

Ksh. 3,000

**An Examination of The Notion of Family Life Education and its
Implications to Education in the Light of Plato's Moral Theory**

By

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**A Thesis Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Education of Kenyatta University**

January 2006

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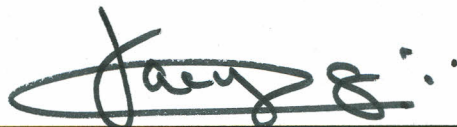
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Dedication

To

My wife Dorcas Jepchumba, and the rest of the family members, Hellen Amukowa,
Elydah Amukowa, Rodgers Amukowa, Deidre Amukowa and Rebecca Amukowa

Acknowledgements

I appreciate and acknowledge all efforts and contributions made by various people, either in their official or individual capacities towards the success of this work. I mention my supervisors Dr. F.N Chege and Dr. J.O. Ogeno for their guidance. Special appreciation goes to Prof. James Otiende (Dean, School of Education, Kenyatta University) on whose shoulder I found solicitude.

I am grateful to Dr. I.O. Oanda, whose friendship at the department became a cornerstone for guidance. I mention Prof. A. Nwoye for exceptional interest in my work, life and career. I thank Dr. C.K. Ngome for moral and material support, and from whose house I wrote and typed this thesis.

Lastly, I thank all members of Miracle Revival Pentecostal Church in Kenya through Church leader Evangelist Mzee Musa Iddi and Pastors Vincent Katana, Moses Andale and the congregation of the entire church for special intercessory prayers during the difficult and tempting moments in writing this work.

May God grant you all a chance to enjoy the fruits of your patience.

ABSTRACT

The purpose of this study was to draw useful implications of the notion of Family Life Education (FLE) to the practice of Education for moral development in Kenya. Review of literature revealed that there are two seemingly conflicting positions with regard to the subject of FLE. One such position has been conveniently called Pro-Family Life Education (Pro-FLE) because it favours the introduction of FLE in schools. The other position is rather opposed to the proposal to introduce FLE in schools and has accordingly been referred to as Anti-Family life Education (Anti-FLE). In this regard, the study has main three objectives namely; to critically examine the basic assumptions in favour of the introduction of FLE in schools as presented by Pro-FLE and the second is to examine the basic assumptions presented by Anti-FLE in opposition to the introduction of FLE in schools. The third and last objective is to draw useful lessons or implications of the basic assumptions of each position to the practice of moral education.

In this study FLE was conceived as a process that aims at the initiation of learners into values, both social and biological, so as to help the youth to become responsible members of the society. This way, the study examined the conflicting views on the proposal to introduce FLE in schools as advanced by the Pro-FLE and those of the Anti-FLE. While the Pro-FLE felt that the programme would be useful in addressing moral problems among the youth, the Anti-FLE think that such a programme would lead to an increase in moral problems and therefore should not be included in the school curriculum.

The study used Plato's Moral Theory, which instills a thinking that once a person knows about something, he or she is likely to do the right thing and avoid the wrong one, as a result of that knowledge. The study emphasizes that there is need for FLE for the youth in Kenya. However, there are three areas, namely scope and focus, content and implementation that require to be taken into great consideration if FLE is to succeed in schools due to diverse moral backgrounds. Selection of content and implementation has to be flexible to cater for the various learners from different backgrounds. Morality cannot be achieved single-handedly and so all institutions in the society have to play their specific role to achieve the same goal of moral development among people.

The study concludes that FLE should form a solid discipline of the school curriculum. The construction of the curriculum, teaching approaches and evaluation techniques should be geared towards the acquisition and application of moral experience within moral problems and needs of the learners and the general society.

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CHAPTER ONE

INTRODUCTION

This chapter examines background to the study, statement of the problem, objectives of the study, significance and assumptions of the study, scope and limitations, research methodology and finally definition of terms.

1.0 Background to the Study

In September 1979, the Centre for African Family Studies (CAFS) embarked on a project to produce materials for teaching family life education to adolescents and young people in Africa. This seminar brought together a number of teachers and youth from thirteen African countries to Nairobi to undertake the exercise. From that time, discussions on Family Life Education (FLE) became intensive in Kenya and Africa as a whole. According to Sozi (n.d), from the initial stages, FLE was understood as the subject that seeks to help learners to acquire knowledge that was useful in developing attitudes towards life in the context of human family. During the CAFS seminar, the main area of focus was on what to include in the scope of FLE (Sozi, n.d).

From the proceedings of the meeting, a Family Life Education curriculum deemed suitable for use in schools and youth organizations in Sub-Saharan Africa was developed. The intention was to provide guidelines, which were comprehensive enough to be of use to a wide range of teachers and youth leaders in teaching, informing or advising adolescents or young people on problems of growing up. The problem from the start was what to include in a family life education programme. The viewpoint was that a family life education programme should fill in a void, which had been left by a shift from traditional socialization processes to the modern one in which schools have taken an increasing major role (Sozi, n.d).

A seminar organized by Adolescent Fertility Management (AFM) in 1980 reviewed the FLE curriculum, which had been developed during the seminar organized by CAFS. The seminar focused more on problems facing the youth in the growing up process and was therefore very much concerned with the content of the message that should be given to young people. The questions of interest were: how does one cope with the physical, emotional and social problems? In a world of mixed and changing cultures, how do young people manage their lives?

From the seminar referred to above, scope and content of FLE seem to have been broadly discussed. According to Kalaule, (n.d), Family Life Education has existed in all societies from time immemorial. It is education that is given to an individual from childhood onwards to prepare him or her for meaningful and responsible adult life. Here, efforts are made to inculcate moral values in people so as to enable them to carry out their tasks in accordance with the general social norms. In most African societies, a child was taught or encouraged to learn different stages of his or her development. From an early age children were made to realize that they belonged to the family. They were made to expect security and guidance from older members of the family and community at large.

As children grew older, they got initiated into carrying out responsible duties like looking after animals and drawing water, cooking, childcare and other duties. During the adolescent stage, the child was initiated into the various rites of passage, like puberty rites, where one was prepared to become a responsible adult man or woman. At this stage, the young person was prepared for appropriate vocations and guided for appropriate male or female relationship and marriage. Most of the learning was informal. The content of education differed depending on the culture of a particular community. The family and the community were the major institutions of socialization. Older members of the family and community were the informal teachers. Cultural fusion was at a minimum. The level of technological change in societies was low (Sozi, undated).

As time tickled, African societies gradually came into contact with rest of the world, notably the Western civilization. This contact leads to the introduction of foreign lifestyles and cultural practices such as clothing, formal schools, technological growth, mass media and the Internet among others. These innovations have gradually undermined the roles of the African institutions such as the family in the socialization of young people.

The introduction of formal education has resulted in a situation where school-going children are spending fewer hours with their parents and other members of the family. This is attributed to the fact that parents who work in the formal sectors do not spend enough time with the children. The school has now taken over a large portion of the child's waking day. Apart from industrialization, religious institutions such as Christianity and Islam have also introduced values that are sometimes in conflict with the traditional values and customs (Juma, 2000). The foregoing means that socialization of the child has been affected negatively.

According to Kuria (1997), Africa is in a state of transition whereby the family structures, the methods of production, the political systems and the forms of organization are rapidly changing. This scenario has shifted the socialization of young people from families and communities to schools and other institutions that have emerged as a result of the changes that have taken place. This has created a problem where the family and other members of the community cannot adequately socialize young people partly because they are not in constant interaction with them and partly because they are no longer clear about what values, knowledge and skills they should inculcate in the young people.

Peterson (1996), observed that the reluctance of the family on one hand and the educational institutions on the other, to carry out effective socialization of the youth has left the youth without proper guidance and as a result the youth are faced with many moral problems. These moral problems include: Lack of knowledge about the physical

and emotional changes that take place during the process of growth and development and their respective behavioural implications. Lack of knowledge about appropriate relationships with the opposite sex, which usually tends to result in situations like unwanted pregnancies, abortions and sexually transmitted diseases (STDs) among others, such as the much dreaded HIV/AIDS. The problems already enumerated broadly define the needs of the youth and the role of FLE. The youth need to be helped to adjust appropriately for societal changes that have a direct bearing on their lives. There is need therefore to develop and provide education that can contribute in a great measure, to the amelioration of the problems of the youth.

Between mid 1980s and 1990s, there was a strong move to introduce FLE in primary and secondary schools in Kenya. According to KIE (1989) part of the primary goals of FLE is to help learners to develop values and positive attitudes towards life in the context of family. This by implication is to say that FLE seeks to equip the learners with knowledge skills and attitudes that can enable them to make sound judgements based on rational evaluations regarding quality and effective family life. Later on, there were appeals to introduce FLE as a subject with emphasis on human sexuality in schools.

Proponents (Pro-FLE) maintain that the youth are faced with moral problems that the programme can address. These include STDs, suicides from frustrating relationships and marriages. School dropouts, irresponsible parenthood and moral decay have as well been singled out as other major problems facing the youth in the context of family. The assumption is that the youth do not know what should be done in such circumstances and fall victims of such problems unawares. For example when teens become sexually active, they often lack the appropriate knowledge and skills to protect themselves against any problems that arise from their sexual development (Moore, Miller, Gleib, 1995). Many adolescents lack the cognitive skills to understand the connection between their actions and long-term consequences (Brindis, 1990). Many teens do not plan their first intercourse and report that they had intercourse because they felt "swept away." (Moore,

Miller and Gleit, 1995). To minimize these problems the programme should be introduced in schools. (Gathecha, 1986; Gachukia, 1986; Mberia, 1995; and Kabaji, 1993).

The decision to teach Family Life Education in Kenyan schools in the year 2000 was dropped, having been earlier abandoned in 1998 due to opposition from individual personalities as well as religious organizations, especially the Catholic Church and the Muslim community. The Anti-FLE campaigns spearheaded by the Catholic Church argued that the subject would promote promiscuity among learners. According to Mugambi, (1999), the church was unhappy with the teaching of use of contraceptives, which they linked with FLE and which they said was against their faith. This is part of the reasons why the Catholic faithfuls and Muslim leaders demonstrated their protest by burning condoms and other related literature openly in 1997. This stand was taken as a reaction against the grounds suggested by the Pro-FLE group to have the subject introduced in schools.

The Catholic Church maintained that to teach human anatomy with emphasis on sex might not be desirable for the pupils' emotional development. It could lead to a decline in good manners and socially acceptable sexual behaviour. The church argued that providing pupils with sexual knowledge might lead to increased indulgence in sex. There continued to be anti-FLE campaigns, with participants giving reasons that tended to clearly oppose the pro-FLE campaigns. For example, Chelang'a, (1995) opposed the subject and argued that this programme would lead to moral decay. Ingumba (1985), maintained that learners would put such knowledge to experiment. Some would choose to act to the contrary and hence enhance immorality among youth. Consequently, cases of teenage pregnancy and other immoral vices would escalate to the destruction of the societal fabric. He therefore suggested that FLE should be excluded from the school programme.

The ensuing debate creates unclarity and uncertainty over FLE. This renders the subject prone to misunderstanding. For example, should people be guided to behave in a particular manner or should they be left to discover on their own? What would be a better way to influence people's moral behaviour?

To answer the above questions, an understanding of the nature of morality and humanity must be propagated. The views of Plato (Transl.1976) are crucial in this perspective as he argued that to know what is right one must undergo intensive instruction in subjects that engage reason such as mathematics, astronomy, music, and philosophy. He held that if a person knows what the good life is, he would not act immorally. Evil conduct is due to lack of knowledge and so through intensive instruction a person could eventually acquire knowledge of the good life. In this context, Plato seemed to suggest that the search for good life is tied to the pursuit of knowledge of the good or the moral. This view underscores the importance of creating awareness in people to discover what is desirable or undesirable. According to Plato, a statement such as "one is equal to one" is true whether one likes it or not, approves or disapproves it, believes or disbelieves it. He further contended that whether something is good or not is an independently existing fact, which remains to be discovered, by men and women trained to do so. Any moral standard is just as objective as principles of physics or theorems of mathematics. He argued that those who think that morality is a matter of opinion do so because they lack knowledge of judgement.

The platonic views serve to defend the position that morality can be taught and therefore provides a foundation for the practice of moral education and by extension FLE. The study finds Plato's theory useful as an explanatory tool towards a broader and clear understanding of the subject of FLE in Kenya.

1.1 Statement of the Problem

The controversy that has been surrounding the introduction of Family Life Education (FLE) in Kenya over the last fifteen years is causing concern to quite a number of educators. For example discussions about FLE have been abandoned and no decision has been undertaken. Therefore, there is a need to establish the cause of contention so that the problem at hand can be dealt with promptly. FLE as it sounds is an important subject that can contribute to both moral and physical development of learners if its significance is recognized. The Ministry of Education seems to put less emphasis on moral development of learners, despite numerous recommendations from various educational reports with regard to the value of FLE. As it stands to date there is apparently no single subject devoted to teaching moral development in Kenya. Religious Education (RE) focuses this partially because not all Kenyans are committed to its faith.

Given the scenario as expressed above, moral development in Kenyan children can no longer take a peripheral position in educational setting. Therefore, this study has examined basic assumptions of FLE: brought clarity of conceptual issues surrounding FLE directed the debate on FLE to a fecund end.

1.2 Objectives of the Study

The objectives of this study are:

- (i) To critically examine the basic assumptions in favour of introduction of FLE in schools.
- (ii) To critically examine the basic assumptions against the introduction of FLE in schools
- (iii) To show and examine the contentious issue over the proposal to introduce FLE in schools as it will emerge from the assumptions both in favour and against the proposal

1.6 .0 Research Methodology

The study used the critical, analytical and speculative methods of philosophical research based on the secondary sources. It makes a synthesis of the two conflicting positions over the introduction of FLE in schools, based on the platonic teachings on moral knowledge and human conduct.

1.6.1 Critical Method

This method, according to Njoroge and Bennaars (1986) has been associated with Socrates an Ancient Greek philosopher, hence also called Socratic method. It is characterized by a state of doubt of premises that support a conclusion and even the conclusion itself. It is dominated by critical questioning of claims and assumptions. It tends to encourage honesty of thought and seeks to protect one from fanaticism and hypocrisy. It aims at liberating one from narrow-mindedness and points towards positive evaluation based on clear and distinct ideas. The primary concern is the clarification, liberation and extension of goods that inhere in man's function of Experience.

The critical function of philosophy renders ideas more coherent, more secure and more significant in their application. It is a cornerstone of the logical aid in exhibiting the unity of the logical foundations of knowledge. In assessing the value of this method, Njoroge and Bennaars (1986) emphasize that:

In this role the philosopher ultimately recommends or prescribes in a normative manner what ought to be done when man is judged to be facing a crisis, either as an individual or as a society (Njoroge & Bennaars, 1986:23)

According to Njoroge (1998), the philosopher does not criticize for criticism sake. Criticism is a positive evaluation of an idea. It is the judgement of things in the light of clear and distinct ideas. The philosopher institutes and perpetuates more enduring and extensive values until he reaches the clarification of issues in question.

This method is found to be relevant for this study because it endeavours a clarification of the subject of Family Life Education as an educational programme. In so doing the study criticizes the views presented either in favour or against the teaching of FLE in schools, after, there is a prescription of the way out as it concerns the place FLE within educational practice.

In the application of the critical method to this study there is a state of doubt of each of the positions taken by each party. This includes a doubt of their reasons of either supporting or opposing the introduction of FLE in schools, dominated by critical questioning of each claim made on the basis of logical premises supporting it. For example, can FLE form an academic discipline? Can one know what is desired of him or her do the undesirable? What is the nature of human beings as it relates to moral obligations? Evidence used to affirm or refute each claim is penetrated on the basis of platonic moral teachings.

Njoroge(1998) observed that the critical method requires the performance of a discriminate role and unification of parts of a whole object or statement that is the subject of evaluation. Criticism evokes a clear consciousness of constituent parts that are related to from a whole. Therefore, critical method goes hand in hand with analysis and synthesis. They cannot be separated from each other because analysis is disclosure of parts as parts of a whole, of details and particulars as belonging to a total situation. It is in this respect that the study employs the analytical method.

1.6.2 Analytical Method

The analytical method also understood as rational method, emphasizes logical and systematic thinking. It calls for thinking that is clear, that makes necessary distinctions, between essential and what is less important. Njoroge and Bennaars (1986) Stressed that:

Thinking that is logical and systematic must not be

haphazard or confused; it should be clear thinking, which makes necessary distinctions, separating clearly what is essential, what matters, from what is accidental and less important (Njoroge & Bennaars, 1986:24).

This method requires a complete analysis of perceived concepts, or statements or objects into constituent parts. (Brightman, 1957:33) It requires an understanding of words and statements to the extent that clarity is achieved as opposed to ambiguity. The study employs analytical method while examining each of the debating sides on the introduction of FLE in schools, so as to get the nature and form of each.

1.6.3 Speculative Method

This method emphasizes the use of human reasoning in explaining issues of daily life. Philosophers seek to challenge the human mind as far as possible in trying to understand basic issues such as pain, suffering, death, happiness, good and evil etc which they seek to explain by speculation. For this study, the method is helpful in attempting to understand why people behave as they do in moral situations and constitution of moral life and how it can be achieved.

Speculative method endeavours synoptic attempts to arrive at a whole field from arrays of facts. Here the human mind tends to look at a commodity of things as a whole not as parts. It attempts to put the various parts of a commodity into some synthesis before examination. This results in a unitary or mosaic or synthesis of paradoxical end in unitary diversity.

This study has three main components, which require the use of this method: the two conflicting sides on the introduction of FLE in schools and the platonic teachings of morality and human conduct, which sides require a synthesis so as to arrive at a comprehensive view of FLE. The method is helpful in resolving the debate and in drawing of implications of platonic moral teachings to the notion of FLE.

According to Bali (1989) this method makes use of apriori principles, which is a speculative insight gained through apriori intuition or rational faculty, which has a unique ability to grasp absolute non-empirical truth. It starts from a system of thought and then draws implications. To our study, this shall help to examine the debates, which are non-empirical, and then draw implications based on platonic thought.

1.7 Definition of Terms

This section provides definition of key terms as used in this study.

Education: The process by which something worthwhile is intentionally transmitted to someone in a morally accepted manner to lead to the acquisition of desirable knowledge, skills and attitudes to facilitate desirable behaviour.

