Volume 22 Issue 18
Originally issued as G4

Global Journal of human-social science: G
Linguistics & Education
Volume 22 Issue 4 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Implementation of Moral Education in Kenyan Schools: A Possibility or an Illusion? Some Critical Reflections

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Abstract- There is no doubt that morality is a fundamental tenet of any form of education. Any system of education that fails to pursue moral development of learners as one of the aims of education fails on a critical aspect of society. The assumption behind these observations is that morality, by and large, shapes people's behavior in a positive direction thus making society peaceful, harmonious and develop faster. Whenever immorality reigns supreme, society is in chaos, brutish and incapable of prosperity. The Kenyan government has rolled out a new system of education dubbed competence based curriculum (CBC), currently in grade 5. This paper critically analyses how the CBC is prepared to implement moral education (ME) in Kenyan school. In its reflection, the paper tries to find out whether the approaches used within the CBC curriculum are different from the 8.4.4, and thus speculate the chances of success and failure. Core in this reflection is the notion of criteria for a successful implementation of a ME curricula. The paper employs the critical method of philosophy and the prescriptive method, though other philosophical methods are alluded to.

Keywords: *competence based curriculum, morality, moral education.*

GJHSS-G Classification: *DDC Code: 155.25 LCC Code: BF723.M54*



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Keywords: competence based curriculum, morality, moral education.

I. Introduction

There is no doubt that morality and moral education (ME) are important aspects of any education system in the world. Several scholars have echoed this assertion. Bogonko (1992) has argued that education has a role in producing 'good' citizens. The terms ' good citizens' imply those citizens that are morally of good standing, capable of being selfless, responsible and of good character. Indeed Bogonko's claim is supported by Chukwu (2002) when he observes:

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

From the above quotation, it is apparent that education should implement moral education in xdschools. Moral education has a purpose of influencing worth whileness of people's conduct as they interact with their fellow human beings. Such, moral characters as kindness, love, generosity, peace and love have been identified as worth of inculcation by the school (Bansikiza (2001).

The 8-4-4 system of education in Kenya that is being phased out attempted to implement ME in Kenyan schools as depicted in the goal of *'imparting sound moral and religious values'*. This goal of ME is borrowed from the Ominde Commission Report of 1964 that identified moral development as an important aspect of education.

However, it must be noted that irrespective of the several policy documents in education that have echoed the need to implement ME in school, morality in Kenya has sunk to a record low. Daily occurrences in Kenya are sufficient evidence. Cases of rape, corruption, irresponsible sexual behavior, teenage pregnancy, alcoholism, murder, police brutality and embezzlement of public resources all point to a country in moral limbo. The implication of this observation is that the schools may have not being successful in implementing ME. These claims have being echoed by such policy documents as the Gachathi Commision Report of 1976 (GoK, 1976), the Mackay Commision Report of 1981 (GoK, 1981), the Kamunge Commission Report of 1988 (GoK, 1988) and The Professor Douglass Odhiambo Task Force Report of 2010 (GoK, 2010), to mention just but a few. This raises the question: how is the CBC prepared to mitigate this challenge?

II. Research Methodology: The Critical Method

This paper used the critical method as the main study method. The critical method is also referred to as the Socratic Method. It is an important method in philosophy that evaluates doubt, beliefs, opinions, assumptions and customs with a view to establishing

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the truth in them. It is characterised by reflective thinking. It engages the mind in finding sufficient reasons for believing in one thing instead of another, while taking nothing for granted. It is a method nourished by scepticism and curiosity; purposely to clear confusion (Monanda, 2015).

This method proceeds by raising questions using the Socratic approach, with an open mind that pays no attention to ones' prejudices and biases. It is also guided by the rules of logical reasoning (Krishnananda, 1992). The critical method in philosophy of education involves problem solving. It makes educational stakeholders be aware of the existence of the problem, then look for a variety of solutions that are explored with the sole aim of arriving at the best of the solutions. This method is used in this study to inquire on how CBC is prepared to implement ME in Kenya, in the context of sprouting immorality.

a) Prescriptive Method

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

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

This method was important in this paper in explaining reality in implementation of ME in totality; holistically, comprehensibly and coherently in the realm of thought and experience. This way, the method offered better alternatives to problems and challenges that have bedeviled implementation of ME in Kenya. This method was important in proposing possible Criteria *necessary* and *sufficient* in implementation of moral education in Kenya.

