

FACTORS INFLUENCING  
TEACHERS' ATTITUDES TOWARDS  
THE CONTENT AND TEACHING OF  
SOCIAL EDUCATION AND ETHICS  
IN KIAMBU DISTRICT

BY

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Ndani, M.N.  
*Factors influencing  
teachers attitudes*



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OF THE REQUIREMENT FOR THE DEGREE  
OF MASTER OF EDUCATION

1994

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**DECLARATION**

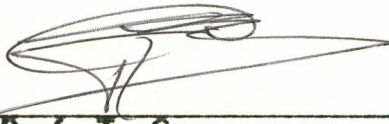
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This Thesis has been submitted for examination with our approval as University Supervisors



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DEDICATION

**This thesis is dedicated to my beloved children**

**Kenneth and Franklin**

**for their warmth that encourages me to  
continue struggling.**

## ACKNOWLEDGEMENT

I would like to express gratitude to my Supervisors, Prof. T. Groenewegen and Dr. J.E. Otiende both of Kenyatta University for the invaluable guidance they gave me in this study.

I am deeply indebted to my late brother - in - law James Mburu for the great financial support he gave me for this study. Had it not been for him, this study would probably never have been done.

My special thanks go to my husband Robert Gitau for his encouragement and support in this and other endeavours.

To all the people who helped me in one way or other in this study, whether mentioned by name herein or not, I say thanks a lot. In this connection, a special word of gratitude goes to my sister Victoria Wanjiku for typing my proposal and the first copy of my thesis, and to Felista Makhamara for typing my final work. I appreciate the work done by Ndungu P. in proofreading the thesis.

Last but not least, I extend my thanks to all the teachers in Kiambu District who willingly gave me their time during data collection. Without their co-operation, this study would not have been a success.

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## Abstract

Social Education and Ethics (SEE) is a subject which was introduced in the Kenya Secondary School curriculum in 1986. Its introduction was based on the observation of the Education Commissions and in particular the National Committee on Educational Objectives and Policies (Gachathi Report) of 1976, and the Presidential Working Party on the Second University (Mackay Report) of 1981, that our education system was not efficient in developing socially oriented goals.

The subject is specifically aimed at producing morally educated persons, able to make moral decisions based on sound rationality, and hopefully willing to act on those decisions.

Since its introduction, no empirical research has been done to find out how it is viewed by teachers who implement it. The attitudes of teachers towards a subject may enhance or hinder its implementation depending on whether they are positive or negative.

It was this realisation that prompted the study reported herein. The study was intended to establish whether or not SEE teachers' attitudes correspond to those implicitly expected of them in the syllabus. The researcher also hoped to establish whether some factors which may be expected to have an influence on the teachers' attitudes towards the subject, do in fact have an influence. Those factors include:-

1. Teachers' perception of the status of SEE.
2. The presence of a supportive environment for teaching the subject.
3. The facilitativeness of the methods the teacher uses.
4. The teachers' examination orientation.
5. The religious inclination of the teachers.

Problems faced by SEE teachers in the teaching of the subject were also sought.

The study revealed that:

1. More than half of the SEE teachers have the attitudes implicitly expected by its syllabus.
2. Among the investigated factors only examination orientation and the religious inclination of the teachers showed a significant influence on the teachers' attitudes towards the teaching and content of SEE.
3. The SEE teachers do face problems in implementing it, among which are:-
  - (i) shallowness of the textbooks,
  - (ii) inadequacy of the allocated time
  - (iii) examination orientation in pupils
  - (iv) lack of books
  - (v) lack of training for teachers and
  - (vi) lack support from the ministry of Education

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 BACKGROUND TO THE STUDY**

Moral education in whatever form has always been with societies in the world. All cultures and societies have the notion of education that should do more than teach social skills, increase factual knowledge, or improve intellectual ability. The term education implies improvement, betterment and passing on what is worthwhile. Morality is worth and therefore has been included in education.

The need for morality arises because men are social animals. They need each other for social benefits, cooperation, support and company. However, along with direct and indirect need for the company of his fellows, man has tendencies that disrupt the society on which his life and happiness depend. Unless these tendencies are sanctioned by society, the result may be the 'Hobbesian' condition of war or a state of nature where might is taken to equal or replace right. To avoid this intolerable condition, men have devised the systems of values which we know as law and morality. These have a common purpose: that of preserving social harmony. Teaching moral values to the youth is thus aimed at that preservation of social harmony even among the future generations.

Before the 19th century, moral education was essentially socialization of the youth in the norms of their societies which, to a large extent, were homogeneous. This socialization was basically along religious lines, as social

problems were thought of in religious terms. The following examples serve to illustrate this point.

In U.S.A. the concept of moral education was linked to the conditions of democracy, and children were instructed in accordance to the teaching of the Protestant Church (Hersh, R.H. et al., 1980). In Britain, the moral argument as presented by Straughan (1982) attributes the creation of the moral vacuum in the classroom to the diminished emphasis upon religion in schools. In Africa, the wholeness of life allowed for the integration of religion into every aspect of life including moral education. As Moumouni (1968:22) states:

Moulding character and providing moral qualities are primary objectives in traditional African education. Almost all the different aspects of education in the child and adolescent aim towards this goal, to a greater or lesser degree.

Moral education was effective then, because there was a concerted effort from the home, the society and the school. Unfortunately, increased industrialization and urbanization resulted in parents working, and therefore staying away from children most of the time, as well as the establishment of pluralistic societies which became increasingly secular. These developments had serious effects on societies.

Our contemporary global society is faced by very many problems. The industrial revolution and technological advancement have produced a society that threatens to destroy itself. Atomic and nuclear energy has been released, the human right to security is endangered, new social philosophies have arisen which challenge our traditional beliefs and ways of doing things such as the conflict between labour and capital. Life and the universe have been interpreted in

ways which tend to take away from life its meaning and goals. There is an increase in mental disorders, delinquency, divorce, exhaustion and discontent. In schools there have been reports of increasing assaults on teachers and on fellow students, robbery, rape and homicides to mention but a few crimes. Men have few, if any, convictions and standards which alone make an integrated society possible.

All the above problems are rampant despite the progress in education and science that the world can now boast of. If scientific knowledge is to serve mankind, we need a social purpose involving mature conceptions of right and wrong. We need to recover our cultural and spiritual heritage and to bring them into harmony with other modern personal and social relationships.

The question that arises from the realization of these needs is whether virtue can be taught, and if so how? Many societies have tried to devise methods of making their educational systems do better than teach social skills, increase factual knowledge and improve intellectual ability. Some have even succeeded under such headings as "bringing up children in the fear of the Lord", "character training", the "education of the whole man" (Wilson, J. et al. (1969:12). The Western countries have since the 1960s been trying to establish the best methods to be adopted in teaching moral education. This has been motivated by the conviction that teaching children to be good is not the same as teaching them to do as they are told. Teaching suggests, among other things, an attempt to achieve learning by offering the pupils good reasons for acting in certain ways.

Consequently, various groups of people have come up with models of moral education among them rationale building, consideration, value clarification, value analysis, cognitive development and the social action model. Each of these models has been used in a number of curriculum

programmes in the analysis of public issues. The consideration model's main theme, "learning to care" has been adopted in America. Thousands of teachers have experimented with at least one version of value clarification, while the value analysis model is popular among secondary school social studies teachers again in the west. The cognitive development model is the most commonly used in moral development psychology programmes even in Kenya. The social action model on the other hand is practical in many community oriented educational programmes dedicated to building citizens' effectiveness (Hersh et al., 1980).

Among the African countries, unfortunately, the area of morality does not seem to have been considered of major concern. Many African countries only gained political sovereignty in the 1960s and have done very little in this area. In the traditional African environment, initiation represented the only genuine pedagogical institution (Erny, 1981). It was after initiation that a person was directly and intentionally instructed on the norms, customs and conventions of his society, and the traditions regulating one's behaviour. With the decline of initiations as a result of modernization, a well defined social institution which catered for social ethics is continuously crumbling. Outside this institution, the child and the adolescent acquired moral qualities through interaction with family members, the peer group and the larger community. Stories, legends, games and demands friends in the same age group made on each other, as well as the influence of the community on relationships with peer group, adults and elders constituted a real source of character building.

All these were disrupted by the colonial experience. The school, and the occupations to which it gives rise, took up a more important place in the life of the young, and a considerable part of his life has tended to escape from all family control. Through the school, Christian and Islamic religions undermined African traditional religion through which social ethics was taught. The teaching of moral

and social values was then supposed to be through these foreign religions, a position that has not changed in many post-colonial African states.

In Kenya, the Ominde Commission of 1964 considered the need for teaching social ethics, but rejected the idea of an ethics programme on the ground that ethics was not a subject for primary and junior secondary (Kenya, 1964:36). The commission entrusted the teaching of social ethics to Religious Education (Kenya, 1964: 36). The same position was taken by the 1968 Education Act.

In spite of the teaching of Religious Education, the National Committee on Educational Objectives and Policies (NCEOP) popularly known as the Gachathi Report, pointed out that the education system was effective in developing economic oriented goals, at the expense of social ones (Kenya, 1976:2). It noted that the religious bodies through which moral values are taught did not work well, and consequently recommended that the teaching of social education and religion be separated (p.7). Religion was found to be ineffective in teaching social ethics because it concentrates on spiritual aspects of man. The teaching of social ethics was expected to examine the social norms underlying all aspects of human behaviour irrespective of whether one is religious, atheistic, agnostic or adheres to any other belief.

The 1981 Presidential Working Party on the second university (Mackay Report) endorsed the above recommendations by stating that:

Education must promote social justice and morality by instilling the right attitudes necessary for the training in social obligations and responsibilities (Kenya, 1981: 6).

As a result, when the 8-4-4 education system was introduced in our secondary schools in 1986, Social Education and Ethics (SEE) was one of the subjects to be offered. Initially, this subject was grouped with Physical

Education (P.E.) as compulsory and non-examinable. Presently, SEE is compulsory in forms One and Two, and an alternative examinable subject to Religious Education (Christian, Islam and Hindu Religious Education), History and Geography in forms Three and Four.

The introduction of this subject was aimed at producing morally educated persons, able to make moral decisions based on sound rationality. It is hoped that this subject will help to lay a firm foundation for the development of self-discipline, integrity, adaptability, co-operation and patriotism among the students (Ministry of Education, 1985:1). No wonder, Karugu (1991:52) stated that the success of SEE as a subject will ultimately be judged not by the number of candidates who pass it, but rather by whether it has educated Kenyans so that they may shun corruption, nepotism, dishonesty (one would add indiscipline), and allied social evils that afflict our society.

According to the Gachathi Report, the success with which the tradition of mutual responsibility (embedded in the philosophy of African Socialism on which SEE is based) is continued into the future will depend on the extent to which it is taught to, and adopted by the youth (Kenya, 1976:5). This in turn depends a lot on teachers' attitudes towards the subject, as well as possession of the skills of handling it.

## **1.2 STATEMENT OF THE PROBLEM**

The above background shows that there is concern over morality, especially of the youth. A new programme was introduced to improve this, but given the increase in strikes, violence, assault and vandalism in schools, and the rampant corruption, nepotism, tribalism, dishonesty and other social evils, it does not

seem to have realised the expected results. The reasons why this is so need to be investigated, to serve as a basis for correcting the situation.

The new programme's content is admired by many who see it, and their reaction is that we should have started this kind of thing along time ago. Yet, nothing much seems to improve regarding the youth's morality. There may be many factors leading to this, but one possible factor that needs investigation in this respect is the teacher's attitudes.

The Social Education and Ethics programme assumes that given the treatment suggested in its syllabus, the level of morality among the youth will be raised. This implies that the teachers adopt this assumption and are generally of the opinion that their teaching of Social Education and Ethics will enable the youth to make ethical rational decisions. This study endeavoured to investigate whether Social Education and Ethics teachers have adopted this assumption.

### **1.3 PURPOSE OF THE STUDY**

The purpose of this study was to test whether the assumption that the Social Education and Ethics teachers have the required attitudes towards teaching the subject is correct. To enable the researcher find a qualified answer to the question whether teachers have the attitudes expected by the syllabus, this study intended:

- a) to establish what attitudes the syllabus expects of the SEE teachers
- b) to establish whether in the attitudes they display teachers live up to the expectations of the syllabus and
- c) to identify some factors which influence the attitudes of SEE teachers.

## 1.4 RESEARCH QUESTIONS

The study sought answers to the following:

- 1) What attitudes towards the content and teaching are expected of the teachers of SEE according to the syllabus?
- 2) Do the attitudes of the SEE teachers correspond to the expectations of the syllabus in this respect?
- 3) Are the SEE teachers' attitudes to the content and teaching of the subject related to:
  - teacher's perception of the status of SEE in school.
  - the examinable/non-examinable status of the subject in school?
  - the teachers' examination orientation?
  - the way the teacher understands his or her task?/ in terms of facilitation and transmission?
  - (The facilitativeness of the methods the teacher uses?)
  - the teachers awareness of the churches' stand on the existence, content and teaching of SEE.
  - the teachers' religious inclination
  - the presence or absence of a conducive/supportive atmosphere for the implementation of the programme.

## 1.5 SIGNIFICANCE OF THE STUDY

Since SEE is a new subject in our schools, there is relatively little written literature on it. What is even more lacking is empirical data on any of its various aspects, such as its teaching, attitudes of teachers and its influence on students morality. Many scholars have called for such evidence in the past. Waiyaki (1990) for example states that:

A new education programme such as SEE probably needs a new kind of attention in order to ensure its continued livelihood... must be tackled at the beginning stages so as to enable a new instructional subject to secure its place and identity in the labyrinth of all other closely related disciplines.(P.65)

The study was thus to make a contribution to the fulfilment of this need. The timeliness of a research focusing on an ethical programme was born witness by the constant condemnation of such social evils such as corruption and discrimination on the basis of sex, socio-economic status, social background; the continued environmental degradation; and even more so by the country-wide outcry on the indiscipline of the youth in secondary schools.

The SEE syllabus assumes that the teaching of the subject will result in the improvement of morality among the youth. This study was to investigate on whether secondary school teachers are aware of, and have adopted this assumption, or whether they think it is realistic. The study was also to identify and analyse the factors that influence these views of SEE teachers, as well as the problems they face in the implementation of the programme. The findings of the study may challenge curriculum developers and educators to encourage research in related areas.

## 1.6 BASIC ASSUMPTIONS

In this study, it was assumed that:

- (a) the assumptions of the syllabus regarding the attitudes a teacher should have towards the content and teaching of the subject are sound and correct. (the soundness of these assumptions can be questioned, but to keep the study within a manageable scope, they will be assumed to be sound).

- (b) the syllabus has implied indications of what the attitude of the teacher should be.

