions may hold divergent opinions on these matters. This kind of contradiction is plausibly cured by Kantian Categorical Imperatives which are devoid of any religious undertones.

Besides the above critical comments, it is unthinkable that Religious Education in the conception of CBC is dictated by only three religions, namely; Christianity, Islam and Hinduism. Did the curriculum developers of CBC ignore the fact that there are many more religious orientations in Kenya beyond these three? Even if one were to imagine of the three religions as being the dominant ones in Kenya, does that guarantee the negation of the many other minor religions that

exist in Kenya? Equating moral education with religious education had been observed to be a conceptual misnomer. Religious teaching doesn't necessarily inculcate moral well-being to learners. Sometimes religion indoctrinates and radicalizes learners against rationalization which philosophy fosters. If experience serves us right, religion has in some instances fostered unethical norms like hatred for other religions and condemnation of people with different cultures and creed. Thus the need to encourage inculcation of various cultural moral teaching in order to teach learners to appreciate diversity and encourage tolerance. When teachers teach RE without regard to a critical approach, they do not encourage this.

Moreover, given the fact that Kenya has diversified its religious profile beyond the traditional Islam, Christianity and Hindu, where does she place the many Jewish Kenyan children for instance? How about the growing new religious movements that do not fall under the conventional ones such as the Bahai who are now many in Kenya. Thus the need to de-religionise ethics in the CBC. It is remembered that RE is based mainly on one ethical theory under Deontological group called Divine Command Theory which may be at variance with the Categorical Imperative and Virtue ethics that informed this study.

Moreover, since independence, moral education has been taught using the same religious subjects (CRE, IRE, and HRE) without much success, what guarantee does CBC have that MGE would be successfully implemented using the same subjects? An analysis of moral values as opposed to religious values reveals that it is possible to be morally developed without the religious component. Human reason has the capacity to discern what may constitute bad behaviour as opposed to good behaviour. This essentially means that human action, which is under the dictates of free will, proceeds from knowledge for the acquisition of moral values. The sources of human knowledge are known and religion is only a part of the whole. Thus limiting

moral values to religious knowledge as envisioned in CBC is a misnomer.

Morality examined from a religious perspective reveals the presence of moral codes that are followed ritualistically. In this case, moral values are practiced by a community of believers based on faith, and not necessarily through reason. Immoral behaviour examined from a religious perspective is viewed as evil. Sometimes, the reasons religion propounds for errant behaviour are bewildering. For example, in Christianity and most Abrahamic Religions, Satan has always been portrayed as a universal liar (deceiver) capable of all manner of deceptions to human beings. This is somewhat the kind of meditations provided by Rene Descartes in his First Meditation (Ariew, 2000). To be morally good is thus a war between two metaphysical forces of good and evil, each determined to win. This kind of religious dimensions would imply that teaching MGE is an exercise in futility unless God wills that human beings act morally right. Furthermore, contemplation of such sort in time and space is beyond human realities as conceived in our three-dimensional (3-D) world. The realities of any other existent morality in any other worlds beyond this 3-D world can only be imagined and any conclusions arrived at are imaginary and contemplative.

Competency Based Curriculum has identified seven competencies that learners should achieve, namely, (i) Communication and Collaboration (ii) Self-efficacy (iii) Critical and Problem Solving (iv) Creativity and Imagination (v) Citizenship (vi) Digital Literacy and (vii) Learning to learn. An observation on these competencies indicates that morality is given a wide berth. Since moral development is not an anticipated competency within the framework of CBC, will teachers find a reason to labour in teaching MGE?

Concerning the evaluation mechanism of level of achieved competencies in MGE, CBC has suggested two modes of evaluation mechanism, namely; formative evaluation and summative

evaluation. The importance of assessment is underscored under the CBC thus; the extent the competencies have been achieved, a means of diagnosing any difficulties in achievement of pre-set objectives, and guidance for educational and career advancement (GoK, 2017). The formative assessment proposed by CBC is expected to provide for immediate feedback. Regarding the summative evaluation, CBC has recommended a competency based summative evaluation at the end of each learning cycle.

Analysing the mode of assessment proposed by CBC in regard to the achievement of MGE, this study made several observations. To start with, the MGE have not been given the attention they deserve in terms of assessment. It appears that moral values that are to be inculcated at each level are not candidly explained. This thesis has provided a plausible evaluation criterion in the next chapter. Secondly, learning is a step by step process as demonstrated Piaget and Kohlberg. It would have been incumbent upon CBC to identify the moral values for inculcation at each level of the curriculum.

In regard to the philosophy underpinning CBC, this study observed that CBC does not seem to be grounded on a clear philosophical ideology. Whereas the important concepts envisioned in the CBC such as moral values, attitudes and competencies require a thorough understanding for effective implementation, the role of philosophy in this respect cannot be overemphasised. Philosophical principles play a pivotal role in evaluation of ideals, clarification of concepts, interrogations of assumptions, and interpretation of policies for effective implementation. In the educational context, philosophy plays a role in interrogation of the effectiveness of pedagogical approaches to teaching, analysis of educational aims, objectives and goals, and evaluation of the curriculum content to find out its suitability in terms of the age/maturity of the targeted groups. Moreover, philosophical analysis assesses criteria in order to understand its effectiveness and

propose any needed adjustments. There is an apparent lack of philosophical ideologies that underpin the main areas of the CBC, right from its aims and goals, content, pedagogical approaches and assessment criterion. The above observations have been supported by other scholars such as Murira (2019).

#### **4.2.4 Moral and Religious Values as the Basis for Moral Goal of Education in Kenya**

The need to develop the youth into morally responsible adults is the desire of any civilized society. It is against this need that education in most countries is assigned the task of ensuring that learners are moulded into desirable moral persons. Thus one of the primary functions of education is to develop acceptable behaviour among learners. In order to achieve this, education in Kenya has this goal that specifically spells out the need to develop sound moral and religious values. The key terms used in this goal of education are ‘religious’ and ‘moral values’. But what does religion entail in this goal of education?

The term ‘religious’ is rooted in the word religion which is difficult to define precisely. Different scholars have given different meanings to the word ‘religion’. Courtesy to the complexity of its etymology, the complexity in regard to the meanings of religion is noted. For example, in the scholars work, there are those who hold that the term ‘religion’ originate from the Latin root “*leg-*” meaning to take up, gather or observe divine communication while others hold that it has the Latin root, “*lig-*”, meaning to bind, so that the term ‘*religio*’ implies a binding relationship between the human and the supernatural, usually designated as God/gods. Notwithstanding the complexity in the root meaning, this thesis holds on Kasyoka’s view of religion as the means by which the supernatural being (God) communicates with humanity in their solitude is somehow helpful in such a situation (Kasyoka, 2001).

When the term religion is combined with the term values, which generally refer to those things, material or otherwise that are prized, cherished or held dearly, and thus thought of, act upon or desired, religious values becomes basic to humans (Joshi, 2012). The term ‘values’ whether of religion or otherwise have three dimensions: an affective, cognitive and a psychological dimension. However, it is to be noted that moral and religious values are not the same kind of things though both have the three dimensions mentioned above. While moral values deal with worthwhileness of human conduct as people interact with each other, religious values deal with the relationship between people in reference to the supernatural. It is important to note that the moral goal of imparting sound moral and religious values is conjoined in Kenya’s educational goal as one intended to achieve the same kind of thing. This may have been due to the missionary influence on education that emphasized the religious component. Moreover, Kenya being a multi-religious country, a problem arises in regard to what set of religious values constitutes ‘sound religious values’ within the criterion of compulsion and appeal. Besides, the hermeneutics of values from a religious point of view pose great difficulties for teachers from diverse religious backgrounds in implementing the assumed religious values. Thus, attempts to find a common denominator from diverse religious moral values for educational purposes have remained elusive.

It has been shown earlier that during the colonial rule in Kenya, moral education was provided from a Christian religious perspective. Thus moral education was therefore subsumed within the religious value system. Since Africans were assumed to have had no education, and therefore no moral values, missionaries struggled to impart Christian religious values among the new converts. The teaching of religious values was therefore assumed to have sufficient impact on the desired moral values (Bogonko, 1992).

The understanding of the moral dimension in moral goal of education is that which is intended to help in the modification of the behaviour of learners as they interact in society, environment, and with other people within and without the school. The dimension is about inculcating into the learners such values as *Ahimsa* (non-violence), truthfulness, piety, friendliness, honesty, love, purity, self-discipline and charity (Joshi, 2012). In contrast, the religious dimension is concerned with religious values that transcend these and may include holiness, unquestionable obedience to God, faithfulness to God, meekness, mercifulness and righteousness before the sight of God.

At the moment, the Kenyan education system has no discipline that is specifically assigned for teaching and habituating morally acceptable values. This being the case, three important questions are worth being raised. One, how is sound moral and religious values as MGE in Kenya being implemented in schools today? Two, what are in specific terms the moral and religious values reflected in the education curriculum in Kenya? Finally, how are the moral values if at all taught being evaluated? Below is a brief observation on the ways in which Kenya's education system has responded to the above raised three questions. The observations are on the methods of implementation of MGE.

#### **4.3 Approaches to the Implementation of Educational Goals of Sound Moral and Religious Values in Kenya**

In chapter two, it was discerned that MGE have their nature in two main bearings, namely; society and the individual. Society has several social institutions that play an important role in moral development of children. The individual has the capacity to use human reason (mind) to understand, reason out, judge and discover moral truths. This understanding came in handy in analysing the moral goal of education under discussion, namely; imparting sound moral and



religious values in learners. This educational goal is intended to help the learners acquire acceptable societal moral values such as peace, harmony, respect for authority and reverence to God, as well as personal values such as honesty, reliability, generosity, courage, humility and justice. This way, the learners are better brought up as well behaved and responsible persons who would be able to take up roles of adulthood once they have successfully gone through the school system (Bansikiza, 2001).

It has been, however, observed that the acquisition of moral values among the Kenyan youth is generally on the decline. Several reasons may be pointed out for this state of affairs. To start with, the general decline in morality at the family level is manifested in the increase of divorce cases, family brutality, drunkenness, and sexual abuse. This is cited as having negative impact on moral development in children. Secondly, the Kenyan society has been indicted for being on general moral decline characterized by pre-marital sex, prostitution, drug abuse, neglect of aged and corruption. Some of these actions by the adult members of the Kenyan society may have been responsible for providing wrong role models to the Kenyan youth. For example, prostitution by the rich seems to be glorified by labelling female prostitutes of the prominent people 'socialites'. Similarly, some drug barons and corrupt individuals have been vindicated by the electorate and hold important political offices thereby demystifying corruption. Thirdly, the mass media has been misused by development and exposure of unsuitable content such as pornography, lewd music and raunchy dancing styles. Surprisingly, some of Kenya's political leaders seemingly support such unsuitable media content. Indeed, the same unsuitable content enjoys a wide coverage in our local mass media especially in television sets (TVs) programmes that air without censorship in the name of freedom of the press. Finally, homelessness characterized by street children who are often abused abundantly; these children do not grow in any

reasonable culture and this breeds immorality. Similar reasons have been propounded by other scholars such as Bansikiza, (2001).

To curb the aforementioned vices, the Kenyan government has tried to use education as a necessary pathway, thus the efforts to implement the moral goal of education of ‘sound moral and religious values’. In this regard, the school as an agent of moral development has always been sought to try to inculcate morality among the youth. By and large, the main method Kenyan government has been using is the teaching of moral values in examinable subjects such Religious Education (CRE, HRE, IRE) and SEE. However, in the year 2008, the Kenyan government introduced life skills education (LSE) as a non-examinable subject in Kenyan secondary schools to help supplementing the efforts that have been made so far toward development of moral values among learners. Besides, guidance and counselling has been advocated as another possible pathway to moral development. At this point, it is critical that an examination of each of the mentioned methods of enhancing moral education be analysed.

#### **4. 3.1 Religious Education as an Approach to Moral Development**

The term religious education (RE) - when used in Kenyan formal school set up is reflected in various school subjects that have been introduced in Kenyan schools since independence to cater for the moral and religious development in the learners. These subjects include: Christian Religious Education (CRE), Hindu Religious Education (HRE) and Islamic Religious Education (IRE). They have been introduced as a result of the recommendation of the National education Commission that observed that the colonial government had not seriously taken the value of moral development in the civilization process. Consequently, there was need to include the aspect of moral development of learners in the educational process (GoK, 1964). However, since

Christianity had taken more root than the other religions, RE has always been associated with CRE as such. As a result, RE substantially has been offered from a Christian perspective, and in particular, the use of the Bible as the main instrument of instruction for moral guidance. Indeed, morality has always been assumed to solely constitute Biblical wisdom (Osabwa, 2016). In this respect, the analysis sought in this thesis deals mainly with CRE as the approach for ME, and the other subjects identified (HRE & IRE) shall only be alluded to.

There are seven objectives of teaching CRE in Kenyan secondary schools, namely; that CRE should help learners to gain insight into the unfolding of God's self-revelation, use of acquired social, spiritual, and moral insights to think critically and make appropriate moral decisions, appreciate and respect themselves and other peoples' cultural and Christian beliefs and practices, acquire basic principles of Christian living and develop a sense of self-respect and respect for others, promote international consciousness, contribute positively to the transformation of self and the society as a whole and acquire knowledge for further studies in various career fields.

The objectives of teaching CRE (as mentioned above) are apparently too many to be realized. Besides, it may not be possible to measure the achievement of these stated objectives in a realistic manner. For example, in mathematics it is possible to precisely tell the level of a learner's intellectual development by way of administering examinations. A learner who consistently scores good grades may reasonably be said to have mastered the taught mathematical skills. On the contrary, summative examinations administered in CRE may not truly reveal the level of a learner's moral growth. It is not necessarily the case that learners who score good grades in CRE have developed the desired morals insinuated in the grades.

Furthermore, some of the objectives of CRE as stated seemingly traverse to other educational concerns that are not necessarily 'spiritual' or moral. For example, objective five is about learners acquiring skills for purposes of international consciousness while objective seven is about career development. These two objectives cited do not promote any moral development of learners. It is apparent that the moral developmental aspects of the learners, is marred with obvious confusions under CRE.

While the content within CRE advocates the teaching of several moral values from a religious perspective; it appears as if these moral values are not sufficiently taught in a structured manner that depict their moral worth. For example, it is difficult to identify the class where learners are taught the moral value of honesty in primary schools. Equally, it is not quite clear when learners are taught piety in secondary schools. While a learner can easily remember where and in which Form the structure of an atom is taught in chemistry in secondary schools, it may be impossible for a learner to remember where, when and in which subjects 'piety' or 'non-violence' is taught. Moreover, the understanding given to the notion of 'moral values' from different religions is not the same kind of thing. For example, in the world today, religious wars abound, and the partakers of such wars invoke sacred scriptures, for instance, we have had Christians slaughtering Muslims in Chad, Hindus killing Muslims in India, Al-Shabahab killing Christians in Kenya and Somalia, Boko Haram killing Christians in Nigeria, and Israel-Palestinian wars in West Bank, all in the name of religion.

Another important concern that arises in regard to the teaching of CRE, is about the pedagogical approaches that CRE teachers use in the real teaching process. In response to this concern, it is noticed that CRE teachers tend to use a variety of methods including lecturing, discussions, group work and active participation. However, it is at the same time noted that teaching of moral

values from the content of CRE is mainly guided by the theoretical framework of consequentialism. For example, the argument that good behaviour will be rewarded in heaven and bad behaviour will be punishment in hell. When consequentialism is used as the basis of teaching moral values, learners are manipulated to conform to certain behaviours because of fear. Character formed out of fear do not satisfy the appealing criterion. Consequently, as the learners mature up, and may be exposed to other religions with different theoretical expositions they may become rebellious to Christian moral values.

To underscore the ineffectiveness of teaching and habituating learners in moral values from a consequentialist approach, the Biblical example of Noah's Ark may suffice (Genesis 6-8). In this story, irrespective of the severity of the punishment promised for disobedience, only the household of Noah was found to be morally upright, thus punishment helped little in making people of Noah's time to be morally upright. It is unbelievable that only Noah's family members were saved and yet every individual at that time were capable of understanding and following God's commands! However, this example may not necessarily negate the fact that punishment given in moderation may be good for character formation. Furthermore, some learners who do not belong to any religious formation may not find the consequentialist argument compelling and appealing.

Consequentialism is contrary to Kantian Categorical Imperative that holds that human actions are to be done based on the principle of moral duty, irrespective of any consequences. The argument that moral life is a good life, not because of any reward or punishment fits well within the Aristotelian concept of *eudaimonia*. If moral values are taught within the precepts of Kantianism and modelled in light of the Aristotelian's *eudaimonia*, then moral educational approach for

sound moral and religious value formation in Kenyan schools may reasonably be founded on sound principles.

Other challenges that CRE has faced as observed include: lack of material and moral support by school administration, negative perceptions by learners about the economic value of CRE in their future careers, negative attitudes by teachers themselves on the value of CRE. All these challenges account for why moral goals of education in Kenyan schools have remained elusive.

#### **4.3.2 Social Education and Ethics (SEE) as an Approach to Moral Development**

The teaching of SEE in Kenyan secondary schools is traceable from the recommendations proposed by the National committee on Educational Objectives and Policies, popularly referred to as the Gachathi Commission (GoK, 1976). Similarly, the Presidential Working Party Committee on Education and Manpower Training for the Next Decade and Beyond, commonly referred to as the Kamunge Commission Report (GoK, 1988) emphasized the need for teaching SEE as a compulsory subject. The two documents ushered a new dimension in moral education in Kenyan learning institutions. The recommendations from these two reports highlighted the challenges of relying upon RE subjects (such as CRE, IRE, HRE) as the sole disciplines for achieving the MGE.

When SEE was first rolled out as a subject in Kenyan secondary schools, it had seven objectives highlighted in the syllabus namely; to develop a harmonious ethical/ moral relationship between the pupil and the home, the school, the neighbourhood, Kenya and other nations; to help learners to appreciate the necessity and dignity of moral education in Kenya and other societies; to enable the learner base their decisions on sound ethical principles and integral part of his personality development; to develop a rational attitude and outlook towards life; to enable the learner

acquire, appreciate and commit himself to the universal values and virtues that cement unity and understanding among various ethnic communities in Kenya; to enable the learner to rationally sort out conflicts arising from traditional, extraneous and inner-directed moral values and assist learners to understand and appreciate the social fulfilment and moral rewards accruing from cultivating and adopting virtues and values offered by moral/ethical education (Gok, 1988).

An important question about SEE has been about how it was implemented. Was the approach used different from the way RE was handled? In response to this question, it was noticed that SEE was taught in secondary schools like any other academic discipline. Indeed, the passing of examination took a centre stage in its implementation. Students were exposed to theoretical concepts that relate to moral values such as justice, charity, chastity, piety, sincerity, patriotism, gratitude, sincerity, fortitude and prudence with the sole aim of passing KCSE examinations. The acquisition of intellectual knowledge on such values did not necessarily translate to any kind of moral development. Indeed, it would have been fallacious and absurd to imagine that a student who scored an A in SEE was morally competent.

There are therefore critical observations that have been made in regard to how SEE was implemented. First, that the social values were confused for moral values. This confusion arose in the ramming together of “Social education” and “ethics education” to constitute SEE. For example, the content of SEE at forms one and two levels were entirely devoted to social issues with scanty mentioning of moral values. It dealt with social institutions and concepts such as family, the school, work, leisure, and personal health without raising moral concerns about them. Second, Osabwa (2016) observes that teachers who were assigned to teach SEE were not necessarily trained as specialists in the subject. Schools could randomly assign teachers of humanities especially those trained in RE to teach SEE. Thus the objective of teaching SEE was

mainly to pass examinations. Indeed many secondary schools in the 1990s attached to SEE a “booster subject” tag, that is; a subject that gives learners an opportunity to score a higher grade thus improving their means scores.

Third, the fact that SEE was made an optional subject in secondary schools implied that morality was not taken with the seriousness it deserved thus depicting moral development of the learner as optional. Furthermore, SEE was only introduced in Secondary schools. This was against the recommendations of the Gachathi Commission (GoK, 1976) and the Kamunge Commission (GoK, 1988) of introducing SEE at all levels of learning institutions in Kenya. The best strategy of training any person in any skill, including moral training is to start at a tender age and then cascaded it upward with increasing degree of complexity.

Fourth, the number of objectives that were highlighted for SEE at its inception were seemingly so many. To implement them would require a lot of effort. Besides, these objectives overtly overlapped those of other religious education subjects such as CRE. One wonders why the curriculum developers would develop two subjects with somewhat similar objectives and make one optional.

Fifth, the best way of determining whether any given objectives have been achieved is to have a successful assessment/evaluation mechanism. A reflection on how the objectives of SEE were evaluated depicts a cognitive approach. While section B of KCSE examinations for SEE had application questions, appropriate responses by students do not necessarily imply being morally educated.

Kenya has got no state religion, that is, it is a secular state and to promote justice for the diverse Kenyan people, religion should not dominate moral determination of the country including in the



curriculum. Despite this observation, religious organizations especially the Christian Religious groups seemed to be uncomfortable with SEE. Indeed, the church fervently opposed the implementation of SEE as an academic subject in secondary schools. The argument mostly propounded by Christian religious groups against SEE was that it promoted a liberal approach on some controversial issues such as abortion, euthanasia, and the use of contraceptives as a method of family planning. There are apparently no easier responses in dealing with such controversial issues.