III. The Notion of Morality and Moral Education

The word 'morality' is traced from a Latin word '*mores'* meaning customs or ways of conduct in a society. Originally, the concept connotes manners that can endure the test for acceptability in any society. Furthermore, the term morality could also mean 'moral goodness' as opposed to immorality that can loosely means 'moral badness' (Bansikiza, 2001). In the former case, the concept of morality is associated with purification of human beings in their conduct, while in the latter case, the concept of immorality connotes the sense of corruption with the activities that make human conduct barbaric. The concept of morality has come, therefore, to entail specific beliefs human beings have concerning the notions of 'right and wrong', 'good and bad' culminating in the beliefs which often include human judgments on acceptable human behaviour, values, principles and theories about such judgments (Ross, 1930/2002; Vaughn , 2008).

The notion of morality and its cognate expression like 'moral conduct' rest on the assumption that free will exists in human attitudes and actions. In the course of interaction, human beings do accustom themselves with human activities that result in the creation of human values. Some of these values are what constitute what is called morals that are responsible for the appropriate and acceptable human relationships.

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

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

The tenets identified above serve three functions in this article. One, the arguments that moral decisions affect other people and that morality is a

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

IV. Moral Training in a School Setup, Some Philosophical Reflections

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

It should be understood that Aristotle had early on argued that moral development is preceded by the development of intellectual virtues. In particular, he had observed that morality is not taught or given by way of verbal instruction. Moral training entails the training of the intellect (mind) into understanding the real nature of the universe and the purpose of human life. He argued that the purpose of life is to have a good life. The Greek word for a good life is *eudaimonia* meaning happiness.

A further reflection on ME reveals that moral decision making process is a human condition. This condition is nourished the presence of free will. The expression 'free will' refers to informed consent in respect of human action or inaction. In the educational context, ME is traceable from the concept of morality itself. As such, moral education is seen as the object for which education is deliberately intended to assist in bringing about. These goals are intended to lead to the desired qualities of acceptable humanity in society. In other words, ME is intended to bring about moral 'goodness' as opposed to 'immorality' (moral badness) as already expressed. Bansikiza (2001) observes that morality is a path that is travelled for the purpose of purifying and refining human beings in their operations so that they may live a good life. On the contrary, immorality is a path that if travelled would corrupt, debase, and barbarize human beings in their conduct, thus leading to a life of misery and suffering.

The notion of ME rests on the assumption that morals can be acquired through education; they are not genetically determined. Human experiences seem to support this assumption. It is a known fact that sons of clergy never automatically become clergy themselves, if they are not brought up through teaching and training to travel in that path. That is why effective development of good morals in the youth requires careful implementation of ME. Besides, it would be prudent to consider whether the morals that are intended to be imparted among the youth require well-articulated ME with clearly spelt out morals that are compelling and appealing sense of morality from the point of view of the society. Thus, the term compelling insinuates a set of moral standards that are bound to be followed as a duty, that is, legislated and by-laws, while the term appealing touches on one's interpretation and beliefs regarding the socially set standards that a person judges as reasonable, justifiable and worth of observing. The appealing criterion plays a central role in moral development of the youth. Unless the youth believe that the societal norms are worthy of following; unless they are convinced that the societal moral standards and customs are justifiable and reasonable, an attempt by educational institutions to teach and habituate learners on societal norms may not be successful.

For effective moral development of the youth, it is imperative that they be active participants in the process of formulating ME curriculum. Their active participation enables them feel part and parcel of the process; that is, they begin by examining the societal morals as their own and not as something being imposed upon them from without. This is why the appealing criterion in the formulation of ME is significant in that it assists learners to internalize moral norms and values, making them intrinsically motivated to conform to the social demands.

