

**EDUCATION AND ETHICS: A DECONSTRUCTION AND
RECONSTRUCTION OF KENYAN EDUCATION SYSTEM**

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for the Award of the Degree of Doctor of Philosophy in Educational Foundations
of Chuka University**

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DECLARATION AND RECOMMENDATIONS

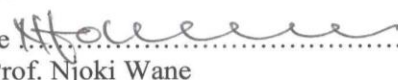
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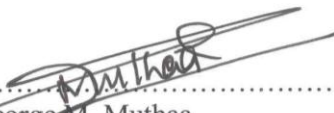
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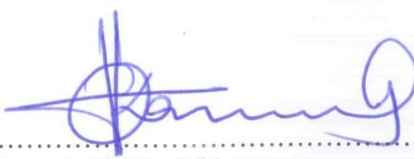
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DEDICATION

In loving memory of my parents Daniel and Alice Mwanzia who built a strong foundation for my life and inspired me academically.

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ABSTRACT

One of the objectives of education is to promote ethical behaviour among learners. The African educational system inculcated ethics among members of society and produced ethically upright individuals for generations. With the introduction of formal education, the responsibility of inculcating ethics to children was taken up by schools. Efforts through reforms have been instituted to help develop ethics among learners. Despite the enormous investment in education over the years and the high academic qualification of graduates leaving the school, the level of impunity, corruption, negative ethnicity and intolerance has remained a major concern among educationists and stakeholders. This study sought to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners through integration of indigenous knowledges. The study adopted Utilitarianism and Post-colonial theories. The study was carried out in universities and communities of Kenya. Cross sectional descriptive survey and correlational research designs were utilized in the study. The target population for the study comprised of 537,211 subjects. A sample size of 384 respondents comprising of 324 students and 60 academic staff participated in the study. Data collection was done using questionnaires and interviews. Validity of research instruments was ascertained through expert judgement by supervisors from the Faculty of Education and Resources Development. Reliability of instruments was estimated by use of Cronbach alpha method where a reliability coefficient of 0.859 was obtained. Descriptive and inferential statistics were used to analyze the data with the aid of Scientific Package for Social Sciences version 25.0. Research hypotheses were tested using regression and correlation analysis at a significance level of $\alpha = 0.05$. The analyzed data was presented by use of tables and figures. The findings of the study indicated that contemporary curriculum was too broad, theoretical and exam oriented hindering the development of ethics. The study established that, deconstruction and reconstruction of curriculum with inclusion of practical-oriented activities in classroom, community based approaches and co-curricular activities would help influence ethics. On pedagogical approaches, the study established that, deconstruction of teacher centred methods and theoretical approach with reconstruction of learner centred approaches, role modelling and resource persons would influence ethics. On philosophical foundations the study found the need to have foundations anchored on holistic development of learners. The study established that, integrated modes of discipline would encourage participatory approach in inculcating ethics among learners. The study concluded that deconstruction and reconstruction of contemporary curriculum, pedagogical approaches, philosophical foundations and modes of discipline had a significant influence on ethics among learners. Based on the study, the researcher recommends the curriculum, pedagogical approaches, philosophical foundations and modes of discipline to be deconstructed and reconstructed to embrace the African indigenous education and knowledges that would help promote ethical behaviour among learners. It is hoped that the findings of this study will provide useful information to curriculum developers, implementers, planners, policy makers and other stakeholders on ways of integrating African indigenous education into contemporary education to influence ethical values. It is also hoped that the findings of this study will provide a basis for further research on integration of indigenous knowledges into contemporary education to promote ethics.

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ABBREVIATIONS AND ACRONYMS

ARS	Adjusted R Square
CRE	Christian Religious Education
D & R	Deconstruction and Reconstruction
DF	Degree of Freedom
GOK	Government of Kenya
HRE	Hindu Religious Education
IRE	Islamic Religious Education
KICD	Kenya Institute of Curriculum Development
KIE	Kenya Institute of Education
MOD	Modes of Discipline
MOE	Ministry of Education
MOEST	Ministry of Education Science and Technology
MS	Mean Square
NACOSTI	National Commission for Science, Technology and Innovation
NCIC	National Cohesion and Integration Commission
PA	Pedagogical Approaches
PF	Philosophical Foundations
ROK	Republic of Kenya
SE	Standard Error
SEE	Standard Error of Estimate
SPSS	Statistical Package for Social Sciences
SS	Sum of Squares
TIQET	Total Integrated Quality Education and Training
UNESCO	United Nations Educational, Scientific and Cultural Organization
VIF	Variance Inflation Factor

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The Oxford dictionary defines the term ethics as a philosophical study of morality. Morality is understood as a set of social rules, principles and norms that guide or are intended to guide the conduct and behaviour of people in a society. According to Singer (2001) ethics is the standard of good and bad distinguished by a certain community or social setting. Bewaji (2004) defines ethics as the character or attribute of an individual dealing with what is good and evil. Narvaez and Lapsley (2008) define ethics as what you derive for yourself that is right and good and benefits for all people involved. Ethics relates to values commonly adhered to and fundamentals in the immediate surroundings (Knowles & Smith, 2006). Ethics dictate the working of a social system by pointing out the application of principles of morality and laying down a set of codes that people must follow (Narvaez & Lapsley, 2008). Ethics can be defined from different angles and perspectives but all of these definitions can be considered as fundamentally relevant to each other. All of the definitions focus on ethics as the study of the human conduct and its special aspects as well as the morality of human acts. In this study, ethics is defined as a set of guidelines that define acceptable behaviour and practices for a certain group of individuals or society.

Ethics is important in the society because it is an essential part of the foundation on which a civilized society is built (White, 2016). Ethics safeguards the total way of life which forms the culture of people. According to Knowles and Smith (2006) individuals consider ethics as a manifest of rules of behaviour to which their culture demands compliance in order to ensure a peaceful order and co-existence. Through ethics, individuals find it easy living with the other members of the family and of the community and even progress in their careers because of harmonious co-existence. Ndichu (2013) observes that ethics is concerned with social norms that guide human conduct. The fabric of any society is held together by the standards of ethics including respect, responsibility integrity, tolerance and justice that are maintained and practiced by individuals and even groups. Therefore ethics play an important role in governing the collective human behaviour in society by determining the

social relationships in which people live in the community and the links of authority indicating the proper courses of conduct and behaviour.

The concern over the proper induction of the younger generation by the elders into the norms and principles of good conduct is probably a universal goal of the human experience. Every society strives to instill and nurture what it upholds as morally good to its members. According to Goodman and Lesnick (2001) ethics is a broadly shared goal that is facilitated by the work of socializing agents such as family, religion, peer group, mass media and school in every contextual setting. Human beings learn how to think, behave and act through agents of socialization that influence self-concept, attitudes, behaviors and other orientations towards life (Berkowitz, 2002). Every agent of socialization plays a role in the collective process of education. Stefaan (2012) in the work of Peters aptly observes that there is a major responsibility in schools to encourage those teenagers whom they are entrusted with. For that reason the school is the primary transmitter of information and knowledge while at the same time assuming many of the functions of other socializing agents.

African traditional communities conceived ethics as an integrated whole (Kinoti, 2010). For instance, an honest person was described as one who could be relied upon because he or she was truthful, generous, courageous and had sense of justice. The concept of ethics implies that a good person was one who possessed all the virtues, not just a few but all of them. The communities conceived ethics as the reasonable order of things. Members had a highly organized system of sanctions for maintaining order of things. According to Kinoti (2010) this system consisted of human agents (parents, peer groups, warriors, elders, kinsmen and the local community) and supernatural agents (God and ancestral spirits). The whole system was an integrated one where human agents worked together harmoniously and assisted the individual in their different ways to conform to the moral and ethical code. Reward, punishment and taboos played an essential role in influencing ethics. This shows that ethics could be refined over appreciation of morals and knowledge.