Consider the case of abortion: should it be permitted or not? There are as many opposing sides to this question as there are moral philosophers. There are those who hold on the view that abortion is a crime and should not be permitted. Conservative religionists substitute the term crime with sin. Such an argument rests on two main premises. One, religious texts (Quran and The Bible) are believed as a true account of God's moral instruction to human beings. In these sacred texts, killing or murder is prohibited and thus the argument against abortion. Two, it is improper to kill an innocent person and the foetus is considered an innocent human being. Contrary to the conservative view, there are those moral philosophers, the liberalists, who hold on the view that the foetus is not a human person and therefore does not have any rights proper to a person, and as such, abortion is permissible. Finally, the moderate moral philosophers take a mean (middle point) between the conservative and the liberalists. Consequently, liberalists consider circumstances when, and when not abortion can be permitted. This thesis did not examine the above moral positions in detail; rather it was intended to expose the fact that whatever moral position one takes, a consideration of the other available moral opinions is prudent since one's view is not necessarily founded on solid ground (Yaughn, 2008). Eventually, these challenges led to the phasing out of SEE in the late 1990s from secondary schools curriculum. Thus as

Osabwa (2016) asserts the good intention of SEE as a new subject was overshadowed with haphazard implementation that eventually lead to its failure to inculcate morals among secondary school students in Kenya.

From the above exposition, the removal of SEE was a setback in the efforts to implement MGE in Kenyan schools. First, the church did have sufficient moral justification to fight for the removal of SEE from the Kenyan curriculum. Probably, a noble idea would have been to advocate for an inclusion in the SEE syllabus as many moral concepts as position in dealing with controversial issues. Similarly, advocating for the inclusion of philosophy as a compulsory discipline in secondary schools would have become handy. In essence, philosophy has benefits to children including: developing the skills of critical thinking, synthesis of issues approached from multiple view-points, examining and evaluating assumptions behind some practices in life, providing justifications for human undertaking, and so on (Mukabane, 2016). Secondly, the shortfall of teachers for SEE would have been subdued by training specialists in this subject. In the training, the theoretical expositions and practical aspects of SEE would have been imparted to the SEE teachers. Furthermore, the examination of the aims of SEE would have been restructured to include both the summative and CME as suggested in the conceptual framework of this thesis. Details concerning the CME are explored in chapter five.

Faced with the enormous task of moral issues from learners, the Kenyan government yet introduced another subject referred to as life skills education (LSE) as a non-examinable subject in the year 2008. Here below is an observation on how LSE has been handled in Kenya with an intention to enhance moral development in schools.

#### **4.3.3 Life Skills Education (LSE) as an Approach to Moral Development**

With the apparent lack of a distinct discipline designated purely for teaching and habituating learners into morally acceptable moral/social values, life skills education (LSE) was introduced in Kenyan secondary schools. Life skills as the name suggests imply the development of cognitive, affective and psychomotor skills that are of help to learners for facing real challenges of practical life (UNICEF, 2002). These skills include adaptive and positive behaviour skills that help learners to effectively deal with the challenges they may face in the course of their interaction with family, community and the environment (WHO, 2001; KIE, 2008). The practical life challenges that take moral dimension in the Kenyan educational context today include drug and substance abuse, HIV/AIDS, gender and human rights abuse, corruption, terrorism, teenage pregnancy, alcoholism and arson in schools.

The curriculum developers highlighted ten objectives for LSE for secondary schools. Of these objectives, two are seemingly dedicated to moral development of learners, namely; develop social skills that enable him/her to operate effectively in the society and to develop and apply life skills to enhance positive behaviour formation and change. The content developed for LSE in secondary schools has a number of important core values for inculcation such as cooperation, simplicity, tolerance, respect, peace, freedom, unity, love, honesty, responsibility, humility and integrity (GoK, 2008). Similarly, LSE has sections within its content that discusses some vices such as prejudice, envy, pride, dishonesty, suspicion, ignorance, stereotypes, discrimination, abortion, negative ethnicity and drug abuse.

To achieve LSE objectives, the curriculum developers introduced a topical approach to the selected content. Discussion as a method of teaching LSE was more preferred since it was credited for being learner centred, youth friendly, interactive and gender sensitive. It is to be noted that the topics of discussion in LSE from form one to four are somehow similar. Thus the

content remained repetitive throughout the four year course. It was hoped that LSE will greatly contribute to moral formation of the youth.

Several critical comments have been made in regard to the implementation of LSE as an approach to moral development in Kenya. One, LSE was introduced in Kenyan secondary schools in 2008, but no teachers have since been trained in colleges and universities to specifically handle this subject. Indeed, teachers are assigned randomly to teach this subject that handles a critical aspect of education (moral growth). For example, how will a teacher who is an alcoholic teach learners against alcoholism? How will teachers whose moral character is questionable in the schools where they teach be able to effectively handle this subject? Two, the number of lessons assigned for LSE leaves a lot to be desired. Life Skills Education is assigned only one lesson per week per Form. How effective will character formation occur with this scanty time allocated for its implementation? Three, LSE has not been made an examinable subject thus defeating the logic of evaluation. From the foregoing, it therefore becomes difficult to measure the level of achievement of the values being taught. Four, while discussion is an important method of implementing LSE, a lesson of 40 minutes weekly is very limiting in applying this approach. Besides as Osabwa (2016) observes, moral values are better learnt by living them, that is, they are not learnt through the theoretical approaches espoused in text books. This observation is similarly made by Orodho (2008) regard to the teaching of LSE as an academic discourse.

In regard to the implementation of LSE, the study contends that role modelling approach will significantly supplement the discussion approach. Details to this approach are found in chapter five in this thesis. However, throughout the methodology of teaching/learning LSE, there is seemingly no mention of the practical aspects of role modelling in teaching character formation.

Whereas teachers are generally expected to be good role models, it is very possible to assign LSE lessons to teachers whose moral standing within the school community is questionable. For example, school principals of secondary schools have sometimes been accused of embezzlement of school funds; if a school principal suspected of such a vice is assigned to teach LSE, will the students take him or her seriously? Will he/she help them to appreciate the moral value of honesty? The answer to this question is obviously in the negative.

From the above observations, it is apparent that schools were ill prepared to implement LSE. In most schools, LSE in reality is even not taught at all. The teachers assigned to teach LSE lessons in most schools teach other examinable subjects assigned to them during LSE lessons. Similarly, the fact that LSE is not examinable negates the reality of measuring the objectives set beforehand. From the observations it is apparent that there is need for serious reflections on how LSE is to be implemented in schools if any of its objectives is to be achieved. Similarly, evaluation of any process is of paramount importance for its success. However, the contention remains that evaluation of any MGE should not take the cognitive approach. Rather, it should take a practical approach in which the evaluation technique popularly referred to as Continuous Moral Evaluation (CME) is adopted. This techniques were alluded to in the conceptual framework but is explained in more detail in the succeeding chapter.

#### **4.3.4 Guidance and Counselling as an Approach to Moral Development**

To mitigate against the challenges that have bedevilled the success MGE in Kenya, the government introduced vocational guidance and counselling as early as 1962, through the ministry of labour, in conjunction with the ministry of education (Kilonzo, 1980). Later on in 1971, a department for guidance and counselling was established within the ministry of

Education. It was the Gachathi report that gave a recommendation for an elaborate mechanism for guidance and counselling as means of complementing MGE in Kenya in 1976 (GoK, 1976). The report notes that the initial conception of guidance and counselling as a means to provide students with career information was limiting. It was important to incorporate the totality of human growth as an important aspect of guidance and counselling.

The need for establishment of guidance and counselling in Kenyan learning institutions was made more prominent in the 1980s and 1990s following rampant immoral activities of students such as arson, rape and strikes. For instance in 1991, 17 girls were killed and 71 others raped at St. Kizito's mixed boarding school. In March 2000, 26 girls were yet burned to death at Bombolulu girl's Secondary School. In 2001, 61 boys of Kyanguli Secondary School were burned to death in Machakos County (Wambui & Fisher, 2015). The trend of immoral activities from students have continued even beyond 2000. For instance, as recent as 2016, over 100 schools went up in smoke in July/August 2016 as students protested what they considered a stringent measures by MoE to curb examination malpractices in Kenya (Mwabege, 2016).

The government of Kenya in the year 2001 through legal notice No. 95 banned the use of corporal punishment as a means of correcting errant behaviour. Instead, advocacy for guidance and counselling as an alternative was recommended for schools (GoK, 2001). From then henceforth, the government has insisted on the use of guidance and counselling as a complementary approach for moral formation among Kenyan youth in schools. This has later become a government policy document. This is specified in the Kenya education sector support program 2005 which has ratified the use of guidance and counselling as an approach of MGE in Kenyan schools (GoK 2005)

However as early as 1980, the implementation of guidance and counselling for Kenyan schools experienced quite a number of challenges. These included lack of adequately trained teachers to handle the department, unavailability of time for guidance and counselling activities, lack of in-service training for career counsellors and poor funding for the department resulting into lack of facilities to facilitate the departmental activities (Wotuku, 2002).

Apart from the challenges already pointed out, this study contends that there appears to be no likelihood of guidance and counselling being an effective approach for moral development of learners as currently practiced. Four reasons are offered for this contention. One, guidance and counselling is not a timetabled subject in schools. This means that only a few interested students or those who get referrals for guidance get the privilege of being guided and counselled. Two, the government of Kenya does not have sufficient trained teachers in guidance and counselling. Though a few teachers get in-service training in guidance and counselling, in most cases, the training is in form of a few days seminar that is hardly enough grounding for effective propositional knowledge and practical aspects on guidance and counselling. Three, the demand for quality grades leaves little time for guidance and counselling in Kenyan schools. Most teachers struggle with syllabus coverage and revision in their main teaching subjects since their other roles in guidance and counselling is rarely considered as part of their daily work especially when it comes for promotions.

#### **4.3.5 Infusion and Integration as an Approach to Moral Development**

The teaching of MGE in Kenya takes a multi-disciplinary approach. As already pointed out in the previous section of this study (section 4.3.1-4.3.4), there have been many approaches

employed to try inculcate desirable moral values in learners. Another important approach towards moral development is the use of infusion and integration.

The *noun* infusion, from the *verb* infuse has the meaning of ‘the act of adding something to something else’ in order to make it stronger or more successful. On the other hand, the *noun* integration from the *verb* integrate implies ‘to combine two or more things in order for them to work together’ successfully (Oxford Advanced Learner’s Dictionary, 7<sup>th</sup> Ed). The approaches so far discussed in the implementation of MGE took an intellectual approach. To supplement these approaches, there is a lot of infusion and integration in the so called ‘hidden curriculum’. In essence, there are many activities in the school that may necessarily contribute to the implementation of MGE in the non-intellectual sense. These activities include: School rules and regulations, participation of students in clubs and societies; voluntary community service; charitable organizations; and non-academic trips and tours, drama and music festivals. An examination of each of these activities as approaches to MGE is inevitable.

#### **i. School Rules and Regulations**

The admission of student to learning institutions in most cases is accompanied with a copy of school rules and regulations. These school rules and regulations provide a general guide of the expected conduct of students while they are within the school environment. The school environment in this case implies when students are in reality within the school compound and when they may be out of the school compound but with permission for some given activities, for instance, when out on trips and games.

A reflection on school rules and regulations reveals innate philosophical ideologies underpinning in their formulation. One category of the philosophy behind school rules and prohibitions is the



notion of ‘external law’ as the moral standard. It is the observation in this thesis that school rules and regulations are typically a replica of the society’s penal code. For example, Kenyatta Universities’ rules and regulations prohibit misuse and destruction of university property and drunkenness that may lead one into being noisy and disorderly (Kenyatta University, 2019). Such prohibitions are found in Kenya’s penal code.

The notion of external law as a moral standard may roughly be referred to as authoritarianism. Individuals seem to resonate well with social systems that authorize authoritarianism, for example, conservative religionists find it appealing to obey the commandments of God. Furthermore, it is often convenient to obey the laws of the society or state in order to avoid inconveniences or punishments associated with breaking the laws.

Several criticisms may be levied against school rules and regulations as a means of implementing MGE. These may include: (i) morality that may be imposed upon students from outside may not morally form them since they may feel physically compelled to obey (ii) morality that is based on consequentialism (reward and punishment) as school rules do, results into constrained morality, that is, morality of self-interest, which may not be morality at all (iii) external laws are arbitrary, but true morality goes beyond rules and regulations and invite the faculty of reason to continuously examine the assumptions behind the rules and regulations thereby revising them continuously and negating those that fall short of reason. The above arguments have been supported by such scholars as Sinha (1984) and Vaughn, (2008).

Despite the above critical comments against school rules and regulations, it is a plausible observation that, by and large, school rules and regulations contribute to illuminate students on the moral and social concerns. Most schools today formulate school rules by engaging

students. As a result, morality does not appear to students as an imposed foreign narrative, but a concept that they intrinsically own. This is the notion of the compelling and appealing criteria discussed elsewhere in this thesis (Section 4.2).

## **ii. Participation of Students in Co-Curricular Activities**

There are many co-curricular activities that students engage in while in school. These may include: Ball games, Athletics, Drama, Science and Engineering Fair and Music. There are many reasons that are provided for engaging students in co-curricular activities while they are in school. These may include: Co-curricular activities play an important role in physical growth and development of the human person; development and improvement of one's unique abilities and talents; entertainment; inculcation of some moral values and economic functions.

This thesis was concerned with how moral values are inculcated in learners. Consequently, the reflection that follows is an explication on how co-curricular activities assist in implementation of MGE in Kenya.

Moral values envisioned for inculcation such as love, honesty, patience and respect are part of the concept of humanity. Humaneness, whatever this could be, must necessarily entail the moral dimension. It was argued in chapter one of this thesis that a definition of education would be incomplete in the absence of moral development. Accordingly, to be human is partly to alienate the 'I' or the 'self' from human actions and replace it with 'them' or 'we' or 'us'. For purposes of demonstration, let the moral value of empathy be considered. As depicted in a football match, if player is badly injured (say his bone is broken and mourns in pain), the physical pain is 'his' and no one else may claim to be feeling that pain. However, the referee stops the match in empathy with the player. In the same vein, his fellow players may come to assist him by

providing first aid. Moreover, others may contemplate 'his' pain and suffer psychological torment by this contemplation and thus shed tears. This way, the moral virtue of empathy is not taught but experienced. The players do not wish that the same happens to them, and as such they practice fair play aiming not to hurt anyone. In the same vein, the player who was hurt upon recovery may never wish to subject any other player to the same pain. Other moral and social values such as sharing, love, and respect are learned in like manner during co-curricular activities.

### **iii. Participation of Students in Clubs, Societies, Charitable Organizations and Voluntary Community Service**

Schools have social organizations for students called clubs and societies. There are no particular ones envisioned in the formal curriculum. However, in most schools, such clubs and societies as Christian Union (CU), Red-Cross, Scouts, St. John's Ambulance, Young Catholic Society (YCS), and Mathematics Club, Wildlife, Junior Achievers and Agriculture Club are easily noticeable.

Most of these clubs have objectives some of which are moral in nature. Part of their activities may entail voluntary service to the community especially to the needy, vulnerable and disabled members of society. Members of such clubs and societies learn the importance of such values as co-operation, sharing, unity, respect and love; most of which are learned during the practical activities of these groups.

Having identified the various approaches that have been used in Kenya for implementing MGE, and having pointed out the associated challenges for the same, there is need to search for possible remedial strategies. In the search, a focus in the psychological explanation on human growth and moral development becomes handy. Hence the section presented on the influence of psychological theories of moral development in the implementation of MGE in Kenya.

#### **4.4 The Contributions of Psychological Moral Developmental Theories in the Implementation of Moral Goals of Education in Kenya**

There seems to be an agreement that moral development is a necessary aspect of the concept of education. It has been stated again and again in this thesis that an education that does not account for the moral aspect of the learner is incomplete. It is for this reason that the implementation process of educational activities should be conscious of the moral development of the learners. This is what Aristotle refers to in the golden mean, as the human well-being (*eudaimonia*), translated as happiness or morally good life, that is, a person cannot be happy without being virtuous, though a person can be virtuous without necessarily being happy.

Two psychologists, Jean Piaget and Lawrence Kohlberg attempted to explicate how learners acquire morals necessary for *eudaimon* life. They averred that moral development occurs stage by stage. The importance of these psychological moral developmental stages lie in the very notion that learning of moral values is a stage by stage process.

Though the work of Piaget and Kohlberg were in psychology, their contributions in this thesis were complementary. To start with, Kohlberg argued for the *democratisation* of the schooling process, and in particular on issues of moral training. By exposing children to *moral dilemmas*, they come to broaden their moral knowledge and are more likely to make informed moral

decisions. For this reason, the school is obligated to provide an *enabling environment* that provides moral challenges to learners. Secondly, teachers have a fundamental role in widening the learner's scope of knowledge required in real life socio-moral issues. *Teachers* should be in a position to challenge students' responses on moral issues such as the dialogical approach demonstrated in Platonic dialogues. Finally, the social aspects of education were demonstrated to be associated closely with moral issues. As such, the school as a socialising agent plays an important role in moralising learners.

There is one more input of psychological theories of moral development that should be mentioned. Piaget noted that cognitive development is nourished by cognitive conflicts occasioned with *innate* tendencies, *maturation* drives and *environmental* factors. These conflicts get resolved by assimilation and accommodation, as a person tries to figure out the realities of world. Consequently, learning involves the construction of mental schemas necessary for apprehension of the world. For Piaget, cognitive development is a precursor to moral growth.

The conceptions of Piaget are reinforced by those of Kohlberg when he asserts that logical stages must be prior to moral stages.

Reflecting on the above notions provides fundamental insights on the role of the school for implementation of MGE. The school must ensure that the cognitive development of the child is given a priority. This in essence helps to sharpen critical and cognitive skills necessary for problem solving, especially in the moral sphere.

Having explained the psychological perspectives in the moral process, it is important to discuss how in reality MGE are implemented in Kenyan school.

#### **4.4.1 Application of Moral Developmental Stages in Schools in Kenya**

Schools in Kenya have been bestowed with the responsibility of moral education through formal learning. Besides, the school is expected to provide other essential services such as literacy, numeracy, life skills, social responsibility, professional training among many other functions. This is in recognisance that the amount of time children spend in school is enormous as compared with the time they are in their home.

In Kenya, children start going for pre-school lessons as early as 3 to 4 years. After pre-school, they get enrolled in primary school for 8 years. Thereafter, they are expected to proceed to secondary schools for 4 years. In their adult life, they are expected to be enrolled for either certificate courses, diploma courses or degree courses (for a period ranging between 1 to 4 years) in higher institutions of learning depending on their qualification and the course they are undertaking. However, this explanation only fits well within the 8-4-4 system of education that is being gradually phased out. The new system of education being implemented, (CBC) has a different arrangement; 2-6-3-3-3. The discussion which follows on implementation of MGE hereafter is entirely a reflection on the 8-4-4 system, even though CBC is alluded to. Details in regard to CBC have already being interrogated elsewhere in this chapter (section 4.2.3).

As already pointed out, schools serve a very important role of moral development of learners. They do so by transmitting moral values through the process of teaching. In Kenyan schools moral education and training is provided by a variety of ways which include: teaching in subject content areas (Social Studies, Religious Education and Life Skills Education), formal moral instructions, some school rituals and ceremonies, school rules and regulations, co-curricular activities, visual displays in classrooms and offices with moral content, spontaneous interjections and commentaries, school role modelling, rewards and punishment and expressive morality.

Reflecting on the above approaches indicates that the MGE are mostly implemented covertly in an unstructured and unplanned manner since much of it is within the so called hidden curriculum. The only time that MGE are overtly implemented is during the teaching of RE and Social Studies. In essence, this kind of implementation goes on throughout formal schooling in Kenya. The only difference is the complexity of approaches used as learners mature up. For instance, school rules are few and flexible in lower primary, but they become more and rigid as one progresses to upper primary, secondary and higher institutions of learning. The same may be alluded in regard to the structured content within the formal curriculum.

An interesting feature on the above ways of implementing MGE is the evaluative technique involved. In Kenyan schools, teachers are assumed to be always keeping a watchful eye on the students' uptake of the moral instructions from the diverse forms. Those who are assumed to have heeded to moral instructions and discourses are expected to manifest it in positive behaviour. Usually, at the end of standard eight or form four, students are given a school leaving certificate. In this document, the moral development of the learner is alluded to. Such comments as, 'student X was a disciplined, honest, dependable, industrious and hardworking boy/girl' are common.

An analysis of the school leaving certificate leaves a lot to be desired. Most students get provided with a certificate that indicates that they were morally of good standing in their former schools. However, the head teachers and principals cannot precisely defend the assessment as provided in school leaving certificates since schools never keep records of student's behaviour over time. It is only students who get into serious criminal activities that get booked in the school's black book. Besides, the students who get involved in immoral activities may eventually adjust and change and therefore records in the black books may be untruthful in regard to

character formation. Furthermore, the leaving certificate does not form part of the general evaluation of academic achievement, in formative or summative evaluation. The purpose of this document as such becomes irrelevant in most instances in real life. In the cognitive sense, it has already been indicated elsewhere in this thesis (section 4.2.2) that summative examinations in such subjects as CRE, HRE and IRE only serve the cognitive aspects of the learner. In reality, it is the argument in this thesis that MGE are not adequately implemented and subsequently evaluated in Kenyan schools.

