AN EVALUATION OF THE RELATIONSHIP BETWEEN TEACHING OF MORAL VALUES AND THEIR APPLICATION BY LEARNERS IN KENYAN SECONDARY SCHOOLS

BY

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DECLARATIONS

This Research project is my original work and has not been presented to any other university for examination or award of any degree

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To the secondary school students who honour and take pride in learning and applying moral values in their lives and to their teachers who teach and instill these values to them.

ACKNOWLEDGEMENTS

ABSTRACT

This study assesses the effectiveness of teaching moral values in achieving upright moral behavior which is to be evident in the learner's daily life in Kenyan schools. The study adopted the deontological theory of morality as its theoretical framework, and employed critical method to gather and analyze relevant information. The study concluded that the poor state of discipline in Kenyan secondary schools can be attributed to the methods thus far employed for moral development. This is evident in that the subjects meant to instill moral values in the learners such as CRE are emphasized more on the examination part of it rather than on the moral values it instills in learners, hence the need for a new approach to this important endeavor of instilling moral values.Consequently the study recommends those subjects that instill moral values in learners, such as Religious Education,to be made compulsory in Kenyan secondary schools.

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ACRONYMS AND ABBREVIATIONS

A.R.H – African Religious Heritage

C.R.E – Christian Religious Education

H.R.E – Hindu Religious Education

I.R.E – Islamic Religious Education

K.C.S.E – Kenya Certificate of Secondary Education

K.I.C.D – Kenya Institute of Curriculum Development

K.L.B – Kenya Literature Bureau

K.N.E.C – Kenya National Examinations Council

N.C.E.O.P – National Committee on Educational Objectives and Policies

R.E – Religious Education

S.E.E – Social Education and Ethics

DEFINITION OF OPERATIONAL TERMS

Affective - Refers to the feeling, emotion and acceptance or rejection of the knowledge by the learners. In other words it applies to the response received from the learners.

Analysis – It means detailed examination of the elements or structure of something, typically as a basis for discussion or interpretation.

Attitude - In this study, this is the perception of teachers and learners towards C.R.E and S.E.E.

Behavior - Refers to any type of action whether good or bad, right or wrong.

Belief - The state of faith, conviction or acceptance that certain things are true or real, trust or confidence.

Christian living values - Refers to justice, love, peace, forgiveness, sincerity, integrity, honesty, responsibility, and reliability as opposed to material values.

Cognitive - Refers to the recognition of knowledge and the development of intellectual abilities and skills by the learners.

Curriculum – It is the aggregate of courses of study provided in a particular school or some other educational program.

Discrepancy – Lack of compatibility or similarity between two or more facts.

Environmental values – means the mode of behavior acquired by an individual from the surrounding.

Ethics - Refers to the right and wrong in human conduct. It is also a branch of philosophy that studies the right and wrong in human conduct.

Formation - Refers to the whole process of helping a person to know, understand, appreciate, acquire and live in certain values, habits and attitudes.

Gender - Refers to the students being either male or female.

Immoral - What is not in accordance with accepted norms of human behavior.

Life skills - These are abilities that help learners develop positive and acceptable behavior in society.

Moral - Manners or customs relating to the capability of making the distinction between right and wrong in human conduct.

Morality - These are principles of good behavior, goodness or righteously being upright.

Practice – Actual application or use of an idea, belief or method.

Relationship – Connection between two or more elements. In this study it is the connection between theory of ethical teaching and ethical practice.

Religion – It refers to the way of life such as manifested in belief, rituals and in conduct.

Teaching – refers to the act of imparting knowledge or skills to another person.

Theory – Set of ideas formulated from known facts.

Value – It means standards or principles considered to be important in life.

Virtue - This refers to general moral excellence, right action and thinking, goodness or morality.

CHAPTER ONE

INTRODUCTION

This chapter presents a plan of the whole research, the background of the study, the statement of the problem, purpose and objectives of the study, research questions, significance, limitations, delimitations and assumptions of the study, organization of the study and the methodology of the study.

1.1Background of the study

This study is a philosophical inquiry in evaluating the teaching of moral values and their application by learners in Kenyan secondary schools. Hawkins (1982) defines evaluation as an assessment or finding out the value of something. He also defines teaching as the act of imparting the principles of morals such as honesty, obedience, respectfulness, truthfulness and other essential virtues of moral life to the learners, in secondary schools.

In this study evaluation means that we are assessing the effectiveness of what is taught as moral principles to the learners and what they practise after learning those moral principles. Therefore the moral behavior of the learners is expected to tally with what is contained in the teaching of moral values of justice that is honesty, obedience, respectfulness and truthfulness. Value, in this context, applies to standards or principles considered to be important in life (Hawkins, 1982).Plato and Dewey, both explicitly equated education with the practice of philosophy, (Kohlberg, 1981, p.1) meaning that learners should not only acquire good paper qualifications but also they should have knowledge of how to deal with critical life situations.

Therefore for learners to acquire themoral values, it has to be done through educating them on ethics or moral philosophy and thus be able to apply it critically in their real life situations.

 Chukwu (2002, p.69) explains ethics as an intellectual philosophical analysis and evaluation of human values, the social requirements and interests of society in human existence. He says

that ethics is one of the most ancient theoretical disciplines that studies morality. Therefore ethics is a philosophical study of morality which endeavours in instilling good moral behavior to the learners. Ethics studies that which affects the welfare of persons and judges it as good or bad (Dewey & Tufts 1961, p.4) and this enables the learners to correctly and rightly form their conscience which guides them in their mode of action.

Ethics as a branch of philosophy involves the philosophical study of morality which entails the general study of goodness and of right action (The Cambridge Dictionary of Philosophy, 1999). In ethics human beings are judged to be either right or wrong in their conduct. Conduct here means the behavior of the person, whereby the behavior is moral or immoral. Being moral means the person conforms to the moral principles of goodness or rightness (Hawkins, 1982) while Oruka (1990, p.38) explains that, ethics as a philosophical inquiry into morals is an academic activity, implying that ethics is a philosophical study of morals.

Teaching of moral values in Kenya was a component of indigenous African education (Nyachieo, 1994, p.2). In traditional African education, the learners were initiated to conform to the manners and laws of the group and why their services were necessary to its defense, propagation and perpetuation of the society. Morally the child was governed by clearly spelt out groups of avoidances, prohibitions and permissions. The individual ethnic group welfare depended on a strict code of morality. These rules and actions were aimed at predetermining conduct and carried with them the spirit of discipline (Nyachieo 1994, p.2).

Traditional education attached a major importance to religious and moral instructions which served a well-integrated society in which religion and ethics were intricatedly bound with social life (Nyachieo, 1994). The whites introduced education to Africans with an aim of Christianizing them because by doing this they would also mould them morally. As a result,

they could get people who were morally upright and would be trustful workers as experts in agriculture, carpentry, brick making and clerks (Nyachieo, 1994, p.26).

In the Kenyan schools, the idea of teaching moral education as a separate subject in the school curriculum emerged with the provision of the Education Act (1968). This was entrusted to religious education, with an aim of inculcating national moral consciousness among the students. In spite of the introduction of moral teachings embedded in Religious Education such as C.R.E, the objectives of inculcating national moral consciousness among the youth in schools has not fully been realized (Wanjira, 2003). Similarly, various educational commissions have been held such as the National Committee on educational objectives and policies (N.C.E.O.P) popularly known as the Gachathi Education Commission Report of 1976. The report recommended guidance and counseling be supplemented by other subjects such as Religious Education and Social Ethics with an aim of inculcating moral values among the youth (Government of Kenya, 1976). Both the Gachathi Commission (Government of Kenya, 1976) and Koech Report (Government of Kenya, 2001), recommends the teaching of ethics in schools. The issue of inculcating moral consciousness among the youth in secondary schools has not fully been tackled (Kamau, 2014, p.20).

Mbae (2014), talking on the National Commission on Educational Objectives and Policies (N.C.E.O.P) says that, the report explicitly called for the teaching of moral education as a separate subject in our public schools. This was implemented in the year 1985 whereby with the introduction of 8 - 4 - 4 educational system, the direct teaching of Social Education and Ethics became a reality in Kenyan Secondary Schools (Mbae, 2014).

Formerly morality was only taught as part of Religious Education according to the National Commission on Educational Objectives and Policies (N.C.E.O.P), (1976). The report pointed out that the teaching of religion alone could not effectively serve the needs of morality. The

report therefore recommended the introduction of a new subject whose specific purpose would be to provide young Kenyans with moral education and training. In so doing the N.C.E.O.P was taking a definite departure from the earlier Fraser Education Commission (1909), which had advocated the teaching of religion as the only means of moral education. This led to the introduction of Social Education and Ethics in secondary schools as an examinable subject in 1985 as indicated in the Social Education and Ethics syllabus for secondary schools (K.I.E, 1985).

However, Social Education and Ethics topics such as social justice, honesty and others taught in secondary schools, were incorporated into C.R.E under the name Christian ethics in the year 2002 as indicated in the secondary school syllabus, Kenya Institute of curriculum development (K.I.C.D, 2002). The continuous teaching of Christian Religious Education whereby moral values are strongly embedded in this subject in order to help the learners to behave in a desired manner and be morally upright, moral decadence is still rampant in our Kenyan Secondary Schools. Cases of students' strikes, riots and unrest and drug abuse are still high in secondary schools. For example; Tuiyot (2008) in his report "The Wayward learners in Kenya," reported that, in June 2008, 300 secondary schools in Kenya were hit by unrest that disrupted learning, beside students destroying property worth millions of shillings. Simatwa (2012) in his report "Management of student discipline in secondary schools in Kenya," reported that, concern had been raised to the effect that there was unabated violent incidents of students' unrest in secondary schools and tertiary institutions that resulted in loss of property, worth millions of shillings and lives in Kenya.

Other cases of riots, burning of dormitories, killing and injuring of students have been reported in previous years like Kyanguli secondary school in Machakos that recorded the worst case in 2001, when 68 students were burnt to death by fire (Simatwa, 2012). He also states in his report that after the Nyeri High School incident of burning of dormitory and

student leaders (prefects), more schools experienced cases of petrol bombing and arson. Juma (2015) in her report "Violence in Kenyan schools spreading," reported that after the wave of post-election violence in Kenya in the year 2007-2008, violence erupted in Kenyan secondary schools where there was burning of dormitories, administration blocks. This unrest was spontaneously characterized by the destruction of school property running into millions of Kenyan shillings, loss of study time and even death.

 This is a clear indication of moral decadence in our secondary schools which calls for attention in order for it to be tackled. This has prompted the education principal secretary Dr Bellio Kipsang calling to fight social ills in education sector. He says that homosexuality (sexuality among people of the same sex), drug abuse and radicalization have become rampant in schools. He said that, these antisocial ills are real and taking place in the institutions of learning adding that, time was ripe for the country to confront them head on. He said that, these vices were greatly affecting education and called for consorted efforts among various stakeholders in the sector to eradicate them. He said that, we should not continue with these ills because they are here with us and are rampant in some of our learning institutions, mostly the secondary schools. Therefore we must as a country seek ways on how we will end these vices.

