

**AN ANALYSIS OF THE PEDAGOGICAL APPROACHES TO CHARACTER
FORMATION IN KENYAN SCHOOLS: IN SEARCH OF AN ALTERNATIVE**

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DECLARATION

I confirm that this thesis is my original work and has never been presented in any other institution/university. The thesis has been complemented by referenced works duly acknowledged. Where text, data, graphics, pictures or tables have been cited from other works-including internet, such sources have been specifically accredited through referencing in accordance with anti-plagiarism regulations.

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DEDICATION

This study is dedicated to all individuals who cherish sense and sensibility. Their efforts are not in vain.

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ABBREVIATIONS AND ACRONYMS

AQAL	:	All Quadrants All Levels
CE	:	Character Education
CEP	:	Character Education Partnership
CIPP	:	Context, Input, Process, Product
CRE	:	Christian Religious Education
FBOs	:	Faith Based Organizations
ICE	:	Integral Character Education
IEM	:	Integral Education Model
KICD	:	Kenya Institute of Curriculum Development
KIE	:	Kenya Institute of Education
LL	:	Lower Left
LR	:	Lower Right
LSE	:	Life Skills Education
MOE	:	Ministry of Education
PAHO	:	Pan American Health Organisation
RoK	:	Republic Of Kenya
SEE	:	Social Education and Ethics
TAS	:	Traditional African Societies
UL, UR	:	Upper Left, Upper Right
UNESCO	:	The United Nations Educational, Scientific and Cultural Organization

UNICEF : The United Nations Children's Fund
WHO : World Health Organization

ABSTRACT

Kenya has been witnessing a persistent increase in cases of individuals displaying negative social dispositions, indicating a nation on the moral decline. Evidently, majority of the citizens continue to act contrary to such basic values like respect, honesty, responsibility and diligence, a situation that threatens harmonious coexistence and consequently national progress. The above state of affairs has prevailed despite efforts by the government to inculcate good character among children through schools. This study therefore, ventured to investigate the approaches that Kenyan primary and secondary schools have been employing in their effort to form positive character among pupils. This prompted an evaluation that aimed at understanding and enriching the approaches, or proposing a more viable alternative that would facilitate realization of good character. Thus, the objectives of the study were to explore the concept and significance of character formation; establish how Kenya has carried out the practice of character formation over the years; evaluate the pedagogy thus employed; and propose a more viable alternative. To understand how character is formed, the study was guided by Aristotle's theory of Moral Virtue, which would be operationalized by Thomas Lickona's model of Comprehensive Character Education. Both Aristotle and Lickona hold that good character is developed over time through a sustained process of teaching, role modeling, learning and practice. For Aristotle, intellectual understanding of virtue allows one to perceive what is right, while moral virtue aids one in carrying out actions correctly and justly. To this effect, Lickona prescribes a model that can guide the creation of good character through education programmes in which pupils are taught in an intelligible way. The study employed the Analytic and Socratic methods. First, the conceptual analysis assisted the researcher to evaluate documents such as government policies, syllabi, research reports and Character Education programmes, for insights. Thereafter, the Socratic Method came in to enable the researcher to reflect on the rationale behind the approach to character formation before proceeding to propose a way forward. After a critical analysis, the study observed that the approaches in place are grossly deficient in terms of design and implementation. It thus concluded that this state of affairs could be contributing to the continued failure to nurture individuals of good character. Pursuant to this, the study recommended a comprehensive review of the existent approaches so that they are formulated in line with integral character education trends.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Every society has certain ideals which it cherishes and would wish to be acquired by all its members. Such ideals like responsibility, respect, honesty and fairness constitute good character when developed. It follows that the education system of a society will place a higher premium on inculcating those ideals among its youngsters. Thus, the ideals will of essence guide the education system, by being reflected in the aims, goals, content, methodologies and policies of such a system. Being incorporated as such, they constitute character education.

The significance of good character has been at the centre of human concerns from time immemorial. Early Greek philosophers such as Plato and Aristotle made a strong case concerning good character, seeing it as a gateway to good governance, harmonious coexistence, justice and happiness for all (Popkin, 1969). Aristotle, for instance, considered character education to be the highest virtue. Similarly, contemporary society reckons the need for character development not only for its own sake but also as instrumental for progress. Lickona (1996) holds that character development is even more necessary in present times since today's youths face more opportunities and challenges than those of earlier generations. The influence of media and plurality of cultures are just but some of the prevailing factors that necessitate youth guidance. For Dewey (1916) formation of character is a comprehensive aim of

school instruction and discipline. Thus, the young generation has to be properly brought up in terms of character so as to guarantee them a sense of direction.

Global bodies have equally addressed the need for character education. According to UNESCO (1972), the goal of education is self-actualization and becoming fully human. Similarly, the Convention of the Rights of the Child calls for the preparation of the child for responsible life in a spirit of understanding, peace and tolerance (UNICEF, 2002). The same position is shared by the International Commission on Education for the Twenty-first Century (UNESCO, 1997) who decried the declining respect for human values and relationships, terming it as one of the grim pictures of the global scenarios on education. These and many other pronouncements point to an urgent need for character formation among learners.

Ordinarily, an individual with good character tends to advance in life with ease. For instance, they will find it easy to live with their family and other members of the society, and even advance in their careers. Consequently, individual's progress translates into a progressing society since individuals form the society. In *The Republic*, Plato argues that the character of a state depends on the quality of its citizens and their ruler (Price, 1967). Therefore a properly functioning society denotes that the individuals making up that society have relatively good character.

Many observations and happenings have informed the present societies to revisit the place of character education. For instance, the 1999 massacre at Columbine High

School in the United States of America that saw two senior students murder twelve school mates and one teacher and later on commit suicide, jolted the country into reflecting on the character of her citizens. Such factors as bullying, school cliques, subculture, influence from violent movies, gun culture and drug abuse were cited as possible instigators. Eric Harris, one of the culprits, is reported to have previously posted a blog about his general hatred of society and his desire to kill anyone who annoyed him. He would later on make good his threat. Incidents such as these are not unique to America, and have continued to occur.

Lickona (1996) writes that the latter case is one among many that prompted some American states to reflect on their practice of character education. This saw many programmes spring up. Notably is the Comprehensive Character Education approach that sees the school teaching character in all aspects of its curriculum and incorporating parents as well (Lickona, 1996). Such a move is a lesson that youngsters have to be nurtured in the right way, lest they grow into the scare that the world is experiencing in the face of terror gangs and organizations such as the Al Shabaab, Boko Haram and the Islamic State of Iran and Syria extremist group.

In Kenya, the issue of character formation is a major concern. Daily happenings signify a nation on the moral decline. For instance, corruption is on the rise (Transparency international, 2007). Members of parliament have been witnessed in physical combat within the parliament house and outside (Moodly, 2014). Elsewhere, some Kenya police officers have been accused of taking bribes to abate crimes which

later on cause deaths (Wanjala, 2013). Similarly, some medics are reported to sell medicine meant for use in public hospitals (Anuro, 2014), as civil and structural engineers approve substandard structures in exchange for money, eventually leading the collapsing of the structures and subsequent deaths (Construction Review Online, 2014). The situation is worsened when children are directly initiated into the cycle of moral decadence. For example, teachers, parents and students collude to cheat in national exams (Ariri, 2008). Things are not made any better when some religious leaders defraud unsuspecting congregations, contrary to societal expectation that the former should lead exemplary lives (Ndicho, 2014). The family is not left out since domestic violence has disintegrated homes (VOA, 2010). All these are happening in the full glare of youngsters, who later on grow up to perfect the same and even accept to be radicalized into terror gangs. Likoye (2014) validates this when he reports that students learn violence from their teachers who resolve to strikes and demonstrations to make their grievances known. Nyasani (1988) had previously painted the grim picture:

“The paucity of morally good human material has thwarted efforts to bring about development, even the narrow-sense development. There is no lack of evidence that unaccountable development projects have been left uncompleted, or severely modified; in some cases, they have not even taken off the ground even though plans have been drawn up, funds made available, and contracts awarded and paid for. Tenders have been inflated to include kick-backs; at work sites, sand stones that were never delivered have been booked and paid for: ghost names have appeared on payment vouchers, and emoluments, claims and entitlements paid out to non-existent workers; workers have pilfered parts of the very machines they are to work with; millions of meters of copper telephone cables have been cut off by gangs, thus dismantling a whole network of telephone systems; food items meant for school children have been diverted or their prices inflated; parts of national state foreign loans have found their way into people’s private bank accounts.” (Nyasani, 1988, p199-200)

From such trends, there is a high likelihood that children will continue to learn best from the daily happenings around them.

The reasons that occasion an individual to decide to carry out such undesirable acts are not known. It is even more puzzling given that the nation has put some mechanisms in place to address the normative dimension of education so that pupils are taught to be in a position to properly govern their own behaviour both in and outside school.

In Kenya, the practice of character education dates back to pre-independence period. Indigenous education, for instance, emphasized mainly normative and expressive skills (Sifuna, 2008). Whereas normative goals were concerned with accepted standards and beliefs governing correct behaviour, expressive skills addressed unity and consensus (Sifuna, 2008). The youths were taught through play, work, folklore, ceremonies and formal sessions (Ocitti, 1973). Here, the family played a major role in inculcating good character. Youngsters also learnt from peers and any of their seniors in society. In short, it was a communal responsibility (Mosha, 2002).

After independence, Kenya entrenched the normative dimension of education in her policies. For instance, the Kenya Education Commission Report (RoK, 1964) identified one of the aims of education in Kenya to be the promotion of moral and religious values. Further to this, the Report of the National Committee on Educational Objectives and Policies (RoK, 1976) recommended among other issues the teaching

of ethics based on the values of the traditional African society. It also sought a distinction between the teaching of ethics and that of religion. Consequently, the Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (RoK, 1988) recommended that Social Education and Ethics be taught to all students at all levels of education and training in Kenya. This was in recognition of the place of character in the individuals who form the society. Furthermore, chapter 2 of the current Kenyan Constitution (Article 10) identifies the national values and principles of governance as: integrity, transparency, accountability and sustainable development (RoK, 2010). The same constitution dedicates the whole of chapter 6 to the consideration of the question of integrity which is a key component of good character. Of recent times, the Basic Education Act 2014 views education as an avenue for imparting relevant knowledge, skills, attitudes and values to learners so as to foster the spirit and sense of patriotism, nationhood, unity of purpose, togetherness and respect (RoK, 2014). All these point to a country that has a social vision for her citizens.

It therefore beats logic to see an upward trend in terms of antisocial dispositions, given the above commitments. Character formation is not a preserve of schools only (Dewey, 1916). Other agencies such as the family, FBOs, those in roles of leadership, elders and the media are vital for the success of the venture (Kudadjie, 1988). However, schools stand a better chance since they accommodate youngsters for a great deal of time. As Peters (1966) aptly observed, schools have been turned into orphanages for children with parents. Cases abound in the country where children as

young as one year are taken to baby-care centres, since many of the parents are too busy to take charge of their children. In as much as this sounds unfortunate, one has to live with the reality that schools have a major responsibility to nurture those youngsters whom they are entrusted with.

It is in the above light that the Kenyan schools take a better portion of inculcating good character among pupils. Such efforts were seen with the introduction of SEE as a discipline in secondary schools between the years 1988 and 2002. Though nothing was said of primary schools, the secondary ones were taught on virtues necessary for proper social conduct and other social skills. The subject was examinable, though optional. After its withdrawal, the moral values were integrated in various subjects and infused in co-curricular activities, both in primary and secondary schools (KIE, 2002). Other strategies of inculcating moral values included guidance and counseling by teachers and peer counsellors.

Despite all the above, the moral standards of the country have not been encouraging. The behaviour of many adults is a reflection of how issues relating to human values are taught in schools, at least for those who attended schooling. For instance, the general conduct of many university students in the country has continuously left one puzzled. Such practices as rowdiness, unchaste behaviour, and dishonesty indicate that the pursuit of education has not guaranteed moral living for those who have gone through the education system in Kenya.

To this end, this study observed that there existed a glaring mismatch between the goal of education and the expected outcomes. The major concern of this study therefore, was to interrogate the educational activities that were put in place with the intention of character formation among learners, to establish whether they are effectively contributing to the achievement of the set goal. It is one thing to set educational goals; it is yet another to follow the goals with instrumental programmes which, when fully implemented, can meet the end. This study therefore endeavoured to establish whether the approach in place for character formation is up to the task, given the persistent failure to actualize good character in individuals.

1.2 Statement of the Problem

The major problem addressed in this study was the evaluation of pedagogical approaches used by Kenyan schools to form character among pupils. As highlighted in the background, Kenya through her education system and various government policies has shown a desire for developing moral values in her citizenry. As a consequence, schools have been implicitly allocated a major role of inculcating the positive values among learners. This is so because schools are the implementers of the education system which essentially reflects a community's social vision and aspirations. It therefore becomes a serious concern when a large number of citizens continues to display negative social dispositions even after undergoing the schooling process. Whereas the academic field registered a relatively desirable performance, this study notes that the moral values taught in the very schools have not translated into practical life in the outer society. Further, the general society has not helped

much since it has failed to provide role models for the youngsters. This study advanced that if these concerns went unaddressed, the society stared at a time bomb where individuals would become overly antisocial and inhuman, placing the country at a crossroad; a difficult place to live in harmony and consequently an unpredictable one. It was thus contended that rather than remaining aloof and thus waiting for things to explode, given the prevailing indicators, it is prudent to come up with a satisfactory explanation on the factors that have rendered the approaches for character education ineffective in the Kenyan educational context of primary and secondary schools, and possibly suggest the way forward to that effect.

1.3 Purpose of the Study

The purpose of this study was to interrogate the pedagogies used in character formation in Kenyan schools, with a view of enriching or offering more viable alternative approaches to character formation.

1.4 Objectives of the Study

The specific objectives of this study were:

- a) To explore the concept of character formation and its significance in the life of an individual and the society.
- b) To establish how the practice of character formation is carried out in Kenyan schools.
- c) To evaluate the effectiveness of the pedagogical approaches employed by Kenyan schools to form character among pupils
- d) To propose a more viable alternative approach to character formation by Kenyan schools.

1.5 The Research Questions

This study was guided by the following four questions:

- a) What is the meaning and significance of character formation to an individual and the society?
- b) How is the practice of character formation carried out in Kenyan schools?
- c) To what extent have the pedagogical approaches to character formation in Kenyan schools been effective?
- d) Is there a better approach to character formation in Kenya other than the current one?

1.6 Assumptions of the Study

The following are the assumptions in this study:

- a) That the Kenyan society does recognize good character as the key to individual and society's progress.
- b) That all schools in Kenya do have a uniform approach to character formation.
- c) That the pedagogical approaches employed by schools do play a major role in the achievement of set goals of positive character formation.

1.7 Limitations and Delimitations of the Study

The study was limited to the approaches that were employed by primary and secondary schools in Kenya for inculcating good character among pupils, since little was known on how the general society went about the practice of character formation. Whereas the study lacked enough literature on previous researches specific to character formation in Kenya, it had to make do with those that bordered the topic.

1.8 Significance of the Study

The study is found useful in various ways. Firstly, it is expected to prompt teachers to reflect on their knowledge, skills and the attitudes they have concerning character formation, thereby building awareness and promoting understanding of the educational activities they engage in. In this, one is advised not to continue doing the same thing repeatedly and expect different results. Secondly, this study has a lot to inform curriculum developers, namely, to pay more attention to normative skills, since the study has established a lacuna in the area. Finally, it is a contribution to the existing body of knowledge concerning character formation in Kenyan schools and beyond, given the specific issues that have been raised regarding the problematic nature of character education.

1.9 Theoretical Framework

This study was guided by Aristotle's theory of Moral Virtue, and Thomas Lickona's model of Comprehensive Character Education. Aristotle postulates that the ultimate purpose in life should be to achieve *eudaimonia* (happiness or flourishing). To do this, he advances that one has to maintain a balance between extremes in behaviour, thought and action. For him, human beings are born with the potential to acquire virtues. These virtuous characteristics are perfected through experience, training, conducive learning environment, a love of rationality and good habits which develop as a result of constant practice. For him, virtue is a state of character concerned with choice and thus one must acquire, through proper upbringing and habits, the ability to

resolve the right course of action on each occasion and support it with reasons (Ross, 1908).

In his *Nichomachean Ethics II* (Ross, 1908), Aristotle singles out two types of virtues: intellectual virtues and moral virtues. For him, intellectual virtues are learned over time through experience, and empower one's decisions. Moral virtue on another level, become habits through practice and imitation, and aid one in carrying out what he or she knows to be the correct and just course of action. Aristotle contends that one learns by doing those things that must be learnt, but not taking refuge in theory. Through practice, one acquires those deliberative, emotional and social skills that enable him or her to exercise his or her understanding of well-being when an occasion for such arises. Thus the two virtues combined enable one to make and act upon just and righteous decisions.

Aristotle's theory is found helpful since it underpins most progressive thoughts concerning how human beings learn. Of importance is the interactive nature of pedagogical approaches to character formation (Vokey, 2009). His assertion that character develops over time resonates with established theories of human development (Kohlberg, 1971) and, therefore, lends it relative credibility.

Nevertheless, the Moral Virtue Theory sounds highly idealistic and at times makes grave assumptions. Firstly, Aristotle's conception of a teacher as a moral yardstick is debatable. For him, a teacher ought to be both a moral and intellectual authority. This

position is ideal since not all teachers are worth of emulation. Secondly, Aristotle's idea of habituation and practice implies that experiences have to be conservatively repeated, regardless of their nature. Does repetition necessarily lead to excellence? What about repeating wrong habits? Whereas virtue is an excellence, not all excellence is a virtue. Aristotle is not clear on the precise nature of habituation especially in the child's early years. Thirdly, Aristotle talks of intellectual and moral virtues, but fails to explain how the two can be balanced. He argues that intellectual virtues instruct moral virtues, but at the same time suggests that an individual needs the moral virtues so as to flourish even in the acquisition of intellectual virtues. This cyclic argument informed the study to get a complementary model from Thomas Lickona, an American developmental psychologist and educationist who recognizes that character formation is heavily dependent on the subject content, teacher character and style, and the surrounding attitude to good character.

Thomas Lickona proposes a comprehensive approach to character formation (Lickona, 1996). For him, virtues provide a standard for defining good character. Such good character, according to him, enables an individual to live a fulfilling life, and the community to function effectively. He contends that people are capable of courteous behaviour when they clearly know what is expected of them. To this effect, character education deliberately cultivates good social dispositions and does so through every phase of school life.

For Lickona, the process has to be intentional and proactive. It must be defined in terms of its essential psychological components namely; knowing the good, desiring

the good and doing the good. His concept of 'comprehensiveness' dictates that teachers at all grade levels in all areas of school environment foster, by words and example, a common set of character expectations. Kilpatrick (1992) supports this view, opining that if pupils are not given definite direction, any other party will direct them wherever they so wish.