Family Life Education: A process that leads to the acquisition of knowledge, skills and attitudes so as to facilitate desirable behaviour in matters and situations related to human family. In this study, this is taken with a bias in human sexuality. Here it also encompasses Sex Education.

Knowledge: In this study, it refers to justified moral beliefs taken as true and therefore transmitted from one generation to another. It has a bias for attitudes and beliefs related to sexual practice.

Moral: This term concerns habits, customs, ways of life, especially when these are assessed as good or bad, right or wrong. In this study, the focus is on human sexuality.

Morality: Refers to systems based on notions such as duty, obligation and principles of conduct. In this study, such an understanding of morality makes specific reference to human sexuality.

Sexuality: It embraces all activities, relationships, attitudes and emotions that relate to sexual expression

Sex Education: Any process that leads to the acquisition of knowledge, skills and attitudes related to human sexuality

Values: Things that are good on moral and non-moral grounds

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter deals with analysis of studies; theories and views related to the problem of our study that is, the notion of FLE and Plato's moral theory. It is divided into three main sections. The first section explores the notion of FLE. The second addresses Plato's moral theory while the third focuses on theoretical framework.

2.1.0 Family Life Education

Family Life Education is defined by Ruud & Hall (1974:139), as the programmes that focus on understanding people and developing skills in interpersonal relationships and decision making instead of on hand skills. They argue that FLE could provide help in decision-making and meet the need for a deeper understanding of family living. They however caution that the programme cannot really prevent family problems in the society. They say:

We do not imply that family life education programme can provide answers to all the problems of families in society (...) it can provide help in decision-making (...) and help people become aware of the social forces that impinge on them and cause stress, it can assist them in coping with the problems...but not eliminating them (Ruud & Hall, 1974:141f).

The definition by Ruud and Hall quoted above does not provide conceptual clarity of what FLE is. Instead, it tends to point on the course content and objectives. For example, they refer to it as programmes that focus on understanding people and developing skills in interpersonal relationships these could be topics of the course content. Furthermore,

this definition stresses on skills and not on other aspects of education for example knowledge and attitudes. This reduces the programme to training and not education.

Lewis (1984:4) saw FLE as the offering of children a framework of knowledge and guidance in human sexuality to help them make decisions relating to family matters. According to KIE (1989), FLE is the subject that helps learners to develop values and positive attitudes towards life in the context of family. This understanding by KIE is an objective rather than a definition. It tells what the subject seeks to achieve and not what it is and for this reason, it is inadequate.

Pittman and Reyes (1991) argued that FLE is a principal strategy to influence adolescent risk behaviours that may lead to early pregnancy. Related to this definition is the position by Claire (1998), who added that FLE is a curriculum designed to provide information that will help young people make healthy decisions and choices about their sexuality. Just as observed in definitions reviewed earlier, the definition by Pittman and Reyes (1991) and Claire (1998) undermine the fact that adults may also be in need of FLE.

A more comprehensive definition of FLE is that provided by F. Lance and G. Wright (2000). They argue that:

Family life education is the deliberate programme that seeks to initiate learners into values, both social and biological so as to help them become responsible members of the society. It is an attempt to shape learners into accepting social practices that the society desires in the field of human family (Lance & Wright, 2000:12).

The definition by Lance and Wright (2000) has some strength with regard to the definition of FLE. First, it points to the fact that such a programme is worthwhile as it initiates learners into the values of the society. This value condition is stressed by Peters (1964) as an important element which any claim of education must have. The definition also talks about shaping learners, to imply that it is deliberate and not accidental.

Furthermore, the two scholars mention that learners are shaped to accept what the society desires. This concretizes the value or desirability condition of education. To improve on the view by Lance and Wright (2000), this study attempts to define FLE as follows.

Family Life Education is a process that leads to the acquisition of knowledge, skills and attitudes that facilitate desirable behaviour in matters and situations related to human family. This definition qualifies FLE as a worthwhile enterprise, which is the value condition of education. It points to the fact that the discipline is procedural and it therefore systematic and not haphazard. Furthermore, it stresses the acquisition of knowledge, skills and attitudes, which fall in the cognitive and normative dimensions of education respectively. Finally, is the facilitating of desirable behaviour, which is the normative dimension of education. The definition given here therefore puts FLE within educational spheres by meeting the conditions of an educationally related exercise.

2.1.1 The Notion of Family Life Education

There are various studies that show how the proposal to teach FLE in schools has been received by different people. These reactions, opinions or beliefs have been defined in this study as notions.

Kirby, Scales and Alter (1981) did a study in the United State of America. The three researchers pointed out that some of the aims of FLE which include the reduction of transmission of STDs, reduction in school dropouts due to pregnancy, control of unwanted pregnancy, preparation of responsible parenthood among others have been strongly opposed. They argue that the inclusion of this course into the school curriculum would result in sexual promiscuity among other sexually related problems. The scholars report:

The introduction of Sex Education and or FLE in the United States of America has been a Centre of controversy

(...) one group belief that the programme will be instrumental in addressing moral and sexual problems affecting the youth...Yet there is another school strongly opposed to it and argues that programme would lead to sexual promiscuity among the youth (...)
(Kirby, et al, 1981: 45).

Whereas, Kirby, Scales and Alter (1981) noted the controversy over the programme, they did not attempt to establish the causes of such debates and how they could be resolved. The current study seeks a philosophical examination of this phenomenon and attempts to make prescriptive measures that can give a more comprehensive view of this debate.

A study done by Lam (1971) identified several factors that have contributed to the need for FLE in Hong Kong. First is the flooding of the market with pornographic literature and films which young people could access to and therefore, unprepared and uninformed; they could unconsciously take these materials as their guidelines in understanding human sexuality. They were likely to get confused and hence fail to get the right directions. Such information therefore could lead to wrong conclusions and unwholesome attitudes that would seriously affect their moral development. The position here is that FLE would help young people with knowledge, skills and attitudes that would enable them to deal with such pornographic literature and films. This study focuses on how this knowledge could be constructed, acquired and put into practice.

In 1971, IPPF suggested that FLE should help prepare teenagers for quality marriages and families, safeguard them against venereal diseases, reduce illegitimacy among young people, and prevent sex crimes. The curriculum should therefore include information on the family in its social context covering the entire life cycle and the physiology of sex, childbirth and contraception etc. that the school should make use of available talents and resources to teach the subject. This points to the need for awareness if immorality and related problems have to be reduced. Likewise, one will be told of that which is good and

how to uphold it. However, how such framework can be established remains unsaid by cited study. The current study endeavours to address this gap.

Linner (1971) noted that in Sweden, there are those who believe that instruction in sex and family matters will help to solve problems related to sexual morality and recommend that this be part of the school curriculum. On the contrary there are those who are opposed to such a practice because they feel that such awareness will enhance sexual immorality. Similar conflicting views about FLE were observed by Makoto (1972) in Japan and Candiru (1997) in Uganda. The authors recommended that research be done to help get a better perspective of this programme. This study gives priority to these recommendations.

By 1990s, FLE still attracted debates within the education sector. Muninzwa (1999), observed that the propagators of this programme set out to deliberately change the behaviour, beliefs and customs of men and women. This way they added choruses pointing at population growth as literary being behind the social problems people faced. Unless this issue was addressed, Minizwa argued, people would never be able to solve other prevailing problems. On one hand, she observed that there are those who support the teaching of FLE and other themes that cover on human sexuality, while on the other hand there are those opposed to it. In her opinion, the issue of FLE in schools is a dilemma. She therefore recommended that research be carried out to establish the confusion surrounding FLE. She says:

(...) in such a state of confusion, confrontation and arguments, it is only research that can save FLE from dogmatic beliefs (...)an objectively done research will move our eyes and mind from darkness to light(...)(Mininzwa, 1999:13).

By the year 2000, the issue of FLE was still ripe. For instance Lunani (2000) wonders about FLE as expressed in his writings:

(...) and what went of Family Life Education? How did the government go about the whole issue? Why has there been no final remark about it? Did the opposition or proposition win? (...) was it replaced by AIDS education? Do we need FLE in schools? (Lunani, 2000: 8).

A salient feature from the observations made is the two conflicting beliefs over the proposal to introduce FLE in schools. This conflict is echoed elsewhere in the research problem stated in this study where one position supports the proposal to introduce FLE in schools while the other opposes the move. The conflict manifests itself well in the interviews done by Farrell (1988). One of his respondents argued that:

I can tell you why there is a rise in the number of abortions and illegitimate babies and promiscuity: they watch television all the time and in school FLE is overdone. At ten or eleven years you should be prepared to answer their questions, It is the showing of pictures that is the problem. FLE or sex education should not be put on the timetable as a subject. The biology teacher does animal, plant and vegetable reproduction, but as a church school, the religious side of it is more important. Our sixth commandment is that thou shall not commit adultery; we have corporal punishment here and make no bones about it (Farrell, 1978:123).

Another respondent made the following remarks:

There is a very great need for FLE and sex education...one must teach the psychological and social context as well as the facts. I hope to build up an honest appraisal of sex education and teach the spiritual and psychological effects of sex; human relations are the key (Farrell, *ibid.*).

Indeed, there is a seeming conflict over the place of FLE in the school curriculum, as has been shown in the literature already reviewed. Some issues of concern emerge from this conflict, for example, can morality be taught? What is the nature of morality and that of moral knowledge? How can immorality be addressed and what causes it?

2.1.2 Goals of Family Life Education

The primary goal of FLE is to help learners to develop values and positive attitudes towards life in the context of family (KIE, 1989). The proponents of this subject argue that there is need to equip young people (learners) in particular, with knowledge, skills and attitudes that could help them to make sound judgments based on rational evaluation, regarding moral tasks and obligations. According to KIE:

Students should be helped to understand that human beings have the ability to reason (...) and are responsible for their behaviour as they have the ability to make judgment (KIE, 1989:1).

According to the American National Guidelines Task Force (1991:8), a comprehensive FLE programme would seek to achieve the following four goals: First to provide accurate information about sexuality, including: growth and development, human reproduction, anatomy, physiology, masturbation, family life, pregnancy, childbirth, parenthood, sexual response, contraceptives, abortion, sexual abuse, HIV/AIDS and other sexually transmitted diseases. Second the programme would serve to provide an opportunity for young people to question, explore, and assess their sexual attitudes in order to develop their own values, increase self-esteem, develop insights concerning relationship with members of both genders and understand their obligations and responsibilities.

The third goal that FLE seeks to achieve is to help young people to develop interpersonal skills, including communication, decision-making, assertiveness and peer refusal skills and ability to create satisfying relationships. It should prepare students to understand their sexuality effectively and creatively in adult roles. This would include helping young people to develop their capacity for caring; supportive, non-coercive and mutually pleasurable intimate sexual relationships.

The last goal is to help young people exercise responsibility regarding sexual

relationships, including addressing abstinence, how to resist pressures to become prematurely involved in sexual intercourse and encouraging the use of contraceptives and other health measures. Sexuality education should be a central component of programmes designed to reduce the prevalence of sexually related medical problems including teenage pregnancies, STDs, HIV infection and sexual abuse. Further, sexuality education should greatly emphasize on helping people to reduce social problems related to intimate relationships.

2.1.3 Youth in Need of Family Life Education

According to Graftson (Undated publication: 3), the reluctance of the family on the one hand and the educational institutions on the other to carry out effective socialization for the youth has left the young people without proper guidance and as a result they are faced with many problems that include:

- Inadequate knowledge about the physical and emotional changes that take place in them (the youth) during the process of growing up, and the behavioural implications of maturation.
- Inadequate knowledge about appropriate relationships with the opposite sex that usually tends to result into unpleasant situations like unwanted pregnancies, abortions and sexually transmitted diseases.
- Inadequate opportunity and skills for making decisions about problems that confront them as young people.
- Conflict of values, aspirations and expectations between the young generation and the old generation.

- Juvenile delinquency characterized by truancy, drug addiction and alcoholism, pick pocketing and gambling.
- Inappropriate knowledge and skills about aspects of home management, health and hygiene, and nutrition.
- Inadequate career guidance.
- Inadequate comprehension of the relationship between the individual, the family and society at large.

The above problems broadly define the educational needs of the youth in Kenya who need to be helped to adjust appropriately for societal changes that have a direct bearing on their lives (Kalaule, n.d). This need is imperative particularly because the young people are the future adults, parents and leaders. There is need to develop a kind of education that can contribute in great measure, to the amelioration of the problems of young people- particularly those problems that might prevent youth from growing into responsible productive adults and citizens.

2.1.4 Scope and Focus of Family Life Education

Whereas the need for an organized and structured family life education is no longer in question, the scope and focus of the subject seem not to have been agreed upon. People have different perceptions of what family life education is or should be. According to Kalaule (n.d), Family Life Education is interchangeably perceived as sex education, family planning education and population education. Despite the fact that all these perceptions may share some knowledge and content, each is directed towards the achievement of different supportive goals.

Sex education seems to be a response to and concern about increases in adolescent unwanted pregnancies, STIs, abortion and unacceptable sexual behaviour. The goals, as they have emerged, are to develop self-understanding of one's sexual nature, changing sex roles, and an appreciation of and respect for others as sexual beings. Such goals emphasize transmission and acquisition of knowledge that facilitate action towards positive moral practice. The development of this understanding is aimed at moving learners towards responsible decision-making concerning the individual's behaviour. The focus is largely though not exclusive on the individual.

According to Peterson, (1996:5), Family Planning Education (FPE) is seen as being specifically concerned with introducing the idea of long and short term planning the number of children a family desires to have.

2.1.5 Subject Matter (Content) of Family Life Education

Kalaule, (n.d: 10) identified four areas that should be included in the content for FLE namely, the family, traditional institutions and culture, family law and civic responsibilities and social change. Teaching about the family, should aim at assisting young people to understand and appreciate the concept, structure, functioning and importance of the family. Sub-topics that could be incorporated under FLE content include the nature, types of family, lineage and kinships, division of labour within the family, family resources, decision making in the family and conflicts within the family.

The traditional institution and culture is a component that should aim at acquainting learners with the major social institutions and cultural features of society and the relevance of these to their wellbeing and that of society as a whole. Subtopics include the nature, objectives and functions of religious, social, political and voluntary organizations in a given society. Studies in marriage would cover nature and function, types of marriages, marital rites and ceremonies, and mate selection, nature, mechanisms and agents of social control, customs, taboos and culture.

Within family law and civic responsibilities FLE should aim at imparting to learners knowledge about laws that have direct relevance to the well-being of the family, and the relationship between the family and the community at large. It should also expose the learners to respective constitutional marriage rights in their society, child welfare, succession and inheritance, social welfare, fertility regulation and sex offences.

In social change, FLE should aim at enabling learners to understand the structure and functioning of society as well as the changes that are taking place in society. The idea behind it should be to help the learners to adjust to social changes in the society.

In support of FLE, the panelists on KIE (1989) argued that the subject should cover among other topics the following: Population education and family planning emphasizing on responsible parenthood. Within population education, the learners are to grasp the population phenomenon as it relates to development and human happiness. Sub-topics to be covered under this topic should include: size and composition of a given country's population, factors affecting population change including fertility, mortality and migration, effects of population change on the individual, the family, the community and nation as well as the sources of population information.

In family planning and responsible parenthood, FLE should aim at providing the learners with factual information about family planning and assisting them to understand and appreciate the concept of responsible parenthood. It should cover subtopics such as meaning of responsible parenthood, reasons for family planning, different types of family planning methods, their nature, contraindications, side effects, advantages and disadvantages.

There are strong proposals that human sexual behaviour should form part of the content of FLE. Lewis (1984), McCary (1996), Otieno (2004) and Kwamboka (2004) among others have argued that many young people are indulging in immoral sexual behaviours

out of ignorance. They have inadequate knowledge in terms of what is desirable and undesirable in human sexuality and so they choose practices that seem pleasurable to them without considering moral obligations. For this reason, FLE should address challenges posed by human sexuality to learners in relation to what is desirable and undesirable.

Lane (1998) proposed that in terms of content, FLE should have among other relevant topics, home management, health and diseases, human growth and development and adolescent problems. Home management should aim at assisting learners to acquire relevant knowledge and skills for home management. Some of the sub-topics to be covered under this subject include decision making in the home, family resources and budgeting, family savings and investment, home maintenance and general issues of child rearing.

In health and disease, FLE should inculcate in the youth an awareness that most diseases can be prevented and to realize how prevention can be done. To achieve this objective, the following sub-topics should be covered personal hygiene, sexually transmitted infections, nutrition, communicable diseases, environmental health and first aid.

Human growth and development requires the subject to be multipurpose in its objective. It should aim at giving learners knowledge and understanding of the principles and processes of human growth and development. This in turn should make learners aware of the physical and behavioural changes related to maturation. The material covered should also help learners to accept the differences in physical traits and to enable them to learn factual information about reproduction processes. Sub-topics to be covered include, general principles of human growth and development covering physical, mental, emotional, social and moral/spiritual aspects, factors influencing human growth and development such as heredity, environmental changes at various stages of development, personal traits and human reproduction. The FLE content should also cover peer group

problems, sexual behaviour problems, psychological problems and juvenile delinquency.

After identifying the subject matter for Family Life Education, the next issue of concern is to examine how FLE proponents argue for the implementation of the course so as to reach the target groups. This is presented below.

2.1.6 Implementation of Family Life Education Programmes

In this study, the term implementation is used to imply the steps and approaches used to initiate FLE programmes so as to reach the target groups, mainly young people.

According to Kalaule (n.d.) great emphasis has been made that FLE primarily addresses the youth. This is justified on the basis of their numerical superiority and also because they constitute tomorrow's adult generation which will be charged with raising a young generation and charting a future for their communities. The youth fall in two distinct categories; those who are in school and those who are out of school. Peterson (1996:26), argued that the youth in school are already organized and can be easily reached for FLE programmes. This however, is not without problems because the method of approach is yet to be settled. The views on this issue are divergent. There are people who feel that family life education should be introduced in schools as a separate subject. It is argued that this approach would make FLE a respectable subject like any other school subject. Other scholars argue that FLE should be integrated with the appropriate existing school subjects, such as biology, social studies and geography among others (Kalaule, n.d.: 6). This approach may call for extension of time spent on subjects in which family life education subject components will be fused. Furthermore, the approach may lead to a situation whereby family life education may not be given serious consideration towards attaining the set objectives.