In United States, the system of education was founded with ethics education as one of its primary goals. Ethics was viewed as the key to the progress of humanity. Development and promotion of ethics however, is no longer a priority in institutions of learning. The tremendous success of science and technology in the late 19th and early 20th century led to a declining concern about teaching broader questions of human values and morality. In many African countries, development of ethics is a key component in laying proper and sound foundations for the improvement of character, conduct and attitudes towards oneself as well as society (Blasi, 2005). For instance, in Nigeria one of the objectives of education is to instill moral values among learners. Nevertheless, Nigerian education is threatened by a number of factors such as the existence of secularism and excess quest for materialism and religious unbelief. With that effect Ilechukwu and Ugwuozor (2014) consider this to be a serious problem in the country by arguing that school system need to create conducive atmosphere for teaching and learning of ethics. Historically, theologians, philosophers, politicians, and educators all over the world have long concerned themselves with character, morality, ethics and values such as honesty, compassion, loyalty, respect, trust, integrity and responsibility.

In Tanzania, one of the aims of education is to inculcate moral and ethical values in order to prepare useful, responsible and moral upright individuals in the society. Anangisy (2008) presents the problem of lack of integrity among the youths in Tanzania and argues that the use of system regulations and the teaching of religious code of conduct would be the best approach to reduce immoral cases in the country. Anangisy (2008) further indicated that without a well-defined education policy and system in favor of promoting ethics, efforts to that effect are doomed to fail. Young people have to be raised in the right manner, in case they develop into the fright that the world is facing in the aspect of organizations and terror gangs such as the Boko Haram, Al Shabaab and the Islamic state of Syria and Iran rebel group. This indicates that there is need to examine the place of ethics in education system.

In Kenya however, the notion of ethics dates back to the period of pre-independence. Native education stressed on expressive and normative skills through instilling the accepted behavior and creation of unity respectively (Sifuna & Otiende, 2006).

Indigenous education forms part of African heritage and therefore it is inseparable from African way of life. Native knowledge is habitually seen as primitive and historical comprised of African ancient practices of people. While that could have a meaning to those who propagate such views, to Dei (2002); Purcell (1998); Angioni (2003) and Turay (2002) the word indigenous or native refers to specified sets of people well-defined by territories of ancestors, configuration collection of culture and locations of history. Owuor (2007) observes that indigenous indicates that the understanding is distinctive and belongs to people from precise places with common culture and societies. West Mann (1984) asserts that: *“Education is not something which the African has received for the first time from the white man. The ‘primitive’ African is not uneducated. Many Africans, show such dignified and tactful behavior; and reveal so much refinement in what they say and do, that they well deserve to be called educated”* (p22).

Nsamenang (2005) indicates that African native education impacted the children’s daily practices and the family likelihoods and integrating skills, community togetherness and awareness about all features of life into a single curriculum. According to Isanda (2016) African indigenous education curriculum castigated social accountability, political participation, job orientation, moral values and spiritual participation. The curriculum was passed through pedagogical approaches such as oral literature, apprenticeship, role playing, observation, imitation, participation and initiation (Nsamenang & Tchombe, 2011). Sifuna (2008) like Omona (1998) agrees with Mushi (2009) that the philosophical foundations of African indigenous education aimed at promoting unity and teamwork, preparing young ones for future roles and activities, inducting children to be useful members of society, passing rich cultural heritage and enhancing multiple learning which were conceptualized as communalism, preparationism, functionalism, perennialism and wholisticism respectively. Modes of discipline included guidance and counselling, reprimands, ridicules, deterrence, verbal warning and scolding (Nsamenang, 2005). These modes were engaged to guarantee the imbuelement of the honesty in spirit, responsibility, integrity, tolerance, compassion, worthiness, decorum and collaboration.

From studies by researchers on African indigenous education, it is clear that indigenous education was grounded on specific aims of education which were realized through a well thought out curriculum, sound pedagogical approaches, philosophical foundations and modes of discipline intended to guide social and moral behavior. Like African philosophy itself, the ideas and beliefs of the African society that acknowledge ethics have not been given detailed investigation and clarification in the Kenyan education system and thus, stand in real need of insightful and extensive analysis, interpretation and implementation. Attempts have been made by contemporary African philosophers to give continuous reflective attention to African moral ideas however; this has not been fully achieved.

Upon the independence attainment in 1963, Kenya occupied herself in a programme intended at intensifying facilities of education in an endeavor to rally the needs of manpower of the new state (ROK, 1964). The first task was to institute commission of education in 1964 which tried to survey prevailing resources of education in Kenya and accordingly advised the government in the invention and implementation of state policies for education. Kenya inherited education system that had been intended for colonial times to fit the needs of the administration in colonial ages. The newly fletched government found it essential to review entire school curriculum and clearly state the national education goals in a state that is independent. This vital assignment was undertaken first by the Kenya commission of education in 1964 which developed the Ominde Report which is extensively well-known.

The Kenya Education Commission Report (ROK, 1964) acknowledged the national goals of education which formed the philosophical foundations of education all related to promotion of ethics among learners in the education system. The Commission proposed an inclusive educational review in Kenya by dealing with several policy matters that challenged the undeveloped nation and others that were definite to education at the time. The National Committee on Educational Objectives and Policies Report (ROK, 1976) suggested amongst other matters the teaching of ethics in secondary schools created on the values of the traditional African society. The report sought a distinction between the teaching of ethics and that of religion. As a result the Report of the Presidential Working Party on Education and

Manpower Training for the Next Decade and Beyond (ROK, 1988) recommended that Social education and Ethics be taught to all students at all levels of education and training in Kenya. This was in recognition of the place of ethics among individuals who form the society.

Chapter Two of the contemporary Kenyan Constitution (Article 10) ascertains the national morals and ideologies of governance as: human dignity, equity, social justice, equality, human rights, good governance, accountability, transparency, integrity and sustainable development (ROK, 2010). These values and principles revolve around the concept of promoting ethics among citizens. The same constitution bestows the entire of chapter six to the contemplation of the integrity question, which is a vital constituent of ethics. The Basic Education Act 2014 assess education as a way of promotion of peace, integration, cohesion, tolerance and inclusion as an objective in the provision of basic education as well as elimination of hate speech and tribalism through instructions that promote the proper appreciation of ethnic diversity and culture. All these point to a nation that has a social vision in regard to ethics for her citizens.

The International Commission on Education for the 21st century criticized the deteriorating human respect on values and associations, dubbing it as one of the unattractive pictures of the worldwide educational scenarios (UNESCO, 2005). Development and promotion of ethics in Kenyan education system is a major concern for stakeholders, yet it has not been well implemented and defined as revealed by rampant moral decays by school leavers and graduates in different parts of the country. With a huge expansion of education, there has been a marked decline in the characters and moral values among the educated people (Njoroge & Bennaars in Chukwu, 2002; Jain, 2012; Fechter, 2014). The Kenyan society is suffering from severe social and moral problems which are most visibly reflected by the citizens through negative ethnicity, mismanagement of public funds and property, hate speech, intolerance, lack of integrity, terrorism by the educated among others. Such circumstances and happenings cannot be neglected in hopes that they will correct themselves. This shows that there is need to deconstruct and reconstruct the Kenyan

education system to focus on implementation and redefinition of ethics through integration of the African indigenous education.