He urged the students to concentrate on their education and shun earthly pleasures so as to lay strong foundations for their lives (Maichuhie, 2014, p. 20). Therefore with the above incidences having taken place, there is a clear indication that the objectives of teaching moral values embedded in Religious Education to the learners have not fully been achieved up to date. The major objectives of teaching Religious Education are; to gain insights into the unfolding of God's self-revelation to humankind through their personal experience and develop a sense of self-respect and respect for others, acquire social and moral insights to think critically and make appropriate moral decisions in life, to appreciate and respect their

own and other people's cultures and Christians beliefs and practices and promote international consciousness through the understanding of universal brotherhood and sisterhood and contribute positively to the transformation of self and the society as a whole.

The Kenyan nation which is predominantly Christian ranging between 40% to 45% (Republic of Kenya 2015, May 25th), one expects that in order for the students to uphold the morals of the society, religion is taught because it instills good morals to the learners. Although more emphasis has been put in the teaching of Christian Religious Education in Kenyan secondary schools. This does not imply that other religions are not taught such as, Islamic Religious Education and Hindu Religious Education which also instil moral values in the learners but to a lesser percentage ranging between 3% and 5% who are of Hindu and Islam background (Republic of Kenya, 2015).

The Islamic moral system stems from its primary creed of belief in One God as the Creator and Sustainer of the Universe. Islam considers the human race to be part of God's creation, and as His subjects. From this islamic perspective, the purpose of human life is to worship God, by leading this worldly life in harmony with the Divine Will, and thereby achieve peace in this world, and everlasting success in the life of the hereafter. Muslims look to the Glorious Qur'an and the Traditions of the prophet as their moral guides.

Moral values in Islam are aimed at determining human activities in a Muslim society, and to promote and control their behavior to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion in the other life. It aims to integration human attributes, behavior and activities (Mufti, 2013). The above said aims of moral values in Islam is similar to other religions whose sole aim is to instill in the learners good moral behavior or conduct.

Hindus moralityplaces greator emphasis on the attitude of the mind rather than on postulation of the elaborate theories of what is right and what is wrong. Their morality is characterized by the following:- Morality proceeds from the inner spirit of man, and one's motive is as important in the performance of an action as the action itself. When the heart is pure and free from lust and greed, whatever one does to perform one's duties has a high moral values. Harmlessness to all creature is the highest morality. For the Hindus an individual is ultimately responsible for his or her own actions for instance the Law of Karma. He is also responsible for the actions of others if he or she induces or forces them to perform such actions (Brodd, 2003). This is in line with what is expected from learners in Kenyan secondary schools who are expected to apply the acquired moral values in their daily life situations.

Throughout the World, people view religion as the glue that binds a culture or a series of cultures together. It is the theological port in the storm, a place to remain grounded during time of crisis and strife. The absence of religion is thought to leave a nation adrift.

Religion for Fagan (1996), has impacts on social stability, he says that Bill Clinton who was the President of America in 1996, raised the debate on the importance of religion in the American life of people. Clinton (1996), said that religion contributes to the welfare of the nation, whereby today is generally accepted that more than half of the American people attend a place of worship over a weekend, an index of religious practice unequaled anywhere in the World (Fagan 1996).

Fagan continues to state that, when policy makers considers America's grave social problems, including violent crime and rising illegitimacy, substance abuse, and welfare dependency, they should heed the findings in the professional literature of the social sciences on the positive consequences that flow from the practice of religion. For example:-

- The strength of the family is intertwined with the practice of religions.

- Church attendance is the most predictor of marital stability.

- Regular church attendance is particularly instrumental in helping young people to escape the poverty of inner city life.

- Religious belief and practice contribute substantially to the formation of personal moral criteria and sound moral judgement.

- Regular religious practice generally inoculates individuals against a host of social problems including suicides and drug abuse.

Fagan continues to say that, Religious practice have enormous potential for addressing today's social problems. As sumarized in 1991 by Allen Bergin, proffessor of psychology at Brigham Young university, considerable evidence indicates that religious involvement reduces problems such as sexual permissiveness, teen pregnancy, suicide, drug abuse, alcoholism and to some extent deviant and delinquent act and increases self esteem, family cohesiveness and general well being (Fagan,1996). Talking on religion and happiness Fagan says that, ever since Aristostle outline the goal of a sound civil order in his *politics,* social, political scientist and social pyschologists have been particularly interested in what makes human beings happy. Happy people tend to be productive and law-abiding. They learn well, make good citizens, and are invaribly pleasant company. It turns out that the practice of religion has a significant effect on happiness and an overall sense of person well being (Fagan 1996).

Considering the above positive effects of religion in instilling morals values in the society it has also negative effects on the society. Religion plays a great role in instilling moral values of justice, obedience, respect and humility to the society. They are also negative effects found in religion which affects the learners in schools and the society in large.

Archon (1996), says that religion is like a slow poison and just as poison kills ones body, the same way religion kills one soul. When one think that religion is there for his or her own benefit it is secretely killing him or her and before one realizes this, religion has turned the person into a lifeless being. This is proved by the following:-

- Religion fills people with fear. People are afraid of living. To live here means to be sensitive, feel, grow, to discover your potential and achieve to higher states of being Religion brings fear in that, it is based on the idea of sin; all people are born sinners, impure souls, and if they don't purify themselves they will soon be condemned to hell by God where they will have to experience eternal suffering. Therefore in order to avoid hell, religion demands people prove to God thay they are worthy of heaven, by following the dogma of religion. Naturally, when people are put in such a situation they find themselves in a continous state of fear. They are always afraid whether their actions are right according to religion or not. When one believes that he or she is being continuously watched by an all-seeing eye of God, one has to act in certain ways to please God. The fear of hell is continuously in the minds of people making them to be filled with worry and anxiety. This does not allow them to live spontaneously. As a result, most so-called religious people become neurotic and in some cases even schizophrenic.

- Religions is turning people against themselves. This is seen in the demands that religion places on people which are unrealistic. Religion, on one hand, teaches people that they are born sinners and whatever humans do is bound to be corrupted in one way or another. On the other hand, however, religion teaches people to behave in the best ways possible, that is to be perfect, just like Angels. But unfortunately, people are not Angels, so they cannot act in such an unnatural way. This has many serious consequences, when one fails to do what God has ordered, he or she starts hating

himself or herself. One began to accept the idea that he or she is indeed a bad person, corrupted, and not worthy as a human being. And once one does so, he or she in his or her life is filled with anger, bitterness and resentment.

- Religion is turning people against each other, once one starts hating himself or herself, one is bound to start hating others too. When one accepts the idea, that he or she is a sinner, one starts seeing those around him or her as sinners. And when one believes that others are sinners, there is always a deep-rooted fear within one, that the other person wants to harm you, he or she is corrupted, ill-willed and are enermy of yours. In addition, one will not tolerate religious idealogies that are different from the one that one follows. This is why sometimes religions are seen fighting each other. Similarly, religious people are fighting the non-religious ones. For one to identify himself or herself with a religious idealogy, and call it the only truth and way, leads to tremendously negative consequences such as hatred, racism, and all kinds of violence. Just as many wars have been carried out throughout history in the name of God and religion.

- Religion keeps people in ignorance. To live means to learn, and life is a continuous lesson. When, however, you have grown up conditioned to believe what is right and wrong according to religion and told that to doubt religion means to go to hell, naturally one becomes afraid of seeking true knowledge. One stops searching for truth, to learn, and hence to grow as a human being.

- One can misinterpret religion, such as the extremists in Islam, and perpetrate horrific crimes. For example:- Terrorism whose rogue behavior is not justified in the Koran (the holy book for the Muslims). In some instances terrorists and suicide mission were programmed using psychiatric techniques and while under the influence of drugs which is another purposeful misinterpretation of Koranic law. Senseless,

seemingly random acts of violence and horror are too often a divisive by-productof those seeking to punish enermies who spiritual beliefs diver form their own, such as suicide bombers who hide beneath the veil of pious virtue. This is a religious dogma at its very worst: to validate the most zealous demonstrations of man's inhumanity to man. I refer to this as "My God is better than your God" thinking.

The researcher evalutes the teaching of religion as a subject that instills moral values in the learners and also to the society as a whole. Application of what have been learnt in religion moulds learners in their behaviors and makes them to acquire the moral standards expected by the society nationally and worldwide.

1.2Statement of the problem

Schools are supposed to bring up morally upright individuals and subjects taught in secondary schools, such as Christian Religious Education and Islamic Religious Education instill moral values in learners so that they may behave uprightly in the society. In spite of teaching moral values in secondary schools where religious subjects play a greater role, the behavior of the learners in secondary schools in Kenya has been found wanting, due to cases of strikes, substance abuse and burning of schools has shown in the background of the study. The learners' behavior is contrary to what is expected from those who have undergone through the teaching of moral values.

Therefore, there is a discrepancy between the moral values taught to learners and how these learners apply what they are taught in real life situations. Learners in secondary schools behave badly by burning schools during strikes, they get involved in drug and substance abuse and other evils which do not conform to moral principles.

The study evaluates philosophically the relationship between moral values and their application by learners with a view to suggesting a solution that can ameliorate the bad behavior exhibited by secondary school learners in Kenya.

1.3 Purpose of the study

The purpose of this study is to evaluate the relationship between moral values taught and their application by learners in secondary schools in Kenya. It focuses on values that instill morality in the youth. An attempt is made to suggest an appropriate approach for eradicating the moral decay in Kenyan secondary school students.

1.4 Research objectives

(i)   To critically examine the impact of the strategies of teaching moral values in Kenyan secondary schools.

(ii)   To investigate on why there is moral decadence in the behavior of students in secondary schools.

(iii)   To develop a model of behavior that can ameliorate moral decadence in behavior of secondary school students in Kenya.

1.5 Research questions

This research project undertakes to answer the following questions:

(i)   To what extent has the strategies adopted in the Kenyan educational system contributed in making learners in secondary schools to be morally upright?

(ii)   What causes moral decadence in learners in secondary schools?

(iii)   What model of behavior can ameliorate moral decadence in the behavior of secondary school students in Kenya?

1.6 Significance of the study

The study aimed at giving new insights on the role of teaching moral values in moulding secondary school students' character:- The stake holders, among them teachers, education managers and guardians may find new proposals and insights offered in the study useful in teaching moral values.

Teaching of religion moulds the learners' behavior. Therefore there was need to assess the extent to which the teaching of the subject have been promoted in Kenyan secondary schools with an aim of making learners to acquire moral upright behavior.

1.7 Limitations of the study

The study analyses the relationship that exists between teaching of moral values and their application by learners in Kenyan secondary schools. The study is very wide because it involves almost each and every student in Kenyan secondary schools which would be very expensive for the researcher to visit all the secondary schools in Kenya. Therefore the researcher limited his research to the library, Internet and Media in gathering the materials and information needed for the research.

1.8 Delimitations of the study

This study is entirely restricted to education and further narrowed to philosophy of education as a discipline, looking at morality in the perspective of moulding student's behavior. It concentrates on the practicability of moral teachings in the lives of learners in secondary schools.

1.9 Assumptions of the study

(i)   The teaching of C.R.E in our secondary schools improves the learners conduct.

(ii)   The teachers in secondary schools practice integrity and morality in their way of life.

(iii)   The stake holders among them teachers, school managers and guardian put emphasis in teaching of C.R.E in secondary schools.

1.10 Theoretical framework of the study

The study uses deontological ethical theory. The term deontology comes from the Greek word *deon*, meaning duty. The theory of deontology states that, we are morally obliged to act in accordance with certain set of principles and rules regardless of the outcome. For example in religious deontology, the principles derive from divine commandments so that under religious laws, we are morally obliged not to steal, lie or cheat. The proponent of the deontological theories is Immanuel Kant. Unlike the religious deontological theories which derive their principles from the divine commandments, the rules in Kant's deontological theory derive from human reason. Following Kant, the study will rely on the deontological theory as a rationale for a method of teaching that is suitable for moral development in Kenyan schools, because with Kant's deontological theory one is morally obliged to act in accordance with certain set of principles and rules regardless of the outcome.