## 1.7 LIMITATIONS

Although it is important to establish the facts about the attitudes of Social Education and Ethics teachers towards the subject countrywide, this study was limited to teachers in Kiambu District. This was because the limited time and resources available to the researcher prevented her from covering a wider area. The choice of kiambu was made considering its rural locality and close links with urban life.

## 1.8 DEFINITION OF TERMS

For the purposes of this study, the following terms will mean:

- (a) *Attitude*: the state of mind of an individual which influences him to evaluate an object, subject or situation in either a favourable or unfavourable manner, and which determines both his/her potential and actual behaviour.
- (b) *Moral*: of or concerned with the principles of right and wrong in conduct and character, teaching and upholding standards of good behaviour.
- (c) *Moral Education*: Education aimed at enabling a person to act in a morally justifiably way as well as be willing to do so. It is concerned with the development of values

by refining people's perception, their ability to choose and the capacity to speak about moral dilemmas and issues.

**(d) Morality:**

Here used as another term for ethics, is concerned with the teaching and practising of virtue. It has to do with ideals, what is good and worthy of pursuit.

**(e) Social Education:**

Education oriented towards others and towards life in society. It is that education which makes a person pay attention to, be concerned with, and respect other persons and the environment, in realization that one is more fulfilled in the company of others.

**(f) Social Ethics:**

A set of standards originating from human sources such as family authority or social control, generally accepted by people to regulate their moral conduct. Studying social ethics involves critically examining, reasoning and reflecting on social norms and conventions of a society.

**(g) Social Education and Ethics:**

A secondary school subject in Ethics in Kenya, which involves critically examining the socially accepted values and standards in order to enable the youth to make moral decisions based on sound reasoning.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### 2.1 INTRODUCTION

The teaching of Social Education and Ethics (SEE) was recommended as early as 1976 by the Gachathi Report and endorsed by the Mackay Report:

The promotion of social justice and morality implies that every person receives basic functional knowledge and skills to enhance the quality of life. It also implies the promotion and practice of socially desirable ethics of society transmitted to youth. It is necessary in general to give particular attention to this requirement while providing more educational opportunities. This is of particular importance to higher education, but should also apply to all other levels (Kenya, 1981:7).

The recommendation was, however, not effected until 1986 when the subject, Social Education and Ethics was introduced as part of the new 8:4:4 education system. On introduction, the objectives of the subject were stated as to enable the learner to:

- (a) develop harmonious ethical/moral relationship between himself and the home, the school and the neighbourhood, Kenya and other nations;
- (b) appreciate the necessity and dignity of moral education in Kenya and other societies;
- (c) base his decisions on sound ethical principles as an integral part of his personality development.

- (d) develop a rational attitude and outlook towards life;
- (e) acquire, appreciate and commit himself to universal values and virtues that cement unity and understanding among various ethnic communities in Kenya;
- (f) rationally sort out conflicts arising from traditional extra and inner directed moral values;
- (g) understand and appreciate the social fulfilment and moral rewards accruing from cultivating and adopting virtues and values offered by moral/ethical education (Ministry of Education, 1984). To these objectives has been added;
- (h) understand and appreciate the social, economic and moral implications of the rapid population growth;
- (i) understand and appreciate the impact of population growth on the physical, biological and social environment (Kenya Institute of Education 1992: 36).

## **2.2 TEACHERS' ATTITUDES AND THE TEACHING OF SOCIAL EDUCATION AND ETHICS**

The objectives of the SEE programme listed above emphasise greatly on developing the affective domain. Graduands of the programme are expected to change their attitudes positively towards moral issues and in effect act in a morally acceptable manner.

Sound ethical behaviour of the individual person, whether alone or with others at home, school, in the neighbourhood or in a foreign country is the sole aim of this subject (Kenya National Examinations Council 1989: 312).

Knowledge in this subject is only valuable as long as it helps the learner to develop positive attitudes and values. Thus, Oduor (1990) argues correctly that "rationality" alone is not sufficient for ensuring that the individual leads a morally upright life; the person must not only "know" the right; he must also "feel" the right. If Oduor's "feeling of the right" is to be realised, teachers must be conscious of this expectation, be in agreement with it, have skills to effect it and be willing to work towards its realisation. This last condition implies that they must have a positive attitude towards the subject. In short, SEE teachers, being the implementors of the programme should have the same frame of mind as the syllabus writers.

Beam (1990) asserts that attitudes represent a complex multi-dimensional facet of each human being, correlating the affective, the cognitive and the conative. Attitudes, she points out illustrate an individual's self-description for his commitment in a particular position, his affinities of, and aversion to some aspects of his environment, his evaluative judgement, his social influence, his emotional and motivational inclinations. Attitudes, therefore, produce patterns of behaviour. They determine what one does or says, what one likes or dislikes, his relation to other people and his reactions to events in his own life and in the world around him. A teacher's attitudes towards a given subject to a great extent influences the way he handles it, his motivation and effectiveness in teaching it.

The importance of teachers' positive attitudes towards a programme has been revealed by several studies. When reviewing studies of attitudes of teachers in Mathematics, Aiken (1970) found out that the teachers with a "middle" attitude and a "high" understanding had students with the best scores, but teachers with a

"high" understanding and "low" attitude had students with the poorest achievement.

In addition, in a summary of experimental studies of opinion change, Horland, et al., (1959) noted that the results of a communication mainly depend on the communicator, the communication and the audience. More specifically, they noted that the communicator with a high credibility had a substantially greater immediate effect on audiences' motivation to accept the conclusions advocated. Implicitly, a teacher who is seen to have positive attitudes to the subject he teaches is more likely to influence students to develop the same.

The above findings point to the need for teachers to have a positive attitude towards the subject they teach. This applies even more so on a subject which deals with social and moral aspects of the learner's life. Unfortunately, the social climate under which SEE was introduced does not seem quite conducive for the development of positive attitudes.

Shiundu (1990) notes that, when the subject was first introduced in 1986, the general impression created by the Ministry of Education was that it was a non-examinable subject.

SEE and Physical Education (P.E.) in the secondary school curriculum were to be compulsory for every student but non-examinable. If this was to be the case, then the subject was going to be relegated as subsidiary and less important.

Shiundu further points out that some people think that this subject contributes very little, if anything, to the goals of secondary education in general. Those who hold this view, he observes, think that the objectives of this subject are similar to those of Christian, Islam and Hindu Religious Education. To such

people, the content and learning experiences that the subject offers are already being offered elsewhere in the curriculum especially in religious programmes, so, if anything it is a mere duplication of efforts. A teacher with such views would mar, rather than facilitate the success of the subject. The above observations are not based on empirical data, and Shiundu does not say whether "some people" include SEE teachers. In view of the importance of positive teachers' attitudes towards the subject they teach, it is important to establish the SEE teachers' attitudes towards the content and teaching of the subject. The factors that may influence these attitudes need also to be investigated in order to make suggestions on how the programme may be effectively implemented.

## **2.3 FACTORS THAT MAY INFLUENCE TEACHERS' ATTITUDES TO THE SUBJECT**

### **2.3.1 General Comments**

The literature above suggests that teachers' attitudes towards a subject have an impact on its implementation. Therefore, the factors influencing attitudes are issues of great importance.

Various studies have been done in different subjects in an attempt to establish whether the background variables have an influence on teachers' attitudes towards the respective subjects. Their findings, however, do not give us guidance on how to deal with SEE as some of them are contradictory.

Aiken (1970), for example, found out that experienced teachers had a more positive attitude towards arithmetic and a better understanding of basic arithmetic concepts. No significant relationship was, however, observed

between the number of years of teaching experience and either attitude or understanding.

Gitonga (1983) on attitudes of teachers towards Science found that female teachers had a more positive attitude towards science than male teachers. He found no relationship between the attitudes held by teachers and their background variables, which include teaching experience. Therefore his findings do not agree with those of Aiken.

Ngunjiri (1985) on the other hand found no relationship between attitudes held by teachers towards agriculture and their qualities such as sex, age, academic and professional qualification. Gitonga's findings on the influence of sex on teachers' attitudes towards science differed from Ngunjiri's on teachers' attitudes towards agriculture. Gitonga and Ngunjiri agree that there is no relationship between teachers' attitudes and their experience in teaching their respective subjects. Their findings do not, therefore, agree with Aiken's findings in this respect. Given such findings, one cannot generalise or draw conclusions on what background variables influence teachers' attitudes towards their subjects. A study on other factors that are likely to influence teachers' attitudes might therefore be more useful.

Some of the factors that may influence S.E.E teachers' attitudes include the religiosity and awareness of the churches' view towards the subject, the teacher's awareness of his task (as facilitator rather than transmitter of moral development), his perception of the status of the subject, presence or absence of a supportive school environment and examination orientation.

### 2.3.2 Churches Stand on the Teaching of SEE and Teachers' Attitudes

Three years after the National Committee on Education Objectives and Policies (Gachathi Report) recommended the teaching of SEE, the Kenya Episcopal Conference issued a memorandum on this report.

The memorandum lamented that the efforts of the churches to provide a strict moral code for the community within the context of religious convictions had not been supported as much as it deserved. The memorandum declared:

...the Bishops of Kenya suggest that ethics be taught as an integral part of religion and that African values are taken into consideration (Kenya Episcopal Conference's memorandum on the Gachathi Report, Nairobi, 1979:5)

The Memorandum further insisted that:

It is our firm conviction that authentic ethical education can only be truly effective if it is given in the context of a sound religious education (p.6).

This stand of the churches was later confirmed by the Christian Churches Educational Association (CCEA) in their memorandum to the Presidential Working Party on Education for the Next Decade and Beyond. In its memorandum, the Association recommended that the teaching of SEE be discontinued and the contents at every level be incorporated into the teaching of Religious Education (The Christian Educator, Vol.1, No.1 1987: 17).

In recommending a return to the old practice of teaching moral education through religious education, the Churches portrayed an inherent lack of faith in the efficiency of school subjects, other than religious education, in teaching moral education. To demonstrate this observation one may take the case of the National Christian Churches of Kenya (NCCCK).

The NCKK offers to all members of its congregations, a family life education programme that includes discussion of contraceptive methods. On the contrary, the same organization is opposed to the Population and Family Life Education (Pop/FLE) curriculum currently being pilot tested in some primary schools. This may be out of fear that the learning of its content which includes sex education may lead to sexual experimentation or promiscuity.

The churches' views may influence teachers' attitudes towards SEE, especially if the teacher is religious. A study on Schoolgirl Pregnancy in Kenya (1987) found out that few teachers in schools with a strong missionary connection were strongly in favour of teaching contraceptive methods, although their results did not differ significantly from those of other secondary schools.

Several teachers in favour of birth control explicitly mentioned an emphasis or exclusiveness on natural family planning methods. Interesting to note is the fact that, of the eight schools whose teachers were strongly opposed to teaching of contraceptive methods, five were Catholic-sponsored. The findings of this study seem to suggest that connections with churches, being aware of the churches' views on certain issues, and possibly being religious may influence a teacher's attitude. It is possible that teachers' awareness towards the stand of the churches on SEE and the teachers' religious inclination influence their attitudes towards the subject. It is therefore important to investigate whether this is true.

### **2.3.3 Teacher's Awareness of his Task**

Since there are no trained teachers for the subject, the question of who should teach it probably needs clarification. The current position of the Ministry of Education is that any teacher can teach SEE. This position is in agreement with the assertion:

Moral education in any sense of the phrase is something which all teachers need to know about, just because it is impossible for any teacher to escape from the role of moral educator' (Wilson, 1973:VII).

It is imperative from Wilson's phrase "need to know about" that the teacher should be prepared to teach moral education and not just be assigned. The study on Schoolgirl Pregnancy in Kenya (1987) revealed that the main hindrance in handling such topics as "human reproduction" and "contraceptive methods" is lack of correct technical knowledge and approach by the teachers to whom the task is allocated.

While the Gachathi Report (1976) did not suggest methods to be used in SEE, the Kamunge Report (1988) recommended the project approach, teamwork and voluntary community service. No teachers were, however, trained to teach the subject using these methods.

Teachers are, therefore, faced with the task of teaching a subject they have not been prepared for, without much guidance. Some have not even been inserviced in it. It is doubtful whether such teachers are even aware of the expectations of the syllabus on their contribution towards making the programme a success.

A designer of the methodology to be used in teaching SEE may have to borrow some ideas from moral education programmes. The proponents and authors of the six models of moral education; James Shaver (rationale building model); Peter McPhail (consideration model); Raths et al., (values clarification), Coombs et al., (value analysis) Kohlberg (cognitive moral development), and Fred Newmann (social action model), all agree that moral education should do more than socialize children to the norms of their society. It should also do more than make children conform to "the right answers" laid down by society. Their views concur with Wilson's assertion that:

If we brainwashed people, or hypnotised them, or drugged them, or cut their brains about, we shall not say we were educating them. ... Getting people to behave well is not moral education ... Moral education, if 'education' is seriously taken must be some kind of teaching and learning process by which pupils (students) come to perform better in the moral area (Wilson 1973:21-22).

The goals of moral education, therefore, must never be reduced to training in convention (although a firm grounding in convention, before children reach the age of reason may be a necessary preparation for moral autonomy). Children must ultimately be helped to appreciate the reasons behind their actions if they are to be morally responsible. Helping children in this manner cannot be done through the commonly used expository, non-heuristic teacher- centred methods of teaching. As one writer noted:

These methods may make the subject appear more of a religious exercise than a rational, ethical one. (MIRIE, 1981:28)

On the same note, Meyer (1988:34) noted some shortcomings that have to be rectified if moral education is to be successful in Taiwan (and probably also in Kenya); among which are:

1. Too much inculcation, not enough consideration of cognitional development and practical application.
2. Too much stress on knowledge and not enough on moral education and character building.

Moral education demands that the learner be actively involved in the learning process. As Wambari (1990:44) observes, social and moral education at the second stage of rationality and conscience should encourage questioning to transform the submissive passive traditional conscience into a questioning active one in search of conviction. It is the task of SEE teachers to help learners undergo the transformation from the passive to the active conscience by involving

them actively in the learning process. It is not clear whether they are aware of this task and if they are, whether or not this awareness is related to their attitudes to the content and teaching of SEE.

In recognition of the need to involve learners in their moral development, all the six models of moral education, attempt to help the learner acquire skills and processes that can lead to one being able to make moral decisions and act in a morally responsible manner.

Different models among these emphasise different aspects of the three important components of morality: "judging", "caring", and "acting". The rationale building, value analysis, value clarification and cognitive moral development models stress the importance of discussion of moral dilemmas and use of reason in making decisions about moral values. The emphasis here is on judging the rightness or wrongness of issues.

The consideration model on the other hand, recommends role playing to help learners, develop empathy for different social roles and institutions. This model aims at teaching children to appreciate the roles of others and hence to develop concern and care.