Postcolonial Kenya needs to transform through educational deconstruction and reconstruction. To deconstruct the Kenyan education system is to displace them into the fabric of historicity out of which they have been shaped and to become involved in the unmaking of a construct (Swartz, 2006). Deconstruction of colonial school curriculum requires rupturing the hegemonic structures of Western defined knowledge. From this perspective, school knowledge is transformed, reconstructed and rewritten to celebrate difference, diversity, pluralism, multiplicity and heterogeneity without portraying any one form of knowledge as the culture of reference. Kenya adopted a colonial type of education at independence in 1963. Fifty five years after independence, the Kenyan government continues the struggle to restructure the country's official curriculum in order to integrate the numerous ways of promoting ethics. Wa Thiong'o (1986) saw postcolonial education as full of inadequacies and advocated for the decolonization of not only the African minds but also the education systems that continued to oppress Africans.

According to Owuor (2007) an examination of education reports, for instance the Ominde Report of 1964, Gachathi commission of 1976, Kamunge commission of 1988 Constitution of Kenya 2010 and Basic education Act 2014 indicates that the government fully recognizes the importance of promoting ethics in the formal education system. While these reports seem to be inclined towards integration of indigenous discourses and perspectives in the Kenyan education system, there have been obstacles at the implementation stage. There exists a conspicuous disparity among the educational goals and the anticipated outcomes. This study sought to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners.

1.2 Statement of the Problem

Education is critical in producing ethical people in the society. The African educational system inculcated ethics among members of society and produced morally upright individuals for generations. With the introduction of colonial

education the responsibility of inculcating ethics to children was taken up by the new education system. Ethics has been a key focus for educational policy in Kenya since independence. An examination of educational reports including Ominde, Gachathi, Kamunge, Constitution of Kenya 2010 and Basic education Act 2014 indicates the desire to promote ethics in the formal education system. Despite the enormous investment in education over the years and the high academic qualification among graduates leaving different levels of education, the level of impunity, corruption and intolerance manifested in theft of public resources, nepotism, ethnic hatred, religious intolerance, hate speech among others has remained a major concern among educationists and stakeholders. Efforts through reforms and commissions have not yielded much in developing ethics among learners. This study sought to investigate the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners.

1.3 Purpose of the Study

The purpose of this study was to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners.

1.4 Objectives of the Study

The study was based on the following objectives:

- i. To determine the influence of deconstruction and reconstruction of curriculum on ethics among learners in the Kenyan education system.
- ii. To establish the influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in the Kenyan education system.
- iii. To determine the influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in the Kenyan education system.
- iv. To establish the influence of deconstruction and reconstruction of modes of discipline on ethics among learners in the Kenyan education system.

1.5 Research Hypotheses

The following hypotheses were formulated from the objectives:

- H₀₁: There is no statistically significant influence of deconstruction and reconstruction of curriculum on ethics among learners in Kenyan education system.
- H₀₂: There is no statistically significant influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in Kenyan education system.
- H₀₃: There is no statistically significant influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in Kenyan education system.
- H₀₄: There is no statistically significant influence of deconstruction and reconstruction of modes of discipline on ethics among learners in Kenyan education system.

1.6 Significance of the Study

The findings of this study will contribute to the body of knowledge on integration of African indigenous knowledges in the contemporary Kenyan education system to promote ethics. The findings and recommendations will form a framework for future research in the area of educational foundations on ethics through integration of African indigenous knowledges. The findings of the study will help modern educationists to use the best aspects of indigenous knowledges in contemporary teaching and even include them in the curriculum. The study prompted teachers to reflect on their skills, knowledge and the assertiveness they have regarding ethics, thereby development of responsiveness and instilling understanding of activities of education they engage in.

For curriculum implementers, planners, developers, administrators and policy makers the findings could help them in generating information useful in making important decisions and policies in regard to development of ethics. Curriculum developers and policy makers in education also could benefit with the findings when restructuring the syllabus and forming future academic policies with regard to development and promotion of ethics among learners in the Kenyan education

system. The study will help teachers, parents, students and the general public on the fundamental principles of ethics that form the Kenyan education basis system. Since the study offers an evaluation of the deconstruction and reconstruction of Kenyan education system to promote ethics among learners, then the findings could help the stakeholders in their quest for a curriculum that echoes the ambitions and desires of the citizenry.

1.7 Scope of the Study

The study was conducted in universities and communities of Kenya. The respondents included academic staff and students from public and private universities as well as elders from communities in Kenya. The focus of the study was to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners. The dimensions of deconstruction and reconstruction of education that were examined included curriculum, pedagogical approaches, philosophical foundations and modes of discipline while indicators of ethics included respect, responsibility, tolerance, integrity and justice.

1.8 Limitations of the Study

The following were limitations of the study:

- i. Matters pertaining to ethics such as diverse cultures, moral and religious values are sensitive hence respondents' tendency to withhold some crucial facts to the study. The researcher however sought to overcome this by assuring the respondents of confidentiality and that the information provided was to be used purely for academic purpose.
- ii. Some respondents especially the community elders experienced language barrier because the research instrument (interview schedule) was written in English. However, the research assistants played a key role in interpreting to the respondents using local languages.
- iii. Concealing of information by respondents, possibly with an intention of giving a positive picture on contemporary Kenyan education system.

1.9 Assumptions of the Study

The study was based on the following assumptions:

- i. All the respondents were conversant with the Kenyan education system
- ii. Curriculum, pedagogical approaches, philosophical foundations and modes of discipline were assumed to be the main factors influencing ethics among learners in the Kenyan education system.
- iii. The relationship between independent variable and dependent variable was linear.

1.10 Operational Definition of Terms

This section contains the operational definition of terms as used in the study.

African Indigenous Education	Theory and practice of education whose origin is African and which was experienced in Africa before the introduction of formal education.
Community Elders	Senior members of the community with useful information and guidance on pre-colonial, colonial and post-colonial knowledge.
Curriculum	Content to be learned of facts, concepts and generalizations in both curricular and co-curricular activities
Deconstruction	Looking back into the African indigenous education to enhance the contemporary education.
Education	Process of acquiring knowledge, skills and attitudes to bring a positive behaviour in an individual.
Ethics	A set of guidelines that define acceptable behaviour and practices for a certain group of individuals or society.
Integrity	Being honest and truthful in one's actions, activities, dealings and relationship with others.
Justice	An act that reconciles the individual rights with the social good
Kenyan Educational System	The formal learning offered in Kenya covering early Childhood, primary, secondary and tertiary levels.
Modes of discipline	Morals of human behaviour which help to regulate learners reactions and relationships.
Pedagogical Approaches	Methods employed to influence the learner's intellect and affection towards a certain educational orientation.
Philosophical Foundations	Principles that offer guidance on educational intention and the achievement of educational goals.
Post-colonial Theory	A school of thought that attempts to redefine, reformulate and reconstruct the colonized self by picking the positive aspects of African indigenous education to enrich the ongoing education.

Reconstruction	An approach that integrates the African indigenous education and knowledges into the contemporary system of education.
Respect	Acting considerately when engaging with societal members
Responsibility	An action which somebody trusts or expects that another person will do.
Tolerance	Learning to appreciate and accommodate other people's views and opinions.
Utilitarianism	An ethical theory determining right from wrong and promoting actions that maximize happiness and well-being for the majority of a population.

CHAPTER TWO

LITERATURE REVIEW

2.1 Concept of Ethics

Lickona and Davidson (2004) define ethics as standards of conduct that distinguish between right and wrong as well as good and bad. Ethics is an academic discipline that studies standards of conduct and state of character. As an academic discipline, ethics is a branch of moral philosophy that is concerned with age-old questions about duty, honor, integrity, respect, justice and good life. According to Killen and Smetana (2005) ethics is regarded as the scheme of rules that standardize the social exchanges and social associations of entities within cultures and is founded on concepts of trust, justice, tolerance, integrity, peaceful co- existence and respect of rights. This is how individuals establish their activities based on intellectual capabilities to understand a social condition. Concerns of cognitive, problem solving abilities, self-discipline and flexibility are constituents in demonstrating ethical development.