2.2.0 Plato's Moral Theory

This section reviews Plato's Moral Theory, which is used in this study as a guiding towards developing a comprehensive of FLE as a school subject. Plato's ideas are mostly contained in his book: *The Republic* believed to have been written about 375 B.C. The book is written in Greek, which makes a person without such background (Greek language) to rely on translations. This study relies on translations by Robin Waterfield (1993) and Desmond Lee (1976). The purpose of using two instead of one translation is to seek as much clarity as possible.

2.2.1 Overview of Plato's Philosophical Theories of Knowledge and the State

Plato was an Athenian Greek philosopher who lived between 428 and 348 BC. Born of a noble family, Plato was highly educated and was the greatest of Socrates' students. Besides Socrates, Plato was also Cratylus' student and later became Aristotle's teacher (Russell, 1979).

Among others, Plato offered the following theories: The theory of knowledge (epistemology), the theory of ethics (moral and human conduct) and the theory of state. The theory of knowledge is a predominant theme in part seven and eight of *The Republic: The Philosopher Ruler and Education of the Philosopher*. Here, Plato argued that knowledge (defined here as justified true belief) is based on reason and not sensory perceptions or opinion. He notes that:

(...) if knowledge is derived from sensory perceptions, there can be no genuine knowledge; as such perceptions do not reveal the reality of things(...)blind is how you would describe people who have no true knowledge of reality and no clear standard of perfection in their mind (Plato, 1976:277).

Plato maintained that to have any claim to knowledge, something real must correspond to it (Correspondence Theory of Truth). For him, if the objects of our ideas were not real, our knowledge would not be genuine. Something completely real is completely accessible to knowledge and something utterly unreal is entirely inaccessible (Plato, 1993: 197). What senses perceive is not the true world but appearance or an illusion. The true world is changeless and eternal, as that which belongs to the unchanging is much more real and is knowable (Plato, 1976:411).

His Theory of State (system of governance) is contained in Part Five of *The Republic: Justice In State and Individual*. Government for him is in a three-class system in which philosophers must be the ruling class the *philosopher kings*. The second class is that of warriors (soldiers), which should assume the task of defence because they represent the will, which he refers to as the spirited element of courage. Agriculturists, the merchants or the blue colour workers who are the producers of material goods represent the third class, which is the lowest. Plato maintains that when each group is performing its duty, justice is attained. He explains:

(...) a just State is where these three natural constituents are each doing its own job(...)what each is naturally most suited for, and not interfering with others. Justice is minding one's own business (...) (Plato, 1976:204).

Plato's view of the nature of knowledge and that of governance seems to have either direct or indirect influences on his account of the nature of human being, morality and knowledge as presented in the following sections.

2.2.2 Theory of Human Nature

Plato visualised a human being as having both the Body and the Soul. Of these two, the Soul is the principle of life and contains three parts; Rational, Irrational and Passionate (Plato, 1993:152ff). Here, Plato describes the soul as having three parts based on the

common experiences of internal confusion and conflict that according to him, people share.

He argued that there are three kinds of activities that occur in a person when faced with a moral conflict (Plato, 1976:219). First is the awareness of the goal or value, and this is the art of Reason, which is the intellect. Second is the desire towards an action in which the Spirit, which is the will responds to the direction of Reason. This response to Reason is the behaviour exhibited by someone. Lastly is the desire for the things of the body, the appetites. He ascribed these activities to the soul on the assumption that the soul is the principle of life and movement.

Plato (1976) compares the nature of the human being with that of the state, thereby making a progression from the theory of State to moral theory. He explains that:

(...) when we apply the same thing to two things, one large and the other small, they are similar in respect of that which the common term is applied. So there will be no difference between a just man and a just city. A state is just when its three natural constituents (...) wisdom, courage and discipline are each doing their job (...) the individual has the same three elements (...) rational, Irrational and Passionate (...) the elements and traits that belong to the state must also belong to the individual that compose it. There is no where else for them to come from (...) (Plato, 1976:209)

Accordingly, Plato argues that Reason (Rational part) works with and upon The Spirit (Irrational) and Appetite (Passionate), and these two also move and affect Reason. But the relation of Reason to Spirit and Appetite is determined by what Reason is, namely a goal-seeking and measuring faculty. Although passions also engage in goal seeking, they constantly seek the goal of pleasure. According to Plato, pleasure is a legitimate goal of life, but appetites simply drive one towards things that give pleasure and are incapable of distinguishing between objects that provide higher or longer-lasting pleasures.

From Plato's theorisation, it is realised that a human being has two broad components: the body and the soul. The soul on its part has a tripartite composition whereby it has Rational, Irrational and passionate parts. The relation of these parts of the soul to each other determines one's moral conduct. This very nature of human beings, whereby a person has the body and the soul, and relation of the parts of the soul to each other points towards the nature of morality and moral knowledge as discussed in the next section.

2.2.3 Theory of Morality

To arrive at an understanding of the nature of morality from Platonic account, an overview of the nature of the human being is briefly done.

Plato conceived of an individual as having the body and the soul. The soul is the principle source of human action influenced by its three constituent parts, the rational, irrational and passionate. The rational is responsible for the mind's capacity to think rationally. The second, the irrational, is an ally of certain satisfactions and pleasures, due to its capacity to feel lust, hunger and thirst and in general to be stirred by desire. This part contains the Spirit and Appetites. The third part, the passionate part is an auxiliary of the rational part, unless it is corrupted by bad upbringing. These three parts correspond to the three classes that constitute the community; the one which works for living, the auxiliaries and the policy-makers. Necessarily therefore, where each of the constituent parts of an individual does its own job, the individual will be moral and will mind his or her own job (Plato: 1993:152f). Plato likens morality to a just state. He argued:

(...) a community is moral when each of the three natural classes that exist within it did its own job, and also that certain other states and conditions of the three classes made it self-disciplined, courageous and wise(...)it follows that an individual has the three classes and that the same conditions make him or her liable to the same predicates as the community(...)morality is when each of the classes(...) the one that works for living, the auxiliaries and the

guardians(...)perform its proper function and does its own job in the community. Such a community is a moral one. On the other hand, there is nothing more disastrous for the community than intrusion of any of the three classes into either of the other two, and interchange of roles among them(...)this is what immorality is(Plato, 1993: 142ff).

Since the rational part is wise, Plato argued, it must rule and the passionate part be its right subordinate and its ally. Then, the two shall be in charge of the irrational part. He affirms:

(...) And once these two parts have received this education and have been trained and conditioned in their true work (...) they are to be put in charge of the desirous part, which is the major constituent of individual's mind and is naturally insatiably greedy for things. So they have to watch over it and make sure that it doesn't get so saturated with physical pleasures that in its bloated and strengthened state it stops doing its own job and tries to dominate and rule over things which it is not equipped by its hereditary status to rule over and so plunges the whole of one's life into chaos (...) This is morality (Plato, 1976:153).

Accordingly therefore, a moral person is one who has an inner harmony in which the constituent parts are each minding its own designated business. In real life, morality is the state in which the rational part does not interfere with the role of the passionate nor the irrational and so does the passionate and irrational parts respectively perform their functions. The ability to achieve and maintain this state is in the platonic sense, morality. Here Plato puts it:

(...) Once a person has treated the three factors as if they were literally three defining notes of an octave-low, high and middle and created harmony out of them (...) he has made himself a perfect unity instead of a plurality, self-disciplined and internally attuned (...) it is conduct which preserves and promotes this inner condition which one regards as moral (...)it is the knowledge which oversees this conduct that one regards as wisdom and that which

disperses that regards as immoral (Plato, 1993:156).

Plato maintained that the important thing to have and understand is the character of goodness, because this is where anything, which is moral gets its value and advantages. There is absolutely no point in having expert knowledge of everything else, but lack knowledge of goodness, just as there is no value having anything else either, unless goodness comes with it. Here he asks:

(...) Do you think there is any advantage in owning everything in the world except good things, or understanding everything else except goodness? (Plato, 1993:230)

There seems to be a natural progression from Plato's theory of knowledge to his theorisation of moral knowledge. He argued that if a person can be deceived by appearances in the physical world, then he or she could equally be deceived in the moral realm. The kind of knowledge that helps one to distinguish between shadows and reflections, and real objects in the visible world, is just the kind that is needed to discriminate the shadows and reflections of genuine moral life (Plato, 1976:346ff). Plato believed that just as there could be no science of physics if one's knowledge was limited to visible things, so, also there could be no knowledge of morality if one limited it to the experiences he or she has of particular cultures.

Plato brought forth the position that knowledge is virtue and ignorance a vice. Knowledge is virtue because it helps one to make good judgments and therefore behave well, whereas ignorance hinders this and results in undesirable behaviour (Plato, 1976:376). He maintained that morality and moral standards are as objective as principles of physics or theorem of mathematics. Objective in this case means that such principles are free from personal prejudice, opinion or preferences. He states:

(...) those who think that morality is a matter of opinion do so because they lack knowledge to judge otherwise(...) the

quality of judgment is clearly a form of knowledge, as it is because of knowledge not ignorance that we judge well. (Plato, 1976:198).

A useful illustration of objectivity of moral statements is that articulated by Oniang'o (1995) who argues that a statement such as it is wrong to steal is just as true as the statement that the distance from the Earth to the moon is 239000 miles. A person who doubts the latter lacks the requisite astronomical knowledge. Similarly, one who disagrees with the former lacks the requisite ethical knowledge. Moral laws, which are rules and regulations that govern human conduct have an objectivity that is independent of one's tastes and preference. For this reason, morality is an independently existing entity to be discovered by the act of rational exercise. Having taken this as the nature of morality, Plato sought to explain the nature of human beings and how they come to lead a moral life.

From the discussion, some inferences could be drawn in relation to how Plato visualises the nature of morality and that of moral knowledge. First, morality and moral standards are objective and therefore do not represent opinions, or personal prejudices. Second is about moral knowledge, whereby it is rational and can be discovered by the use of Reason. Taking the nature of both moral knowledge and morality together with that of the human being as presented earlier, the next section attempts to show the cause of immorality as advanced by Plato.

2.2.4 The Cause of Immorality

Plato locates the cause of immorality within the very nature of the human being. From his account, the relation of Rational, Irrational and Passionate parts to each other and to the body determines a person's act (Plato, 1993). He argues that in its prior existence, the Soul has two main parts, the rational and the irrational. Plato holds that the rational and irrational parts are each better and worse respectively and their relation to each other

could be moral or immoral. He holds that:

There is a better and worse element in the personality of each individual, and that when the naturally better element controls the worse, then the person is said to be a master of himself, or herself (...) but when (as a result of bad upbringing or bad company) the smaller forces of one's better element are overpowered by the superiority of one's worse, then one is adversely in a state of indiscipline (Plato, 1976:209)

Disorderliness is the result of a person confusing appearance with reality. This confusion occurs when passions and appetites override Reason. This results in an undesirable act, which is due to ignorance or false knowledge. (False knowledge here implies having unjustified true beliefs or false beliefs.) Plato maintains that this is a consequence of the indiscipline created by the disharmony whereby each element fails to perform its function. He points out that:

(...) each of us will be just and perform proper function, only if each part is performing its proper function. Reason must rule, having the wisdom and foresight to act for the whole, and Spirit ought to obey and support it...when these two elements have been (...) trained and educated to their function, they must be put in charge of appetite, which form the greatest part in each person's make up. They must prevent it not to subject and control the other elements, which it has no right to do so (...) This sort of situation, when the elements of the mind are confused and displaced, is what constitutes injustice, indiscipline, cowardice, ignorance and in short, wickedness of all kinds (Plato, 1976:219ff).

According to Plato, to act at a time when one is overcome by pleasure, is to act ignorant of the good. The agent has chosen not a long-term pleasure but a short-term pleasure, thereby failing to estimate the future consequences or returns properly. The function of the rational part in this case is to evaluate things according to their true nature (Plato, 1993:138). Passions or appetite might lead one into a world of fantasy and deceive him or

her into believing that certain kinds of pleasures will bring happiness. Reason in this case, must penetrate the world of fantasy and direct passions to objects that are capable of producing true happiness.

When Appetite overcomes Reason, Plato argued, the unity of the soul is adversely affected, and this results in false knowledge. This makes a person to think that what appears to bring happiness will do so, when in reality it may not. While there is still a unity in the soul, this unity is inverted in that Reason is subordinated to the appetites hence losing its rightful place.

Plato explained that in the soul's prior existence, the irrational part: the Spirit and Appetites, has a clear vision of the Forms, of truth, and a tendency to descend and enter the body. The soul has unruly and evil nature in its irrational parts even before it enters the body, so that in one sense the cause of evil or immorality is present even in the soul's pre-existence state. It is in this pre-existent time that the soul alternates between seeing the Forms or the truth and forgetting them, whereupon its decline sets in. The soul therefore has the inherent possibility of disorder so that when in fact disorder does occur in the soul, the cause is located within the soul itself, being the product of ignorance and forgetfulness of the vision of reality.

Immorality, in this view is a characteristic of the soul in which it (the soul) is capable of forgetfulness. Those souls that do forget the truth descend, being dragged down by the attraction of earthly things. One aspect of the nature of the Soul is this possibility to lapse into disorder, due to forgetfulness.

Plato believed that the body stimulated the irrational part of the soul to overcome the rulership of Reason. The soul's entrance into the body is a further cause of disorder or breakdown of harmony between the various parts of the soul. The body stimulates activities in the irrational part of the soul such as the indiscrimination of pleasure,

exaggerating rashness and lust hence disturbing the clear working of the Soul by exposing it to a cascade of sensations.

In Plato's account, the soul enjoys basic harmony between its rational and irrational parts, wherein Reason controls the spirit and appetite through its knowledge of truth. However, since the Irrational part of the soul has the possibility of imperfection, it expresses this possibility by being attracted through its appetites to the body, dragging with it the Spirit and Reason. Once the Soul enters the body, the original harmony of the parts of the soul is disrupted, further knowledge is forgotten and the inertia of the body obstructs the recovery of this knowledge. The loss of such knowledge results in undesirable behaviour and its recovery constitutes the path to being moral. The next section looks at how, according to Plato such lost morality could be recovered.

2.2.5 Recovery of Lost Morality

For Plato, the recovery of one's lost inner harmony means reversing the process by which Reason has been overcome by the appetite and the stimuli of the body. Reason must regain its control over the irrational parts of the Soul. Only knowledge can produce virtue because it is ignorance or false knowledge that has produced immorality. Plato maintained that knowledge facilitates good judgement, whereas ignorance hinders good judgement (Plato, 1976). For this reason, ignorance is a vice by the very fact that it hinders something right, thereby leading to something wrong.

It is important to distinguish between knowledge and mere awareness, so as to qualify ignorance as hindering good judgement. To claim to know something or have knowledge of it, one should produce evidence to why he or she holds such a belief to be true (Moser, 1995). This gives three conditions to any claim of knowledge: the truth, belief and evidence conditions. Of significance to this study is the belief condition (which is understood here as a psychological state of conviction). Plato notes here that it is only

when a person believes something or is convinced about it that he or she will make a good judgement.

With stress on the need for conviction, Plato points to the fact that mere awareness does not constitute knowledge. This is because someone may fail to believe or be convinced of a particular experience, thereby failing to have knowledge of it hence not being able to practise it. Plato, therefore, underscores the fact that awareness or exposure without conviction amounts to ignorance.

Ignorance in this case could be total lack of awareness; it could be awareness without belief, awareness without evidence or awareness without truth. Lack of any or all of these conditions constitutes ignorance and therefore, as already argued, hinders good judgement. For example, a man is informed that his brother died of HIV/AIDS. He is given medical evidence, and is advised not to take his late brother's wife, who has also tested positive of the disease. However, this man does not believe the information before him thereby lacking conviction remarries his sister-in-law. Indeed, this man lacks the belief condition of knowledge and so lacks knowledge hence makes a wrong choice.

Plato (1976) sees good judgement as being virtue and poor judgement, facilitated by ignorance as a vice. The man discussed in the example above engages in an unacceptable behaviour because of lack of knowledge. His wrong choice is facilitated by ignorance. It is here that the study appreciates Plato's position that knowledge is virtue and ignorance is a vice.

The view that knowledge facilitates good judgement and that ignorance misleads someone manifests itself well, when Plato focuses on human search for pleasure and happiness. Here, Plato argues that people always think that whatever they do will in some way give them pleasure and happiness. All people desire what is good for them (Plato, 1976:213). One may do wrong acts, as murder or lying, and even admit the wrongness of

these and other acts, but always with an assumption that it could benefit him or her. This is false knowledge, a kind of ignorance, which one must overcome in order to be moral. To say then that knowledge is virtue suggests that false knowledge must be replaced with an accurate appraisal of things or acts and their values.

Plato explains that a person must somehow become aware that he or she is in a state of ignorance before moving from false to true knowledge. He (Plato) calls this state 'a sleep of ignorance' in which one must be awakened by either an internal process or external agent.

Internal process implies that a person realises or remembers that which is forgotten. Here, whatever that was forgotten comes back to the person's mind thereby becoming conscious of what the case is. For example, a person who knew that Nairobi is the capital city of Kenya and forgot could remember by appealing to the mind or intellect to figure out that without being told by another person or referring to notes. The process of recalling that the capital city of Kenya is Nairobi by such a person is an internal process not external. In moral tasks, a person could try to figure what the code of conduct spells out internally, without making reference. For a learner could recall that it is against school rules to carry alcoholic beverages to school thereby avoiding drinks with alcoholic content.

External agent here implies a source of remembrance occasioned by things or objects outside one's mind. These could include people, books, notes and symbols among others that serve to remind one of what the moral code spells out. This could go beyond moral conduct to other areas that require recalling. For example, a learner who has forgotten the formula of getting the area of a circle could ask a classmate, a teacher or refer to a book. These agents (classmate, teacher and books) serve to bring back to the mind, what the child had forgotten.

The role of both internal process and external agent in development of awareness implies that if knowledge is deeply lodged in the mind's memory as Plato argues, it will from time to time come to the surface of consciousness. What the soul once knew is raised to present awareness, the activity which Plato calls process of recollection.

Recollection begins when the mind experiences difficulties within the seeming contradictions of sense experience. As one tries to make sense out of the multiplicity of things, he or she begins to go beyond the things themselves to ideas, and this action of the mind is set in motion by one's experience of a problem that needs to be solved. This implies that in performing moral tasks, recollection is useful in that in the event of one being confused or forgetting what the moral code spells out, it (recollection) restores such awareness. For example, a person can do an internal search, to try and recall what is desirable in relation to the moral obligation in question or refer to notes, or an agent thereby performing such obligations accordingly.