Having discussed how MGE are handled in Kenyan schools, this thesis now applies the psychological moral developmental stages to conceptualize a plausible step by step approach to implementing MGE in Kenya. Careful observation reveals that MGE can be designed to take place in three main developmental stages of human life, namely; childhood, adolescence and adulthood. This thesis suggests a restructuring of formal moral training to respond appropriately to the identified stages. In each stage, there are specific foundational moral values for training suggested. The model calls for an introduction of a special discipline in schools in Kenya referred to as moral education (ME). Here below is a brief discussion on this suggested model in moral training in Kenyan schools, pointing out the main morals and appropriate methods of training learners at each of these stages.

#### **4.4.2 Moral Education in Early Childhood in Kenya (Pre-Primary and Lower Primary Education)**

This is the foundational stage that plays an important role in moral training of learners. During the early stages of a child's formal education (between 5-9 years), it is important for educators to recognize that children are greatly influenced by their search for pleasure, and avoidance of pain. This is due their egoistic tendencies towards self-fulfilling purpose of their actions. Moreover,



children do act to avoid blame and thereby tailor their actions apparently in seeking approval from their peers and those they consider to be important to them, usually their teachers and parents.

At the primary stage learning is usually through imitation. This statement implies that young learners do not use their intellectual or rational capacity to judge actions. More often than not, they display illogical explanations to justify their actions. For example, if a child is asked why he or she took someone's item, they may reply that so and so told me to do so. This being the case, the educators must be individuals of good morals to positively influence good behaviour in learners. By providing good examples, teachers can influence good behaviour in their learners.

There are a number of morals that are envisioned as foundational in teaching learners morals at this stage. These are: tolerance, kindness, love, sharing, respect, and obedience. Tolerance is suggested since learners begin to interact with other learners and the school community. These two contexts are different from the child's own family contexts. The child should be taught to accommodate differences that are not harmful to them, but may not be agreeable or likable to them. For example, if a child is taught in their home to always use spoons while taking food, he may be informed that other children may not afford spoons and thus use clean free hands to eat their food. This way, they learn to accommodate other children, whose economic statuses may not be the same as those of their parents. Similarly, the school environment may not be a replica of the home environment of learners. Children need to be trained on how to be accommodative on these changes. Similar approaches may be used for implementing teaching the virtues of kindness, love, sharing, respect, and obedience.

However, care must be exercised on training learners to be obedient. Since children at this stage obey literally everything that those superior to them instruct, they need to be introduced to saying ‘no’ to what may be harmful. For example in the Bible, children are expected to obey their parents in the Lord, (Eph.6:1). The phrase, “in the Lord” depicts that obedience is a conditional clause. This implies that whether a command comes from authority, children may only obey that which is morally right.

#### **4.4.3 Moral Education during Adolescence(Upper Primary and Secondary Education)**

Moral training at upper primary and junior secondary (10-16 years) is a very critical stage in the life of learners, for it greatly impacts on their moral formation as adults. Learners at this stage evaluate morality objectively and egoism tends to diminish (Fleming, 2005). Moreover, behaviour at this stage is greatly influence by approval seeking tendencies especially from peers and the significant others (parents, teachers, and religious leaders). Indeed, character building enters a very delicate stage. Moral development at this stage is guided by psychological maturity of learners since they are able to logically account for their actions (GoK, 2017).

The moral education training at this stage should endeavour to further foster the virtues taught in early childhood moral education, namely; tolerance, kindness, love, sharing, respect, and obedience. In addition to these moral virtues, the following moral values are suggested to be included in the moral education training at this stage: honesty, generosity, diligence, justice, cooperation and moderation.

At this point, an explication on how honesty may be taught is offered to demonstrate how each of the suggested virtues may be approached in the teaching process. Honesty is the ability to scrupulously tell the truth during human interactions and communication. It insinuates the

deliberate attempt not to swindle, lie to or defraud someone or society. Honesty may similarly entail being faithful to one's duties and responsibilities, and acting in a fair manner, without any bias or malice. To this end, honesty may be viewed as a moral duty for all learners and not a calling.

There is yet another dimension to honesty that is worth of mention here. Honesty should entail the willingness to say sorry to our misgivings. Accordingly, honesty is the remorse one feels for offending a fellow human being, and the willingness to heal the injury caused using whatever appropriate means that there are. For example, when the biblical Zacchaeus was confronted with his character of dishonesty, he said, "Look, Lord! Here and Now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount" (Luke, 19:8).

Teachers should teach honesty by being honest themselves. For example, educators are not expected to miss lessons assigned to them without justifiable reasons. Moreover, when they miss to attend, they should not only inform their learners of their intended absence, but also discuss on possible make up lessons. Similarly teachers should use heroic examples of people who lived honestly and scrupulously in their time.

#### **4.4.4 Moral Education in Adulthood ( College and University Education)**

These latter years of education target learners who are mature, and thus their moral training should aim at their active roles and responsibilities in society. Psychologists Kohlberg postulated that children's mental capacities at this stage are fully developed and therefore able to arrive at authentic, dependable and rational decisions in their interactions with their fellow human beings and the environment. Probably, this explains why children between the ages of 14-17 can be

charged in juvenile courts of justice in Kenya (GoK, 2014). The ages when children can be held criminally responsible (for they are assumed to be mature) varies from one state to another, but generally about the age of 14 years.

It is suggested that there is need for the inculcation of the following moral virtues: friendliness, love, Truthfulness, Justice, integrity, prudence, gratitude, diligence, non-violence, empathy, and benevolence. Aristotle (1999) classified these virtues into two broad categories, namely; intellectual virtues and moral virtues. As a way of exposition, below is a discussion on some of the moral values considered most important in the Kenyan context to provide a plausible approach on how each of these proposed moral values may be understood and taught in Kenyan schools.

#### **4.4.5 Approaches to Implementing Fundamental Moral Values**

The implementation of MGE in Kenyan schools requires urgent attention. The despicable immoral acts in our country are all for us to see. In trying to do this, this study discusses what is considered the foundational moral values for inculcation. The moral values discussed below are considered foundational in the Kenyan case for from them, the other suggested values emerge.

##### **i. Friendliness**

The concept of ‘friendship’ is not straight forward. It means many different things to different people, and yet it is considered a fundamental virtue worth inculcating in the youth (Kiruki, 2004). In general terms, friendship connotes the good feelings that people have towards their fellow human beings, be they their relatives, school mates, workmates, or any other relationship formation. Moreover, friendship entails the inner ‘well wishes’ that is harboured about fellow human beings, for example, it hurts when it is observed in television sets people being killed in a

plane crash. Similarly, friendship involves the pleasure that the mind entertains whenever those one considers close to him/her achieve in their endeavours. Indeed, Aristotelian's notion that human beings are by their very nature social animals is plausible (Aristotle, 1999).

There is yet another notion of friendship that needs to be considered, the friendship with the supernatural. Quite a number of people do believe in the existence of a supernatural being referred to as God. Though not physically possible, the mind has the ability to contemplate his existence. Various sacred religious texts allude to this claim. The contemplation of a close relationship with God thus is a special friendship that energizes the 'believer' to activities that cement this relationship.

Human actions worthy of reason are usually beneficial to the individual and society. Though some human actions may seem to benefit the doer of the act, when carefully examined, the effects spill over to a large group of the populace. Aristotle observes the fact that the rich (affluent) seem to even require more friendship is evidence that friendship is a great desire for everyone. Similarly, the poor (miserable and those in misfortunes) find friendship a great source of comfort (Aristotle, 1999). Indeed it may be rightly observed that even the criminals, prostitutes and robbers need friends, in their heinous crimes. The question then worth of responding to is: what view of practical friendship does MGE wish to inculcate in our learners?

There are many reasons why people need friends. People may need them to share their pleasures and pains, what is referred to as a *hedonistic* approach. On the other hand, others may need friends because of the useful things that they obtain from them. Similarly, friends may be a good source of comfort (providence) in times of unfortunate situations (poverty, disease or any other misfortune). However, each of these categories of friendships may not last for a lifetime, and

thus may not lead to *eudaimonic* living. For example, if friendship is developed out of emotional feeling associated with pleasure, when the same pleasure is no longer being obtained, the friendship will diminish.

Friendship worth of inculcation as a virtue is what Aristotle refers to as complete friendship embedded in virtue involved (Aristotle, 1999). The complete friendship is that which one wishes for good tidings for fellow human beings, irrespective of their conditions. It is friendship of treating other people as ‘means’ and ‘ends’. It is friendship that endures the test of time. It is built upon love, not reciprocity; care and not fairness, respect and not equality. It is friendship that treats the other person(s) as one’s other self (Kiruki, 2004).

## **ii. Truthfulness**

The term truthfulness has a variety of meanings. In general terms, it implies telling the truth, or not lying. Similarly, it may mean being honest in one’s actions as opposed to dishonest. Telling the truth appears a plausible moral ideal. No one will wish that they are cheated on while doing their transactions. Indeed, there is some mental anguish associated with the feelings of being lied to.

There is yet another notion of truthfulness that seems to be of interest to human beings. This is what the pragmatists may refer to as “the utility value” of truth. The fundamental question that may be proposed in regard to this notion is: of what use is it to tell the truth? Since human beings seem to like being told the truth, it is important to ask the value of truth to human beings and to humanity in general.

Taking a pragmatic approach to truthfulness, the notion that truthfulness as a moral ideal contributes to happiness in so far as it has some value attached to it. In other words, the notion of

truth emphasized is that which helps in practical decision making. Learners make a lot of decisions in the course of their lives. They do so in an attempt to obtain happiness. For them to make important and independent decisions, it is therefore necessary to have sufficient “truths” required in such a utilitarian decision making. This avoids circumstances where decisions are made out of ignorance.

To further elucidate on the concept of truth, consider persons who get wealth by pretence, fraud or conman-ship. In either case, some aspect of dishonesty is practiced. Whereas these conmen may be pleased in their abundance in the “short-run”, the fear of future consequences in regard to their actions continually haunts them. This necessitates that they continually attempt to manipulate the political systems and or powers that be, to protect their ill-gotten wealth. Sometimes in doing so further crimes are committed, fear is multiplied, and this continues *ad infinitum*. While they thought that by obtaining riches they would be happy, their lives become an endless search for *eudaimonia*.

From the above expositions, it is clear that truth is a fundamental moral value which is the antidote of the moral vice of untruth (lies). It is the view in this thesis that if truth is inculcated in the learners, then the Kenyan society may be healed from the ‘moral sicknesses’ that have bedevilled her all along. In Kenya, corruption, theft, drug and substance abuse, killing, impunity and lawlessness have always been identified as moral evils that require urgent attention. Unfortunately, in practise, the Kenyan standards appear to encourage people to conceal their faults. Let me expound on this argument. When someone eats an excessive of food and dies as a consequence, it is usually the case that such a person is blamed, instead of being pitied. In like manner, immorality requires pity not blame. If such a psychological pedagogy is applied, immoral behaviour would begin to disappear. Immorality is a cancer of the soul, and to fight

cancer, we ought to pity the victims for their unfortunate situation and pull all the resources to help them recover.

For further demonstration, consider a corrupt public officer. We do not need to harass and blame such a person, but we need to understand why for example a person would steal from public coffers. In most instances, people steal to satisfy their most basic needs; food, clothing, shelter, health and educational needs. To help such a person is to examine the root causes of such an act of theft. An observation of the situation in Kenya reveals that most public officers are grossly underpaid or poorly remunerated. Indeed, it is not unheard-of to hear public officers in Kenya talk of 'side hustles' to generate substantive revenues to meet their adult obligations. Besides under payment for labour, the wage gap between the highly paid and the lowly paid need urgent redress. It is unthinkable that a CEO of a company can earn 3 million a month, excluding allowances while a sweeper in the same company earns barely Kshs. 10000 a month that is taxable. This argument does not encourage theft but a demonstration that to diminish it requires fairness and humanising working conditions, in other words, being fair to all. This brings this argument to another fundamental moral value, justice.

### **iii. Justice**

Whereas every person seems to demand justice and cry foul of its absence, it must first be understood what it is that is demanded. Justice is generally regarded as those actions that are said to be fair and lawful. On the contrary, injustice implies those actions that do not conform to the law and may be said to be unfair. However, it must be noted that the term justice mentioned here is mainly with regard to human relationships. For example, if one were to be accused of



deforestation, which is against the law, one wouldn't say that his or her actions are unjust, but rather unlawful.

On the same note, justice may not be attributed to involuntary actions or those actions done out of ignorance. In this case, the dispelling of ignorance becomes a fundamental principle in order to demand for justice, for there are people who feel offended and demand for justice when indeed there is no offence. Moreover, injustice is said to have been committed whenever there is some harm done on someone voluntarily.

To impart the knowledge of justice to learners is no easy task. It is not enough that they know the laws governing conduct in any situation. It requires a thorough understanding of how actions are to be done and the training of the human will to prefer justice over injustice.

Inculcation of justice requires a dialogical pedagogical approach. Dialogue exposes people's feeling, beliefs, biases, points of view, expectations and frustrations. The understanding of all these emotive issues provides good ground for active debate and deliberations. An analysis of each of these psychological stances is sought with a view of exposing any errors, inconsistencies and fallacies that may be propagated in people's beliefs and expectations. Analysis of people's feeling, beliefs, biases, points of view, expectations and frustrations gives room for synthesis of a justice system agreeable to all, or at least the majority. In this instance, the majority will have their way while the minority will have their say.

## **vi. Love**

There is seemingly a close connection between love and friendship. Love is the feeling, wishing and the actions toward another person whose chief end is the best for the other person. It is

somewhat like the Kantian imperative of treating the other person(s) not only as a means but as an end also. The opposite of love is hatred.

Does love as a virtue serve any purpose? Love gives its bearer peace of mind. Wherever you contribute to alleviate human suffering, there is a psychological satisfaction that the mind entertains. Wherever you contribute towards the success of another person, the mind feels applauded. While there may be many explanations regarding the causes of human suffering, genuine love will greatly reduce some tragic human events and immoral behaviours, thus contributing to *eudaimonic* living. For example, it is a fact in Kenya that many young girls resort to child prostitution and pornography due to poverty and lack of opportunities. If these girls were provided with opportunities, perhaps, this can be minimized. A close analysis of this phenomenon shows that greed and corruption are partly to blame. A lot of funds meant for education are siphoned into corrupt individual's pockets.

#### **iv. Integrity**

Learners are expected to graduate into public service during their last years of the educational cycle. Moreover, in performance of their societal duties and responsibilities, they are expected to demonstrate a high degree of work ethic, either in private or public life. The Kenya Constitution (2010) has a whole chapter dedicated to the moral virtue of integrity. The term integrity implies a whole set of moral values such as respect, confidence, objectivity, fairness, accountability and honesty. It would be crucial therefore that learners are not only taught about this important virtue of integrity, but also its value to society.

In teaching learners the value of integrity, Kantian Categorical Imperatives become handy. Integrity will mean that learners are encouraged to do what they expect others do unto them.

Similarly, learners are to be habituated to appreciate the Kantian categorical imperative of treating others, not only as means, also as ends for harmonious living of all members of the kingdom.

#### **4.5 Chapter Summary**

This chapter sought to address three objectives. One, it sought to appraise the significance of moral education in Kenya. Two, to examine the nature of moral goals of education in Kenya and three it sought to examine the value of psychological theories as a foundation of moral goals of education in Kenya. In regard to objective one, a conceptual analysis was done in which the concept of morality and ethics were analyzed. Similarly, the significance of ME in the moral process of learners was demonstrated.

In regard to objective two, a historical description of development of MGE and its implementation was carried out. This was been made possible by examining various government policy documents and reports. Furthermore, the challenges in the effective implementation of MGE were highlighted from the pre-colonial period up to the present. Finally, suggestions were provided in regard to what should be done to counter these challenges.

In regard to objective three, a description of the application of psychological theories of moral development of learners was done. The application of these theories was explained in the Kenyan context. Furthermore, Kohlberg's (1978) stages of moral development were sought in suggesting a plausible three level model of implementing MGE in Kenya for effective moral development. Finally, some fundamental morals values that need to be inculcated in each of the stages have been suggested and some discussed.

## CHAPTER FIVE

### TOWARDS CRITERIA FOR THE IMPLEMENTATION OF MORAL GOALS OF EDUCATION IN KENYA

#### 5.1 Introduction

This chapter is a reflection on the pursuit of virtue and happiness as an ideal purpose for moral goals of education. This chapter presents discussions in response to the last two objectives and questions as highlighted in chapter one of this study. In essence, this chapter is an attempt to respond specifically to the fourth and fifth research questions; namely: Why should a philosophical theory of morality be considered as an ideal in the implementation of moral goals of education in Kenya? What should constitute the criteria for the ideals in the implementation of moral goals of education (MGE) in Kenya?

In deliberating on the above questions, this chapter has outlined the following as the sub-headlines: The Notion of a Philosophical principle, The Notion of a Philosophical Theory of education in Kenya: a retrospective reflection and the Criteria for MGE in Kenya: the *eudaimotive* criterion, the normative criterion, the evaluative criterion and the pedagogical criterion; a synthesis on the Philosophy and Criteria for Implementing MGE in Kenya and summary.

#### 5.2 The Notion of a Philosophical Principle

Human beings do reflect on issues, especially in respect to the meaning and purpose of life in the world in which they live in. These reflections sometimes influence the manner in which they relate to the world. The reflections on the nature, meaning and purpose of life and the world are

influenced by three main forces, namely; the faculty of human reason, upbringing and societal influences (Perry, Bratman & Fischer, 2013). These reflections by and large get concretised as principles that do guide human beings in interpreting their conduct and the manner in which they interpret nature and act/react towards the world.

In a general sense, every rational human being (*Homo sapien*) has wisdom to form a conceptualized notion of the world. The Greek term *sapien* means wise while *sapientia* means wisdom. The concrete principles of interpreting the world become theoretical postulates in respect to the universe, formulated based on the beliefs and the assumptions that human beings have about the world or particular aspects of it, for instance in response to questions of death and human destiny. These interpretations are essential guides in formulating coherent theoretical interpretations to help human beings live in harmony with nature, and possibly attain peaceful co-existence and happiness.

However, there were times when answers about the mystery of the universe involved the use of mythological and religious frameworks in which wisdom was derived from sacred traditions and from specific individuals who were believed to possess privileged access to supernatural realms; whose own access to the said wisdom were unquestioned; for example the case of the Oracle at Delphi (Plato, 1956).

There are several typical cases in ancient Greece, before the 6<sup>th</sup> B.C.E and in the African traditional societies when such unquestioned answers were prevalent. However, as people started to question such commonly held beliefs and assumptions, new evidences got established that deconstructed the mythological beliefs and unsupported assumptions. Methodical doubt upheld by Rene Descartes (1988) is an example of the move towards groundwork for verification of

assumptions and beliefs, thereby providing possible foundations for sound philosophical theory. However, the foundation for breaking from mythological beliefs is traceable in the case of the ancient Greece, during the Socratic time (Plato, 1956). As Such, ‘philosophy’ in its critical sense is generally attributed to ancient Greek wise men, and its birth is attributed to the Father of Dialectic Method, Socrates (470-399 B.C.E). The works of Socrates were however worked out by his Student, Plato (424-348 B.C.E), and in turn by Plato’s disciple, Aristotle (384-322 B.C.E). Thus, philosophy in its present form and shape has a lot, reflected from the ancient Greek philosophers. As in all philosophies, the educational philosophers have similarly revered the Greek philosophers as the founding fathers of the discipline.

The above description has been found necessary in order to point out the manner in which the term ‘philosophy’ is to be understood in this chapter. Accordingly, philosophy as a discipline is credited as a critical inquiry and is traditionally classified into two broad areas: general philosophy and technical philosophy. In the general sense, the world of philosophy is as old as mankind, that is, as old as the first *Homo sapiens*. In this case, every person has ideas/ ideals on how life is or ought to be, usually expressed in form of prose, poetry, drama, songs, art, and so on. Each of these posit a given perspective (philosophy) of life, which is used as a general guide in the activities of the people involved. For example, the ideas of *Ujamaa* in Tanzania (Nyerere, 1967) and *Nyayo* in Kenya belong to this sense of the term philosophy. On the other hand, philosophy in the technical sense is a specialised branch of knowledge that deals with philosophical inquiry from an expertise point of view.

Philosophical inquiry in the technical sense is a reflection on world problems and issues that do not have ready-made answers. Such issues cannot be established by way of empirical inquiry alone, which is left to the empirical sciences. Such inquiries should result into coherently thought

out postulates that provide long range of solutions, give a logical explanation or provide reasonable speculations as to the nature of the issues being reflected upon. This ought to result into a theoretical orientation or principle. For example, Jean Jacques Rousseau coherently defended the need for civil liberty and individual freedom in his famous work, *The Social Contract* (Rousseau, 1998). Other similar theoretical principles were propounded in the same manner such as *utilitarianism*, *moral subjectivism* and so on. Briefly, there are two questions to decipher at this point: One, how does a philosophical principle differ from other principles such as social principles, mathematical principles, geometric principles, economic principles and religious principles? Two, why is a philosophical principle desirable over and above any other principle(s) in implementing MGE, particularly in Kenya?