The social action model, as the name suggests stresses more on acting. It involves the enactment of values. The model requires that students 'learn by doing or from what is done by' (Weeren, 1972:40). Students are therefore expected to participate in activities such as school administration, planning and conducting liturgical services, communal work and athletic competition. Such activities enable them to appreciate the various social institutions, roles and functions. None of the above models can be said to be self-sufficient, they are all complementary.

Morality is neither good motives nor right reason, nor resolute action. It is all three. (Hersh et al., 1980:)

A combination of the heuristic, the critical and the valuing approaches to teaching seem appropriate to social and moral programme like SEE. Learners should be encouraged to search and find information, meaning, applications, explanations, criteria for judging, opinions or beliefs. They must also be helped to become competent at judging whatsoever they search and find, accepting some of it and rejecting some of it. More importantly they should be helped to develop valuing skills, the most prominent of which are the identification of ones unreasoned preference of alternatives to such preferences and of the implications and consequence of such alternatives

A teacher who is aware of the teaching methods that could lead to effective social and moral education may be more positive to the content and teaching of SEE than one who has no idea on how to go about teaching the subject.

#### **2.3.4 Examination Orientation**

Moral education entails the development of values in youth by refining their perception, their ability to choose and the capacity to speak out about moral values and dilemmas. This demands that a teacher facilitates moral development and does not transmit moral values. To do so effectively, moral education seems to call for a non-examinable status.

Unfortunately, non-examinable subjects in Kenya are, in most cases, either sidelined or ignored. Lumallas (1983) found out that the primary school teachers felt a need and an anxiety to enable pupils to pass. These had led them to narrow down the entire curriculum to five subjects done in the Certificate of Primary Education (C.P.E.).

On a similar note, Kirongo (1987) noted that teachers felt that students would take SEE lightly if it is not examinable. Her study revealed that teachers tend to concentrate on the teaching of the examinable subjects.

The two studies show that teachers are more devoted to teaching examinable subjects at the expense of the non-examinable ones. The studies did not, however, show whether teachers' attitudes are influenced by the examinable status. It is possible that they concentrate on the examinable subjects to enable students to pass, and may still have positive attitudes towards the non-examinable subjects.

Moral and Social Education seems best suited to a non-examinable status. Clark (1973) observes that many secondary schools attempt to retain the participation (in social ethics) of all years and all abilities at all costs. They thus enter the inevitable competition with examination courses, and find that social education emerges as yet another Cinderella subject on a crowded timetable. Clark (1973) observes that the most exciting experiments in social education, even in schools with special advantage and staff dedicated to its development are confined to departments containing mainly non-examination students, where there is time to manoeuvre.

An observation as the above may be encouraging to the Kenyan programme where SEE is compulsory only up to form two. Retaining SEE as a non-examinable subject could be a step towards avoiding an undesired situation as noted by Straughan in the following words:

The curriculum is in danger of being reduced to the study of examinable material and that which is not to be examinable is neglected often by pupils as much as teachers and parents (Straughan 1982:42)

It is on the same note that the Kamunge Report (1988) noted with apparent disapproval that in Forms Three and Four, SEE and Religious Education are taught for examination purposes.

In an examination-oriented education system such as the one in Kenya today, teachers may have negative attitudes towards a non-examinable subject. It is important to establish the validity of this possibility in order to make suggestions on how SEE may be effectively implemented.

### **2.3.5 Presence or Absence of a Supportive Environment**

For the teachers to develop and sustain positive attitudes towards SEE, the school and the society in general have to be seen to support the programme in terms of offering appropriate materials as well as setting a conducive atmosphere for its success. Without the necessary tools, even the best and most experienced teacher is handicapped.

A study done by Sifuna (1989) revealed that parents and community support, in form of funds for putting adequate facilities, providing extra textbooks and teaching materials, and assisting in disciplining their children, were important in raising the standard of teaching and learning.

Mulupi (1991) found a high (associative) correlation between the number of textbooks in standard eight in a school and Kenya Certificate of Primary Education (KCPE) results. This means that there is a positive relationship between resources (assuming textbooks are the main resources used by teachers) and performance. The relationship is only associative since there are many other factors that influence performance in examinations, such as dedication and hard work of both teachers and students and the intelligence level of students in a given school, which had not been controlled. The study did not, however,

reveal whether the availability or unavailability of textbooks affects teachers' attitudes towards the subject.

Kimengi (1991) carried out a study of factors determining commitment and non-commitment to teaching among primary school Teachers in three districts (Elgeyo Marakwet, Nyeri and Kakamega). Teachers were asked to rank eight important job factors that influenced their non-commitment to teaching. The slow process of ordering and supplying instructional materials was ranked number one and number two by men and women respectively. The study, therefore, showed that teachers attach great importance to availability of resources. Their availability and ease of ordering and supply seem to affect teachers attitudes. Unfortunately, the study does not reveal whether the relationship between resources and teachers' attitudes is a significant one. Moreover, this study was carried out among primary school teachers, and it is not clear whether the same results would be obtained among secondary school teachers.

#### **2.4 JUSTIFICATION FOR TEACHING ETHICS IN SCHOOLS**

Schooling is understood to be a powerful factor which steers the acquisition of moral values. Schools have long had the burden of preparing young generations to have socially acceptable moral standards. According to Straughan (1982), for many people, talk of failing standards of education brings to mind standards of behaviour and conduct rather than of intellectual attainment, and teachers are to be held largely responsible for this kind of decline; they should teach children not only to be knowledgeable but also to be good. He advances a "moral argument" according to which modern society is becoming increasingly more lawless, violent, indisciplined and permissive especially among the youth. The argument further asserts that statistics show that vandalism, violent crime, drug-taking and

sexual activity have risen and are rising among teenagers, and that there is an equally significant general decline in such things as respect for authority, politeness and good manners. Consequently, children today have become rude, using more bad language and caring less about their appearance and dress than ever before. He asserts that:

schools must be held responsible in part to blame for this state of affairs for it is their products which are failing to come to the desired standards. Teachers are not doing enough to impart the right values to children and ensure that their behaviour is socially acceptable (Straughan, 1982:2).

In agreement with the claims of the "moral argument", Rogers (1980) reported that vandalism was costing the taxpayers as much as textbooks, and that in Canada, during a third year period in 1970, assaults on teachers rose by 77.4%, on students 85.3% robberies by 36.7%, rapes and attempted rapes by 40.1% homicides by 18% and weapons confiscated by 54.4%.

The Kenyan situation is no better than the above cases. An investigation into the effects of strikes done by Githirwa (1987), revealed that many strikes in schools lead to the damaging of school property, teachers' property, and in some cases neighbouring residents' property. He cited the case of Kiambu Secondary School in Murang'a District whose students set their school on fire on February 1985 and destroyed property worth nearly two million shillings. Omondi (1985) cites the cases of Mary Leakey Girls Secondary School (Kiambu) students who set their school library and a classroom ablaze in 1980 in reaction against some students' expulsion for refusing to answer morning greeting from their deputy headteacher; St. Andrews High School (Kisumu) who, again in 1980 destroyed property worth about 37,000/= in protest against punishment given to some students for arriving in school when drunk and disorderly, and Teremi Secondary School Students (Bungoma) who set their headmaster's house ablaze and destroyed other school property worth 220,000/=. The list is long. The

climax of violence in strikes in Kenya's Secondary school so far can be said to have been the St. Kizito incident, reported under the following glaring headings.

"Rampaging Boys Leave 19 Girls Dead" (Daily Nation, 15th July 1991, p.1)  
 "71 Girls Raped in St. Kizito Tragedy" (Daily Nation, 17th July 1991 p.1)

While not all strikes are a result of irrational behaviour of students, it is questionable whether the violence applied can be justified. Many factors are given as causes of strikes and solutions suggested accordingly, but the faith in guiding students as a solution, has never been lost, and hence Social Education and Ethics. Consequently in the foreword to the Kenyan Institute of Education books Social Education and Ethics - Forms One and Two teacher's Guide 1987, Waithaka (the Director of Education) stated that ethical and moral formation is the main theme of SEE, and it takes priority over all other aspects of any education system. In addition, it is stated in the introduction of the same book that:

The learner is assisted to develop virtues relevant to harmonious existence within the school system such as friendship, sociability, order and discipline (P.5).

Unfortunately, in spite of the introduction of the subject five years ago, the current trend in schools appears to be the direct opposite of what is expected. Therefore, many questions arise in this respect:

- Is the current situation due to teachers' negative attitudes towards the subject and thus thwarting the teaching?
- What are the factors behind the attitudes?
- Are the teachers aware of their expected contribution in making SEE programme successful?
- Are teachers aware of the main goal of SEE?
- Do they think this goal is achievable?
- Are they therefore consciously working towards achieving this goal?

- Are there problems (other than attitudes) hindering the effective implementation of the programme?

The current study addresses itself to these questions.

## **2.5 NEED FOR RESEARCH IN SOCIAL EDUCATION AND ETHICS**

Various scholars have called for research on the subject (SEE) aimed at providing feedback for further action. Shiundu (1990) for example states that:

Documented evidence on popular reaction to the introduction of social Education and Ethics in the School is yet to surface (P.91)

Further Groenewegen asserts:

It may be somewhat early in this stage to make concrete suggestions for the improvement of our Social Education and Ethics Syllabus, so far we have no systematic feedback from either examination or research. (Groenewegen 1990:99).

The current study will, therefore, attempt to provide that needed feedback, by investigating the factors behind SEE teachers' attitudes towards the subject as well as on the aspects that may hinder effective implementation of the programme.

## **2.6 SUMMARY**

This chapter reviewed, among other things, literature related to the relationship between teachers' attitudes and teaching school subjects. It was argued that teachers' attitudes to a subject influence their levels of motivation and degree of effectiveness in teaching the subject. The literature observes that the social climate under which SEE was introduced into the school curriculum was not quite conducive to the development of positive attitudes towards it. Factors

which could have, and probably still do influence teachers' attitudes towards the subject are then reviewed. These factors include an awareness of the churches' stand on the teaching of SEE, teacher's awareness of his task, examination orientation and the presence or absence of a conducive environment for the implementation of the subject.

### 3.1 INTRODUCTION

This chapter describes the procedure used in carrying out a case study as used in the study. It specifies the data collected, the samples, the kinds of data collected and the analysis. The instruments used in the research are also described and a justification for the choice of the method of study offered.

### 3.2 POPULATION OF THE STUDY

The study was carried out in Kandi District - a rural District. The district is represented by five secondary schools belonging to the Ministry of Education and Science.

One of the schools was selected in the rest of the districts because it has the credit of having both an urban and rural environment which are the main characteristics of modern Kenya. It was therefore, hoped that the responses given would be typical of those that one could get elsewhere in the country.

All the SEE teachers in the hundred and nineteen secondary schools in Kandi were surveyed in a pre-testing survey which was done in order to identify case study subjects.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter describes the procedure used in answering the questions asked in the study. It specifies the data collection techniques, methods of data analysis and presentation. The instruments used in the research are also described and a justification on the choice of the method of study offered.

#### **3.2 POPULATION OF THE STUDY**

The study was carried out in Kiambu District of Central Province. The researcher collected data from secondary school teachers of Social Education and Ethics.

Kiambu District was preferred to the rest of the districts because it has the merit of having both an urban and rural environment which are the main characteristics of modern Kenya. It was, therefore, hoped that the responses given would be typical to those that one could get elsewhere in the country.

All the SEE teachers in the hundred and nineteen secondary schools in Kiambu were involved in a fact finding survey which was done in order to identify case study subjects.

### 3.3 CASE STUDY SUBJECTS

The initial survey helped in the identification of ten schools, whose Social Education and Ethics teachers formed the case study subjects. The choice of the schools was determined by the status of Social Education and Ethics in each, as revealed by the survey data. The data revealed the following:

- (a) Teachers who have been inserviced in SEE
- (b) Teachers who have not been inserviced in SEE
- (c) Schools where SEE is examinable in KCSE.
- (d) Schools where it is non-examinable
- (e) Schools where SEE teachers have volunteered to teach the subject and are happy with it.
- (f) Schools where a teacher was given the subject irrespective of his interests, subject areas or background.
- (g) Schools where the subject is taken seriously/is liked as perceived by the teacher.
- (h) Schools where the subject is taken only because it is compulsory.
- (i) Schools where the subject enjoys the support of the head-teacher and the general school atmosphere/environment.
- (k) Where the environment is not very favourable to the inculcation of moral values.

### 3.4 INSTRUMENTS USED IN DATA COLLECTION

Two instruments were used for data collection. A questionnaire (appendix 1) was used to collect data to help in the classification of the different categories of schools according to the status of SEE. The questionnaire comprised three parts. Part I collected biographic information on the respondent. Of particular

importance in this information was the name of the school, the sex of the respondents and teaching subject combinations.

The name of the school, was important for the identification of those schools whose SEE teachers were to be among the study subjects. The researcher wanted to interview different sexes so that the findings are not completely biased, and hence the information on sex of the respondents. The teaching subject combinations, was to help determine the way the subject is allocated to teachers in the different schools, which may ultimately help in interpreting the teachers' attitudes towards SEE.

The examinable or non-examinable status of SEE and the periods allocated to it was also in this section, as these two variables are more of an administrative nature than personal preference although they may have an effect on teachers' attitudes.

Part II of the questionnaire comprised a rating scale intended to measure the attitudes of teachers towards the subject. The scales used were; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly disagree (SD). These scales were assigned numerical values.

The most positive, (strongly agree) was assigned 5, and the values decreased until the most negative (strongly disagree) got the value of 1. This rating is considered appropriate in measuring attitudes because it gives a range of rating points describing different feelings. It is also easy to score and interpret. Respondents whose total scores were very high portrayed a positive attitude to the subject while those with low total scores had a negative attitude.

Part III consisted of multiple choice questions, and respondents were free to choose as many alternatives as they wished in each item. This section of

the questionnaire was aimed at the identification of teachers who have been inserviced, those who are aware of the churches' position on the content and teaching of SEE and those who have volunteered to teach the subject. It also sought to establish the school environment in relation to the teaching of SEE.

The interview schedule (appendix II) on the other hand comprised closed and open-ended questions which probed on the respondents' attitudes towards the content and teaching of the subject, and tried to find out the reasons behind these attitudes. Hindrances to the effective implementation of the subject were also investigated and suggestions for solutions to the problems sought. The interview schedule was also divided into three sections. Section A collected general information relating to the teacher and the subject. Section B was concerned with the teachers' attitudes to the content of SEE, while Section C dealt with attitudes towards the teaching and also sought the hindrances to the subject and the teachers' suggestions on improvement.

### **3.5 DATA COLLECTION PROCEDURE**

The researcher began by doing a content analysis of the syllabus in order to articulate clearly its assumptions on the effect of the subject on the morality of the youth, and its expectations on the contribution of the teacher in making the programme successful.

After seeking a research permit from the Office of the President, the researcher went to Kiambu District Education Officer to inform him of the intended study. The instruments of data collection were then pilot-tested in two schools which were not in the study in order to avoid pre-test sensitization.