Special attention is paid to the use of external agent in helping to recover moral knowledge lost. This is because in the process of teaching and learning, appeal is more on teachers, books, parents and other moral agents of the wider society. Here, the journey starts from Plato's Allegory of the Cave. In this allegory, Plato attempts to show how people could be made to recover their lost knowledge. He wrote:

(...) Picture the enlightenment or ignorance of our human condition as an underground cave with a long entrance open to the daylight as wide as the cave. In this chamber, there are people who have been prisoners since childhood, their legs and neck so fastened that they can only look straight ahead of them (...) fire burns behind and higher them (...) with a road between the prisoners and the fire, in front of which a curtain-wall has been built (...). The prisoners could see nothing of themselves or their fellows except the shadows by the fire on the wall (Plato, 1976:317)

In this allegory Plato portrays the mood of self-satisfaction among the prisoners; they do

not know that they are prisoners, chained by false knowledge and dwell in the darkness of ignorance. He says:

(...)If the wall of their prison opposite them reflected sound (...) they would suppose that whenever one of the passers-by on the road spoke, the voice belonged to the shadow passing before them (...) they would believe that shadows of the objects were the whole truth (...) and if he were made to look directly at the light of the fire, it would hurt his eyes and would turn back and retreat to the things which he could see properly, which he would think really clearer than things being shown him (Plato, 1976:318).

The prisoners' awakening comes through an external agent in which their release from the chains and the healing of their unwisdom is brought about by their being forced suddenly to stand up, turn and walk with eyes lifted to the light. That is, someone must break off the prisoner's chains and turn him or her around. Then having been forcibly released, he or she can be led step by step out of the cave.

The Allegory of the Cave has useful implications in cases where people who are immoral have to be helped back to moral life. It has lessons also for human rehabilitation centres for example approved schools, prisons and probation centres and even schools in general. Here individuals could be made to remember or recall desirable behaviours in particular moral tasks through both internal process and external agent (recollection). A person to be rehabilitated could be asked questions that lead to internal searching, or could be given books to read and also could be lectured on moral obligations.

In the allegory of caves, Plato shows prisoners who are adamant to come out of ignorance until they are subjected to force or pressure. This implies that some people could still be adamant to come out of their immoral engagements. For example, a student could want to continue with the practice of molesting others sexually. Here, some degree of force or pressure is necessary, if the student has to change the behaviour in question. This justifies the use of punishment in trying to change one's behaviour.

The entire process of recollection and the allegory of the caves point to the need to perceive education as a means through which one becomes conscious of moral obligations. Here, Plato (1976) holds that education should enable a person to recognize the various kinds of moral excellence in their own embodiments in action, and in their reflections both in great and in small things. In this respect, an educated person would be one conditioned through the effect of harmony, to react favourably to whatever is harmonious. This could be likened to the prisoners being made to react favourably in effort to move out of ignorance. Therefore, through education one should know that which is right, in the conduct of life. Plato (9176:322) maintains, education at this level, is the creation of right taste, not by the inculcation of theory, but by the effect of a tasteful environment.

The essence of this view is that people possess an implicit grasp of everything, which they may not come to understand and this is likely to cause confusion. Within this confusion, the function of the educator will be to ask questions in the order which enables the learner to piece together the answers in a way that he or she is left with a coherent account of the subject under discussion. Here, Plato cautions that:

(...) turning around of the mind (...) should be made a subject of professional skill, which would effect the conversion as easily and effectively as possible. (Plato, 1976:322)

Plato believed that when a person does not understand something, it is because he or she fails to see what is before the eyes. The business of the teacher in such cases is to attract the learner's attention. The teacher should not try to implant sight, but to ensure that someone who had it already is not turned in the wrong direction or looks the wrong way (Plato, 1976:322). Hence according to Plato, in moral education, the role of the educator is to act like the poet, to make one see the hidden meaning of things. For example, through the use of riddles, story-telling and puzzles the teacher could help learners to discover for themselves the value of abiding by the law.

As the mind moves progressively from the lower to the higher levels of knowledge, it recalls more of what it once knew and it must know how to achieve harmony. People's moral development, according to Plato, parallels intelligence ascent. As a person grows up, knowledge intensifies his or her love for truth, beauty and goodness. Therefore, one's behaviour begins to respond to his or her expanded knowledge and therefore in real life, true knowledge has the power to sort out trivial and worthwhile pursuits.

Trivial pursuits would be incapable of producing a genuine sense of wellbeing and happiness, whereas worthwhile behaviour would lead to such happiness and virtue. Virtue therefore means knowledge, a clear knowledge of the true consequences of all acts. To discover this, a person must be subjected to long periods of intellectual training. He holds that:

(...) one must take the longer round and must work as hard at his or her intellectual training as at physical: otherwise he or she will never finally reach the highest form(Plato,1976: 302).

In this view, it is through such intensive education that a person could eventually acquire and recover knowledge of the moral life and with it he or she would understand the nature of what is worthwhile and try to achieve it.

Having explored Plato's moral teachings and assumptions about the nature of the human being, morality and moral knowledge, the main task is to address some of the shortcomings of this theory.

2.2.6 Limitations of Plato's Moral Theory.

The Platonic Theory serves to defend the position that morality can be taught and therefore provides a foundation for the practice of moral education through subjects such

as FLE. It explains the relevance of exposure to the knowledge of that which is desired. However, this theory has several limitations.

Plato's views seem to rest on the assumption that if one knows what is good or right in any circumstance, he or she will act morally in that particular circumstance. This is because a person always aims at what she or he takes to be good or right. If people always aim at right actions then they cannot account for immoral actions they do. Plato would argue that such behaviour stems from lack of knowledge. In believing a choice or act to be worthwhile, a person may be mistaken and strives to attain a goal, which is undesirable without realizing his or her mistake. Ignorance is due to lack of knowledge so that in this case the person may indeed act immorally without ever having intended to do so.

To hold Plato's view is to argue that immoral action is never committed deliberately. This is because a person cannot know that which is undesirable and proceed to do it. It therefore appears that evil conduct falls into the same class as involuntary acts and therefore nobody can be properly held responsible for the evil he or she does. This theory seems to imply that one can be held responsible for acting morally but not for acting immorally.

As observed by Russell (1979) and Oniang'o (1994), Plato's theory seems to imply that a person always behaves to further his or her interest whenever he or she can discover what these interests are. Plato argued that the good is that which always furthers a person's interest. It follows that in any given case when the good is known one always seeks it. But this may not be necessarily the case. There are some people for example, who know that smoking is harmful to them and therefore not good yet they continue to smoke.

To strengthen Platonic theory the study resorts to Akrasia. According to J. L. Ackrill (1973), this theory holds that it is characteristic of human beings to hold beliefs about

how they ought to live, what they should do and not do and they ought to be. However, people do not seem capable of being consistent in their judgement, though they hold certain principles as good directors of their behaviour. They therefore fail to live up to what they hold to be good although they know it. Responding to this behaviour, Njoroge (1988) argued that this is so because to know what is desired is necessary but not sufficient to do what is good. People will still do evil regardless of knowing what is required of them.

According to Aristotle, the tendency to do evil despite knowing what is moral happens in two ways. First, one may be well aware that X things are bad and that this is an X thing but he fails to see the conclusion (that this is a bad) because there is present in him a strong desire for pleasant things and the knowledge that X things are pleasant. In this state of affairs, people usually act contrary to what they hold as principles governing their conduct. This implies that to have people observe the values they hold, they need to be helped to overcome pleasure. In this context, an illustration with respect to moral knowledge and action would be: A teacher may very well know that having sexual relationship with his or her student is bad. However, having a sexual relationship is not evil and is pleasant. In having such a relationship, a teacher is overcome by the desire for pleasant things and fails to realize that having an affair with the student is immoral. In this case, immorality occurs. This means, therefore, that having knowledge alone does not lead to moral action, the implications are that such a teacher should have the ability to make discriminations based on circumstances.

To attain the implications of Plato's moral to the notion of FLE as identified in this chapter, the study adopts the conceptual framework given below. This framework is both methodological and structural. This is to say that it points towards the methods used in the study and how it (study) is structured in terms of chapters and their respective content.

2.3 Theoretical Framework

The conceptual framework of this study is founded on Plato's dialectics. Dialectic is a procedure that sets out systematically to determine what each thing essentially is in itself by destroying assumptions (Plato, 1976: 340ff). Destruction of assumptions implies that a philosopher analyses the issue at hand, by separating what is essential from that which is accidental. By essential is meant those qualities without which a thing cannot be said to be what it is. Accidentals are those qualities that a thing can do without (Honderich, 1995).

Seeking a higher understanding of things, dialectic requires the use of the intellect and not sensory data. Plato emphasizes that sensory perceptions will only deceive a person and so he or she must persevere the use of reason until truth is attained. He says that:

(...) Dialectic is an intellectual theme, which can be represented in terms of union, by the process of sight from shadows to the real creatures themselves (...) when one tries to get at what each thing is in itself by the exercise of dialectic, relying on reason without any aid from the senses, and refuses to give up until he or she has grasped by pure thought what the thing is in itself, one is at the summit of the intellectual real (Plato, 1976:342).

By this process, Plato visualizes two epithets of one thing, that is each thing with its opposite. For example, beauty and ugliness, small and large, light and heavy and so on. This puts the nature of things in duality that is being and not being. That of the thing and its opposite: thesis and anti-thesis. Dialectic process seeks a union of these opposites, which is the synthesis. A synthesis in this case is a harmony of diversity of contradictory things or ideas. The harmony attained from contradictions always lead to a more clear understanding of the issue at hand as compared to the initial ideas.

The use of this dialectical approach facilitates the use of philosophical methods of inquiry, namely the critical, analytic and speculative among others. It helps to visualize

the research problem in terms of thesis and anti-thesis, as the problem presents two competing or opposing groups.

Elements of this theoretical framework occur at two levels. First is the presentation of the thesis in chapter three and antithesis in chapter four, which involves the examination of the premises of each school. At the second level is the synthesis in chapter five, which is an attempt to draw useful implications of the notion to the practice of education for moral development.

2.4 Summary

It is apparent from this chapter that there are two conflicting views on the proposal to introduce FLE in schools. Whereas the proponents (Pro-FLE) argue that the programme would be useful in addressing moral problems among learners, the Anti-FLE (those against) maintain that it will lead to increased moral problems and it should be excluded from the school curriculum. There is need therefore to investigate this conflict to have an educationally viable solution. It has been argued from the chapter that Plato's moral theory is useful in trying to find the way out of this conflict.

In his moral theory, Plato argued that immorality is caused by lack of knowledge. To address it (immorality), one must undergo intensive instruction. Plato maintains that morality and moral knowledge are objective and do not reflect one's beliefs or opinion. The theory maintains that lost morality could be recovered through the process of recollection. To help in using the theory as a basis of addressing the conflict on FLE, the study adopted a conceptual framework based on Plato's dialectics.

Dialectics is the use of Reason as opposed to sensory perceptions in understanding the nature of things. This approach visualizes things as having two epithets, that of the thing and its opposite, or that of thesis and antithesis. A higher or comprehensive

understanding is achieved when a thesis and antithesis are harmonized to produce a synthesis.

This study proceeds therefore from a thesis (Pro-FLE) to antithesis (Anti-FLE) and eventually to a synthesis, based on Platonic moral teachings. This occurs as chapter three, chapter four and chapter five respectively. The next chapter examines the basic arguments in favour of the proposal to introduce FLE in schools.

CHAPTER THREE

PRO-FAMILY LIFE EDUCATION: A PROPOSAL FOR THE INTRODUCTION OF EDUCATION FOR MORAL DEVELOPMENT IN SCHOOLS

3.0 Introduction

From the review of related literature in the previous chapter, two seemingly conflicting positions have emerged regarding the subject of Family Life Education (FLE). One such position has been conveniently called Pro-Family Life Education (Pro-FLE) because it favours the proposal for the introduction of FLE in schools. The other position is opposed to the proposal and has accordingly been referred to as Anti-Family Life Education (Anti-FLE).

This chapter presents basic arguments in favour of the proposal to introduce FLE in schools under the following subheadings: transmission of knowledge as prelude to moral action, fulfilling curiosity, concern about cases of STIs and problems of teenage sex, need for proper family planning and population and some issues in implementation but before that, there is a discussion on Kenyan youth in need of Family Life Education.

3.1 Kenya Youth in Need of Family Life Education

Discussions on the proposal to introduce FLE in Kenyan schools became more intense when Kenya Institute of Education (KIE) embarked on activities aimed at developing the curriculum for the subject in 1988. KIE is the main curriculum-developing organ for the ministry of Education in Kenya and also does the vetting of teaching and learning materials. For this reason, discussions on subjects to be introduced in schools would be of necessity, its concern.

According to KIE, (1988), the proposal to introduce FLE in schools in Kenya was guided by the observation that young people, especially those in school seemed not to understand themselves physically, emotionally and mentally in terms of sexual maturity and family duties. This led to conflicts between the youth and adults because young people were engaging in practices that were not in line with the expectations of their parents and other older members of the society. These conflicts were allegedly caused by lack of proper understanding of developmental changes taking place in the body and their implications for moral behaviour on the part of the youth.

Family Life Education was then proposed as a move to help the youth to experience their physical, psychological moral developmental changes and accept themselves as they are. The panelists from KIE (1988) observed that young people needed to identify and develop values and behaviour that would enable them to live in harmony with themselves and those around them. To achieve this, youth needed to form the right conscience on FLE issues through education, guidance and counseling. It was then recommended by the members of KIE panel that:

The youth should be assisted and guided to prepare themselves for a happy, responsible and fulfilling adulthood. They needed to know the dangers related to undesirable practices such as abortion, promiscuity, drug abuse and many others (...) the youth yearn for freedom. Having been children who accepted everything they were told, they now begin to question almost everything (KIE, 1988:1f).

While presenting the views of the Catholic Secretariat Church in Kenya, Muchai(1988) argued that the youth needed to experience fuller communication in dating relationships, without sexual intercourse. When they are able to control themselves and avoid sexual indulgence, they could have many ways of expressing their friendship and feelings, and they could get opportunity to understand themselves by discussion, visits, plays among other activities.

KIE panelists meeting at Silver Spring Hotel in Nairobi in 1988 to review the proposed curriculum expressed concerns over the need to help young people to focus energy on establishing and realizing life goals. This was because young people might want to take up careers and too much involvement in sex affairs would retard their development towards such goals. Equally emphasized along similar lines, was the need for self-respect among young people. They argued that many youth had lacked respect because they had involved themselves in sex without any control. They ended up being ashamed of themselves and this needed to be addressed.

In re-affirming the need for FLE among Kenyan youth, panelists on the KIE team, observed that the youth needed to form habits that do not have severe negative implications on their future especially in marriage. This was because some habits formed during the youthful stage might be difficult to stop in adulthood and marriage. It was recommended by the KIE team of 1988 that FLE should help to prepare young people to develop positive attitudes that would make their adulthood happy and worth living, especially for those aspiring to marry or become parents.

Muchai (1988) argued the need to experience the joy of being a teenager also emerged as a theme to be addressed in FLE. He argued that a young person has the opportunity, the potential and the stamina to enjoy life in his or her youth. There are many things that the youth could do to enjoy life. But when sex is involved, they are likely to suffer from guilt, unwanted pregnancies or even abortion. This makes their lives miserable and cripple life that would otherwise have been most fruitful. The youth then required to be free from such experiences as unwanted pregnancies and sexually transmitted infections (STIs).

Young people often become worried and disturbed when they get sexually transmitted infections. They do not know who to approach. They hence need to be free from temptations leading to such incidences of STIs. Pregnancy among teenage girls was

found unhealthy for they are (were) not prepared physically, mentally and emotionally to have a child. In all cases, girls needed to know and avoid situations that would lead to unwanted pregnancies.

The observations made in this section laid grounds upon which further discussions over the proposal to introduce FLE in schools as a move towards moral development were made. As shown above, the needs for the teaching of FLE in schools are similar to those that the initial developers of the subject as seen in Chapter Two of this study had in mind. The sections that follow will critically examine the basis upon which different groups of people and individuals made proposals regarding introduction of FLE in schools.

3.2 Transmission of Knowledge as a Prelude to Moral Action

In this section, the term knowledge is used to mean having facts about an event or occurrence. It is taken to imply the state of awareness of one's surroundings in relation to daily lives. In this regard, it is assumed that having facts, and in this case true facts about an object, event or occasion, one can decide over what he or she could do thereby making an informed choice. The bottom line of this understanding of knowledge to the notion of FLE as a prelude to moral action is the assumption that knowledge can help a person to make an informed choice. Consequently, insufficient knowledge or total lack of it, referred to in this section as ignorance, can lead to the choice of undesirable action. The views that follow therefore tend to show how knowledge from FLE would serve to eliminate problems caused by ignorance, thereby facilitating positive moral action, as earlier elaborated.

Those who subscribe to the view that FLE be introduced in schools in Kenya (Pro-FLE group) argue that many young people do not have adequate knowledge and skills to deal with moral challenges related to human sexuality. Most of them indulge in sexual behaviours without understanding the consequences of such practices. They hold that

some of the young people are at times misinformed about what human sexuality entails and this could be dangerous to their lives. This state of ignorance is the cause of unpleasant living. Within this line of thought McCary (1996), a sex therapist writes:

I came increasingly to recognition of the marked detriment to emotional wellbeing brought by sexual ignorance (...). I have been amazed and distressed by the sexual ignorance revealed by the vast majority of college students with whom I talk. This observation holds not only for college students but also to a vast majority of the population. Any knowledgeable sex educator or psychotherapists will concede that sex-related misinformation all too often causes havoc in the individual's emotional life and in his or her marital relationship as well. As away of eliminating problems caused by ignorance family life education should be put on the school timetable as subject charged with transmission of true knowledge on sexuality (McCary, 1996:v)

In further support of FLE as a tool of fighting sexual ignorance, Lewis (1984) argued that young people were being put under great pressure in their daily lives to make crucial decisions in the area of sexuality, yet they received least guidance. She observed that both the church and the school have ignored sex as an area of general education and the result is ignorance of the full dimension of human sexuality, and the prevalence of myths and taboos, as people struggle first of all to understand the mysteries and potential of sex, and then to cope with the problems caused by the very nature of sexuality, which persists, from childhood into adulthood. She continued to say:

The difficulties that many adults are having in their relationships can be traced to lack of understanding of human sexuality...what is needed is a consistent and enlightened FLE programme to offer children a framework of knowledge and guidance in human sexuality (...) to help them make informed decisions (Lewis, 1984:4).