Studies by psychologists such as Piaget and Kohlberg have demonstrated that human beings are not born morally mature but rather gradually develop morally, through teaching and habituation. Aristotelian theory of moral excellence and *eudaimonia* similarly

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point to the argument that moral excellence as a necessary condition for a good life is acquired habitually. In order to have acceptable moral standards, teachers ought to carefully examine the unique nature of the learners so that the standards set to be taught and habituated on are within the criteria of compelling and appealing. In the Kenyan education system, there are expressions that are intended for moral development. They constitute what has been outlined as the Moral goal of education (MGE) in Kenya, namely; that education in Kenya should instil in the learners sound moral and religious values. It is apparent that morality as the basis of MGE should serve as a central goal in the educational process.

V. The Competency based Curriculum and Moral Education in Kenya

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

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

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

In this article, four questions were of interest in relation to how ME would be implemented within the CBC system. One, what would be the pedagogical approaches for the teaching of ME? Two, in which content areas (subject) will moral values be taught? Three, how will the implementation of ME be evaluated? And finally, what would be the philosophy guiding the implementation of ME within CBC?

In response to question one, CBC envisions an integrated approach to teaching moral values in all the three forms of education, namely; formal, informal and non-formal education. Similarly, the teaching approaches are expected to be modelled within the psychological developmental theories, namely; Instrumental Design Theory, Visible Learning Theory and Constructivism Theories (Dewey's social constructivism, Vygotsky's social-cultural development theory, Gardner's Multiple intelligence theory, Piaget's cognitive development theory, Bruner's cognitive development theory and Erik Erikson's theory of psychological development) (GoK, 2017). To underscore the importance of formal education in acquisition of key competencies envisioned in the CBC, the report notes:

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

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

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

The implication of the above quotation is that moral values are given more of a metaphysical approach within the dictates of religion. When moral values are taught within the religious dimension, they are examined within the perspectives of the particular religious orientation under consideration. In this regard,

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acting against one's religion would mean being immoral and the converse may be implied true. But is this what CBC intends to achieve in moral development of learners? Obvious not.

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

Besides the above critical comments, it is unthinkable that Religious Education in the conception of CBC is dictated by only three religions, namely; Christianity, Islam and Hinduism. Did the curriculum developers of CBC ignore the fact that there are many more religious orientations in Kenya beyond these three? Even if one were to imagine of the three religions as being the dominant ones in Kenya, does that guarantee the negation of the many other minor religions that exist in Kenya? Moreover, since independence, moral education has been taught using the same religious subjects (CRE, IRE, and HRE) without much success, what guarantee does CBC have that MGE would be successfully implemented using the same subjects?

An analysis of moral values as opposed to religious values reveals that it is possible to be morally developed without the religious component. Human reason has the capacity to discern what may constitute bad behaviour as opposed to good behaviour. This essentially means that human action, which is under the dictates of free will, proceeds from knowledge for the acquisition of moral values. The sources of human knowledge are known and religion is only a part of the whole. Thus limiting moral values to religious knowledge as envisioned in CBC is a misnomer.

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

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

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

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

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

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

VI. How can Moral Education in Kenya be Implemented?

For any educational system to effectively implement its goals of any kind, a clear guideline (criteria) has to be articulated. In this paper, fourfold Criteria are suggested that are thought *necessary* and *sufficient* for effective implementation of ME in Kenya, namely; E*udamotive* criterion, the *Normative* criterion, the *Evaluative* criterion and the *Pedagogical* Criterion. Before an explication of these four criteria, it is imperative to illuminate what is meant by *necessary* and *sufficient* conditions, and provide reasons why the suggested criteria are reflected as necessary and sufficient in implementation of ME in Kenya.