Following Shakil (2015), the rules in Kant's deontological theory derive from human reason unlike the religious deontological theory that derive rules from the divine commandments and other opposing theories such as utilitarianism, which says that, we have an obligation to take the course of action that achieves the most positive outcome.

Kant regarded the basic moral fact as the experience of obligation we all have. The fact that we humans make judgement about right and wrong, good and evil, Kant asked how is it possible to make such judgements and what must human reason be like to issue such judgements?. He claimes that reason operates not only in a speculative but in a practical manner as well (Gonslaves, 1981). Therefore, the learners in secondary schools have the

obligation to act morally upright because it is a basic moral fact, that they have a duty of being moral in their acts.

Kant's moral theory is that human beings have a unique capacity for rationality. No other animal possesses such a propensity for reasoned thought and action, and it is exactly this ability that requires human beings to act in accordance with and for the sake of moral law or duty because other animals apart from human beings use instinct. Learners in secondary schools are human beings, therefore they are rational beings so, whatever they do, they should reason and should be guided by the moral laws which they have a duty to obey, in order that their actions are done in the right direction. In other words the learners have an obligation to follow the moral laws in order to act rationally. Hence they are endowed with rationality as human beings. Human beings are endowed with intellect and ability to reason which distinguishes them from other animals. Acting rationally will help the learners to eradicate the moral decay in Kenyan secondary schools because whatever they do they will first reason before they make a decision which expected from all reasoning beings.

For Kant, the moral worth of an action is determined by the human will, which is the only thing in the world that can be considered good without qualification. Good will is exercised by acting according to moral duty or law. Moral law consists of a set of maxims, which are categorical in nature, hence we are bound by duty to act in accordance with categorical inperatives. Kant formulated three categorical imperatives in which human beings are bound to act in accordance to:-

First, one should act only according to that maxim whereby you can at the same time will that it should become a universal law without contradiction, meaning that, a true moral proposition must not be tied to any particular condition, including the identity of the person making the decision. Therefore a moral maxim should be applicable to any rational being. This first

formulation of the categorical imperative appears to be similar to the Golden Rule. "Do not impose on others what you do not wish for yourself"(Shakil 2015).

Second, one should act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end but always at the same time as an end. This imperative states that every rational action must be considered not only as a principle, but also an end. For an end to be objective, it needs to be persued categorically. The free will is the source of all rational actions, while the antonomous will is the only source of moral action.

Third, it states that, rational beings must act as if they are through with their maxim, always as legislating members in the universal kingdom of ends. A truly antonomous will is not subjected to any interest; it is subject to those laws it makes for itself, but the will must also regard those laws as if others are bound by the laws. If the laws are not universal, they are not laws of conduct at all. Kant suggests that people treat themselves and others always as ends and never merely as means. People ought to act only by maxims that harmonize with a possible kingdom of ends. We have a perfect duty not to work by maxims that create incoherent or impossible states of natural affairs when we attempt to universalize them, and we have an imperfect duty not to work by maxims that lead to unstable or greatly undesirable states of affairs for all parties involved (Shakil, 2015).

Learners in their actions should not be conditional nor look at their identity but should act as rational beings considering the good of others. Led by their free will learners should not act merely as a means to an end but as an end, therefore they should be objective rather than subjective in their actions. Following the moral laws they should always bound by those laws which are laws of conduct in order to behave well in secondary schools. This will

eventually eradicate the moral decay in Kenyan secondary schools, if all learners feel obliged and dutiful to act in accordance with the laid down rules and regulations.

1.11 Conceptual framework of the study

A conceptual framework is a model of presentation where a researcher conceptualizes the relationship between the variable and shows the relationship diagrammatically (Orodho 2004). In this concept the conceptual framework, identifies the variables under study and shows their relationship (moral values and application), and the outcome of adhering to the teaching of moral values and failure to practice what has been taught. The learners are taught moral values in order to apply those values in their life situations. Practising what has been taught makes the learners to be good or morally upright, a person who is honest, obedient, respectful and hardworking while failure to adhere to the moral values taught, the learner is termed to be immoral in that he or she is dishonest, disobedient, disrespectful and lazy.

Figure 1: The relationship between teaching of Moral values and Application

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┌───────────────────────────┐          ┌───────────────────────────┐
│  Obedience to moral values │          │ Disobedience to moral values│
└───────────────────────────┘          └───────────────────────────┘
             │                                        │
             ▼                                        ▼
┌───────────────────────┐              ┌───────────────────────┐
│        Honest          │              │       Dishonest        │
│                        │              │                        │
│       Obidient         │              │      Disobedient       │
│                        │              │                        │
│      Respectful        │              │     Disrespectful      │
│                        │              │                        │
│     Hardworking        │              │         Lazy           │
│                        │              │                        │
└───────────────────────┘              └───────────────────────┘
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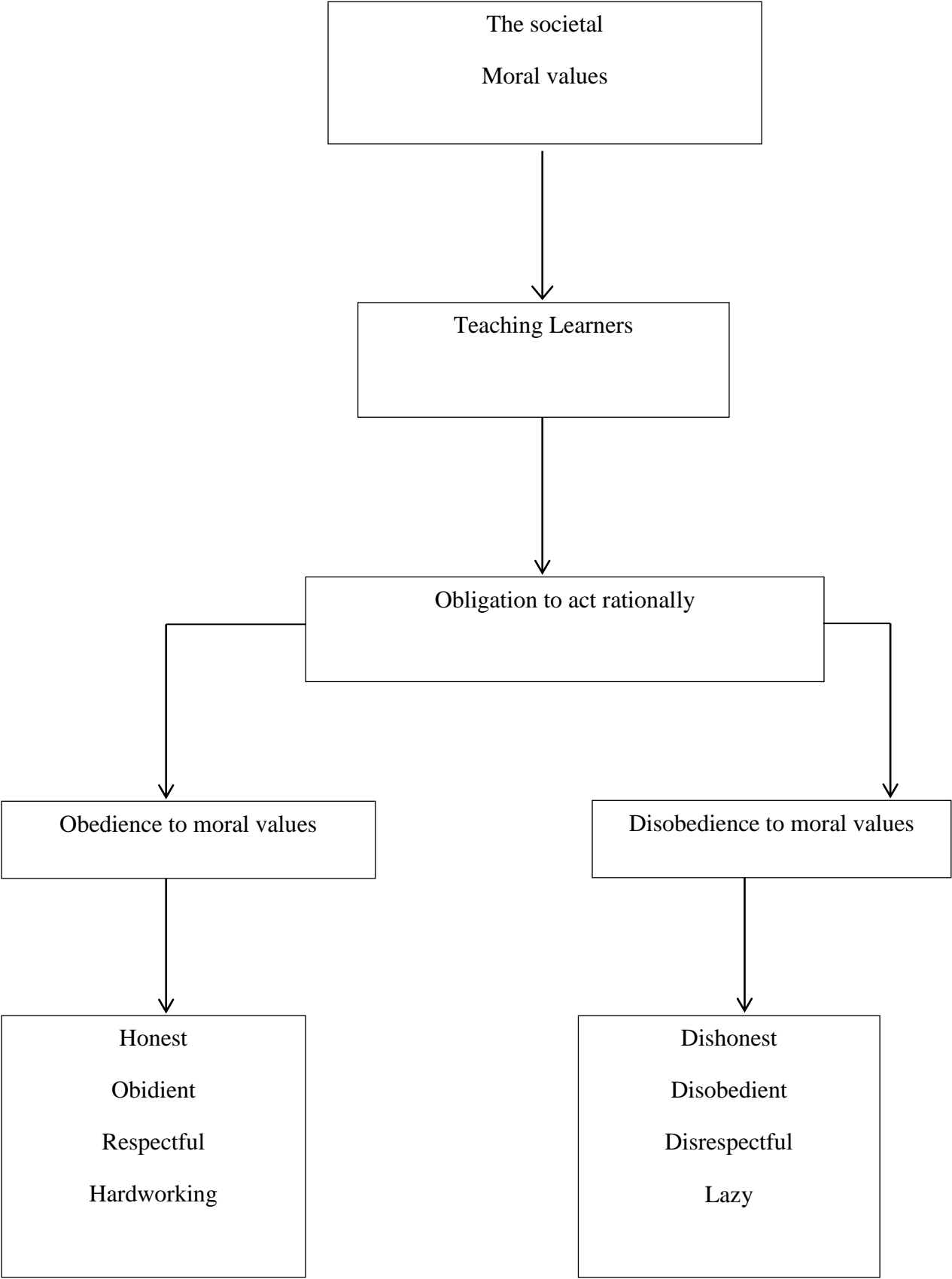
1.12 Research Methodology

It is the systematic, theoretical analysis of the method applied in this field of study. Here the main method used in this study, namely critical method, is discussed and the reason as to why it is used.

1.12.1 Critical method

The study uses critical method because this method of inquiry encourages honesty of thought and seeks to protect people from fanaticism and dogmatism, it involves evaluating a problem after a careful reflection and serious study and always rely on facts which are critically analyzed(Njoroge and Bennaars, 1986). This helps the researcher to avoid that which is not true in the research on the relationship between teaching moral values and their applications by learners in Kenyan secondary schools.

Njoroge and Bennaars (1986, p.23) says that, the critical method in a philosophical inquiry is based on a questioning attitude. Socrates the great philosopher is considered to be the father of this method. The critical method is characterized by reflective thinking. It is a process of searching for the basis of beliefs and it does not encourage the taking of any idea or phenomenon for granted. As a method of enquiry, the critical method encourages honesty of thought and seeks to protect people from fanaticism and hypocrisy, from intolerance and dogmatism (Njoroge & Bennaars, 1986).

The philosopher's critical attitude points to a positive evaluation, it seeks to evaluate, to judge things in the light of clear and distinct ideas. The term critique is derived from the Greek verb krinein, which means to judge (Njoroge & Bennaars, 1986, p.24). To provide a philosophical critique is not matter of addressing something in a negative manner rather it involves evaluating a problem through careful reflection. It is possible to analyze moral development through education in Kenya in philosophical terms because the country's education system

has been designed in line with the western education system, and the west has had a profound influence on technical philosophy (Onyino, 2014). In order to come to a rational judgment the philosopher uses critical questioning as a means to an end, whereby the end is to liberate the human beings from narrow mindedness. The critical method focuses on the need to examine a claim from all possible perspectives, with a view to ascertaining its truth or applicability with the highest degree of objectivity possible within the confines of human finitude and objectivity. The critical method identifies and evaluates arguments pointing to a positive evaluation. It is a way of searching for meaning and truth. Accordingly, a philosopher may prescribe what ought to be done when people are facing crisis. In this context we speak of prescriptive philosophy; this is a reference to the normative role or task of philosophy, whereby the philosopher provides direction and guidance in matters of norms and values. This prescriptive task is closely linked with, and often consequent upon, the critical function of philosophy (Njoroge & Bennaars, 1986, p. 24).

This study used the critical method to evaluate the strategy used for moral development in Kenyan schools with a view to recommending a workable alternative in line with the moral theory of education. It analyzed the subject offered in schools for this purpose, namely Religious Education.