Thinwa (1997), while investigating sexual practices among students at Egerton

University in Kenya, seems to concur with Lewis (1984) and maintains that lack of sexuality awareness is a major factor that contributes to the rampant rate of unwanted pregnancies among university students. She argues that most students seem not to receive any quality guidance and counselling both from parents and teachers of their former secondary schools. She remarks that this level of ignorance causes a lot of inconveniences to mostly female students at universities especially when they have to cope with duties as mothers and the pursuance of their studies. On the basis of her findings, she concludes that sexuality education would be necessary at all tiers of education (Thinwa, 1997:153).

In emphasizing the need for FLE, McCary (1996), held that sexual activity is a fundamental experience and so it was strange that only in that area, among all the areas of human existence, that guilt, confusion and emotional problems managed to cause damage. He blames ignorance when he asserts that:

Ignorance seems to be the chief villain. Teenagers and many adults as well simply do not have enough information about the different sexual behaviours (...) having the facts drains off the tension caused by the unsatisfied curiosity (McCary, 1996:121).

According to the advocates of the introduction of FLE in schools, there are increasing incidences of moral breakdown in the society caused by lack of an understanding of human sexuality. Some people are engaging in unacceptable sexual behaviours for example prostitution, abortions, rape and bribery among others which unsuspecting young people are lured into. The traditional moral value system seems to be disintegrating as people change to western modern lifestyles some of which is not morally permissible (H. Okullu, 1984). According to Otieno (2004), practices such as lesbianism and gayism have taken root in the society and seem appealing to young people who seem eager to make discoveries. This state of affairs has eroded moral values and there is need to restore traditional value system by educating young people in Africa and particularly Kenya.

Moral decay, according to the pro-FLE group is taking root in schools thereby interfering with learning. Nderitu (2004), while commenting about moral decay in schools, argues that in many boarding secondary schools, issues of gayism and lesbianism seem to take center of indiscipline cases. That children tend to ape what they have read in newspapers or watched on the television and the Internet, disregarding the moral teachings of the society. Nderitu's views have been echoed by, the secretary general of Kenya National Association of Parents; Ndau Musau (2004) who pointed out that sexual deviance is on the rise in nearly all secondary schools in Kenya where it is one among the many causes of students' poor performance. He argues that children learn these behaviours from the literature they buy and take to school where they read it and look at some of the photographs and try to practise such information and ideas.

Education reporters with a local newspaper, Kareithi (2004), Mbatia (2004), Otieno (2004), and Kwamboka (2004) have pointed to increasing incidences of moral decay incidences that proponents of FLE want addressed. Kareithi (ibid) notes that sexual perverts are on the loose in both boys and girls' secondary boarding schools. For example, in a girls' school in Kiambu District of Central Province, a student had a vibrator for hire by girls seeking sexual gratification. To use once, a girl would pay five shillings for the instrument, which was on high demand, and it would do the rounds the whole night in the dormitory. To illustrate the alarming rate of this vice, Kareithi writes:

The owner of the vibrator did a roaring business with long queues of waiting clients who parted with five shillings for a shot. (Kareithi, 2004:5).

Sexual immorality in schools according to Kahura (2004) occurs on both teachers and students. On the part of teachers, both male and female teachers engage in this practice, whereby some male teachers are keen to lure adolescent girls while female teachers do the same with the boys. Although male teachers seem to be squarely the predators on young girls, some girls are known to prey on their male teachers. These practices,

Kahura, argues, are prohibited by the teachers' code of conduct in Kenya.

Kwamboka (2004), has also identified sexual deviance as one factor that makes some learners to abandon school. She (Kwamboka) says that children who are forced into unacceptable sexual behaviours by their schoolmates have found it unbearable being in such schools. The advocates of FLE continue to hold that since children spend most of their time in schools, addressing issues of human sexual morality within the school gives learners a chance to grow up while integrating such values as desired by the society. It serves to uphold the moral values of a society, which is in part the essence of education (Lewis, 1984; Thinwa, 1997 and Mwando, 2000).

From this section, it appears that FLE is understood as a subject that deals with giving knowledge to learners over what sexual behaviour the society approves or disapproves. In this sense, the value of FLE lies in the assumption that it will help people to know moral and immoral behaviour so that they strive to uphold prescribed moral standards. FLE would therefore be a subject whose sole interest is enhancement of sexual morality among people. This understanding seems to show that those who subscribe to this view have perceived only one component of FLE, which is the sex education component.

3.3 Fulfilling Curiosity

In this section, curiosity is understood to mean the eagerness to act or choose a given direction following the information a person holds. It is also understood to mean the willingness of an individual or group of people to behave or act. It is opposed to where force or reasonable duress is applied as effort to make one act. It emphasizes the conviction and action out of one's will.

According to Lewis (1984) who is a family life educator, the variety of sexual messages that daily assault the minds of the young people makes the introduction of FLE in schools

inevitable. There is bombardment of information on varying lifestyles through mass media, to the point where even adults find themselves in a state of indecision as far as values are concerned. Young people have a new-found freedom when many of the older beliefs and ways of doing things have in some ways become inadequate, and guidelines hazy. Lewis argues that literature on human sexuality is found virtually anywhere, be it at school, at home on televisions, in movies, magazines on the streets and many other places. However, she does not condemn the literature as such because, perhaps, the same information could be useful in one case or another. Nonetheless, she insists that guidance to the consumers of the materials, especially the young people, is important.

In emphasizing the point that literature on human sexuality is quite rampant, especially in schools, Nduati (2004), an education editor, in Kenya, observes that in many secondary schools, children carry many articles about human sexuality to share with their friends at school. He reports that in many boarding schools, learners sneak even pornographic magazines and tapes to watch with their friends. According to him, these materials are available on the streets where learners buy out of curiosity to discover the truth of human sexuality. On grounds that there is a lot of literature on human sexuality in schools, Nduati (2004) calls for the school community and the Ministry of Education to initiate programmes that encompass FLE so that learners could receive guidance and be helped to quench or satisfy their curiosity on sexual matters.

The danger of the availability of literature on human sexuality to young people, according to Ayieko (2002), a principal of a secondary school in Kenya, is that learners tend to experiment on the information they read or receive from the mass media. He cites an example that a form two student injured a form one boy when they tried to have anal sex. It is here that the principal calls for guidance to young people saying:

The way out for young people is an intensive sex and family life education programme. Our young people should be told that whatever they read or watch or hear might not

be the truth. They have to know that some people engage in extreme behaviours for purpose of making money. Some information published or unpublished is sold or given out because someone somewhere must get daily bread. To address this issue, one has to put facts as they are and this could be through the teaching of FLE (Ayieko 2002:5).

The pro-FLE adherents argue that the liberalized press freedom in journalism alongside technological advancement makes it easier for people to look for sexual materials anywhere and at anytime. Putting into consideration that children at the adolescent stage tend to become sexually active, they look for whatever information about sex. Introducing FLE in schools would serve to address problems as they come from learners at all times.

As regards the views highlighted here, it appears that FLE is viewed as a means through which information on human sexuality could be formally transmitted. This is to counter the informal means where children would curiously look for information and share amongst themselves. According to Eyekuze (2004), the fact that young people are having sexual encounters is a reality that must be accepted. What is important is to offer guidance to those who are involved because:

The reality is that they (young people) are having sex anyway. We've already said that. We all know that. In fact, if they're having sex, at least make sure that they know what exactly this entails, that they know the biology of it. That they have counselling, that they discuss negotiation skills so that they do not find themselves in a potentially dangerous situation, a situation that is potentially abusive. (Eyekuze, 2004: 11).

It appears from this observation that FLE ought to embrace the search for truth within the literature available in the field of human sexuality with the aim of guiding learners towards the attainment of truth and facts in this sensitive area.

3.4 Concern About Cases of STIs and Problems of Teenage Sex

In this section, sexually transmitted infections are perceived to mean any infections that cause illness as a result of sexual indulgences. Some of the common STIs are Syphilis, Gonorrhoea and HIV/AIDS. The term “Teenage sex” stands for sexual activities or indulgences by young people commonly referred to as adolescents of ages between twelve and nineteen.

Advocates of the teaching of FLE in schools (Kabaji, 2000; Candiru, Koech, 1999, 1997, Lewis, 19984) point to the need to address sexually transmitted diseases (STDs) and related sexual problems with the sole purpose of helping learners to take appropriate action. They argue that learners need to know for example what STDs are, how they are transmitted and how they could be cured or prevented. Besides STDs, proponents cite unwanted teenage pregnancies and related school drop out on the side of girls, suicides due to frustrating marriages and relationships and deaths resulting from birth and difficulties for the underage girls as problems which should be addressed holistically by FLE. Kabaji (2000) sums it up by saying:

Our society is bedeviled with problems of teenage pregnancy, sexually transmitted diseases, unstable and unhappy marriages, problems that would be addressed through Family Life Education. (Kabaji, 2000:13).

It is argued that young people are reluctant to change their attitudes towards human sexuality. This is why there is persistence of problems such as STDs and unwanted pregnancies despite the fact that some of them are knowledgeable about these dangers. Salmon (1999: 8) has, for instance, argued that the use of condoms in Kibera community in Nairobi (Kenya) is hampered by the fact that girls tend to stigmatize those who carry them (condoms) as promiscuous. The girls suspect such boys as carriers of infection or diseases especially HIV/AIDS and so they keep away from such boys. The boys on their

part are quick to avoid the condoms altogether because they want to appear sincere to the girls. This increases chances of contraction and transmission of STDs and at times chances of unwanted pregnancy. Salmon argues that there is need to introduce FLE in schools so that change of attitudes is initiated in young people right from an early age.

Gender-aids Health Development (GHD) report of the year 2004 equally emphasizes that there is an urgent need to help young people to change their attitudes towards sexual relationships to curb the problems of STDs, abortion and school dropouts due to teenage pregnancy. The report indicates that most boys say that having a girlfriend without sex is like taking tea without sugar, while the girls feel that having sex is the only sure way of showing love to the boy of their choice. These types of attitudes according to this report by GHD is one major cause of teenage sex which results in transmission of STDs and unwanted pregnancies and consequently school dropout on the part of female students. The practice of FLE in schools is viewed as significant in as far as it focuses on changing such attitudes.

Omondi (2004) has also argued that there are some preconceived notions, which could be addressed through FLE in schools. Citing the use of condoms as an example, he held that young men refuse to use condoms saying that this reduces sensation. They also have a perception that condoms are laced with the AIDS virus. Accordingly, Omondi feels that efforts to address the prevalence of sexually caused problems can be effective if FLE discusses and eradicates unfounded beliefs among young people.

On his part, Kaggwa (1999) emphasized that efforts should be intensified in the approaches of teaching young people about sex. What is required for Kenya is change of attitude in people towards their generally perceived attitude about sex. He argues that people do not want to imagine that their sons and daughters are sexual beings. Nowadays people are maturing early and they are marrying late and are likely to engage in sex before they get married. Hence the present day generation must be treated differently. A

young person who is having sex should be helped to develop positive values and attitudes towards it. Salmon (ibid) calls for FLE programme that goes beyond the school environment to facilitate change of attitudes in people across the ages.

Understood from this perspective, Family Life Education could be visualized as a means of changing people's attitudes and facilitating choice of desirable moral action. FLE in seeking to create awareness would go further to influence and change attitudes and within this approach would help a person move towards doing what is desirable.

3.5 Need for Proper Family Planning and Population Awareness.

The move to introduce FLE in schools as a means through which family planning knowledge would be passed to learners was put forward in Kenya by the Ministry of Education in 1989. According to this move (KIE, 1989:i), the purpose was to enable the school leaver to plan for his or her family in the context of marriage. It was deemed vital that couples getting married understand the effect of a large population on the quality of life of the individual and the community. This course was to enable learners understand the socio-economic implications of rapid population growth and the effects of uncontrolled population growth on the quality of life of a people. This shows the Kenya Government's commitment to integrating FLE the school curriculum.

Kuria (1999) and Khaemba (2000) also emphasize the view that FLE should help young people to plan for their families. Kuria observed that the quality of living standards was really deteriorating because many young people were becoming parents at the time when they could not provide for their children. This resulted in high dependency ratios in which one member of the family would have to shoulder his or her own family and of the extended family. It is here that Kuria called upon the stakeholders in education to initiate programmes among them FLE to assist particularly young people to prepare for responsible parenthood.

In a seeming agreement with Kuria, Khaemba (2000) also held that the costs of living and generally living standards are increasing each day to the extent that many people can no longer afford a luxurious life. Most of the young people are jobless and hardly have any means of a livelihood; yet they seem to be notoriously involved in bearing children. For this reason, Khaemba maintains that there is need to introduce FLE in schools and says:

Looking at the trend of things, the government needs to pass legislation that would compel everybody to learn about the value of family planning. One such a way is introducing FLE in schools and making compulsory to all the learners (Khaemba, 2000:16)

To achieve responsible parenthood, according to KIE (1989), young people should avoid unwanted dependants and children through effective use of contraceptives and other family planning devices and approaches. This would ensure that unwanted pregnancies in particular did not arise when young people indulge in sex. Here, the National Council for Population Development (NCPD: 1999) recommended that young people be taught how to use devices such as condoms, contraceptive pills, and others. This would not only reduce chances of unwanted pregnancies, but also help young people to have children they can plan well for. On this grounds therefore, teaching about contraceptives in FLE is inevitable.

Going by the views examined in this section in relation to FLE, it appears that those who subscribe to this position have perceived FLE as population education. For this reason, they emphasize only one component of Family Life Education.

3.6 Issues Regarding Implementation of Family Life Education

There are some basic views about who should be the consumer of the content of FFLE, who should teach it and where it should be taught. The developers of the programme as shown in the literature review of this study, targeted both young and adult people in

.school and out of school.

The pro-FLE group has maintained that the school is the place where the teaching of FLE should be done. They argue that the school has trained teachers who can effectively transmit the knowledge to learners in a professional manner. One such proponent, J. Mwando (2002) in supporting that the school takes over the teaching of FLE says:

The manner in which information is transmitted to learners tends to determine the degree of their believing and understanding. It can make one to accept something as fact or dismiss it altogether. To allow parents to teach FLE without any form of training may make the subject look like transmission of myths. In extreme circumstances, some children may feel that parents are denying them their freedom to human sexuality. The teaching of the subject should be left to professionals (Mwando, 2002: 13)

While exploring the need for FLE in secondary schools, Candiru (1997) has argued that many children suffer from insufficient sex information in their homes. This is because most parents are either shy or ill-prepared to discuss such issues with their children, and so school pupils have to rely on their own initiative and whatever they can learn from their friends, peers and schoolmates. This situation has caused children a great deal of indecision, emotional stress and strain and so Candiru feels it is high time that school programmes began to address the impact of adolescent sexuality in a holistic manner.

Candiru's (1997) stand seems to be in line with that taken by Schofields (1986) about ten years earlier when he (Schofields) argued that FLE should be transmitted through schools and by teachers because it is not easy for teenagers to ask mothers or fathers for help with sexual problems. She (Candiru) noted that in some families, it is impossible to discuss sexual matters and so FLE would therefore serve to give information to children from such homes. In schools, when the subject is taught generally to all students, one does not shy away or feel that somebody else is discussing him or her because those with problems learn to deal with them personally without feeling exposed.

According to McCarry (1996), home is the place where FLE and related subjects should be offered because sex information acquired in such an atmosphere is far more meaningful when it is learned in schools. However, this has failed to take place at home and so schools have been forced to take up the duty. He argues that at the moment parents are preoccupied with their careers and hardly have time with their children. Tanui (2000) shares views similar to those of McCarry when he argues that:

Nowadays, parents especially mothers have entrusted the duty of bringing up their children with schools, right from early ages. There are daycare centres then the baby classes, the nurseries, academies and boarding schools name them! Career women and men keep their children in schools because they want to concentrate on their careers. Given this state, children are receiving almost no guidance from their parents as they grow up. Since schools have taken the duties of parents virtually in all areas of human life, let them too take up the duty of FLE (Tanui, 2000:4).

Most striking views about why FLE should be taught in schools are those articulated by Brindis and Peterson (1996). The two scholars have made observations as it concerns the following questions: Should parents be the ones responsible for teaching their children about sexuality? What advantage is there in offering FLE in schools? What are the effects of FLE with emphasis on human sexuality, does teaching of FLE with emphasis on human sexuality promote or lead to sexual experimentation?

With regard to parents being responsible for teaching FLE and at home, Brindis and Peterson (1996) inform this study that open communication between parents and children is extremely valuable, and many young people say they want to be able to talk with their parents about sexuality. Unfortunately, most parents report that they do not know what to say and that they feel uncomfortable talking with young people about intimate issues.

Considering the views of the parents who are uncomfortable discussing intimate issues with their children, school-based FLE programme would help parents who face such

difficulties when they have to be the sole providers of information and guidance to children. Here, the school should, together with the help of parents serve to promote healthy moral development among young people.

Another observation is that quality FLE programme that focuses on factual information and skills development as well as attitudes would be very relevant. According to Moore, Miller and Gleib (1995), skills building components address setting goals, communicating values, discussing abstinence or negotiating contraceptive use, resisting peer pressure and other important abilities. Many parents are silent on the subject of FLE especially as it regards sexuality, giving young people message that sexuality is bad, or at least, that talking about it is bad. In such a climate, teenagers cannot discuss important issues about abstinence, contraception, sexuality and relationships; either with partners or adults they trust. Left without guidance or education, young people have a nearly impossible task making informed, responsible decisions. School-based programmes could play an important role in educating young people about family life. Age-appropriate, balanced, realistic FLE could reach children before they start having sex and increase motivation to delay initiation of sexual intercourse and to use contraception correctly and consistently. This could easily be achieved in school because of the personnel and the fact that children spend most of their early days in school.

Peterson (1996) emphasized that a comprehensive FLE programme that includes both abstinence and contraception in schools allows students to examine behavioural values and norms in order to weigh the consequences of their decisions. School-based programmes in this regard help young people to identify their own and their family's values, helping them to make healthy choices throughout their lives.