The concept '*necessary condition'* has been defined by Swartz (1997) as that condition that makes an event possible, that is, a condition A is necessary iff (if and only if) it makes another event B possible. For instance, 'Air is necessary for human life' (Swartz, 1997). This statement means that human being need air if they have to survive or without air human beings would die. Necessary conditions are by themselves not sufficient conditions, that is, do not -*suffice for*- or *guarantee*, other conditions (Stanford Encyclopedia of philosophy, 2017).

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

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

In setting a criteria for ME in the Kenyan context, this article proposes to apply the stipulative definitions because they involve no commitment that the meanings provided by no means would agree with prior uses of the terms involved. In reality, the stipulative manner in which the criteria of ME were arrived at were epistemologically special in that they yielded judgments with epistemological characteristics in response to how best ME would be implemented in light of the concerns of immorality that has been a puzzle for a long time.

The setting of a criteria for ME is in itself a prescription. In prescribing criteria, an explication is inevitable, and thus the need to use *explicative definitions* in the process. Explicative definitions are applicable to not only explicate the concepts of criteria of ME but also offer an improvement of what has already been existing in the implementation process, though in an imperfect manner. Similarly, explication is used to provide what is reflected as the best approach to implement ME in the Kenyan context.

Moreover, some of the approaches suggested in the criteria are merely descriptive, so that the meaning are made clearer. This is what is referred to as the *descriptive definitions*. In describing the criteria of ME, this paper seeks to explain the terms so that they are made extensionally, intentionally and sensibly adequate so that the epistemic condition of description is attained. The four criteria are explicated below by way of expressing what each entails in terms of it being individually *necessary* and jointly *sufficient* for the implementation of ME in Kenya.

a) Eudamotive Criterion

Before reflections on the how *eudaimonia* would be a criterion for implementation of ME in Kenya, it was important to revisit this concept and purse it further to underpin its tenets. Analyzing Aristotelian concept of happiness reveals that it implies the expression 'good life'. It is apparent that when someone talks of a 'good life', they intuitively imply a life of happiness. Life as human beings know it is not an instantaneous occurrence, but an event determined by time and space. Life means occupancy and duration. When someone asks what the life of person Y been like; usually, an appropriate response should include the milestone events of person Y's journey in this world up to the time the question is posed. From this understanding, it must be refuted that happiness is a momentous event such as an emotional feeling of joy; pleasure and laughter, for these emotions are just passing cloud lasting only for a moment. Aristotle deduced that a proper understanding of happiness should include criteria for what is being sought, identifying the correct field for such a search, examining the field and then applying the criteria (Pakaluk, 2005).

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

Finally, Aristotle deduced from the above premises that the highest good, equivalent to a good life or a life of happiness is a virtuous life of service to humanity. He asserted those human activities worth of contemplation are *kalon;* a Greek word connoting beautiful, noble, admirable, and attractive as opposed to *aischron* meaning shameful, disgusting, offensive, disgracing, or repulsive. It is from these descriptions that such virtues as courage, generosity, magnificence, amiability, justice, temperance, friendshipness, truthfulness and wittiness are identified as satisfying *kalon* (Ross, 1908).

The *eudamotive* criterion is suggested as a necessary *condition* for effective implementation of ME. The explanation sought in this criterion is a reflection on the concept *eudaimonia* as may be applied as a condition for moral development in general, and a case for Kenyan educational institutions in particular to assist in implementation of ME.

It is apparent that the morals that are taught in schools in Kenya are fundamental part of the Kenyan society, and in them, it is assumed presumably the content of moral values that are necessary in enhancing societal flourishing. Society is viewed as an amalgam of the whole, that is, it is the individual persons that constitute it. When the individual members of society are habituated in good morals, it implies that society is grounded on a solid moral foundation. Moreover, a society that is morally sound is likely to be a happy society.