The pilot study was to establish the validity and reliability of the instruments. The necessary adjustments in the instruments were undertaken.

The SEE teachers' questionnaire was then sent to all the schools in Kiambu (except the two in the pilot study). A stamped and addressed envelop and a copy of the research authorization letter (appendix III) were enclosed together with the questionnaires. The number of the questionnaires for each school depended on the size of the school (if known to the researcher) or else a maximum of three copies. SEE teachers were requested to send back the filled in questionnaires within two weeks after receiving them.

The researcher gave them a maximum of one month by which time only twenty nine schools had responded. After this period, the researcher went to the schools to collect the questionnaires personally.

Since it was approaching the end of year, and the National Examinations were on, many teachers had gone to invigilate and therefore could not give the questionnaires or fill new ones. The researcher managed to collect questionnaires from thirty three more schools, all together totalling to sixty two schools.

The questionnaires were then analysed and the case study schools identified accordingly. Direct personal interview was then done on the case study subjects.

### **3.6 DATA ANALYSIS AND PRESENTATION**

For the questionnaire, the responses were scored as in a test, with respondents having the highest scores portraying more positive attitudes towards SEE and those with the lowest scores, relatively less or even negative attitudes. This was with the exception of questions 3.1, 3.2 and 3.4 which could not be

scored in that manner, but which helped in categorising the schools. The findings were analysed using frequencies and percentages and presented in tables.

For the interview schedule, the Yes/No items were recorded in a tally sheet, from which sums were calculated from the frequencies obtained. For the open-ended items frequencies and tables of responses were used in analysis. Percentages were not found useful as cases/respondents were rather few. In such cases the use of percentages tends to exaggerate the occurrences. They were, therefore, used sparingly only in the calculation of the proportion of the teachers with positive attitudes to the content and teaching of SEE.

This being a descriptive research, quality, rather than quantity of data was considered to be more important. Discussions on the implications of the given responses was also found useful.

To find out whether teachers' attitudes towards the content and teaching of SEE were related to some suspected factors, Spearman's rank order correlation test was done on the teachers' attitudes against each factor. The correlation test was found to be the most appropriate because the data were paired and were in the ordinal scale. The number of paired values was less than thirty (30) which is acceptable when using Spearman's rank order correlation coefficient. ( $R_{HO-P}$ ).

## CHAPTER FOUR

### DATA ANALYSIS AND INTERPRETATION

#### 4.1 INTRODUCTION

This chapter presents an analysis and interpretation of the data collected in the study. In 4.2, the survey data which revealed the status of Social Education and Ethics (SEE) in Secondary Schools in Kiambu District are analysed. This information was used in the selection of subjects to be interviewed. The SEE syllabus is examined in 4.3, with a view to identifying its assumptions on the subject's content and teaching, and therefore the expected attitudes of its teachers. In 4.4, the attitudes of SEE teachers towards the content and teaching of the subject are assessed, using responses obtained from the interview schedule. Correlation is then done of some factors perceived to be related to these attitudes. The findings are presented in tables of frequency distributions and percentages. Since in a descriptive study such as this the emphasis is on qualitative rather than quantitative analysis, descriptions and discussions are invariably predominant.

#### 4.2 THE SURVEY DATA

##### 4.2.1 Background Information of 'SEE' Teachers in Kiambu District

The first section of the questionnaire (appendix I) provided information about the composition of SEE teachers in relation to age, sex, professional qualifications, teaching experience and their experience in teaching SEE.

Female teachers of SEE were found to outnumber their male counterparts. The females accounted for 60% of the SEE teachers and the males 40%.

Majority of the teachers (60%) were university graduates, and 25% had Diploma in Education. Only 10% were untrained. This shows that most of the teachers handling SEE were professionally competent although not specifically prepared to teach it.

SEE teachers aged below 30 years accounted for 60% of the respondents. Out of these, 47% who were the majority were between 26 and 30 years old. Teachers aged between 21 and 25 accounted for 13%, those between 31 and 35 for 17% and those over 35 years old for 23%.

Subject allocation to teachers did not take into consideration the teaching experience of the allocatees. Percentages of the various experience brackets fall between 18% and 32%. The latter which is the highest percentage of teachers represents those who have had a teaching experience of seven years and over. 18% represents teachers with a teaching experience of between five and six years. Thus, 50% (32% and 18%) of SEE teachers had five or more teaching experience.

Even though 77% of the respondents had a teaching experience of more than two years, 41% had taught the subject for only one year. This suggests continuous changes of SEE teachers. This information is summarized on Table 1.

TABLE I

## Background Information of 'SEE' Teachers

Variables	Characteristics	Frequency	Percentage
Sex	Male	55	40
	Female	37	60
Age	21-25	12	13
	26-30	43	47
	31-35	16	17
	over 35	21	23
Professional Qualification	Bachelor of Educ.	55	60
	Dip. in Educ	23	25
	S1	4	4
	P1	1	1
	Untrained Teachers	9	10
Teaching Experience	1-2 years	20	22
	3-4 years	25	27
	5-6 years	17	18
	7 and above	29	32
	No response	1	1
Number of Years the teacher has taught SEE	1	38	41
	2	20	22
	3	12	13
	4 and above	20	22
	No response	2	2

N=92

## 4.2.2 The Allocation of SEE to Teachers

Table 2 shows that SEE is allocated to teachers having diverse professional backgrounds. Majority (78%) are C.R.E. teachers owing possibly to the common belief that C.R.E and SEE are closely related. History teachers took the second position with 38%, a position that may be explained by the fact that most of the C.R.E teachers (40%) combined it with history.

TABLE 2

## Teaching Subjects of SEE Teachers

Subject	Frequency	Percentage
Christian Rel. Educ.	66	78
History	35	38
Geography	15	16
Home Science	10	11
English	10	11
Commerce	3	3
Music	3	3
Physical Education	3	3
Agriculture	2	2
Economics	2	2
Business Education	2	2
Maths	1	1
Accounting	1	1
Biology	1	1

NB. Some taught more than two subjects.

N = 17

#### 4.2.3 The Status of 'SEE' in The Secondary Schools in Kiambu District

To establish the status of SEE, item 1.8 of the questionnaire investigated its examination status in the different schools. Also the preparation of teachers for teaching it (item 3.3), the allocation of the subject to teachers (items 3.1 and 3.2), the school environment (items 3.5 - 3.9) and the attitudes of teachers towards it (items 2.1 - 2.5) were looked into. An average score was then calculated for each school for both school environment and teachers' attitudes.

The findings presented in Table 3 suggest a low status of SEE. Of the ninety two (92) respondents, only 16 (17%) had been in-serviced in the subject.

The general low status of the subject is further exemplified by the fact that attitudes below 20 accounted for 86% of the teachers. Moreover, only 5% of those teaching SEE claimed to have volunteered to teach it. This low status cannot be accounted for by teachers' awareness of the attitude of the churches

towards the content and teaching of the subject as many (94%) claimed ignorance in this respect.

Out of the 62 schools whose teachers responded, the subject was examinable in just 16 schools (26%). This fact could be related to the school environment, which in most cases (81%) was not supportive to teaching SEE.

This information presents a grim picture of the status of SEE. In addition, 83% of the teachers were not prepared at all to teach SEE.

**TABLE 3: The Status of 'SEE' In Secondary Schools In Kiambu District**

Criteria	Response	Frequency	N	Percentage
In-serviced teacher(s) in SEE	Yes(+)	16	92	17
	No (-)	76		83
Teacher volunteered to teach SEE	Yes(+)	5	92	5
	No(-)	87		95
Teachers' attitude (Score 20 & above)	Yes(+)	13	92	14
	No(-)	79		86
Examination status	Yes(+)	16	62	26
	No(-)	46		74
Supportive school environment (score above 10)	Yes(+)	12	62	19
	No(-)	50		81

Given this information, a greater need was felt to establish whether SEE teachers lived up to the expectation of the syllabus on its content and teaching. The interview schedule (appendix II) was prepared for this purpose. To choose subjects for the interview, the schools were categorised into five groups using the findings above (Table 3) as shown in Table 4.

**TABLE 4: Categories of Schools**

Type of School	Frequency of Schools	Number of Teachers	Percentage (Teachers)
At least two positive attributes and an average attitude of 20 and above	6	8	9
At least two positive attributes and average attitude below 20	10	20	22
Schools with only one positive attribute	25	31	34
Schools with only negative attributes and attitudes above 20	11	14	15
Schools with only negative attributes and attitudes below 20	10	19	20
<b>Total</b>	<b>62</b>	<b>92</b>	<b>100</b>

Ten schools with at least two SEE teachers each were selected for the study. From each school two teachers were to be interviewed. Only seventeen (17) of the expected twenty (20) teachers, however, were available for the interview.

In order to prepare an interview schedule that would reveal whether or not the teachers' attitudes correspond to the expectation of the syllabus on the content and teaching of SEE, an analysis of the syllabus was done.

#### 4.3 ANALYSIS OF SEE SYLLABUS

##### **The Implied Expectation Of The SEE Syllabus of The Teachers' Attitudes Towards Its Content & Teaching**

In the SEE syllabus, the knowledge, skills and attitudes that the student is expected to achieve are explicitly stated. These are found in the general

objectives (in the introduction of chapter two), as well as the specific objectives for each topic. The content to help in the achievement of these objectives is also given. The implied assumption is that teaching and learning of this content will result in the achievement of the stated objectives.

Ultimately, the syllabus (and the same would be expected of SEE teachers) assumes that the programme will enable learners to develop rationality. In this respect, general objectives (d) and (f), and more than fifty specific objectives require that learners be able to "explain". Explaining demands that one "gives reasons for ...", "accounts for ..." "shows why ..." "makes clear ...". Hornby (1962:346), all which need reasoning. In addition, the explanations are expected to be both logical and ethical. Consequently, words "ethical" and "ethically" occur more than ten times in the syllabus.

Ethical evaluation or explanation, however, though necessary in Social Ethics is not sufficient without a personal commitment to, or appreciation of the virtues acquired. Accordingly, the syllabus states more than forty times that the learner should appreciate what he or she learns.

Social Education and Ethics teachers, being the implementors of the programme should have the same frame of mind as the syllabus writers. They are, therefore, implicitly expected to view the subject as one that goes beyond merely imparting knowledge relating to moral issues, to evaluating these issues, making judgements and committing oneself to the acquired positive precepts.

Evidently, the general theme of the syllabus is the development, improvement and/or maintenance of morality in the Kenyan youth in all aspects of life. "Sound ethical behaviour of the individual person ... is the ultimate aim of this subject" (K.I.E, 1992:35). The topics included in the syllabus,

therefore, range from those concerned with responsible behaviour related to:

- a) Individual life: "Human growth and development"; "Personal health"; "Personality and behaviour"; "Human dignity"; "Dignity of work"; "Leisure"; "Drug use and abuse;" to
- b) Human relations at different levels: "Courtship and marriage", "Husband and wife", "The family," "The School". "The Nation" and Ethics for National life", "Ethics for international life", and "Pluralism", "Population", "Environment and Development", and "Population and Development", to
- c) Religious morality: "African Traditional Religious Ethics", "Other Religious Ethics", and "Human Virtues".

Examples of specific normative objectives for various topics are:

To enable learners to:

- explain and appreciate the purpose and importance of marriage.
- identify and appreciate virtues which promote the dignity of the individual members of the family.
- explain and appreciate the importance and dignity of human life.
- explain and appreciate the individual moral responsibility in, and social importance of promoting and maintaining his environmental cleanliness.
- discuss and appreciate the importance of physical, mental, social and moral health.
- explain the importance of human virtues.
- explain and appreciate the value of, and importance of personal responsibility to work.
- explain and appreciate the need to develop and exercise self-

discipline and other virtues in work.

- and explain and evaluate the social, economic and ethical implications of changes in population.

The syllabus developers expect the SEE teachers to agree with the content and objectives in the syllabus. A teacher who has no respect for human life, for example, cannot be expected to help learners appreciate the importance and dignity of human life.

The syllabus aims at developing rationality in the learner. This is to help him make responsible moral decisions and in effect act responsibly. It is to help one develop moral character, and not to enable one pass an examination or prepare for any specific career. The teachers are, therefore, expected to view its teaching as a way of enabling learners to achieve this aim.

#### **4.4 'SEE' TEACHERS' ATTITUDES TOWARDS TEACHING AND CONTENT OF THE SUBJECT**

The interview schedule questions, generated on the basis of the analysis of the syllabus, focused on a sample of areas in the syllabus touching on values in life. Those relating to content of the subject included:

1. Dignity of human life.
2. Respect for other members of the community.
3. Individual and environmental cleanliness (personal health).
4. Purpose and importance of marriage
5. Self discipline and other virtues at work (means of acquiring family resources).
6. Virtues essential to good family life.
7. Population policy and its ethical implications.
8. Law and Order.

#### 4.4.1 Importance And Dignity of Human Life

On the importance and dignity of human life, the teachers were asked questions relating to the beginning of human life, the treatment of inactive persons in society and circumstances when taking human life could be justified.

All (17) respondents agreed that human life is important. Except one, the rest held that life begins at conception, but differed on why they held that view. Table 5 shows the variety of reasons given.

Respondents who held that life begins at conception are in line with the expectations of the syllabus in respect to human life. The realization that life begins before birth leads one to accept and respect the dignity of the unborn child referred to in the syllabus.

The one who could not explain why she held that human life begins at conception may be lacking conviction in her view. SEE teachers are not expected to hold ungrounded views relating to morality. To help learners develop rationality they ought to have reasons for holding their moral views.

The respondent who differed from others held that human life begins at birth because this is when "people come to know the person", "see him or her", "know the sex" and "give a name." His response seems to equate "human life" with "human persons", a concept generally equated to the African concept of "Mtu". These two concepts are, however, not quite the same in the African setting, as Kenani (1981) revealed. Report on his pilot study shows that according to most Africans, "Mtu" is one who is "living", "existing", "active" and "creative". "Mtu", connotes adult male, one who had a 'body' "soul" and "reason". "Mtu" is a member of human society and is not necessarily human but could be divine.

Going by this understanding of the concept, human embryo, foetus and child are not persons. Equating "human life" and "human person" may therefore imply that abortion is not wrong because unborn children are not persons or human, a view that clearly contradicts the position of the syllabus.

**TABLE 5**

**Explanation As To When Human Life Begins**

N=17 Teachers

When life Begins	Explanations	No. of Teachers
At conception -	Growth begins	8
	- Life begins(tautology)	3
	- Nothing is added afterwards	3
	- What happens then affects the individual	1
	- No response	1
At birth	- People come to know the person	1
	- see him or her, know the sex and	
	- give a name	

On whether taking human life could sometimes be justified, diverse responses were obtained (Table 6). Withdrawal of medication too expensive for the family cannot, strictly speaking, be called killing. One would only be allowing nature to take its course, although this depends on the chances one had of surviving with continued medication. Of all the occasions cited, only the one advocating for killing the terminally ill who is in a lot of pain seems an outright contradiction of the implied expectation of the syllabus. Such an action would be against basic human rights and the needs of the sick.