Lickona further advances that character based on respect and responsibility is cultivated through moral discipline, teaching of values, and ethical reflection among others, which must be undertaken by the teacher who serves as a model, caregiver and mentor. Thus the exercise has to be done under a caring and democratic school and classroom environment, a submission that is also shared by Carol Gilligan (Gilligan, 1977). In essence, good character is developed over time through a sustained process of teaching, example, learning and practice (Lickona, 2001).

Whereas Lickona gives a practical example of how character formation can be comprehensively carried out, his model seems relatively costly, owing to the logistics needed. For instance, he suggests a constant online contact between the school and home so as to monitor the behaviour of pupils. At another level, he makes an overambitious assertion that people will behave courteously if they know what is expected of them. This position is not entirely true as attested by the concept of *akrasia*. Nevertheless, his model is relatively well-informed both in theory and practice, accentuating Aristotle's position about the human potential to for good character.

The above two theories are relevant to this study in several ways. From the outset, this study focused on pedagogy of character formation in pupils. Aristotle emphasized that everyone is born with the potential to acquire character, pupils included. Thus the study got the impetus to look for ways of actualizing the potential of these learners. Apart from laying emphasis on the significance of good character to an individual and the society, in a way justifying the worthwhileness of the study, Aristotle hinted on how character could be formed. His assertion that character is formed over time implied that the process should start earlier, probably in lower primary school, and be structured in grades.

Lickona's model provided the study with practical suggestions on how to carry out character formation in a comprehensive manner. This study therefore adopted some aspects of the ideas of the two proponents, both in theory and practice, after reflecting upon them. It went ahead to conceive a practical model that could guide the approaches of character formation among pupils in Kenyan schools, basing on the ideas above.

1.10 Conceptual Framework

The conceptual framework demonstrated how an incomprehensive programme characterized by deficient pedagogical approaches (mainly instruction) could not lead to formation of good character among pupils. Following this, the framework through intervening variables derived an environment that was typical of how character ought to be formed – through instruction and habituation, in accordance to the Moral Virtue

Theory. Here, the teaching of moral values was to be accompanied by discussions, proper modeling, creation of opportunities for practice, and finally reinforcement of good habits. When these are well-blended, the result is a comprehensive character formation programme that will be instrumental in development of intellectual and moral virtues - moral knowing, moral feeling and moral action - which together determine good character. The intellectual virtues enable one to be knowledgeable, and be in a position to make appropriate judgment on the right course of action. Consequently, moral virtues are realized through the performance of right and just actions.

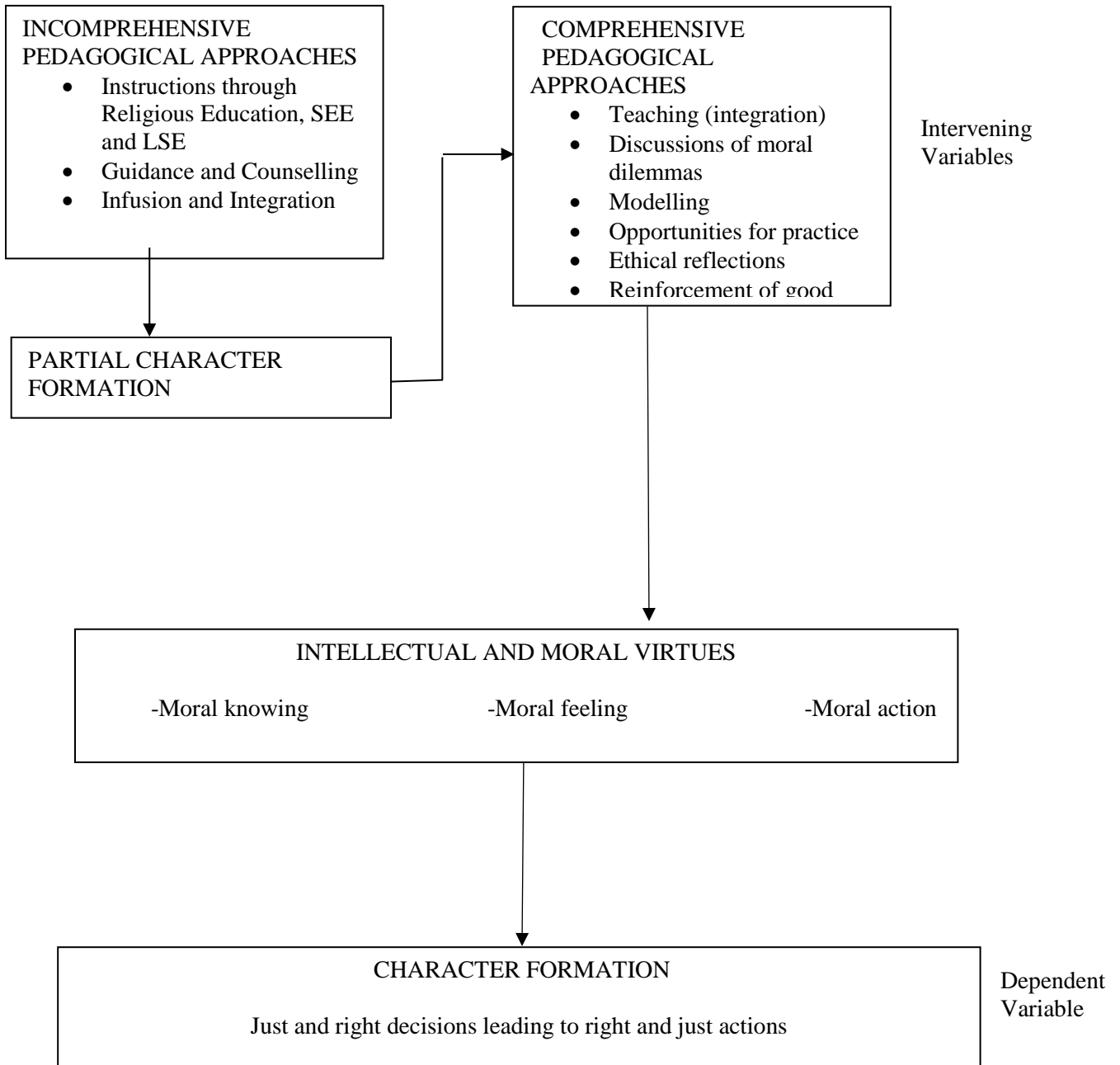


Figure 1: Conceptual Framework

The concept envisages that the activities and experiences carried out in school are to provide the momentum for learners, after they form a pattern, to continue behaving accordingly under the guidance of moral reasoning. Their life after schooling should be a continuation of the life they live at school. Therefore the school should be seen for what it is - part of the general society.

1.11 Operational Definition of Terms

Below are the definitions of major terms as used in this study.

Akrasia	: Acting against one's knowledge or commitment
Character	: The inner positive dispositions of an individual which is exhibited through behaviour
Character formation	: The practice of developing positive moral values in an individual
Character education	: An intentional, systematic effort by schools to identify and foster in pupils positive virtues
Moral education	: Efforts that aim at helping members of a society to live and conduct themselves as per the expectations of that society.
Moral values	: Dispositions regarded desirable and therefore aspired by a society.
Pedagogy	: Aims, goals, content, objectives, methods and educational practices employed by society to inculcate certain values aspired by that society
Pedagogical approaches	: All the means and efforts employed to influence the learner's intellect and affection towards a certain educational orientation

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1. Introduction

This chapter endeavours to explicate the concept of character formation and highlight various approaches that have been employed in character education, under three major headings: the concept of character formation, the practice of character formation in Kenya and other parts of the world, and an alternative pedagogy. The chapter ends by identifying in brief the major gaps that the study has attempted to fill.

2.2. The Concept of Character Formation

Character formation refers to deliberate educational activities carried out with an objective of inculcating positive social dispositions such as honesty, respect and responsibility in an individual. It follows that those activities will constitute character education. Kagan (1999) defines character as an effort to identify and foster in students positive virtues fundamental to development of good character. Further, Lickona (1991) through his essay entitled “What is Effective Character?” alludes that character is the degree to which someone comes to know, love and do the good. For him, character education is the deliberate effort to teach virtues, which to him are the objective good human qualities. They are the objective moral standards that transcend time, culture and individual choice (Lickona, 1991). This position is echoed by Kilpatrick (1992) who views character education as a revival of classical virtues recommended by the ancient Greeks: prudence, justice, fortitude and temperance.

For Lickona (1991), good character enables an individual to lead a fulfilling life and also promote the good of the society since individuals live together harmoniously and

productively. This position resonates with Aristotle (Ross, 1908) who holds that good character promotes *eudaimonia* (happiness) and *euzen* (living well). To facilitate young people develop virtuous character, Lickona challenges teachers to help their pupils to understand what the virtues are, to appreciate their importance and to develop desires to possess them, and to put such virtues into practice in their daily life. Apart from enabling one to live well, Lickona advances that good character, once acquired, promotes learning since it leads to a disciplined mind.

Kilpatrick (1992) avers that character formation is less about accepting oneself, and more about overcoming oneself; less about feeling good; and more about doing good. For him, character education entails educating the intellect, the imagination and the will. This implies that the learners should in the end be in a position to reason and make wise decisions based on sound knowledge. Thus character educators, Kilpatrick insists, should not focus on informing learners about character but instead concentrate on forming it. He attributes the moral decline of the American society in the 60s and 70s to the abandonment of character formation, where humanists held that every individual was capable of freely developing good character. Humanist philosophers believe in the existence of a natural tendency in people to grow and develop to their best, if there is no interference; that people would naturally strive to be good and be responsible in the control of their own destiny. However, Kilpatrick thinks otherwise, holding that character education builds the capacity of learners to reason morally in all sorts of situations.

Peters (1966) on the other hand advances that a basic code of behaviour that facilitates a child's own survival must be acquired in a way that does not discourage curiosity, interest and the desire to strike out on one's own destiny. For him, the mode of acquisition needs much attention if true character development is to be realized.

From the above discourse, two positions arose. Firstly, character formation is necessary and that it can be achieved through character education. The definition of character education for the reviewed scholars converges on three attributes: it is deliberate, procedural and practical. This study sought to find out how schools in Kenya conceived character education. It thus holds that a clear definition of character education or whatever it is that is in place to this effect is key in enlightening the implementers of such a programme on what their mandate entails. It follows that a comprehensive definition would allude to the content, methodology, the implementers, the subjects and the main goal. This would enable various agencies to formulate appropriate programme activities that are in line with the envisioned goal. For instance, the implementers would know whether they are required to teach, instruct, facilitate, indoctrinate or habituate (as Aristotle puts it). When the teacher fails to know exactly what they should do, the possibility of things going wrong is high.

Secondly, there arose the humanist philosophers who believe in the existence of natural proclivity for people to grow and develop spontaneously to their natural maturity. Such would definitely not have a programme for character formation, a

position that effectively renders them to be of little help to this study. All in all, the study shared the position of scholars who believe that character can be formed, and thus ventured to explore some of the various approaches that have been employed by various agents towards character formation among individuals.

2.3. The Practice of Character Formation in Kenya and Elsewhere

Much has been reported in terms of how various communities in the world carried out the practice of character formation. This study reviewed reports from the Kenyan, Ghanaian and American experience.

2.3.1 The Kenyan Experience

Kenya, like many African communities, has morphed over time in terms of her approach to character formation. In the pre-colonial times, the social conduct of individuals was heavily reliant on African morals (Mbiti, 1969). For Mbiti, morals deal with what is right and by extension good, and what is wrong and therefore evil, as far as human conduct is concerned. This human conduct, Mbiti writes, is twofold. Firstly, there is personal conduct which is particular to the life of an individual. Here, one asks oneself whether it is right to make a particular move with regard to their own welfare. Secondly, there is social conduct which refers to the conduct of an individual within a group, community or nation. In this regard, one asks oneself whether whatever they are about to do is in the best interest of the larger society. For Mbiti, Africans emphasize social conduct since they believe in the spirit of co-existence. Of importance is the fact that morals produce virtues that societies value and therefore

perpetuate, such as honesty, justice, love and self-control. These very morals sharpen one's dislike for vices such as theft, dishonesty, selfishness among others. Moral conduct is of great significance since it ensures harmony in society. Thus various approaches were employed by various communities to inculcate good character in their members.

Nyanje (1992) reports that the Duruma of coastal Kenya learned moral values through folklore, taboos and direct enforcement. They understood moral education as an inculcation of decency in general behaviour while relating with one another. For them, folklore referred to tales, proverbs and the likes, from which moral values of the community were passed on to subsequent generations. Nyanje reports that elders would require youths to explain their own interpretation of pieces of folklore, a move that would provide an opportunity for active participation in the learning process, and also give feedback on whether the message in the pieces had been well decoded.

Taboos, Nyanje reports, were prohibitions against certain acts in a given society, though they were not backed by adequate explanation. For instance, it was taboo for one to enter their parents' bedrooms, or parents to enter the bedrooms of their married children. Nyanje explains that such a prohibition was actually meant to curb incest, though the elders did not lay bare such an explanation. Nevertheless, there existed a strong conviction that whoever went against such taboos would suffer dire consequences, and this surprisingly made people to obey, as Nyanje reports, mainly owing to the fear of the unknown.

Apart from folklore and taboos, the Duruma engendered moral values in their youths and grown-ups through positive and negative reinforcement both verbally and materially. Positive reinforcement would include public praises and invitation to share meals for those who acted accordingly. On the contrary, offending parties would be punished through rebukes, public disgrace, ostracization, curses, and, at times, killing. The punishment would be commensurate to the offense. For Nyanje, avoidance of punishment acted as motivation for avoiding immoral behaviours among the Duruma. He, however, notes that some of the methods used in moral enforcement, such as taboos, lacked in explanation. For him, it is not enough to proclaim what people ought to do; the reason behind the 'oughts' must be addressed as well. To this effect, this study advances that such a bid to develop moral reasoning in individuals must not only be carried out, but be done so in an intelligible manner.

Nyasani, (1988) in Kudadjie's essay entitled 'Social and Moral Responsibilities Within African Traditional Context' singles out taboos, which he defines as the unwritten codes that are typically ethical imperatives, and notes how effectively they controlled people's conduct among the Tirikis of western Kenya. However, it is noted that most of the taboos have ever since been found to have less or no effect at all and therefore ignored to a great extent.

Generally, pre-colonial Kenyan societies practised character formation through the following ways: tales or stories with moral lessons; direct instructions during

teachable moments such as ceremonies and transformational rites; verbal reprimands and praises where appropriate, and practical experiences such as during work sessions like farm cultivation, herding and hunting (Mosha, 2002). Others included taboos and physical punishment. The above contributions are important to this study since they provide it with a corpus of approaches to be reflected upon in terms of the educational theory and practice, and the rationale behind them.

Whereas the above approaches attained their goal as at that time, this study holds their rationale in supposition. For instance, the practice aimed at producing a predetermined individual by all means. Ocitti (1973) reports that it was authoritarian and involved what he calls ‘training’ rather than teaching. According to Mbae (2014), training is getting a learner to behave in a predetermined manner. It has little to do with the rationale behind the exercise. This implies that moral reasoning was not taught, a position that prompted this study to pursue the matter.

Oduor (1990) notes that the aim of moral training was neither to promote moral reasoning nor moral autonomy, but to make individuals conform to certain specified moral values. This study wondered how an individual could make correct and just decisions if they were not nurtured to reason. Could such a system remain tenable in the present times where even toddlers are fond of questioning everything? Oduor further observes that the colonialists came and perpetuated the same spirit of conformity through religion. He reports that a religious approach to character formation was adapted, with religious instructions being derived from biblical texts

without relating them to the learner's situation. Therefore, values such as patience, punctuality and strict obedience to authority were emphasized by the colonialist with an implicit aim of facilitating smooth governance. In this regard, the focus was not on the individual's moral development but on how to condition them so that they could serve as instruments to some end. Njoroge and Bennaars (1986) report that the approach was meant to impose norms and values that were unquestioned, giving it an absolute character. For that matter, the subjects would only display such unstable dispositions before the watchful eye of their master.

After independence, character education took another turn. Referred to as moral education and taught under Religious Education, it was an offshoot of the 1976 report by the National Committee on Education Objectives and Policies popularly known as the Gachathi Report (RoK, 1976). The report recommended the teaching of moral education as a separate subject in public schools, to provide ethical education and training. Its dream would be realized a decade later (note the time span) when Social Education and Ethics was introduced in secondary schools in 1987. The course had an overall aim of cultivating sound and ethical behaviour in individual as persons, whether alone or with others, within or outside of Kenya. (RoK, 1987). The content, according to the syllabus, covered family life education, environmental issues and national and international consciousness.

Mbae (1992) reflected on the rationale behind SEE, moreso the methodology, and recommended the revision of its aims, method and content. He further proposed an

establishment of instruments of assessing the success or failure of the programme, together with training specialist teachers to handle the discipline. This study capitalized on his recommendations and sought to find out a viable way of implementing one of the recommendations, namely method. This informs the study's reflection on pedagogical approaches to character formation.

Reflecting on the chronology of different approaches explored so far, the study found no definite pedagogy that had been identified and documented as Kenyan. Pedagogy is a combination of methodology as well as a social vision (Bennaars, 1998). It is a comprehensive approach to educating based on a well-defined social vision, normative stance and an appropriate methodology. Freire (1970) in the *Pedagogy of the Oppressed* talks of different pedagogies. He views any prevalent pedagogy as an invention of necessity. This implies that the choice of any pedagogy must be informed by the society's circumstances and their aspirations. Such pedagogy must bear in mind the method, which must of necessity take into account the dignity of the educand. Under such an arrangement, the educator does not play a depositor by seeing the learner as an empty vessel that needs to be filled with knowledge, but rather as a being that has some potential to contribute towards what suits them.

Apart from the banking concept of education, Freire stresses the need for any pedagogy to be informed by a clear theory. Such a theory should guide the educational practices to ensure that they perpetuate something worthwhile, a basic requirement of any pedagogy. Further, the language of the pedagogy must be made up of words that have a possibility of generating new ways of naming and acting. For him, language can either promote dominance or freedom. In his *Pedagogy of Hope*

(Freire, 1995) he asserts that language forms knowledge of living experience, and so popular discourse must be taken into account when formulating an education programme so as to ensure ease of communication. He also roots for democratic relationship between the teacher and the learners, which for him promotes dialogue and consequently democratization of the learning process.

In a nutshell, Freire implies that any pedagogy should take into account a people's needs and circumstances. For him, the curriculum content should be people driven (reflecting societal aspirations) and pitched at the level of the learners. The method, in the same spirit, has to be dialogical so as to promote intersubjective encounter and critical consciousness. Above all, the pedagogy should be based on an established theory of education to warrant informed practice.

It is in the above light that this study endeavoured to explore the Kenyan approaches to character formation against the relative standard demands of any pedagogy. The objectives of the programmes, the language, the method and the rationale of educational practices were interrogated. Eventually, the level of success was called into question.