To respond to the first question, namely; how a philosophical principle differs from other principles, one has to elucidate on the nature of a philosophical principle. Principles can be grouped into four broad categories, namely; scientific, mathematical, social and philosophical principles. Scientific principles are fundamental truths or theorems that have special applications and or explanations in the manner in which something occurs in nature. They originate by the application of the scientific approach, that is; occurrence of phenomena (observation), provision of tentative guesses (hypothesis), collecting necessary data (experimental design), analysis of data, and drawing a conclusion (principle). This kind of an approach is empirical and logical. However in mathematics, the area of a right angled triangle is given by the theorem;  $A=1/2bh$ , where A=area, b=base and h=height. Such are mathematical principles that are universally applicable because they provide the standard guidelines for sorting out any mathematical problems that involve finding the area of right angled triangles (Merriam-Webster Dictionary, 2020). Social principles on the other hand constitute a variety of propositions that can guide or

evaluate human behaviour. They do constitute basic ideas about human action. For example, in economics, under a free market economy, the higher the supply of goods and services, the lower the demand *ceteris paribus* (other factors kept constant) (Marshall, 1890). Generally, scientific and social principles are testable and replicable empirically. Should a deviation occur on such principles, there is usually a possible explanation as to why such a deviation occurred.

A philosophical principle, unlike scientific or social principles is a well reflected explanation of issues in the universe that human beings encounter yet have no readily available solution. It involves the use of the power of mind to arrive at reasonable explications on 'ought to be' the case. The explanations on what 'ought to be' is generally prescriptive while the explanations based on 'is' refer to descriptive or empirical. Thus unlike scientific and social principles, philosophical principles in the technical sense deals with inferences/truths to the best explanation and are bound to be adjusted should new evidence emerge to the contrary (Namwamba, 2007).

In response to the second question on why a philosophical principle is desirable over and above any other principles, four reasons are provided that support the postulate that a philosophical principle is of a higher value as follows: (i) Aristotle argued that for a person to have happiness, the human soul and the body ought to be nourished (Ross, 1908). A philosophical principle provide the 'food' for the soul in virtue of its reliance on the 'goods' of the mind that at best is important for understanding human conditions (ii) Given that each human person has their own convictions, beliefs and prejudices that act as guides in life's journey, it is important that the convictions, prejudices and beliefs are reflected critically to avoid biases that are easily nourished by superstition, fallacies, fanaticism and indoctrination (Namwamba, 2007). Thus, the significance of a philosophical principle (iii) in respect to nourishment of the human soul, the importance of the spiritual aspect of a human being cannot be overemphasised. The response to



spiritual realms and consciousness are in most cases left to speculative principles of philosophy. Speculative principles serve to challenge mythology, blind indoctrination and fallacious arguments such as appeal to authority, haste generalisation and appeal to ignorance. The importance of a philosophical principle is illuminated further by Bertrand Russell, in chapter xv of his book, *Problems of philosophy* (Bertrand, 1912) where he explained that the value of philosophical theories (principles) was long answered by ancient Greek philosophers in the likes of Socrates, Plato and Aristotle. That much of the philosophical value is attached to the fact that philosophical theory (principles) play the part in search for knowledge (wisdom). That such knowledge removes human beings from the ‘cave’ of ignorance and the ‘chains’ of despair (Plato, 1956). Wisdom is thought of as that which is capable of helping one to: act rationally, know what is truly ‘good’ for a human being, help one in making correct choices and avoiding what is bad and illusionary, and wisdom helps people to find and abide with truth. (Mattei, 2012). Russell posited this notion when he avers that ‘philosophy’ is the nourishment of the mind, when it is seen as a critical examination of grounds of human convictions, prejudices and beliefs (Bertrand, 1912). (iv) Finally, a philosophical principle focuses at the ideal standards by way of identifying criteria that once accomplished, the ideal is reached or closely approached.

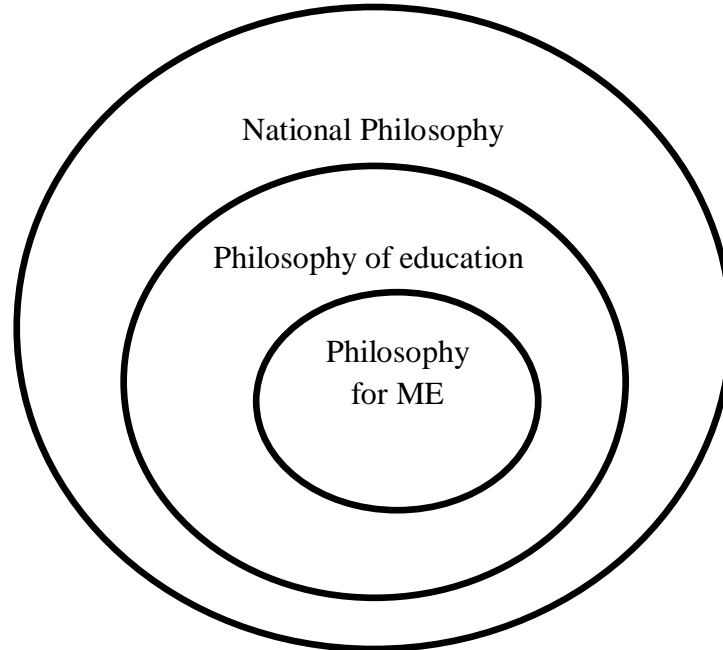
With the above displayed understanding on the notion of a philosophical principle, the thesis now turns to explicate the role that a philosophical theory (principle) plays in the implementation of MGE in Kenya. However, the explication demands a brief discussion on what constitute a philosophical theory of education. In explicating the concept ‘philosophy of education’, Njoroge and Bennaars (1986) traces the term philosophy to Greek words: *philein* meaning love and *sophia* meaning wisdom. Literally, philosophy would mean the love of wisdom (Njoroge & Bennaars, 1986). In this respect, the two authors argued that the study of philosophy involves

curiosity about the world in general and an inquiry into key concepts such as existence, morality, humanity, values, human understanding, the nature of the universe and the nature of 'nature' itself. In this, philosophers do attempt to point out that such concepts are important to decipher. They achieve this by way of asking questions and attempting to postulate their logical connection with human assumptions, beliefs and experiences. This approach to the understanding of concepts is shared by many scholars in the discipline of philosophy including Beck, R. N (1975), Boss, J. A. (2005), R. S. Peters (1966) and Raphael, D. D. (1991). Accordingly, Philosophers of education are involved in searching for answers to key concepts involving life and trying to come to terms with human life as it affects or is affected by education in the world. Thus the need to explicate how philosophical theory of education has influenced education in Kenya in retrospective.

### **5.2.1 The Notion of Philosophical Theory of Education in Kenya, a Retrospective Reflection**

In chapter one of this thesis, there is an elaboration on education as a purposeful activity, undertaken in a social set up to achieve a set of specific goals, some of which are moral in nature. As students enter a formal school set up, they have their own intrinsic and extrinsic expectations of the whole process of schooling. Similarly, the society has her demands on schools in respect of the outcome of the process of schooling. On their part, schools as a socializing agent have their pre-determined goals and objectives sometimes defined for them. There is therefore varied expectations: of schools, society and individual learners that are varied in forms and structures. Further, expectations may take economic, social, spiritual (religious) and or political dimensions.

However, it is always necessary to harmonize these expectations in order to avert cases where various participants involved pull in different directions. What is being argued for here, is a need to avoid the rule of the jungle in schools, where the stake holders (society, students, parents and teachers) are in a state of disharmony. Disharmony is imminent whenever the stakeholders involved act with absolute liberty to seeking their natural individual inclination towards self-satisfaction in the first instance. For example, in a school situation, teachers may be interested with quality grades, thus avoiding the implementation of MGE while students may be interested in joining the best institutions upon completion of their studies irrespective of their moral character. This is likely to negate the concerns for non-examinable activities of MGE. Similarly, government may be interested in enrolment, retention and completion rates. Under such circumstances, a guiding principle on quality may be downplayed. Thus, a philosophy of education becomes an intrinsic force (glue) in understanding educational goals, for harmonious life. Reflecting on what has been characterised as a philosophy of education in the Kenyan educational context reveals that the implementation of MGE as phenomenon has been cascaded from what is considered as a ‘national philosophy’ to a philosophy of education. Thus, it is from a ‘national philosophy’, that a statement of ‘philosophy of education’ is deduced. Similarly, from a ‘philosophy of education’, a ‘philosophy of moral education’ is provided to guide effective implementation of MGE. This can be illustrated as shown below:



**Fig. 3:** Concentric circles showing how a ‘philosophy for ME’ is subsumed from a ‘national philosophy’ in Kenya, (Researcher, 2021).

To further explicate how philosophy for ME has evolved, a brief account of the prevalent philosophical foundations on ME from the pre-colonial period to the present in Kenya is vital. This is important for a clear exposition of the content of the above. First, the notions of ‘National philosophy’, ‘Philosophy of Education’ and ‘Philosophy of Moral Education’ in the Kenyan context, whether in the general or technical sense have in retrospect been taken as a whole in reference to philosophical foundations, dating back to the pre-colonial Kenya, through the colonial period and up to the independent Kenya respectively.

### **5.2.2 Philosophical Foundations of Moral Education in Pre-colonial Kenya**

If one is to encounter the underpinning principles of MGE in the pre-colonial Kenya, a general survey of the basic ideas of the AIE is inevitable. It was observed in chapter one (section 1.1) that long before the coming of the Arabs and Europeans, there was a well-developed system of

education in Africa. This is the view held by some educational historians especially those from the African descent, in contrast to some of their Western counterparts whose view was that there was no education in Africa prior to the scramble and partition of Africa (Sifuna and Otiende, 1994). In their provision of AIE 'Africans' had strong 'philosophical foundations'. Ocitti, (1973) avers that there were four philosophical principles (foundations) that guided AIE, namely; *communalism, preparationalism, perennialism and holisticism*.

The four mentioned 'philosophical foundations' of AIE as postulated by Ocitti (1973) however, tend to adopt the general manner in which the term philosophy is applied. Nevertheless, the paradigms of such philosophical underpinnings thrived in providing ME, especially in inculcating moral values such as co-operation, love, respect, hard-work and piety. Chukwu (2002) underscores the importance of such philosophical foundation for ME in Africa and would wish such are adopted in the contemporary African when he observes:

Education has a vital role to fill in character building. It is of fundamental importance in the process of individuals' becoming 'persons'. Every educational system prevailing in our time has to integrate in its curriculum from primary, secondary and university levels specific moral values...Without morality, society is bound to degenerate. A high wave of crime, corruption and various forms of anti-social activities will prevail. As a result, no society or nation in contemporary Africa can make genuine and stable progress... (Chukwu, 2002, pp. 286-287).

From the above citation, one visualize the invaluable value of philosophical principles in ME. Whereas philosophical principles do not in themselves prevent immorality, they nevertheless act as mirrors to society. Consider a person preparing to attend to an important function, say a wedding party. In the preparation process, a mirror provides invaluable information that help such a person to make decision on his/her appearance. The mirror provides necessary light that would guide this person in preparing his/her appearance. Discussions on the need for

philosophical principles in implementing ME is elucidated in detail in this chapter in subsection 5.2.

The above citation is implicit in that a philosophy for ME is necessary if MGE have to be realized. This is the same dimension taken by Njoroge and Bennaars when they suggest that a plausible philosophy of education for Africa should be '*education for self-reliance*' (Njoroge, and Bennaars, 1986). This philosophical underpinning is no different from other African scholars such as the first president of Tanzania, his Excellency Mwalimu Julius Kambarage Nyerere (1967) who expressed the value of philosophical principles in designing educational goals necessarily for living happily in a just society. Nyerere identifies three principles that are entailed in self-reliance as equality and respect, human dignity and sharing of resources by all (Nyerere, 1967). Thus, he underscores the value of self-reliance as a philosophical principle adopted from the way AIE implemented MGE.

In the Kenyan context, similar 'philosophical principles' for implementing ME during pre-colonial period are identifiable. It was not different from other African societies as elucidated in the above brief account. It is not far-fetched to allude that, *education for character development, communal harmony and self-reliance* appear to have been the main philosophical commitment that underpinned the implementation of MGE in pre-colonial communities in Kenya. The identified philosophical principle do resonate well with Ocitti's four concepts; *communalism, preparationalism, perennialism* and *holisticism*, which resonate well with the manner in which Kenyan communities were sustained during the pre-colonial Kenya. The goals of AIE recognized the importance of moral development for the progress of their individual communities. For further elaboration on the philosophical principles of ME in pre-colonial

Kenya, the work of the first president of Kenya, His Excellency Jomo Kenyatta's book, *facing Mount Kenya, the tribal life of the Gikuyu* (1938) is handy.

Kenyatta (1938) illuminates how moral education was conducted in pre-colonial Kenya, using the *Gikuyu* community as a case in point. Though he does not outline any philosophical principles for ME in a concrete manner, he nevertheless points out major concerns for the need for a morally upright child in an African setting, necessary for peaceful co-existence, happiness and societal continuity. He identifies salient moral values inculcated as respect, responsibility, ethics of care, obedience and good mannerisms (Kenyatta, 1938). To inculcate these moral values, Kenyatta (1938) identifies a number of pedagogies such as lullabies, imitation, observation, prohibitions and taboos, and the use of rewards and punishment.

From the above exposition, one can see a commitment to ME in pre-colonial African communities in Kenya. The values such as ethics of care, respect and good mannerisms were prevalent and flourished due to underlying philosophical foundation upon which moral education was grounded. However, these guiding philosophical principles for implementation of ME could not be vividly identified and described in clear and precise terms in Kenyatta's description. What is observed is an account of general manner in which children were morally brought up. From the methods employed in inculcating moral values in AIE and the moral values identified, this study noted that the guiding 'philosophical principles' of *communalism, preparationalism, perennialism, holism and self-reliance* appear to have been the guiding principles. The fact that there was no 'formal' school as conceptualized by the Western educationists does not negate the existence of it (lack of education in pre-colonial Africa at all), leave alone, moral education. Pre-colonial Kenya thus, had proper education settings and a coherent moral education, founded on concrete philosophical principles. The African traditional educational settings were typically

set at homes, where proper training in character and moral virtues took place, under the guidance of experienced teachers (parents, grand-parents, and elders). This is observed by Kenyatta (1938) thus:

It is worthwhile to mention here that the European educationists have not realized the importance of this teaching and the result has been that children who have been taught under European influence have almost forgotten or disregarded the *Gikuyu* customary law of behavior (Kenyatta, 1938, p110).

Here Kenyatta affirms the existence of moral training and regrets what was brought to the *Gikuyu* by the European. In brief, this study acknowledges the presence of philosophical principles that guided implementation of moral education as alluded above in the precolonial period in Africa. Besides, the effective manner in which MGE were implemented could have not occurred in the absence of proper pedagogical approaches in teaching and learning, anchored on sound philosophical principles. Such pedagogies like observation, imitation, use of riddles and proverbs were largely effective as already discussed in chapter four (section 4.2.1). Moreover, there existed proper evaluation mechanism that involved effective methods that resulted in the required good character, Kenyatta (1938).

### **5.2.3 Philosophical Foundations of Moral Education during the Colonial Period in Kenya**

The British occupancy in Kenya with the subsequent provision of their formal education brought changes, not only in the manner in which education was provided but also in the overall goals based on their philosophical thought on education. Thus, ME was provided from the European Christian religious notion of morality, in which Africans were regarded as savage, barbaric, backward and thus immoral (Sifuna and Otiende, 1994).



There were no unified philosophical foundations for ME during the colonial period due to the conflicting doctrines from varied Christian churches. This study posits that moral education during the colonial period in Kenya had three main philosophical underpinnings, namely; Utilitarianism, Empirical Realism and Conservatism. Utilitarianism is the philosophical thinking that human action should produce the greatest amount of happiness for as many people involved as possible (Grassian, 1981). Utilitarianism as a theory was propounded by Jeremy Bentham (1748-1832) who advocated for the maximization of utility of action for the benefit of all humans equally. Though a variety of this theory exists, the main tenets remain unalterable, that is, an action is judged 'good' if it produces happiness to as many people as possible, and minimizes pain (Grassian, 1981). Though Utilitarianism was not stated as the philosophical principle for colonial education in the colonial education policy documents, ME as was being provided was meant to provide an education that would provide the needs for each race. It is implicit in this policy that if the needs for each race would be provided, then utility would have been achieved. From the Christian missionary perspectives, the Christian principles that advocated for strict obedience to authority and Christian ethos could also be argued to have been based on Utilitarianism. In moral terms, good character was inculcated in the hope that the attainment of good character would minimize vices and consequently increase happiness.

The ideals of Empirical realism as the basis of ME during the colonial period is traceable to Aristotle, whose view emanated from ancient Greek philosophers: Democritus and Leucippus. The two had earlier indicated that matter and form are the real things in nature. Aristotle expounded on these ideas when he contradicting his teacher, Plato who had held the opposite idea: that reality is to be found in the unchanging things of nature (Platonic Forms). In modern philosophy, empirical realism is a philosophical principle which holds that 'reality, knowledge

and values exist independently of human mind' Ozmon & Craver, 1995). However, empirical realism developed into a variety of fashions such as classical realism, scientific realism, rational realism and religious realism all of which express somewhat different views of reality. Later development from the ideas of Francis Bacon (1561-1625) and, John Locke (1632-1704) came up with what by far and large constitute the tenets of modern realism, sometimes called empirical realism. Empirical realism holds that all scientific knowledge should be obtained from pure and simple inquiry devoid of *apriori* principles, but nourished by observation, from which inductive reasoning can be used to uncover errors in propositions so that true knowledge can be established (Ozmon & Craver, 1995).

As already alluded early in this subsection, realism is a rather confusing philosophical thinking given its many fashions. The most reasonable thing to do to cure these inherent confusion is to check the common denominator that is interwoven within all these varieties. In respect to aims of education, empirical realism on one hand advocated for aims that transcend the physical realities of matter in order to raise philosophical questions that relate to the origin, and purpose of human life (Ozmon & Craver, 1995). This is the view especially that was favoured by religious realists. On the other handy, secular realists emphasized the aims of education that favoured scientific methods of inquiry.

From the above description, it is apparent that empirical realism as the philosophical principle underlying implementation of MGE encountered some difficulties. In the first case, the blurred manner in which this empirical realism was conceptualized was the cause of the variants inherent in it. Secondly, the search of the unchanging moral ideals as propagated by religious realism would emphasize spiritual values such as faithfulness, hope, sacrifice and so on, at the expense of the much desired moral values. Spiritual values belong to a higher order. Furthermore,

empirical realism advocates for the use of the lecture method as a pedagogy of teaching MGE, irrespective of its irredeemable shortcomings, chief among them being that it is teacher centered. This observation is grounded on the notion that Bible verse recitations, singing of psalms and cramming of whole sections of the Quran were seen as measures for moral formation as already pointed out in section 1.1 and 4.2.2.1 elsewhere in this thesis.

In similar manner, empirical realism has been accused of being rigid by such scholars as Locke and Whitehead. Moreover, religious realists argue that aims of education ought to point out to the ultimate truth, who is God; in essence, the belief that morality is necessarily a religious concept is prevalent. On the contrary as was pointed out in chapter four of this study (sections 4.2.2.1, 4.2.3 and 4.3.2), morality is not necessarily limited to religion, that is, it is possible to develop morally acceptable behavior without necessarily religious connotation. The above observations led this study to opine that some of the empirical realist principles that were applied to guide the implementation of MGE in Kenya during the colonial period were ineffective due to the inherent conflict in the conceptualization of the same.

Last is Conservatism as a philosophical underpinning of ME was grounded on the need to keep the status quo as far as values, norms and traditions of a society is concerned. It is a philosophical principle that dreads change and reform, however progressive the intentions for change or reform may be (Mautner, 2005). Education in Kenya during the colonial period was conservative. This was akin to the philosophical principle derived from religious precepts that guided the approach used by Christian missionaries in the school in inculcating religious moral values, from a Christian point of view. In essence, the implementation of MGE in the school during this period encouraged the cramming of religious texts and teaching of Christian values

for purposes of evangelization and maintaining the notion that western moral values were superior to those of African descent.

The challenges of applying conservatism in implementing MGE in schools can be summarized as follows: (i) Religious Conservatism claims that the sacred texts are sufficient for moral instruction for all matters that pertain to living a happy life. This claim is disputable especially in providing moral solutions to some moral dilemmas (ii) some biblical conservatives hold the view that the Bible- is absolutely true in the literal sense therefore not subject to critical interpretations. This view is contrary to basic principles of moral education (iii) conservatism by and large is influenced by the culture of a people. It is not far-fetched to observe that culture is dynamic. Under such circumstance, holding on to some retrogressive moral rules as advocated by conservative moralist is outlandish, especially in the context of pluralism and globalization. This has been supported by such scholars as (Beach, 1992).

From what has been discussed, the above three philosophical principles (utilitarianism, empirical realism and conservatism) seem to negate the gains that had been made in ME during pre-colonial period in Kenya under the general notion of African *self-reliance*. In the moral sphere, Africans were made to become dependent on western moral values in the education system, especially as was propagated by the Christian missionaries. Thus, some instances of resistance did occur resulting in integrating some selected traditional African moral values with the Western Christian moral values. This move ended in a concept popularly referred to as *assimilation* in the former French colonies (Onono-Wamonje, 1976, Sifuna and Otiende, 1994). However, despite the *assimilation*, by and large, the provision of education during the colonial period continued under the guide of the three philosophical principles (utilitarianism, empirical realism and conservatism) with their advocacy for racial differentiation in the provision of

education. The advocacy of racial differentiation in the practice of education ended in protests by Africans against this kind of discrimination. Thus, the emergence of independent African schools and independent protestant African churches.