As students get enrolled into the formal school system, they have certain expectation in regard to what they want to achieve from the schooling process. Similarly, society as a socializing agent expects that the school should assist in the transmission of knowledge, skills, values, norms and customs required of the learner as they take up adult responsibilities in it. For this reasons, the education system carefully designs and develops a curriculum with clear goals, some of which are MGE with the hope that if implemented, the learners will progressively develop their various abilities, knowledge, skills, attitudes, norms and morals required of them in their adult life; more importantly are the moral characters implied in the MGE. The *eudemotive* criterion suggested supports this undertaking. A refection on this criterion reveals that it best flourishes under the influence of four main concepts, namely; Tranquility, Intrinsic Moral Values, Contentment, and Contemplation

b) Normative Criterion

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

The normative criterion is considered a necessary condition in implementing ME since socially accepted behavior is the foundation upon which moral growth is sought. In instances where there is blatant and frequent violation of social norms, there is likely to be found widespread guilty, since the 'violators' of such norms would wish to conceal their unacceptable actions, a condition associated with guilty. Concealing a normative violation is associated with secrecy; a desire associated with a deliberate attempt to avoid public disapproval, ridicule or punishment (Chamblis, 1996).

Moral goals of education are aimed at helping in inculcating acceptable behavior, attitudes and good morals among the learners. Since MGE are stated merely as general statements of purpose in government policy documents and reports, it is important that they are elaborated in the official curriculum and syllabi to indicate the various virtues that are intended to be inculcated in learners at every stage of the learners' moral development. Each learner should be made to understand that good character contributes to a great extent towards the achievement of their individual goals. Happiness being argued for is neither pleasure nor amusements. It is not the instantaneous feelings of pleasure or passions that one develops out of emotional excitements triggered by emotional cues or appetites, such as friendly feelings, joy, anger and general feelings that are accompanied with pleasure and pain. It is happiness that is enjoyed in pleasure and pain alike. It is somewhat like contentment.

The virtues being suggested necessary for happiness are not passions nor feeling, but states of character. To label a person to be of a given character is to suggest consistence in portraying the same sort of thing over a long period of time. For example, we do not refer to someone honest for only telling the truth on a given occasion, but rather a person is labeled honest if he/she has consistently demonstrated the same state of character over long period of time. The sort of consistence argued for may best be illustrated in the story of the biblical Job in which irrespective of Job's suffering over a long period of time, he maintained his

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integrity and never spoke wickedness or deceit or any other abomination of his time (Job 1:1-5; 27:1-23).

This paper posits that rarely do people become vicious out of ignorance. Those who steal are already aware that theft is immoral. In the same vein, when one becomes dishonest, they are aware that dishonesty in vicious. Wherever students act immoral they are in most cases vividly aware that such actions are wrong. Moreover, they may be even aware of the consequences of their immoral actions and some may be prepared to face it. In case such are the prevailing circumstances, implementation MGE in terms of mere teaching of moral values as routinely done in Kenyan schools is exercise in futility. Several studies have supportive this assertion that mere teaching of moral values by way of discourses is ineffective in moral formation, for example (Osabwa, 2016; Ngaroga, 1996; Freire, 1970).

The normative criterion suggested is thus a call to reflect deeply into a list of morals to be taught to learners prior to its implementation through mere teaching. It is a concern to all those teaching to find out why some learners deliberately get involved in immoral behaviors irrespective of having sufficient propositional knowledge that their behaviors are unacceptable and the consequences therein. In this respect, reasons behind this 'deliberate immorality' became handy. In knowing the reasons, remedial strategies can be sought. For instance, when one has a headache, giving them painkillers is not a real solution but a short term remedy. To solve the problem will involve finding out the cause of the headache and giving appropriate prescriptions. In a move to understand why people act immorally despite being aware that such acts are immoral, Aristotle discussed the concept of *akrasia.*

The term *akrasia* is a Greek word meaning the weakness of the will. This implies that one has sufficient knowledge on what the right thing is but goes ahead to act to the contrary (Mateiescu, 2011). The opposite of *akrasia* is a Greek word *enkrateia* implying strength of the will or self-control (Ross, 1908). That is to say, if one acts irrationally and act under the influence of their emotions rather than their reason, then the concept of *akrasia* is implied. However, if one's action is where reason overpowers emotions, the appropriate concept implied is is *enkrateia* (Pakaluk, 2005). In respect to *akrasia*, one succumbs to pleasure, pain or emotions rather than reason thus making such a person act against their better judgement. Mele (2009) argues that when one is exposed to a temptation, they are likely to intentionally behave or act against their best or better judgement if they are *akratic*.