Kilpatrick (1992) views ethics as a revitalization of traditional virtues such as justice, fortitude, prudence, responsibility and temperance. According to Lickona (2004) ethics empowers a person to lead a rewarding life and encourage the common good of the society where people live harmoniously. Accordingly, Kilpatrick (1992) asserts that ethics is more about incapacitating oneself and less about accepting oneself; more about doing well and less about feeling good. Humanist theorists consider the existence of a natural predisposition among individuals to propagate and advance to their best, and if there is no interference; that people would naturally endeavor to be virtuous and accountable in the process of controlling their own fortune.

2.1.1 Principles of Ethics

Ethics is a person's or society's opinion of what is professed to be the highest good (Kaur, 2015). Such an opinion is grounded on a set of philosophies, thoughts and standards that are used to differentiate between right and wrong. Though the idea on what is good and what establishes happiness has a definite traditional prejudice, ethics refers to attitudes and tendencies that promote responsibility, respect,

integrity, justice, honesty and tolerance. This position is echoed by Lickona (2004) who argues that responsibility and respect are two essential constituents of ethics from which any other standard develops. The term responsibility implicates an acceptance for an individual's own life, actions and the obligation to the well-being of the humanity generally through an active contribution in the political, spiritual, cultural and socio-economic activities of the society. Respect includes two characteristics that is; respect of individual self and respect for others including people's opinions, religion, culture and beliefs. According to Lickona (2004) ethics is concerned with questions regarding how human beings ought to live their lives and about what is right or wrong. Therefore, ethics aims at building up a coherent set of rules and principles by which people ought to live.

Respect is the single most powerful ingredient in nourishing relationships and creating a just society (Lickona, 2004). If respect is akin to positive regard, it is the belief that enables one to value other people, institutions and traditions. Many authors including Frankena (1973); Lickona (2004) and Armon (1993) regard respect as an antecedent, correlation and consequence of development in the society. Parents, educators, researchers, children and adolescents in many societies all note with alarm a growing problem of disrespect and a decline in respect for self and others. Moore and Ovadia (2006) define tolerance as learning to appreciate people who are different from you by not making negative comments about others' ethnic backgrounds, beliefs or life-styles. Tolerance promotes peaceful coexistence between diverse groups and favor individual self-actualization. Conversely, intolerance hinders the manifestation of proclivities and talents and demands a heavy penalty on those who dare to be different (Inglehart & Baker, 2000). Minorities enjoy a substantial degree of protection only in tolerant societies and that protection strengthens democratic rights. A culture of peace requires an education planned and guided by the values of peace, human rights, democracy and at its very core, tolerance.

According to Moreau (2005) individuals that have integrity build trust in their relations with others, are respected and counted on to do what is right. Integrity is a prerequisite to personal success and for enabling the society to live in harmony. The

individuals are able to balance respect and responsibility and they are able to share their values with others (Schlenker, 2008). Members of society uphold and advance integrity, honor and dignity by using their knowledge and skill for the enhancement of human welfare. Furrow (2005) offered a unique perspective on integrity, seeing it as the extent to which our various commitments form a harmonious, intact whole. As Puka (2005) stated, integrity puts the art in living, in relating to others, and in being an exemplary type of person. Integrity requires coherence among a set of moral values, with this set of moral values having consistency with a set of social values, and that integrity further requires congruence between an agent's behavior and this set of moral as well as social values over time and across social contexts hence forming ethics.

The values of liberty, equality and fraternity are important in any system of justice. According to Lickona (2004) justice tries to reconcile the individual rights with the social good. Thus, the concept of justice is related to dealings amongst human beings. It emphasizes on the concept of equality and it requires that non-discrimination should be made among the various members of the society between the conflicting claims of these values in a society. In this way justice assumes the key role of an adjuster and synthesizer. It reconciles the claims of one person with another. A study on "An analysis of the pedagogical approaches to character formation in schools: In search of an alternative" by Osabwa (2016) investigated the methods that primary and secondary schools in Kenya have employed in their endeavor to develop positive character among learners. However, the study did not point out the processes of deconstructing and reconstructing of the entire education system in the process of promoting ethics among learners.

Akanga (2014) in the research study "*Character development through education in Kenya: A pragmatic perspective*" evaluated the extent to which pragmatic philosophy of education could be used as a foundation of character development in Kenyan schools. Conversely, character development emphasizes on human behaviour while ethics which forms the researchers study focuses on the holistic development of an individual on the notions of consciousness. Sindabi (2017) in the research study "Role of university education in fostering national values among the

youth in private and public universities in Kenya” aimed at determining the extent to which the university curriculum promotes national values.

Ethics involves realigning social relations and structures among people (Furrow, 2005). Education is the mechanism through which evolving traditions are transmitted. However, there are many occurrences where education tries to enforce on the learners totally unfamiliar traditions. Lickona (2004) identifies the five pillars of ethics, namely, respect, responsibility, tolerance, integrity and justice. Morality, which is the ethical end of life, should be vital in enhancing the aims of education. A reference to ethics is made by Lickona (2004) who indicates that education consists of introducing others into deeds, in order of thoughts and conduct which have principles written into them by orientations to which it is probable to think, feel and act with changing degrees of taste and relevance. Chukwu (2002) joined other researchers in investigating the role of education in influencing ethics among learners.

2.1.2 Ethics in the African Traditional Societies

Making special orientation to the continent of Africa, Chukwu (2002) observed the development and influence of ethics as an essential responsibility. Ethics is important for the maintenance of peace and order in the society. Good moral values and character can be refined through appreciation of African indigenous knowledges and ethical practices. According to Mbiti (1975) the earliest European authors on African continent had dismissed the idea of morality and ethics as nonexistent among African people. Moral standards and ethical philosophies of Africa controlled the lives of individuals in the community prior to the introduction of missionary and colonialism activities in Africa. Social harmony and stability as well as law and order were preserved and sustained through a strict adherence to and compliance of the ethical principles and standards. According to Mbiti (1969) there exist various customs, laws, regulations, observances, rules, taboos and set forms of behavior constituting the ethics and moral code of a given society. Whichever breach of a given code of conduct and behavior is termed as evil, bad or wrong, for it is a damage and destruction to the recognized peace and social order. Globally, in all societies peace and social order are acknowledged by African people as critical and

sacred, where the essence of life is deep and inevitable that the unanimity of the community must be maintained and preserved otherwise there is destruction and disintegration.

According to Mbiti (1969) the African people have a rooted sense of right and wrong where this moral sense and intellect has formed rules, customs, laws, taboos and traditions which can be observed and adhered to in each society. The implication of this is that African traditional and indigenous ethics precede the coming of missionaries and colonialists to Africa. The concept of ethics and ideas of morality in African continent were not the conceptions of Christian missionaries and Europeans. Every community, village and town in Africa involves a system of ethics which are maintained and preserved in their traditions and customs. Every society in Africa has a set of do's and don'ts. According to Ozumba (1995) a society that has no customs, standards, norms or ethically understandable way of determining and imposing good behavior is destined to vanish in the short or long run. This clarifies why Opoku (1978) precisely observes that "the cohesion of the community is preserved by rules, customs, laws, taboos and traditions which constitute the concept of ethics." Ozumba and Opoku's views indicate the inalienable and indisputable significance of moral codes and ethics in the stability and maintenance of social order in African societies.