Briefly, the three identified philosophical underpinning; namely, utilitarianism, empirical realism and conservatism guided moral education during the colonial period. In a general sense, the study noted that philosophy for moral education during the colonial period portrayed three main philosophical underpinning, namely; Empirical realism (moral education for Christian converts and their Christian spiritual growth), Conservatism (moral education for maintenance of the status quo), and Utilitarianism (education for character development needed in the world of work). The inherent shortcomings of the above three philosophical principles (utilitarianism, empirical realism and conservatism) and their attenuated outcome are discussed with suggested remedial strategies in chapter four of this study.

#### **5.2.4 Philosophical Foundation of Moral Education in Post-Independence Kenya**

The moral aim of education in post-independent Kenya has been intended to rectify ‘the mess’ that was created by the colonial administration in respect to ME. The need to align the education system with the Kenya’s requirements in terms of knowledge, values, skills, and attitudes had been expressed in different ways. From independence, several communities that constitute the people of Kenya yearned for education in terms of character development of their children in schools. Thus, a viable philosophical foundation of moral education (for their children) entails a clear philosophical statements in government policy document that would guide the implementation of moral education in schools. This may originate from a general national

philosophy before it is cascaded down to a philosophy of education and finally a philosophy of moral education as indicated in Fig.3, elsewhere in this chapter.

Apparently, there appears however as if a clearly well expressed government policy statement that exclusively spell out the notion of philosophy of moral education has not been forthcoming. This happens despite the existence of several documents bearing the title of philosophy of education in Kenya. The various Commission Reports and government policy documents that are reviewed in chapter four of this study attest to the devotion of Kenyan government to the inculcation of salient moral values among her youth. However, what is the nature of the documents bearing the title philosophy of education? This necessitated an examination on the Kenya's educational policy documents in terms of their philosophical underpinnings of moral education in Kenya.

It is generally accepted that education all over the world is assigned the role of transmitting knowledge, skills, values and attitudes that are necessary for adapting the youth into the adult life of their society. Education is thus to initiate the youth into adulthood (Peters, 1966). In this initiation, the value component plays a significant role in ensuring that the youth do not become 'misfits'. Thus, moral education acts as a glue to reflect and adapt to societal values, beliefs, knowledge, skills, and attitudes by providing moral standards upon which human conduct is judged as good or bad (Onono-Wamonje, 1976).

First, in the Kenya context, the Ominde Commission Report (GoK, 1964) was the first official government policy document in which a philosophy of moral education can be implicitly traced during the post-independent Kenya. In the report, education was intended to enhance the following nine goals, namely: (i) Foster nationhood and promote national unity, (ii) promote

service without discrimination, (iii) enhance respect of all religious beliefs, (iv) Enhance respect of cultural traditions of the peoples of Kenya, (v) discourage competition, (vi) be an instrument for conscious positive change(vii) serve national economic development, (viii) foster social equity and remove any divisions based on race, tribe and religion and (ix) help graduates to adapt to change (GoK, 1964).

Some of the above listed goals of education have moral overtones though implicitly. The terms and expressions employed in the statement of the goals of education, particularly in goals i, ii, iii, and viii, such as national unity, non-discrimination, respect and social equity evoke both social and moral articulations. Moreover, the document report pointed out the need for the government to be conscious when developing a policy that is geared towards training of learners on matters of national unity (GoK, 1964). Other recommendations besides the goals ME that are within the document include: integration in the composition of members of staff and Boards of Governors (BOG) in schools and inclusion of religion in schools in terms of sponsorship and the teaching of RE (GoK, 1964).

Besides the above recommendation, the philosophical principles of education in Kenya as recommended by the Ominde report can be deciphered in the following remark:

We must make a determined effort to blunt the edge of competition, for we cannot make a nation out of 'failures'. we must find some way of showing every young person, who leaves our schools (mostly, alas, far too early), that he has in truth a worthwhile and respected part to play in the daily work of our community; that is in the chain of co-operation, which is our national *harambee*, he is an essential and much needed link (GoK, 1964; p.23).

The above remark indicates that a philosophy of education was at the heart of guiding education at inception of independence. The concept of *harambee*-a swahili term for pulling together and co-operation is clearly spelled out for education. Besides, the need for self-realization is similarly

implied as the philosophical foundation of Kenyan education immediately after independence. Moreover, other philosophical principles that were prominently notable in these report include: education for economic development, education for social change, education for religious consciousness, education for inclusivity and education for advancement of human dignity (worthy humans).

From the above description, the Ominde Report apparently posited that moral goal of education as a core foundation of education immediately after independence albeit the lack of conceptual clarity. The philosophical guiding principles for implementing MGE thus resonated around the philosophical notions of *Harambee* spirit and *Religious Consciousness*. However, two critical issues of concern that can be raised in respect to the manner in which moral education was conceptualized in the Ominde report are: One, ME was subsumed as constituent of RE, specifically Christian Religious Education. This apparent confusion could have been due to the influence Christian Missionaries had on the practice of education during the colonial period. Though the moral discourses in education from religious perspectives has positive attribute towards moral influence, it remained a misnomer to regard it as the sole moral philosophical foundations of moral education.

Two, the manner in which the notion of ‘philosophy of education’ and ‘philosophy of moral Education’ were articulated in the report remained rudimentary. There were no clear statements of ‘philosophy of education’ for Kenya elucidated that can be identified from anywhere in the entire report. Besides, none of the nine educational objectives identified in the report explicitly stated the need for development of a morally upright citizens of Kenya. These glaring omissions were indicators that the implementation of MGE would definitely face challenges prior to its



adoption. Thus, the teaching of 'ethics' (ME) in schools was inappropriately implemented, thereby remaining elusive.

The operationalization of the Ominde Report was followed by the sessional Paper No. 10 of 1965 referred to as *African socialism and its application to planning in Kenya*, (GoK, 1965). Though the Sessional Paper was mainly intended for enhancing manpower development, it nevertheless identified six objectives in which the three focused the social and moral aspects of education, namely; human dignity, social justice and equality (GoK, 1965). Indeed, this Sessional paper identified a 'national philosophy' in Kenya called '*African socialism*'. However, the notion of '*African socialism*' was more of a political ideology rather than a philosophy that can properly be regarded as a philosophy of education in the technical sense. Onono-Wamonje (1976) likens '*African socialism*' with the political ideology of *conciencism* propounded by Kwame Nkrumah of Ghana.

It is therefore fair to visualise *African Socialism* as an ideology that is not strictly articulating any philosophy, leave alone a moral educational philosophy due to it being keen in expressing views that are politically ideological against the colonial masters especially against the evils of the colonial racial discrimination, social inequality, and disrespect to human dignity. Thus, although 'African socialism' did appear as a serious concern for the development of social and moral attributes, its main emphasis was for manpower development for economic empowerment and growth. A concern with respect to skill development which does not make it possible for a clear articulation of moral philosophy of education.

Due to the blurred manner in which moral philosophy of education was presented immediately after Kenya's, independence, the ideology of '*African socialism*' was taken as blueprint for

development, thus failed to spell out the moral aspects of education in Kenya and hence the failure to effectively implement MGE.

The second commission Report during the post-independence Kenya is the Gachathi Commission Report of 1976. This Commission Report seems to recognise the failures of the Ominde report and the Sessional paper no 10 of 1965. Thus, it introduced Social Education and Ethics (SEE) as a bridge or mechanism to deal with the spiralling issues of moral decadence then. The Gachathi Report in its Chapter 1 entitled, '*The Nation's Social, cultural and Economic Values*' right at the onset points out the philosophy of education adopted by the system of education as '*African Socialism*' (GoK, 1976). In clearly and distinct terms, the report points out that African socialism is both a political and social ideology. In political terms, African Socialism is grounded on democratic principles, while socialism in the African sense implies mutual responsibility and national unity. Thus the report clearly points out the deliberate neglect of moral aspects of education in Kenya especially the period between 1964-1975 when the Ominde Report and Sessional Paper No. 10 of 1965 were in operation.

The concerns for implementation of MGE in Kenya were raised when the Report Remarks:

The question now is whether the education system had taken the expected measures to impart the ideals of the Kenyan society to the youth and to show them how the ideals relate to the rapidly changing social and economic conditions of the country in particular and the world in general (GoK, 1976: p.1).

The Report pointed out that very little had been achieved toward imparting the salient social values by the system of education as of then. Instead, the education system seemed to be concerned with the purpose of white-collar job values, negating the important aspects of ME. To this end, the Report faults the use of RE as the only means of inculcating moral values and instead recommended the introduction of SEE to cater for other important moral and or social/

cultural values that would have been neglected in the spheres of the RE as the sole perspective of ME.

Whereas the Gachathi Commission Report made reasonable responses to the neglected problem of implementing MGE in Kenya, two major challenges could be identified in the report in respect to ME. One, the Report did not provide a cure for the blurred manner in which MGE were spelt out in the educational objectives in the Ominde Commission Report. It should be remembered that in the Ominde Report, the nine educational objectives highlighted earlier in this chapter were only implicit in respect to ME, but did not distinctly express the notions of moral values in clear statements. Two, just like the predecessor, the Gachathi Report does not spell out a philosophy of education that is suitable for Kenya, leave alone a philosophy for moral education. The value of a philosophical principle has already been discussed in the previous sections of this thesis (section 5.2). Apparently, the lack of a clear articulated moral philosophical underpinning for education necessitated the change of the education system from the then 2-7-4-3 to the 8-4-4 structure in 1985 following the recommendations of the Mackay Report (GoK, 1981).

In essence, the 8-4-4 structure was founded on the philosophy of '*self-reliance*' (Wachira, 2013). 'Education for self-reliance' as philosophical underpinning for 8-4-4 system of education was not new in the context of African philosophy of education. It is a notion attributed to the ideals of Mwalimu Julius Kambarage Nyerere who in 1967 promulgated what was called 'the Arusha Declaration'. The tenets of 'self-reliance' are well enshrined in the 'Arusha Declaration' document (Nyerere, 1967; Onono-Wamonje, 1976). The moral aspects of 'self-reliance' achieved great strides in building a united republic of Tanzania in which citizens literally practiced brotherhood, popularly known as '*undugu*' or '*ujamaa*', swahili words for

brotherhood. Perhaps the Tanzanias' exemplary elimination of negative ethnicity was as a result of the implementation of the well conceptualised educational ideology of 'self-reliance'. The basic principles of self-reliance as was propounded by Nyerere to underpin the Tanzania's education was expressed thus:

Only when we are clear about the kind of society we are trying to build can we design our educational service to serve our goals...we have said that we want to create a socialist society which is based on three principles: equality and respect for human dignity, sharing of the resources which are produced by our efforts; work by everyone and exploitation by none... we should determine the type of things thought-in-the primary schools by the things which the boy or girl ought to know-that is, the skills he ought to acquire and the values he ought to cherish if he or she, is to live happily and well in a socialistic and predominantly rural society (Nyerere, 1967, pp. 3-4)

The above citation highlights the main tenets of self-reliance. In the moral sphere, the ideology wished to have children attain happiness through acquisition of moral values such as equality and respect. This ideology is somewhat akin to the eudaemonist approach to life due to its intimation and desire to live happily in a society. Nyerere underscores that education in the formal sense has a duty of inculcating necessary moral values and skills needed for one to live a happy life. This is akin to the Aristotelian concept of *Eudaimonia*

However, the ideology of 'self-Reliance' that was purported as underpinning Kenya's 8-4-4 education system did not carry the same message as the Tanzanian. Whereas the concerns of self-reliance were fully implemented in the curriculum in Tanzania, the Kenya's 8-4-4 structure of education emphasised the cognitive aspect thereby, marginalising the moral sphere of education. In essence, this ideological undertone of education was not cascaded to embrace a moral philosophy of education. No wonder, moral decadence continued to bedevil the Kenyan society despite the intention of increasing the levels of literacy and morality through the change of education to the 8-4-4 system. These concerns were earlier raised in government policy

documents of the Gachathi report of 1976 and later in the Kamunge report (1988) and the Koech report (1999).

To conclude the highlights, three notable observations are worth reiteration on the philosophical foundations of MGE in post-independence Kenya. One is the seemingly disjointed manner in which MGE have been sought to be implemented over the years in Kenya. The major stakeholders of education seem to pull in different directions in their efforts to inculcate the ever desired moral values in the Kenyan youth. For example, the SEE subject was removed from the curriculum in basic institutions of learning in Kenya despite its being invaluable to ME. Two, there is apparent stuck in the thinking bordering in a belief that RE could be the sole or the main pathway for implementing MGE despite its lacklustre achievement as means to the implementation of MGE from the colonial period to the present. Three, the education system in Kenya since independence has not had a concretised notion of ‘philosophy of education’ in the technical sense to guide in the implementation of MGE. The above observations suffice the justification for a critique of the implementation of MGE in Kenya from the pre-colonial period up to the present thereby identifying the gaps and remedial strategies as presented in the following write up.

#### **5.2.5. Philosophical Foundations of Education in Kenya in Perspective**

R.S. Peters (1966) identifies three tasks of philosophers of education, namely; to demarcate concepts, explicate grounds for knowledge and elucidate the presuppositions of different discourses that are involved in education. This sub-section therefore attempts to elucidate on the presuppositions on the notion of philosophical principles of education in Kenya from the pre-

colonial period to the present. This task was meant to provide groundwork for a synthesis of plausible criteria that should lead to viable strategy for implementing MGE in Kenya.

There are quite a number of remarkable highlights on the various philosophical principles of education that otherwise have been attempted as in implementation of MGE in Kenya since the pre-colonial period in this chapter. The first and foremost is the emphasis that has been put for the need to inculcate good character in the Kenyan youth. Indeed across the educational eras in Kenya's history, the need to inculcate desirable moral virtues as respect, responsibility, care, love, and unity is common place in most if not all Kenyan educational commission reports

However, the desire towards judicious implementation of MGE in Kenya has been marred by inconsistencies in what has been labelled the philosophical foundations. First, the observation on the education system in pre-colonial Kenya which was largely made by two broad categories of educational historians, namely; progressive educational historians especially from African descent and retrogressive European historians. The former are categorized as progressive due to their view that recognize the existence of education in Africa before colonization with well spelt out aims, approaches and philosophical foundations. Such view as found in the work of Nyerere (1967), Kenyatta, (1938), Sifuna & Otiende (1992) belong to progressive category on that account. On the Contrary, the latter are categorized as retrogressive by virtue of their view that African had no history, no education, no culture and no development as epitomized in the writings of G. W. F. Hegel (Mosweunyane, 2013). The Eurocentricism approach of Hegel is devoid of fundamental facts on Africa, riddled with utter biases, prejudices and preferential treatment and as such rejected by some scholars mostly from the African scholars (Adegbindin, nd). It is apparent that the presentation provided in this thesis adopts the progressive scholars

position as a starting point then proceed to critique the nature of philosophy for moral education in Kenya.

This is because the evidence that progressive scholars display do not clearly provide distinct philosophy for moral education in pre-colonial Africa, save for the general descriptive manner in which they display terms such as *communalism*, *holisticism*, *perennialism* and *preparationalism*, which by far and large qualify as implicit statements of philosophy of education but not as philosophical principles of moral education.

Currently, there is limited if any, dispute in respect to the presence or absence of a true African philosophy, or a Kenyan philosophy for that matter. This is due to adequate responses by scholars such as Masolo (2010; 1994 ;), Wiredu, (1973) and Sodipo, (1975). However, these scholars' main concern is African philosophy not with the articulation of philosophical principles of moral education.

Secondly, the colonial period in Kenyan educational history did not end with clearly elucidated notion of 'philosophy of ME'. The philosophical principles alluded to in the preceding subsection (5.2.4), namely; *utilitarianism*, *empirical realism* and *conservatism* were just concepts that were implicit in the theoretical discourse in education. In essence, none of these concepts was explicit in any of Kenya's official policy documents during the colonial period, be it the Fraser Commission Report of 1909, the East African Protectorate Education Commission of 1919 and the Phelps-Stoke Commission Report of 1924. The concepts as they were, remained in their general sense without being cascaded as conceptualized in Figure 3, (section 5.2.1.) of this chapter.

Given the blurred manner in which the notion ‘philosophy of moral education’ was expressed, what one may find as a philosophy of ME is just disjointed account for how MGE was implemented during the colonial period in Kenya. Again as was pointed out in chapter 4 (section 4.2.2), the Christian missionaries together with the colonial government were the major stakeholders who were responsible for education during this period, who apparently never jointly agreed on the mechanisms for implementing MGE. Each party seemingly provided ME from their own perspective with the Christian Conservatism prevailing as the main philosophical guide for ME, as the colonial government remained in pursuit for the in Utilitarianism, as the guide for the practice of education.

Finally, the post-colonial Kenya, has made quite a remarkable efforts to remedy the challenges that were experienced in implementing MGE by the previous educational eras in Kenya’s educational history. In the philosophical sphere, *Harambee* (GoK, 1964), *African Socialism* (Gok, 1965), education for *Self-Reliance* (GoK, 1976; 1981), Peace, Love and Unity (*Nyayo*) have all be propagated as possible candidates for consideration as philosophical principles for implementing goals of education in Kenya, including MGE. However, there are evidence that Kenyan education continues grappling with the challenges of immorality, since none so far of the propagated paths (philosophies) has successfully addressed the existing moral decadence. Hence the search for viable philosophical foundation for implementing MGE remains inconclusive. In the next subsection, a reflection is undertaken in respect to searching for a synthesis via plausible criteria for implementing MGE in Kenya.



### 5.3 How MGE should be Implemented in Kenya

In chapter one of this study, the Aristotelian concept of *Eudaimonia* and Kantian Categorical Imperatives were identified as the theoretical frameworks for the implementation of MGE in Kenya. Aristotelian concept of *Eudaimonia* was intended to provide a framework of reference in which the ideal or criteria for discerning viable implementation of MGE. In the same vein, Kantian Categorical Imperatives was brought in to complement the understanding of means for achieving moral goals. Thus, the two theoretical frameworks were sought to exemplify suitable paradigm for effective implementation of MGE in Kenyan schools. This undertaking was based on the believe that a society that fails to effectively articulate clear paths to take in the implementation of MGE to her citizenry, fails in one of her fundamental functions given that moral fabric holds a society together is somewhat based on a perspective or ‘philosophy’ that articulates the kind of life a society wishes to enhance. Indeed several epochs of world civilizations have sprung up throughout history by adhering to given philosophical dispositions which each epoch defended as compelling and appealing. For example, there are some societies that are called communists while others are socialists, and capitalists (to use economic terms for classification of societies).

The Aristotelian concept of *eudemonia*, as alluded earlier, holds the view that happiness can only be in a *polis* (society) and that society can only flourish when her people build ties and relationships with each other (Dow, 1998). The government of Kenya has invested heavily in education over the years and continues to do so on the assumption that education is capable of imparting important skills, knowledge, attitudes and fundamental moral values to her young generations. In particular, the commitment in education for the acquisition of moral values in learners in particular is expressed as below:

The teaching of values will facilitate the achievement of the curriculum reforms' vision, particularly with respect to developing ethical citizens...Basic education will build capacities in learners that will enable them to be stewards of the earth,... it will also nature them to build relationships through humility, fairness and open-mindedness, and with teamwork and communication (GoK, 2017, pp. 13-14).

The above quotation and others that are already highlighted, provide a general impression that Kenyans are in search for a 'good life' in the course of their plans. However, there exists variants concerning what 'good life' means to different people. The problem of what constitute 'good life' made Aristotle belabor in explaining what constitute a good life in his concept of *eudaimonia*. Aristotle thus formulated a theory of 'good life' founded on *telos* of all human actions as the principle behind virtue and happiness. The philosophical postulates of Aristotle on *eudaimonia* when examined together with the Kantian's Categorical Imperatives is capable of providing ground for discerning a moral philosophy of education.

Besides the Aristotelian concept of *eudaimonia*, Kantian theory of Categorical Imperatives provides a complementary approach for reflecting on how best to implement MGE in the Kenyan context. The details on this theory are found on chapter one (section 1.7.2) and chapter two (section 2.5.1). However, the highlights of its main tenets is the view that human actions should be treated as 'good' if and only if they are performed out of a good will (Bailey, 2002). This 'good will' is guided by reason not as a means to the attainment of some 'ends' that may seem to supply human beings with comfort or pleasure, but a 'will' that is good in itself. In the Kenyan context, on visualizes a theory that is based on moral values since actions done out of a 'good will' constitute real moral actions. Indeed morality grounded on 'good intentions' of human actions is by far a reasonable basis for ME. Taken together, the tenets of both Aristotle's *eudaimonia* and Kantian Categorical Imperatives should be used in the Kenyan context to synthesize plausible philosophical theory for ME. The discussions done on the

previous subsections in this chapter (sections 5.2.5) have demonstrated the desire to elucidate a philosophy of ME in Kenya that is necessary for the implementation of MGE. The observations so far provided a groundwork for philosophy of education that guide the implementation of MGE in Kenya's educational system.

For this reason, a paradigm for discerning a philosophy for the implementation of MGE in Kenya is reflected in the light of the Aristotelian concept of *eudaimonia* and complemented by the Kantian theory of Categorical Imperatives. These are presented adopting the criteria for moral goals of education in Kenya in the next sub-section.