Aristotle was of the opinion that an *akratic* person has some innate knowledge of what is good universally but this knowledge in the moment of the weak-willed is not enough to stop a wrong action. It is a result of some sort of weakness that one acts against their best judgement (Clanton, 2015). Aristotle argued that *akratic* persons are fully knowledgeable but act against their better judgement knowingly without undue pressure or compulsion. A fundamental question in respect to *akrasia* was: how can *akratic* students be trained to be morally upright since they have already *necessary* and *sufficient* propositional knowledge in matters morality?

Several scholars have attempted to provide a solution to the problem of *akrasia.* Socrates dealt with this problem by denying its existence in his famous maxim: *no one errs wittingly.* This argument is well documented in one of Plato's Dialogues, *Protagoras (*Turnar, 1891). This kind of position is not pursued in this thesis. The study was of the view that *akrasia* is a real problem and needs to be tackled in a school setup.

Aristotle's own solution to the problem of *akrasia* as demonstrated by Berkich (2006) is grounded on the notion of rationality. Aristotle avers that *akrasia* is a struggle within the individual between his/her 'passions' and his/her 'reasons'. If passion outweighs, reason, then an *akratic* decision or choice is undertaken. In this case, desire distorts practical reason such that the *akratic* person in unable to make a fully informed judgment that his/her action is not the best Berkich (2006). The lack desire that distorts practical reason is associated with the fact that as of the time the person makes an *akratic* decision, Aristotle opines that such an individual suffers from a temporary mental blockage (becomes unconscious) in respect to the knowledge of the better alternative, that is, the power of rationality is overshadowed, in the same manner in which a drunk person may be having knowledge of a particular sort, which disappears in his drunkenness (Aristotle, nd).

Aristotle's solution is disputed by the American Philosopher Donald Davidson (1917-2003) who attempted to provide a solution to the problem of *akrasia* by pointing out that *akrasia* arises out of the nature of practical reasoning employed on the part of the *akratic* person. He posits that the solution to *akrasia* could be located on examining an action as either a *prima facie* right, that is, better than the alternative or judging it to be right absolutely, that is, *sans phrase* (right without any consideration) (Heather & Segal, 2013; 2015). Donald concludes by averring that either of the alternatives taken by *akratic* persons are arrived at logically, but the *akratic* person behaves so due to irrationality. The term irrational as used here is not to say that the person has no reasons why they do what they do not want, rather, what Donald propounds is that the *akratic* person does not have sufficient reasons to act as they do. In conclusion, he sees *akratic* persons as suffering from a psychological disorder called obsessive compulsive disorder. The solution to psychological disorders may be provided by clinical psychologist or therapist as discussed later in this subjection (Heather & Segal, 2013; 2015).

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The other approach to the problem of *akrasia* considered in this study is a religious a metaphysical one. Some religionists propound the argument that *akrasia* is a spiritual warfare between the powers of darkness, and those one of light. St. Paul expressed *akrasia* in the book of Romans as follows:

> For that which I do I allow not; for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent to the law that it is good. Now then it is no more I that do it, but sin that dwells in me…for the good that I would I do not: but the evil which I would not, that I do…O wretched man that I am! Who shall deliver me from the body of this death? (Roman: 7: 15-24, KJV).

Then solution for *akrasia* such an argument would best be derived from supernatural powers, in other words, human reason has no capacity whatsoever to solve the problem of *Akrasia*.

In conclusion, having considered several versions on the solutions to the problem of *akrasia,* this study opines that the solutions provided by Aristotle and religious paradigm are unsatisfactory, within the purview of human knowledge. In essence, their explanations leave the problem to fate. This study supports the approach adopted by Davidson that *akrasia* is psychological disorder and clinical therapy may be appropriate in the Kenyan case.