Societies in Africa were preserved and maintained in terms of social order, through the observance of indigenous ethical customs and principles. Any violation of these practices resulted to social disorder and dislocation. In this respect, Tempels (1959) indicates that Africans have customarily been very mindful of the social aspect of ethics. Nwosu and Kalu (1982) agree with Tempels' view when they observed that "a given cultural and social group appreciates a high degree of stability to the point that the group members permit their activities to be governed by the predominant norms and values." This validates the opinion that African morality and ethics is the foundation of social stability, Asouzu (1998) states that "African indigenous society identifies and holds firmly to various values and standards which are recognized as basic for appropriate functioning of the society and the well-being of the individuals." There is no reservation that Traditional African societies depended

principally on the firm application of the moral codes of ethics for the effective running of the society. Through observation of customs, taboos or prohibitions and other normative values, stability and social order were ensured. African indigenous society made no clear difference between moral law and religious law. It is what religion prohibits that the society also prohibits and the society supports what religion supports. This implies that African traditional religion is the foundation of traditional ethics.

Mbiti (1975) indicates that colonization, western education, Christianity and value system, have dispensed a major setback on the traditional ethical ideologies, which ensured harmony, peace and social stability. Wiredu (1983) advocates for a conscious reconstruction and revitalization of traditional ethical ideologies of the indigenous time, if contemporary Africa is to appreciate the social order and stability in the communities. Since a total reversal of the impacts and influences of Western culture on traditional ethics and practices is impossible, Adeyemi and Adeyinka (2203) indicate that a healthy integration of the constructive elements of the traditional and Western values is paramount and imperative. According to Ozumba (1995) the opportunities and challenges brought by international interdependence and globalization should be explored in order to chart a new philosophy and cultural policies for contemporary Africa. Thus the necessity for proper practice and application of traditional ethical principles and in the development of education in Africa. The certainty of contemporary changes and the role which indigenous ethical principle is likely to play cannot be ignored or dismissed in our march to global progress, security and peace. Ethics and morality have a significant role to play in developing good inhabitants and a humane society, where solidarity and peace will flourish. This results into a society where all people will live in harmony and interact together without fear of being stabbed in the back.

2.1.3 Ethics in the Contemporary Societies

According to Asouzu (1998) the enlightening undertaking of the Christian church had the utmost influence on traditional morality and ethics. Many academics have unquestionably acknowledged Christianity and formal education as accountable for the ethical and social dislocation of African indigenous knowledges and societies.

According to Ekechi (1989) as the statuses of Christians enhanced, so also did damages of societal codes of behavior rose. New converts were forced to believe that traditional customs and norms of the society which formed the foundation of ethics and morality were ungodly. Therefore, new believers were encouraged to disrespect, abandon and abuse their traditional norms and customs which glued the society together. This implied that major changes were to take place in the ethical life of Africans due to the enforced adoption of practices of the Western world.

According to Ekwuru (1999) globally the concept of human life and the meaning of life itself, has fragmented. Egocentrism and greed have developed widely because Africans have been ingrained in Western cultural lifestyles and no longer respect the traditional ethical values and norms. Communal cohesion of the traditional period has paved way to individualism and self-centeredness. The well-known phrase of spirit of union is strength has been substituted with affluence is strong. People are involved in terrible crime activities of using their brothers, sisters, mothers, fathers, kinsmen and even their children for rituals, instead of protecting them from harm. Social order which ensured honest humane living and security of lives and property has given way to a state of anarchy and disorder characterized by distrust and suspicion.

According to Ekwuru (1999) the propagation of crime activities and the intolerable circumstances of human life cloud the future with a notable despair and misery. The list of social evils in the contemporary African societies is unending. Moral insolvency has led to the rise of numerous cases of incest, ritual killing, marital infidelity, child abuse, divorce, disorder, kidnapping, arm robbery, dishonest living and gambling. In all these activities, the colonial defeat of Africa, Christian values, culture and education have been acknowledged as being answerable for the dislocation, defamation and deterioration of traditional ethical values. Western culture and formal education have embedded in the minds of the current African a state of conflict and confusion.

For African communities to restore stability and social order there is a dire need to revive traditional ethical principles, institutions and cultural values. There is also the

need to reinvent them as the guiding philosophies of our daily living. As Iwe (1991) observes, there is an urgent need to revive and revitalize the dropping spirit and basic institutions of our culture, if we have to avoid the incidence of selling our souls to foreign cultures and turning our people into the cultural clowns of other nations. A conscious return to and observance of traditional ethical principles remains the only viable and valid option if harmony, stability and social order would be reinstated in our contemporary African societies. There is need to deconstruct and reconstruct Kenyan education system to influence ethics by integrating the indigenous knowledges.

According to Akanga (2014) individuals lack good character and moral values will be the cause of crime, violence other anti-social activities. The recurrent incidences of violence and corruption witnessed on the Africa and especially Kenya could be connected to a weakened system of ethics. Hence, information on desirable moral values is very important. Ndichu (2013) reports that education is an action, and so is ethics. This implies that the activities that lead to positive character development should be assessed based on their proclivity to educate. Njoroge and Bennaars (1986) observe that educational activities must emphasize on the individual with an intention of making them as human as possible. To this end, educational determinations must be vindicated and supported by a rigorous philosophy (Ogeno, 1993). The human person must be understood spiritually, emotionally and physically such that his or her experiences and social conditions help inform the theory of education suitable for them. If a society works towards moral uprightness, the moral values should facilitate members to live well and flourish. Thus, educational activities must establish an understanding of the human person, reflect the actual life situations, and aim at a justifiable social vision.

Ethics consists of virtues and traits that support good behavior (Ndichu, 2013). The focus is more on getting young people involved in existing cultural practices rather than on challenging them to position themselves in an open, multicultural and changing society. Ethical development can be situated in a national educational system that is concerned about its cultural heritage or in a tradition that is based on a religious worldview that perceives its world view to be more static than dynamic.

The emphasis is on creating strong moral character among individuals on learning about good things in the national and one's own cultural history, on telling stories in which the good moral life of concrete historical or contemporary examples are expressed, and on methods for correcting anti-social and anti-moral behavior (Musschenga, 2001). According to many sociological and philosophical analyses, modern society needs citizens who are flexible and reflective. This study sought to explore how the Kenyan education system may be deconstructed and reconstructed through integration of African indigenous education to promote ethics among learners.

2.2 Concept of Education

The concept of education involves a range of activities, both informal and formal, where individuals are realigned with the evolving structures traditions social relations and traditions (Oluoch, 2002). The main goal of education is to prepare individuals to contribute and engage in changing the global world with an objective understanding of its possibilities. Philosophers view education as a process of inculcating culture among individuals. In his Pedagogic Creed, Dewey defined education as a continuing reconstruction of experiences (Martin, 2002). Writing in *Experience and Education*, Dewey described education as an intelligently directed development of the possibilities inherent in ordinary experience. According to Sifuna (2008) Dewey saw education as the reconstruction or reorganization of experience which adds to the meaning of experience and that increases the ability to direct the course of subsequent experience.

2.2.1 African Indigenous Education

African indigenous education refers to the concept of theory and practice of educational activities whose source is African and which was practiced in Africa before the introduction of Europeans and Christian missionaries. Sifuna and Otiende (2006) maintain that there were systems of education in Africa prior to the coming of the Europeans and that these systems of education had aims which were attained, and that this kind of education equipped children to be moral. Adeyemi and Adeyinka (2003) indicate that like any other form of education, simple or complex, African indigenous education was grounded on philosophical foundations and

principles. Various traditional African societies had their own practices of education that were unique and original to each society. Due to cultural diversity in Africa, education varied with regard to content, aims, methods and structure from one community to another. To a great range these content, aims, methods and structure of education were informed by interaction and encounter of people with the social and physical actualities of their environment.