1.13. Organization of the study

This study consists of five chapters: -

Chapter one consists of the background of the study which introduces the study, the statement of the problem, purpose and objectives of the study, research questions, significance of the study, limitations of the study, delimitations of the study, assumptions of the study, the theoretical framework of the study, the conceptual framework of the study, methodology of the study and organization of the study.

Chapter two evaluates what other scholars and researchers have said about moral development, the importance of teaching ethics, moral function of education, moral development through education, right and wrong.

Chapter three deals with deontological approach to moral development – This chapter presents the rationale of using the deontological theory to locate a practicable philosophical basis for moral development through education. The deontological approach to moral development through education in Kenyan schools with an aim of improving the student's morality and present the threats to moral development in Kenyan schools.

Chapter four presents the role played by the community and the school in moulding the learners' moral behavior. This will contain the researcher's contribution to knowledge.

Chapter five consists of the summary, conclusion and recommendations of the study.

CHAPTER TWO

EVALUATION OF MORAL DEVELOPMENT AND EDUCATION

2.1 Introduction

In this chapter we evaluate the contribution of other scholars and researchers towards moral development of learners through education. Evaluation, according to William (2006), is a systematic assessment of information to provide useful feedback about some subjects. Hawkins (1982) defines evaluation as a process of stating the value of something, here we evaluate other people's works on moral development and education. At the same time he defines morals as that which is concreted with the principle of what is right and wrong in conduct for example love.

Education is a systematic process of acquiring knowledge, skills and values (Blooms, 1976). Audi (1999) defines education as a process of initial clarification of a phenomenon, text, or argument, that normally takes place prior to logical analysis. Looking at education in this context it means one has to acquire certain knowledge first then analyse it. Therefore there is a clarification of knowledge or information before analysis and acquisition.

2.2 importance of teaching ethics in schools.

Ethics is the study of rights and wrongs in human conduct where one is judged according to the laid down moral norms and standards of the society in which one lives. According to Oniang'o (1994, p.107) the need for teaching moral philosophy arises due to the rapid cultural changes and intense social as well as economic pressure which have created urgent and deeply felt comcerns in the area of social ethics and cultural studies.

Oniang'o evades to explain what has led to the cultural changes and economic pressure that has created urgent and deeply felt concerns in the area of social ethics and cultural studies. Therefore he leaves a vacuum on what should be done to cope with the emerging changes in

culture and the challenges brought about by the economic pressure that affect the young people's moral development.

Development takes place in all spheres in life be it moral, social, economical or spiritual. Therefore the technological development in the world today brings about the cultural changes and economic pressure as people try to cope with the developmental changes. Hence the youths are not exempted from the above said changes, whereby the technological development has influenced the moral behavior of the young people.

Oniang'o (1994) says that in the African traditional setting there was a built-in provision for transmission of values from the older generation to the youth, through the extended family framework. This made it easy for the parents to address themselves to the question of transmission of values to their children while on the other hand the young people had a moral outlook in handling the number of problems that they faced in their life situations. Oniang'o could have indicated that a similar built-in provision should be put in place today for the transmission of values from one generation to the next that is to fit with the changing world in order to replace the destroyed mechanism of moral education by the cultural changes. Therefore the African youth and parents can only be exempted from the confusion of the cultural changes by practical response to the need for good qualities. The good qualities will be achieved through the teaching of ethics in schools, noting that the cultural changes occur as a result of the development in the society. These developmental changes should not be ignored for they affect the life of the people.

If we are to solve the problem of transmission of values from the older generation to the young, who are today very much influenced by the technological development, as Rutenburg (2016) says that today we are experiencing a shift that is revolutionary to society and culture similar to the industrial revolution in the 1800s. He says this revolution is known as the digital

revolution and has or will change every thing in our society and culture (Rutenburg, 2016). Therefore, our culture is defined by the technological revolution, either in the past or present.

Peters (1962) says that education is an activity which aims specifically at developing desirable qualities in people. This implies that what is acquired by one (learner) through education is desirable, worthwhile or valuable. Therefore education aims at transmitting that which is of great value in the society. Peters calls it the value condition of education. Values are usually expressed in terms of norms or standards laid down by the society (Peters, 1962).

Although Peters sees education as an activity which aims at developing desirable qualities in learners, he fails to classify the time and type of education, whereby we have three types of education; formal, informal and nonformal education. Formal education commonly used today and informal type of education commonly used in the African tradition while nonformal type of education has always been in use both in the past and present. All these types of education instill moral or desirable qualities in the learners.

Njoroge and Bennaars (1986) holds that which is valuable is also right and hence moral, although a serious problem arises when one tries to identify the values or qualities that should be promoted through education due to people's diverse cultures and societies. This results from the fact that there is a variety of opinions. People in different times, living in different societies and cultures have emphasized certain qualities and values, and ignored others (Njoroge & Bennaars, 1986).

Both Njoroge and Bennaars (1986) express that there is a problem in identifying the values to be promoted through education that would be favourable to all despite their diverse cultures and societies. They only indicate a problem but they do not give a concrete solution to the problem of the promotion of values. To solve this problem for the wellbeing of the learners and the society as a whole, values that are upheld and applicable to all the societies should be

identified with an aim of transmitting the desired moral qualities to the learners through education for the well being of the society and in producing good citizens. These values can commonly be acquired from ethics taught in secondary schools which is of paramount importance in moulding the learner's behavior if this is heeded to by the stakeholders in the Ministry of Education in Kenya.

Teaching of ethics in Kenyan Secondary Schools can also help in providing a solution to what Njoroge and Bennaars (1986) say that people living in different times, societies and cultures emphasize certain values and qualities while others do not, depending on the society one comes from. For example in one society physical courage and fitness are considered to be very valuable whereas in another society mental activeness are judged to be more important (Njoroge & Bennaars, 1986). This is so because ethics deals with right and wrong in human conduct and societies and cultures are made up by human beings. Therefore the norms and standards laid down by the society are got from the study of right and wrong in human conduct which is ethics or moral philosophy.

Njoroge and Bennaars (1986 p.168) indicate that in traditional societies what had been handed over from one generation to the next was invariably considered as valuable. In this context, traditional education was primarily a matter of socialization. Specifically it was a process of initiation where one was introduced into the society. Therefore education in the traditional societies was purposive. It aimed at initiating the young into the traditionally established norms and values of a particular society. Once established, these norms and values became valuable qualities to be held. Hence this would help the individual to be morally upright. Njoroge and Bennaars (1986) base themselves on the traditional education but they do not show how today these values are handed over to the young generation, whereby today the teaching of ethics helps learners to develop morally upright in their lives and also fit in the society as well after acquiring the values taught.

Njoroge and Bennaars (1986) concur with Oniang'o (1994) that the cultural changes in the society have destroyed the mechanism of moral education, therefore the parents are facing a problem when it comes to answering the questions concerning the transmission of values to their children. The solution to this problem is gotten through the teaching of ethics which is a common method that is practical in transmitting moral values in learners by helping them to distinguish what is right from wrong. Teaching of ethics provides a common ground for the transmission of values to the learners. This leads to acquiring of desirable qualities in human life and the learners as a result of acquiring them are able to behave morally upright which is the main aim of education, that is, to develop desirable qualities in people.

2.3 Moral function of education

Chukwu (2002, p.286), talking on moral function of education, analyzes the role of education for moral development of the learners. Making special reference to the African context which includes Kenya, education has a vital role to fill in character building. Chukwu (2002) says character building is of fundamental importance in the process of individuals' becoming "persons". He says that every educational system prevailing in our time has to integrate in its curriculum from primary, secondary and university levels specific studies aimed at ensuring that students develop the right perception of moral values. He observed that good morals were necessary for the maintenance of order in the society. Without morality, society is bound to degenerate. Good character could be cultivated through knowledge and appreciation of morals. People who do not have good character will be the cause of violence, crime, corruption and various forms of anti-social activities which prevail when a society has no morality since morality is indispensable in character building. The frequent waves of violence witnessed on the African continent could be associated with a weakened structure of moral development (Chukwu, 2002, p.86).

Knowledge of desirable moral behavior traits is very important in relation to character building and self-discipline, meaning that when leaners acquire knowledge of moral values it will help them to develop good character traits and self-discipline in order for them to behave in an upright manner in a society. Therefore, for a society to make a genuine and stable progress in its developmental ventures, education has to accomplish its task in relation to character building and self-discipline. Chukwu (2002) emphasizes education only on character building, leaving aside other contributions of education to an individual, whereby education should develop the learners wholistically, that is physically, spiritually and morally. Thus, this study explores ways of imparting this knowledge. It is only after students know right from wrong that they are able to make choices with respect to others.

Onyino (2014) says that character development through education can be viewed as a way to combat behavioral choices that are unhealthy and the negative consequences that come with them. Moral education helps to prevent unethical behavior. He stresses much on moral education while there are also other avenues that can instill moral values in learners such as psychology and history if they are also taught with an aim of helping learners to develop morally upright. Schools have not been successful in this. This is because schools have become places where children are sent to learn academics and skills. The society continues to engage in a paradox: the citizens demand value education and honesty but invest a lot of their efforts in examination achievements only. Indeed some people consider moral development in school as a questionable distraction from skill building and academic performance. Moral values have been watered down and in some cases completely lost as it is evidence in some uncontrollable student's strikes and riots as discussed in the background of this research. The end result is that the society has been affected with crisis of morals. The problem of lack of job opportunities, ethnic violence, and bullying among young people. For example, bullying is what happens in secondary schools when form one students join school and the other

students tend to intimidate them, this shows lack of good morals which is a manifestation of crisis in morality. All these happenings make it necessary for the objective of moral development to be pursued, and this is one of the aims of this study. Onyino (2014) continues to say that education devoid of moral development is like putting guns in the hands of mad men, for it is not easy to predict what destruction can come out of them (Onyino,2014). The youth who have undergone education for moral development are capable of making decisions in every conceivable moral conflict and are at the same time able to improvise enlightened solutions to various moral questions as they emerge (O'Neill, 1964, p.50).

Njoroge and Bennaars (1986, p.170) states that the various educational traditions in Africa were primarily concerned with the promotion of virtue in whichever way one defines it, educational traditions in Africa were meant to promote virtues. This does not imply knowledge and survival values were neglected but on the contrary, they received the necessary attention. Knowledge and survival values were not pursued for their own sake, they were always part of traditional education, which was universal in character and which in its totality aimed above all at virtue. Traditional education was indeed a moral enterprise (Njoroge & Bennaars, 1986). Njoroge and Bennaars, (1986, p. 169) continue to say that in modern times education has apparently lost its moral character. The modern school system is concerned with training of a productive labor force and highly skilled manpower. The modern school system is however not directly interested in the traditional education which enforces its moral and religious values without compromise. Modern education encourages neutrality and objectivity which is inspired by the rules of science, technology and a rationalized economy (Njoroge and Bennaars, 1986). Democratic principles that overprotect individual rights leave the students to make independent choices on morals and character traits (Onyino, 2014). Such unlimited freedoms to the students end up in forming their moral choices. Often these choices are not popular in the society. Modern education hence tends to

be a-moral or neutral in character, leaving the modern student in a moral vacuum which is a sort of moral crisis (Onyino, 2014). The education system should be strategic in creating an environment where the morality of the student can be developed. This is not the case in the modern education today where much emphasis is put on the economic development of education. Njoroge and Bennaars (1986) and Onyino (2014) nevertheless focus on the content of moral education but do not suggest strategies that can be employed in shaping morality of the learners through education. The three scholars only dwell on prescribing the way students should behave, but do not offer any strategy of imparting such knowledge of expected behavior. The objective of this study aims at finding a theory of education that will guide the development of an appropriate teaching for moral development.