Besides *akrasia*, the second reason that could account for immorality is society. When there is a rise in immorality, a society has a share of the blame for the pervasive immoral behaviours being witnessed by students, especially in respect of role modelling. The notion of role modelling and the influence it has on the development of character of students cannot be overemphasized. Students tend to do what is displayed in the general practice of a society including what is practised by their parents, leaders and the significant others. When a society is made up of members who engage in immoral behaviours knowingly and willingly; worst is when such immoral acts are glorified, the influence of the acts on the youth who are in the struggle to meet their own desires is exemplified .

The school as a social institution exists within a socio-political environment that has influence on the students' in the direction the societal norms are portrayed (Itedjere, 2006). Whenever students observe that immoral activities in the society are actually rewarded, they start forming a belief that 'success' and subsequent happiness are derived from immoral acts. Such are the bases for wrong influence towards vicious character development.

Itedjere (2006) explains that when government officials, teachers, the political elites and parents engage in actions of corruption and immorality, then the school finds itself in an awkward position in trying to impact morality among the students. This trend is manifest in academic dishonesty as epitomised in cheating in examinations.

Within the school context, there is a plethora of strategies that may be appropriate to mitigate on these negative social influence. To start with, there is need to link theory and practice in teaching MGE in Kenyan schools. This may be achieved by providing real examples of in the Kenyan context of exemplary persons who are worthy of emulation in respect to character. Besides, teachers are expected to be role models in terms of good character. Though this is the expected case, the study observes that it is not always the case. There are quite a number of studies that support the opinion that role modelling is one of the most suitable strategy to character formation, for example Noddings (1984) and Gilligan (1977), who hold the view that a teacher teaches care by demonstrating it.

The third factor that was considered in respect to the possible causes of deliberate immoral behaviour in Kenyan schools is Psychological Disorders. Psychological disorders are defined by Wade, Tavris, Saucier and Elias (2013) as those behaviours that cause a person to suffer or be self-destructive and thus impair their ability to work or get along well with others. Whereas there are a variety of psychological disorders, the study identified the following as major mental disorders that may account for immoral behaviour in learners: anxiety disorders, post-traumatic stress disorder, fears and phobias, obsessions and compulsions, depression, Bipolar Disorder, Narcissistic personality disorder, borderline personality disorder, Clinical and Psychopaths (antisocial personality disorders), drug abuse and addiction, dissociate identity disorder and Schizophrenia (Wade, *et al*., 2013).

The moral duty and responsibility of the school is to be able to identify any of the students that may have symptoms of one or more of these psychological disorders. Wherever such students are identified, appropriate intervening measures should be sought to assure treatment. Students who get involved in immoral activities under the influence of mental disorders do not really require moral teaching and habituation or punishment. They, rather, need clinical therapy (psychotherapy) and biological treatment that may involve administration of drugs.

c) Evaluative Criterion

The term evaluation refers to the process of attaching value to performance (Ngaroga, 1996). In an educational context, the concept evaluation is used to determine how effective a learning progarmme has been (Onsabwa, 2016). The process of evaluation should applied periodically (formative) to provide necessary feedback which is essential for appropriate action in terms of modifying a programme or prescribing an alternative so that the programme is a success (Ngaroga, 1996).

The evaluative criterion in this consideration is refers to the way implementation of MGE are assessed.

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The notion of evaluation, both summative and formative, unfortunately has been used in Kenya significantly in assessing the cognitive domain of learning. Even test items in KCPE and KCSE in religious subjects indicate that they merely test the cognitive domain, of the religious content. Thus, a child who scores highly in these subjects does not necessarily designate that he/she is morally upright and of good character. The evaluative criterion requires that for effective implementation of MGE in Kenya, non-moral and the moral attributes should be evaluated using test items that actually measure such learning outcomes. Thus the need to put in place a method of measuring MGE qualitatively rather than the quantitative approach of evaluation.