Concerning the likely effects of FLE programmes Brindis and Peterson (1996) argue that providing FLE information, particularly on human sexuality does not lead young people to experiment with sex. Age-appropriate, balanced realistic FLE that begins early and is

sustained through the development years helps young people to delay sex and use more effective methods of birth control once they become sexually active.

What needs emphasis here is the need to have value-based FLE programmes in schools. Value-based components of FLE, according to Brindis, (1996) help young people to identify their own values as well as the cultural, family, and religious values with which they live. This is because education that explores differences in a multi-cultural society fosters respect for diversity while validating commonly held social values, such as honesty, dignity and individual responsibility.

3.7 Appraisal on the Views of Pro-FLE group

This section makes a brief critique of the views of those who have called for the introduction of FLE in schools in Kenya.

It appears from the discussions that those who support the introduction of FLE in schools hold that if a person has knowledge about what should be done and that which should not be done, in a given circumstance, then he or she will act accordingly. In this case, if it is known that a given behaviour is immoral then a person will not engage in it. This may however not necessarily hold, because there have been cases when individuals have acted contrary to what they know to be wrong. For example, whereas it is clearly written that cigarette smoking is harmful to health, smokers have gone ahead to pursue their interests. Likewise, unprotected sex has resulted in HIV infections and other STIs; yet many people are not changing their risky sexual behaviours

It also appears from the discussion that the proponents seem to view morality as an art or craft that an individual can be taught. Just as one could be trained to become a good carpenter, so can he or she be trained to become a morally upright person. This may not be so as it is not easy to evaluate the mastery of the art.

3.8 Summary

This chapter has presented an understanding of FLE as argued by those who want the subject (FLE) introduced in schools. The need to teach FLE has been located within the problems that youth face which include; inadequate knowledge and awareness of changes that are taking place and how to adjust to these changes, inadequate knowledge about the physical and emotional changes that take place in them (the youth) during the process of growing up and the behavioural implications of these changes. It has been argued that inadequate knowledge about appropriate relationships with the opposite sex that usually tends to result into unpleasant situations like unwanted pregnancies, abortions and sexually transmitted diseases provide firm grounds upon which the practice of FLE should be founded. Other factors identified here include inadequate opportunity and skills for making decisions about problems that confront them as youth; conflict of values, aspirations and expectations between the young generation and the old generation. Juvenile delinquency characterized by truancy, drug addiction and alcoholism, pick pocketing and gambling; inappropriate knowledge and skills about aspects of home management, health and hygiene, and nutrition; inadequate of career guidance; incomprehensive understanding of the relationship between the individual, the family and society at large.

From the chapter it has been shown that the pro-FLE group seems to hold that teaching and learning should take place in schools under trained teachers. In this regard, it implies that not anyone can preside over teaching and learning of FLE and that such exercise should be done formally and not from anywhere or by anyone.

To address the basis of the problems facing the youth as identified here, there have been calls to introduce FLE in schools. However, the move by the advocates of FLE to have the subject introduced in schools has been strongly opposed by across- section of people, especially those that are faith-based. The next chapter examines the premises of those who hold opinions contrary to those of the pro-FLE group.

QUESTIONS ON THE EFFICACY OF FAMILY LIFE EDUCATION

4.0 Introduction

It was demonstrated from the review of related literature that there are two seemingly conflicting positions with regard to the introduction of Family Life Education in schools in Kenya. The previous chapter critically examined the basic assumptions of those who support the proposal to introduce Family Life Education in schools. The current chapter seeks to present basic arguments against the proposal to introduce FLE in schools in Kenya. It looks at the following arguments: chastity vis-à-vis contraceptives within the context of sexual morality, moral pluralism in the context of curriculum content of FLE, FLE as a threat to morality, concern for learners' emotional development, socio-economic conditions vis-à-vis immorality and issues in implementation of FLE. Thereafter, an appraisal of the identified assumptions will be done.

4.1 Argument Against the Use of Contraceptives

Two basic terms, chastity and contraceptives need to be clarified before the discussion proceeds. Chastity implies the adoption of ethical and moral norms in order to achieve a moral life. It entails the purity of words, thoughts and deeds that relate to an individual's sexual control (Eliade, 1986:227). Contraceptives on the other hand, refer to devices used to prevent pregnancy such as condoms and pills (Collingwood 1999).

The proposal to introduce FLE in schools as already mentioned was received by considerable resistance whereby some people and religious organizations even went ahead to carry out demonstrations against it. For example, the public burning of condoms and AIDS- awareness material in a ceremony presided over by the late Cardinal Otunga

of the Catholic Church in Kenya in 1996 clearly highlights the deep resentment over the proposal to teach FLE including condom use in schools. The condom burning ceremony held under the theme of " Choose Chastity: 100 percent safe" clearly outlined Cardinal Otunga's position over the proposal to teach FLE in schools in Kenya. Some of the posters read in part:

It is immoral to teach family life education in schools. Sex education is not the cure for AIDS, abstinence and fidelity are. No legalisation of abortion, it is murder, more contraceptives, more abortions and Trust condoms, trust death (...) (Salmon, 1999:7)

The public burning of condoms and AIDS awareness materials in 1996 was a second similar event after that of 1995 organized by Cardinal Otunga and Muslim leaders, from Jamia Mosque in Nairobi. Shariff Nassir in 1999, Bishop Nzimbi of the Anglican Church of Kenya in 2002 opposed the teaching of the use of contraceptives. In their views, the teaching of contraceptives would make people engage in sexual intercourse for the sake of pleasure and this is immoral.

The Archbishop of the Catholic Church in Kenya, Bishop Raphael Ndingi (1993, 1999, and 2000) had repeatedly taken a strong stand against the teaching of the use of contraceptives. In his arguments, the Bishop advised the government and parents at large not to teach the use of contraceptives to young people particularly the use of condoms. He maintained that they are not hundred percent safe, and even if they were, human sexuality must be respected, to the extent that the use of condoms makes it immoral. He contented that:

What this country needs in order to address problems of STIs such as HIV/AIDS and unwanted pregnancy is chastity. People both young and old should shun sexual immorality and respect themselves. We do not need condoms and pills. Let them respect sexuality as a gift from God and not use it for purposes of pleasure or material gain

(Ndingi 2000:13).

Ndingi's views compare with those of the late Cardinal Otunga, when he argued that the use of contraceptives would give people room to engage in sex for pleasure. He maintained that any form of sexual practice that is unnatural is immoral, whether done in marriage, outside marriage or even before. He opposed the proposal to teach FLE in schools and emphasized that mankind should respect and uphold human dignity and should not attempt to influence the destiny of the world through birth control. Human life should neither be played around with nor taken for pleasure.

In her contribution towards the rejection of FLE in schools, Desouza (1999) argued that it was wrong to teach children about contraceptives, as they would perceive it as one way of being allowed to engage in sexual immorality. Instead, she emphasized that chastity should be encouraged, as it is the solution to problems caused by irresponsible sexual behaviour. She maintained that:

Suppose one would observe chastity, what will be the need for condoms, if one was chaste, is there any need to use pills to avoid unwanted pregnancy? By introducing FLE in schools, the government is giving a wrong prescription to the disease. Teaching chastity is the real answer (Desouza: 1999:7).

It seems also that the Catholic Church is not opposed to the teaching about contraceptives. What the church seems to want is that young people should be taught not to use contraceptives. Attitudes should be cultivated into the youth such that they do not wish to use contraceptives such as condoms. Consider the quotation below:

We recognize the problems the government has about the quality of the youth in this country (...) we have no objection to the subject of Family Life Education in schools (...) our concern and hope are that such should not make young people to like and use contraceptives, but dislike them (Nganga Muchai, Catholic Secretariat, 1988:13)

Due to this resistance, the government policy on FLE in Kenya has remained unclear and plans for FLE have been shelved. The policy-makers, despite seeing the need to teach FLE, have remained cautious and uncomfortable in advocating for relevant policies publicly lest they offend some religious conservatives (Desley, 1999:3). Besides arguments in support of chastity, some people oppose the practice of FLE in schools because morality cannot be founded on universal principles. These views are analyzed below under the sub-heading of moral pluralism as an argument against the teaching of FLE.

4.2 The Problem of Moral Pluralism

In this study, the term pluralism is understood as a philosophical perspective that emphasizes diversity rather than homogeneity of things. It implies differences in composition of things rather than sameness (Audi, 1997:714). Moral pluralism implies diversity in people's moral background. In this case, emphasis is put on the fact that people do not define the same behaviours as moral and immoral. Some practices could be acceptable within a specific group of people yet unacceptable to another. This understanding of the nature of morality has been the basis for rejecting the proposal to introduce FLE in schools as presented below.

According to Immanuel Pike (1992), matters of morality, especially sexual morality, were discussed differently by each community in Kenya. Boys and girls were taught by people perceived to be qualified, in which case the learners were not taught together. Girls had their mothers, grandmothers, aunts and sisters, while the boys had their fathers, grand fathers, uncles and brothers. On this basis, Pike (1992) wonders:

Given the practice of education today, where there are male teachers in girl schools and female in boy schools and the mixed school system for both boys and girls, where is the cultural respect of teaching about human sexuality? What of the situation where a teacher could be a parent to his or

her own child of the opposite sex? To avoid these situations, keep family life education out of schools (Pike, 1992:5).

Fr. Makwere (1995) of a diocese in Machakos (Kenya) opposed the proposal to introduce FLE in schools and argued that since learners come from different cultural and religious backgrounds, teaching such a subject would result into confusion. This is because learners may find themselves receiving teachings that are contrary to their beliefs, thereby not knowing what choice to make. He maintained that since it may not be practical to produce teaching and learning materials that match such diversity of cultural backgrounds, as well as the training of teachers, it should be the duty of parents to teach their children FLE and not the school.

In a related move, Roland Chakava (1999) rejected the proposal to introduce FLE in schools on grounds that in Kenya there are different communities that have different understanding of morality. He argued that it was unrealistic for one to expect that morality can be taught to individuals who have different moral backgrounds. His contention was that some behaviour could be considered moral in one community and immoral in the other. This situation creates conflict of values within the learners. For this reason, one cannot claim to teach others to become moral. He emphasized that:

Kenya is a multicultural country and so moral backgrounds differ to the extent that moral issues cannot be universalized. In this regard, FLE has no place in the school curriculum, as it would not be possible to cater for this moral diversity. On the extreme end, it would require a subject curriculum and content to suit each community, which is but a waste of time and resources (Chakava, 1999:8).

Ngacara (2000), advanced a libertarian perspective in rejecting the introduction of FLE in schools. She argued that it is an act of tyranny and inhuman for a person to insist on a given manner of behaviour for everybody. What a person seeks to do with himself or

herself should be judged on the basis of individual freedom, and not what others want. On these grounds, she held that the school is not a place to learn moral education. She maintained that a school is a place where learners are forced to accept some experiences. If moral education was to be approached that way, some learners may only use it for the sake of passing examination and abandon the whole thing either after school, or when such lessons are not offered.

It appears from the views examined above that the basic guiding principle in practising moral education should be individual freedom and or cultural backgrounds. The opponents argue that what is moral and immoral cannot be founded on universal principles. A weakness here is that if such a position is accepted, then it may not be easy to have some behaviours taken as moral and immoral, since no one has a right to prescribe them that way.

The strong opposition to the introduction of FLE in schools is based on the assumption that such an education could enhance moral decay among the youth and threaten morality. The following section examines this assumption.

4.3 Increase in Moral Decay: The Role of FLE

In this section moral decay refers to behaviours that are not acceptable in anyone given society, and therefore immoral. Increased moral decay implies many incidences of immorality or incidences where people engage in practices that are not morally permissible by people of the society in question. The following is examination of the views of those who perceive FLE as a threat to morality.

Strong opposition to the teaching of FLE in schools seems to focus on human sexuality. The anti-FLE group maintains that such an exposure would enhance sexuality problems and hence, it should not be part of the school curriculum. Accordingly therefore,

transmission of sexual knowledge and exposure to information relating to human sexuality will lead to increased indulgence in sexual intercourse. Attention is particularly drawn to young people, in which it is feared could put such knowledge to test and experiment thereby destroying sexual morality. In addition, fears are expressed that equipping young people with such knowledge is another form of encouraging sexual indulgence. Makau (2001) asserts that:

(...) Before the discovery of penicillin and other related drugs, people feared venereal diseases and therefore tried to take precautions while indulging in sexual behaviours, but after, the fear disappeared and promiscuity became rampant...Now once the youth will have the knowledge on how to avoid unwanted pregnancies, STDs and so on, they are likely to abuse sex, knowing very well that the chances of related problems are minimal (...) to maintain chastity, such an exposure should be shunned out of schools...
(Makau, 2001: 10).

Makau's views seem to compare well with those held by Nassir (1999), one time Kenya's Minister for Home Affairs and National Heritage, when he spoke against the teaching of use of contraceptives to young people. He argued that if young people are taught about contraceptives, it is like advising them to have sex. He maintained that young people do not know about sex, but given contraceptives especially condoms; they may think they are free to engage in sexual intercourse.

In another development,.Chelang'a (1995) opposed the move to introduce FLE in schools and maintained that some learners could chose to act contrary to whatever they are told as a result of curiosity. Under these conditions, sexual morality will be destroyed, as moral decay becomes rampant. .Chelang'a's position seemed to echo Ingumba (1985), who felt that such an exposure does not necessarily mean that learners will behave as guided. To him, the recipients, who in this case are the learners, would act contrary to the advice and guidance. His contention was that:

(...) Learners are likely to put such information to experiment. Some would choose to act contrary to what they are told (...) consequently, cases of teenage pregnancy would increase due to increased sexual experimentation (...) the subject should be excluded from the school curriculum (Ingumba, 1985:9).

Amisi (2000) seemed to concur with Chelang'a and Ingumba (1985) when he argued that there would still be immorality despite there being instruction in FLE. To him, people have a tendency of doing things that they know are wrong. In this case, people should be helped to uphold principles accepted to govern their moral conduct, and not just mere transmission of knowledge. He maintained:

(...) It is not teaching and exposure or instruction that will yield good manners and reduction of moral problems related to human sexuality. People have always known what is desired in certain circumstances, but still act to the contrary (...). There are many posters on the streets; many radio announcements and seminars on HIV/AIDS, teenage sex and irresponsible sexual behaviours, yet people are not easily changing. It is not that they lack knowledge; they only fail to act (Amisi, 2000:19).

From the examination of the views in the above section, it appears that those opposed to FLE have conceptualized it from Sex Education perspective and this is probably why they dwell so much on sexual morality. They do not talk about other immoral cases like stealing, lawlessness among others. Second, they also seem to look at FLE as the teaching of contraceptives and particularly family planning devices. Whereas they mention the danger of young people learning about these devices, they do not point out any disadvantages of not knowing about them. The apparent two broad understandings of FLE as presented in this section present the subject as Sex Education or Family Planning and Population Education.

Besides increased moral decay, the rejection to the proposal to teach FLE in schools has

been guided by a view that the subject is detrimental to learner's emotional development as examined in the next section.

4.4 Concern for Learners' Emotional Development

In this section the term learners refers to people attending schools for formal education. Emotional development has its meaning derived from psychology, where a person undergoes three main stages in life, which are childhood, adolescence and adulthood. At every stage, a normal human being experiences some physical and emotional changes which tend to influence his or her behaviour (Edmond, 1995). The following are some of the arguments by those who view FLE as detrimental to the learners' emotional development.

Kuria (1999), one time a district commissioner in Kenya opposed the introduction of FLE in schools and argued that one does not need to be taught about sexuality. Children learn instinctively about sex when they are ready, and so FLE programme has no place in the lives of learners. Furthermore, such an exposure may not be suitable for the pupil's emotional development, as they may not be ready to learn such materials. He emphasized that:

(...) children will instinctively learn about sex when they are ready for it(...)it is unnecessary to provide this sort of education at school. Such a programme may not be suitable for mental and physical development of the child if he or she is not ready (...) why teach sex (...) efforts should be made towards factors that lead to promiscuity and other sex evils rather than transmission of such knowledge (...) we have unemployment and hopeless future which make some people resort to sex for sale, or drug abuse thereby causing sexual crises (Kuria, 1999:6).

The secretariat of Catholic Church in Kenya expressed fears that young people are not

emotionally stable to learn issues in FLE. In this regard, they are likely to engage in experimental behaviour especially in sexual intercourse. This would lead to decline in good manners and increase immorality, thereby increasing related problems. This is part of the Catholic Church's main stand. It maintains that to teach human anatomy with emphasis on sex might not be desirable for the pupils' emotional development and that providing pupils with sexual knowledge might lead to increased cases of indulgence in sexual affairs. Therefore, to avoid these cases of immorality, the subject should not be part of the school curriculum (The Catholic Church, 1993:3).

The most striking account of why teaching of FLE is not good for learners' emotional development is that given by Ingumba (1985). In his account, he argued that learners, particularly adolescents are at a stage of discovering their bodies. This is because adolescence marks the beginning of active sexual life and the learners are likely to put the information they receive in class to experiment. Ingumba's view does not imply that the learners would want to act immorally, but because they are curious to find out what actually the truth is. This way, cases of teenage pregnancy due to sexual experimentation would escalate (Ingumba, 1985:10).

It is apparent from the views presented above that FLE has been perceived to be for the youth only, despite the fact that the proponents have pointed out that it cuts across all levels of human growth and development up to adulthood. Second the views also stress the eagerness of young people to exercise or engage in experiments that relate to their sexuality and not other elements that form the entire concept of morality. It may seem plausible to suggest that one should go deeper and find out why experiments that relate to human sexuality would increase. It has also been argued by some anti-FLE supporters that it is not ignorance that causes immorality. Views have been advanced that when it comes to morality, there are other factors that influence a person's course of action, which tends to undermine knowledge. These views have been used as a basis to reject the proposal to teach FLE in schools as discussed below

where children have been sexually defiled and there is no material return to the person defiling.

In rejecting the proposal to introduce FLE in schools in Kenya, Gachara (1993) argued that FLE by any other name is family planning. The basis of an effective solution to the population problem lies in social and economic transformation. It requires a more equitable distribution of income among the population. If people have equitable income, problems such as high population, crime and social decay become subsidiary. The main problem in Kenya is poverty and it is the reason why attempts to raise living standards of the population has failed. By proposing FLE in schools, the Ministry of Education was asking Kenyans to take care of population growth as this will take care of low levels of living. According to Gachara (1993), what should be done is to take care of the poor living standards as this will definitely take care of population growth (Gachara, 1993:7).