The reflection on Kenya's approach to character formation was informed by the observation of indicators that the mission was not being achieved as expected. Whereas the reasons for inappropriate moral behavior among individuals are not clearly known, this study tentatively considered two speculations as postulated by Socrates and Aristotle respectively (Moss, 2006). Socrates contends that individuals may behave inappropriately due to ignorance. For him, lack of knowledge and ability

to make sound decisions may hinder one from acting correctly and justly. On the contrary, Aristotle avers that individuals may have the requisite knowledge and conviction concerning the right course of action but nevertheless decide to act incontinently. The study was awake to this kind of controversy, and thus briefly explored the concept of akrasia.

It is argued that human beings have an apparent inability to attain moral perfection (Guevara, 2009). According to Aristotle in *Nicomachean Ethics* (Moss, 2006) akrasia involves a conflict between reason and behaviour. For him, akratic individuals may have full knowledge of what is right but still go ahead and act against their knowledge. He however contradicts Socrates who contended that akrasia arose out of ignorance, a position that would later on be vehemently contested.

For Aristotle, possession of knowledge alone is not sufficient to warrant moral actions. He advances that the conditions under which an individual possesses knowledge, for instance sleep, madness and drunkardness explain akrasia. Moss (2006) views akrasia to be more of the victory of non-rational over rational desire. Nevertheless she holds that the account of ignorance plays a crucial role.

Whereas this study acknowledged the concerns of akrasia in whichever account that was postulated to explain it, it nonetheless saw a danger where educational agents would abscond their duty and lay blame on akrasia. If akrasia involves going against one's moral judgment, how does one explain the actions of those individuals whose moral reasoning is undeveloped? Are all knowledgeable individuals akratic? Are all deviant individuals knowledgeable? This study therefore proceeded with care so that

it did not lay blame on akrasia before fully interrogating the educational practices that were employed in forming character, just in case they contributed to failure. Akrasia implies incontinent actions from morally capable individuals, whose capability is a product of a definite character formation programme. Given this position, the study ventured to establish whether the Kenyan system of education subscribed to any pedagogy of character formation. If it did, its principles would be explained and where necessary enriched.

Ndichu, (2013) reports that education is an activity, and so is character education. This implies that the activities that culminate into positive character should be assessed based on their proclivity to educate. For Njoroge and Bennaars (1986), educational activities must focus on the person with an aim of making them as human as possible. To this end, educational efforts must be justified and supported by a sound philosophy (Ogeno, 1993). Here, the human person must be understood physically and spiritually, such that his or her experiences and social conditions help inform the theory of education suitable for them. If, for instance a society gears towards moral uprightness, the moral values should be the ones to facilitate members to live well and flourish. Thus, educational activities must demonstrate an understanding of the human person, reflect the actual life situations, and aim at a justifiable social vision. This study evaluated the various approaches employed in Kenya with an intention of establishing their theoretical foundation.

As stated at the beginning of this sub-section, Africa shares so much in terms of moral values (Mbiti, 1969). It is against this backdrop that this study ventured to

randomly pick on another African nation, namely Ghana, to reflect on how the country carried out the practice of character formation in her citizens.

2.3.2 The Ghanaian Experience

Nyasani (1988) features Kudadjie who gives us the experiences of the Dangme community of Ghana, in his essay entitled ‘Towards Moral and Social Development in Contemporary Africa: Insights from Dangme Traditional Moral Experience’. His point of departure was that all aspects of a community’s development are hinged upon moral development. He notes:

Development programmes in Africa have been preoccupied with economic development. In the process, we are in danger of losing that component of development that our forefathers fostered; real humanity, humanness, fellow-feeling, and concern for one another.” (Nyasani, 1988, p. 198).

Thus a nation that aspires to develop must have a national policy and project that gear towards the cultivation of morals. This position is shared by Nyerere (1968) who scoffed at a situation where schools were considered as factories that churned out products equipped with a training needed to earn high salaries in the economic sector. According to Kudadjie and Nyerere, Africa viewed development only in economic terms, a perspective that the two scholars term as narrow.

For Kudadjie, the Dangme people believed that it was not automatic to be humane, and so they took deliberate measures to cultivate morals in all members of the society. Their programme took three dimensions. Firstly, there was moral education both formally and informally. For instance, a new born was spoken to in the presence of family members and neighbours and reminded of what society expected of him or her. This informal act was symbolic and meant to remind those present about what the society equally expected

of them. Moving on, there were also formal addresses from senior clan members, who must be of good standing; addresses that taught on the need to live morally. Special instructions would also be given during transition stages in life such as adolescence, marriage and installation of leadership roles. Here, individuals would be subjected to both professional and moral knowledge pertaining to their anticipated roles, and they would also be reminded of the general values of the society.

Secondly, the Dangme had a system of moral enforcement. This involved religious sanctions, punishment and reward. Religious sanctions involved curses at a shrine, oath taking, use of magic, and invocation of God's name among others. For instance, offending parties would be cursed by the shrine so that ancestral spirits would accost them. Furthermore, magical objects were hung in farms or around any other property, with the intention of scaring away prospective thieves. In other cases, oaths would be used to keep people faithful and loyal to their families and the community. Above all, the people's fear of God and divinities would be invoked: the fact that God could bless the good and curse the evil helped to encourage virtue (Nyasani, 1988).

On commission of an offense, the Dangme people employed punitive measures that included denaming, disinheriting, ostracizing, disgracing offenders by dragging along their corpse, and public shaming through songs. Fines were also imposed on offenders. On the contrary, those who displayed moral discipline were rewarded gifts, honorific titles and even given revelation concerning family secrets such as expertise in herbal medicine. This was meant to encourage them in their bid to become good people.

Thirdly, the Dangme had a system of moral reformation. Under this arrangement, the offender would first be made aware of their offence through physical signs such as illness, or through revelation in dreams, visions or trance. This guilt consciousness made the offenders to reflect upon their conduct before finally being cleansed through rituals. They would then make resolutions and pledges, before being counseled to start a new virtuous life.

This study takes note of the above system as a deliberate programme of cultivating morals. It involved instruction, enforcement and rehabilitation. In as much as it is not clear how the spiritual part of moral enforcement and reformation worked, Kudadjie reports that the programme served the purpose of the day by actualizing morally upright individuals in Ghana, and by extension African societies that shared a lot in terms of moral values.

This study noted that there was a definite organization in the Ghanaian approach to character formation, and so gained some insight from it. First, the approach ropes in all members of the society, beginning with newborns. Whereas it is arguable that the newborns are incapable of taking instructions, the symbolic action is a positive gesture that demonstrates the community's seriousness concerning the place of moral values, and the concern for everyone. Second, the approach involves instruction on the societal expectations; follow-up in terms of rewards for right actions and punishment for offenders; and finally a chance for reforming. The study acknowledges that a well-organized and clear way of carrying out character education is instrumental in achieving the desired goal. In the same vein, the study pursues Kudadjie's implicit statement that morality is not spontaneous but has to be nurtured through a definite programme that

must be developed by any society worth its cause. Having explored reports from the African experiences, the study ventured to review the American experience for comparative purposes and hopefully for more insights. The choice was randomly made, to give the study an intercontinental sample.

2.3.3 The American Experience

Unlike Kenya, the US does not have a single system of education. Each state is thus mandated to develop its own system based on their needs as determined by its own Department of Education (Button et al, 1983). It was not in the province of this study to document the US education system but to establish how some states carried out the practice of character formation.

In the 1980s, there was a growing parental and public concern for moral decline in America (Lickona 1991). This prompted them to reflect upon their education system, since they believed that formal education played a major role in forming good character. Thus they resorted to go back to the values that defined their heritage (Sojourner, 2012). They eventually formed a Character Education Partnership (CEP), a national umbrella that coordinated, encouraged and supported schools in character education. CEP developed standards to guide schools in evaluating character education programmes and curricular. Thus the schools would differ in approaches, but subscribe to the critical elements of a comprehensive CEP.

CEP was based on eleven principles which included a comprehensive definition of ‘character’ to encompass thinking, feeling and behaviour. For them, a meaningful academic curriculum should respect all learners, develop their character, and help them

succeed by providing opportunities for moral action. Consequently, the approach should be comprehensive, intentional, proactive and effective. Thus schools provide opportunities for moral discussions about complex and controversial matters, and for moral action through organized community service and daily school conduct.

As mentioned, every school does its own way. For instance the Somers Elementary school located in northern Connecticut was reported to have identified 5 character goals: co-operation, asserting one another positively, taking responsibility, empathy and self-respect. The school then proceeded to develop materials and implementation strategies that would assist in developing social skills, promoting positive interaction, and integrating the social skills into academic studies (Lickona, 2001). The content for CE was derived from readings featuring role models such as Maya Angelo and Rosa Parks and from an inspirational book like *Voices of Hope*.

Whereas class exercises focused on particular virtues and social skills, peer activities featured prominently. Of worth to note is that parents were greatly involved. A parents' newsletter and website ensured communication between home and school. As a consequence, the parents got regular reports on attendance, academic achievement and discipline of their children, which would be discussed at regularly-scheduled family conferences (Dovre, 2007). They also attended workshops on social skills strategies and some even volunteered in mentorship programmes.

This study observed that the above programme was a step forward. However, it was tailored in the interest of the American society in question, based on their immediate needs and their capacity to implement it. For instance, it may not be easier for Kenya's

case to maintain a seamless real time communication with parents due to logistical deficiencies. Whereas the American society has advanced in terms of information communication and technology, making it relatively easier for parents to commune with schools, the Kenyan one falls short of this. All in all, this study acknowledges the contribution of the American experience in terms of a clear programme that can be domesticated to Kenya's situation. The study, however, does not in any way suggest the superiority or perfectness of the CEP programme.

Having reviewed various authorship on character formation approaches, the study mulled over the idea of forging a way forward. This would be in terms of enriching the prevalent approach to character formation in Kenyan schools by suggesting an alternative approach that is informed by good practices eclectically drawn from foregoing approaches.

2.4 An Alternative Approach

Writing about pedagogy, Bennaars (1998) contends that an alternative pedagogy to any prevalent one must be “critical, constructive as well as transformative, not by imposition, but through respectful intersubjectivity, democratic by design” (Bennaars, 1998, p. 47). For him, lack of a well-constructed pedagogy is equivalent to non-education. Quoting Langeveld, he says proper conditions of educating should consider the pedagogical intention and the pedagogical relation. This implies that the pedagogy should be well understood by the implementers, who should put the learner in the right atmosphere so as to influence him or her into becoming a responsible adult.

In his essay entitled ‘Can Virtue be Taught?’ (Nyasani, 1988) Wainaina doubted whether a programme that did not cater for the emotional or feeling aspects of a student could influence his or her behaviour. He singled out SEE in Kenyan secondary schools and predicted that it would not succeed in achieving its objectives. He underscored the serious and urgent need for Kenyan educators to address themselves to the question regarding the most effective methods of bringing up morally good persons. In a bid to advance such an alternative approach, the study sought to identify reasons why the resultant approach would be more defensible than the prevalent one. So far, this study did not come across such an endeavour. It therefore saw a need to come up with a clear guideline that would inform an alternative approach; an approach that will be clear in terms of theory and practice so that it will stand a better chance of facilitating formation of character among pupils.

2.5 Chapter Summary and Study Gaps

This chapter has adopted a thematic review of related literature, focusing on three major areas: the concept of character formation; the approaches to character formation employed in Africa and beyond; and the need for an alternative approach. From the discussion, scholars such as Aristotle, Lickona, Kilpatrick, Peters and Kudadjie among others made it clear that character formation is both a necessity and a possibility, and that its realization requires deliberate and sustained efforts. However, the various approaches that the study explored revealed a lot of variance in terms of method. Some, like the pre-independence Kenyan approach, placed more emphasis on advancing the interest of the general society at the expense of individual character formation. One was to follow

particular dictums without questioning, and individual actions were evaluated as either good or evil (act deontology). Others, like the Ghanaian and American approaches, leaned towards developing the individual person so as to make them virtuous. The review identified several gaps. First, CE meant different things to different groups. A clear meaning would be synthesized to give the implementers some direction. Secondly, it came out that most traditional African character formation approaches lacked in intelligibility. The educational theories behind the practices were unknown. A proper alignment would improve on them. Thirdly, the content, method and goal of character formation in post-independent Kenya, notably under SEE as a discipline, were inconsistent. Mbae had recommended an inquiry on method, which this study pursued. The study therefore set forth to fill in the gaps and suggest a way forward.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Being a philosophical inquiry, this study employed methods that are used in carrying out philosophical tasks. The Analytic and Socratic methods were therefore employed. This chapter focuses on the above mentioned methods, showing how and why they have been employed.

3.2.1 The Analytical Method

Commonly referred to as conceptual analysis, the analytic method has been understood differently, all the way from ancient Greek Philosophers to the contemporary philosophers. The term ‘analysis’ was used in geometry by Ancient Greek scholars to mean “the way from what is sought”. It referred to solving or dissolving a problem (Beaney, 2002). It actually derives from the Greek term ‘analysis’, the prefix ‘ana’ meaning ‘up’ and ‘lisis’ meaning ‘loosening’ or ‘separation’, Thus ‘analysis’ meant ‘loosening up’ or ‘disolution’. At other levels, the Platonic conceptualization of the term centred on definitions, as exemplified by his dialogues. For him, ‘conceptual analysis’ meant the analysis of concepts.

The medieval period defined analysis as the act of breaking a concept into its parts (decompositional) or going back to and interpreting concepts (interpretive). In the early modern period (17th c), analysis was complemented with synthesis. It was seen as a method of discovery, or working back from what is ordinarily known. Consequently, the

period viewed synthesis as a method of proof – working forward again from what is discovered. Njoroge and Bennaars (1986) report that by carrying out analysis, the philosophers of the modern period were trying to put things together with an aim of synthesizing them. This would enable them see the things in totality, interrelated, within a system. Thus, for Beaney (2002), analysis is a method of discovering the truth, while synthesis is a method of disseminating the truth, once found.

This study viewed the ancient usage of conceptual analysis as unproductive since it aimed at deconstructing and later reconstructing the obvious, an endeavor that would not yield anything new. As a consequence, the study based its inquiry on the contemporary usage of conceptual analysis, which goes beyond definitions and interpretation. This usage was inspired by science and sought to analyse concepts, statements, and languages used in different contexts, in order to clarify and justify meaning (Njoroge and Bennaars, 1986). O'Connor (1957) writes that philosophy is an activity of criticism and clarification so that fresh insights can be enabled. This implies that analysis as a philosophical venture must not only clarify issues at hand but also lead to new insights.

A century ago, a group of philosophers known as the 'Vienna Circle' invented a philosophical doctrine referred to as 'Logical Positivism'. Prominent among them was Ludwig Wittgenstein. Their doctrine revolved around empiricism which insists on methods of verification to whichever claim that is made. For them, language possesses different concepts and so there must be a reality that justifies the language in which we say what we are justifying (Wittgenstein, 1958). He advances that conceptual analysis should consider defining characteristics of a concept in a comprehensive way. For him, concepts must be understood in relation to a whole family of concepts under the specific

words used to define them. For instance, if one defines teaching as ‘those educational activities that lead to achievement of a specific educational objective’, he or she must also be cognizant of “non – educational activities” so as to know what to do with them.

Wittgenstein uses an example of a game which one lays down rules for. For him, a time comes when the rules laid down lead one to the opposite direction even after abiding by them. In such a case, analysis helps one to clearly understand how he or she came to be entangled in his or her own rules of the game. This is possible because the analysis lays bare the state of affairs of whatever puzzles us, before the contradiction is resolved. Since analysis is logical, it builds on non-contradiction so as to attain clarity. It thus follows that analysis is never done in vain, but as a result of some emergent issue like the one under this study. Just like the Enlightenment period that saw reason, analysis and skepticism flourish under philosophers like John Locke, Francis Bacon and Rene Descartes who employed rational discourse to question received authority (Sparknotes, 2015), this study equally analyzed pedagogies that had been fronted by education policy makers in Kenya.

Richard S. Peters and Paul Hirst are credited as the first education philosophers to employ conceptual analysis in matters education, as evident in their book *Logic and Education* (Peters and Hirst, 1970). For them, philosophy has a duty to analyse issues of content in education. They viewed conceptual analysis in multiple ways. Firstly, concepts may be expressed in words or principles. For them, the grasp of principles enables one to act in a given way. Thus, analysis helps one to clarify and thereof understand the principles that underlie any concept. Secondly, the examination of word usage in a particular context such as educational aims, goals and policy statements enables one to

understand the purpose performed by such words. For Peters and Hirst, educational problems are rooted in lack of understanding and communication. For instance, a statement may be in the indicative or imperative form. If indicative, it conveys information that can be refuted. This opens space for dialogue. If imperative like commands, authority is implied and this effectively closes channels of dialogue.

This study employed the analytic method to help clarify the issue at hand, which is the practice of character formation in Kenyan schools and how the implementers ended up not achieving the set objectives. Clarifications made the issue manageable. Consequently, analysis enabled the study to establish the principles that informed the practice, so that evaluation would be done. The application of the method lay basis by defining concepts such as character formation, character education, pedagogy and its characteristics.

Secondly, analysis laid bare the structure of the programmes of character education in Kenya, with a view of establishing the educational principles and theories upon which they rested. Thus such documents as the syllabi, SEE and LSE textbooks, the Basic Education Act, and documented policies on education inquiry were analyzed. It was therefore used to investigate and understand what goes on in schools, and equally examine what can guide the practice of character formation from various theories and practices.

Whereas the Analytic method presupposes a critical function, it is not expressively clear on the fate of the issue under analysis. To this end, the Socratic method supplements it by prescribing a way forward.

3.2.2 The Socratic Method

This method is employed in philosophy to perform a critical function. The method is credited to Socrates who delighted in questioning whatever he came across. The term ‘critical’ is derived from the Greek verb *krinein* to imply ‘judging’ (Njoroge and Bennaars, 1986). It is an objective evaluation of a given process or phenomenon.

It involves evaluation in light of clear and distinctive ideas, leading to independent judgment of the truth or applicability of the process. Njoroge and Bennaars advocate the use of the Socratic method in evaluation of education to see if it meets specified goals. According to them, the critical method identifies and evaluates arguments. Consequently, a philosopher may prescribe what ought to be done within the prevailing circumstances, since the **prescriptive** task is closely linked to the critical function of philosophy (Njoroge and Bennaars, 1986). Prescriptive philosophy offers better alternatives to problems and challenges.

In this study, evaluation involved critical reflection on the educational process of character formation in schools and the educational principles that informed the practice. From the problem statement in this study, the cause of failure to achieve the objective of character formation was unknown. Thus the study ventured into interrogation of the structures put in place to establish whether they promoted or hindered the sought goal. The question of *akrasia* was answered pursuant to this. Eventually the overall evaluation enabled the study to propose an alternative pedagogy that would guide character formation programmes. The study recommended a clear and definite character formation

programme that would espouse such criteria as intelligibility, internal consistency, acceptability, practicality, interactiveness and integral.