#### **5.4 Criteria for the Implementation of Moral Goals of Education in Kenya**

For any educational system to effectively implement its goals of any kind, a clear guideline (criteria) should be well articulated. In this study, fourfold Criteria are postulated that are thought as individually *necessary* and are jointly *sufficient* for effective implementation of MGE in Kenya, namely; *Eudamotive* , Normative, Evaluative and Pedagogical. But why call them *necessary* and jointly *sufficient* criteria?

The concept of '*necessary condition*' or criterion is defined by Swartz (1997) as that condition/criterion that makes an event possible. Thus, a condition A is necessary iff (if and only if) it makes another event B possible. For instance, 'oxygen is necessary for human life because it makes human life possible' (Swartz, 1997). This statement implies that human being need oxygen if they have to survive. In other words without oxygen human life would be impossible. However, the '*Necessary conditions*' are by themselves not sufficient, that is, they do not *-suffice for-* or *guarantee*, the possibility (Stanford Encyclopedia of philosophy, 2017).

On the other hand, a *sufficient condition* is that which guarantees the occurrence of an event, call it B. For example, while having four sides is a *necessary* condition for a square, it is not a *sufficient* condition on its own for ‘squareness’. Other than the four sides, a square must have other conditions including, the sides being straight, the sides (line) must be equal and joined in a closed manner at right angles in a plane (Swartz, 1997).

However, there are challenges when applying the concepts *necessary* and *sufficient* conditions. Shaffer (2015) posits that these terms are used in as far as philosophical analysis is concerned to clarify the meaning of concepts and provide some given *definitions*. In essence the *definitions* used to provide meaning to concepts should themselves be clarified (Stanford Encyclopedia of philosophy, 2015). Shaffer (2015) notes that conceptual analysis is the operation of analyzing concepts through proposing definitions while recognizing that definitions involved have ‘meaning analysis’. Setting criteria in most cases do involve providing meanings of concepts by the application of either *stipulative*, *lexical*, *explicative*, or *descriptive* definitions (dictionary) (Stanford Encyclopedia of philosophy, 2015).

In setting criteria for MGE in the Kenyan context, the study used stipulative definitions because they involved no commitment that the meanings provided by no means would agree with prior uses of the terms involved. In reality, the stipulative manner in which the criteria of MGE were arrived at were epistemologically special in that they yielded judgments with epistemological characteristics in response to how best MGE would be implemented in light of the concerns of immorality that has been a puzzle for a long time (Stanford Encyclopedia of philosophy, 2015).

In chapter three, there is explication on how prescriptive approach can be used to investigate how MGE can possibly be implemented in Kenya. The setting of criteria for implementing MGE is in

itself one of the prescriptive approaches. In prescribing criteria, an explication is inevitable, and thus the need to use *explicative definitions* in the process. Explicative definitions are used not only to explicate the criteria of MGE but also to improve on what has been in existence in previous implementation process, (though in an imperfect manner). Similarly, explication are used for further reflections on the best approach to implement MGE in a context (Stanford Encyclopedia of philosophy, 2015).

The description of criteria for implementing MGE is thus done to attain the extensional and intentional epistemic conditions as a way of exposing why each criterion as postulated below is individually *necessary* and jointly *sufficient* for the implementation of MGE in Kenya.

#### **5.4.1 Eudamotive criterion**

The analysis of Aristotelian concept of *eudaimonia* revealed association of happiness with ‘good life’. It is thus apparent that when one speaks of a ‘good life’, one intuitively implies a life of happiness. Life as it is known is not an instantaneous occurrence, but an event determined by time and space. Life means occupancy and duration. When someone asks what the life of person Y has been like; usually, an appropriate response should include the milestone events of person Y’s journey in the world up to the time when the question is posed. From this understanding, it must be refuted that happiness is limited to a momentous event such as an emotional feeling of joy; pleasure and laughter, for these emotions are just but passing clouds, lasting only for a moment. Aristotle posited that a proper understanding of happiness should include criteria for what is being sought, identifying the correct field for such a search, examining the field and then applying the criteria (Pakaluk, 2005).

The adjective ‘*eudamotive*’ is derived from the Aristotelian theory of *Eudaimonia*. Though not in the strict sense as applied in Aristotle’s theory, the *eudamotive* criterion is implicit to the path that seem desired by all human beings in their life. The *eudamotive* criterion is reflected as that condition that makes schooling meaningful.

It is to be remembered that Aristotle postulated that happiness was an activity in the human mind that is able to excel over others in goodness. Such an activity aims at nothing other than itself, a concept he labeled ‘self-sufficiency and freedom from necessity’. In defining happiness as an activity of the soul in accordance to virtue, Aristotle implied that happiness is not the sort of activity that could be obtained as a commodity through commerce, nor is it a skill or body of knowledge that can be learned or taught. To pursue happiness is to therefore to contemplate on the meanings of what people do engage in life as response to the purpose of life itself (Pakaluk, 2005).

Aristotle therefore deduced from the above stated premises that the highest good, equivalent to a good life is a life of happiness. He asserted that human activities worth of contemplation are *kalon* (a Greek word connoting beautiful, noble, admirable, and attractive) as opposed to *aischron* meaning shameful, disgusting, offensive, disgraceful, and repulsive activities. It is from these *kalon* activities that human virtues such as courage, generosity, magnificence, amiability, justice, temperance, friendliness, truthfulness and wittiness are identified and derived (Ross, 1908).

The *eudamotive* criterion is a necessary *condition* for effective implementation of MGE in Kenya. This is apparent given that the morals that are taught in schools in Kenya are fundamentally part of the Kenyan society, and in them, the content of moral values that are

necessary in enhancing societal flourishing are found. Presumably, whenever an individual member of society is habituated in good morals, such a society becomes grounded on a solid moral foundation that provides higher probability of morally sound and happy society.

As students get enrolled into the formal school system, they have certain expectation in regard to what they want to achieve from the schooling process. Similarly, society as a socializing agent expects that the school should assist in the transmission of knowledge, skills, values, norms and customs required of the learner as they will eventually take up adult responsibilities. For these reasons, the education system should carefully designs and develops a curriculum with clear goals, some of which are MGE with the hope that when implemented properly, the learners will progressively develop their various abilities, knowledge, skills, attitudes, norms and morals required of them in their adult life. Additionally, the moral characters of individuals imply a happy society. The *eudemotive* criterion postulated supports this undertaking; given its dependence and embracing of the concepts such as; Tranquility, Intrinsic Moral Values, Contentment, and Contemplation as discussed below.

**Tranquility:** The noun tranquility from the adjective tranquil means free from any emotional disturbances. It is a state of the mind when there is calmness, peaceful existence, absence of stress and the mental state of serenity. The condition that makes tranquility possible is contentment. Life's providences are not the same for all human beings. Indeed, as it is expounded in chapter two (section 2.7) in this study, people have individually different potentialities. The individual uniqueness is illustrated by Aristotelian's allegory of the 'knife' in which he describes a good knife as that which lends the best service of cutting. The condition for such a quality is 'sharpness' (Ross, 1908). To attain tranquility in human beings is to develop their individual abilities to the uttermost. Those learners whose abilities are in craft should be

helped to develop their craft abilities to their best. This should apply to those talented in various fields. Tranquility is thus possible with a feeling of accomplishment. It is somewhat like Abraham Maslow's self-actualization. The kind of self-actualization being postulated in this thesis is that which is plausible for all learners to acquire. It is about developing each learner's abilities and personalities to the uttermost (Freire, 1970).

**Intrinsic Moral values:** The second concept under which the *eudamotive* criterion thrives is that of 'Intrinsic Moral values'. The intrinsic moral values are those that certify the *a priori* principle. These are moral values that are likened to universal maxims that are good in themselves without being tested on a *posteriori* principle. Intrinsic moral values do rest on the conception that there are general moral agreements among moral agents. These moral agreements constitute moral ideals that are somewhat similar to the Kantian Categorical Imperatives. Such moral values are expressed in the Aristotelian notion of *arête*, that is, moral values that are admired because they constitute human excellence (Ross, 1908). They are intrinsically valuable for their own sake, though when pursued they have been demonstrated to be a recipe for human prosperity for persons that possess them. In ancient Greece there were four cardinal intrinsic moral virtues that were thought of as being fundamental, namely; courage, temperance, wisdom and justice. Though the mentioned virtues are not in neat jigsaw fitting, they are universally recognized as being valuable in all contexts. Thus, they are postulated as foundational in the process of implementing MGE in Kenya due to their presence in the Kenyan constitution (GoK, 2010).

The intrinsic moral values necessary for implementing MGE in Kenya are best acquired by habituation, and not through mere teaching or verbal instruction alone. Teaching in Kenyan schools should therefore aim at developing what Aristotle calls practical wisdom that can help



learners to discern their nature, purpose of their life and their existence in the world. Such would rule out acquiring vices that by and large would breed negative perceptions of the world; a world that is punctuated by the inadequacies of intellect to grasp the 'self' as 'I' as typically seen in the immoral act of drug abusers

**Contentment:** Contentment as third condition of the *eudaimotive* criterion is a psychological condition of happiness in which there exists a continuous well-being of the human persons who are portrayed as being satisfied with the prevailing conditions of life. However, the contentment being advocated for is not that which is limited to satisfaction on material things such as wealth, riches and honor. Rather, it is one that favors moral character, however strong the temptation for material things can be. It has been observed that material things do not necessarily and sufficiently lead to human well-being. Contentment in this regard is to be associated with a peaceful mind, just like that which is expressed by St. Paul in the New Testament as below:

Godliness with contentment is great gain. For we brought nothing into this world and we can take nothing out of it. But if we have food and clothing, we will be content with that (NIV) (1 Tim. 6:6-10)

Contentment is like having divine inspiration to understand that life on earth is not a permanent peradventure but an occurrence governed by change, the only permanent thing there is. Each learner should be able to understand that in life, the body ages and wastes away, material things degenerate, sentient emotions of pain and pleasure wane. Under such circumstances, physiological needs of the body are sufficient for living a happy life. However, this does not necessarily imply advocacy for self-sacrifice in a religious sense of sacrifice.

**Contemplation:** Kiruki (2004) defines contemplation as an activity of the mind when human beings seek to edify themselves (morally and or intellectually) when knowledge is not directly sought, though the desire for knowledge alone reigns supreme. Contemplation entails a reflection

on reality in which what is sought is unknown, and yet the 'self' adapts to the characters it finds in its objects (Kiruki, 2004).

Contemplation in the context of the *eudamotive* criterion is an activity that involves engaging the mind in understanding the realm of realities in the universe. Plato explained this by using the 'allegory of the cave', where chained prisoners are able to perceive reality only from the world of shadows. To help these 'chained' prisoners is to unchain them and expose them to the real world, which initially threatens and frighten them. However, through habituation, they are able to recognize their initial ignorance (Plato, 1912).

This study observed that happiness is an attainable objective within the realm of realities of human existence. The only challenge is that most human beings are unable to understand what the real meaning and purpose of life entails. Most people seem to associate happiness to these passing material things. When realities of life dawns on them of the wasted time in their pursuit, unhappiness is the result. Philosophical contemplation reveals that human nature is not limited to material bodies that is governed by the laws of nature. Aristotle posits that a human being is both the body and soul. Thus, to have happiness is to nourish both of the two aspects of a human being (Ross, 1908).

Contemplation is important in freeing human beings from life imprisonments of prejudices which can be traced from common sense and habitual beliefs, devoid of human reason (Kiruki, 2004). Such a 'prisoner' sees the world as definitive, finite and obvious since the common things around him/her arose no curiosity, and he/she readily and contemptuously rejects unfamiliar possibilities (Bertrand, 1912). But in philosophy, unsuspected possibilities have value since

contemplation frees us from narrow and personal aims, to more real and concrete aims that is capable of freeing and calming life.

Thus the implementation of MGE in Kenya should involve a sense of contemplation that is intended to nourish both a human body and human soul. The intellect (mind) has the ability to apply reason in contemplating on such matters. True happiness is an amalgam of a satisfied body and soul, in tandem with the Aristotelian golden mean. Perhaps it is due to lack of proper balance in these aspects of human nature that has made the search for happiness in Kenyan educational thought a mirage. Contemplation thus enlarges the objects of students' thoughts, objects of their actions and their affections. These are the real things that helps one to live in harmony with the universe, having freed oneself from the 'cave' of '-self-conceit', deceit and misconceptions of reality and being exalted to the universal realm of realities free from narrow hopes and fears.

#### **5.4.2 Normative Criterion**

The adjective normative is derived from the noun norm meaning a 'social rule, standard, or pattern of behavior against which conduct' is approved, disapproved or measured to determine its excellence or fault (Chambliss, 1996). From this definition, one visualizes the normative criterion is visualized not as a statistical tool but also a shared and acceptable form of desired behavior in a society.

The normative criterion is considered as a necessary criterion in implementing MGE since socially accepted behavior is the foundation upon which moral growth is sought. In instances where there is blatant and frequent violation of social norms, there is likely to be widespread guilt, since the 'violators' of such norms would wish to conceal their unacceptable actions, a

condition associated with guilt. Concealing a normative violation is associated with secrecy; a desire associated with deliberate attempt to avoid public disapproval, ridicule or punishment (Chamblis, 1996).

Moral goals of education are aimed at helping in inculcating acceptable behavior, attitudes and good morals among the learners. Since MGE are stated merely as general statements of purpose in government policy documents and reports, it is important that such goals are elaborated in the official curriculum and syllabi to indicate the various virtues that are intended to be inculcated in learners at every stage of the learners' moral development. Each learner should be made to understand that good character contributes to a great extent towards the achievement of their happiness. Happiness being argued for is neither pleasure nor amusements. It is not the instantaneous feelings of pleasure or passions that one develops out of emotional excitements triggered by emotional cues or appetites, such as friendly feelings, joy, anger and general feelings that are accompanied with pleasure and pain. It is happiness that is enjoyed in pleasure and pain alike. It is somewhat being in a state of contentment.

The moral virtues being postulated as a matter of necessity for happiness are neither passions nor feelings, but rather states of character attributes. To label a person as of a given character is to declare that that person is consistent in portraying the same sort of character over a long period of time. For example, we do not refer to someone as honest for only telling the truth on only one given occasion, but rather, a person is labeled as honest if he/she has consistently demonstrated the same state of character over a long period of time. The sort of consistence argued for may best be illustrated in the story of the biblical Job in which Job's suffering over a long period of time did not affect his integrity. Job never spoke wickedness or deceit or any other form of abomination of against God (Job 1:1-5; 27:1-23).

In matters of character traits, it is noted that rarely do people become vicious out of ignorance. Those who steal are at times aware that theft is immoral. In the same vein, when one becomes dishonest, they are aware that dishonesty is vicious. Accordingly, wherever students act immorally, they are in most cases vividly aware that such actions are wrong. Moreover, they may even be aware of the consequences of their immoral actions and some may be prepared to face the consequences. In such cases, implementation of MGE in terms of mere teaching of moral values as routinely done in Kenyan schools becomes exercise in futility. Several studies have supported the assertion that mere teaching of moral values by way of discourses is ineffective in moral formation (Osabwa, 2016; Ngaroga, 1996; Freire, 1970).

The normative criterion as postulated in this study is thus a call to reflect deeply into a list of morals to be taught to learners prior to its implementation through mere teaching. It is a concern to all those teaching ethics to find out why some learners deliberately get involved in immoral behaviors irrespective of having sufficient propositional knowledge that their behaviors are unacceptable and the consequences therein. In this respect, the reasons behind ‘deliberate immorality’ became handy. The knowledge of the reasons is significant in designing remedial strategies to that effect. For instance, when one has a headache, giving them painkillers is not a real solution but a short term remedy. To solve the problem will involve finding out the cause of the headache and giving appropriate prescriptions. In a move to understand why people act immorally despite being aware that such acts are immoral, Aristotle discussed the concept of *akrasia*.

The term *akrasia* is a Greek word, meaning the weakness of the will. This implies that one has sufficient knowledge on what the right thing is but goes ahead to act to the contrary (Mateiescu, 2011). The opposite of *akrasia* is a Greek word *enkrateia*, implying strength of the will or self-

control (Ross, 1908). That is to say, if one acts irrationally and acts under the influence of their emotions rather than their reason, then the concept of *akrasia* is implied. However, if one's action is where reason overpowers emotions, the appropriate concept applied is *enkrateia* (Pakaluk, 2005). In respect to *akrasia*, one succumbs to pleasure, pain or emotions rather than reason, thus making such a person act against their better judgement. Mele (2009) argues that when one is exposed to a temptation, they are likely to intentionally behave or act against their best or better judgement if they are *akratic*.

Aristotle was of the opinion that an *akratic* person has some innate knowledge of what is good universally but this knowledge in the moment of the weak-willed is not enough to stop a wrong action. It is a result of some sort of weakness that one acts against their best judgement (Clanton, 2015). Aristotle argued that *akratic* persons are fully knowledgeable but act against their better judgement knowingly without undue pressure or compulsion. A fundamental question in respect to *akrasia* was: how can *akratic* students be trained to be morally upright since they have already *necessary* and *sufficient* propositional knowledge in matters of morality?

Quite a number of scholars have attempted to provide solutions to the problem of *akrasia*. Socrates dealt with this problem by denying its existence in his famous maxim: *no one errs wittingly*. This argument is well documented in one of Plato's Dialogues, *Protagoras* (Turnar, 1891). This kind of position is not pursued in this thesis. The study was of the view that *akrasia* is a real problem and needs to be tackled in a school setup.

Aristotle's own solution to the problem of *akrasia* as presented by Berkich (2006) is grounded on the notion of rationality. Aristotle opines that *akrasia* is a struggle within the individual, between his/her 'passions' and his/her 'reasons'. If passion outweighs, reason, then an *akratic*

decision or choice is undertaken. In this case, desires can distort practical reason such that the *akratic* person is unable to make a fully informed judgment that his/her action is not the best (Berkich, 2006). The lack of desire that distorts practical reason is associated with the fact that as from the time a person makes an *akratic* decision, Aristotle opines that such an individual suffers from a temporary mental blockage (becomes unconscious) in respect to the knowledge of the better alternative, that is, the power of rationality is overshadowed, in the same manner in which a drunk person may be having knowledge of a particular sort, which disappears in his drunkenness (Aristotle, nd).

Aristotle's solution, however is disputed by American Philosopher, Donald Davidson (1917-2003) who attempted to provide a solution to the problem of *akrasia* by pointing out that *akrasia* arises out of the nature of practical reasoning employed on the part of the *akratic* person. He posits that the solution to *akrasia* could be located on examining an action as either a *prima facie* right, that is, better than the alternative or judging it to be right absolutely, that is, *sans phrase* (right without any consideration) (Heather & Segal, 2013; 2015). Donald concludes by averring that either of the alternatives taken by *akratic* persons are arrived at logically, but the *akratic* person actions are due to irrationality. The term irrational as used by Donald is not to say that the person has no reasons why they do what they do not want, rather, what Donald propounds is that the *akratic* person does not have sufficient reasons to act as they do. Donald sees *akratic* persons as suffering from a psychological disorder he called obsessive compulsive disorder. The solution to the psychological disorders may be provided by clinical psychologist or therapist (Heather & Segal, 2013; 2015).

The other approach to the problem of *akrasia* considered in this study is religious or a metaphysical solution. Some religionists propound the argument that *akrasia* is a spiritual

warfare between the powers of darkness, and those of light. St. Paul expressed *akrasia* in the book of Romans as follows:

For that which I do I allow not; for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent to the law that it is good. Now then it is no more I that do it, but sin that dwells in me...for the good that I would I do not: but the evil which I would not, that I do...O wretched man that I am! Who shall deliver me from the body of this death? (Roman: 7: 15-24, KJV).

The solution for *akrasia* from such an argument above is best derived from the appeal to supernatural powers. In other words, human reason is seen to have no capacity whatsoever to solve the problem of *Akrasia*.

In general, having considered several versions and solutions to the problem of *akrasia*, this study opines that the solutions provided by Aristotle and religious paradigm are rather limited within the purview of contemporary human knowledge on the subject. In essence, the two solutions seem to leave the problem to fate. Thus the approach adopted by Davidson that treats *akrasia* as psychological disorder requiring clinical therapy sounds viable and thus appropriately possible for implementation.

Besides the problem of *akrasia*, there is also the problem that do arise due to lack of role modelling. The notion of role modelling and its influence on the development of character of students cannot be overemphasized. Students tend to do what is displayed in the overall practice of a society including what is practised by their parents, leaders and the significant others. When a society is made up of members who engage in immoral behaviours wittingly and willingly (it becomes worst when such immoral acts are glorified), the influence of such acts on the youth who are in the struggle to meet their own desires is exemplified.



School as social institutions exist within socio-political environment that has influence on students in the direction the societal norms are portrayed (Itedjere, 2006). Whenever students observe that immoral activities in the society are rewarded, they start forming a belief that 'success' and subsequent happiness are derived from immoral acts. Such are the effects of wrong influence towards the development of vicious character traits.

Itedjere (2006) explains that when government officials, teachers, political elites and parents engage in actions of corruption and immorality, then the school finds itself in an awkward position in trying to impact morality among the students. This trend is manifest in academic dishonesty as epitomised in cheating in examinations.