In spite of the teacher's conviction as to when he or she may justify killing, it can only be hoped that they are aware of the arguments for and against the various disagreed upon occasions. The teacher's duty then would

be to expose the student to these arguments and help him to develop positive attitudes towards human life.

**TABLE 6**

**Occasions Justifying Taking Human Life**

Occasion	Frequency
- Self-defence and defence of others	10
- In war	3
- Abortion - mother with fatal medical problem(s)	2
- Capital punishment	2
- Withdrawal of medication too expensive for family	1
- Terminally ill in a lot of pain	1
- At no occasion (Never)	5

\* Some gave more than one response  
N = 17

The above responses show that most teachers have respect for human life. This attitude is further demonstrated by their answers on whether one who is inactive should continue living (Table 7). Sixteen (16) answered with an appeal to ultimate meaning of life. In eight (8) of these cases, the appeal is to a religious ultimate principle. Eight of the responses were based on ethical principles both general and social. The two negative responses adopted a fascist point of view, putting resources before human life.

TABLE 7

## Why The Inactive Should Continue Living

Category	Responses/Reasons	Frequency	Total
Religious Ultimate Principle	-No man should interfere with God's work unless it's for the good of the individual	1	8
	- One is still God's creature	1	
	- God can do anything in life	1	
	- God only should take human life	4	
	- Human life is sacred	1	
Ultimate meaning of life	- Life has a purpose	4	7
	- Life is precious for all	3	
Ethical Principles	- Anything can happen even to the terminally ill	1	6
	- Nobody has a right to take human life	3	
	- Human life should always be respected.	2	
Ultimate Social Ethics	- Too much energy will be spent on the inactive Resources spent should be expected to have some positive returns to society.	1 1	2

N = 17

NB: Some teachers gave more than one answer

#### 4.4.2 Respect for Other Members of The Community

Ten out of the seventeen were of the opinion that we owe equal respect to all, while seven felt that people should be accorded respect according to their social and economic status. The responses on why the teachers held these views show that many are not quite in line with the expectations of the syllabus as Table 8 indicates.

Morally, all persons are owed some basic respect on grounds of being human. Men should be treated as what they are essentially and not contingently. In real life, however, it is acceptable that some people are given more respect than others, not because they are better humans, but because they represent social institutions.

The syllabus puts respect for others together with human dignity. In effect, there is an implicit recognition of that basic respect due to all. It also recognizes different positions in human life which are accorded differing respect, such as Parents in a family. Among the respondents, only two (Table 8) held the view that equal respect is the ideal, though society is stratified. The two are close to the expectations of the syllabus.

The five who merely conform to social reality give reasons on what man is contingently. Moral conformists inherit values from society rather than adopt selectively. Conformity implies passive socialisation (without reasoning), which cannot be expected of SEE teachers. SEE teachers should have reasoning skills if they are to impart them to learners.

**TABLE 8.**

**Respect To Members of The Community.**

Category of Response	Responses	Frequency
Religious principle	- All created in God's image and likeness.	3
	- All are equal in God's eyes	2
Natural state of man	- All are human beings	5
	- All have human dignity	1
	- We are all destined to die	1
Social conformity	- Position and status influences the amount of respect e.g. literate Vs illiterate, rich vs poor	5
Social reality	- Though ideally the case, society gives respect differently as is the case in children vs adults	1
	- Even though all are human different respect is accorded positions and offices	1

\* Some had more than one view  
N = 17

#### 4.4.3 Individual and Environmental Cleanliness

While almost all (16) agreed that morality and cleanliness are related, only nine (9) gave answers that correspond to the expectations of the syllabus (Table 9). Six out of these used the principle of consequence saying that clean people rarely become sick. This could point to a realisation or commitment to the need for both the social and individual responsibility of promoting and maintaining cleanliness.

Three (3) who were probably the most keenly aware of the expectation of the syllabus pointed out that cleanliness is required or demanded by morality. Seven out of the sixteen, however, do not seem to have a clear idea as to how morality and cleanliness are related. Their answers either equate cleanliness with morality, or associate the two.

**TABLE. 9**  
**Relationship Between Morality and Cleanliness**

Classification	Responses	Frequency
Principle of consequence (causal-effect relationship)	-Clean people rarely become sick	6
Associating cleanliness and morality	-Most immoral people e.g drug addicts are dirty. -Dirty people don't care and are therefore immoral	6
Equating (cleanliness = morality)	-Cleanliness is next to Godliness and therefore is good -Cleanliness is good/right and therefore moral	5
Cleanliness demanded by morality	Both are necessary in making an ideal person - One has an obligation to care for body and mind. - Moral education should mold a whole person	3

\* Some gave more than one response  
N = 17

Positive responses were obtained on the item asking whether they would encourage increased industrialization amid an outcry over environmental pollution.

Both individual benefit (need for employment), and benefit to the country (economic growth), were given as reasons for holding this position.

With the exception of one case, there was environmental concern from all. Six called for responsible disposal of waste, one for recycling, five for use of modern technology to control pollution and another five for decentralization of industries and building them away from residential areas. Two recommended industries with minimal adverse environmental effects. One negative respondent showed apathy, saying that pollution is an evil we have to live with. As far as the issue of cleanliness is concerned, most of the responses given show that most teachers have the expected attitudes.

#### 4.4.4 Purpose And Importance Of Marriage

Fourteen (14) of the respondents thought people should be married, while the remaining three (3) felt it should be left to individual's choice. All, however, gave definitions that may be in agreement with the syllabus (Table 10).

Twelve(12) respondents held that marriage is an agreement between two, and two out of these said the agreement should be sanctioned by society. Four (4) out of the nine who defined marriage as a union between two people specified that these two have to be adults.

The purpose of marriage given (Table 10) are in agreement with the syllabus and teachers' guide. The SEE forms 1 and 2 Teachers' Guide

(K.I.E.,1988:18) asserts that marriage aims at procreation and union. In this case then, only the three responses portraying a conformist attitude, such as "marriage has always been a social phenomenon" seem contrary to what is expected of SEE teachers.

On whether marriage should be a life-long commitment, eleven(11) took an ethical universalist point of view, advocating for maximisation of the good of the greatest majority or for all. They gave such responses as; "the consequences of divorce are bitter to all", and "if families are unstable, the society may become unstable". It may be argued that people should not be used as means to an end, but as ends in themselves. In this case, however, the spouses are not being used for the good of others because they would share in the expected good.

In spite of the objections that may be brought forward to the above points of view, (except four cases), the teachers portray an appreciation for the need to preserve marriage which is expected in the syllabus.

Out of the four, two feel that marriage should be a life-long commitment as long as the two are compatible. The two who said that "one can decide otherwise" were clearly contrary to what would be expected of them. Such a view does not portray a serious commitment to the purpose and importance of marriage, and is certainly not in line with syllabus objectives.

**TABLE 10:**  
**Purpose and Importance of Marriage**

Item	Responses	Frequency
Definition of marriage	- Agreement between two	12
	- Union between two	9
	- Fulfilment of the second blessing of man by God	1
Purpose of marriage	- Procreation	11
	- Mutual love, companionship and complimentary purposes	8
	- Social conformity	3
Life commitment	- Consequences of Divorce and separation are bitter to all	11
	- People should stick to their choices	3
	- Bible teaches against divorce	2
	- Individuals are free to change their minds	2
	- The two may become; or realise late that they are incompatible	2

\* Some gave more than one response  
 N = 17

#### 4.4.5 Means of Acquiring Family Resources

Asked whether there are means and ways of acquiring family property which may be considered ethical or otherwise, all teachers responded positively. The ethical means quoted are shown in Table 11. Only four out of the seventeen felt that there are times when one should accept a kick-back ("chai" or "kitu kidogo"). Twelve, on the other hand, felt that there were situations where one who uses public funds to meet individual needs may be said to have done the right thing, citing various incidences (Table 11).

Responses given, that one may accept a kick-back "when the one done a favour... offers something as appreciation" may be in line with the expected attitudes of teachers. Appreciation, if genuinely done, is quite acceptable but

there is a danger that those who offer services would do so expecting an act of "appreciation", in which case they would be corrupt, at least in intent.

On the use of public funds to meet individual needs, the respondents who cited occasions where human life is endangered appreciate its absolute value. When human life is threatened, other duties, like keeping promises (to be in trust of public funds) come second. The views given do not support use of public funds for selfish ends, and indeed six respondents pointed out the need to refund the same. All these views are in line with the expected attitudes of SEE teachers. The five who held that such use of public funds can never be justified may have been unrealistic, but their ideas correspond to the syllabus on the need to earn one's resources honestly.

**TABLE 11:**

**Means of Acquiring Family Resources**

Item	Response	Examples	Frequency
Ethical ways of acquiring property	Yes	- Work (employment, farming, Business)	27
		- Inheritance	10
		- Gifts	7
		- Investment	6
		- Rewards	4
	No	None	0
Accepting kick-back	Yes	- When the one done a favour or given a service freely offers something as appreciation	4
		No	None
Meeting individual needs with public funds	Yes	- In urgent need to save life	12
		- If prior arrangement with appropriate authority is done	2
		No	None

N = 17

#### 4.4.6 Virtues Essential To Good Family Life

Given the virtues listed in the syllabus as essential to good family life, all the seventeen teachers accepted "understanding" and "honesty". Sixteen found "respect" essential, while fifteen agreed with the syllabus in respect to "trust", "friendship" and "loyalty".

"Empathy" and "humility" were thought necessary by fourteen teachers. "Sympathy" and "generosity" came last with 13 taking them as essential to family life (Table 12). Most of the teachers, therefore, clearly agree with the syllabus' suggested content on virtues.

**TABLE 12:**

#### **Virtues of Family Life**

Virtues of Family Life	Frequency (essential to family life)	Frequency (not very relevant to family life)
Understanding	17	0
Honesty	17	0
Respect	16	1
Trust	15	2
Friendship	15	2
Loyalty	15	2
Empathy	14	3
Humility	14	3
Sympathy	13	4
Generosity	13	4

N = 17

#### 4.4.7 Population Policy And Its Ethical Implications

Fifteen respondents affirmed that young people should learn population studies. Their views were based on the consequent personal benefits reaped by students as well as the expected social benefits (Table 13). Out of the fifteen, twelve saw the duty of young people arising from population studies as population control, one as educating the illiterate on population control, one as conservation of natural resources and one as development of these resources.

Only one respondent was clearly contradictory to the expectations of the syllabus, when he claimed that there is no relationship between population and ethical life in society.

TABLE 13:

### Importance of Population Studies

Question	Response	Frequency
Should young people learn population studies?	Yes	15
	No	1
	No comment (has not taught the topic)	1
Reasons for teacher's point of view	-To control population growth	6
	-Prepares them to plan family	4
	-Not to enter parenthood prematurely	2
	-To understand realities like economic problems	2
	-They will be the future parents and policy makers	1
	-There is no relationship between population and ethical life in society.	1
Young people's duties arising from population studies	-Population control	12
	-Educate the illiterate on population control	1
	-Caring for natural resources e.g. rivers and forests	1
	-Develop unutilized land for occupation	1
	-No response/Not applicable	5

#### 4.4.8 Law And Order In a Society

The item on whether students need rules and regulations got positive responses from all respondents. Thirteen out of the seventeen teachers felt that the professional code of ethics for teachers is useful. The responses on these two aspects are presented in Table 14.

Seven answers were given portraying school rules as a means of controlling students, who, they say, would otherwise become undisciplined and immoral. "Controlling" suggests making students to blindly conform to rules. This is unacceptable because morality can hardly be content with a mere conformity to rules. Genuine morality can only stem from free and convinced moral judgements. Guiding, and not controlling is therefore more in line with morality.

The same would be said about the usefulness of the code of ethics for teachers (Table 14). Although it is not a part of the syllabus, a teacher who would appreciate its existence is likely to appreciate any form of regulations and code of ethics. Syllabus writers would undoubtedly expect that teachers have respect for, and understanding in the institution of law. It is, therefore, not very comforting to see that many of the responses given do not seem to suggest a good understanding of the importance of rules and regulations in a community.

TABLE 14

## Need For Rules and Regulations in School

Item	Response	Qualifying Statements	Frequency
Need for secondary school rules	Yes	-Students need to be guided	13
		-To control behaviour	7
	No		0
Usefulness of teachers' code of ethics	Yes	-Control teachers not committed to the profession	8
		-A guide to teachers on conduct	
		-Guard authority	1
		-Give "identity" to the "society" of teachers	1
	No	-Only has the interest of the employer	2
	-Used discriminatively only being applied when it works against teachers		
	No response	-Not aware of its existence	1

\*Some gave more than one response

N = 17

#### 4.4.9 Summary of the Findings on Teacher attitudes towards the Content of SEE

The general picture painted by the foregoing analysis is that the interviewed teachers' attitudes to the content of SEE to a large extent correspond to the expectations of the syllabus. The degree of this correspondence, however, varies from question to question and from teacher to teacher. Table 15 summarises these findings.

TABLE 15

## Teachers Attitudes towards Content of SEE

Item	Teacher out of	Teachers were in																	Tot (*)	OUT OF	%
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17			
2.1	6	6	6	6	6	4	6	6	6	6	6	6	5	6	6	6	3	96	102	94	
2.2	1	1	-	-	-	-	-	-	-	-	-	1	1	-	-	-	-	2	17	12	
2.3	2	1	1	1	1	1	1	1	1	1	1	2	2	2	2	2	-	22	34	65	
2.4	3	1	2	3	1	-	1	2	3	3	2	2	3	3	2	2	2	34	41	83	
2.5	1	1	-	-	1	1	1	1	1	1	1	1	1	-	-	1	-	11	17	65	
2.6	1	1	1	-	1	1	1	1	1	-	1	1	1	-	1	-	1	13	17	77	
2.7	1	-	1	1	-	1	1	1	1	1	1	1	1	-	-	-	1	12	17	71	
2.8	2	2	1	1	-	1	2	2	-	2	-	1	2	1	1	1	1	19	32	56	
Total Score	17	13	12	12	10	9	13	13	13	14	12	14	17	11	12	12	13				
%		77	71	71	59	60	77	77	77	83	71	83	100	65	71	71	77				

Key Column 1 - Items in the interview schedule on:

- 2.1 - Dignity for human life
- 2.2 - Respect for other members of the community
- 2.3 - Personal and environmental cleanliness
- 2.4 - Purpose and importance of marriage
- 2.5 - Self discipline and other virtues at work
- 2.6 - Virtues essential to good family life
- 2.7 - Population policy and its ethical implications
- 2.8 - Law and order.