2.4 Moral development through education

Education in the African traditional society aimed at transmitting and conserving from one generation to the other, the accumulated wisdom and knowledge of the family, clans and ethnic groups. It also aimed at adapting children to their physical environment which was crucial to their survival (Nyachieo, 1992). Religion permeated the whole traditional culture of the people. According to Mbiti (1969), traditional education was based on the fact that the child must grow from childhood to adulthood physically, socially and religiously. Therefore religion and morality were fully integrated. Nyachieo (1992) and Mbiti (1969) talk of education in African traditional society but fail to consider education in the modern times as it is expressed by the code of canon law in general.

According to the Code of Canon Law (795),

"Education must pay regard to the formation of the whole person so that all may attain their eternal destiny and at the same time promote the common good of the society.

Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may develop in a harmonious manner, so that they attain a greater sense of responsibility, good use of freedom, and be formed to take an active part in social life."

Before the coming of Christianity and Islamic religion, no formal instruction in religion was given. Religious Education was not a subject as in the modern sense of the word, but an integral part of initiating the young people into the life of the community. Today Religious education such as CRE, Islamic religion and Hindu religion are one of the academic subjects in secondary school curriculum. CRE helps the leaners get to learn moral values that help them to be morally upright by having the fear of God because they get the vivid understanding of God who is always good. The subject also provides a powerful motivation for the right behavior in that it inculcates in the learner spiritual, moral and social values that help in character development (K.L.B 2009).

The youth in the African traditional society were taught correct behavior during initiation ceremonies that involved both boys and girls. The boys were taught to be honest, strong, to avoid crimes such as stealing, to observe good relationships with neighbors, to be morally upright, to avoid promiscuity, to endure hardships, to be patient and tolerant, to keep peace at home and be responsible for the family. Girls were taught how to be morally upright and how to be good wives and mothers (Kiura 2004). For example, among the Kikuyu, women elders' emphasized chastity among girls, who were to remain chaste until marriage. If a girl became pregnant outside marriage, she was regarded as an outcast (Gicokio, which means a pregnant girl outside wedlock in Kikuyu traditions) and no respectable man could marry her. Sex was regarded to be sacred and was only left to adults who were married according to the traditional laws (Kenyatta, 1966).

Kiura (2004) and Kenyatta (1966) explain how the youth were formed in the African traditional societies and the training they received during initiations. Today during initiation period, the young people (youth) are given seminars and workshops in order to inculcate in them the Manner in which they are supposed to present themselves in their societies. In other words they are instructed on how they are supposed to behave in the present society; that is on the desired mode of behavior expected from them by the society.

The rites emphasized good conduct, respect, love and good moral values of upbringing which are also taught in the Christian Religious Education in secondary schools. This is emphasized in the objectives of studying C.R.E in secondary schools (K.L.B 2009).

The history of Christian Religious Education in Kenya in the formal schools setting, dates back to the coming of the European missionaries. At that time, RE (Religious Education) was identified with the Christian missionaries, special places (churches) the Bible, rather being an integral part of human life. Meaning that Religious Education, special places of worship and the Bible were known because of the Christian missionaries and the schools which missionaries opened first were actually prayer house meant to teach Christianity. Christians were to be recognized through the Bible study and the Bible was the only means to control their moral behaviors (Nyachieo, 1992). Nyachieo (1992) and Kenya Literature Bureau (2009) lay emphasis on religious education as the only means of instilling moral values in the learners. They fail to express that other subjects such as guidance and counselling, psychology also instill moral values in the learners. Those subjects also help learners to behave morally upright in their life situations.

 Kibera and Kimakoti (2004) and Sifuna and Otiende (2006) say that African indigenous education had a normative goal; normative goals were concerned with instilling the accepted moral standards and beliefs governing correct behavior. Although competitive elements

within the education system were encouraged in intellectual and practical matters, they were controlled and subordinated to normative and expressive aims. Kibera and Kimakoti (2004) proceed further to recognize that what was taught was related to the social life of the people concerned.

Indigenous African education was not only concerned with the systematic socialization of the young into norms, religion and collective opinion of the wider society, but also placed a very strong emphasis on learning practical skills which were useful to the individual and the society as a whole (Kibera & Kimakoti, 2004). Essentially, indigenous education emphasized much on social responsibility, job orientation and political participation, spiritual and moral values. In the contemporary times, the society outside the school has numerous appropriate character development initiatives in religious organizations and other cultural engagements. The school on the other hand has a concentration of experts in the form of teachers and counselors. The trained teachers are a resource for managing the strong desires of the youth. The youth who are in their early developmental stage and often experiment with many 'new things' in their social environment and would like to experiment on them (Kibera & Kimakoti, 2007, p.71).

Kibera and Kimakoti stress the importance of transmitting to the youth, the knowledge of what is considered to be right and wrong in their society. Therefore, the reason being that human beings are born neither moral nor immoral; they learn this from the society where they are brought up in. Therefore, the newly born human beings as they grow up need to be guided towards those regulations that govern their existence within the society. African indigenous educations dwelt a lot on the character development of the youth. However due to the modern ways of life it is difficult for adults to find time to instill education to the young using the methods applied in the indigenous education system. Adults in the modern ways of life are busy with their own activities for income generation. It is only in a school environment where

one can find teachers who engage in facilitating moral development of the youth (Oniang'o, 1994).

Kibera and Kimakoti (2007) and Oniang'o (1994) has expressed that adults have no time for their children due to the fact that they are busy with activities of income generation, whereas parents have to play their role in bringing up their children if they are to develop morally upright in their behaviors as it is also the expectation of the parents and the society at large. So parents have a duty to educate their children on norms and standards laid down by the society. This does not imply that the role played by the teachers today in forming the young people is neglected.

Therefore, education plays a vital role in the moral development of the learners both in school and outside the learning institutions. It is only through education that learners can become knowledgeable of the moral values that they are expected to adhere to, in order for them to have moral upright behavior and become good citizens. Through education, the knowledge of right and wrong is acquired which helps the learners to be morally upright in behavior.

Without education there is no way moral values can be transmitted to the learners in Kenyan secondary schools. Hence no society would have moral norms and standards to be observed by the learners nor would there be development taking place.

2.5 Right and wrong

Dewey and Hurlbutt (1977) maintain that moral right and wrong are associated with individual's reflective and willing obedience to the moral rules of the group or society. For Dewey and Hurlbutt (1977), both sensuous pleasure and duty are constituents of the good. The individuals however are real only to the extent that they reflect their society, for therein they obtain, by training, education and experience, all of their interests, attitudes and habits. The self to be realized, then, is the unity of these constituents, shared by family and culture.

One's selfhood is what is realized in the moral agent's character in their station and its related duties. A person can only be a person by acting, thinking and feeling; and the patterns in which these elements and their relationships emerge will be a product of their experience in their culture or society (Dewey and Hurlbutt, 1977).

Dewey and Hurlbutt (1977, p.328) say that, John Dewey conceives of right actions as those which resolve specific problems and relieve the constituent tensions of problematic situations. The problems may be more or less moral in the traditional sense. He does not particularly care for the distinction between the moral and the valuable. For him moral problems are those in which judgment and choice are required prior to action. The moral situation therefore involves the conflict and difficulty – tensions – and the search for satisfactory action. It therefore involves desires, potential satisfactions, natural goods like pleasure and health, which make up networks of inter-related biological, psychological, social needs and demands. In the moral situation, these demands present the agent with a problem to be solved. For instance, a person has a family, spouse, children and aged parents. This situation may bring great friction and tension with respect to the care and training of the children.

In such a situation there are previously established moral rules specifying different obligations to husband or wife, offspring and parents. There may be various biological and social needs relating to physical as well as psychological health and also other relevant social and economic demands. For Dewey, these moral rules do not provide fixed and final guidance. The good in this context will involve a resolution of the problems; a harmonious integration of the constituents of the situation which maximizes the possible satisfactions, minimizes the frictions and at the highest, enriches and expands the personalities and experiences of the people involved. Growth, in actively transforming situations to increase the quality of experience, is the only final end (Dewey and Hurlbutt, 1977).

Dewey and Hurlbutt (1977) do not indicate how learners should be judged if for them moral right and wrong are associated with individual's reflective and willing obedience to the moral rules of the group or society. Therefore the society has no room to make judgments on individuals. They have a right to make decisions whether right or wrong. This would not be the case, because, generally individuals or learners should be judged to be either right or wrong in their behaviors in relation to the society in which one comes from, because an individual is only real by reflecting the society. Therefore judgment towards individuals should depend on the society hence it should be done subjectively rather than objectively.

Dewey and Hurlbutt (1977) continue to say that, where a person finds himself or herself in a problematic situation involving biological, psychological, social needs and duties, along with related moral rules and principles. Interruptions of behavior patterns produce tensions and dissatisfactions, thwarted desires and unfulfilled needs. The moral character of the situation relates not only to the moral rules involved (duties to family, e.t.c.) but also to the necessity of making a choice, coming to a decision among alternatives. The desires and satisfactions "prizings" are not in themselves good, although they do provide "ends-in-view" meaning that the decision one makes may not be in line with the moral rules although the intended end is achieved but generally the means to achieving this end may differ with the moral rules. They must be properly integrated with whatever rules, ends or means that are involved. An intelligent person would then sets up a hypothesis which proposes a solution to the problem, based upon the facts, rules and expectations in the unique situation. The resolution should involve in balancing the growth, enrichment, integration of the related biological, psychological, social values and experiences inherent in the situation. New experiences and attitudes ensue for each person involved meaning that all persons involved will attain new experiences and attitudes of solving a problem similar to the above said problem.

It should be noted that, obedience to the moral rules depends on the individuals will to obey. They are real when they reflect their society and are considered to be right or wrong in their acts, thinking and feeling. It is from the society that individuals obtain education on attitudes and habits. Therefore it is from the society that learners are educated on attitudes and habits that are right and wrong. As a result of the above the society plays a great role in moulding the learners' behavior, both in learning institutions and outside the learning institutions. This call for the stakeholders in the ministry of education in Kenya to put into consideration the role played by the society as it influences the behavior of learners in Kenyan secondary schools. This would help in eradicating the immoral behavior ameliorated by the secondary school students in Kenya from the grass root.

2.6 Conclusion

Majority of the scholars and researchers have expressed that the mechanism of moral education in African tradition has been destroyed by the cultural changes and economic pressure and to some extent the diverse societies. This makes it difficult to have a common method of instilling moral values to the young people. This can be only be achieved through education which continuously aims at developing desirable qualities in learners.

Formerly the young people acquired the knowledge of moral upright behavior which was passed from the older generation to the young mostly through informal education which was there till the emergence of the missionaries who introduced formal education. This informal knowledge of moral behavior was also imparted into the young during initiation ceremonies. Today education plays a great role in character building in that every educational system prevailing in our time has to integrate in its curriculum at all levels specific studies aimed at ensuring that students develop the right perception of moral values.

Therefore education either formal, informal or nonformal effectively enhances upright moral behavior among learners in Kenyan secondary schools. It is by educating that the learners acquire the knowledge of what is considered to be right and wrong in the society. Having acquired the knowledge they are able to practice what is expected of them by the society.