Within the school context, there is a plethora of strategies that may be appropriate to mitigate on these negative social influence. To start with, there is need to link theory and practice in teaching ME in Kenyan schools. This may be achieved by providing tangible examples in the Kenyan context of exemplary persons who are worthy of emulation in respect to character. Besides, teachers are expected to be role models in terms of displaying good character traits. However, this expression is not always the case. There are quite a number of studies that support the view that role modelling is one of the most suitable strategy for character formation. The studies by Noddings (1984) and Gilligan (1977), who hold the view that teachers should take care by demonstrating what they are teaching by examples.

The third factor that has been observed in respect to the causes of immoral acts in Kenyan schools is that which arise from Psychological Disorders (PD). Psychological disorders are defined by Wade, Tavris, Saucier and Elias (2013) as those behaviours that cause a person to suffer or be self-destructive and thus impair their ability to work or get along well with others.

Whereas there are a variety of PD, this study identified the following as the main mental disorders that do account for immoral behaviour in learners. These include: anxiety disorders, post-traumatic stress disorder, fears/phobias, obsessions and compulsions, depression, Bipolar Disorder, Narcissistic personality disorder, borderline personality disorder, Clinical and Psychopaths (antisocial personality disorders), disorders of drug abuse and addiction, dissociate identity disorder and Schizophrenia (Wade, *et al.*, 2013).

The moral duty and responsibility of the school is to be able to identify any students who displays symptoms of one or more of these psychological disorders. Wherever such students are identified, appropriate intervening measures should be sought to ensure that they are treated. Students who get involved in immoral activities under the influence of the psychological disorders do not really require moral teaching and habituation, neither should they be punished. Rather, they need clinical therapy (psychotherapy) and any known physiological treatment that may involve administration of appropriate medicine.

However, there is need to clarify that ‘immoral behaviours’ of students who are under the influence of PD are to be understood as being amoral. The issues of morality are deliberately handled under the assumption that an action done by a moral agent is treated moral or immoral in the assumptions of moral responsibility. That is, the agent involved is conscious and possesses sufficient knowledge that can help him/her to make moral decisions. This is why students involved in immoral behaviours due to PD are to be considered to have done so under compulsion or due to forces beyond the control of the persons. Thus actions from a person suffering PD may not be treated as moral or immoral because such are inadvertent acts.

### **5.4.3 Evaluative Criterion**

The term evaluation refers to the process of attaching value to performance (Ngaroga, 1996). In an educational context, the concept evaluation is used to determine how effective a learning programme has been undertaken (Onsabwa, 2016). The process of evaluation should be applied periodically (formative) to provide necessary feedback that is necessarily for taking appropriate actions in terms of modifying the programme or prescribing alternatives so that the programme becomes successful (Ngaroga, 1996)

The evaluative criterion in this consideration refers to the way for assessing the implementation of MGE. The notion of evaluation (both summative and formative) is a familiar process in Kenya that is often employed significantly in assessing the cognitive domain of learning. It involves use of test items in summative evaluation in KCPE and KCSE. Unfortunately, even in Religious subjects indicated, it is used to indicate performance in the cognitive domain, of the religious content. Thus, a child who scores high grades in a particular subject like Religious Studies does not necessarily depict whether he/she is morally upright or being of good character. The evaluative criterion being propagated in this study requires that for effective implementation of MGE in Kenya, the moral attributes should be evaluated by use of test items that actually measure moral attributes of learning outcomes. Thus, the need to approach the evaluation of MGE qualitatively rather than quantitatively.

The evaluative criterion should therefore incorporate formative evaluation in terms of Continuous Moral Evaluation (CME), a model that should rely heavily on observed behavior of learners. This should be complied through introspection. This involves giving learners

opportunity to engage in self-evaluation popularly called metacognition. All these should have well worked out matrix or observation scheduled reports.

A sample of such observation scheduled reports is demonstrated in which meaningful observations and generated data in regard to moral virtues like honesty as is given in Table 3. In this hypothetical table, there is a demonstration on how best moral values being taught in schools should be evaluated in a real school set-up. It is a template showing how formative evaluation should progressively be recorded indicating the level of moral development for each student in a typical school set up.

**Table 3. Suggested Formative Continuous Moral Evaluation Guide for learners**

Character Evaluated	Honesty		
	Observation Parameters		
	Cases of Cheating in examination Reported	Cases Reported in Regard to dishonesty in the school	General Observations in Regard to Honest About the Student
<b>Stephen, Makoyo M.</b>	None	None	<p><b><u>Stephen Makoyo M. (Adm. No. 2811, Form 1N)</u></b></p> <p>The student is always willing to tell the truth in all matters pertaining to the school</p> <p>He has never had any single case demonstrating Dishonesty in his behaviour this term</p> <p>His general behaviour is in tandem with this virtue</p> <p>Stephen is Exemplary in his conduct</p>
<b>Onditi Annah, W</b>	Involved in cheating in Chemistry, CAT 1- this term	<p>A case was reported in which Onditi took away another student's blouse from her box.</p> <p>When an inquiry was made, Annah <b>never</b> admitted to her wrong doing. It was only after glaring evidence that Annah was found to have been convicted of her offence</p>	<p><b><u>Onditi Annah, W. (Adm, No. 2839, Form 3N)</u></b></p> <p>The student has in <b>many instances</b> demonstrated her <b>unwillingness</b> to tell the truth</p> <p>Annah is always economical with information and can <b>hardly</b> be relied upon. Factual evidence has been recorded in entries... on her diary.</p>

**Table, 3.** *Suggested Formative Continuous Moral Evaluation Guide for learners* (Researcher, 2021)

The table above is an example of how each of the learners being taught in schools could be assessed. The above table is by no means exhaustive. It should be elaborated to accommodate as many of the moral values (virtues) that are being taught as possible. The moral values suggested for inculcation at all levels of education in Kenya are discussed in chapter four (section, 4. 4).

The rubrics of such tables should be made available to Class Teachers who should be able to record the behaviour of the learners over a period of time. Similarly, the class representatives and school administrators should have the same template to make observation of the students under their care. From the above observations, an extract can be made in regard to the general moral development of the learner. Cumulatively, this should constitute the moral development of the learners over time. If this is diligently done, it is possible to assess the MGE in a school by way of applying the CME model. The same may be achieved quarterly as illustrated in table 4 below:

**Table 4: Suggested Quarterly Continuous Moral Evaluation Report For a Learner**

Name of Student Njogu Robert A. School K.U, Nakuru Class/Form 1N ADM. No. 2811

Quarterly Observation Term One Name of Officer Grading Monanda, S.M.

ID/PP No. of Officer PX 4289AT7 Rank/ Position Class Teacher, 1N.PFNo./TSC No. 234WK.

Moral Character Under Evaluation	Possible Grading System	Grade Awarded	General Remarks
Honesty	<b>16-20;A-Excellent</b>	Score-17	This student is extremely honest in his work and responsibilities  He has consistently done his work without supervision
	11-15; B- Good	Grade award- <b>A</b>	
	6-10; C- Average		
	1-5;D-RequiresMore Practise		
Sharing	<b>16-20;A-Excellent</b>	Score-6	Robert does not mind sharing his personal resources. However, he seemingly does so after he has satisfied his own wants
	11-15; B- Good	Grade award- <b>C</b>	
	6-10; C- Average		
	1-5; Requires More Practise		
Friendliness	<b>16-20;A-Excellent</b>	Score-14	A very welcoming boy, warm and receptive. Always goes an extra mile in solving problems of his colleagues
	11-15; B- Good	Grade award- <b>B</b>	
	6-10; C- Average		
	1-5;D-RequiresMore Practise		
<i>Ahimsha</i>	<b>16-20;A-Excellent</b>	Score-17	A member of the school's dispute resolution committee Always avoids confrontations in arguments with civility, tolerance with objectivity. He advocates for dialogue in dispute resolution
	11-15; B- Good	Grade award- <b>A</b>	
	6-10; C- Average		
	1-5;D-RequiresMore Practise		

Love	<b>16-20;A-Excellent</b>	Score-12 Grade award- <b>B</b>	A very loving boy, who cares for the welfare of his fellow students well
	11-15; B- Good		
	6-10; C- Average		
	1-5;D-RequiresMore Practise		
<b><u>Grand Total(Mean)</u></b>	<b>100</b>	Score=42 Mean Grade: <b>B</b>	<b><u>General Remarks:</u></b> The students is overly well behaved and morally developing

**Table, 4.** *Suggested Quarterly Continuous Moral Evaluation Report for a Learner* (Researcher, 2021)

Education was defined in chapter one (section 1.2) as the process of total human growth and development. Indeed, throughout this thesis, arguments have been made in support of the assertion that ME is an important aspect of any given society. Moreover, no child should be left behind in ‘education’. The aspects of education that were envisioned in educating a child include: moral growth, intellectual development, physical; growth, emotional growth and spiritual development. There is no dispute as to the need to measure all these aspects of education, both formatively and summatively, to provide real picture of a child’s total development in school.

This is why this study proposes an inclusive evaluation strategy that seeks to cover all aspects of moral education. In other words, the overall measurement of success (performance) at the end of any learning cycle is thus the mean achievement from both non-moral and moral aspects of education as illustrated below:



General Success Measurement=  $\frac{\text{mean score of Cognitive domain} + \text{mean score of affective domain}}{2}$

2

Mean Grade =  $\frac{\text{Mean Grade in Summative Evaluation} + \text{Mean Grade in CME}}{2}$

2

Source: (Researcher, 2021)

The general success measurement is what was denoted as  $\mu$  of implemented Aims of Edu. in chapter one in the conceptual framework (section 1.8). Consider a hypothetical case where a student Y scored an **A** plain in KCSE in summative evaluation at the end of a four year course. However, the same student scored a **C** (Plain) in CME evaluation after four years; the mean grade of such a student will be calculated thus:

Mean Grade=  $\frac{12+5}{2}=8.5$ ; B (plain)

2

As was demonstrated in the conceptual framework of this study, a learners' educational achievements should not only be evaluated through summative evaluation that measures mainly non-moral goals of education especially intellectual abilities but it should also include formative evaluation of MGE. Accordingly, in the suggested evaluative criterion, learners should be awarded a mean score (grade) at the end of a learning cycle that reflects their true educational achievement in terms of the quality of character traits that become manifested.

What value will such a grading system have as opposed to the current one in Kenya? The response to this question rests on the observation that students will be keen if they intend to have high scores in CME as suggested since this will affect their overall performance. Definitely, irrespective of sterling performances in intellectual abilities (summative evaluation), a poor score will have a big impact on one's final mean grade which will ultimately affect their career choices. Besides, no student will wish to have a 'poor ME scores' indicated in their certificate.

This approach is akin to consequentialism in terms of education. The fact that the CME proposed is a continuous process, provides opportunities for learners to improve on those aspects of behavior that have been observed as inadequate and as such, no student should be condemned instead each should be given an opportunity all year round to improve. Besides, the practice of continuous evaluation supports Aristotelian concept of habituation in character formation (Ross, 1908).

#### **5.4.4 The Pedagogical Criterion**

In chapter two (section 2.3.4) the term ‘pedagogy’ is defined as methods of teaching in which several methods of teaching are identified. However, the pedagogical criterion only a few of the identified methods of teaching are considered for the implementation of MGE in Kenya. White (1998) argues that methods of teaching the content of what is taught are very important aspects of the implementation of MGE. This study recommends three methods of teaching as the most appropriate in implementation of MGE, namely; role modeling, discussion and observation. These methods, coincidentally also feature in studies done by Osabwa (2016), Noddings, (1984), Gilligan (1977), Freire (1970) and Dewey (1916). All these studies and others mentioned have indicated the suitability of the methods due to their interactive mode of engagement of learners. They do appeal to the inner feeling and self-conviction of learners. Below is a brief reflection on each of these recommended methods of teaching ME.

#### **Role Modeling as a Pedagogy for Implementing MGE in Kenya**

It was observed in chapter four (section 4.2.3 and section 4.4.2) that children learn greatly through observation and imitation. Observation has been supported by Ngaroga, (1996) Freire (1970), and Noddings, (1984). The influence that learners get from observing adults is enormous.

This is more so during the earlier childhood stages of moral development (Itegi, 2014). Teachers have an important responsibility of role modeling to their learners within and without the school environment. To this end, teachers' demonstrated moral character should be beyond reproach. However, this does not imply that teachers should be perfect human beings, who are infallible. What this suggestion implies is that teachers should understand the impact of role modeling to their learners. In teacher training programs, whether in service or pre-service, school of education should have well prepared curriculum for moral training/education for teacher trainees. Other than the content within the suggested curriculum, the practical aspects of moral training should be part and parcel of teacher education programs. This may be the plausible way of helping teacher trainees to understand and internalize the hard fact that teaching is an art of displaying what a teacher intends to be learned through observation and imitation.

Thus, the professional ethos of teaching is rudimentarily articulated in policy documents for teachers in Kenya in the form called code of professional ethics, for teachers as a legal statute that spells out legally the 'dos' and 'don'ts' by the TSC. Unfortunately, the code of professional ethics has no input from professional body of teachers in Kenya to address the professional ethos from the stand point of experts in the field of education in Kenya. That is why there exists mismatch between theory and practice in education in Kenya. For example, apart from teacher trainees on teaching practice (practicum), the general dressing styles of teacher trainees when in college and those in the field, do fall short of '*neatness, decency and non-offensiveness*' standards as articulated by the TSC code of conduct and ethics (GoK, 2015)

The duty of teachers as role models in schools cannot be overemphasized. Some of the learners in schools espouse to grow and become as successful as or even better than their teachers. This duty of teaching in a school involves socializing learners into adult membership of society. That

is why teachers are expected to provide good examples to their learners. In essence, the moral training that teachers undergo in teacher training colleges/Universities is most likely to spill over to practice when the teacher trainees graduate and engage in the real teaching service. If there is a lapse in ME in colleges, teachers cannot acquire the necessary moral skills needed in their work. This inadequacy in training may make some become 'bad-role models'. This concern has been reported by studies from scholars such as Kafu, (2011), Wilkins (1975) and Indire & Sifuna (1974); who have identified the unprofessional manner of conducting teacher education in Kenya. The unprofessional manner is particularly noticed in moral education which is conducted in an academic manner that is devoid of practical reality of the country. Hence, the mismatch between theory and practice of education in Kenya.

The other dimension of role modeling worth of mentioning is in cases that involve heroes and heroines. In every society there are people who have contributed exceedingly well to humanity and to the welfare of that society in special ways and should therefore be held in high esteem. These ladies and gentlemen in some societies are usually given special state commendations and are considered as individuals worth of emulation. In other societies they are even given special attention at the time of their demise, for example by naming government institutions after them, erecting monuments and or statues in their honor in public places and so on. In Kenyan institutions like Kenyatta University, Jaramogi Oginga Odinga University, Masinde Muriro University of Science and Technology to name just but a few are examples where names are given in honor of such heroic people. Similarly, government roads and streets in Kenya bear names of people such as James Gichuru Road, Tom Mboya Street, Koinange Street, Luthuri Avenue, Prof. Wangare Maathai, Muindi Mbingu and so on for the same reasons. It is thus suggested that in designing a curriculum for moral education, care must be taken in deciding on

who should be included in the list of heroes and heroin in respect of their moral standing in society rather than limiting the recognition of heroes to political heroes. Most of the heroes and heroines selected for inclusion in history text books in Kenyan schools for instance are those who contributed in the struggle for independence or multiparty democracy, none has been recognized as a moral champion or paragon of morality.

### **Discussion as a Pedagogy for Implementing MGE in Kenya**

Discussion can be one of the most effective methods for implementing MGE in Kenya. Discussion is an interactive method that is learner centered. In teaching morality/ethics, learners can learn better by being allowed to question on moral concepts that they find difficult to understand. Discussion method was one of the most effective in the African Indigenous Education (AIE) systems as is expressed by Nyerere (1968), Ocitti (1973), and Mbiti (1969) in their respective text books. This is because moral dilemmas are best exposed through discussion, debates and dialogues. In discussion, the power of the mind is made to reason by calling upon; in which case, the people involved examine their beliefs, and advance reasons for the beliefs. Examples where discussion could be used include: the moral dilemma of discordant couples, cases of contraceptive use, euthanasia, abortion, and same sex marriages and so on can be sorted out through discussion.

The PBL that was briefly mentioned in chapter two (section 2.3.3) could add significant value to the discussion approach. Katwa *et al.* (2014) point out that that one advantage of PBL is being learner-centered. Hypothetical clinical situations are presented to students in small groups, and they are allowed time to suggested best possible solutions. This way, they make learning apart of them by actively thinking by applying the domains of knowledge. Banu, Khan & Rajkumar (2014) pointed out that Maastricht University, the first in Europe to implement PBL in 1974

developed a seven step sequence to implement PBL. These steps are: (i) clarifying and agreeing on working definitions and unclear terms and concepts, (ii) defining the problem and agreeing on what phenomena needs probable explanation, (iii) developing the knowledge base necessary to define and manage the health problem, (iv) reinforcing the development of effecting clinical reasoning, (v) cultivating the skills necessary to be a self-directed learner(vi) functioning effectively as a participant learner, and (vii) re-organizing, developing and maintaining g personal characteristics and attitudes necessary for a long life medical career Banu, Khan & Rajkumar (2014).

Reflecting and incorporating some salient features from PBL, this study recognized the interactive nature of discussion which helps students to have opportunity to express themselves on their understanding on moral issues. Most of the moral concerns originate from societal restraints; government laws, religious ethos and cultural orientations. In discussion, just as in PBL, a variety of available moral options are explored, reasons propounded in defense of positions that one holds, weakness of any such opinions are pointed out and a plausible synthesis is sought. In such a scenario, general ethical maxims such as Kantian Categorical Imperatives are possibly articulated.

The Discussion as a pedagogy is somewhat akin to the Socratic method of investigation in that a teacher is in both methods is never seen as a panacea in moral discourse. A teacher is expected mainly to attentively listen to the moral points of view brought about by learners with a view of pointing out any flaws exhibited in their reasoning. Besides, in a discussion learners do bring in beforehand new dimensions to the moral discourses; that might have been eluded by the teachers who are engaged in the discussion. Discussion approach should therefore be seen as learner

centered in its dialogical nature that provides opportunity for intellectual undertaking in moral dilemmas, thereby nourishing creativity and critical thinking in learners.

Though an important approach in implementing MGE, a few weaknesses are noticeable that necessitated the incorporation of other complementary pedagogies. Discussion is effectively feasible in small groups. In situations where a teacher has to teach a large group of students in a class, discussion is not only cumbersome, but also time consuming and in such cases ineffective.

### **Observation as a Pedagogy for Implementing MGE in Kenya**

Character formation is best observed through behavioral change. The Continuous Moral Evaluation (CME) discussed earlier on, in this chapter (section 5.4.3) is based on observation pedagogy. In this respect, observation as a pedagogy has two meanings. In the first instance, it implies a mechanism for teaching to observe behavior that relate to moral education for purposes of evaluation. In the second sense, observation is a method of learning.

Reflecting on Observation as a method of learning is an important tool in understanding, internalizing and reflecting on moral issues. Consider a fund-drive started in aid of people suffering from hunger and starvation. In most cases, travelling to the affected places and observing individuals dying due of lack of food is most likely to make people observe and feel the need for donation. Such instances present real life experiences for learning of such moral values as generosity, empathy, and love. This would be different when teaching learners theoretically in class.

However, Harman (2013) raises a difficulty in respect to observation as a method of evaluation in which he opines that there is nothing like pure observation since observations are always '*theory laden*'. Thus, what humans perceive by and large depend on the theory they hold

consciously or unconsciously. In moral terms, the decisions and actions that teachers are bound to arrive at in making judgment in respect to students' behavior are subjectively grounded on moral theory they consider more agreeable. In other words, Harman's opinion is that 'right and wrong, good and bad, justice and injustice' as moral concepts are founded on moral theories and systems of beliefs of the 'judge' involved. In this case, the judge refers to the teachers involved in CME as explicated earlier in section 5.4.3 in this chapter.

This difficulty raised by Harman (2013) was addressed in the theoretical framework of this study (section 1.7) and in the recommendations offered in section 5.2. In these sections, it is posited that the effective implementation and evaluation of MGE in Kenya should be grounded on commonly agreeable philosophical theories. Moreover, no one evaluator is given the monopoly of measuring the moral worth of a learner, rather moral assessment is a concerted effort of all the stakeholders involved throughout a learner's moral development as elaborated in the CME model.

### **5.5. Towards Synthesis of the Criteria for Implementing MGE in Kenya**

Human beings ought to live purposefully in the universe in order to make human existence. One purpose of human life identified by Aristotle and espoused in this study is the search for happiness or call it 'good life'. It has been demonstrated that the tenets of good life constitute service to humanity, living virtuously and development of human potential to the fullest (Kiruki, 2004). The process of schooling (education) was considered as the main pathway that latent human potential can be developed for the fulfillment of happiness.

This chapter had reflected upon the value of philosophical theories as the force behind the development of moral character necessary for pursuing good life. Besides, the criteria were



explicated as necessary and sufficient to implement the elusive MGE in the Kenyan context. Philosophical principles were elucidated as the ‘sunshine’ or ‘torch’ that provides the necessary light to travel in a dark night. In other words, statements of MGE in a curriculum are stated in general moral terms without giving teachers the procedures to be followed to effectively implement them in a school. Therefore, a philosophy of MGE becomes an intrinsic glue in understanding these educational goals for harmonizing the various functions of the school.