The criterion may need incorporation of formative evaluation in the name of Continuous Moral Evaluation (CME) as a model that would rely heavily on observation of the behavior of learners. This can be completed by introspection in which the learners are given opportunity to engage in self-evaluation call it metacognition. All these should have well worked out matrix or schedules for observations and reports.

This is why the study proposes for an evaluation strategy that seeks to cover all these aspects. In other words, the overall measure of success (performance) at the end of any learning cycle is thus the mean achievement of both non-moral and moral aspects of education as illustrated below:

$$\text{General Success Measure} = \frac{\text{Mean score of Cognitive domain} + \text{Mean score of affective domain}}{2}$$

$$\text{Mean Grade} = \frac{\text{Mean Grade in Summative Evaluation} + \text{Mean Grade in CME}}{2}$$

The general success measure is what was denoted as μ of implemented Aims of Edu. in chapter one in the conceptual framework (section 1.8). Consider a hypothetical case where a student Y scored an A plain in KCSE in summative evaluation at the end of a four year course. However, the same student scored a C (Plain) in CME evaluation after four years; the mean grade of such a student will be calculated thus:

$$\text{Mean Grade} = \frac{12+5}{2} = 8.5;\ \text{B (plain)}$$

Thus a learners' educational achievement should not only be evaluated through summative evaluation that measure non-moral goals of education especially intellectual abilities but also formative evaluation of MGE. Accordingly, in the suggested evaluation criterion, learners are awarded a mean score (grade) at the end of the learning cycle that reflects their true educational achievement in terms of the quality of character traits that become manifested.

What value will such a grading system have as opposed to the current one in Kenya? The response to this question rests on the observation that students will care to have high scores in CME suggested since this will affect their overall performance. Definitely, irrespective of sterling performances in intellectual abilities (summative evaluation), a poor score will have a big impact on one's final mean grade which will ultimately affect their career choices. Besides, no student will wish to have a 'terrible ME scores' indicated in their certificate. This approach is akin to consequentialism in terms of education. The fact that the *CME* proposed is a continuous process provides opportunities for learners to improve on those aspects of behavior that have been observed inadequate and as such, no student is condemned ultimately. Each is given an opportunity all year round to improve. Besides, the practice of continuous evaluation supports Aristotelian concept of habituation in character formation (Ross, 1908).

d) The Pedagogical Criterion

The meaning of the term pedagogy is explained in chapter two (section 2.3.4) as methods of teaching. In chapter, several methods of teaching are identified. However for the pedagogical criterion only a few may be successful in the implementation of MGE in Kenya. White (1998) argues that the methods of teaching as well as the content are very important aspects of the implementation of MGE. This study suggests three methods as the most appropriate in handling the implementation of MGE, namely; role modeling, discussion and observation. These methods have been identified as most appropriate with the support studies done by Osabwa (2016), Noddings, (1984), Gilligan (1977), Freire (1970) and Dewey (1916). All these studies have indicated that the above approaches are best suited in implementing MGE. Moreover, it was pointed out in chapter four (section 4.3) that whatever approach that the Kenyan government has previous employed to implement MGE, any that lacked dialogue and role modelling were doomed to fail. Below is a brief discussion of each of these suggested methods.

VII. Conclusion

There is no refutation on the fact that human beings ought to live purposely in the universe in order to make meaning of human existence. One such purpose that had been identified by Aristotle and supported in

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this study is the search for happiness and a good life. It has been demonstrated that the tenets of a good life constitute service to humanity, living virtuously and development of human potential to the fullest (Kariuki, 2004). The process of schooling (education) was conceptualized as the main pathway that human potentialities may be developed, and therefore happiness attained.

To effectively implement a curriculum for ME in any system of education, it is important that moral ideals are identified under which such a curriculum can flourish. The paper proposed fourfold criteria, that can possibly enable ME be successfully implemented in Kenya, namely; *Eudamotive*, normative, evaluative and pedagogical. The fourfold criteria were considered individually as necessary, and collectively as sufficient in implementing ME in Kenya in order to tackle the problem of moral decadence.

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