In our contemporary society it is evident that most of the adults have no time for their children in that they are busy with activities of income generation therefore the school which has a concentration of experts in the form of teachers and counselors plays a great role instilling moral values in the learners through their teachings and information technology. Consequently it is the responsibility of the teachers in schools to instill morals in the young through education. It is in the school that subjects such as religious education and ethics are to be taught with an aim of instilling moral values in the learners. Therefore education pays regard to the formation of the whole person in the promotion of the wellbeing of the society.

It is through education that we can have a common practical method of instilling moral values to the youth in Kenyan secondary schools despite their diverse cultures and societies. Through this they learn, understand and own these moral values and as a result raise their conscience to feel obliged to adhere to the moral rules. This will help them to be well equipped with knowledge to face the challenges that they encounter in their daily life situations.

CHAPTER THREE

A DEONTOLOGICAL PERSPECTIVE OF MORAL DEVELOPMENT

THROUGH EDUCATION IN KENYAN SECONDARY SCHOOLS

3.1 Introduction

In chapter one, we indicated that the main objective of this study is to develop a practicable

method for moral development in Kenyan secondary schools. In this chapter, we discuss the

employment of deontological theory of education as a philosophical foundation for moral

development in Kenyan schools. We pay particular attention to the use of the content of

religious education and moral philosophy or ethics in this endeavor, employing the method of

philosophical inquiry discussed in chapter one (critical method), we attempt to provide a

rationale for the deontological theory of education as a basis for moral development in

Kenyan schools. The threats that the current moral development strategy in schools is facing

are also discussed.

This study agrees with Chukwu (2002) that the task of philosophy is to take a critical

approach with a view to providing suggestions on strategies for solving problems. To achieve

this, philosophy takes the results of sciences, adds to them the results of religious and ethical

experiences of mankind, and then utilizes all these to reflect upon the world (Chukwu 2002, p.

36-37). For the purpose of this study, the arena of the philosophical activity is in school,

which is an important agent of the society in moral development enterprise.

3.2 The school as an agent of moral development

Philosophers view education as a process of inculcating culture in the youth. In his Pedagogic

Greed (1897), John Dewey defined education as a continuing reconstruction of experiences.

Writing on Experience and education (1938), Dewey described education as an intelligently

directed development of the possibilities inherent in ordinary experiences. He saw education

as the reconstruction or reorganization of experiences which adds to the meaning of experience and increases the ability to direct the course of subsequent experience (Sifuna 1994, p. 122).

For Dewey (1910, p.20), knowledge comes through the process of experience by intellegence, using problem solving method. The aim of education is therefore the development of learners' ability to solve problems. The school must be an extension of the home, so that children can relate their experiences both at school and at home. The school is a specialized agency set up by the society to facilitate the acquisition of experience by the child. This makes the process of learning more economical, faster and thorough. Dewey (1970, p.30) also described the school as a social institution. He posited that the school is a form of community life, in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of their race and to use its own power for social ends. Thus, it is clear the school is an important agent of moral development. It is in the school that learners come to know what they are obliged to do, hence it becomes their duty to fulfil those obligations expected from them.

3.3 Application of the deontological theory to moral development in Kenyan secondary schools.

This study adopted the deontological theory of education as its theoretical framework. One important tenet of the theory is that,one is morally obliged to act in accordance with a certain set of principles and rules regardless of the outcome (Shakil, 2015). Therefore the learner has a duty to obey the rules and regulations laid down by the institution, that is the secondary school. The way the learner acts is controlled by the administration of the school with an aim of developing moral upright behaviors in the learners. By feeling obliged to follow the rules and regulations, the learner's personality is formed. Therefore, from this perspective the learners moral behavior develop as they grow and interact with the others and the teachers.

They also feel that they are obliged to behave in a certain manner both in school and outside the school premises.

For Akinpelu(1988, p.70) says that Herbart held that,   the child at birth is conceived to be a tabula rasa, a clean slate, therfore the child has no innate power to know good or bad. There is in it neither a feature of adulthood in the embryo, nor an inner principle or law according to which it necessarily develops.   Therefore all knowledge is due to the environment, and whatever inequalities there may be in knowledge, education and other qualities of a person are due to the environment in which one grows up. From the same environment one comes to know about the obligations that are expected to be fulfilled. Hence the role of the teacher is also indispensable. Akinpelu quotes Herbart as saying; "I confess to have no conception of education without instruction, just as on the other hand he recognised that no instruction which does not morally educate".   Therefore for the learners to be morally upright, they should be instructed and the instructions given must be morally educative and at the end the learners feel that they have a duty to be morally upright in their actions.

 Akinpelu (1988) continues to say that Herbart's ethical theory and his aim of education are very closely related and are better treated together.   For Herbart, the only thing that is intrinsically good in the whole world is moral life. A morally good person is the one who has an inner urge to do what is good and right, who has the knowledge of what is good and right, and possesses the will and the determination to do it.   The ultimate aim of education is to produce such a moral person (Herbart 1956, p.89). This is in line with the deontological theory of education where one has to act in accordance with certain set principles and maxims and has the free will to do that. It is this will to do what is good and right that is intrinsically good. The teacher in school has to instruct the learners in order to acquire knowledge of what is good and help them to develop the will to do that which is good. This becomes an

obligation to the learners to fulfil and act in accordance to the demands of the school and the society at large.

There is a connection between the deontological concept of moral philosophy or ethics and its notion of rightness. Since an act which is right is that which yields satisfactory results in terms of our experiences.   What is moral in these terms turns out to be what is profitable for us to believe in or what is good and right. The deontological method of determining what is good or bad, right or wrong is the same as that of determining a duty where one is obliged to carry out a certain act that is good.   Thus given a problem in human behavior, we ask ourselves; would performing certain actions be right in order to develop morally upright?. Such is the challenge for the teachers who must find ways through which the learners can manipulate their social environment (Dewey, 1963). This study holds the view that religious education and ethics can help learners in the manipulation of the environment for moral development in Kenyan schools. Furthermore, the content of these subjects is drawn from generally recognized sources, among them religious books as well as time-honoured social values (Onyino, 2014).

Moral decay, which is a major challenge in Kenya's educational system, requires constant attention. The learners should be prepared to make adequate adjustments to the environment as this will help them develop morally and solve problems in the social world. In line with the deontological theory of education, the teaching of religious education and ethics given a priority in Kenyan schools would enhance moral development. Through the teaching of religious education learners will be instructed to know that they have an obligation to obey the rules and regulations of the school and do what is right as they are obliged in religious education to obey the commandments and do what is right and avoid that which is wrong. The following sections discusses how both moral philosophy or ethics and Religious Education can be employed in Kenyan secondary schools for the purpose of moral development.

3.4 Enhancing the teaching of ethics or moral philosophy programme in kenyan secondary schools.

Chukwu (2002, p. 69) explains ethics in the context of moral values and their application in human life as an intellectual philosophical analysis and evaluation of human values, the social requirements and interests of the society in human existence. He says that ethics is one of the most ancient theoretical discipline that studies morality. Therefore following chukwu's explanation ethics is the study of morals.

Tripathi (2009, p.123) defines ethics as the evalution of the principles for making moral judgements. He further observes that the principles of deciding why an action is moral, the factors that influence the making of moral judgements, the constraints and limits to moral understanding are in the domain of ethics. Thus for him ethics is the science of morality.

Tripathi goes on to point out that one of the most troublesome problems of contemporary life is the pervasive crisis of values occassioned by an outlook of life which is dominated by avarice, selfishness and social insensitivity. In other words, the world is witnessing intellectual and moral decay. As Tripathi correctly observes ethical enquiries acquire greater significance against this backdrop (2009, p.123).

Oruka (1990, p.2) observes that studing ethics equip the learners with the ability to undertake a critical analysis of the rationale for moral values. Furthermore according to Oruka ethics can be regarded as a philosophical study concerned with the principles that govern the conduct of people in the society. Learners who have been exposed to ethics will resolve dilemmas that confront them in the course of their interaction both in school and in the society (Onyino, 2014). Consequently, the present study views ethics or moral philosophy as holding the key to success of moral development in Kenyan schools.

Philosophy involves 'thinking things through' on one's own, rather than taking statements and recommendations for granted, it will help both the teachers and the learners to be more aware of the moral implications of various issues involving them and the society (Akinpelu, 1988, p.16). So when dealing with moral issues concerning the learners in secondary schools, the teacher will be in a position to make the right decisions which will help the learners to develop morally upright. The teacher needs moral philosophy for intellectual education in order to fulfill the task of stimulating the intellectual interests of the students. As Rabindranath Tagore, the Indian sage wisely puts it: 'Teachers can never truly teach unless they themselves are still learning. A lamp can never light another lamp unless it continues to burn its own flame'. Thus a teacher needs to continue to develop himself or herself intellectually if he or she will assist the intellectual development of his or her students (Akinpelu,1988).

Similary in moral philosophy or ethics, the teachers should be well equipped with the moral information in theory and also should put it into practice, if they are to help the learners to develop morally upright as a result of applying the moral values that they have learnt through the guidance of the teachers in Kenyan secondary schools . Hence as a result the moral decay will be eradicated in our secondary schools because learners will feel obliged to follow their teachers. This is in line with the deontological theory of education where one is obliged to follow certain rules despite of the outcome. The reflections below suggest how the deontological theory of education can be employed in Kenyan schools to develop appropriate approaches to moral development.

The Social Education and Ethics Programme was developed to have an interdisciplinary approach drawing insights mainly from philosophy, psychology and history (Oduor 2010, p.105). Knowledge acquired from these fields will enable the learners regulate their interpersonal relationship in addition to understanding how to adjust to new environments.

New social, cultural or political environments often pose challenges to people, and the teaching of moral philosophy in school can help them adopt appropriately. Thus as a result of learning moral philosophy, learners will be equiped with knowledge that will help them distinguish right from wrong in their daily activities. As a result the learners will have the knowledge of what they are obliged to do and hence it becomes their duty.

As already stated in the section above, this study finds the teaching of moral philosophy in secondary schools to be important as it contributes to moral development. Similarly also religious education contributes to moral development. Therefore the two programmes, Ethics and religious education together, are important contributors to moral development, in that the knowledge contained in both subjects inculcates in the learners, the knowledge needed for them to develop morally upright such as honesty, obedience and faithfulness and so they are obliged to put that knowledge into practice. The following section discusses how religious education can be employed in Kenyan secondary schools for moral development of the learners.

3.5 Enhancing the teaching of Religious Education for the development of morality in Kenyan secondary schools.

Patrick (2001, p.37), posits that religion is based on a deep, instinctive feeling of higher values and involves being drawn to ultimate values by sympathy and recognition. Religious ideas and feelings focus on an ideal existence. Therefore the names, symbols and persons of any religion are sacred or holy because they are supreme values transcending common phenomena. Religious education can make special contribution to the development of moral values in secondary schools by reinforcing the "do's" and "don'ts" in the society. It is also important to appreciate that religious messages regarding standards for human behavior are not different from that which depend on philosophical and humanistic sources (Hennessey, 2007). Hence that which involves the standard of human behavior should be followed by all

human beings. Therefore one has an obligation and duty to fulfill that which favours human beings.