It has been argued in the anti-FLE campaigns that it is not lack of knowledge that makes people to engage in immorality, but their socio-economic status and related needs. According to Trudell (1993), socio-economic statuses tend to influence some people's sexual behaviour in which case sexual immorality especially prostitution is prevalent among the working class women who seek alternatives to earning a living. McCary (1996) supports this point and notes that children from low socio-economic class receive little guidance from their parents and tend to be more submissive than those from high socio-economic class. In a related development, Thinwa (1997) notes that material gain one of the factors that lead to sexual encounters among university students in Kenya. She argues that:

(...) Most students (...) from low social-economic rural settings (...) depended on the university bursaries and on the meager resources from their parents and relatives. Some from poor backgrounds involved themselves in sexual activities in search of material gains (...) (Thinwa, 1997:157).

hopelessness among the Kenya people (Oluoch, 2000:19).

According to the views of Oluoch (2000) and Dryfoos (1990), the major implication here could be that one should not look at ignorance as a real cause of immorality, whether sexual immorality, drug abuse, stealing among others. The society, through its agents (such as the family, religious institutions, the state and the school) should try to establish ways through which young people in particular could meet their personal needs, so that they are not sexually exploited, in search of survival. The struggle to address sexual immorality must go beyond mere search and transmission of knowledge. For example institutions such as the government, religion, governmental and non-governmental organizations should address problems of unemployment and other socio-economic factors than transmission of mere moral knowledge. This way, knowledge acquired by people is likely to be practised, as there will be no impeding forces.

4.6 Issues Regarding Implementation of Family Life Education

The main issues as it concerns the implementation of FLE are whether the subject should be taught in schools by teachers or at home by parents and guardians?

In response to the issues or questions raised above anti-FLE diehards have opposed the move to have FLE taught through schools and teachers. They argue that the school curriculum is overloaded and FLE would be a burden for learners, parents and the government. Mbotela (1989) and Kibaki (1997) argued that FLE should not be included on the school timetable on the grounds that the curriculum is overloaded. Instead, they proposed that parents and other relatives at home teach it. Kibaki maintained that such a programme in school would be a financial burden to the government in terms of purchasing teaching materials and training and hiring of teachers. This position compares well with that noted by Kalaule (n.d) when he argued that some governments were reluctant to introduce FLE in schools due to financial implications. Accordingly, it has been proposed that FLE should be left to parents at home, so that the issue of overloaded

curriculum and financial burden for the government is resolved. Besides overloaded curriculum, the moral integrity of teachers has featured quite strongly in the arguments against introduction of FLE in schools.

There are several reports which indicate that some teachers both male and female are involved in sexual immorality that make it possible for anti-FLE adherents to reject the proposal that teachers take up the duty of instruction in FLE within schools. In a special report carried in the East African *Standard newspaper* in February 2004, Otieno (2004) has shown that male teachers prey on the female students while Kahura (2004) exposes the tricks of female teachers on the boys. For example, he noted that some female teachers are fond of praising boys in class as either being smart, bright or well behaved. Sometimes they appoint such boys to be class leaders and give them the freedom to go to their houses if need be. Kahura (2004) continues to argue that once the preying female teachers get the boys in their houses, they lure them into having sex. However this is never regarded as serious indiscipline cases because the boys hardly report and also take it as an adventure. What remains here is the fact that some female teachers, do engage in immoral sexual practice.

According to Otieno (*ibid*), some male teachers lure young girls aged between fifteen and seventeen years that are becoming sexually active into having sexual engagements. Esther Kathurima (2004), an educational psychologist and former headmistress agrees with Otieno in the same report and maintains that teacher-pupil sexual relationship is one big problem for schools in Kenya. The report shows that besides early pregnancies, girls who have affairs with teachers perform poorly in class and are discipline problems in and out of school. Some teachers have continued advancing relationships with their pupils beside the fact that they are aware of the Teachers Service Commission Code of Regulation which requires a teacher to conduct himself or herself in a manner that befits a responsible professional teacher, whose rapport with fellow teachers, pupils and the public is expected to be exemplary. This state of affairs has lowered the moral integrity

of teachers in as far as the teaching of FLE is concerned, thereby making the introduction of FLE programme a respite of debate and opposition by among others, Ottaro (1998), Njuguna (2000) and Oniang'o (2002).

Ngacara(2000) has argued that in Kenya, the main approach in assessing learning is through examinations. That to know how much a learner has achieved, he or she is subjected to some sort of evaluation and then scores awarded. When it comes to moral tasks, for example in learning about qualities of a good spouse, or the obligation of children to their parents, the awarding of a score to students who remember the qualities as examined does not make sense. This is so because the student who scores a high mark in the test could not be having the qualities of a good spouse as taught in class. One may only study them for examination purposes and not practical applications. She argues that:

Given that Family Life Education is charged with moral obligations, let those proposing it give an approach and framework within which evaluation would be carried out (...) Before this is done, put FLE out of the school curriculum (Ngacara: 2000:8)

Based on the fact that the issues highlighted in the section above and others presented earlier have not been resolved, anti-FLE group has remained opposed to the proposal to introduce the course in schools. Seemingly, having an appraisal on the assumptions of the anti-FLE campaigns could help propose guidelines towards a comprehensive understanding of the notion on FLE as done in the section that follows.

4.7 Appraisal on the Basic Assumptions of the Anti-FLE

This section makes a brief appraisal on the assumption of those who have opposed the introduction of FLE in schools in Kenya.

First, according to Anti-FLE group, it seems that when people are asked to do good, they

act contrarily. For example, if a person is told not to steal, as this is morally wrong, he or she steals. It therefore seems that it is a human characteristic to seek wrong and avoid right. This may not necessarily be the case, as people tend to seek right and avoid wrong things.

Those who argue that some people engage particularly in sexual immorality such as prostitution because of material gain seem to suggest that those from material rich backgrounds do not engage in such immorality. Going by the same view, it shows that people with money are the ones who pay the prostitutes. For this reason, both the materially rich and poor do engage in sexual immorality.

It also appears that since individuals have diverse moral preferences, morality should be an individual affair. This argument makes the rule of law redundant. There are laws both written and unwritten that govern people's conduct. If they were to be judged on the basis of individual will, then there is a likelihood of disorder. This is because a person does something without any regard to the other. This is not what is the real case in the human world. Such an approach reduces human existence to that of wild animals and plants, which have no rules to follow other than what nature dictates for them.

4.8 Summary

It is apparent from this chapter that the following are some of the basic assumptions upon which opposition to the introduction of FLE in schools has been based. First is the plurality of moral backgrounds. It has been shown that there are diverse moral backgrounds as there are cultures. The major sentiments here are that morality cannot be universalized and so difficult to decide on what should be part of the teaching content.

Second, it has been argued that learners (especially adolescents) are not emotionally stable to take instructions in FLE. In this case, there is expressed fear that learners are

likely to develop a tendency to experiment on some issues, especially those of human sexuality.

It has also been shown that there is a strong advocate for chastity as a way of dealing with sexually related problems such as STIs and unwanted pregnancy as opposed to the use of contraceptives. Socio-economic status of people has been shown to influence their moral behaviour and so requires attention than just knowledge of morality. In this connection, it has been shown that equitable distribution of income is helpful in dealing with problems caused by high population growth.

It has been shown from the discussion that some teachers do engage in immoral relationships with their students, a point used to oppose the practice of FLE in schools. It has been argued that the very act of teachers luring learners into sexual relationships renders them unfit to handle such a subject.

Having looked at the views of pro-FLE and anti-FLE groups, in chapters three and four respectively, the next chapter will make an attempt to examine the controversy in a synthetic manner so as to have a clear understanding of FLE.

CHAPTER FIVE

FAMILY LIFE EDUCATION AND THE PRACTICE OF EDUCATION FOR MORAL DEVELOPMENT IN KENYA

5.0 Introduction

In this chapter, the researcher looks at the contentious issues with regard to the debate over the proposal to introduce Family Life Education (FLE) in schools in Kenya. In examining such issues, a clear view and understanding of the scope, content, implementation and general practice of FLE will be formulated in ways that affirm the role of the subject within the practice of education for moral development. The chapter also presents implications of the notion of FLE to the practice of education for moral development in Kenya with some fundamental guidelines in the areas of content and implementation.

5.1 Contentious Issues over the Subject of Family Life Education

It was shown that the proposal to introduce the subject in schools was a move towards education for moral development. There were many morally related problems, which affected young people that the programme would address.

Accordingly, FLE was understood as a continuous educational process aimed at improving people's quality of life by imparting knowledge and skills that would help individuals to be aware of and cope with physical and emotional changes which take place during the process of growing up. It assists people to establish and maintain responsible human relationships, and respond positively to changing social situations. It guides people to become responsible parents and members of the community.

The need to teach FLE was located within the problems that youth face which include; inadequate knowledge and awareness of changes that are taking place and how to adjust to these changes, inadequate knowledge about the physical and emotional changes that take place in them (the youth) during the process of growing up and the behavioural implications of these changes. It was argued that inadequate knowledge about appropriate relationships with the opposite sex that usually tends to result into unpleasant situations like unwanted pregnancies, abortions and sexually transmitted diseases provide firm grounds upon which the practice of FLE should be founded. Other factors identified here include inadequate opportunity and skills for making decisions about problems that confront them as youth; conflict of values, aspirations and expectations between the young generation and the old generation. Juvenile delinquency characterized by truancy, drug addiction and alcoholism, pick pocketing and gambling; inappropriate knowledge and skills about aspects of home management, health and hygiene, and nutrition; inadequate of career guidance; incomprehensive understanding of the relationship between the individual, the family and society at large.

Whereas the need for FLE seems not to be in question in Kenya, there seem to be some specific issues within the practice of FLE that are controversial. These are scope and focus, content or subject matter and the implementation of FLE programme.

5.2.0 Scope and Focus of Family Life Education

It was shown in chapter two of this study that the scope and focus of FLE covers Sex Education, Family Planning and Population Education. Sex Education is a response to and concern about increase in adolescent unwanted pregnancies, sexually transmitted infections, abortion and immoral sexual behaviour. The goal is to develop self-understanding of one's sexual nature, changing sexual roles and appreciation of others as sexual beings.

Family Planning Education is concerned specifically with introducing the idea of long and short-term planning within the family context, with specific focus upon the implications for all family members regarding child spacing and the total number of children desired.

Population Education is a course concerned with the study of human beings' situation in the home, community, district and the world at large and its implications for the quality of life of the individual and the entire community. A unitary understanding of the three areas (Sex Education, Family Planning and Population Education) that constitute scope of FLE, necessarily forms the subject of FLE. Two areas of scope have been controversial, that is, Sex Education and Family Planning.

5.2.1 Sex Education

Proponents of the inclusion of Sex Education component into FLE programme argue that young people seem to indulge in activities related to human sexuality without understanding the implications of such practices. Sometimes they have difficulties in understanding their own sexuality and how to relate with the opposite sex while they mature sexually. Sex Education as a component of FLE would be relevant in giving learners facts about sexuality that would help to drain off tension caused by unsatisfied curiosity. As earlier mentioned, the component would help learners to understand and learn how to cope with issues and problems arising from sexual maturation and practices. Such issues include sexually transmitted infections, unwanted pregnancies, abortion, relationships with the opposite sex and self-expression as well as negotiation skills. So, to be on the safe side it is better to make sure that they know what exactly human sexuality entails.

The major controversy about Sex Education component as seen from chapter four is that such awareness is likely to arouse young people's sexual curiosity. In this perspective,

young people are likely to engage in experiments on human sexual behaviour.

5.2.2 Family Planning

The proposal to include Family Planning component into FLE programme rested on the view that there was arising number of teenage parents, who were not prepared to take up the responsibility of rearing children. General population increase was putting pressure on available resources and measures were required to curb it. It was also observed that teenage pregnancies tended to put pressure on young people who could not concentrate on their career and so tended to lose direction of their lives. Some resulted in immoral cases such as abortion or throwing of children (murder) and suicides. For these reasons, Family Planning component would help the youth to know methods and ways of birth control, especially as they relate to unwanted pregnancies and implications of high number of children to both their families and the community.

It is accepted by anti-FLE group that the government of Kenya is facing problems of high population and so with proper guidance and counseling the children born out of wedlock particularly by the youth will reduce. This would ease the pressure on the land resources, employment, medical facilities and other services. However, the issue of contention is that Family Planning does not give a balanced view about family and population. As such learners must be taught both advantages and disadvantages of high population.

Another contentious issue about Family Planning is its emphasis on the teaching of the use of contraceptives to deal with problems of unwanted pregnancies. Here, it is argued that the course should not be so pursued as to lead to use of contraceptives. It is argued that the use of contraceptives by the youth may lead to sexual promiscuity and instability of future marriage. Many of the contraceptives are not hundred percent effective and therefore cause early abortion. Generally, the teaching and therefore the use of contraceptives would enable people to engage in sex for pleasure *per se* against christian

religious faith and teaching on human sexuality.

The last argument against Family Planning is that the course may indoctrinate young people so much that they will feel guilty when they have more children than they can look after. This may lead to dislike for children and so affect the growth and perpetuation of mankind. Closely related to the issue of scope and focus, is the controversy over what to constitute the content of Family Life Education as discussed below:

5.3 Content of Family Life Education

For the teaching and learning experiences that would constitute content for FLE, a number of topics and sub-topics have been suggested. There is the family, traditional institutions and culture, family law and civil responsibilities, social change, population education and family planning emphasizing on responsible parenthood, human sexuality, home management, health and diseases, human growth and development, and finally adolescent problems.

FLE aims at assisting young people to understand and appreciate the concepts, structure, functioning and importance of the family. Hence, learners should be taught about the nature, types of families, lineage and kinships, divisions of labour within the family, family resources, decision making in the family and conflicts within the family.

Traditional institutions and culture is a topic that aims at acquainting learners with the major social institutions and cultural features of society and the relevance of these to the wellbeing of young people and that of the society as a whole. The subject would introduce learners to the nature, objectives and functions of religious, social, political and voluntary organizations in a given society. Learners would also go through nature and functions of marriage, types of marriages, marital rites and ceremonies, mate selection, mechanism and agents of social control, customs, taboos, and culture.

On family law and civic responsibilities, FLE aims at imparting to learners knowledge about laws that have direct relevance to the wellbeing of the family, and the relationship between the family and the community at large. The course should therefore expose learners to respective constitutional marriage rights in their country, child welfare, succession and inheritance, social welfare, fertility regulations and sex offences.

On social change, FLE aims at enabling learners to understand the structure and factors of the society as well as the changes that are taking place in society. The purpose is to help learners to perceive, clearly, social changes and consequently adjust to such changes. Materials in this area would describe society as it is at present and then indicate the various ways in which the society is changing, pointing out factors that are responsible for the changes and how to meet the challenges.

Population education aims at enabling learners to grasp the population phenomenon as it relates to development and human happiness. This component would expose learners to the size and composition of a given country's population; factors affecting population such as fertility, mortality and migration, effects of population, change on the individual, the family, the community and nation as well as the sources of population information.

Family Planning and responsible parenthood aims at providing the learners with factual information about family planning and assisting them to understand and appreciate the concepts of responsible parenthood. FLE could then expose learners to the means of responsible parenthood, reasons for family planning, different types of family planning methods, their nature, contraindications, side effects, advantages and disadvantages.

Human sexual behaviour mostly focuses on sexual morality. This component would take learners through morally acceptable sexual behaviours and those unacceptable. This should help learners to develop moral values about human sexuality that are consonant with their society, thereby reducing conflict over sexual practices.

Home management is a topic that would keep learners to acquire relevant knowledge and skills for home management. It seeks to expose learners to decision making in the home, family resources and budgetary, family savings and investment, home maintenance and general issues of child rearing.

In health and disease, FLE would seek to help young people to understand that most diseases can be prevented and the role they could play in preventing such diseases. To achieve this, learners would be taken through descriptions of common disease conditions, their causes and various ways of preventing them. It would cover areas such as personal hygiene, sexually transmitted infections, nutrition, communicable diseases, environmental health and first aid.

About human growth and development, the subject would be multipurpose in its objective. It aims at giving learners knowledge and understanding of the principles and processes of human growth and development. This in turn should make learners aware of the physical and behavioural changes related to maturation. The course would expose learners to physical traits and characteristics and factual information about reproduction processes. Through human growth and development, FLE would also expose learners to the general principles of human growth and development covering physical, mental, emotional, societal and moral/spiritual aspects, factors influencing human growth and development such as heredity, environmental changes at various stages of development, personal traits and human reproduction.

In focusing on adolescent problems, FLE should aim at enabling learners to understand and appreciate the various problems that young people go through in the process of growing up. It would then expose learners to developmental issues, peer group problems, sexual behaviour problems, psychological and juvenile delinquency.

The rationale behind the outlining of the content presented above was to create awareness and eliminate ignorance. The main standoff point by Pro-FLE is that most of the problems that people face, especially the youth in matters of family life are due to insufficient knowledge. The content so selected aims at equipping a person with adequate awareness to enable him or her to make a choice that he/she is conscious and fully informed of the consequences.

The main controversy over the content of FLE seems to be on relevance. It is argued (as shown in chapter four) that Kenya is a multicultural country in which moral values are diverse. This means that part or some of the values that may be emphasized in the content above could be unsuitable for some given cultural groups. A good example is the teaching about contraceptives such as condoms, which would help those having sex to minimize unwanted pregnancies or the spread of sexually transmitted infections, on one hand, and those opposed to such sexual engagements on the other. Another example is that of where one group (anti-FLE) would want young people to be taught to be chaste, while pro-FLE rejects the teaching of chastity, as it tends to stigmatize those who have had sex.

It seems generally that there is no adequate criterion from which selection of content for FLE should be done. Even with content given here, another controversy is how such content is to be implemented, so as to achieve the objectives of the programme. These are issues such as who should be the consumer of the content, who will teach the content selected, where should it be taught from and how should it be evaluated. These issues are discussed below.

5.4 Implementation of Family Life Education

After developing the scope and content of Family Life Education, several approaches for its implementation were put forward. The programme was primarily for the youth. This

was (is) from the view that in terms of numbers young people are more as compared to adults. At the same time, it was founded on the fact that youth constitute future adult generation, which will be charged with raising a young generation and charting a future for their communities. The youth were understood in two categories: those who are in school and those who are out of school.