3.3 Chapter Summary

This chapter explained the methods employed by the study – the Analytic and Socratic methods – and presented them as functioning seamlessly. The analytic method facilitated the study to clarify concepts such as character formation, character education, akrasia and pedagogy. The method also enabled the researcher to lay bare the structure of character formation approaches in Kenya, with emphasis on the educational objectives and activities put in place. Relevant sections of various reports and policy documents on Kenyan education system, the KIE syllabus, and some documented approaches to character formation in Kenya were explored and compared to the approaches in Ghana and America. This prepared the way for the critical task of questioning their validity against established educational principles. Such concepts as teaching, training, instruction and indoctrination among others were brought to question.

All these gave the researcher a clear view of what went on in schools, and set stage for an objective evaluation through the Socratic method, which culminated into prescribing an alternative approach that reflected certain criterion. Recommendations followed the overall assessment, thereby fulfilling the prescriptive demand of the Socratic method.

CHAPTER FOUR

PERSPECTIVES OF CHARACTER FORMATION IN THE KENYAN CONTEXT

4.1 Introduction

This chapter presents discussions based on the first two objectives and questions as outlined in chapter one. The questions that guided the chapter are as follows:

- a) What is the meaning and significance of character formation to an individual and the society?
- b) How has the practice of character formation been carried out in Kenya?

With the above questions in mind, the chapter has been presented under the following sub-headings: The concept of character formation; the significance of character formation; the pedagogies of character formation in the Kenyan pre-independent and post-independent society; the practice of character formation in traditional African societies; the pedagogical response to character formation in traditional African societies; and the pedagogies of character formation in post-independence Kenya.

4.2.1 The Concept of Character Formation

The study interrogated various meanings associated with the concept of character formation. In general, 'character' refers to dispositions or fundamental values particular to a specific person, people, corporation, culture or movement. It is like a stamp, as the Greeks believed (Njoroge and Bennaars, 1986) which identifies an entity. As it were, a stamp is placed on something. It is not there in the beginning. This study therefore

considered the placing of the ‘stamp’ on an entity, who is an individual person, as ‘formation’ and hence character formation. This ‘formation’ would of necessity be carried out through a process of learning. Implicitly, learning presupposes many activities which are educational in nature. For Njoroge and Bennaars (Ibid), one of the aims of education is to develop desirable or valuable qualities in the learners. This study therefore advanced that character formation could be achieved through various educational resources and activities.

Kagan (1999) defines character education as an intentional effort to identify and foster in students positive virtues fundamental to development of good character. This implies a selection of particular virtues that are likely to spark good character. For Lickona (1991), educating for character means teaching virtues which according to him are the objectively good human qualities. He views character as the degree to which individuals know, love and do the good. Kilpatrick (1992) complicates the matter by asserting that character education entails educating the intellect, the imagination and the will, a definition that this study finds highly abstract. He writes that good character as well refers to ‘overcoming yourself’ and ‘doing good’, expressions that this study interprets as self-control and righteousness.

From the above expositions about character and character formation, several observations are made. First, the concept of character being a social disposition implies that human beings are social in nature. The fact that individuals are many, and must live together whether by default or design necessitates that they must interact. And for smooth interaction, the individuals must have a minimum code of conduct that will govern their behaviour (Peters, 1966). Since by association they form a community, there must be

some form of commonness to enable coexistence (Thayer – Bacon and Bacon, 1998). Oduor (1990) sees these common ideals as moral values and hence he defines moral education as a deliberate and planned action by a society to help its members develop morally. For Friere (1970), such ideals must be informed by the immediate needs and circumstances that such a society finds itself in.

Secondly, the concept of character education as being deliberate implies that it requires effort so as to be realized. For Lickona (1991), schools cannot just put forth a good academic programme and imagine that character development will come by as a by-product. This implies that intellectual capability does not guarantee moral uprightness, hence the need for a deliberate programme that will address the normative aspect of an individual. For Aristotle, (Ross, 1908), everyone is born with the potential to grasp virtues. However, one can only actualize this potential through habit and practice. This implies that since schools have been allocated some portion of the responsibility of inculcating character among learners, they must then be transformed into more responsive educational environments. This will ensure that they provide conditions necessary for these habits and practices that will kindle the potential in the learners.

Thirdly, the concept of character formation implies that it is an organized affair. Oduor (1990) sees it as a planned action of a society. Being as such, it foregrounds procedures; a definite way in which it is done. Wainaina (1988) answers the ageless question ‘Can Virtue be Taught?’ in the affirmative, and notes that appropriate approaches must be sought. This means that children will learn whatever comes their way. If appropriate approaches are instituted, they will learn appropriate things. The converse will be true if no approach, or wrong approaches for that matter are formulated. Knowles and Smith

(2006) support this stance. For them, character formators model learners' character traits daily, knowingly or unknowingly. This implies that the many small things done, consciously or unconsciously, will eventually affect the children afterwards and in a great way. Therefore, a deliberate and planned programme boosts the formators' awareness of their role in the process of character formation, and informs their activities so as to enable them realize the goal. To this effect, the study defined character formation as all deliberate educational activities carried out formally or informally, with an objective of inculcating positive character in an individual. This individual will then possess stable dispositions such as honesty, respect and responsibility and such will be displayed in their behaviour. In the same context, the study defined character education as those specific activities in teaching and learning which aim at building positive character in individuals. In this regard, 'character education' sounded more formal and subordinate to 'character formation'. After highlighting the concept of character formation, the study embarked on its significance. Why character formation?

4.2.2 The Significance of Character Formation

From the review of related literature, this study contends that character formation is very necessary, since positive character in individuals is instrumental to harmonious co-existence and development of any society. It is through individuals of good character that society meets its shared aspirations. Mbiti (1969) sees a harmonious society in terms of morally upright individuals, who will live and let others live as well. For Phenix (1961), character refinement is a fundamental goal of education. This implies that an educated individual must of necessity have developed a basic code of conduct that will guarantee

their survival and that of others. This view is shared by Aristotle who asserts that virtue excellence is the highest education (Ross, 1908).

As pointed out elsewhere in this study, no one is an island. A point comes when conflicts arise or decisions of utmost importance have to be made. It thus becomes disastrous if the individual in question does not espouse some basic social skills such as patience, tolerance, honesty, fairness and the likes. Good character thus stands as a candidate that places individuals in a position where he they will reason before acting; think of others before deciding to grab public land or murder innocent souls, steal from public coffers or defend wrongdoers, among other many undesirable inhuman acts. Such acts lead to what Nyerere (1976) referred to as ‘man eat man society’. Instead of the ‘man eat man society’, well nurtured individuals lead to a harmonious, flourishing society characterized by what Aristotle called ‘happy living’.

This study does not in any way presuppose that character formation is the panacea to all evil. On the contrary, it may not be possible to actualize a utopic society. It is the proposition of the study that character formation will lead to a relatively fair and just society. According to the International Commission on Education for the Twenty- first Century (Delors, 1997), gradual reforms of the underlying forces in society must be carried out so as to tame the runaway decline in respect for human values and relationships. In this study, such reforms include education systems. UNESCO (1972) reports that the Sathya Sai system of education which accentuates character formation has been adopted in many countries following its success. It is a system attributed to Sri Sathya Sai Baba, an Indian guru and philanthropist. The system is based on the pedagogy of Integral Education (IE). In a nutshell, IE provides a model that coordinates different

progressive methods, supporting what is common among different educational theories. It has been explored in a subsequent chapter. For Sathya Sai Education, character is defined as unity in thought, word and deed, in selfless service and love for all. This implies that a nation made up of individuals with positive character will excel in mutual social responsibility.

This study advances that a definite programme for character formation is significant to the smooth functioning of any society. Such a programme should prepare children on how they should live, rather than what they will become. Nyerere (1968) accentuates this view:

We should not determine the types of things children are taught in primary schools by the things a doctor, engineer, teacher, economist or administrator needs to know. Most of our pupils will never be any of these things. We should determine the types of things taught in primary schools by the things which the boy or girl ought to know – that is, the skills he (she) ought to acquire and the values he (she) ought to cherish if he, or she, is to live happily. (Nyerere, 1968, p 282).

Whereas Nyerere talks of primary schools, this study considers both primary and secondary schools. Nevertheless, his submission stands. Whereas it is a fact that society needs all the professionals mentioned in the above quotation, this study argues that positive character will enable those professionals to carry out their responsibilities well. Character is the only aspect that cuts across all of them, and makes them perform as per the expectations of any other society. Aristotle in *Nicomachean Ethics* (MacAllister, 2011) alludes to a harpist. He asserts that whereas the function of a harpist is to play the harp, the function of a *good harpist* is to play the harp *well* (emphasis is mine). This implies that it is not enough to perform one's duties, as one can do them perfunctorily. On the contrary, good character will guarantee diligence and efficiency.

Good character is not seen as an end product, but part of our daily activity. For instance, pupils need it as they proceed with their studies. Kay (1975) observes that vicious teenagers can vitiate any attempt by teachers to control and educate them. Kay's position is buttressed by Crittenden (1972) who reiterates that if good discipline is not inculcated in the learners, the general life of the school or the conduct of learning in most schools would be unimaginable. One only needs to reflect upon the effects of unrests and the unruly behaviour among students to comprehend this position. To this end, the significance of character formation is indubitable.

Notably, some philosophical views do visualize human beings in terms of their essence of being human rather than of their beastly attributes. As a consequence, the aspect of humanity that presupposes some good, which is in relation to some agreed upon standard is vital in understanding desirable human nature. It follows that the standard that amounts to good character has to be inculcated at personal level through education. This has to be enhanced through the normative dimension of education that gives rise to character education. It is probably from this appreciation of the place of character formation that various agencies find it necessary to carry it out. In this respect, the study found it prudent to explore the various approaches that have been employed by various communities to form character.

4.3 The Pedagogical Approaches to Character Formation in the Kenyan Pre-Independent and Post-Independent Society

This sub-section investigated the pedagogies of character formation in the Kenyan society before and after her independence from colonial regime. It should be noted that

before the advent of western colonial powers in Africa, most African traditional societies operated in seamless patterns. In chapter two of this study it was indicated that African societies (including Kenya) had many similarities in terms of socio-cultural assets. Of importance was their shared belief that proper human conduct contributed to a happy life (Mbiti, 1975). As a consequence, the societies employed relatively similar ways in inculcating positive character in their members. It was after colonial influence that each country went their own way, carrying along with it some of the new cultures that they adopted as a result of the said influence. With this understanding in mind, this study considered the Kenyan pre-independent mode of character formation as practised under the larger Traditional African Societies (TAS).

4.3.1 The Practice of Character Formation in Traditional African Societies

In many African traditional societies, moral values were hinged upon the advancement of communal interests. To this effect, the ultimate aim of their education was to prepare individuals morally so that they would fit in the roles and expectations of the society. Mbiti (1975) notes that Africans lay a great emphasis on social conduct since they had a basic view that the individual existed only because others existed. According to Mbiti, morals guided people in carrying out their duties to society and in turn benefitting from certain rights. These morals, Mbiti writes, were embedded in customs, traditions, rituals, beliefs and practices, and individuals assimilated them by taking part in every affair of the community. This implies that youngsters would majorly learn through participation; constantly abiding by the community's norms and rational principles. Though this arrangement bordered on ethics of doing, it nonetheless contributed to social integration and happiness.

Mosha (2002) explores the traditional education system of the Chagga people of Tanzania. For him, 'education' was synonymous to 'character education' and was meant to prepare one both for life and for a living. To educate a person for life means to mould that person's innermost core so that they acquire positive human dispositions such as hard work, respect, self-control among others. Nyerere (1968) adds that at the didactic level, the teaching process took the form of stories, legends, riddles and songs; while at practical level the learners would watch and imitate what the elders did. From this exposition, it is clear that TAS placed a huge premium on character formation, seeing it as a gateway to good life.

Sifuna (2008) notes that African indigenous education (character education inclusive) was essentially for living. This is to say that it put in mind the immediate needs of the community, and that is probably why everyone had to subscribe to a pre-determined communal vision at the expense of individual human development. To this end, the individuals would be judged based on how good they acted (ethics of doing) rather than how morally good they became (ethics of being).

To this effect, this study infers that Kenya's pre-independence system of moral education was hinged upon the collective social vision of the society. Individuals were clear on the kind of society they wished to live in, and did all their best to walk the journey. With the good of the society at the fore, the system taught morals concerning the social, economic and political life of the people (Mbiti, 1975). He notes the following about morals:

These cover aspects of life like mutual help in time of need, maintaining social institutions like marriage and the family, defending the land in times of invasion or aggression, protecting the children and the weak,

punishing the offenders, maintaining peace, law and order and so on (Mbiti, 1975, p. 178).

The above quote may appear pedestrian but it covers a plethora of aspects. A closer look reveals that the absence of the above aspects is what ails the current society. For instance, mutual help in times of need may be in terms of answering the cry of a person being mugged on the streets. The reality, however, is that many people will not want to look in the way of someone who is in such a misfortune. Most people will selfishly mind their own businesses, eventually emboldening the muggers. Clearly, this is against the acclaimed spirit of African socialism that Nyerere (1968) clearly articulates; that of mutual social responsibility that is an extension of the African family spirit.

Still on the above quote, the place of family is very vital in a society. It is evident that individuals make families, which in turn build a society. Broken families can only mirror a disintegrated society. Examples are legion where domestic violence abounds. Infidelity and irresponsible spouses have shattered many a family. This has resulted to destitute children who are poorly brought up and socialized by their peers and the uncaring world. For Njoroge and Bennaars (1986), socialization is one of the functions of education, where values and norms of a society are transmitted. For them, parents, relatives, neighbours, elders and teachers do perform the function. When the family disintegrates, children are left on their own to be socialized by the wilderness. In the end, they become wild and to the chagrin of society.

When Mbiti talks of defending the land, he is appealing to patriotism. A patriotic person will not spy upon their own nation, neither will he or she be in league with the enemy as witnessed in the terrorism menace. Further examples are self-evident. For instance, a

defender of children will fight child defilement; a protector of the weak will fight for their basic rights; punishing offenders will alleviate impunity; maintaining peace, law and order with guarantee the stability that nourishes socio-economic development. Therefore this study observes that a good character formation programme should aim at teaching basic moral values that permeate every aspect of the society, with a prime focus on the young individuals who will grow to foster the vision of the very society.

The aspect of communalism was also key, and every member of the society was to owe allegiance to the overall vision of harmonious coexistence. For Sifuna (2008), socialization was promoted at the expense of individualization, a position that strengthened unity of the clan. This study infers that such cooperation contributed to putting pressure on individuals to act in a specified manner, and thus greatly reducing deviance. Therefore, the task of character formation was to be handled by all responsible members of the community and not a small fraction of it.

Having discussed the approach of character formation in TAS, the study ventured to identify some key aspects that stood out, including the strengths and weaknesses which are addressed in the next sub-section.

4.3.2 The Pedagogical Response to Character Formation in Traditional African Societies

Generally, the approaches to character formation in TAS took a similar pattern, and were relatively successful in as far as their goals were concerned. A common and prominent feature among the approaches was that they were practical in nature. Wanjohi, in his paper (Nyasani, 1988) observes that children learnt more from their peers than parents,

with play and discussions among equals forming a principle form of education. The study interpreted this to imply a semblance of the learner-centred method as advocated by the likes of Pestalozzi and Rousseau. It is observed that adults also came in to guide and instruct children in form of proverbs, riddles, tongue twisters, myths and narratives that contributed to the ethical as well as intellectual education.

Ocitti (1973) noted that children also learnt through work, imitation and social ceremonies. Equally, folktales were instrumental in teaching ethical lessons, and involved happy endings and virtues like diligence, unity, conformity, honesty and uprightness. Since play and work were collective activities, they also taught unity and cooperation. Nyanje (1993) writes that folklore was appropriate since it demanded a personal involvement so as to acquire it. Here, individuals would be challenged at the end of the tale to think for themselves, effectively engaging their minds. This study opines that such a method could develop critical thinking skills in individuals.

Apart from narratives, proverbs are found to have been used. Defined as condensed wisdom of the great ancestors (Sifuna, 2008), they would be used in ordinary conversations to pass witty messages. Ocitti (1973) and Masha (2002) observe that rites, ceremonies, dances and feasts provided opportunities for teaching moral doctrines. In this case, the learner was able to come face to face with the reality that informed moral choices. This sounds more effective since it was hands-on, as opposed to a method that would involve abstract reference to moral ideals. In the end, individuals were well prepared to fit in their society and live fruitfully and harmoniously.

4.3.2.1 Story-telling as a Method of Character Formation

Apart from practical activities as a method of character formation in TAS, this study observed that the main form of oral instruction was story-telling. Stories would be told mostly to children after a day's activities, during relaxation moments (Finnegan, 1970). At such times, the learners' minds were equally relaxed and therefore ready to receive instructions.

Although there are doubts on whether folklore can appeal to the contemporary generation, this study avers that if well conducted, stories can be very resourceful in teaching of moral values – especially when introduced in early years of primary education. This is a stage where children's curiosity is very high, and they have a lot of trust in their teachers. Knowles and Smith (2006) see children as are very impressionistic in their early stages of development. This aspect can be capitalized on so as to use educative anecdotes in teaching morals.

Weston (2001) corroborates the above view when he explores the relationship between philosophy, literature and the human good. He writes that Literature can explore the nature and possibilities of making sense of life in an appropriate form, in terms of narratives of individuals' success or failures under specific social and historical circumstances. He quotes Plato saying that stories play an essential cultural role in the transmission of values, especially when they show patterns of excellence in such a way that draws one towards their imitation.

In the above submission, Weston and Finnegan imply that it is possible for students to learn vicariously from characters employed in works of literature. According to Mosha

(2002) story telling is effective since it exploits the power of the word. For instance, words can be used to castigate, cut, curse, inspire, energize and humanize. For Moshia, stories provide a teachable moment since the listeners' awareness becomes heightened and his or her self-presence is more intensified. Through stories, individuals are able to see and feel their own reflections that the stories mirror. This implies that as they listen to the story, they perceive their own strengths and weaknesses, a situation that prompts them to engage in introspection. As a result, the potential for good behaviour that lies deep in everyone is awakened, and their latent wickedness effectively discouraged.

Apart from bonding and entertaining listeners, Moshia reports that stories best illustrate the meaning of maxims, proverbs and sayings. This study equally contends that stories are apt because they help bring remote experiences to classrooms, and are easily available. Also, two or even more classes can be merged specifically for the session, a practice that is not tenable in other formal disciplines.