Indigenous education forms part of African heritage and therefore it is inseparable from African way of life. It pre-dates colonial period and has survived many forces posed by western influences. African indigenous education was a lifelong process of learning where by a person progressed through predetermined stages of life of graduation from cradle to grave (Dei, 2002). This implies that African indigenous education was continuous throughout lifetime from childhood to old age. Mushi (2009) defines African indigenous education as a process of passing among the tribal members and from one generation to another the inherited knowledge, skills, cultural traditions, norms and values of the tribe. Colonial rule in many parts of the world led to the destruction or marginalization of some cultural norms and values as colonial administrators imposed their authority on native tribes who often resisted their influence. Laws were passed in order to subjugate these people and marginalize their cultural heritage. Indigenous education was often despised in order to promote Western forms of knowledge such as natural science (Angioni, 2003). Modern research has demonstrated that indigenous education is neither inferior nor backward as they were derived from centuries of accurate observation and experiments.

The essential principles on which African education was grounded were developed on the contact between individuals and the physical and social actualities (Turay, 2002). Pre-colonial education was predominantly extrinsic in that it was considered as a means to preparing the young for their future roles, survival, transmission of practical knowledge and transmission of cultural legacy from one generation or group to the next (Owuor, 2007). In order to achieve the aims and goals described, African indigenous education used appropriate content and method. Because of economic and cultural interactions, various educational elements were common among neighboring communities. Among the related elements in African indigenous

system of education was the goal. As African traditional education was fundamentally geared towards equipping the youth for adult roles within their specific communities, a great emphasis was placed on expressive and normative goals. Expressive goals are the ones accountable for the formation of peace, unity and harmony within the community while normative goals are the ones concerned with inculcating to the young people accepted and desirable norms, standards, value systems and beliefs that governed appropriate behaviour.

The ethical basis of African indigenous education is conceptualized in the sense that the method of becoming human was well-defined as a continuing and gradual attainment of important human qualities such as honesty, justice, fairness, discipline and generosity (Wane, 2002). From the view of the traditional African community, ethical living involved living humanitarily that is, living a life that advocates the value of dignity and human being. The ethical development of the young person in line with the moral code of community was a crucial component of African indigenous education. Entirely, the African system of education was inspired by this humaneness paradigm. An individual or peoples wrong-doing could annoy the spirits who would, in turn, punish the community through destruction of the vegetation or death of their cattle (Mosha, 2002). Therefore, education aimed at assisting people to be useful members of the society (ethics of being) and to act well (ethics of doing) and thus live in harmony within their ontological existence which included the supernatural, living, the living dead, unborn and ancestors.

The existential component of African indigenous education embraces that the acquired knowledge, skills and attitudes were geared towards making a person's life more relaxed within the setting of the community (Wane, 2002). African indigenous people manifested an intrinsic unison between an individual and the community in such a way that whatever one learned was tailored to sharpen his or her dialogical and social relating techniques. This principle suggests the instrumental and utilitarian value of African indigenous education in the sense that it was unending in itself but rather a means to promote harmonious human life within a cohesive society. The end result of African rational system of education was to produce a perfect person and a perfect society (Dei, 2011). The notions of ethics were meant to

lead people to achieve common good as well as individual welfare by being just, fair, honest and responsible. Education, therefore, was an initiation agent that introduced an individual into the life of the society thereby comprehending his or her full potential and contributing to the wider society.

2.2.2 Kenyan Education System

The school is a specialized agency set up by the society to facilitate the acquisition of formal knowledge, skills, attitudes and values by the child (Nasibi, 2003). The school must be an extension of the home, so that the children can relate their experiences both at school and at home. According to Smith and Girod (2006) Dewey described the school as a social institution and a form of community life, in which all those agencies are concentrated 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 that the school is an important agent for influencing ethics. The purposes that the Kenyan education system pursues to achieve are rooted in three aims of education and further interpreted in the eight national goals of education (Mwaka *et al.*, 2013). These goals explicate the principles the system seeks to realize in terms of the skills, values and knowledge the country wishes its learners to obtain.

The designing of the national goals of education is destined to postulate what qualities are believed to be most desired to develop among the Kenyan citizens. After attaining independence, the Kenyan government developed a range of policy changes and transformations in education (Osabwa, 2016). In the past, the colonial government had introduced formal schooling, a phase that had reorganized the indigenous way of schooling and educating. This implied that the Kenyan society had been indirectly relieved of their main role of being educators; with the role consequently being bestowed majorly on schools. A major stride that the Kenyan government took was to develop a directive that would oversee the change of Kenya's education system from the ancient colonial one to a new self-regulating one that would reflect the desires and ambitions of the Kenyan people. Sessional Paper Number 10 of 1965 entitled as African Socialism and its Application to Planning in Kenya advanced a standard, which recognized a direct link between economic growth and education. The document, discusses in depth, both the theory of self-

governing African socialism and its practical application to planning and implementation in Kenya.

The national goals of education are derived from the general aims of education which form the foundations and principles governing the culture of people (Nasibi, 2003). General aims being broad and theoretical are unable to offer specific accomplishments within stated time bounds and therefore are used to offer broad guidance on educational purpose and to guide the development of educational goals. As a result, Kenya has been revising its goals of education to suit her prevailing conditions. After independence, Kenya inherited an educational system that had been developed in colonial period to suit the wishes of the colonial administration. The new Kenyan government saw it necessary to review the entire school curriculum and clearly state the national goals of education in a self-governing state. This key task was first undertaken by the Kenya Education commission in 1964 which was well-known as Ominde Report.

The national committee on education policies and objectives widely known as the Gachathi Report (ROK, 1976) suggested the teaching of moral education as a distinct subject in public schools, to offer ethical training and education. Its vision would be appreciated a decade later when Social Education and Ethics was introduced in secondary schools in 1987. The course had an inclusive purpose of refining sound and ethical behaviour in individual as persons, whether alone or with others, within or outside Kenya. The curriculum content covered issues related to family life education, national and international consciousness as well as environmental issues. As a result the Commission of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (ROK, 1988) recommended that Social Education and Ethics be taught to all learners in all levels of education in Kenya. This was done in acknowledgement and recognition of the place of ethics among people who form the society.

The Gachathi and the Kamunge Commissions recommended that one of the ways of influencing the character and morals of the learners was through the formation of Guidance and Counseling departments in schools. It was recommended that religious

education together with social education and ethics, should be merged with guidance and counseling, to enable schools promote the development of self-discipline among students. A course on moral education was proposed for inclusion to supplement the efforts of the church sponsored Religious Education syllabi in line with the recommendations of the Gachathi Report (Onsongo, 2001). This was however misinterpreted as a strategy to craftily drive Religious Education out of the school curriculum. Religious Education and moral education came to be viewed as competing rather than supporting one another. In the end, a new syllabus, Social Education and Ethics, was developed. The subject became examinable in secondary schools as an option to Christian Religious Education (CRE), Islamic Religious Education (IRE), or Hindu Religious Education (HRE). According Mugambi (2003) this was to be the arrangement when the 8.4.4 system of education was introduced at the secondary level.