A survey of the system of education in Kenya was done with a special focus on the philosophical foundations that have guided its implementation, especially MGE throughout the various educational eras in Kenya’s educational history. It was the observation in this thesis that there have been some philosophical foundations guiding the implementation of MGEs in Kenya, for example *communalism, perennialism, holism and preparationalism* in pre-colonial Kenya; *Utilitarianism, Conservatism and Empirical Realism* during the colonial period; and *Harambee, African Socialism and self-reliance* in the post-independence Kenya. It was to be remembered that most of these national ideological philosophies were built upon the traditional African Socialism of the pre-colonial Africa and the aim at independence by many founding leaders was to return to the African cultural system of life. However, most of these philosophies failed due to dominance of capitalism and egoism (ethical egoism seems to be a very common and indeed most practical philosophy to date).

Whereas the above statements of ‘philosophy’ were argued to have been the probable moral *milieu* upon which education has been conducted in Kenya, this study noticed the dis-unity or the disconnect they exhibit. Moreover, the philosophical principles that are in the statements did not get operationalized into a practical guide for implementing MGE as expressed in Fig. 3, section 5.2.1. This state of affairs were alluded to be the cause of sprawling cases of immorality in

Kenyan schools and society at large; because the statements of philosophy of education has not been clearly articulated as *raison d'être* behind the practice of education.

Two theoretical frameworks illuminated on possible philosophical principle of Implementation of MGE in the Kenyan educational context, namely; Aristotelian theory of *Eudaimonia* and Kantian Categorical Imperatives. These two were employed based on their contributions towards a possible paradigm shift in the implementation of MGE in Kenya. As a compendium, *eudaimonia* advocates for the development of virtue (intellectual and moral) as an ingredient of happiness. Similarly, Kantian Categorical Imperatives provides reasonable maxims that would nourish moral virtue in a typical school set up. Indeed, the study came to the conclusion that these important theories could be used to formulate philosophy of MGE necessary and sufficient in implementing ME in Kenya. From the above observation, this study postulated a philosophy of education that may guide the implementation of MGE for Kenya's educational system as follows: *Education for enhancing of Virtue and Happiness*.

In response to the question on what should constitute the ideals for the implementation of MGE in Kenya, the study recommends fourfold criteria, namely; *Eudamotive*, Normative, Evaluative and Pedagogical. These criteria as reflected in the previous sections are necessary and jointly also sufficient for implementing MGE in Kenya. The *Eudamotive* criterion is considered necessary since it presupposes that human beings do to seek good life, which in a sense constitute happiness. In the educational context, morality and development of moral virtues has been argued to partly contribute to one having a peaceful co-existence and a possible happy life. The Normative Criterion is necessary because of its commitment to attainment of moral values that have ever been envisioned in the Kenyan education system as elucidated in chapter four (section 4.4). The Pedagogical Criterion is necessary since it presupposes identification of

best strategies for teaching ME in the school set-up. Finally, the Evaluative criterion is considered necessary since it espouses how MGE should be assessed in a manner that embrace the cognitive and the affective aspects of morality. Thus, the fourfold criteria are considered individually necessary, but jointly sufficient in implementing MGE in Kenya in order to tackle the problem of moral decadence.

## **5.6 Summary**

This chapter sought to address two study questions, namely; to explicate the value of a philosophical theory of morality as ideals in the implementation of MGE in Kenya and to articulate what should constitute the ideals of the criteria for implementing MGE in Kenya. In response to the first question, it is observed that a successful implementation of MGE requires well-articulated philosophical guiding principles. A discussion on these principles in the Kenyan educational system was conducted in retrospect, thereby exposing the challenges that have been experienced in the implementation of MGE using the identified principles in the various educational systems in Kenya's history of education. Each of the philosophical principles were explicated to exhibit some difficulties in cascading these ideologies as philosophical principles of MGE. In reality, by and large, these 'philosophies' have been explained as general political ideologies devoid of a philosophical theory for implementing MGE. By applying Aristotelian theory of *eudaimonia* and Kantian Categorical Imperatives, this chapter has proposed plausible philosophical foundations of education in Kenya that bear the name *education for the promotion virtue and happiness*.

The second question the chapter dealt with was a reflection on the criteria under which MGE can be implemented in Kenya. Four criteria were identified as being individually *necessary* but jointly *sufficient* in the implementation of MGE in Kenyan. These were explicated under the

headlines: the *Eudaimotive* Criterion, the Normative Criterion, the Evaluative Criterion and the Pedagogical Criterion. Each of the criteria was articulated in terms of what it entails and the conditions under which it ought to be understood and implemented. The next chapter of the thesis provides summary, conclusion and recommendations of the study.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.0 Introduction

This study entitled, *A Critique of the implementation of moral aims of education in Kenya in the light of the Aristotelian concept of eudaimonia*, sought to critically analyze how the normative aspects of education are implemented in Kenyan learning institutions, more specifically in primary and secondary schools. The title of the study implies that the study sought to examine how MGE are being implemented in Kenya. Being a critical inquiry, the challenges to effective character formation were sought with a view to finding appropriate remedial strategies. This was informed by the Aristotelian concept of happiness, complemented with the Kantian Categorical Imperatives.

The following five objectives guided the investigation namely; to appraise the significance of implementing moral education in Kenya, to critically examine the nature of moral goals of education for implementation in Kenya in Kenya, to examine the influence of psychological theories of moral development in the implementation of moral goals of education in Kenya, to justify the need for a more robust philosophical theory of morality in the implementation of moral goals of education in Kenya and to articulate a justifiable approach to the implementation of MGE in Kenya.

#### 6.1 Summary

The study was a philosophical inquiry arranged in six chapters. The various chapters sought to respond to the study objectives. In response to the first objective of the study, the problem of

character development was elucidated in the Kenyan society in general and schools in particular. The elucidation provided groundwork necessary in clarifying and understanding the problem of character formation, in an attempt to find solutions to the problem of moral deterioration. The various acts of immoral behavior seemed to greatly contribute to Kenya's economic, social and political problems resulting into untold suffering. A solution was therefore sought to deal with these challenge of immoral activities of the youth to avert an imminent collapse of the Kenyan society. The background to the study, statement of the problem and the purpose of the study thus sought to illuminate the nature and the extent of this social problem. To guide the study were two theoretical frameworks, namely; Aristotelian theory of *Eudaimonia* and Kantian Categorical Imperatives. These two were deliberately chosen because of their complementary role in the study.

*Eudaimonia* is a philosophical theory propounded by Aristotle in an attempt to answer the question: what is a good life for a human being? In his analysis of this question, Aristotle came to the conclusion that a good life for a human being is a life of *eudaimonia*, meaning happiness. The most difficult task for his theoretical response to the aforementioned question was to explain the notion of the concept *eudaimonia*. However, he propounded theoretical tenets to be a guide in the search for happiness. The main tenets of his postulates were: living a virtuous life, service to humanity and acting in moderation (Aristotelian Mean). In this study, these guiding principles were fundamental in the inquiry of how MGE have being implemented in Kenya.

Similarly, Immanuel Kant (1724-1804) propounded an ethical theory of Categorical Imperatives in which he attempted to provide a universal standard for ethical conduct. He argued that a good life is founded upon ethics that are devoid of subjectivism. He posited three Categorical Imperatives that complemented Aristotelian theory of *Eudaimonia* in guiding the study's

objectives. These three imperatives were: act as though you were legislating for everyone, act so as to treat human being as ends and never merely as means and act as if you were a member of a realm of ends.

Moreover, the study identified morality as a very important aspect of the human person. Indeed, education is said to be incomplete without the development of the moral aspects of the learner. Morality and MGE provide a platform to measure the moral worthy of human conduct and also provide a pathway for training and habituating the youth into morally acceptable behavior. Moral conduct has been suggested as a pathway to the much sort happiness, and immorality as the path that when travelled leads to self-destruction and unhappiness.

In regard to the second objective, MGE were discerned to have their nature in two main bearings, the individual person (human reason) and society. Human beings are endowed with the faculty of human reason. They have the mind that has the ability to think, reflect, analyze, judge and above all initiate action. The other nature of MGE is societal constraints. These constraints are imposed upon human beings as they interact with one another, form relationships and conduct their business. These societal constraints are in the form of various legislations, customs, norms, religious ethos and other cultural societal taboos and prohibitions. This being the presumed case, it was argued for the need for a broad ME curriculum that cuts across a variety of moral perspectives. The proposed ME aims to develop two aspects of the human person, namely; the intellectual aspect and the moral aspect. This study observed that the development of the intellectual aspect plays a critical role in sharpening the human mind. Since the mind is involved in making critical decisions in human conduct, an informed mind is able to make good moral decisions. Moreover, Aristotle's notion of *eudaimonia* is not for theoretical disposition but a practical approach to living *eudaimon* lives.

The third objective sought to find out the practical application of psychological theories in the moralization process in the school. In this regard, the study analyzed the theoretical frameworks of two leading psychologists, namely; Jean Piaget and Lawrence Kohlberg. These two psychologists averred for a stage by stage process in the development of moral aspects of the learner. Their empirical studies demonstrated that moral growth is a stage by stage process and thus should involve a careful ME programme. Using this approach, the study suggested a model for ME in Kenya with three main stages, namely; Moral Training in early childhood, Moral training during adolescence and moral training in adulthood. In each of these stages, a list of specified morals for inculcation and their justification was offered. Similarly, a few selected morals were explained in detail as a demonstration of how each of the suggested moral values should be approached in the teaching and learning process. These were: Friendliness, Truthfulness, Justice, Love and Integrity.

The fourth objective sought to justify the need for philosophical theory of morality in the implementation of MGE in Kenya. A reflection on the literatures on the philosophical foundation for education in Kenya was done. It was established that there is seemingly no well-articulated philosophical foundations, in the technical sense, upon which moral education in Kenya is based. Indeed, Mwinzi (2012) and Murira (2013) concurred in regard to a lack of a philosophy of education in Kenya. Other scholars such as Amukowa (2013) and Kowino (2011) noted the decline of morals in the Kenyan society and associated it with the inappropriate manner in which MGE have been implemented in Kenya. In this regard, the study identified a plausible philosophical framework that may be a guide in educational practice in Kenya, and especially ME, referred to *education for promotion of virtue and happiness*.



The fifth objective sought to articulate a justifiable MGE for Kenyan learning institutions. This study established that there was a moral lacuna in the way MGE are evaluated in Kenya. There is an overemphasis on the non-moral goals of education in the teaching and learning process and subsequent evaluation through summative evaluation strategies. To this end, the study suggested a model that may be employed in the evaluation process of MGE, referred to as CME. Similarly, an effective MGE was proposed under fourfold criteria, namely; *Eudaimotive*, normative, evaluative and pedagogical. Each of these criterion was explained and their relevance justified.

## **6.2 Conclusion**

The study made five main conclusions in an attempt to respond to the five research questions. In responding to the first study question, the study noted that moral development of learners to a great extent determines their future success. The term success here implies living a good life, insinuated in Aristotelian concept of *eudaimonia*. It is imperative that implementation of MGE is taken with the seriousness it deserves to avoid the moral lapse that is being experienced in the Kenyan society. Whereas there are other social institutions charged with the responsibility of educating children in the moral sense, the school remains a major agent of moral formation. It was thus suggested the policy makers should address the challenge of ME curriculum gap being experienced in Kenyan learning institutions.

In response to the second study question, the study found out that MGE addresses three important concerns, namely; personal, religious and social. As a result, most of the moral values that learners are taught and habituated into address these three aspects. Accordingly, some of these moral values are social sanctions modeled towards cultural conformity while others are religious to address spiritual aspects of the learner. More importantly, each learner has the mind

endowed with the faculty of reason. The study argued that efficient implementation of MGE in Kenyan schools should always target the mind of students in order to help them to have a clear and correct perception of humanity and its purpose. The purpose of life should be modeled along the philosophy of virtue and happiness. To do this, Aristotelian concept of *phronesis* (practical wisdom) comes in handy. Students who engage in immorality are likened to the chained men of Plato's cave. They are living in a world of shadows unable to grasp the real world. To habituate them on morality is to illuminate their mind to have real and correct perceptions, that is, platonic forms.

The third study question sought to establish the relevance of psychological theories of moral development in the implementation of MGE in Kenya. The study opined that for any effective implementation of MGE in Kenya, there is need to teach morals in a stage by stage process. This was explained from the psychological moral developmental theories as were summarized by the works of Jean Piaget and Lawrence Kohlberg. In other words, there ought to be a sequence in which moral development ought to occur. This is best explained from the notion that learner's psychological age (maturity) greatly determines the kinds of moral concepts they are able to understand and assimilate. The lack of a structured ME curriculum in Kenya, with clearly spelt strategies on how to implement MGE and an evaluation strategy could partly explain why morally deterioration continues unabated irrespective of all the efforts that have been made by the school. In this regard, the study argued for a curriculum to cater for the moral aspects of learners in school. The disciplines of RE that were meant to inculcate moral values into learners were discovered to have innate inability to do so. In particular, there was confusion exhibited in RE that 'religious values' necessarily implied 'moral values'. This study argued further that there is seemingly the lack of a philosophy to guide the suggested ME programme in Kenyan schools.

Similarly, while there are well articulated educational objectives in Kenya, from which MGE were alluded, there is no clear philosophy in the technical sense that guide their implementation. Perhaps that may explain why the various pedagogies approaches that have been employed since independence to help in moral formation may have been unsuccessful. The suggested philosophical foundation for MGE is briefly discussed in the next study objective.

The fourth study question was based on the philosophical foundations of MGE in Kenya. It was observed that a philosophical principle provides the 'soul' for any educational process. The absence of a clearly spelt philosophy of education in any society would signal an 'educational death' for that society. It may not be possible to realize goals of an educational process in the absence of a guiding philosophy, as is the case in Kenya. A philosophy of education provides the pathway that gives rise to the vision, mission and motto of any educational process. Indeed, goals of educations have their origin from a given philosophy. It was observed that Kenya seemingly provides her education without a philosophical underpinning in the technical sense. *Nyayo, Harambeism, peace, love and unity and self-reliance* have all been propounded as possible philosophies in Kenya, but never have they ever being concretized to constitute a philosophy of education in Kenya. They are rather loosely uttered political. It is against this observation that this study proposed a viable philosophy of education in Kenya as: *Education for promotion of virtue and happiness*.

Finally, the last study question sought out to clarify the conditions under which the implementation of MGE may occur. In this respect, four criteria for MGE was suggested as a plausible pathway, namely; *eudamotive*, normative evaluative and pedagogical.

### **6.3 Recommendations**

The study sought to critically examine how MGE are implemented in Kenya in the light of Aristotelian concept of *eudaimonia*. The study established that there have been challenges in the methods that have been employed by teachers in implementing MGE in Kenya. Further, it was noted that there is a gap in the evaluation strategies employed by KNEC on character formation. Seemingly, the evaluation is skewed towards intellectual abilities. Based on these observations, two types of recommendations are offered, namely; Policy Recommendations and recommendations for further research as shown below

#### **6.3.1 Policy Recommendations**

- i) There is need to develop a moral education programme for Kenyan learning institutions. This programme should be modelled as a discipline of knowledge in its own right. In this regard, the ME programmes should include appropriate aims, content, pedagogies and means of monitoring and evaluation. Besides, teachers should be trained in colleges and universities on how to teach ME. More importantly, the training of ME teachers should refocus on the best approaches as suggested in the pedagogical criterion discussed early in section 5.4.4.
- ii) There is need to formulate and articulate a national philosophy of education in the technical sense that will guide the implementation of moral education in Kenya. The suggested philosophy was: *education for virtue and happiness*. This suggested philosophy is like a mirror to help stakeholders to reflect on the notion of human nature and the purpose of human life.

### **6.3.1 Recommendations for Further research**

- i) A study could be carried out in Kenyan primary and Secondary schools to find out the effectiveness of the pedagogies employed in teaching and training children in moral education.
- ii) A study could be carried out in Kenyan secondary schools to find out the effectiveness of CBC in imparting morals to learners.
- iii) A study should be conducted in teacher training colleges and universities to establish how MGE are implemented in these institutions. The purpose of such a study would be to find out any challenges in the implementation of ME for teacher trainees, and suggest remedial strategies.

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## APPENDICES

### APPENDIX I: APPROVAL OF RESEARCH PROPOSAL



KENYATTA UNIVERSITY  
GRADUATE SCHOOL

E-mail: [kubps@yahoo.com](mailto:kubps@yahoo.com)  
[dean-graduate@ku.ac.ke](mailto:dean-graduate@ku.ac.ke)  
Website: [www.ku.ac.ke](http://www.ku.ac.ke)

P.O. Box 43844, 00100  
NAIROBI, KENYA  
Tel. 810901 Ext. 57530

#### Internal Memo

FROM: Dean, Graduate School

DATE: 4<sup>th</sup> June 2018

PC: Mr. Monanda M. Stephen  
C/o Department of Educational Foundations  
KENYATTA UNIVERSITY

REF: E83/33303/15

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that the Graduate School Board at its meeting 30<sup>th</sup> May, 2018 approved your Ph.D. Research Proposal entitled "A Critique of the Implementation of Moral Aims of Education in Kenya in the Light of Aristotelian Concept of *Eudaimonia*".

You may now proceed with your Data collection, subject to clearance with the Director General, National Commission for Science, Technology & Innovation.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed supervision Tracking Forms per semester. The form has been developed to replace the progress Report Forms. The Supervision Tracking Forms are available at the University's Website under Graduate School webpage downloads.

By copy of this letter, the Registrar (Academic) is hereby requested to grant you substantive registration for your Ph.D. studies.

Thank you.

  
REUBEN MURIUKI  
FOR: DEAN, GRADUATE SCHOOL

c.c. Chairman, Department of Educational Foundations  
Registrar (Academic) Att; Mr. Likam

Supervisors:

1. Dr. Jackton O. Ogeno  
C/o Department of Physics  
KENYATTA UNIVERSITY
2. Dr. Francis Ndichu  
C/o Department of Educational Foundations  
KENYATTA UNIVERSITY

RM/cao

## APPENDIX II: RESEARCH AUTHORIZATION, NACOSTI



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349, 3310571, 2219420  
Fax: +254-20-318245, 318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/40821/23695**

Date: **24<sup>th</sup> July, 2018**

Stephen Makoyo Monanda  
Kenyatta University  
P.O Box 43844-00100  
**NAIROBI.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on "*A critique of the implementation of moral aims of education in Kenya in the light of aristotelian concept of eudaimonia*" I am pleased to inform you that you have been authorized to undertake research in **all Counties** for the period ending **24<sup>th</sup> July, 2019**.

You are advised to report to **the County Commissioners and the County Directors of Education, all Counties** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

  
**BONIFACE WANYAMA**  
**FOR: DIRECTOR-GENERAL/CEO**

**COUNTY COMMISSIONER**  
**KISHI COUNTY**

Copy to:

The County Commissioners  
All Counties.

**AUTHORIZED**

  
10/08/2018

The County Directors of Education  
All Counties.



**APPENDIX III: RESEARCH AUTHORIZATION, KISII COUNTY**

**REPUBLIC OF KENYA**



**MINISTRY OF EDUCATION**

*State Department for Early Learning and Basic Education*

Telegram: "EDUCATION"  
Telephone: 058-30695  
Email address: cdekisii@gmail.com  
When replying please quote

COUNTYDIRECTOR OF EDUCATION  
KISII COUNTY  
P.O. BOX 4499 - 40200  
KISII.

REF: CDE/KSI/RESECH/13

DATE: 10<sup>TH</sup> August, 2018

Stephen Makoyo Monanda  
Kenyatta University  
P.O. Box 43844-00100  
**NAIROBI.**


**RE: RESEARCH AUTHORIZATION.**

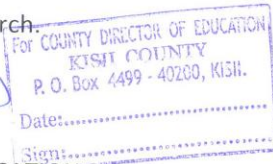
Following your research Authorization vide your letter *Ref. NACOSTI/P/18/40821/23695*, to carry out research in Kisii County, this letter refers.

I am pleased to inform you that you can carry out your research in the County on "*A critique of the implementation of moral aims of education in Kenya in the light of Aristotelian concept of eudaimonia*".

I am pleased to inform you that you have been authorized to undertake research in Kisii County for the period ending 24<sup>th</sup> July, 2019.

Wish you a successful research.

PP   
DR. WILLIAM SUGUT  
COUNTY DIRECTOR OF EDUCATION  
**KISII COUNTY.**



**APPENDIX IV: RESEARCH PERMIT ID, a**

**THIS IS TO CERTIFY THAT:  
MR. STEPHEN MAKOYO MONANDA  
of KENYATTA UNIVERSITY, 43844-100  
NAIROBI, has been permitted to conduct  
research in All Counties**

**Permit No : NACOSTI/P/18/40821/23695  
Date Of Issue : 24th July,2018  
Fee Received :Ksh 2000**

**on the topic: A CRITIQUE OF THE  
IMPLEMENTATION OF MORAL AIMS OF  
EDUCATION IN KENYA IN THE LIGHT OF  
ARISTOTELIAN CONCEPT OF  
EUDAIMONIA**



**for the period ending:  
23rd July,2019**

**Applicant's  
Signature**

**Director General  
National Commission for Science,  
Technology & Innovation**

## APPENDIX V: RESEARCH PERMIT ID, b

### CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA



National Commission for Science,  
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Serial No.A 19645

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