From the above discussion, this study draws three observations. First, stories were popular because they heightened the listeners' attention. From common practice, a teacher's role in whatever is taught must of necessity capture a learner's attention and interest. This calls for creativity and a relaxed environment that is devoid of any tension; and stories provide ample opportunity for these. Depending on the creativity of the teacher or story teller, the learner or listener is able to follow throughout the session and make conclusions. On the contrary, a strained atmosphere characterized by an all-knowing, authoritarian teacher will only serve to scare the learner into subservience and fear, thereby frustrating any meaningful learning.

Secondly, stories provide for emotional involvement of the learner. A teacher who simply comes to class to give instructions and lectures concerning moral values is unlikely to influence the learners into appreciation of the values. On the contrary, the one who tells a good story is able to influence them since the story provides for mental images that the learners can reflect upon as if they are watching a scene. Here, learners are in a position to identify with some characters by way of resolving to either emulate them or resent their actions. At the end of the tale, the teacher can capitalize on the cathartic effect that the story produces, and help learners understand the moral lessons therein. Catharsis is the feeling that occurs when an audience has a strong emotional reaction towards a work of literature.

Thirdly, generalized stories are usually well-received by individuals as opposed to direct reprimands and admonition. This is so because they do not refer to a specific person. For instance, a story about some child who misbehaved and suffered for his or her actions can stand a better chance of addressing one who did the same but went unnoticed, or one who may be nursing such intentions. To avoid direct attack on any offending individual, oral narratives use animal characters as masks.

This study agrees with the use of indirect reference to characters in a story, but argues that animal characters should be replaced with human characters so as to facilitate quick comprehension. Furthermore, the move to employ human characters would placate the feelings of the present generation who view oral narratives, especially those dealing with animal characters, as archaic and by extension irrelevant.

The study therefore argues that good stories that explore human conduct and relationships can be of great positive impact to learners if told regularly. Such stories can be in form of dilemmas about moral issues, where for instance a conflict of duties and rules arises. Once learners have had an opportunity to ventilate on the stories, the teacher needs to come in strongly and lead a discussion, guiding the learners on the main lesson to be learned from such a story. Such a practice, the study argues, is likely to impact on the learners' attitude towards some actions, since the stories are emotionally and mentally engaging, thus appealing to both the cognitive and affective realms. The learners who go through such an experience may not end up as paragons of virtues but will be relatively better in terms of good character development as opposed to those who are left to find their own way.

In the course of exploring the TAS mode of character formation, the study noted how relatively effective the approaches were, especially with reference to their practical nature. In the same vein, the study argued for story-telling as a relatively appropriate method as well. However, a few reservations were held concerning the general assumptions that informed the practices.

Firstly, the study infers that the TAS regarded an individual as a tool for advancing communal interests. This implies that the community's norms and social aspirations had been pre-determined and fixed (Ocitti, 1973), and so youngsters were to merely conform and help drive the communal agenda, a rather utilitarian view of education. Whereas it is proper to have a sense of direction and communion, individuals should be made to understand the rationale behind such common aspirations, and be guided in an intelligible way on how to go about realizing the aspirations. This would enable them to make

informed choices, and equally harness their innovation and creativity. In the end, the learners would optimally develop their character first as individual human persons, and second as the basic unit of the families who collectively form a community.

Secondly, the authoritarian nature of the approach implied that learners were regarded as empty vessels that required filling. In this case, learners were to look up to the elders who were considered as the know-it-all; and who would not stand any questioning. This contradicts the principle that the learners possess a natural potential to excel when guided in a human and intelligible way (Freire, 1970; and Ross, 1908). Equally, such an approach cannot encourage cognitive reasoning which is believed to instruct moral virtue (MacAllister, 2011). It is common knowledge that blind conformity stifles an individual's human potential. Despite the fact that individuals in TAS conformed to dogmatic knowledge so as to serve their immediate needs, such a rigid approach would put one in a difficult position when new situations arose.

After reflecting on the TAS approaches to character formation in terms of the practices, strengths and weaknesses, the study went ahead to look at how the approaches were after colonial regimes. Sifuna (2008) writes that the Europeans held a view that Africans never taught their young. To this effect, they introduced their own education which they thought was to inculcate civility. The education would be conducted through schools. Consequently, the influence of the new education would be felt long after the colonialists left.

4.3.3 The Pedagogies of Character Formation in Post Independent Kenyan Schools

This study did not interrogate the practice of character formation during colonial times, as the colonial masters - the British – had their own agenda which is out of the province of this study. However, a report by Oduor (1990) indicates that the colonialist advanced Religious education, particularly Christianity, to entrench morals in Kenyan children. Oduor reports that the colonialists held religion as synonymous with morality. Thus religious instructions would be given, with focus on knowledge of biblical texts, especially those that related to strict obedience to authority. He further notes that what was offered was not even religious education but bible knowledge. For Oduor, religious education is an attempt to make use of biblical insights and relate them to life experience, something that the colonial government did not practise.

With the above in mind, this study infers that the colonial government had little interest in inculcating moral values in their subjects, and therefore their insistence on strict obedience to authority may have been a strategy to ensure smooth governance. For this reason, the current study shifted to the post-independence era that was characterized by much activity as the country endeavoured to reorganize her education system to be in line with the new reality.

On gaining independence, the new government came up with a raft of policy reforms in education. Previously, the colonial government had introduced schooling, a step that had restructured the indigenous way of educating. This implied that the general society had been implicitly relieved of their major role of being educators; with the role consequently being vested majorly on schools. As a result of the new twist, the successive government

had to pick from where the former had left and move forward. A major step that the new government took was to form a commission that would oversee the transition of Kenya's education system from the old colonial one to a new independent one that would reflect the needs and aspirations of the Kenyan people.

To this effect, the founding president of Kenya, Jomo Kenyatta, unveiled the Kenya National Education Commission (RoK, 1964) to spearhead the reforms. Under Professor Simeon Ominde, the reforms that would aim at inculcating African social values were presented as goals of education. Key among the goals was the promotion of sound and religious moral values in individuals, a goal that is majorly the object of this study.

The Ominde Report infers that the kind of education offered by the colonial government did not aim at promoting moral values specific to the needs of the Kenyan society. This is why reforms had to be done, so as to resurrect the values upheld by the African communities before the advent of the western civilization. This study views the move as an indicator that the nascent government had recognized the place of values in the development of any civilization.

From the moral and religious aspect, education was to provide development of knowledge, skills and attitudes that would enhance acquisition of sound moral values and help children grow into self-disciplined and integrated citizens. From this rather broad aim, one would be on the alert to see how the above would be achieved. This study took notice of the main issue - the how. On further scrutiny, the study inferred that Religious Education was implicitly put in place to realize the above goal of character formation. This follows the inference that Christian Religious Education (CRE) had become the de

facto Religious Education, owing to the reality that the former colonial government had Christian inclinations.

The conflicting interests of the church and the state would make the matter complex. Whereas the church aimed at moral formation through evangelism, the government targeted character training through religious education (Otiende, 1982). From this confusion, one can easily see how the government was not going to achieve its aim, since schools taught 'about' religion rather than using religious knowledge to form character.

CRE, which became synonymous to RE, is observed to have posed challenges (Kutto, 2013). In her study, Kutto explores the challenges that came in the way of using CRE to inculcate moral values in learners. To begin with, she notes that CRE had a wide mandate of not only inculcating good character in learners but also ensuring that all other goals of education were met. This can still be seen in the general objectives of CRE in secondary schools today (KIE, 2002). In this syllabus booklet, the second objective states that learners should use the acquired social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society. Curiously, the last objective (seven) states that CRE should enable students to acquire knowledge for further studies in various career fields (KIE, 2002).

This study observed that the focus of CRE to be in supposition. First, the second objective which is at the core of this study overtly states that CRE should lead to acquisition of spiritual insights and critical thinking. Reflecting on this, the study questions the assumption by policy makers that all learners could grow spiritually,

whatever the term meant. Spirituality in religious circles, and more so Christianity, has to do with faith.

Secondly, it would be misleading to imagine that CRE would develop critical thinking skills in learners unless a proper approach was put in place to necessitate the same. Whereas CRE/RE was ideally meant to teach morals from a religious perspective as reflected in the scriptures, the implementation was poorly formulated. Kutto (ibid) argues that teachers who were to guide learners in CRE had limited knowledge and skills to teach effectively. Onsongo (2001) explores one of the methods – life approach – which requires that the teacher employs real, concrete and current situations and let learners arrive at a religious understanding of those experiences. Clearly, the teacher's understanding of the approach is paramount.

The seventh and last objective of CRE (KIE, 2002) adds more confusion. According to this study, it insinuates that some learners may opt for the subject so as to meet their career prospects. For instance, pupils may study CRE with the intention of being career priests or lawyers. For such pupils, their focus is not on moral growth but individual career advancement. This effectively defeats the purpose of the discipline that was mainly initiated to form positive character in individuals.

The confusion in the aforementioned statement of the objective, this study notes, later infected the implementers. For instance, CRE, or any other RE, is an optional subject in most secondary schools. If the government wanted to develop all learners morally, it should have come up with a compulsory programme. According to the inference of this study, the policy makers created a loophole when they associated RE with career

development, despite having implicitly designated it as an approach to character formation. It follows that those whose prospective careers are not related to RE will not bother studying it, and therefore their moral development aspect will not be addressed.

Eshiwani (1992) writes that the challenge of subjects like CRE lies in their perception by learners. For him, some learners view them as of no use to their ambitions of pursuing highly ranked professional courses like medicine and engineering. This position indicates the limited extent to which CRE can succeed in fostering moral and religious values in the country, at least in the form in which it is currently presented.

Kutto (2013) observed that the negative attitude towards CRE permeated the schools. She confirmed through interviews that some teachers made negative comments concerning the subject, following the low status that it is accorded. This study questions how the subject, or any other RE, can be of positive impact to learners if teachers have in the first place dismissed it. Such dismissal, the study contends, may imply that the teachers are either ignorant of the mechanism of the approach, or do not believe altogether that the approach can bear fruits.

Kutto further reports that lack of administrative support, and bias towards sciences and other subjects had impacted negatively on the efforts of CRE teachers to foster values in students. It is in the above light that this study found a reason to reflect upon approaches of such nature. To begin with, the study infers that the objectives are lacking in focus. It is factual that objectives inform curriculum content and by extension, method (Peters and Hirst, 1970). If the objectives are overloaded, the content will equally take in too much and lose focus. Secondly, the implementers of such curriculum content must be well

prepared and facilitated. Clearly, the environment surrounding the teaching of CRE dictates that the discipline cannot be given prominence owing to its perceived low utility and status. Matters are not made any better when the teachers lack in new approaches and appropriate methodology of teaching values. This state of affairs was perhaps what informed the government to rethink its strategy, hence the introduction of Social Education and Ethics (SEE) in secondary schools.

4.3.3.1 Social Education and Ethics as an Approach to Character Formation in Kenya

As this study noted in chapter one under the background section, the first commission of education (RoK, 1964) which came after independence lay grounds for moral education. Pursuant to the recommendations of the Ominde report, another commission was constituted in 1976 and named the National Committee on Educational Objectives and Policies (RoK, 1976). The committee recommended, among other issues, the teaching of ethics based on the values of the rural African society. It also sought a distinction between the teaching of ethics and that of religion. As a consequence, another commission would be formed in 1988, the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (RoK, 1988), which recommended that SEE be taught to all students at all levels of education and training in Kenya. This study notes that this gesture indicated the government's concern about character formation, at least in policy.

From reports given about the SEE approach, the following observations are worth mentioning. Firstly, it took the government over ten years to realize that religious education is not equivalent to ethics. Secondly, it took the same government another ten years to make a follow-up on the recommendations of the Gachathi Report of 1976. The study notes that as policy makers dragged their feet, the practice of character formation in schools continued to deteriorate under the confusion that CRE was the main instrument for character formation. Thirdly, the recommendation from Kamunge Report (RoK, 1988) was that the subject be taught at all levels of education and training; implying the primary, secondary and tertiary levels. The study notes that save for the secondary level, all other levels were left out. Nevertheless, it was a positive gesture from the government as far as the quest for character formation was concerned.

Ideally, SEE was to inculcate ethical values aspired by society, as opposed to CRE which drew moral values as sanctioned by scriptures. This study observed that SEE suffered the same fate CRE had faced before. Firstly, the specific goals of SEE were so many, such that they seemed to overlap with those of CRE which was and still continued to be in force. The overall aim of SEE was to cultivate sound ethical behaviour of the individual person, whether alone or with others, and in whichever place one would be (RoK, 1987).

Specifically, the goals of the course were to:

- Develop a harmonious ethical/moral relationship between the pupil and the home, the school, the neighbourhood, Kenya and other nations.
- Help learners to appreciate the necessity and dignity of moral education in Kenya and other societies.

- Enable the learner base his decisions on sound ethical principles and as integral part of his personality development.
- Develop a rational attitude and outlook towards life.
- Enable the learner to acquire, appreciate and commit himself to the universal values and virtues that cement unity and understanding among various ethnic communities in Kenya.
- Enable the learner to rationally sort out conflicts arising from traditional, extraneous and inner-directed moral values.
- Assist learners to understand and appreciate the social fulfillment and moral rewards accruing from cultivating and adopting virtues and values offered by moral/ethical education (RoK, 1987).

This study is more emphatic in the way character formation was conducted under SEE. This, however, is not intended to downplay the formulated goals of the SEE, reason being that the educational activities of any course should relate to its aims and objectives of the course. Focusing on the above specific goals of SEE, it is noticeable that the implementation of such numerous goals require a lot of effort, given that the course implicitly targeted holistic development of the learner; morally, socially, ethically and rationally.

Mbae (2014) in his article entitled ‘Social Ethics in Kenya: Education or Indoctrination?’ notes that the major undoing of SEE in the Kenyan education system was the ambiguous use of the term ‘ethics’. For him, ethics is an inquiry into the nature of moral actions. He,

therefore, sees the implementation of Gachathi's Report (RoK, 1976) which implied that ethics consisted of concepts like family education and environmental education, as the cause of the confusion that ensued. For him, such issues belong to social studies. He adds that moral education is more specific and based on the idea that by means of rational reflection, an individual can arrive at those actions, values or attitudes which are considered moral (Ibid). Though Mbae fails to appreciate the various categories of ethics such as family and environmental ethics, which help people to study and reflect on moral aspects, he still makes his point concerning the obscurity that defined the implementation of SEE.

This study therefore observes that SEE, in the form in which it was fronted, could not effectively facilitate the achievement of developing learners morally. The study advances that SEE was hurriedly conceived, leading to wrong approaches in its implementation. It further contends that the moment policy makers faltered on the issue, the implementers would only worsen the bad situation.

As earlier pointed out in this section, SEE experienced challenges similar to those of CRE. To begin with, the policy makers were not sure whether the course constituted social studies or ethics. Ethics is a wide discipline that cannot be subordinated to social studies, unless it is well categorized. In spite of this understanding, it is apparent that ethical issues were studied under Social Studies without a clear formula of their relationship. To this effect, SEE, just like CRE, failed to achieve the intended goal of character formation.

Secondly, it was observed that specialist teachers were not deployed to teach SEE, just like the previous case where CRE teachers were required to teach moral education. Any teacher, especially the CRE ones, would randomly be tasked with the exercise of teaching SEE. To this effect, it was taught just like any subject where emphasis is on the acquisition of bodies of knowledge. As a consequence, learners would be taught ‘about virtues’ as Njoroge and Bennaars (1986) would say, instead of being guided to be virtuous.

Thirdly, SEE was made optional. In some schools, for instance, learners who perhaps were not comfortable with science-oriented disciplines such as Physics found SEE a booster subject – one that is considered relatively manageable and meant to bolster the overall grade. The idea behind making SEE optional was in a sense trying to associate the course with the job market (utilitarian thinking).

According to UNESCO (1972), too much emphasis being put on academic achievement, course marketability and economic competitiveness cannot enable education to meet one of its major goals of making persons actualize themselves in terms of becoming human. This is the fate that SEE suffered as it was considered like any other academic discipline. In the end, students who wished to study elite and science-oriented courses neglected it, while those who studied it apparently felt inferior. This can be interpreted as a total loss of the main focus, the main vision. For yet another time, policy makers are seen to falter by mistaking utility for moral excellence.

This study reckons that the country had an idea of what it wanted to achieve. However, the vision’s articulation in terms of aims and objectives was cloudy, leading to confusion

and disorganization in implementation. In as much as the nation needs to develop all-round citizens (socially, politically and economically), such development cannot be realized without character formation (Kudadjie, 1988). The fact that academic excellence was promoted with the hope that the latter would guarantee moral development led to complete failure. Eventually, SEE was unceremoniously phased out since its main objectives had continued to be elusive. The study argued that although SEE as an approach was well-intentioned, its conception and implementation was haphazard and thus could not lead to character formation among pupils.

Having phased out SEE in secondary schools, RE continued to be used as an approach both in primary and secondary schools. It was complemented by guiding and counselling, which was unstructured and lacked trained personnel. Further, the moral values taught under SEE were infused and integrated in other disciplines. For instance, language disciplines had comprehension passages which integrated the moral values. Similarly, those values were infused in extra-curricular activities, where pupils were to acquire such values as teamwork, honesty, tolerance and diligence through sports, games and performing arts (KIE, 2002). As it were, both the teachers and pupils would lose the greater picture and concentrate on answering comprehension questions correctly, and winning trophies in out-of-class activities. Clearly, the objective of character formation was not given prominence.

This study contends that the government was apparently engaged in a game of trial and error, since it later introduced another discipline – Life Skills Education (LSE) – perhaps to fill in the void left by the scrapped SEE. The study subsequently ventured to reflect on the rationale behind LSE.

4.3.3.2 Life Skills Education as an Approach to Character Formation in Kenya

Having phased out SEE, this study observed that RE continued to prominently hold brief until when Life Skills Education was introduced in 2008 as a course to augment the efforts of character development. According to UNICEF (2002), ‘Life Skills’ include cognitive skills, practical skills and positive behaviour that enable persons to deal effectively with the demands and challenges of everyday life. Elsewhere, WHO (2001) gives a working definition of ‘Life Skills’ as abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges within the family, community and cultural context. For Pan American Health Organization (PAHO, 2001) Life Skills Programme is an approach that develops “skills in adolescents, both to build the needed competencies for human development and to adopt positive behaviours that enable them to deal effectively with challenges of everyday life.” (PAHO, 2001, P. 5).

According to KIE (2008), LSE entails an approach that inculcates abilities which enable an individual to develop adaptive and positive behaviour so as to effectively deal with challenges and demands of everyday life. Evidently, this definition is adopted from the WHO (2001) one. KIE, through MOE, introduced LSE in Kenya in 2008 after observing that the prioritization of academic knowledge without acquisition of psychosocial skills is inadequate for preparing young people for complex challenges that exist in the contemporary world.

Previously, KIE (Wiki Educator, 2014) reports that MOE had integrated life skills in the 2002 KIE revised syllabus. Here, such issues as HIV/AIDs, gender, children rights, child

labour and drug and drug abuse were covered. Also, guiding and counseling was recommended. This study questions how all these aspects could be addressed, and more so how they could have contributed to character formation in pupils.