In the year 2004, the Kenyan government introduced a policy framework for education which was geared towards meeting the challenges of education, training and research in Kenya in the 21st Century (GOK, 2004). The policy dealt with the vision, philosophy, mission, goals and objectives of education and training. The policy stressed that the development, organization, management and delivery of education and training services should be directed by the philosophy of education and training for social cohesion. The policy also stated that the attention of the various sub-sectors of education should be on the delivery of holistic education and training that advances both the affective and cognitive domains. The policy states, “Quality and relevant education and training for Kenya must also address emerging challenges such as respect for human rights, drug and substance abuse, corruption, violence, and social exclusion” (GOK, 2004). This was an expression of the prominence the government ascribes to ethics.

According to Ominde (1964) in the self-governing Kenya during colonial era, there was no such thing as a nation only several nations living side by side in the same territory. This was because education, like society was stratified along racial ranks. This stratification was founded on the colonialist’s declaration that the intellectual development of the average African adult was equal to that of the average 7-8 year

old European boy (Gachathi, 1976). African education was therefore inclined to be a mixture, unsteadily balanced between a European model with a European subject matter, and an education believed suitable to the place in colonial life considered 'appropriate' to the African population (Ominde 1964). Thus the eve of independence brought with it extensive reforms in the system of education. With the formation of a single nation came the development of a single educational system, which was no longer stratified along racial ranks and lines.

Ominde Commission was designed to introduce reforms that would reflect the nation's power and sovereignty. The commission focused on unity and identity, which were critical issues at the moment. Variations in the subject content of history and geography were made to foster national cohesion. Between 1964 and 1985, the 7-4-2-3-system was adopted, seven years of primary school, four years of lower secondary school (form 1 -4), two years of upper secondary school (form 5-6), and three years of university level. This did not include the 'pre-primary' schooling provided to children under the age of six. According to Simiyu (2001) the main aim of Ominde's report was to introduce a system of education that fostered national unity and inculcation of the desire to serve nation. Owino (1997) observed that the 7-4-2-3 educational system lacked the flexibility and capacity to respond to the changing aspirations of Kenyan citizens and the labour market needs, in terms of new technologies, attitude to work and new skills. The 7-4-2-3 policy was perceived to be too academic and therefore not suitable for orientation of practical activities. The policy also encouraged discriminatory and individualistic attitudes among school leavers, an issue that was considered mismatched to the African collective setting.

The 8-4-4 system of education was introduced in January 1985, following the Mackay report of 1982. The 8-4-4 educational policy arose out of the concerns that a basic academic education might lack the necessary content to promote widespread sustainable development. Therefore, the 8-4-4 educational system stemmed from the postulation that it would prepare and equip learners with the necessary knowledge, attitudes and skills of becoming useful and responsible individuals in the society (Amutabi, 2003). The rationale for introduction of 8-4-4 system was that the

preceding program was too short and not rigorous enough to give graduates enough practical education and expertise. The 7-4-2-3 system also recommended that the first six years of primary were to concentrate on numeric and literacy skills and the last two years on basic education with practical orientation. This represented a shift from a focus on enrollment to restructuring the program as a means to cater to the influx of unemployed and moral decadence of graduates in the society.

According to Kaviti (2018) the 8-4-4 system of education was phased out because it was deemed unsuitable for the changing aspirations of Kenyans and the labour market which was slowly beginning to embrace technology. The programme laid emphasis on academics as opposed to orienting learners for societal needs. The system also failed to cater for the critical pre-primary level of schooling for children under six years where ethical values are developed. The 8-4-4 system was adopted to seal those gaps but the curriculum soon came under criticism for churning out school leavers into unethical behaviour. The argument has been that the curriculum neglected the sectors which accelerate personal and national growth.

The 8-4-4- system has been widely criticized for being heavily loaded in terms of content and too exam oriented, putting undue pressure on learners. The content learned must be meaningful in the perspective of students' personal objectives and the learner must be able to relate the content learnt with their previous knowledge. Moral values in education curricula have tended to change with growth of curriculum units centered on specific principles (Oluoch, 2002). In a case where there is a bloated curriculum in schools, educators find themselves continuously trying to cope with new knowledge and even more challenging state of trying to find connections between seemingly separate and specialized bits of knowledge (Tirima, 2017). The proposed 2-6-6-3 system of education in Kenya places more emphasis on learners' mental ability to process issues and proposes a practical framework that nurtures competencies of learners based on their passions and talents. However, the teaching of ethics as a subject is not emphasized instead it is integrated in other subjects.

2.3 Deconstruction and Reconstruction of Education in Influencing Ethics

The concept of deconstruction and reconstruction of education utilizes Sankofa philosophy. The term “Sankofa” comes from the word Akan, which is a language used in Ghana, Africa, meaning that we learn from the past, but continually move forward. It also means “go back and retrieve.” According to Tedla (1995) Sankofa philosophy draws on the symbolism of the Sankofa bird, which walks forward while looking backward to pick a golden egg. This signifies the Akan’s traditional quest for knowledge which is based on the critical examination of an African past to promote healing, success and progress in our contemporary lives. Fafunwa and Aisiku (1982) axiom that: *“no study of the history of education in Africa is complete or meaningful without adequate knowledge of the traditional or indigenous educational system prevalent in Africa prior to the introduction of Islam, Christianity or colonialism as a whole.”*

No wonder Tedla (1995) calls for a new form of African education rooted in the positive aspects of indigenous thought (philosophy) and education. Tedla (1995) observes that introduction of the concept of Sankofan education will be good as it serves as a buffer against the uncritical and often unconscious negative images about Africa, which have lead some young Africans to value the sensibilities of Africa by Western values, and thus devaluate the traditional African way of life. Consequently, Tedla (1995) defines Sankofan education as an African centered education anchored in indigenous African thought but as well borrows ideas and technologies from other peoples of the world.

Deconstruction and reconstruction entails reviewing and improving distorted Kenyan school curriculum by rephrasing it appropriately to suit the individuals for whom it is meant. This includes deconstructing foreign and colonial school curriculum and adjusting it by restructuring and reconstructing it (Dei, 2002). Deconstructing and reconstructing the school curriculum to promote ethics aims at helping Africans to reclaim their destiny by liberating from the spirit of insubordination, inferiority and negativity which are depicted with in various practices such as being genetically, culturally and naturally inferior to Western people of the world. Ethics, in this context, involves the formulation and application of what is cherished in terms of

customs, values and norms within agreed upon regulation to the preservation of indigenous knowledges of Africa in the school curriculum.

According to Gichure (2008) ethics has to be instilled through training and education so that the whole person is prepared for participation in the society with a proper sense of conscience, civic engagement, moral leadership, integrity and harmonious co-existence. Osabwa (2016) indicates that every society contains various ideals, which it values and would desire to be learnt by all its members. It charts that the educational system of a society will stress on a higher note on inculcating those ideals among its young people. Therefore, the ideals of ethics including respect, responsibility, justice, integrity and tolerance control and direct the system of education by being reflected in the content, aims, goals, approaches, philosophical foundations and modes of discipline of that system. Ethics is necessary in order for individuals to be fully human (Lickona, 2004). The qualities and strengths of good morals define the hallmarks of human maturity and development, a notion that has for too long been ignored. Schools are better places where civil and caring communities that promulgate, teach, celebrate and enforce the values on which ethics is promoted. Ethics is most important to the task of building a moral society and perpetuating the democratic system.

According to Frankena (1973) education calls for a practice in which learners reflect on their behavior, take responsibility for their actions and try out new behavior in an experimental and reflective manner. Ethics is abstract and normative because it says something about the good and bad life. More culturally oriented sociological and philosophical analyses of society argue that learners need to develop dialogic competences and an active action-oriented participation in society (Manning & Stroud, 2007). Education should therefore pay more attention to dialogical learning, learning by experience, and activity-oriented learning. Education and social action are linked in this perspective.