It is evident that teachers positive scores on their attitudes towards the content of SEE differ considerably. While one had as high as 100%, another hand only 59%.

The average (mean) percentage was calculated as 73%. Teachers with scores above the mean constituted 50%.

#### 4.4.10..Teachers' Attitudes Towards Teaching SEE

On the teaching of SEE, teachers were to respond to items on:

1. Whether they liked teaching the subject
2. What they considered the aim(s) of the subject to be
3. Whether they thought this/these aim(s) could be achieved.
4. Whether they thought SEE should continue being compulsory for all students.
5. Whether or not it should continue being non examinable in all schools.

Fourteen out of the seventeen teachers said they liked teaching the subject, but offered different reasons for this (Table 16). The thirteen who said that the subject is "applicable" were in line with the syllabus expectations that students should be able to evaluate the moral issues, make judgements and commit themselves to the acquired positive precepts.

Three liked it out of convenience, claiming that it is not mentally taxing and that it helps teachers to be aware of human relations. One of the three said that age and experience makes it possible for him to teach it quite comfortably.

**TABLE 16**

**Teachers' Attitudes Towards Teaching SEE**

Attitudes	Number of Teachers	Reasons	Frequency
Like teaching SEE	14	- It is interesting	5
		- Students like it	1
		- Deals with social realities and is applicable	13
		- It is convenient to the teacher	3
Do not like teaching SEE	3	- It is shallow	1
		- It duplicates other subjects	2
		- Does not lead to any career	1

On the general aim(s) of SEE, six said that it was to teach students to relate to one another and to relate to the social environment. This conforms with the expectations of the syllabus as it demands that students learn human relations at all levels. Nine thought the aim is to inculcate morality in individuals. The ultimate aim of the syllabus is morality, based on reason. This view is, therefore, not divorced from the expectation. The remaining two who were probably not quite in agreement with the syllabus felt that it is to bridge the gap that resulted from the disintegration of most traditional social institutions. The responses are shown in Table 17.

TABLE 17

## Aims(s) of 'SEE' According to the Teachers

Aim	Responses	No. of Teachers
Teach Social relations	- Teaching students to relate to social environment	3
	- Teaching students to relate to one another	2
	- Making one social	2
Inculcate morality	- Preparing an individual to be a good person	7
	- Enable students to handle things responsibly	2
Bridge gap brought by modernization	- Cover gap that existed when it was assumed students learned at home.	2

N = 17

Ten teachers thought the aim(s) can be achieved. This is in agreement with the syllabus assumption that teaching of the content will result in the achievement of the stated objectives. The five who were negative on the achievement of the aim(s) gave examination orientation, shortage of time, lack of resources and social influence as limitations in this respect. The remaining two were doubtful on the achievement of the objectives as illustrated in Table 18.

TABLE 18

## Views on Achievement of SEE Objectives

Category	Response	Reasons	Frequency
Aim(s) can be achieved	Yes	- It is inevitable, even if not now	1
		- Social Education is no longer left to chance	2
		- If the subject is taken seriously	5
		- Some students have shown positive response	2
Aim(s) cannot be achieved	No	- Students take it like any other subject to pass exams	1
		- The subject is allocated few lessons	1
		- Lack of resources	1
		- In a permissive society, students do what they see, not what they are taught	1
		- The subject touches shallowly on almost everything	1
Doubtful		-Some may take it like any other subject	1
		-Some may adopt virtues	1

N = 17

The feeling of the majority (15) was that SEE should continue being compulsory. Fourteen out of these felt that it is beneficial to students and shapes them morally. The remaining one, whose view was contrary to the syllabus expectation said it should continue being compulsory because it is easy to pass. The two who felt it should not be compulsory claimed that SEE repeated what is taught in other subjects. Table 19 shows the teachers' desired status of SEE in secondary schools.

TABLE 19

## Teachers Desired Status of SEE in Secondary Schools

Status	Response	Reason	Frequency
Compulsory	Yes	-Helps them mature and relate well with others	2
		-All should be shaped morally	7
		-Deals with real life	5
		-Moral issues are no longer discussed at home	2
		-It is easy to pass	1
	No	-It duplicates other subjects	2
Exam- inable in all schools	Yes	-Students pass well	6
		-Students will learn more up to form four	1
		-For evaluation purposes	1
		-For students to take it seriously	4
		-Contributes equally to the life of students as other subjects	1
		-Those who pursue it have good conduct	1
		No	-What they learn in forms 1&2 is sufficient
	- It's the same as religious education	1	
- It will suffer exam orientation	4		
- Should not be taught at all	1		

\* Some gave more than one response  
N = 17

Nine teachers felt SEE should be examinable in all schools while eight were opposed to this position. In both groups, however, there were those whose explanations on their points of view seem to agree with the intended purpose in the syllabus. Among these, one thinks that making it examinable at the national level would ensure that students learn the subject up to form four, and therefore will learn more than can be offered in two years.

Four said that examinations have a motivating factor and therefore students would develop more interest in it. On the other hand, four felt making it examinable will make it suffer from examination orientation.

TABLE 20:

Attitudes of teachers corresponding to the expectations of the syllabus on the teaching of SEE

Item	TEACHER OUT OF	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	Total(+)	%	Unclear(o)	%
3.1	1	0	+	0	+	+	+	+	+	+	+	+	+	+	-	0	0	-	11	65	4	24
3.2a	1	+	+	+	0	-	0	+	+	+	0	+	+	+	+	+	+	+	13	76	3	18
3.2a	1	0	0	+	+	-	-	0	+	0	-	0	+	0	-	+	+	-	6	35	6	35
3.3a	1	0	0	+	-	+	+	+	+	+	+	+	0	+	-	+	+	0	11	65	4	24
3.3b	1	+	-	0	-	0	-	0	-	+	0	+	+	0	-	+	+	0	6	35	6	35
Total Scores	5 (+)	2	2	3	2	2	2	3	4	4	2	4	3	3	1	4	4	1				
%		40	40	60	40	40	40	60	80	80	40	80	60	60	20	80	80	20				

0- Denotes unclear responses/attitudes - Denotes negative responses

+ - Denote attitudes corresponding to the expectations of the syllabus.

3.1 - Teacher's feelings about SEE 3.2 (a) - General aims of SEE 3.2 (b) Teachers' opinion of the achievement of objectives.

3.3(a) - Whether SEE should continue being compulsory. 3.3 (b) Whether SEE should be examinable in all schools.

The SEE teachers attitudes towards the teaching of the subject appear to vary considerably, ranging from as low as 20% to 80%.

The mean percentage was calculated as 54%. Those whose attitudes were above the mean were 9 (53%). Thus as for attitudes to the content, only about half of the teachers had the expected attitudes towards the teaching of SEE.

As the answers above suggest, only about a half of the teachers who were interviewed had the attitudes implicitly expected in the syllabus as far as teaching the subject is concerned. Table 20 summarises the attitudes of teachers corresponding to the expectations of syllabus on the teaching of SEE. (see pg 66)

#### 4.4.11 Teaching Methods Used in SEE

The teachers were asked to register their frequencies in using the seven teaching methods shown on Table 21. The methods given were both of the heuristic and transmission type. Most teachers reported a higher frequency of the use of transmission methods such as lecture, and never or rarely used heuristic methods such as dramatisation and role-playing.

Heuristic methods are more commendable in moral and Social Education as teachers are expected to help learners develop moral values and not simply to transmit morals. Lecturing in moral values does not necessarily result in moral development.

**TABLE 21:**  
**Frequency of Teaching Methods used in SEE**

Method	Never	Rarely	Frequently	V.Frequently
Lecture	1	4	9	3
Talks by resource persons	13	4	-	-
Role-playing	5	8	4	-
Brain-storming	7	3	7	-
Story-telling	3	7	7	-
Groupwork	2	6	7	2

N = 17

#### 4.4.12 Factors Considered To Have Negatively Affected The Implementation of SEE

Lack of teacher preparation to teach the subject was considered as a drawback to the implementation of the programme by most teachers(16). Second in rank was lack of books and other teaching materials. In third position was lack of interest from students owing to the non-examinable status of the subject in most schools. The other major problems cited were shortage of the time allocated to the subject and repetition of topics in other subjects particularly from Christian Religious Education. The other factors were in a way related to the above (Table 22).

**TABLE 22:**  
**Drawbacks on the implementation of SEE**

Drawbacks	Frequency
Lack of teacher preparation (training)	16
Lack of books and other teaching materials	12
Lack of interest from students	11
Repetition of topics particularly in Christian Religious Education	6
Time shortage	4
Belief by students that it is examinable in poor schools	3
A general belief that SEE is to stop drug addiction	2
Lack of keenness by teachers since any teacher can be given	2

\* Some teachers gave more than one answer.

N = 17

#### 4.4.13 Suggestions For Improvement

The teachers felt that the implementation of SEE could be made effective if the school community and the inspectorate offered more help and support to the programme. The introduction of Guidance and Counselling departments and buying of relevant materials for SEE were believed to be necessary assistance in

this endeavour. Other types of support considered important included teachers disciplining students, and giving the SEE teacher moral support. Teachers and other workers in schools also need to set good examples of moral behaviour (Table 23).

Most of the teachers (14) would like guidance on the teaching of SEE. They felt inadequate on the methods to be used in teaching the subject and were not sure on where to lay emphasis. Six respondents would like the inspectorate to recommend relevant reference materials for the subject, and one felt the inspectorate should recommend for an addition of the number of lessons allocated to SEE. Two felt there should be a forum for teachers to give suggestions and feedback, while one suggested that the subject be dropped (Table 23).

In spite of the problems the teachers experience in teaching a subject they are not prepared for, it is clear that they still have faith in its success. The success, however, depends on the improvement of a number of areas that may be defined by the factors possibly related to attitudes of teachers towards the subject. An investigation into the possible relationship between these factors and the teachers' attitudes, therefore, seems quite appropriate.

**TABLE 23:**  
**Desired help from the School Community and the Inspectorate**

Group(source)	Type of Help	Frequency
School Community	-Introduction of Guidance and Counselling departments	2
	-Buying relevant materials	1
	-Teachers to discipline students	1
	-Teachers and other workers to set good examples to students	3
	-Other teachers to give SEE teachers moral support	4
The inspectorate	-Guidance on teaching methods and what to emphasise on.	14
	-Recommend teaching and reference materials	6
	-Recommend more lessons for SEE	1
	-Establish a forum for teachers to give feedback and suggestions	2
	-Drop the subject	1

N = 17

#### 4.4.14 Possible Factors Related To The SEE Teachers' Attitudes To Its Teaching And Content

Five factors were perceived to be related to the SEE teachers' attitudes to the teaching and content of the subject. These are:

1. The teacher's perception of the status of the subject.
2. The teacher's examination orientation.
3. The presence of a supportive/conducive atmosphere for implementation of the programme.
4. The facilitativeness of the teaching methods the teacher uses.
5. The religious inclination of the teacher.

To find out whether the assumed relationship existed, the frequency of positive attitudes of individual teachers to the content and teaching of the subject were summed up, and correlated to each of the above factor. The findings are reflected in the following tables. (Tables 24 - 29 ; Mc Call, RB (1975) pp

TABLE 24

SEE teachers' positive attitudes to the content and teaching of the subject

Teacher	Frequency	Rank
1	15	9.0
2	14	12.0
3	15	9.0
4	12	15.0
5	11	16.5
6	15	9.0
7	16	6.5
8	17	4.5
9	18	2.5
10	14	12.0
11	18	2.5
12	20	1.0
13	14	12.0
14	13	14.0
15	16	6.5
16	17	4.5
17	11	16.5

NB. The Maximum possible score was 22

The correlation of SEE teachers' perception of the quality of the subject in their classes against the teaching achievement of SEE was calculated as 0.4 using Spearman's correlation coefficient.

The critical value of  $r_{0.05}$  (degree of freedom of the relationship) is 0.312 and at 0.01 is 0.410. This correlation is therefore insignificant at both levels.

Table 25 (a): TEACHER'S PERCEPTION OF THE STATUS OF THE SUBJECT

Item No.	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	T11	T12	T13	T14	T15	T16	T17
3.1	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-	-
3.2(b)	-		+	-	-	-	+			-	+	+	-	-		+	-
3.3(a)				-									+	-			
3.3(b)	+		-			-		-	+				-	-			-
3.3(c)	-		+		+	+				+	-		-	-	-	-	
3.6(b)	+	+	+	+		-	+	+	+	+	+		+	-	+	+	-
Total	+3	2	4	2	2	2	3	2	3	3	3	2	3		2	2	-
	-2	-	1	2	1	3	-	1	-	1	1	-	3	5	1	2	4
Rank(+)	4.5	11.5	1	11.5	11.5	11.5	4.5	11.5	4.5	4.5	4.5	11.5	4.5	16.5	11.5	11.5	16.5

The following correlation was done to check whether the teachers' attitudes to the content and teaching of the subject (x) and their perception of its status (y) are related.

Table 25(b)

TEACHER	X	Y	RX	RY	d(RX-RY)	d <sup>2</sup>
1	15	3	9	4.5	4.5	20.25
2	14	2	12	11.5	0.5	0.25
3	15	4	9	1	8	64.00
4	12	2	15	11.5	3.5	12.25
5	11	2	16.5	11.5	5	25.00
6	15	2	9	11.5	2.5	6.25
7	16	3	6.5	4.5	2	4.00
8	17	2	4.5	11.5	-7	49.00
9	18	3	2.5	4.5	-2	4.00
10	14	3	12	4.5	7.5	56.25
11	18	3	2.5	4.5	-2	4.00
12	20	2	1	11.5	-10.5	110.25
13	14	3	12	4.5	-7.5	56.25
14	13	0	14	16.5	-2.5	6.25
15	16	2	6.25	11.5	5	25.00
16	17	2	4.5	11.5	7	49
17	11	0	16.5	16.5	0	0.00

$d^2=492$

Total  $d^2 = 492.00$

$n = 17$

The correlation of the teacher's perception of the status of the subject to their attitudes towards the teaching and content of SEE, was calculated as 0.4 using Spearman's correlation coefficient ( ).

The critical value of  $\rho$  at 2 degrees of freedom at the reliability threshold of 0.05 is 0.482 and at 0.0 is 0.606. This correlation is therefore insignificant at both levels.