In the year 2006, KIE saw the need to have life skills taught as LSE and as a stand-alone subject that would be examinable. This eventually led to the introduction of LSE in primary and secondary schools in the year 2008, though it was not to be examined. This study notes that no reason was given for not examining the subject, though the examination aspect had been factored in the initial formulation of the course. Such partial implementation of any programme, this study argues, may be the genesis of some of the challenges crippling character formation efforts.

According to KIE, the main goal of LSE was to enhance young people's ability to take responsibility for making choices, resist negative pressure and avoid risky behaviour. The skills to be taught included self-awareness, self-esteem, coping with emotions, empathy, coping with stress, effective communication, conflict resolution and negotiation, friendship formation, assertiveness, peer pressure resistance, critical thinking, creative thinking, problem solving and decision making. These were to be schemed for and lesson plans well made so that these issues would be taught topically.

For KIE, it was expected that a comprehensive behaviour approach would be employed where focus would be on the whole person. Further, the approach would be interactive; an educational methodology that would transmit knowledge as well as assist youths to explore their attitudes, feelings, opinions and values so as to develop psychosocial capabilities that would prepare them to effectively face life's challenges. KIE describes

the method to be employed as learner-centred, youth friendly, gender sensitive, interactive and participatory.

The programme, under KIE, had envisaged benefits that were educational, social, healthwise, cultural and economic in nature. This study notes that most of the health, cultural and economic benefits were tied to HIV/AIDs awareness. Of interest to this study were the social benefits which were listed as follows:

- Improves socialization
- Enables learners to choose good and reliable friends
- Helps learners use leisure time well
- Helps learners recognize and avoid risky situations
- Brings about meaningful interaction
- Helps in character building

The study examined the above expositions and made some observations. First of all, the conceptualization of the term 'life skills' was not clear to KIE. As reported, the 'skills' were first taken casually and integrated in other disciplines. The fact that the 'skills' covered such issues as gender, HIV/Aids, child labour and children's rights points forward to a cloudy view of 'life skills'. This study infers that KIE understood life skills to be strategies of protecting children from mental, physical and psychological abuse. In short, they were viewed as skills of avoiding problems in life.

Turning on the method, it is described as learner-centred and participatory. A study carried out by Abobo and Orodho (2014) indicates that the learner-centred method, which

involves active participation of learners during lessons, may not work for life skills. They note:

Literature on teaching of life skills education suggest that the subject is different from other subjects in that it is particularly concerned with teaching of values. Values are however not learnt as other curriculum subjects. Values are better taught by living them.” (Abobo and Orodho, 2014, p.3)

The study by Abobo and Orodho further contends that aspects of values are not found in books or documents but learned through daily interactions such as imitating the behaviours of teachers. Whereas this study does not fully agree with Abobo and Orodho (2014) concerning the aspect of values being found in books, it nonetheless contends that sole reliance on books is defeatist. For this study, books may be used to provide literatures that can forment discussions on moral issues, and so are only but one of the resources used. However, a problem arises when KIE suggests that all the schools are to allocate one LSE lesson per class per week. This implies that learners are to wait for one more week from the last lesson so as to be taught again. Is it still learner-centred?

PAHO (2001) cites Bandura’s research which found that people learn what to do and how to act by observing others. Consequently, behaviours are reinforced by the positive or negative consequences viewed by the learner, each day of their lives. This is the principle of interactive learning and teaching, which KIE cites but does not provide for. This study argues that setting one lesson per week specifically for LSE will be tantamount to downplaying its importance.

This study also reflected on the benefits that KIE assumed would accrue, specifically those social in nature. Looking at the benefits listed in this study, it comes out that the

purpose of life skills presupposes that youngsters interact only amongst themselves. Very little is stated to link learners to the greater society which they are part of. From the social benefits as well, character building is stated as an after-thought. This study contends that all the benefits listed are not equal partners with character, but outward manifestations of it. At another level, KIE stated that one of the cultural benefits of LSE was helping learners with clarification of values. When addressing values, the term that quickly comes to any serious inquiry is 'values clarification'. It is imperative to note that under 'values clarification', no values are fronted. On the contrary, each individual is to pursue what they value. Evidently, this is not the position that is anticipated by KIE (the current KICD), going by their goals. If so, the whole concept of developing life skills becomes defeatist.

Abobo and Orodho's report (2014) seems to indicate that schools are not ready to implement LSE. For them, the few resources available in secondary schools - charts and pictures, magazines, newsletters, pamphlets and video tapes - are not adequate to facilitate meaningful LSE. It also emerged that teachers had not been prepared on how to handle the subject. According to KIE (2008), about 1200 teachers countrywide had been trained by the time the programme was being launched, a clear indicator of unreadiness from the government's side. This lack of preparedness is forcing schools to relegate the task of teaching LSE to teachers of CRE and Biology, as reported by Abobo and Orodho (ibid), regardless of the willingness of the said teachers. If no serious steps are taken to reflect upon this situation and make appropriate adjustments, this study contends that the programme will not achieve its goals.

Abobo and Orodho recommend that the programme of LSE be made examinable so that teachers and students take it seriously, like other examinable subjects in the school curriculum. This study considered this as a reasonable solution, since SEE was examinable but still failed to facilitate character development. In essence, making the course examinable is treating it like other subjects which target intellectual competence and hence attract uncalled-for competition. In a nutshell, the study argued that whereas LSE as an approach was a positive, the KICD suggestions towards the implementation of the programme were inappropriate. To this end, the study contends that the cause of underachievement of whichever goal set in educational circles is much deeper than perceived, and as such solutions must be considered against the wider picture of the learning process. Following this position, the study embarked on a reflection of the overall pedagogical practices within the Kenyan context with a view of establishing how effective they were towards character formation in individuals. To do this, the study firstly compared the Kenyan approaches with the American ones as a benchmark. Thereafter, an evaluation of the Kenyan pedagogical approaches was done with an intention of prescribing a way forward. These were presented in the next chapter.

4.4 Chapter Summary

This chapter reflected on the way character formation was understood, regarded and carried out in Kenya, as well as how Kenya compared with America in terms of pedagogy. Whereas the concept of character formation was understood slightly different by various parties, the significance of positive character in individuals was incontestable. However, approaches to character formation differed over place and time. The post-colonial societies believed in strict training of individuals into desired dispositions. For

them, it was a communal affair and individuals would be instructed through folklore and moulded through practical experiences. Though authoritative, the approaches served the purpose of the day.

After independence, the main approach to character formation was instruction. This was administered through formal schooling, with moral values being taught through disciplines such as RE, SEE, LSE, and also through guidance and counselling, infusion and integration. There was little in terms of practical experiences, and few teachers participated. The said teachers mainly focused on attaining high grades in examinations as opposed to formation of good character among pupils. In the end, the objective of forming character remained elusive. The chapter concluded by resolving to do an evaluation of the pedagogies, basing on comparison, standard theory and practice, in the subsequent chapter. This would prepare the study to embark on forging a way forward towards character formation, basing on sound pedagogical theories and practices. The resultant would be a comprehensive programme.

CHAPTER FIVE

TOWARDS CHARACTER FORMATION AND INTEGRAL EDUCATION PARTNERSHIP

5.1 Introduction

This chapter presents discussions based on the third and fourth questions of the study as outlined in chapter one. The questions are:

- c) To what extent have the pedagogical approaches to character formation in Kenyan schools been effective?
- d) Is there a better approach to character formation in Kenya other than the current one?

With these questions in mind, the chapter has been presented under the following sub-headings: Comparison of the Kenyan and American approaches to character formation; evaluation of Kenya's pedagogical approaches to character formation in light of CIPP; the Integral education model; the character education partnership; a humanizing pedagogy of character formation; and towards character formation.

The explication of pedagogical approaches of character formation in Kenya from various perspectives arrived at some shortcomings. Of great concern to this study were the inconsistencies in formulation and implementation of the pedagogies. To this effect, the study considered a comparison with the American approaches which displayed some definite pattern, before doing an evaluation that provided a verdict on the specific areas that required attention. The Integral Education Model (IEM) together with the Character

Education Partnership (CEP) were referred to, since the two approaches displayed some definite design that could be emulated in formulating a functional approach. This does not in any way suggest that the CEP and IEM are perfect models.

5.2 Comparison of the Kenyan and American Approaches to Character Formation

Following the observation that the Kenyan pedagogical approaches displayed a lot of inconsistencies, the study did benchmark with the American approaches. The study picked on America owing to two reasons. First, she has a more diverse cultural multiplicity as compared to other countries. This has seen her contend with a plethora of educational systems that vary from one state to another though with some minimum directions from the United States Department of Education (Wikipedia, 2015). Despite her chequered history, vastness and fair share of socio-economic troubles, she has managed to relatively steer herself to some appreciable levels of social, economic and political progress. Second and more profound, America has of recent times shown much concern on the need for positive character formation in her citizenry. This is exemplified by her numerous researches and detailed programmes specific to character formation. Programmes such as WiseSkills, Values in Action among others (Sojourner, 2012) contain well founded and definite components that are likely to facilitate character formation, hence worth reference to.

This study notes that America has had a plurality of competing views with regard to the issue of character education. Originally, character education was considered a preserve of the family and the church (Education Encyclopaedia, 2015). However, a rising concern for character formation saw schools being brought to the fold so as to tame runaway

undesirable mannerisms. To this effect, most American schools had to subscribe to certain character education programmes that were deemed effective.

In his paper entitled 'The Rebirth and Retooling of Character Education in America', Sojourner (2012) notes that there exist some common features of character education in American CE programmes, despite there being no common standards for assessment, implementation and evaluation. All in all, he contends that effective CE programmes must promote the pursuit of excellence and ethical behaviour. In its bid to make comparisons, this study relied on the common features that cut across the American CE programmes.

On comparing Kenya and America, this study observed very few similarities. Firstly, both countries have had a history of uncoordinated efforts towards character formation. However, America had eventually realized the gravity of the matter and sprung into action. Secondly, both countries did not have an agreement on common core values to be fostered. Nevertheless, they had respectively picked on some relevant values that would likely give rise to other related values and were mostly taught in schools. Having little to compare, this study saw it prudent to explore the efforts that America put in to form positive character in her school going children, unlike Kenya.

Whereas the United States had programmed educational activities that could contribute to moral growth as prescribed by Aristotle (Moss, 1908), Kenya's character education programmes seemed more of lectures on values. For instance, the American CE programmes had such features as cooperative learning, appropriate adult modeling, moral discussions, conflict resolution, service learning, parent/community involvement, and

positive student-teacher relationship among others (Sojourner, 2012). This contrasted sharply with Kenya's approach that majorly involved classroom teaching of values and subsequent summative evaluation.

In as much as this study could not prove the effectiveness of the American CE programmes, it nevertheless argued that it was unreasonable for Kenya to stick to unintelligible educational activities for character formation; activities that are not informed by any known relevant theory and practice. In any case, such activities have consistently failed to facilitate positive character in individuals – a reason enough to warrant a review. It is at the backdrop of this observation that this study embarked on evaluating the worthwhileness of the current Kenyan approaches to character formation as practised in schools.

5.3 Evaluation of the Pedagogies of Character Formation in Kenya in the Light of CIPP

Evaluation is the process of attaching value judgment to performance or a measure (Ngaroga, 1996). For Ngaroga, evaluation aids in determining the effectiveness of a learning programme, among other benefits. This study has adopted the above definition of evaluation. As a measure, evaluation presupposes some fixed standards. It is against this backdrop that the study ventured to compare the pedagogy of character formation with other established pedagogies which display a definite and founded design.

In its bid to carry out evaluation, the study employed the Stufflebeam Model to provide some structured guidance. The Stufflebeam Model (Stufflebeam, 2003) is based on four core concepts which are denoted by the acronym CIPP. The acronym stands for Context,

Input, Process and Product. Here, 'context' evaluation inquires what needs to be done; 'input' evaluation inquires how it should be done; 'process' evaluation asks whether it is being done; 'product' evaluation looks at how successful a process is. The model is recommended for both formative and summative reports. As it is, this evaluation is a formative one. For Ngaroga (1996), formative evaluation is applied at specific points in the process of implementing a programme so as to provide the necessary feedback. In this study, feedback was required so that appropriate action would be taken either to modify the programme under study or prescribe an alternative one.

The central question in this study revolved around character formation among pupils in Kenyan schools. Following the CIPP model, the context under this evaluation was clear; what needed to be done was character formation. In regard to input - how it should be done – the study resolved to refer to other established programmes which had reported relative success, and corroborated them with other established educational thoughts. Concerning process, the study reported what was happening in schools under the guise of character formation. Eventually, the study interrogated the success of the approaches used in Kenya and found a negative answer.

Following Stufflebeam's CIPP model, this study concentrated on input and process since the context and products were not in contention. It had previously been established that what needed to be done was character formation, and the products of the process employed had indicated that the goal had barely been achieved. Thus, the study proceeded by evaluating the existent practice of character formation against the principles that define a standard pedagogy (what should actually be done). Thus input was seen in light of the demands of standard pedagogy.

According to Freire (1970), pedagogy is an invention of necessity. For him, any system of educating must consider the prevailing circumstances of a people and prescribe a way that will liberate them from such circumstances. Such libertarian education should be conducted in a humanizing way. He gives an example of an oppressed group which needs liberation, and suggests that the liberators must use human means and not oppressive ones when liberating the oppressed. Further, he contends that the use of inhuman means will not liberate the oppressed but turn them into oppressors; since human beings learn better from what they see and feel, rather than what they hear. In education circles, this implies that the learner's current needs must be understood by the educator, who must equally use learner-friendly means to facilitate the learning process. Similarly, the educator's actions must be appropriate since the learners will imitate them. For instance, using abusive language in class to correct a bully can only cement the bullying traits. One should, therefore, speak courteously when teaching courtesy, and allow varying opinions in a discussion when teaching consensus building.

For Freire, any pedagogy must be informed by the society's circumstances and aspirations, and allow for their input as well. He notably singles out dialogue as a major component when it comes to content and methodology. He contends that when learners (the oppressed) participate in defining what they need, they respond well to a resultant programme since they own it. Therefore dialogue is seen as key since it not only signifies mutual respect but also recognizes the capability of the educand. For Freire, dialogue dissolves a situation where the teacher plays a depositor, seeing the learner as an empty vessel that needs to be filled with knowledge. Aristotle (Ross, 1908) had previously argued that learners are not virtually empty but have an innate potential that has to be

kindled. For that matter, dialogue will in this case allow the learners to make their feelings and thoughts known so that they are treated accordingly.

Writing about education and democracy, Dewey (1916) advances that all education forms character – mental and moral – but formation consists in the selection and organization of native activities since these will utilize the subject matter of the social environment. This falls back to Freire's position of involving the circumstances of the educands. In relation to this study, Dewey's position implies that educational theories have to be well understood by policy makers, and eventually be domesticated appropriately. For instance, the innovativeness of the educator should come in handy especially in preparation of learning materials and selection of learning experiences. Dewey further notes that a mere teaching of principles or values to learners becomes symbolic, rendering the exercise largely verbal and conventional. This study equally argues that highly theorized learning does not make much impact on the learner.

Dewey (ibid), goes ahead to assert that the meaning of facts, ideas, principles and problems must be linked to life situations. This will make the learner to appreciate the values rather than mere knowledge. For Dewey, the linkage of knowledge to experience helps eliminate what he terms as 'the split' – a situation where the learner is unable to link professed standards and his or her actual ones. Further, the situation becomes dangerous since the learner is unaware of the split, a state that leads him or her into unconscious hypocrisy where he or she displays conflicting dispositions. Such a learner, for instance, will behave well in presence of others but misbehave when alone. Character comprises stable dispositions, as submitted by Aristotle (Ross, 1908). This study therefore infers that a good character formation programme should entail not only

knowing values but living them as well. The school environment should, therefore, provide conditions necessary for such an opportunity.

Another aspect of a good pedagogy is care. Noddings (1984) defines caring as generous thinking and receptive rationality. For her, it is relational and involves others. Educationally, Noddings sees care in perspective of four components; modeling, dialogue, practice and confirmation. For her, an educator who is a model not only teaches students how to care but also demonstrates it in the course of interacting with them. Subsequently, the educator must engage the students in dialogue about care so that the concept can be explored and understood through discussion. Thus the two components – modeling and dialogue - enable learners to gain knowledge through active involvement. Consequently, the learners will reflect on their practices in order to give room for confirmation or disapproval.

Noddings is further supported by Gilligan (1977) whose ethics of care view ‘care’ as the heart of morality. She holds that moral development is centred on the understanding of responsibility and relationship, when these are related to the activity of care. For her, individuals should be heard for who they are, listening for moral language in dilemmas that are embedded in real life.

This study was based on Bennaar’s definition of pedagogy (Bennaars, 1998) and Freire’s stand on pedagogy (Freire, 1970) and, therefore, concluded that their stands presented a relative summary of various educational thoughts that view method and content as interrelated. Kohlberg (1971) holds that in values, as in other areas, methodology cannot be learned or taught independent of content. Similarly, any

educating venture must be seen as a system, where methodology is related to the prevailing situation and done in the most humanizing way, all aimed at realizing a common vision. The method should be dialogical, democratic and interactive, and one that provides opportunities for cognitive moral growth.

Putting in mind the CIPP model, this study proceeded to examine the Kenyan process of character formation. Beginning with the pre-independence system of character formation, the study observed that it had a social vision and normative stance. It was geared towards a harmoniously functioning society, each member being required to assimilate values that would prepare them to mingle well in society (Ocitti, 1973; Mosha, 2002). The method of forming character was interactive. However, the dialogical aspect was missing, and its place was occupied by an authoritarian method that allowed little reasoning. It was more of training and indoctrination. Mbae (2014) defines indoctrination as an exercise of making one believe in a given proposition without having any evidence of it. Similarly, 'training' is getting a learner to behave in a predetermined manner. It is a mechanical process.

The post-independence practice of character formation was widely interrogated since it has prevailed. This study observed that the practice of character formation has been implicitly relegated to schools, as opposed to the pre-independence era where society united as a whole to bring up individuals. Lickona (2001) observes that the family is the primary agent of character formation. Whereas Lickona's position is ideally true, this study submits that it is existentially false. Peters (1966) noted that schools have been turned into orphanages for children with parents. Obviously, he was alluding to the

conditions in the western world. Decades later, this position has only but re-asserted itself all over the world.

Many parents are too busy for their children, opting to take them to boarding schools. Those students who commute do so by leaving homes at dawn and returning at dusk. Furthermore, weekends and holidays are no longer there for the pupils, since they are put on extra tuition in the name of remedial teaching. To make the bad situation worse, actual orphans (not Peter's case) are on the increase, and families continue to disintegrate. This study as well holds that the general preparedness of all other parents in terms of character formation skills is in supposition. This unfortunate position renders the family unreliable, thus placing a better portion of the responsibility of character formation to schools.