Tripathi (2009,p.127) states that, religious beliefs plays a significant role in the development of the individual. For him, religion has been the greatest force propelling civilization. Almost all World religions teach love, brotherhood and unity, and claim to be established for the promotion of justice and human welfare. This obliges individuals to love and be united with one another. Indeed, many religions started as reform movements aimed at the moral and spiritual welfare of humankind. On the other hand many religions require individuals to rise above their biological and economic needs to pursue transcendental goals. Their belief systems and rituals are widely divergent, but their ethical teachings are common to a great extent. They have inspired generations to seek higher levels of ethical life, and have produced some of the finest gems of human beings as seers and Holy people, full of love and compassion for all living beings (Tripathi, 2009).

Religion is important, such that a serious study of it can contribute significantly to moral development in Kenyan schools. Instruction on relevant aspects in christian religious education such as the religious history is important because both the negative and positive aspects of that history provide learners with guidance in values for harmonious existence in the society. The biblical story of Ananias and Sapphira is a lasting lesson in honesty (Acts:5). But the irony of the Bible manifests in the story of the way Joseph was sold into slavery by his brothers to the Egyptian merchants. As to prove that the end justifies the means, God uses this dishonest act by Joseph's brothers to show His mighty power by providing a safe haven in Egypt to the Israelites (Genesis, 37 – 46). Also the story of the two sons of Eli when they committed crime against God they were killed in the war between the Israelites and the Philistines (1st Samuel, 3 & 4). The above mentioned aspects in christian religious education

impels one to obey and rise above the biological and economical needs in order to pursue transcendental goals which is an obligation for every individual.

These three biblical stories and others will provide religious education teachers with the basis for evaluating meanings contained in what is read from the Holy Book. The objectives of religious education should revolve around values contained in such stories. Whereby these objectives of religious education aim at using the acquired social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society and the promotion of international consciuosness, whereby through them, the understanding of the universal brotherhood and sisterhood are derived from the national goals of education. The national goals of education states that:- Education should promote sound moral and religious values and also promote social equality and responsibility (K.I.E, 2006).

Sifuna and Otiende (2006) say that God is the epitome of the highest morality in most religions, and therefore the moral ideal for human beings. Most religions uphold basic moral values such as faithfulness and kindness. The teaching of religious education in Kenyan schools has been in practice for many years. Therefore if God is the epitome of the highest morality one has an obligation to obey Him alone without any other option.

The christian missionaries who established schools in Kenya at the close of the 19th century marked them out as places where religious belief could be propagated together with the teaching of basic skills in agriculture and hygience (Nyachieo, 1994).   The christian missionaries encouraged Bible study in schools for evengelization. This should also be encouraged today to the learners because Bible study moulds the learners morally upright by reading those verses that touch their life situations. The lessons of the Bible study during the time of the missionaries were conducted through preaching, songs recital of liturgies and prayers. The learners were allowed limited inquiry, debate or reflection. The goal of

christian religious education then was the spread of the chrsitian faith. The teachers were authoritarian, they considered the learners to be a clean slate – a tabula rasa – on which they were supposed to "write" (Sifuna and Otiende 2006, pgs.178-179). Therefore the learners were obliged to follow what was instructed by the teachers.

This study is in agreement with Buconyori (1993, p.30) who espoused the importance of religious education in school and encouraged the intergration of faith and learning. He emphasized that the christian faith should be communicated in such a way that it influences the learner's total life. He argued that effective Christian Education is redemptive, in the sense of liberating people from ignorance and destructive ways into knowledge and transformation. In line with the deontological theories of education, this study holds that learners can benefit from the teaching of the Bible, the Koran and other religious beliefs in their day to day activities in school. This theory looks at the benefit of any activity on the individuals in making them to be morally upright. If the learners will end up being honest, respective, humble, obedient and dutiful because of religious education in secondary schools, then this condition of deontological theory of education would be met. The learners should be encouraged to use the knowledge acquired from the religious teachings in order for them to feel obliged to do what is right and avoid what is wrong by following the principles and rules laid down by the institutions and the society,   just as the Bible urges the christains to follow the Ten commandments of God in order that they may live a good life.

Mugambi (1996, p.12) observes that religion provides solutions that are relevant to real life situations. In particular, religion provides solutions to moral problems, honesty, obedience, humility, and faithfulness are the pillars of most religions, and these character traits should feature in Christian Religious Education in schools. These are also character traits that are universally admired. Consequently, religious education should be viewed as an important subject in Kenyan schools which can be offered to all learners, their religious persuasions not

withstanding. This implies that learners should feel obliged to study religious education with a view of solving moral problems that they encounter in life.

The teaching of religious education should be handled in such a manner that the learners' moral behavior is influenced at every level. It should be based on the deontological theory of education, and learners should be encouraged to evaluate and apply the knowledge acquired. Most religious education teachers prefer conducting their teaching through methods which are teacher centred. They insist on memorization by the learner (Hennessey, 2007). It is the position of this study that religious education teachers in Kenya should embrace the methods of teaching well known to modern professionals which are learners centred, such as field study, use of visual materials and the socratic method (question and answers), thus enabling the learners to participate effectively in the learning process.

Hennessey (2007,p.212) postulates that the use of visual materials as a teaching methodology is greatly assisted by modern technological advancement. Computers allow for the reproduction of art masterpieces, film strips and educational video recordings are available for the illustration of important religious concepts and artifacts. Visual materials on the sacraments, religious shrines, missionary activities, religions of various people and religious art can have a lasting effect on leearners. Consideration of the age and academic level of the learners as well as the correctness of the printed and electronic content is crucial.

Every effort must be made to add flavour to the teaching enviroment, especially where religious eduacation is concerned, through the use of drama. Dramatizing incidents in the lives of exemplary figures in the history of religion can be inspiring.   Along this line of thought, Oduor (1990,p.225) recommends that a study of the biographies of known moral ideals as Jesus, Mohammed, Socrates and Mahatma Gandhi, be included in the Social Education and Ethics syllabus. In addition, there are many heroic religious figures today

whose stories can be incorporated into religious education programmes. The lives of such religious figures as Mother Teresa, Pope John Paul II and Martin Luther King Jr. are as appropriate as are the stories of the figures in the Holy Scriptures. In doing this, the religious education teachers should choose illustrations with which young people can identify. The learners as a result of having the knowledge of the life lived by those exemplary figures, they would feel obliged to emulate the good examples set ahead by those people.

Whether the teacher uses the lecture method or video tape in class, it is important that such a lesson be concluded with a question and answer or a discussion session. This will allow the teacher to respond to any intellectual challenges and to clarify any obscure facts, thus encouraging the internalization of religious education messages. Such discussions can be conducted through small class groups. The group leaders then conclude the sessions with a summary of few points and any new knowledge attained. In these discussions, the teachers can also explain their personal understanding of the topics and their significance in their life thereby becoming role models to the learners. A role model which should be emulated by the learners.

Fieldwork is the best example of a teaching method modelled along the provisions of the deontological theory of education. The learners are to 'live' the learning in the field, while applying the skills learnt in class. Hence they are obliged to apply the skills learnt in class in their life situations. Thus religious education programmes should incorporate a segment of field work, which can be employed to involve the learners in real life experiences as they relate with others morally. For example, supervised fieldwork programmes could be organized to facilitate the virtue of honesty and service to others.

3.6 Threats to moral development in Kenyan schools

Although both the religious education and guidance and counseling programme have the great potential to facilitate moral development in Kenyan schools, they endeavor to help Kenyan children to grow morally upright, faces at least three threats:-

First, the current system of education in Kenya is examination oriented, aiming at securing the best grades in science and technological subjects, whereby the learners are channeled to think that their duty is to acquire only good grades in science and technological subjects. One of the main objectives of education in Kenya is the preparation of the youth for employment. Parents today demand of teachers good grades and high chances of advancement to higher levels of education. They are not interested in subjects that do not count in job placement in the fields of science and technology. Therefore, learners have no obligation to venture into subjects that are not job oriented. Consequently, Religious Education and guidance and counseling are not given the prominence they deserve. This is because when one observes the secondary school timetables, science subjects are offered 7 to 8 lessons per week while humanities are offered 3 to 4 lessons per week (K.I.E, 2002). Therefore prominence is given to science and technological subjects rather than to humanities. This will influence the learners to think that what matters most in their life is science subjects. They have an obligation to work hard in those subjects without considering those subjects that instill moral values in them such as religious education and ethics.

Second, according to Injendi (2009) globalization and scientific discoveries have continued to undermine Religious beliefs. Interest in religion has waned among the youth, who demand for a deontological approach to the emerging social and economic challenges. Consequently Religious Education, ethics and guidance and counseling programme, which are key areas for moral development, are not given much attention. Meaning that there are few lessons in a

week for Religious Education, ethics and guidance and counseling compared to other subjects like mathematics and sciences.

Third, Christianity is a dominant Religion in Kenya with a higher number of denominations, sects and cults. These fragments all claim to present the truth of the gospel but most of them are intolerant of the interpretation of the other denominations (Onyino, 2014). Furthermore, there are many cases of regular church-going persons who are corrupting forces in politics or whose decisions are influenced by bribery. Furthermore, the many cases of professing believers who demonstrate racial or other prejudice, obtain a divorce and remarry, seek abortions, or cheat in school work usually lead to the conclusion that there is no feature that distinguishes believers from unbelievers. This raises doubts as to whether religion and religious education can be sound basis for moral development in Kenyan schools, where learners would feel that they have an obligation to fulfill.

The gap arises in that, the current system of education in Kenya is examination oriented but this should not be the case. The current system of education should not only be examination oriented but also formation oriented with an aim of moulding the learners' behaviors. Furthermore, the youth being prepared for employment needs also to be morally upright, only if they feel that they have an obligation to behave morally upright from the knowledge acquired form the learning of those subjects that instill moral values in them. Scientific discoveries should not undermine Religious beliefs, but they should also pay respect to religious beliefs, while the religious denomination should be obliged to be tolerant of the interpretation of other denominations.

3.7 Conclusion.

The study which was an evaluation of the relationship between teaching of moral values and their application by learners in Kenyan secondary schools as indicated in chapter one of this research. This study found no notable success in the government of Kenya's initiatives to employ an effective method for moral development through education. As it was highlighted in chapter one, this failure is manifested by the prevalence of immoral activities such as strikes and substance abuse by learners in secondary schools.

We noted that Religious Education and Ethics Programme both of which are important subjects for moral development are not given prominence they deserve in the school timetable. One of the reasons for this is the high prominence put on science and technological subjects at the expense of morally oriented subjects in Kenyan schools. Furthermore, Christian Religious Education is taken as a booster subject by the learners in Kenyan Secondary Schools. Also the method used in teaching Religious Education and Ethics Programme is an authoritarian ,allowing little room for inquiry and debate by learners. Therefore the learners do not feel the obligation to study religious education which is of paramount importance in moulding their behavior.

CHAPTER FOUR

COMMUNITY AND THE SCHOOL

4.1 Introduction

The community plays a great role in shaping the morality of a child before and after joining the school. On the other hand it is the community that produces the raw materials for the school; that is the learners. Therefore one cannot talk of moral development of the learners without involving the community or the role played by the community. The study agrees with Nyachieo (1994) that the indigenous African education developed character building, moral qualities and social knowledge in the individuals which were necessary for playing an active role in the society. For its achievement every member of the community was of paramount importance (Nyachieo 1994, p.9). Here we express the importance of both the community and the school for the purpose of moral development.