To test the relationship when Y stands for the teacher's examination orientation, the correlation was calculated as follows:

**Table 26(a): TEACHER'S EXAMINATION ORIENTATION**

Item No.	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	T11	T12	T13	T14	T15	T16	T17
3.3(a)	+										+				+		
3.3(b)	+	+				+			+	+		+			+		
3.3(c)		+					+	+	+							+	+
Total	2	2	0	0	0	1	1	1	2	1	1	1	0	0	2	1	1
Rank	2.5	2.5	15	15	15	8.5	8.5	8.5	2.5	8.5	8.5	8.5	15	15	2.5	8.5	8.5

**Table 26(b)**

TEACHER	X	Y	R <sub>X</sub>	R <sub>Y</sub>	d	d <sup>2</sup>
1	15	2	9	2.5	6.5	42.25
2	14	2	12	2.5	9.5	90.25
3	15	0	9	15	-6	36.00
4	12	0	15	15	0	0.00
5	11	0	16.5	15	1.5	2.25
6	15	1	9	8.5	0.5	0.25
7	16	1	6.5	8.5	-2	4.00
8	17	1	4.5	8.5	-4	16.00
9	18	2	2.5	2.5	0	0.00
10	14	1	12	8.5	3.5	12.25
11	18	1	2.5	8.5	-6	36.00
12	20	1	1	8.5	-7.5	56.25
13	14	0	12	15	-3	9.00
14	13	0	14	15	-1	1.00
15	16	2	6.5	2.5	4	16.00
16	17	1	4.5	8.5	-4	16.00
17	11	1	16.5	8.5	8	64.00

Total d<sup>2</sup> = 401.5

$$d^2 = 401.50$$

$$n = 17$$

The correlation of teachers' attitudes to the content and teaching of SEE and their examination orientation was calculated a  $P = 0.5$ .

This indicates a significant correlation at the reliability threshold of 0.05 which is 0.482 but an insignificant correlation at 0.01 which has the critical value as 0.606. There is therefore a positive correlation between the two variables, but the correlation is not very high.

Table 27 (a): PRESENCE OF A SUPPORTIVE ATMOSPHERE

Item	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	T11	T12	T13	T14	T15	T16	T17
3.5-39	10	10	11	11	11	11	0	0	0	0	13	13	0	10	13	0	0
Rank	9	9	5.5	5.5	5.5	5.5	14	14	14	14	2	2	14	9	2	14	14

Table 27 (b)

TEACHER	X	Y	RX	RY	d	d <sup>2</sup>
1	15	10	9	9	0.	0.00
2	14	10	12	9	3	9.00
3	15	11	9	5.5	3.5	12.25
4	12	11	15	5.5	9.5	90.25
5	11	11	16.5	5.5	11	121.00
6	15	11	9	5.5	3.5	12.25
7	16	0	6.5	14	-7.5	56.25
8	17	0	4.5	14	-9.5	90.25
9	18	0	2.5	14	-11.5	132.25
10	14	0	12	14	-2	4.00
11	18	13	2.5	2	0.5	0.25
12	20	13	1	2	-1	1.00
13	14	0	12	14	-2	4.00
14	13	10	14	9	5	25.00
15	16	13	6.5	2	4.5	20.25
16	17	0	4.5	14	9.5	90.25
17	11	0	16.5	14	2.5	6.25

Total d<sup>2</sup> = 674.5

$$d^2 = 674.5$$

$$n = 17$$

$$r = 0.2$$

insignificant

The correlation of 0.2 is insignificant at both 0.05 and 0.01 levels of reliability whose critical values are 0.482 and 0.606 respectively. The correlation between the teachers' attitudes towards the content and teaching of the subject and the presence of supportive atmosphere is therefore an insignificant one.

Table 28 (a): THE FACILITATIVENESS OF THE METHODS THE TEACHER USES

Item No.	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	T11	T12	T13	T14	T15	T16	T17
3.2 (c)	17	15	16	15	16	20	15	14	19	20	13	15	17	14	18	14	17
Rank	6	11.5	8.5	11.5	8.5	1.5	11.5	15	3	1.5	17	11.5	6	15	4	15	6

Table 28 (b)

TEACHER	X	Y	RX	RY	d	d <sup>2</sup>
1	15	17	9	6	3.0	9
2	14	15	12	11.5	0.5	0.25
3	15	16	9	8.5	0.5	0.25
4	12	15	15	11.5	3.5	12.25
5	11	16	16.5	8.5	8.0	64.00
6	15	20	9	1.5	7.5	56.25
7	16	15	6.5	11.5	-5.0	25.00
8	17	14	4.5	15	-10.5	110.25
9	18	19	2.5	3	-0.5	0.25
10	14	20	12	1.5	10.5	110.25
11	18	13	2.5	17	-14.5	210.25
12	20	15	1	11.5	-9.5	90.25
13	14	17	12	6	6.0	36.00
14	13	14	14	15	-1.0	1.00
15	16	18	6.5	4	2.5	6.25
16	17	14	4.5	15	-10.5	110.25
17	11	17	16.5	6	10.	110.25

Total d<sup>2</sup> = 951.00

d<sup>2</sup> = 951  
 n = 17  
 = -0.17

A negative but insignificant relationship was found to exist between teachers' attitudes towards the teaching and content of SEE and the facilitativeness of the methods the teacher uses. Though insignificant, these data seem to suggest that teachers who are more positive to the subject rarely use facilitative methods in teaching which would be more appropriate in SEE.

Table 29 (a): THE RELIGIOUS INCLINATION OF THE TEACHER

Item No.	T1	T2	T3	4	T5	T6	T7	T8	T9	T10	T11	T12	T13	T14	T15	T16	T17
2.1 (b) ii		+		+	+	+			+			+	+	+	+		
2.2 (b)		+		+	+		+										
2.3 (a)			+	+													
2.3 (b)													+				
2.4 (a) ii													+				
2.4 (a) iii			+		+										+		
2.4 (b) ii					+								+				
2.9			+		+			+	+					+			+
Total	0	2	3	3	5	1	1	1	2	0	0	1	4	2	2	1	0

Table 29 (b)

TEACHER	X	Y	RX	RY	d	d <sup>2</sup>
1	15	0	9	15.5	-6.5	42.25
2	14	2	12	6.5	5.5	30.25
3	15	3	9	3.5	5.5	30.25
4	12	3	15	3.5	11.5	132.25
5	11	5	16.5	1	15.5	240.25
6	15	1	9	11	-.2	4.00
7	16	1	6.5	11	-4.5	20.25
8	17	1	4.5	11	-6.5	42.25
9	18	2	2.25	6.5	-4.0	16.00
10	14	0	12	15.5	3.5	12.25
11	18	0	2.5	15.5	-13	169.00
12	20	1	1	11	-10	100.00
13	14	4	12	2	10	100.00
14	13	2	14	6.5	7.5	56.25
15	16	2	6.5	6.5	0	0.00
16	17	1	4.5	11	-6.5	42.25
17	11	0	16.5	15.5	1	1.00

$$d = 1038.5$$

$$n = 17$$

$$p = 0.3$$

The above data show a negative correlation between the teachers' attitudes towards the content and teaching of SEE and their religious inclination. The more religiously inclined a teacher is, the less positive his or her attitudes to the content and teaching of the subject. The correlation is however insignificant at both the 0.05 and 0.01 reliability levels, whose critical values are 0.482 and 0.606 respectively.

## SUMMARY

The data presented in this chapter show that SEE has a low status in our secondary schools. A fairly good proportion of the teachers who implemented it do not seem to have positive attitudes towards it.

The content of the syllabus is ultimately aimed at refining the learners' rationality in order to enable them make responsible ethical decisions, and hopefully also act responsibly. The content is, therefore, not mainly for examination purposes and does not lead to any specific career. It is education for living.

The teachers' attitudes to the content and teaching of the subject are implicitly expected to correspond to the aim of the syllabus writers. Unfortunately, only about a half of SEE teachers showed positive attitudes towards the content and teaching of the subject.

These attitudes were found to be insignificantly correlated to the teachers' perception of the status of the subject, the presence or absence of a supportive environment, the facilitativeness of the teaching methods the teacher uses and their religious inclination.

Only examination Orientation showed a positive significant though not very high correlation with the attitudes. The more examination oriented the teacher is, the more positive his or her attitudes to the content and teaching of SEE. Examination orientation does not seem to hinder the development of positive attitudes towards the subject as might be expected. It might be true to argue that examination oriented teachers are those who care about the welfare of their students as well as their moral and social life.

The SEE teachers offered a number of factors which they considered to have negatively affected the implementation of the subject. Among these were lack of teacher training for the subject, lack of teaching materials, lack of interest in the subject on the part of the students and repetition of topics particularly in Christian Religious Education.

The teachers felt that if some improvements were done in the subject, they would go a long way towards realising the objectives of SEE. They recommended among other things guidance on how to teach the subject and what to emphasize on, production, improvement recommendation and supply of relevant teaching materials, and community participation in molding the students.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 INTRODUCTION

This chapter presents a summary of the findings, conclusions, and recommendations. Suggestions for further research are also given on the basis of the findings.

#### 5.2 SUMMARY

The study was aimed at establishing whether teachers' attitudes towards the content and teaching of SEE correspond to the expectation of the curriculum developers as expressed in the syllabus. It was also intended to find out the factors that influence teachers' attitudes to the subject. To do this, the researcher sought answers to the following questions:

1. What attitudes towards the content and teaching are expected of the teachers of SEE according to the syllabus?
2. Do the attitudes of the SEE teachers correspond to the expectations of the syllabus in this respect.
3. Are the SEE teachers' attitudes to the content and teaching of the subject related to:
  - the teacher's perceptions of the status of SEE in the school?
  - the examinable/non-examinable status of the subject in a school?

- the way the teacher understands his or her task as a facilitator of moral development and not a transmitter of moral values?
- the teacher's awareness of the churches stand on the existence, content and teaching of SEE
- the teacher's religious inclinations?
- the presence or absence of a supportive atmosphere for the implementation of the programme?

To answer the above questions, data were collected in three stages. First, a survey was carried out using questionnaires mailed to all secondary schools in Kiambu District. A content analysis of the SEE syllabus was then done, to identify the expectations of the syllabus writers on teachers' attitudes towards the teaching and content of the subject.

Using the findings of the content analysis, an interview schedule was prepared. The interview schedule was to reveal what the attitudes of teachers in Kiambu District were towards the teaching and content of SEE. The schedule was administered to seventeen teachers in ten schools selected according to the status of SEE, as revealed by the questionnaire data.

### 5.2.2 Literature Review

The Literature showed that attitudes produce patterns of behaviour. They determine what one does or says, likes, dislikes, his relations to other people and reactions to life and the world around him. It was noted that teachers' attitudes towards the subject they teach is important because students score highly in such subjects. Again, a teacher who is seen to have positive attitudes

towards the subject he teaches is more likely to influence students to have the same attitudes.

The literature also showed that the social environment in which SEE was introduced was not quite conducive for the teachers to develop positive attitudes towards it. The possible factors considered to have influenced teachers attitudes to the subject were:

- the teacher's perception of the status of SEE.
- awareness of the churches' views on the existence, content and teaching of SEE.
- the teacher's religious inclination.
- the teacher's awareness of his task.
- the presence or absence of a supportive school environment.
- The teacher's examination orientation.

Available literature reveals that the churches were opposed to the introduction of the subject. They held that the teaching of moral education should be done in the context of religious teachings. Religious persons may easily be influenced by such a view.

What the churches fail to realise is that moral education is not a religious exercise. Moral education can never be achieved through preaching moral values and virtues. The learner must be involved in his moral development. Accordingly, the six models of moral education reviewed in this study attempt to involve the learner in various ways to refine his perception of moral values, his ability to choose and capacity to speak out about moral values and dilemmas. One who is thus refined is expected to act in a morally responsible

manner. A teacher who is aware of his role as a facilitator of moral development may be more positively inclined towards the subject than one who thinks he should change pupils through preaching to them on values and virtues.

For a social and ethical education programme to achieve its objectives, a non-examinable status of the subject seems ideal. Clark (1973) asserts that the most exciting experiments in social education are confined to departments with non-examinable students. SEE, therefore, need not be examinable to achieve its objectives. In fact, the Kamunge Report (1988) apparently disapproved the teaching of the subject in forms three and four for purely examination purposes. Unfortunately, the Kenyan education system is examination oriented. A non-examinable subject is not in favour with most people, teachers included. Such a subject may be seen as time wasting as teachers prepare the students or pupils for examinations.

Whether SEE is examinable or not, teachers' attitudes would be more positive in the presence of a supportive school environment. The school and the society should thus offer appropriate materials and set a conducive atmosphere for its success. Research has shown that parental and community support in terms of teaching materials and disciplining children raise the standard of teaching and learning. If the school environment is unsupportive to a programme, the teachers' attitudes towards it might be influenced negatively. This study was set up to investigate whether or not the above factors influence SEE teachers' attitude towards the subject. Such an investigation has not so far been done on any of these factors.

## 5.3 FINDINGS

### 5.3.2. The Survey Data

The survey was intended to establish the status of SEE in the secondary schools in Kiambu District. This was done using five criteria:

1. The attitudes of teachers towards SEE
2. Whether or not the teacher has been inserviced in SEE
3. The examination status of SEE in a school
4. Whether the teacher volunteered to teach SEE
5. The supportiveness of the school environment.

Each criterion elicited positive and negative attributes towards SEE. A score of 20 and above attitudes was considered positive or high, while below 20 was considered low.

The collected data revealed a low status of the subject. Out of the ninety two (92) teachers who responded to the questionnaire, only 16 (17%) had been inserviced in SEE, and only 5 (5%) claimed to have volunteered to teach it. 86% of the teachers were found to have a negative attitude towards the subject.

The subject is examinable in only 16 (26%) of the 62 schools whose teachers responded, and in 50 (81%) cases, the school environment was not supportive to teaching SEE.

In order to choose the teachers to be interviewed, the schools were categorised into five groups, using the five criteria. The school categories were as follows:

- Schools with at least two positive attributes and an average attitude below 20.
- Schools with only one positive attribute.
- Schools with only negative attributes and average attitude above 20.
- Schools with only negative attributes and attitudes below 20.

Two schools of each category, with at least two SEE teachers were randomly selected. These made a total of ten schools. From each school, only two teachers were to be interviewed. Two teachers in two different schools had, however, stopped teaching the subject by the time of the interviews and were unwilling to participate in the study. One teacher in another school had been transferred. The teachers interviewed, therefore, totalled seventeen (17).

### **5.3.3 The Syllabus Expectation Of Teachers' Attitudes Towards Its Content and Teaching**

The syllabus writers assume that teaching and learning the given content will result in the achievement of the stated objectives which are mainly in the affective domain. The ultimate aim of the SEE syllabus is the development of the learner's rationality so that he may develop sound ethical behaviour. The development of such behaviour should enable the learner to act consistently whether alone or with others at home, school, in the neighbourhood or in a foreign country. Rationality will enable the learner to develop positive attitudes towards persons, property, work, leisure and the physical environment. Teachers' attitudes towards the subject are expected to correspond to those of the syllabus writers.

Teachers' attitudes towards the subject are expected to correspond to those of the syllabus writers.

#### **5.3.4 Teachers' Attitudes As Revealed in the Interview**

50% of the teachers were found to have attitudes corresponding to the expectations of the syllabus writers towards the content of SEE. These eight (8) teachers scored above the mean which was 73%. It should be noted, however, that the mean score was rather high, and the other teachers did not fall far below it. Five of them scored 71%, one 65%, two 59%, and another one 53%.