This study noted in chapter one that the post-independent government set its vision through the education system as outlined in the Education Commission (RoK, 1964). The vision covered social, cultural, economic and political aspects. After reflecting on vision, this study inferred that the pedagogy of character formation as explained had an explicit social vision but an implicit individualistic one. This is to say that the educational activities put in place did not aim at producing individuals who would foster the aspirations of the society. On the contrary, learners were minding about how they would excel in individual capacities. Admittedly, this study observed a tricky balance between the government's effort to produce individuals who would provide human resource after the departure of the colonial government, and the post-independence government's bid to foster moral values in its citizenry. As circumstances were, the study observed that the new government quietly chose to nurture intellectual growth so as to catch up with other nations that had excelled in terms of human and industrial resources.

This study further noted lack of an intimate organic relationship between methodology and aims. From the foregoing expositions, the methods and materials of knowledge employed all the way from RE, SEE and LSE could not facilitate moral growth to a desirable level. As Aristotle put it (Ross, 1908) one learns by doing. However, much of the activities in the explored character formation approaches involved drumming knowledge of values into learners, and subsequently testing the same through a severely competitive examination. For instance, a learner could score the highest grade in the examination but not be in a position to translate the knowledge into practice. Thus this study inferred that schools lacked necessary conditions that could make possible a permeating social spirit.

This study also observed that teachers and other implementers did not share a common vision of preparing learners into morally autonomous beings. Many factors contributed to this position. Firstly, they performed the duty under ignorance, for they were not prepared adequately. Furthermore, the policy makers failed to come up with an appropriate way of assessing success. This state of affairs prompted teachers to focus on completing the syllabus and drilling facts into learners so as to realize impressive grades. Therefore the main goal (moral development) was lost since the educational activities put in place aimed elsewhere. Such inconsistency would later lead to underachievement of the set objectives.

Further, the research observed that the interactive approach was not employed. This was a serious error of omission since the approach is key in character formation. According to Lickona (2001), becoming aware of messages teachers and school send to their students is one of first steps in designing any character development programme. This position is

shared by Knowles et al (2006) who hold that children closely watch what we do and say and how we act and react. The same position is shared by Likoye (2014) in a research he conducted concerning student violence in schools. Likoye found that students resorted to violence since they had learnt the same from workers and leaders who took to streets and unleashed violence so as to make their positions known. In this respect, this study contends that modeling is a key aspect in character formation. When a teacher appears in class drunk, for instance, learners are more likely to concentrate on his drunken stupor than his or her message, however important.

Apart from the teachers' unpreparedness, unwillingness and bad modeling, the study further noted that the post-independent character formation programmes were not well resourced. For instance, learning materials were grossly inadequate. A case in point is the LSE programme. The study observed that the programme was not being enforced in all schools, and the few who did it suffered setbacks in terms of administrative support. Furthermore, LSE was viewed as an add-on, and hence not taken seriously both by students and teachers. The fact that the programme was not being monitored and assessed worsened the bad situation since no one was being held accountable for its implementation. This study therefore submits that the carefree attitude by the government, through MOE, cannot not make the programme succeed.

Following the observations on the Kenya's post-independence character formation programmes, this study concluded that the pedagogy employed suffered many shortcomings. If one went by Bennaar's definition of pedagogy (Bennaars, 1998), then one would note that the Kenyan approach would not be counted as pedagogy proper. Firstly, the activities in place as a result of objectives are inconsistent with the main goal.

Secondly, the methods used were not clear on the educational theories and practices that informed them. To this effect, different methods would be used for purposes of convenience. In the end, character formation remained elusive. Pursuant to this, the study advocated a comprehensive character formation programme that would be clearly formulated and put on board as many ingredients as possible, in the spirit of integral education. The Integral theory encourages educators to critically reflect on the missing elements of their curricular and expand the pedagogical approaches in their repertoire.

5.4 The Integral Education Model

Integral Education is a programme that is associated with Ken Wilber (Hargens, 2007). It arises from the Integral Theory, which essentially seeks a synthesis of the best approaches to any given reality. For instance, it seeks to synthesize the best that can be found in educational theories, whether they are conservative or progressive. It supports what is common among different theories, and allows space for differences. Thus it provides a model that coordinates different methods (Hargens, 2007). The theory is meant to help educators to critically reflect on what is missing on their curricular programmes thus enriching their pedagogies. The Integral approach is based on the idea of Ken Wilber's AQAL model, where the acronym stands for all quadrants, all lines, all levels, all stages, and all types. For Wilber, learning experiences have to encompass as many of these elements as possible to realize the set goals (Wilber, 2003).

'Quadrants' refer to four realms of experience: the inner and outer dimensions of an individual, and collective inner and outer perspectives. In short, the upper left part of the quadrant (UL) represents inner aspects of an individual such as feelings, awareness, and

inner purpose. These are his or her space of intensions which are psychological. Next is the upper right quadrant (UR) which represents an individual’s outer aspects such as facts, observations and his or her perception of the environment. These are behavioural and thus physical. The third quadrant – the lower left (LL) represents the collective inner aspects. It is the intersubjective “we space” that holds collective values, morals, politics and world-view. It is the cultural space of shared meaning and mutual understanding. Lastly, the lower right quadrant (LR) represents the outer collective aspect – the interobjective space of things in relation to each other. These are social systems which boil down to society including the problems that confront it (society). This interaction is represented in the diagram below:

Upper Left (UL) Individual interior	Upper Right (UR) Individual exterior
Lower left (LL) Collective interior	Lower Right (LR) Collective exterior

Figure 2. Wilber’s four quadrants Model

After the four quadrants, a programme should appeal to lines, levels, states and types. ‘All lines’ should be seen in light of the cognitive, normative, creative, dialogical terms, among others. One can see them in terms of dimensions of education. Next, ‘All levels’

can be equated to stages of development such as Kohlberg's. Thereafter comes 'all states' which refers to an individual's consciousness such as wakefulness, meditateness, dreaming, sleeping, inspired states and receptive states. Lastly, 'all types' refers to personality types of gender (masculine and feminine).

This study found the model a bit complex, but relevant. Wilber (2003) suggests that since the model is ideal, a system may not observe all the elements. However, he advises that the more elements observed, the more efficient a programme becomes. Therefore, this study ventured to front the AQAL model as a viable guide to character formation programmes.

The choice of the AQAL model as a guide was informed by two reasons. First, it allows an eclectic synthesis of best practices. In regard to this study, it becomes possible to pick the best practices from different pedagogies, both traditional and progressive and thereafter form a workable hybrid that responds to unique circumstances. Secondly, the model presents an ambitious but definite design that allows curricular designers and implementers to approximate their deviation from expected standards, and therefore make necessary adjustments.

An important aspect of the 'levels' is that they operate across all quadrants. For example, UL represents individual psychological development, while UR embodies an advanced view of the objective scientific world. Here, one's knowledge about the empirical world widens. In LL, a people's culture evolves, requiring adjustments in systems such as education. In LR, societies and their civilization develop. For Wilber, an increase in any quadrant must be sustained by an increase in the rest. To this effect, necessary

adjustments must be made so as to maintain a balance. This implies that when major changes such as technological advancement and cultural transition occur, institutions like schools must as well adjust accordingly. When they remain unchanged, a lot will go wrong. This study contends that our approach to character formation must be adjusted to counter the social change in terms of moral decline.

Another aspect that the AQAL model lends interest to this study is its holistic approach. On observing the model keenly, this study notes that it suggests an organic and connected relationship between an individual and the whole society. In short, this individual is supposed to see himself or herself as part of a community (we) and together they should recognize systems (societies and civilizations) and how persons interact to sustain these systems. The implication of this to schools is great. Dewey (1916) thought of schools as communities. This meant that whatever happened in schools was supposed to be a reflection of the actual community. He gave an example of students spending a lot of time in schools that were undemocratic, and wondered where such students would learn democracy that is vital for a community's functioning.

Following the AQAL models, the school should be seen as part of the community, if not a community per se. A major blunder that schools have made, specifically in character formation, is to teach values as if they were only needed within the school. This is reflected when values are taught for examination purposes. For instance, the researcher of this study once heard a mother reminding her college-going son to tuck in his shirt. Surprisingly, the son retorted that he was 'not a student'. This was interpreted to mean that the son was no longer in school, probably the only place that neatness was to be observed - at least according to him. To that son, the school views the general community

as the 'other'. This study inferred that an integral programme would minimize such misconceptions, since it is integrative by nature.

Writing about integral approaches to school educational futures, Gidley and Hampson (2008) note that most educators only work within the upper two quadrants of the AQAL model. For them, these educators simply introduce concepts and tools that will increase an individual's knowledge base (UL – Individual interior) and ideally their behaviour (UR – individual exterior). For Gidley and Hampson, the collective quadrants (LL and LR) are ignored. This implies that the individual is not shown how the knowledge he or she is taught relates to the general society.

Gidley and Hampson, for instance, suggest that the LL quadrant (cultural quadrant) could be incorporated by considering the possibility of an integral vision for humanity. A major part of this initiative will be considering how people related to each other.

As stated previously in this section, the AQAL model is ideal. This study contends that a good character programme would at least cover the three quadrants - UL, UR and LL. According to this study, the current Kenyan approach to character formation is individualistic, concentrating on changing an individual's worldview without teaching them how they can connect with others. Here, the 'we' aspect (LL) that prevailed in African traditional societies have been eroded. For instance, under TAS, the whole community (we-LL) would come together in the process of character formation so as to curb the problems that confronted such a community (LR). This is to say that the responsibility of character formation in TAS was for everyone and not just for an individual's parents as is the case today.

Similarly, schools view the process of character formation as a responsibility of a few teachers, specifically the RE, SEE or LSE ones. This study contends that many problems afflicting the society would be alleviated if individuals saw themselves as a collective group, united in their diversity, and ready to care for each other. To this end, all the teachers in schools should view the process of character formation as a collective responsibility, if they have to guide their pupils in the right direction.

This study further argues that no character formation programme can succeed without integrating the collective community, who for our case fall under the LL quadrant. However much schools try, they may not succeed on their own. Such parties like parents, FBOs, media and community leaders must be incorporated. This study previously found that parents were to a larger extent unreliable in terms of being character formators, and fronted reasons to explain the same. However, remedial measures can be taken to mitigate the situation. For instance, they can be sensitized on their role in character formation through workshops organized by their employers, FBOs or even local barazas. Similarly, the Kenyan parliament can legislate laws that censor what mainstream media broadcast, and equally use the same media to educate the public. As explained in chapter two of this study, character formation requires effort. More so, it requires joint efforts and integrated approaches.

After ventilating on how Kenya's approach to character formation can be enriched basing on the integral model, the study ventured to explore the American Comprehensive Education programme which is founded upon the integral idea. The study aimed at getting insights on how the US designed programmes that reflected more aspects of the AQAL model.

5.5 The Character Education Partnership

According to Lickona (1991), CEP provides an integrated approach that guarantees coherent and comprehensive character education programmes. To do this, the study observed that CEP advocates educational activities that exhibit three main characteristics. First, the activities should be ones that will stimulate learners to think about moral and ethical questions. Secondly, the activities must be ones that will inspire the learners to become committed to moral and ethical actions. Thirdly, the activities should be ones that provide opportunities for practising moral and ethical behaviour. This implies that the educational activities derived must aim at developing the learners' moral reasoning and moral acting.

The CEP programme was defined by eleven essential elements of character education (Lickona et al, 1995). The principles are abridged as follows:

- Character education promotes core ethical values.
- “Character” is defined comprehensively to include thinking, feeling and behaviour.
- Character education is intentional, proactive and comprehensive.
- The school is a caring community
- Students have opportunities for moral action.
- The academic curriculum challenges all learners and helps them succeed.
- The programme develops student's intrinsic motivation to learn and to do the right thing.

- All school staff share responsibility for modeling and promoting good character.
- There is leadership from both staff and students.
- Parents and community members are full partners in the character-building effort.
- Evaluation assesses the character of the school, the school's staff functioning as character educators, and the extent to which students manifest good character

According to Lickona (1991), CEP did not aim at adding another course on the school programme but building a transformative culture and life of a school. For him, the eleven principles would guarantee a holistic approach. For instance, a programme would consist in integrating values in a curriculum; developing a caring community; involving class discussion; service learning; and programme evaluation.

This study observed that values would be integrated in disciplines such as literature and history. For instance, a teacher of literature could point out some characters in a fictional work and prompt learners to discuss the implications of the former's actions. Similarly, a teacher of History could select certain events and historical figures such as the Holocaust and Hitler respectively, and let learners discuss moral issues concerning the events and actions. Under the arrangement, values were not restricted to one subject or particular teachers only. Through discussions, learners are able to engage in ethical reflection and develop moral reasoning.

Towards a caring community, students are encouraged by teachers to know each other, respect, care about and affirm each other, and to feel a valued membership to the group

which they are equally accountable to. To achieve this, teachers have to be extremely vigilant so as to curb such practices like peer cruelty. On the part of service learning, the students are programmed to engage in community work. For instance, students may be assigned voluntary work during holiday vacation in places such as children homes. In the same spirit, schools can as well organize clean-ups in public places to inculcate the spirit of corporate social responsibility. In such events, the whole school community – both students and staff – take part.

Lickona reports that such programmes have registered benefits. For instance, they have created safe, caring and inclusive environments for all learners, thus supporting academic development. What is more, they have promoted qualities that have enabled students to become successful in their academic work and later as good citizens and diligent workers. For him, the few schools that embraced the CEP programmes reported remarked improvement in their graduates.

This study examined the CEP programme and observed that it aimed at well-structured approaches that are integral in nature. A major characteristic of the programmes was the aspect of inclusivity. For instance, all the teachers were required to be involved in the CE programmes. Similarly, learners were required to view themselves as a unit, each caring for each other through mutual respect and understanding. Furthermore, the school engaged itself in community work, breaking the wall between it and the community. Above all, modeling was observed since teachers were required to guide learners and lead as examples. This study notes that the CEP programme had moved to Wilber's LL quadrant that represents the collective interior. Formation of a collective interior is

important since it enables the community to focus on the society's challenges (LR-collective exterior) as a solid group. This defines a social vision.

Pursuant to the above explication of CEP, this study contends that Kenya can come up with a focused programme adopted from such programmes as CEP, and domesticated to suit her circumstances. As observed, it is not necessary to introduce a new subject that focuses on character formation; firstly, it would only serve to burden the already overloaded curriculum (Kutto, 2014). Secondly, it would further individuate the practice of character formation where the responsibility of implementation is vested upon a few teachers in school. Thirdly, it would compel the policy makers to think in terms of examining the subject as a way of enforcing implementation. The consequences of such a move have been explored elsewhere in this study, one of them being the stiff competition that is necessitated by a need to perform well in the subject. Thus the learners end up associating the subject with super grades as opposed to the initial aim of character development. To this end, the study contends that it would be prudent if the Kenyan government reformed its approach to character formation by aligning it to a model that is integral in nature, and one that is capable of actualizing the human potential that is latent in individuals.

5.6 A Humanizing Pedagogy of Character Formation

Writing about 'An alternative Pedagogy', Bennaars (1998) notes:

...the resulting pedagogy will be critical, constructive as well as transformative, not by imposition, but through respectful intersubjectivity, democratic by design... it will be a humanizing pedagogy... teachers to become increasingly aware of their interactive relationship with learners

as active participants in the teaching-learning process... teachers to work towards reclaiming our humanity. (Bennaars, 1998, p. 47)

Bennaars implies that an alternative pedagogy must be arrived at by consensus and in a dialectical way. Such pedagogy, for him, must aim at enabling learners to appreciate values which make them truly human. He echoes Freire (1970) who contends that any pedagogy that is fronted should be one that puts human beings forward, recognizing their present circumstances and using the most humane ways of liberating them.

The humanizing nature of character formation presupposes that it be carried out in a humane way, and in a caring environment that gives learners a chance to equally become caring by observing their role models (Nodding, 1984). This study contends that a caring individual will most likely act in the best interests of fellow persons. In his exposition of the Moral Virtue Theory, Aristotle submitted that every person is born with the potential to acquire virtue (Ross, 1908). For him, these virtues are actualized through teaching and habit. This implies that persons become 'human' through deliberate educational activities, without which they are likely to remain brutes. Elsewhere, Peters refers to learners as 'barbarians at the gates of civilization' (Peters, 1966). A barbarian is an individual with beastly attributes. For Peters, such an individual has to be schooled so as to be humanized. To this effect, character formation is seen as a process of humanization, since it inculcates in individuals positive stable dispositions that put them on the path to becoming truly human.

5.7 Strengths and Weaknesses of the Kenyan Pedagogical Approaches to CF

The Kenyan approaches to character formation, all the way from pre-independence to date, displayed a mixture of strengths and weaknesses. Beginning with the TAS, it is observed that the major strength of the approaches lay in living the moral values as opposed to studying them. The approaches were more of practical and thus the learner could easily identify with the values demonstrated. Further, the whole community took the responsibility of forming character in youngsters, not relegating the duty to some few members. Nevertheless, the study observed a weakness in the manner in which learners were treated. First, the method was authoritative; leaving no room for learners to question whatever was brought their way. This stifled their critical thinking abilities. The individual's consciousness was ultimately suppressed to standard and conservative norms, effectively curtailing liberty of initiative and judgment.

Turning to the post-independence pedagogical approaches, the study observed practices that were diametrically opposed to the TAS ones. Beginning with the strengths, the study observed that the approaches were organized into formal disciplines that appealed to some educational theories and practices, at least in policy. For instance, approaches such as RE, SEE, infusion and integration, guiding and counselling and LSE involved the learner in discussions thereby promoting dialogue. The study presumes that some few focused learners could change at least in their mindset and embrace the moral values taught. As it were, not all individuals in the country are wayward; there exist those who benefitted from approaches. To this end, the study credits the approaches which have a relatively definite content. Though the learners lacked in conviction and commitment to

the moral values taught, they nevertheless boasted of having some knowledge of the said values.

On weaknesses, the post-independence approaches were observed to have lacked some important aspects observed in the TAS ones: practicality, interactiveness and communal cooperation. The study interprets this position as the reason behind learners' failure to graduate from intellectual virtues to moral ones: the mere possession of knowledge instead of acting in accordance to the knowledge so possessed.

In short, there was no marriage between theory and practice. The approaches provided no opportunities for practice, and involved few teachers thereby making the whole venture alien. In the end, the few teachers involved focused on producing excellent grades in cases such as RE, SEE and integration. Character formation was viewed as an end, and not a way of life as it ought to be. When it came to guiding and counselling, the equally few teachers who were poorly prepared considered the approach as behaviour management, as opposed to the rightful character formation.