The youth in school are already organized and can be easily reached for FLE programme; but the issue of concern is the method of approach. There are those who want FLE to be an independent separate subject; as this would make the subject respectable like any other, reducing cases where teachers and pupils give moral development a peripheral attention. Another approach of taking FLE in schools is through integration into the appropriate existing school subjects, such as Biology, Social Studies and Geography among others. Yet again, FLE could be taught in schools as an extra-curricular activity after classes, at night or during weekends.

The out -of- school youth comprise those who have attended school up to a certain point and then dropped out for one reason or the other and those who have not enrolled in school at all. The out of school youth unlike their counterparts in school are not organized and therefore cannot be reached easily. Some of them can neither read nor write, and so it would be difficult to follow a rigorous curriculum. FLE would have to reach these group of young people through non-governmental organizations (NGOs), some religious organizations and institutions like churches as well as places of social entertainment. The individual group of such young people would then base aspects of FLE on needs as perceived.

Besides young people, it has been argued that parents in general need FLE. Parents have some considerable amount of influence on young people, both as parents and community. They then need to have up to date information on some of the changes that take place in thinking about various aspects of life. Some of the messages given to the youth should be

directed to parents and adults to avoid conflict in the guidance given at school, home and elsewhere. This group cannot follow a systematic curriculum and so the content of the programme should be selected on the basis of needs; and integrated in areas such as family planning field days, agricultural extension projects, adult literacy programmes among other social activities. The controversy which emerges here is the sharp divisions, where one group (pro-FLE, chapter three of this study) want the subject to be taught in schools by teachers, while Anti-FLE want the subjects taught at home by parents.

On one hand, argument in favour of taking FLE in schools is guided by the view that teachers are trained in handling delivery of content while parents are not. It is also viewed that some parents are ignorant about issues young people may raise relating to their developmental problems, or could be uncomfortable talking about them with children. In this regard, school-based FLE programmes would help parents who face such difficulties when they have to be the sole providers of information and guidance to children.

On the other hand, arguments in favour of the FLE being taught at home and by parents is grounded on the moral conduct of teachers, overloaded curriculum and the availability of funds to support the programme in schools. It was shown in chapter four that some teachers, whether male or female engage in sexual immorality with their learners. In this regard, it would be difficult for them to emphasize values that are contradictory to what they do to and with their learners. Equally, was the view that the school curriculum is already overloaded with subjects and FLE would be a burden to learners, teachers and the government. Whereas learners will have to struggle to create time to study, teachers will have to struggle with the amount of assignments and monitoring learners' behaviour. The government would have to look for extra funds to train teachers and purchase material to teach FLE. To reduce on these inconveniences, FLE is better off taught at home whereby parents can induce moral values of their individual society in children.

In summing up observations on contentious issues about the subject of FLE, it is re-

emphasized that the need of the subject is still conspicuous in as far as moral problems that affect people are concerned. It would then be necessary that guidelines be made concerning such areas of contention so that FLE could have a firm foundation within the practice of education for moral development in Kenya.

5.5 Implications of the Notion of Family Life Education to the Practice of Education for Moral Development in Kenya

In Kenya, educational theory and practice seem to put less emphasis on moral development of learners. There is no single subject that is taught fully to address moral development. What has been done is to integrate topics on moral development in other subjects. Where subjects that pay much attention to moral development such as Religious Education are provided, the subjects have been made optional. Yet, subjects that have implications for economic development such as mathematics, languages and sciences have been made compulsory. The effect of this approach is that moral development has been given peripheral attention by both teachers and pupils and even the entire country. While the importance of economic development is acknowledged, giving moral development a peripheral attention is tantamount to creating human automations, who serve labour market at the expense of morality. Findings of his study guide the researcher in advocating for the introduction of FLE as a subject that addresses learners' moral development o become conscientious and responsible citizens.

5.6 Platonic Moral Theory as the Foundation of Family Life Education

Looking at the problems that affect the youth in Kenya today, such as coping with emotional problems that take place in the process of growing up, relationship with opposite sex, sexually transmitted infections, conflict of value among others, FLE would serve the role of helping young people to understand themselves physically, emotionally and socially so that they become useful members of the society. The main role of FLE as a school subject would be creation of moral awareness through transmission of relevant

knowledge about various issues that affect young people morally.

The foundation of FLE as a school subject in Kenya would be that it transmits knowledge that is useful in helping young people to become useful members of the society and therefore such becomes a utilitarian foundation. The issue that is crucial then is a clarification of transmission of knowledge with regard to the views both in support and against the introduction of FLE in schools in Kenya.

Transmission of knowledge as a prelude to positive moral action seems to be based on the fact that knowledge precedes action. This is guided by Plato's moral view where knowledge is virtue and ignorance a vice. It is from Plato's theory that it is observed that for a person to make a choice, he or she must first of all have knowledge of the choice itself. Accordingly then, to do what is right, a person must know it first.

The aspect of creation of awareness as an element of FLE has been underscored by pro-FLE in chapter three of this study. However, their argument emphasized on knowledge, and yet someone can have knowledge of something but lacks skills on how to do it or has a negative attitude towards it. It is emphasized here that FLE should also encourage awareness of skills and attitudes. This is to say that the subject should help people to acquire knowledge, and relevant skills and attitudes to put such knowledge into action. For example, a person may very well know about contraceptives, i.e. what they are and their roles. Nonetheless, he/she does not know how to use them. This will be due to lack of skills. In this case, knowledge of contraceptives is not useful here. Since FLE is based on the assumption that to do what is right, a person must have knowledge of it, then in its practice, FLE must seek to equip people with skills to do what is morally right. It is in fact by observing what an individual does when charged with moral obligations that can it be established that the person had some knowledge or did not. In the process of creating awareness, acquisition of skills and attitudes must be emphasized.

From chapter four, Anti-FLE campaigns have tended to strongly oppose creation of awareness, especially in matters of human sexuality. Their guiding assumptions are that learners would tend to experiment on such matters, or choose to do against what they are told. To the extreme end, there has been a view that children should be left to learn about human sexuality instinctively. This is objectionable on two accounts.

First, anti-FLE group seems to suggest that people behave instinctively; without being conscious of their actions. Instinctive learning according to Plato is not an aspect of morality at all. Plato, in his moral theory argued that morality is fundamentally a matter of purpose and intention in the ethical life of people. Morality has to do with those deeds for which a person can be held responsible. Plato's view translates into an understanding that only the consequences that a person intends and that constitute purpose of his or her act affect the goodness or badness of such actions. The implication is that an act performed out of instinct cannot be judged as good or bad because it lacks intentions.

From such understanding, if human life were to be governed by instinct, then there would be no morality. This would make man look like other animals that have no sense of morality. Plato commended that:

(...) this reduces human life to the kind of existence an oyster has (Plato, 1953:328).

The above perspective underscores the need to create awareness, so that people can exercise their will in choosing moral conducts. Here emphasis should be put on helping one to act rationally and with intention so that the uniqueness of man as a moral animal is enhanced. This implies that it is undesirable to leave people in ignorance of their moral situations since they will act out of ignorance, hence instinctive behaviour that they cannot be held responsible. FLE should strive to enable learners to be conscious and responsible for their own behaviours. It calls for them to be fully conscious of what the moral task is, and then act accordingly. The emphasis is that moral knowledge and

understanding are pre-requisite of moral action. No one can act upon a moral principle, or precept, or rule, unless he/she is first aware of it. He or she must for example, have learnt respect for the property of others if he or is to know the requirement that should resist the temptation to take it when safe opportunity offers.

Second, as it pertains experimentation either due to curiosity or any other reason, Anti-FLE seems to argue that it is a characteristic of human beings to experiment on things they are told to be harmful to them. For example, how will one experiment on getting pregnant while she is in school, knowing very well that such will lead to her dropping out of school? How will one experiment on sexual practices that he or she knows would lead to infections such as HIV/AIDS, if such actions make living unpleasant for them? It is not plausible to argue that learners will only act out of curiosity to experiment on dangers. It is likely that one may experiment on something that tends to be pleasant or good for him or her. If one took a skeptic position and maintained that learners will be curious to exercise what they have been told and try to experiment on putting such knowledge as chastity to practice, the position on curiosity and experimentation becomes redundant. It may also happen that undesirable behaviour could result from ignorance as people may be seeking the truth of the consequences of their acts.

The view that learners would still engage in immorality despite knowing what is required for them, seems to rest on the theory of Akrasia. As seen in chapter two, the theory of Akrasia holds that it is a characteristic of human beings to act against the principle they set to govern their conduct. This is so because human beings have an inherent tendency to seek pleasurable things. If this theory is accepted then two views would be derived that would in fact favour creation of awareness and so transmission of knowledge.

First, through FLE, knowledge of moral experiences that lead to pain would be emphasized just as do those that bring pleasure. This way, it may be argued that learners would abandon ways of life and practices that do not bring pleasure thereby changing

their behaviour. It would not follow that if someone is after pleasure, then would only choose to act contrary to what he or she has been told to be painful experiences.

Second, such a view seems to show that human beings find pleasure in acting contrary to what they are told. It seems then that human beings long to break their moral obligations. The implication seems to be that doing or going against morality is pleasurable while obeying moral obligations painful. Yet, in practice, breaking rules, for example, could result in a punishment that may be painful while obedience may be accompanied with a reward. For this reason, it is not plausible to argue that people could go against instructions in FLE and so it should not be part of the school curriculum.

Having examined the contentious areas with regard to the subject of FLE and advocating for its introduction in schools for the purpose of creating moral awareness, certain guidelines regarding content and implementation would be made that would give FLE a successful role in the practice of education for moral development in Kenya.

5.7 Proposed Guidelines for Nature and Selection of Content of Family Life Education

It has been shown that there is a dispute over some experiences being part of content for FLE. For example, teaching about the use of contraceptives such as condoms recommended by pro-FLE is rejected by the religious groups on one hand, while on the other, teaching about chastity as demanded by Anti-FLE is disputed by Pro-FLE.

Deduced from the above examples, is a conflict of values. What one group of people would choose as values to be emphasized in the content of FLE is not what another one would regard. Indeed, in chapter four of this study, there was that question of moral pluralism that would make it difficult to draw curriculum content. In view of such a conflict of values, this study recommends that criteria be established that would have the selection of content match moral values of people with moral diversity like it is in Kenya.

The key of criterion would be that morality is not just a matter of opinion or feelings of someone. This is what Plato insists that morality must be objective at all costs and not a person's preferences. It is also from Plato's moral theory that a criterion for selecting content for FLE could be derived. He remarked that:

Morality is when each person performs his/her proper
function without interfering with others (Plato, 1976:142)

Such a criterion would require that whatever content selected for FLE must help individuals to perform what the society sees to be their proper moral functions. The other salient feature from the conflict over the content of FLE is relevance. The argument that the content may be unsuitable for learners does not only mean that learners may not be ready to consume FLE materials because of age, but also for the purpose upon which such materials are intended. Hence, the bottom line is suitability of the content. There is then some need to view curriculum content for FLE in dynamic perspectives to make it suitable.

The question of curriculum relevance according to Rutto (2000) has a unique way of tying the school curriculum with personal and social needs and interests. That is a curriculum is often seen as relevant if it makes it possible to achieve the gratification and fulfillment of personal and social needs, interests and aspirations of the people who consume. For the successful practice of FLE, the issue of relevance must be understood. It means that curriculum must be evaluated from time to time to cope with emerging changes.

5.8 Proposed Guidelines for Implementation of Family Life Education Programme

The issue of where and who should handle the subject of FLE should not be given too much attention. If the content is available and relevant, the question of concern should be how can the content be delivered? Also, if it has been established that both the youth and

adults need FLE, the only problem remains what sort of approaches would be relevant in making FLE to reach parties of interest.

It is here that this study recommends that those people or agents involved in the implementation of FLE should be well trained. Teachers who would be considered to teach FLE in school should be trained on methods of delivering the content, and so should be parents and other field and social workers. What is important is to have the content appropriately delivered. Teachers without proper skills in teaching FLE are just as equally ineffective as parents who lack teaching skills, while parents with skills to educate are likely to be as effective as well-trained teachers.

After parties of interest have been trained on how to teach FLE, an approach need to be developed where each institution concerned with moral development plays its part. It is important to echo Plato's moral argument when he observed that:

(...) Morality is when each institution performs its proper functions without interfering with the other's role (Plato; 1993:142 ff)

For implementation of FLE and consequent learners' moral development, each institution concerned with moral education must perform its proper functions. The family or parents and guardians, religious leaders, politician and the school, must each perform its duty in collaboration with each other because they have a stake in people's moral wellbeing. No one institution should therefore be given the sole role of teaching Family Life Education.

5.9 Summary

It has emerged from this chapter that the need for FLE among the youth is agreed upon. However there are three contentious areas over the proposal to introduce FLE in schools. These areas are scope and focus, content and implementation of Family Life Education.

It has also been observed from the chapter that courses in moral development are being given peripheral attention in Kenya. It was recommended that FLE should be included in schools to deal with the vacuum that such peripheral attention leaves in learners. On the basis of this recommendation, guidelines for selection of content and implementation of FLE were successful.

It was observed that Kenya has a diverse moral background and this makes it impossible to come up with content in terms of teaching and learning, experiences that would be acceptable to all. Here, it was recommended that the selection be based on the view that such content should enable people to perform moral obligations chartered out by their respective societies.

It was observed that moral development of people cannot be a single institution's role. All institutions of the society are charged with fostering morality among people. For this reason, it was recommended that each institution of the society should perform its proper role in fostering morality. What was crucial is the view that parties and agents involved in implementation activities such as teaching and development of curriculum materials must be trained.

The chapter that follows presents a summary, conclusion and recommendations of the study.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter presents summary, conclusions and recommendations of the study.

6.1 Summary of the Study

Chapter one provides a general contextualisation of the entire study adapted from the outlines of the research proposal; in which the background to the study and statement of the problem are the main items. This chapter takes note of a conflict over the proposal to introduce FLE in schools as a move towards education for moral development. One group (Pro-FLE) proposes that FLE should be introduced in schools while another (Anti-FLE) opposes this move. This conflict is the bedrock of the preceding chapters aiming at drawing useful implications of this notion about FLE to the practice of education for moral development.

Chapter two, extensively reviews literature related to the study problem highlighting the nature of the debate in relation to other studies carried out before. It also gives intensive attention to Plato's moral theory. Plato's moral theory serves as the guiding tool upon which the examination of the notion of FLE is done. The theory is a representative of moral classical theories and is the most elaborate in its explanation of what constitutes moral life and how people could act to achieve it. The consideration of morality as a rational exercise of the mind, governed by Reason in search of pleasure and happiness is the main feature of this doctrine. The chapter likewise explores the cause of immorality and how such situations could be addressed.

Chapter three examines critically, the basic assumptions in support of the introduction of

FLE in schools. Pro-FLE group proposes and supports the introduction of FLE in schools as a move towards education for moral development. From their views, it emerges that most moral problems are due to ignorance or search for pleasure. Some people make choices that they do not know the repercussions, in which case if they knew, they would not choose to do so. Others make choices with hope that they will get pleasure, regardless of whether such engagements will give them problems or not. The emphasis is therefore laid on awareness if morality is to be upheld and related problems minimized.

Chapter four examines critically, the position taken by those opposed to the move by pro-FLE, to introduce FLE in schools. Their major worry is that some learners will act out of curiosity and tend to experiment on what they are exposed to, as this move is likely to arouse their sexual impulses. The group also maintains that some form of exposure is likely to stimulate and influence bad behaviour. Likewise the group maintains that it is not really ignorance that causes immorality among people, but other factors like poverty and pleasure.

Chapter five brings out the contentious issues over the proposal to introduce FLE in schools in Kenya, where scope and focus, content of teaching and learning and finally implementation are identified as the main areas. The chapter also re-affirms the place of moral development in the educational practice in Kenya and recommendations that FLE should be introduced in schools. However, such recommendations consider the fundamental issues raised by those opposed to the proposal in order to make the subject more successful.

6.2 Conclusion

The study set out to show how the notion of FLE could be useful in understanding and improving the practice of education for moral development in Kenya. From the study,

the following conclusions are made:

First, it has been observed that subjects, which emphasize moral development in Kenya, have been given a peripheral attention within the educational practice in Kenya. Moral knowledge is objective and seeks to promote qualities that contribute towards the uniqueness and wellbeing of mankind. Family Life Education should therefore be part of the school curriculum to provide learners with means to their moral development and to inculcate an attitude of autonomy, rationality and responsibility in exercising moral obligations.

The study concludes that controversy over the proposal to introduce FLE in schools in Kenya is based on some specific issues that fall within the scope, content and implementation of the programme and not on the subject as a whole. Another conclusion is that exposure to any kind of experience is likely to influence a person's behaviour. For instance, exposure to different cultural practices, may lead some people into changing their lifestyles, by choosing what is pleasant to them. However, in so doing, there should be a well-informed conscious decision and action, whose consequence is useful and favourable to a person's life. The task of distinguishing between worthwhile and trivial pleasures should be a concern for FLE.

Whereas it was re-affirmed that FLE be part of the school curriculum, it was noted that views of those opposed to the subject being introduced in schools should not be wholesomely disregarded as they have important lessons.

The contention of this study is that FLE should form a solid discipline of the school curriculum. The construction of the curriculum, teaching approaches and evaluation techniques should be geared towards the acquisition and application of moral experiences within moral problems and needs of the learner.

6.3 Recommendations of the Study

In view of the findings of this study and the conclusions drawn herein, the researcher makes the following recommendations with regard to the teaching of FLE in schools.

1. Since FLE seems to encompass themes in human sexuality, Sex Education component should be part of its scope. However, there is need for research to be done on the teaching approaches for this component, so that desired goals and objectives could be achieved.
2. On curriculum, FLE should have a well developed meaningful curriculum that caters for moral challenges of its consumers. However, the question of moral diversity must be put into consideration. It is recommended that in this circumstances, criteria be established that will aid in drawing and selecting content for FLE. Since this was beyond the scope of this research, this issue is presented here as a recommendation for more investigations.
3. Institutions of the society concerned with moral development and education such as the family, religion, education and politics should work in collaboration with each other. This is because they all have a stake in moral-well being of its members. The issue of concern is how this could be effectively. This study recommends that more research be done in this area.

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