Nine teachers (53%) scored above the mean on attitudes corresponding to the syllabus writers expectations towards the teaching of SEE which was only 54%. The above argument on the attitudes of teachers towards the content of SEE cannot hold true in the case of their attitudes towards its teaching. One must therefore admit that irrespective of the value of the mean score, the number of teachers with a positive attitude or an attitude corresponding to the syllabus expectations is not high.

#### **5.3.5. Problems Faced By SEE Teachers**

Some identified problems that teachers experience in implementing SEE could account for this situation. These problems include lack of books, training for teachers, interest of both teachers and students, and lack of support from the ministry. Some teachers also cited shallowness of the content in SEE textbooks and repetition of topics particularly from Christian Religious Education. Time shortage and examination orientation were also mentioned.

### 5.3.6 Relationship Between the Teachers' Attitudes and some Factors considered to Have an Influence on Them.

Spearman rank order correlation coefficient was used to compute the relationship between the teacher's attitudes towards the content and teaching of the subject and the factors considered to have influenced teachers' attitudes.

The Rho(P) with teachers' perception of the status of SEE was calculated as 0.4. At the reliability threshold of  $\alpha = 0.05$  and  $0.01$ , the critical value of P when  $N = 17$  is 0.482 and 0.606 respectively, with two degrees of freedom. Any value of R is considered significant if it is equal to or greater than these values. There is therefore no significant relationship between teachers' attitudes towards the teaching and content of SEE and their perception of the status of the subject. Correlation of the attitudes with the presence of a supportive environment, the facilitativeness of the methods a teacher uses and the religious inclination of the teacher also revealed that there is no significant relationship between them as they were calculated as 0.2 - 0.17 and - 0.3 respectively.

Although insignificant, the above data suggest that there is a relationship between the variables correlated. It is worth noting that the correlation of the attitudes and the teacher's perception of the status of SEE comes very close to being significant. A study with a greater number of values or possibly improved instruments would probably give a significant correlation. This would mean that teachers in schools where the status of SEE is high tend to develop positive attitudes, while those in schools where it is low develop negative attitudes towards it.

The other factor that was not very far from being significant at the 0.05 reliability level was religious inclination of the teacher, whose  $P$  was  $-0.3$ . Although the survey data had shown that most teachers are unaware of the Churches' stand on SEE, it seems like the religiously inclined teachers would rather have morality taught within religious context. Those who are less religious on the other hand may be positive towards the subject because it approaches the question of morality mainly from a social point of view. The correlations with the presence or absence of a supportive atmosphere and the facilitativeness of the methods a teacher uses are negligible.

For the teachers' examination orientation,  $P$  was  $0.5$ . This indicates a positive and significant relationship between the two variables. The teachers' attitudes are therefore influenced positively by their examination orientation. The more examination oriented the teacher is the more positive his attitude towards the content and teaching of the subject. Teachers who like the subject, do so because it is easy for students to pass as they confessed. The main aim of the subject, however, is not for students to pass, but to be molded morally. It might be correct to argue that these teachers like the subject for a relatively less important reason.

The emphasis in our education system of examinable and practical subjects in relation to future employment possibilities and economic returns, seem to have affected SEE. Although these teachers appreciate the social skills inculcated by SEE, they also like it because students easily pass in it. This may mean that examination oriented teachers are the ones who care for the welfare of their students. They probably are the teachers who would like to see their students do well both economically and socially

A non-examination orientation may be viewed from two points of view. One that a teacher is very much interested in educating for life and cares less whether what he teaches is examined; and two that a teacher does not give a damn about his students. The latter would most probably be the case.

### 5.3.7 Conclusion

The researcher drew the following conclusions from the data.

1. The status of SEE in secondary schools in Kiambu district appears low, but there is no significant relationship between the teachers' perception of the status, and their attitudes towards the content and teaching of the subject.
2. The syllabus implicitly expects SEE teachers to view the subject as one basically aimed at producing a morally and socially educated person other than one who is just learned in moral principles, values and virtues. Unfortunately, only about half of the teachers have attitudes corresponding to this expectation. The subject may, therefore, not realise its objectives fully as long as those teaching it do not agree with its aims or are unaware of them.
3. There is need to train teachers for the subject since the majority (16 out of the 17 teachers) mentioned lack of training as one of the problems they face. This would also ensure that those who teach the subject are clear about its objectives and have the necessary skills to achieve these objectives.

4. Examination orientation on the part of the teacher does not hinder one from developing positive attitudes towards the subject. Teacher training should, however, emphasize the need for the SEE teachers teaching for living other than for the less important reason - students passing examinations.

#### **5.4 Recommendation**

In order to improve the teaching of SEE in Kiambu District, the following recommendations may be useful.

1. All student teachers to study a course at College to equip them for teaching SEE as all teachers are expected to guide students morally.
2. Inservice courses and seminars for trained teachers be organised regularly since the number of trained teachers in SEE would remain limited for some years.
3. The Kenya Institute of Education should review the SEE textbooks to provide for more detail and produce teaching support services specific and appropriate to learning social and ethical values.
4. The Inspectorate should provide leadership and assistance where necessary, by inspecting, guiding and appraising teachers on the implementation of the programme.
5. The parents and teachers of the schools where SEE books are either inadequate or lacking should be encouraged to buy those books and the expected positive results be impressed upon them.

6. The objectives of the programme should be made very clear by the inspectors and field officers when they visit schools or hold a workshop or seminar so that teachers do not teach the subject only for examination purposes.

### 5.5 Suggestions For Further Research

1. Since this study was limited to secondary schools in Kiambu District, further and related studies are recommended to cover other districts in the country to establish the extent to which the findings in this study can be generalised.
2. There is also a need to research into the separate possible factors influencing attitudes touched in this study in order to give more details on the relationship between attitudes and these factors. In particular, the perception of teachers on the status of the subject need to be re-investigated as it gave a figure very close to being significantly related to the teachers' attitudes towards SEE.
3. Further research is also recommended on the role of inservice education in improving the teaching of SEE.
4. The relationship between moral education and development of good behaviour needs also to be established so that our expectation on the moral programme may be based on empirical data.
5. A study should be carried out to establish the kind of training procedures that teachers can go through to develop facilitative child-centered methods of teaching.

6. Evaluation procedures for an ethical and social programme need to be established to be used even where its not examinable.

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**APPENDIX 1**  
**QUESTIONNAIRE FOR SOCIAL EDUCATION AND ETHICS**  
**(SEE) TEACHERS**

To SEE Teachers,

This questionnaire is aimed at establishing the status of Social Education and Ethics (SEE) in our secondary schools. Please provide answers to this questionnaire as accurately as possible. Send back the filled questionnaire within two weeks after receiving it, using the envelope enclosed herein. Your responses will be kept confidential.

- 1.1. How long have you been teaching in the school? ( )
- 1.2. How long have you been teaching in the SEE subject? ( )
- 1.3. How long have you been teaching in the SEE subject in your school? ( )
- 1.4. How long have you been teaching in the SEE subject in your school? ( )
- 1.5. How long have you been teaching in the SEE subject in your school? ( )
- 1.6. Years teaching SEE ( )
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- 1.97. Years teaching SEE ( )
- 1.98. Years teaching SEE ( )
- 1.99. Years teaching SEE ( )
- 2.00. Years teaching SEE ( )

Kindly fill in the following blank spaces, and put a tick in the appropriate parenthesis like this ( V )

### PART I

1.1 Name of School \_\_\_\_\_

1.2 Sex of the respondent: Male ( ) Female ( )

1.3 Age of respondent: (a) 21 -25 years ( )

(b) 26 -30 years ( )

(c) 31-35 years ( )

(d) Over 35 years ( )

1.4 Professional qualification: (a) Untrained teacher ( )

(b) SI ( )

(c) Diploma in Education ( )

(d) Bachelor of Education ( )

(e) Any other (specify) ( )

1.5 Teaching Experience: (a) 1 - 2 years ( )

(b) 3 - 4 years ( )

(c) 5 - 6 years ( )

(d) 7 years and over ( )

1.6 Years teaching SEE: (a) 1 year ( )

(b) 2 years ( )

(c) 3 years ( )

(d) 4 years and over ( )

1.7 Your teaching subjects: (i) \_\_\_\_\_

(ii) \_\_\_\_\_

(iii) \_\_\_\_\_



- 3.3 If you have ever attended an in-service course in SEE, would you say that:
- (a) It was (they were) very useful?
  - (b) It was (they were) difficult to assess the use?
  - (c) It was (they were) not useful?
  - (d) Not applicable?
- 3.4 Which of the following statement(s) represent(s) the churches' view of the SEE?
- (a) It is a very useful subject which caters for the morality of the youth.
  - (b) It is a complementary subject to Religious Education.
  - (c) It is anti-Religious subject which should be one away with.
  - (d) I am not aware of the churches' view of SEE.
- 3.5 Who/which among the following has/have ever assisted you in any way in teaching SEE?
- (a) The Kenya Institute of Education (K.I.E.)
  - (b) The Inspectorate
  - (c) Fellow teachers in the school
  - (d) Any other (specify) \_\_\_\_\_
- 3.6 How many teachers in your school are actively involved in trying to promote honesty, respect and responsibility?
- (a) Very many
  - (b) A few
  - (c) All
  - (d) None

3.7 How does your school try to promote the above qualities?

- (a) Through the school rules.
- (b) Through examples by those working within
- (c) Through the guidance given by the teachers.
- (d) Any other (specify) \_\_\_\_\_

3.8 What roles do parents play in assisting the school to promote moral qualities in students?

- (a) The Parents-Teachers Association helps in clarifying the importance of keeping school rules to students.
- (b) Parents are very willing to help teachers deal with their children's discipline problems.
- (c) Parents are willing to buy reference books for SEE.
- (d) parents readily avail themselves when called as resource persons for SEE.

3.9 How would you assess the availability of textbooks for SEE?

- (a) Very adequate
- (b) Adequate
- (c) inadequate
- (d) Not there at all.



(b) (i) Do you think one who is no longer active in life should continue living?

Yes ( )      No ( )

(ii) Why do you think so? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(c) (i) Can taking human life killing be something justified?

Yes ( )      No ( )

(ii) If yes, give examples of occasion when this may be done?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2.2 (a) Do we owe equal respect to all persons?

Yes ( )      No ( )

(b) Why do you hold this position? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2.3 (a)(i) Do you think cleanliness is related to morality/has moral implications?

Yes ( )      No ( )

(ii) How are they relate/what are those implications?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- (b) (i) Currently there is a world outcry on environmental pollution. Would you encourage an increase in industrialization?

Yes ( )      No ( )

- (ii) Please elaborate on your answer \_\_\_\_\_

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- 2.4 (a) (i) Do you think people should get married at all?

Yes ( )      No ( )

- (ii) What is your personal definition of marriage? \_\_\_\_\_

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- (iii) Why should people get married? \_\_\_\_\_

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- (b) (i) Should marriage be a life-long commitment?

Yes ( )      No ( )

- (ii) Please explain your answer \_\_\_\_\_

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- 2.5 (a) (i) Can the ways of obtaining family resources be said to be ethical or otherwise?

Yes ( )      No ( )

- (ii) If yes, which are the means that may be termed ethical?

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- (b) (i) Should one accept "chai" or "kitu kidogo" in any circumstances?

Yes ( )                      No ( )

- (ii) If yes, which circumstances are these? \_\_\_\_\_

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- (c) (i) Are there situations where an individual who uses public funds to meet personal needs may be said to be doing the right things?

Yes ( )                      No ( )

- (ii) If yes, can you give examples of such situations?

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2.6 The syllabus outlines the following virtues of family life:

- |                 |              |
|-----------------|--------------|
| - Trust         | - Friendship |
| - Sympathy      | - Respect    |
| - Empathy       | - Honesty    |
| - Generosity    | - Humility   |
| - Understanding | - Loyalty    |

- (a) Which ones do you find essential to good family life?

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(b) Which ones don't you find very relevant to good family life?

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2.7 (a) (i) Is it useful for young people to learn population studies?

Yes ( )                      No ( )

(ii) What makes you say so? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

2.8 (a) (i) Do secondary school students really need to be given rules and regulations?

Yes ( )                      No ( )

(ii) Why do you think so? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

(b) (i) Do you find the professional code of ethics for teachers useful?

Yes ( )                      No ( )

(ii) Please elaborate on your answer \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

2.9 (a) Do you feel morally obliged to your religion?

Yes ( )                      No ( )

(b) (i) Do you think other people are morally obliged to adhere to their religions even though these religions are different from yours?

Yes ( )                      No ( )

(ii) In your opinion, are all religions equally good?

Yes ( )                      No ( )

(c) How often to you use the following methods of teaching in SEE lesson?

Never	Rarely	Frequently	Very Frequently
Talks by resource persons			
Dramatization			
Role-playing			
Brain-storming			
Story telling			
Groupwork			

3.3 (a) (i) Do you think SEE should continue to be compulsory in all secondary schools?

Yes ( ) No ( )

(ii) Why do you hold this view? \_\_\_\_\_

\_\_\_\_\_

(b) (i) Should it be examinable in all schools?

Yes ( ) No ( )

(ii) Please explain your stand \_\_\_\_\_

\_\_\_\_\_

3.4 (a) (i) Do you get support from the school community in your teaching SEE?

Yes ( ) No ( )

(ii) If yes, what kind of support do you get? \_\_\_\_\_

\_\_\_\_\_

(iii) If no, how would you like to be helped? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(b) (i) Does the inspectorate give you guidance on how to handle the subject?

Yes ( )      No ( )

(ii) If yes, how have you been guided so far? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(iii) If no, how would you like to be guided? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3.5 What factors do you consider to have negatively affected the implementation of SEE?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3.6 What suggestions would you make for improvement? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

OFFICE OF THE PRESIDENT

PROVINCIAL ADMINISTRATION AND INTERNAL SECURITY - BOX 30510, NAIROBI

REF: OP/13/001/22c 113/4

26th May 1992

The Secretary,  
National Council for Science and Technology  
P. O. Box 30623  
NAIROBI

RESEARCH AUTHORIZATION

APPLICANT(S) MARY NYOKABI NDANI


The above named has been authorized to conduct research on  
"SOCIAL EDUCATION & ETHICS AND THE MORALITY OF SECONDARY SCHOOL YOUTH IN KIAMBU".

As indicated on the application form, this research will be conducted in  
KIAMBU

for a period ending AUGUST, 1992

Under the Standing Research Clearance awarded to Kenyan Universities/Public Institutions.

Herewith enclose copies of his/her application for record purpose. He/She has also been notified that we will need a minimum of two copies of his/her research findings at the expiry of the project.



A. M. MWASIA  
DIRECTOR: PERMANENT SECRETARY/ADMINISTRATION

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