This study noted that Kenya's prevailing approach to character formation was detached and complicated. For instance, the LSE was observed to be offering much content but providing little in terms of teaching approaches. It was also found to be highly academic, unnecessarily broad and therefore discouraging. For this study, an alternative approach should be one that is practically easy to implement. The first step towards this is incorporating all parties in the venture – teachers, support staff, student peers and the

wider community. Most importantly, a bigger part of the programme should involve living the values as opposed to studying them like any other academic subject. For instance, modeling alone can go a long way as compared to abstract lecturing of learners on values. The resultant approach is also found to be less expensive, as most resources needed are locally available – including the learners themselves.

This study identified some vital elements that ought to be considered in any resultant programme, and equally provide a framework that can be used to judge the inclusivity of such a programme. The study argued that awareness to what should be done in any venture, and consciousness of whatever is being done, were vital ingredients to the success of the venture. Therefore an alternative and definite pedagogy is paramount; a pedagogy that will help persons to become truly human and hence lead to a happy life. Such pedagogy ought to espouse intelligibility, internal consistency, acceptability and practical success (Vokey, 2009).

5.8 Towards Character Formation

Following the foregoing discussion, this study submits that character formation is an undoubtedly worthy venture, a possibility and therefore a cause that should be pursued relentlessly by any well-meaning society. One only needs to imagine the scenario that characterizes the absence of good character in individuals, and will no less agree. Indeed, the observable indicators that pointed to a deficiency of good character among many Kenyans prompted this study.

It should be noted that character formation is not a new endeavour. As highlighted in chapter four of this study, some efforts have been made by Kenya to inculcate positive character in her citizenry all the way from the pre-independent era to date. In spite of this, the achievement of positive character in the citizens has remained relatively elusive more than ever. Recognizing that character formation is an educational venture, this study sought to reflect on the educational activities that had been put in place to realize good character. Thereafter, the study referred to the established educational theories and models which ideally inform the teaching of character. It is at this point that the study observed a glaring inconsistency between the recommended approaches to character formation, and the actual practices in the Kenyan context. This study eventually inferred that it was highly improbable for Kenya to achieve one of her main goals of education – realization of morally sound citizens – given the prevailing approaches. Consequently, it would be defeatist for one to consider themselves educated if one of the main goals of education remained elusive.

5.8.1 Character Formation as the Highest Education

Education is often viewed as an activity that follows some procedure to transform individuals into knowledgeable, creative and virtuous entities. However, the possession of cognitive knowledge and skills alone has been found to be grossly deficient. To mitigate this unfortunate situation, one has to espouse some values that will facilitate good use of the knowledge and skills so acquired. To this end, one is only considered educated if both the head and the heart have been positively transformed, leading to positive character that is manifested in one's behaviour.

Aristotle avered that virtue is the highest education. This is to imply that any form of education that does not put into account the normative aspects of education is as good as no education. Therefore human excellence (*anthropine arete*) should be measured in terms of one's virtues. This position does not in any way downplay the importance of intellectual excellence. Indeed, cognitive ability aids one to understand virtues; intellectual virtues give commands to moral virtues. The ensuing interplay leads to right and just actions. To this effect, this study submitted that academic excellence should not be extolled at the expense of moral growth. Indeed, deliberate efforts should be made to foster the two which are evidently mutual partners. It would therefore not be beneficial, the study submits, if an individual excelled intellectually but remained inhuman. This, the study contends, will be tantamount to mistaking 'use' for 'value' in the typical utilitarian understanding of education.

It follows that if a society has to develop and flourish, a huge premium should be placed on forming good character in individuals. It was previously noted in chapter one of this study that positive character as well facilitates proper learning. For instance, well-behaved pupils will largely contribute to a conducive learning environment, let alone studying responsibly. To this effect, this study advances that parents and teachers should make deliberate efforts to inculcate positive character in their children, since the two are the chief educators of character. The study further argues that schools have a more important role to play, based on the fact that children spend a better part of their productive time in schools. As a consequence, the schools should subscribe to viable approaches that are instrumental to character formation.

5.8.2 Criteria for Character Formation Programmes

In chapter four of this study, it emerged that not all educational practices lead to character formation among learners. This explains why the vision of a morally upright society has remained elusive despite some efforts having been made through schools. This study therefore argues that a good character formation approach must espouse certain qualities without which the anticipated dispositions will not be realized.

Firstly, the approach should be informed by a clear and definite **focus**. This implies that the specific aim of the programme has to be understood and embraced by all the relevant parties: the policy makers, the implementers and the learners. This will facilitate the adoption of methods that are consistent with the desired aim. This study had previously noted a confusion of sorts where policy makers initially aimed at character *formation* but instead ended up instituting methods that could only lead to character *information*. Under this arrangement, learners had been exposed to practices that ‘informed’ them about positive character as opposed to ones that could ‘form’ their character. Further, summative testing worsened the bad situation by influencing teachers and learners to focus on final grades rather than acquisition of positive character. Clearly, the main focus had been lost.

Secondly, the methods used in the approach of character formation should be **intelligible**. This implies that the educational theories, principles and practices that inform the

methods should be clearly understood, and be ones that can promote character formation. For instance, the lecture method may be found less defensible when compared to classroom discussions based on moral dilemmas. Mere acts of telling learners ‘what they ought to be’ rather than ‘why they should be’ cannot appeal to their intelligence. It is worth noting that some of the TAS approaches to character formation did not stress on reason, and often used methods of enforcing morality such as taboos and curses, which could not be understood. However, contemporary times have afforded various bodies of knowledge founded in disciplines such as philosophy, sociology and psychology of education, which can be referred to in order to formulate intelligible pedagogical approaches to character formation.

Thirdly, a character formation approach need be **interactive**. This position is informed by Aristotle’s Moral Virtue Theory which holds that character is best learnt through practical experience, and that we learn by doing. This is to imply that pupils learn best from what they encounter and see in their daily interactions. For Aristotle, children imitate what adults do, and this repeated enactment of the actions eventually forms habit. He adds that virtue takes time and experience to be formed, hence a need for sustained efforts. To this effect, this study argues that a good character formation approach should provide for modeling and opportunities for moral action.

Finally, a good character formation approach should be **integral** in nature. This implies that the approach should consist of best practices eclectically drawn from various pedagogies, both the old and the progressive ones. Further, the approach should provide

for many agents to be brought on board. For instance, schools should involve all their staff and not just specific teachers. The schools should as well see themselves as communities, and find ways through which they can connect the values taught at school with aspirations of the larger outside community. This will enhance **acceptability** of the programmes since the various formators will not only identify with it but also own it.

5.9 Chapter Summary

This chapter endeavoured to forge a way forward following the explication of the Kenyan pedagogical approaches to character formation, and the subsequent observation that the latter was questionable. Pursuant to this, a comparison was done with the American approaches for the purpose of benchmarking. This was followed by an evaluation that employed the CIPP model to assess the pedagogical approaches to character formation in Kenya. Consequently, the study observed that the pedagogies employed by Kenya suffered deficiencies in terms of theory and practice, and therefore could not facilitate the realization of the set goal of character formation. On this account, the study vouched for an integral approach which inspires educators to enrich their pedagogical tools by establishing the missing components in their curricular.

The Character Education Partnership programme was referred to since it was integral in nature, and would assist in deriving a workable approach to character formation in Kenya. This study observed that the IEM and CEP contained practical elements that were in consonance with established theories of character formation, notably the Aristotelian theory of Moral Virtue Development. The IEM was based on the integral theory that sees

best educational practices being eclectically drawn from other approaches to form a better approach that equally involves as many elements and participants as possible. The study also advanced that character formation is the highest education; one that actualizes the inherent human potential in individuals. Consequently, a justification and criteria for character formation were prescribed.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

This study is entitled *An Analysis of the Pedagogical Approaches to Character Formation in Kenyan Schools: In Search of an Alternative*. The title therefore implies that the study endeavoured to analyse and reflect upon the pedagogies that Kenyan schools employed to form positive character among pupils. This was done with an aim of establishing whether the pedagogical approaches were effective enough to guarantee success. The study aimed at the following: elucidating the concept of character formation, and further relating its significance to an individual and the society; explaining how character formation was practised in Kenya; evaluating the effectiveness of the Kenyan approaches to character formation among primary and secondary school pupils; and prescribing an alternative approach to character formation based on the reflections.

Chapter one of this study laid the background by exposing Kenya's dire situation that was characterized by runaway undesirable human conduct and other anti-social dispositions which hampered harmonious coexistence and by extension socio-economic development. Therefore, there arose an urgent need to investigate the underlying cause and thereafter prescribe a solution. The problem statement, purpose and objectives of the study sought to establish the extent to which the Kenyan pedagogies of character formation could be successful. A conceptual framework was therefore derived from Aristotle's theory of Moral Virtue to boost the researcher's understanding of how character is developed.

Chapter two of this study established that character formation was a familiar and recognized concept across the human race, and that positive character among individuals was of great significance. As a result, many wished that positive character be inculcated but were either noncommittal or uncertain on how it should be carried out. Whereas the pre-independent Kenyan society viewed character formation as everyone's responsibility, and did it as a way of life, the post-independent Kenya relegated the duty to schools. To worsen the bad situation, few poorly prepared teachers were tasked with the implementation.

Chapter three of this study addressed the method of the study, and settled on the Analytic and Socratic methods since the study was a philosophical reflection. Analysis enabled clarification of major concepts and the laying bare of the different approaches involved in character formation, for insights to be made and thereafter be reflected upon. The Socratic Method set stage for prescription of a better alternative, since it entails assessment which eventually calls for recommendations.

Chapter four of this study addressed the first two objectives of the study. On first objective, the study inferred that the concept of character formation was tied to education. To form character, individuals were subjected to some kind of education, hence character education. The term 'character' was employed in reference to an individual's inner dispositions, and would be recognized through his or her external behaviour. The study also observed that some individuals used the term 'character education' and 'moral education' interchangeably, while, others used the term 'character education' to refer to formal programmes put in place to nurture character, mostly implemented by schools. To some, 'moral education' was seen as an intentional way initiated by a society to help its

members develop morally. It was also conceived as assisting members of a society to come to terms with life in a human way. Thus the study summarized all the said conceptions and defined character formation as all deliberate educational activities carried out formally or informally, with an objective of inculcating positive character in an individual.

This study further established that character formation was of great significance, since it nurtured individuals to enable them live up to the expectations of a given society. It was of great importance to the individual's own good, and the good of the society.

On the second objective, the study sought to establish how character formation was carried out in Kenya and other parts of the world. It emerged that the pre-independent Kenya, just like other TAS, had her own approaches to character formation, which had relative success. The study observed that the whole community upheld the value of good character, and much effort was put in place to form it. Subsequently, the responsibility of character formation was everyone's concern. Notably, it was carried out through folklore, play, work, apprenticeship and formal sessions with elders. Elsewhere, adults would seize teachable moments like ceremonies to teach morals. Often times, reprimands would follow negative behaviour, and rewards given towards positive gestures. For gross misconduct, severe punishment such as ostracization would follow, and some cases capital punishment would be exercised as a deterrent. Though the approaches were lauded for their practical and interactive nature, this study nevertheless observed some limitations. Most of them involved training and indoctrination thereby having individuals being molded into predetermined roles without much explanation, an attribute that depicted authoritarianism.

The post-independent practice of character formation was observed to be more formal than the previous one. Here, schools were seen as major players since children spent most of their time in schools. Thus, schools attempted to form character through such approaches as Religious Education, Social Education and Ethics, guidance and counselling, infusion and integration, and later on through LSE. This study further observed that the focus in post-independent Kenya was not much on moral growth but intellectual excellence. The study inferred that this position was necessitated by individuals' desire to secure jobs in the more capitalistic economy. As a result, character formation was taken as a formality, and administered by specific teachers who equally had different targets.

Chapter five presented discussions basing on the third and fourth objectives of the study, which aimed at formulating a way forward in terms of an alternative approach. The American approaches were explored as a benchmark, since they were comprehensive in nature – encompassing the whole school community and involving parents. The programmes such as CEP stressed on activities that could inculcate moral values in learners. Comparatively, Kenya did not fare well as America, at least with reference to their respective instituted programmes of character formation.

The fourth objective ventured to establish the effectiveness of the Kenyan pedagogies of character formation. The study proceeded by exploring some established pedagogies and principles of education, to measure Kenya's approach based on such relative standards. To do this, Stufflebeam's CIPP model of evaluation was employed, and it revealed that the Kenyan pedagogies of character formation were deficient in various ways. First, the educational activities put in place were inconsistent with the main aim of the courses

offered. Secondly, the methods used were not informed by any known theory of character education. Thirdly, the values were taught in a highly academic manner, appealing to the cognitive domain at the expense of the rightful normative one. Finally, the approach involved few selected teachers, making it estranged. Following the Stufflebeam's model of evaluation, the study inferred that the country knew what it needed but did not have proper mechanisms of facilitating achievement. Pursuant to this, a more viable approach was prescribed.

The study explored the integral aspect in education, and used this as a guide. Under the integral idea, the study found that an AQAL model could be used to balance an educational programme, ensuring that as many educational elements as possible were integrated in a given programme. The model was based on the concept of a holistic approach to educating. To demonstrate it, this study explored the American CEP which had endeavoured to formulate character education programmes that were relatively integral in design.

The chapter advanced character formation as the highest education, echoing Aristotle's assertion that the main function of education is to actualize the human potential congenitally inherent in persons. As a consequent, this study argued that deliberate efforts have to be made to form the much desired positive character in individuals, since it is possible to do so. In a bid to successfully carry out the venture, this study derived some criteria that would guide subsequent character formation approaches in the Kenyan context. These included: intelligibility, internal consistency, acceptability, practicality, integral and interactiveness.

Chapter six presented the summary of the study, conclusion and recommendations. The summary was done chapterwise. Thereafter, conclusions were made in line with the objectives of the study. Finally, recommendations were made and classified into two: those that would involve policy (for theory and practice) and those for further research.

6.2 Conclusions

This study made four main conclusions in an attempt to answer the four questions of the study. Firstly, character formation is a very important venture but requires efforts to be intensified to bring it to fruition. This assertion is based on the observation that character formation is a deliberate plan of action that sees individuals acquiring desirable stable dispositions that advance the cause of a society. The term ‘deliberate’ underscores that it cannot happen automatically, neither can it be obtained as a by-product of any other educational programmes. Thus any society that aspires to develop socially, politically and economically must of essence formulate a strong programme of character formation that will effect such transformation.

Secondly, the Kenyan society is not forthright in her social vision. This is based on the observation that the various approaches to character formation instituted after independence have portrayed a trial and error characteristic. On the one hand, the country’s education policies have pointed towards attaining moral and religious growth while on the other, the educational activities employed to that effect have either focused on the religious part, or aimed at developing the intellectual aspect at the expense of

moral growth. Therefore, there exists a 'value-use' conflict, where the immediate utility of intellectual excellence is confused with the aspired worthwhileness of education. The study concluded that policy makers and curriculum developers are largely responsible for haphazard pedagogical practices.

Thirdly, Kenya's current pedagogies of character formation are deficient. This position is informed by the various internal inconsistencies observed in the pedagogies, which render them unsuitable for effecting character formation among pupils. For this reason, the issue of akrasia does not arise as at present; it would have arisen if there was concrete evidence that individuals knew what they should be doing but acted contrary to their knowledge. To this end, this study concludes that the failure to achieve character formation among Kenyan pupils, and as a consequence the wider citizenry, is largely occasioned by deficient pedagogical approaches so far employed.

Fourthly, the current situation characterized by a continued moral decline in the Kenyan society is likely to run out of proportion if an alternative approach is not established and implemented. This conclusion is informed by the fact that persons have a natural potential to become human, and will only actualize the potential through teaching and habit. When one uses the same method with negative results, it is impossible for the results to change on their own. To this end, a review of Kenya's pedagogical approaches to character formation has to be done in line with a comprehensive character formation programme which espouses intelligibility, internal consistency, practicality, integrality, interactiveness and acceptability.

6.3 Recommendations

Based on the synthesis and conclusions of this study, two sets of recommendations are provided: policy recommendations and those of further research.

6.3.1 Policy Recommendations

This study endeavoured to interrogate the pedagogies employed by Kenyan primary and secondary schools in their bid to form character among the pupils. Following a reflection on the same, it emerged that the pedagogies have some shortcomings. Pursuant to these, the following policy recommendations have been made:

- (i) The MOE should task educationists to formulate a clear aim that specifically defines character formation through schools. The current aim that refers to moral and religious development suffers a conflict of interests.
- (ii) The KICD should establish a character formation programme that is informed with relevant educational theories and practices that are integral and normative in orientation, and should cut across the curriculum so as to involve the general school community. A stand-alone subject has been found to be ineffective since it is treated like any other academic subject, yet character is formed by living certain values.
- (iii) The MOE should facilitate compulsory in-service courses for teachers and moreso when the proposed programme is launched, so as to keep them abreast with new developments.
- (iv) The government, through relevant ministries, should come up with character formation courses that target parents and the whole community. As it were,

families are the first character formation agents, and so it cannot be assumed that they understand what should be done. Following this, FBOs can hold workshops and seminars in conjunction with relevant ministries and therefore implement the programmes. Equally, employers can be directed to organize such sessions for their respective employees. For inclusivity, those who do not ascribe to any conventional religion and the ones in informal employment can be reached through community barazas. All these efforts, this study contends, will implicitly be reminding the adults of what society expects of them as well. They will also be learning that children learn from their actions. Overall, the media should be made aware of its influence on the character of citizens, and be made to play a proactive role in terms of character formation, through their broadcasts.

6.3.2 Recommendations for Further Research

During reflections on the findings of this study, the researcher identified some areas that required further research concerning the issue of the approach to character formation by schools. Some of the areas are listed below.

- (i) A research should be carried out to establish how various teacher education institutions prepare their student teachers for their role as character formators.
- (ii) Further inquiry should be carried out concerning the appropriate mode of enforcing implementation, and of evaluating the success of character formation programmes in schools. The suggestions by KIE (now KICD) to evaluate LSE through a written exam are not viable. This follows the

observation that such an approach is wrought with many examination malpractices since the goal shifts from the anticipated character formation to the competition for attractive.

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APPENDIX



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Our Ref: E55/CE/24017/12

Date: 14th March, 2015

The Principal Secretary,
Higher Education, Science & Technology,
P.O. Box 30040,
NAIROBI

Dear Sir/Madam,

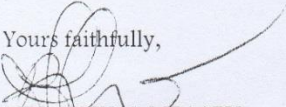
RE: RESEARCH AUTHORIZATION FOR MR. OSABWA WYCLIFFE-REG. NO. E55/CE/24017/12

I write to introduce Mr. Osabwa who is a Postgraduate Student of this University. He is registered for a M.Ed. degree programme in the Department Educational Foundations in the School of Education.

Mr. Osabwa intends to conduct research for a thesis Proposal entitled, "A Critical Analysis of the Pedagogy used in Character Formation among Pupils in Kenyan Primary and Secondary Schools".

Any assistance given will be highly appreciated.

Yours faithfully,


MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL

RM/cas