4.2 The role of community and the school in moral development

Human beings by nature are social beings. In order to exist and develop each person needs the support of the community in many regards. For example, the development of the individual is almost entirely dependent upon the education, instruction and help of others. Education here is taken care of by the family, tribe, state and the church. This fact has been confirmed today by ethnology and cultural anthropology. ForPeschke (1987) the influence on individual's spiritual formation is to a great extent dependent on the social tradition, world of experience and knowledge handed down, modes of thought and imagination, beliefs regarding values and rights, customs and attitude (Peschke, 1987). It is only through social completion that one fully develops his or her being as nature demands. Consequently there is nothing we can claim in the strict sense to be our property. We must all receive and learn not only from our predecessors but also from our contemporaries (Peschke, 1987).

The community and society is of great importance for human beings life. The individual has the right to be helped by the society and on the other hand the individual has the obligation to support the society. The question of whether values in general and moral standards in particular can be taught is often asked. Realizing that one's character grows out of a total life situation and moral standards are to be absorbed from this situation, is inadequate in answering the question on values and moral standards. From this point of view, formal instruction alone cannot playa major role in the development of character. Our values are absorbed unconsciously from the group or the culture of which we are part of them, meaning that we acquire moral values from the society that we are brought up in. There is a considerable truth in this position although it underestimates the supplementary part that formal education can play in moral understanding and the development of inner controls and a moral philosophy. Some scholars (Dewey, 1938;Oniang'o, 1994;Sifuna, 1994) argue that moral standards must be deliberately taught to each generation and that formal education plays a prominent role in this process if the person is to become mature and reflective in life.

The human infant comes into the world in a helpless condition and remains dependent on others for many years. The human person is not only helpless and dependent but exceedingly malleable and may develop in any one of the many possible directions (Harrold & Keeton, 1957, P. 16). The early years of life leave an indelible mark in the child. Moral standards began to be formed by the constant interaction with parents and others at home and in the community. The presence and absence of the mother's love and the general attitude play a great role in the development of the child morally. The parents usually begin the teaching process with do's and don'ts, as well as their explanations appeal to the understanding of the child. This process is later carried on by the playmates, the church, the school, and other organizations and community activities as children learn what is accepted or done and what is not accepted or not done. If the training and the instructions stop at this stage, the individual

may not develop beyond the stage of customary or group morality (Harrold & Keeton, 1957 p. 17).

Therefore the community, that is, the parents, people surrounding and the church play a great role in the moral development of the child, because they are the first group of people who interact with the child when he or she is born in this world, before the child goes to school. The community should be considered when we talk of moral values and the inculcating of moral values in the learners. Furthermore, from the community the child gets the informal education in the early years of age. This early age is very important in moulding ones moral behavior that need not to be ignored because it is the first role that the community plays in the process of moulding the learner's morally.

Researchers and scholars (Chukwu, 2002; Buconyori, 1993; Oruka, 1990) have dwelt more on moral development of the learners through education mostly in schools considering very little the role played by the community in the moral development of the learners which could have been their starting point. They also failed to suggest a model of behavior that can ameliorate moral decadence in the behavior of secondary school students in Kenya. Therefore they only dealt with the learners in school as their starting point, in studying the morality of the learners hence leaving a gap which should be bridged, that is the community whose role is of paramount importance while dealing with learners' moral development. A model of behavior that can ameliorate moral decadence in behavior of secondary school students in Kenya should be put in place which is in conjunction with both the community and the school that would mould the learner's behavior totally, be it in school or outside the school. This will help in shaping the moral behaviors of the learners in the community and inthe schools who are very much involved with the learners; both participate in their formation and also in suggesting a model of behavior to be followed by the learners. On the part of the learners they

will also be compelled to adhere to what has been laid down by the community in conjunction with the school.

The community which involves the parents, who bring forth the learners, will be expected to mould the child in early stages of growth before the child joins the school. There are moral values that are injected in the learner from the community from time memorial and these values must be contextualized to address the dynamism of the changing global value system. Therefore, good parenting of the child and the input of the community surrounding will be necessary for moral development of the learners. It is upon the community to mould the learner into an all inclusive personality. This call for learners to have a good relationship with the community from where they are trained on moral values of the community or society. The community on the other hand should put in place moral values that are accepted by all learners for various ethnic groupings, such that the learner should transcend the religious, cultural and political affiliations. Therefore the community has an obligation to inculcate in the learners sense of communal ownership of infrastructures and assets against the current culture of consumerism. Also the community has to instill in the learners the virtues of honesty, faithfulness and justice. The parents on their side are to be role models to be emulated by the learners. There are to sensitize the learners on the moral values upheld by the society.

The school becomes the interpreter of the ideals of the community. So the school has the obligation to assess the needs of the community in order to equip the learners with the skills relevant to the needs of the community where the learner goes back to serve the community after learning in school. Therefore the school should strive to know the value system of the community so as to avoid conflicts between the school and the community. The school should come up with a code of regulations touching various human values such as language, dressing code, eating habits, cohesive time program and use of school resources. The education offered on school where knowledge is imparted to the learners should also be wholistic if the learners are to be molded morally upright. This will involve the teachers being role models to the learners as far as moral values are concerned. This is true because learners tend to emulate the behavior of the teachers. Therefore the teachers are to well informed on moral values of the community and what they entail. Hence, a rapport will be created between the learners and the teachers to help in instilling moral values in the learners.

Therefore if good parenting and good relationship between learners and the community is upheld, the learners will become morally upright and hence moral decadence is eradicated in our Kenya Secondary Schools. This will only be realized when there is a good working relationship between the community and the school, where both work in consultation with one another. If the stakeholders, the parents, the teachers, the church and the Ministry of Education in Kenya work together in introducing a program that will be followed in Kenyan secondary schools moral decadence will be eradicated. As a result there will be a collective method by learners both in schools and outside the school. All this is aimed at maintaining harmony in the learning process which is carried out in the school.

4.3 Conclusion.

Human beings are social beings who live in a community where one is brought up. It is from the community that one learns how to behave before even joining the school. The community consists of the parents and the people surrounding who are the first to interact with the child. Here the child learns the moral values upheld by the community. Therefore the community Plays a great role in the transformation of the child. When the child joins school, the school becomes a continuation of what had been learnt in the community and upheld as the moral values.

The community and the school has to work together in order to produce morally upright individuals, because both institutions has a role to play. Therefore the community and the school has to be involved in helping the learners to acquire upright moral behavior in their life situations. This will eventually lead to morally good people and able citizens for the purpose of development in the society. Failure to adhere to the above said role of the community and school one would not expect any development.Therefore, the school and the community should work hand in hand in introducing a method which would ameliorate moral decadence in behavior of leaners in Kenyan secondary schools. A method which will be applicableto all leaners and acceptable by both the school and the community.

CHAPTER FIVE

SUMMARY OF THE FINDINGS, CONCLUSION, RECOMMENDATION AND AREAS OF FURTHER STUDIES

5.1 Summary of the findings

The purpose of the study was to evaluate the teaching of moral values and their application by learners in Kenyan secondary schools. We noted that the teaching of religious education and moral philosophy in Secondary schools both of which are important subjects for moral development in schools have not effectively inculcated moral values in learners. This failure is evident in rampant immoral behavior and attitudes of learners in Kenyan secondary schools such as strikes, drug abuse and burning of school dormitories. The failure can be attributed to the methods employed for moral development in Kenyan secondary schools, thus the need for a new approach to this important endeavor is required.

Consequently, the study had three objectives:-

> To critically examine the impact of the strategies of teaching moral values in Kenyan secondary schools.
>
> To investigate on why there is moral decadence in the behavior of students in secondary schools.
>
> To suggest a model of behavior that can ameliorate moral decadence in behavior of secondary school students in Kenya.

Chapter one: Is an introduction to the study. It presents the background of the study, statement of the problem, purpose of the study, research objectives, research questions, significance of the study, limitations and delimitations of the study, assumptions of the study,

theoretical framework of the study, conceptual framework of the study, research methodology and the organization of the study.

Chapter two: Evaluates moral development and education. It is what other researchers and scholars have said and what they have not said and the opinions of the researcher.

Chapter three: It provides a rationale for the choice of education with an aim of the deontological theory developing a practicable method for moral development in Kenyan secondary schools, paying particular attention to the teaching of Religious Education and Ethics in secondary schools. In the light of the tenets of the deontological theory of education a workable strategy should be employed to help learners acquire relevant moral traits of character, we propose the employment of deontological theory of education in the process of moral development in Kenyan schools where learners will have the obligation to put into practice what they have learnt theoretically. This would be a response to the need for adopting a strategy appropriate for the teaching of the content of religious education and ethics. One major advantage of deontological theory of education is the feeling of duty. The learners will feel that it is their duty to do what is morally right and shun away from that which is morally wrong.

Chapter four: Provides the relationship between the school and the community for the purpose of moral development. It explains how both the school and community should be involved in moulding the learners' moral behavior.

5.2 Conclusion

The study which was an evaluation of the relationship between teaching of moral values and their application by leaeners in Kenyan Secondary Schools as indicated in chapter one of his research. This study found no notable success in the government of Kenya's initiatives to employ an effective method for moral development through education. As was highlighted in

chapter one, this failure is manifested by the prevalence of immoral activities such as strikes and substance abuse by learners in secondary schools.

We noted that Religious Education and Ethics Programme both of which are important subjects for moral development are not given prominence they deserve in the school timetable. One of the reasons for this is the high prominence put on science and technology subjects at the expense of socially oriented subjects in Kenyan schools. Furthermore, Christian Religious Education is taken as a boaster subject by the learners in Kenyan Secondary Schools. Also the method used in teaching Religious Education and Ethics Programme is an authoritarian ,allowing little room for inquiry and debate by learners.

5.3 Recommendations

Based on its findings, this study arrived at the following recommendations:

Morally undesirable moral behavior traits have a negative effect on the society. This is reflected in the high number of secondary schools in Kenya that are closed due to students riots. The high number of students who engage in immoral activities is an indication that uncontrolled character has a negative impact on the society's moral fabric. Consequently, there is need for the development of morals through an effective pedagogical strategy, thereby promoting social harmony in the country.

Practicable methods are applied to the teaching of Religious Education and Ethics programmes, I recommend pedagogical strategies designed in line with the tenets of the deontological theory of education as these will help in the realization of this goal. Whereby learners will feel that they have an obligation to do what is right and avoid that which is wrong.

Christian Religious Education (C.R.E) instills Moral values of honesty, faithfulness and obedience in the learners. The subject should be made compulsary in all

secondary schools in Kenya with an aim of instilling moral values in the learners mind, despite of their religious background. Also keeping in mind that the Kenyans people are christians, 45% of the population, you expect a large number of learners in Kenyan secondary schools to be brought up in christian families or have a background of christianity. Therefore the christian influence in our secondary schools in Kenya would play a major role in helping the secondary school learners to develop morally upright and acquire the desired behavior expected by the society at large.

The teaching of moral philosophy or ethics and guidance and counselling should be made compulsary to all learners in Kenyan secondary schools. This will help the learners to differentiate between right and wrong in their actions, hence they choose to do what is right and this will result to a moral upright behavior.

5.4 Areas of further research

In line with the tenets of deontological theory of education this study has reflected on a method that employs a student-centred approach to moral development in Kenyan secondary schools. There is need for further research to enhance this strategy through the use of information and communication technology (ICT) in the learning process.

The study has relied on the critical method. There is need for further research into the methods of moral development in Kenyan secondary schools using other approaches to philosophical inquiry such as historical and phenomenological methods.

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