Oladipo (2009) indicates that the code of behavior that enables an individual's own survival and endurance must be developed in a way that it does not discourage interest, curiosity and the need to achieve destiny. According to Ojiambo (2009)

education is the most appropriate vehicle to help change and build a worldview that is more in line with the aspirations of people in the context of globalization with its market compulsions, increased cultural contact and accelerated pace of technological change. The school, as the chief agent of social transmission, has a key role to play in perspective building, in equipping the child with the necessary intellectual, emotional, social and moral resources to engage in a common process of valuation and decision taking in a multicultural context.

The relationship between education and society is multi-levelled and multifaceted (Woolman, 2001). If education is understood to be the process by which we prepare children to enter adult life and to shoulder the responsibilities that it entails, then this process becomes one of the core pre-occupations of any society as it sets down the conditions of its survival and success. Many societies have been very successful in preparing individuals to be professionally, economically and technologically competent to face the increasingly competitive conditions prevalent in industrialized societies. Nevertheless, it is equally true that most education systems have tended to limit themselves to a very narrow definition of what education is purported to achieve (Amutabi, 2003). There are many reasons to explain why emphasis has for long been increasingly laid on the utilitarian aspects of education. The school has been identified as a vehicle of direct instruction (Dronkers, 2010). A school is a social institution in which is embedded a rich of norms, customs and ways of thinking of which the teacher is a conveyer. Jadunath (2009) asserts that it is logical and essential that for schools to perform their roles creditably institutions of higher learning should be able to produce a reliable cadre of graduates who are competent as persons and as professionals to implement morals and values among young people.

According to Knowles and Smith (2006) the requirement to implement appropriate evaluation strategies necessary to monitor progress made by children and young people towards acquiring positive values as well as developing a norm of an individual's life practices will assist in maintaining positive self-image and confidence in order to serve as a role model to others. For deconstruction and reconstruction to be a success in education the curriculum, pedagogical approaches,

philosophical foundations and modes of discipline should be reconstructed, reformulated and redefined in order to promote ethics among learners which is the main concern of the researcher.

2.3.1 Curriculum and Ethics

Since independence, the Kenyan government has been working towards providing a relevant education in its schools by producing a system of education that caters for the aspirations of the youths as well as serving the interests of national development. Thus, the government has experimented with many education structures that have appeared to be irrelevant to the country. According to Amutabi (2003) the 8-4-4 system of education, which was pre-vocational in nature, was introduced in January 1985, following the Mackay report of 1982. The 8-4-4 system consists of 8 years primary education; 4 years of secondary and 4 years of university. The concept of education adopted in this study implies that the content that learners in the 8-4-4 system are subjected to must enable learner to promote moral and religious values through ethical behaviour. A great number of people continue to demonstrate negative and undesirable social dispositions and characters even after undertaking the schooling and training process.

From an analytic point of view, one may ask, “What is it that Kenyan education lacks, in terms of content, that makes it fall short of realizing the goal of promoting ethics?” The objective of the primary school curriculum included learning opportunities which enable pupils to acquire an appropriate basic foundation for the world of work in the context of economic and manpower needs of the nation and to appreciate and respect the dignity of labor” (Eshiwani, 1993). Three subjects were emphasized as being of special importance: Art and Craft, Agriculture and Home Science. Secondary school education aims at preparing the learner to make positive contribution to the development of society; to choose with confidence and cope with vocational education after school. The learner is expected to acquire attitudes of national patriotism, self-respect self-reliance, co-operation, adaptability, and sense of purpose, integrity and self-discipline.

The latest commission of inquiry into the education system, which was believed to be a solution to the wars of this system, was the 1999 Report of the inquiry into the education system of Kenya (ROK, 1999). It was termed as the Totally Integrated Quality Education and Training (TIQET) chaired by David Koech. The commission noted that the quality of education at primary level had rapidly deteriorated, attributing this to overloaded curriculum, inadequate physical activities, equipment and teachers. This therefore meant that the problems experienced by this system of education still persisted and this led to the production of ill-prepared school leavers who could not have acceptable ethical practices.

Education is aimed at enabling the youth to play a more effective role in the life of the nation by imparting and inculcating the right attitude. In practice however, formal education has tended to concentrate on imparting knowledge for the sake of passing examinations (ROK, 1981). Relevance of curriculum of education to suit the needs of the Kenyans is paramount. In Kenya, curriculum is developed by Kenya Institute of Curriculum Development (KICD) it cannot just change the curriculum without involving the community. In the present time, 8-4-4 is more academic than the practical and technical. The Kenya Institute of Curriculum Development has developed a new curriculum to replace the 8-4-4 system that has been in existence since 1985. The 8-4-4 system has been widely criticized for being heavily loaded in terms of content and too exam oriented, putting undue pressure on students. The proposed 2-6-6-3 system of education in Kenya places more emphasis on learners' mental ability to process issues and proposes a practical framework that nurtures competencies of learners based on their passions and talents. However, the teaching of ethics as a subject is not emphasized instead it is integrated in other subjects.

African indigenous education, being an education for living, was intimately intertwined with social life (Sifuna, 2008). This was apparent in the point that the content of learning was consciously designed to remain relevant to the peoples actual, existing and social conditions. This education incorporated virtually all features of the societal life from development of moral, educational, religious and cultural standards to information on history, traditions customs and collective sentiments of the broader society, and from knowledge of practical life expertise to

acquisition of abstract knowledge that was cherished to the individual and the society as a whole (Akanga, 2014). Education involved character formation; that is, development of physical abilities, attainment of moral potentials and pertinent knowledge relevant to social life in its numerous forms

According to Ndichu (2013) the content of African indigenous education, just like its aims, was determined by the immediate cosmological and ontological environments. The concepts of being, causality, person, destiny, ethics, religion, language and all other philosophical categories were founded on the African people's world(s) as Mosha (2002) puts it. As such, therefore, everything that was known and taught was in the context of the entirety of life for the purpose of furthering physical, intellectual, and spiritual growth. The kinship system among the indigenous African societies provided a view of person that struck a balance between an individual's collective identity as a community member and one's individual identity as a unique person. In this view, each African person therefore had two inseparable elements; namely, unique individuality on the one hand, and communality on the other (Mosha, 2002). An individual served others and lived as stipulated in the society's code of moral, religious and cultural conduct which formed ethical behaviour. Children were thus taught their roles, rights and obligations within the context of kinship communalism. When everyone played their rightful roles in the community, harmony, peace, order, prosperity, respect, integrity and justice were expected to prevail and provide a firm foundation for good life for the people as well as for the individual.

The African Indigenous system of education is similar in most African countries (Adeyemi & Adeyinka, 2003). African traditional education does not split curricular content into subjects such as science, arts, agriculture, sciences, economics, and arithmetic among others (Sifuna & Otiende, 2006). The curriculum is not written but implicitly structured in arrangement to fit the expected milestones of different developmental stages that the culture perceives or recognizes (Nsamenang, 2005). The knowledge and skills acquired by learners should fit their abilities and succeeding developmental stages. This education offers not only a means for existence but also connects learners to various social systems. The livelihood of an

individual, the social tasks and responsibilities, the political role as well as the moral and spiritual ideals was targeted in all educational considerations.

2.3.2 Pedagogical Approaches and Ethics

Pedagogical approaches are methods based on the same rules and having a common aim to encourage students to use the language, involve the students in the lesson, or explain the language to students who have to listen attentively (Amutabi, 2003). Changes in the view of the overall concept of education are reflected in the approach to teaching. Modern pedagogy promotes a pedagogical approach that is both diversified and flexible, providing a very wide range of teaching-learning methods (Mugambi, 2003). The large number and the great diversity of teaching methods used in modern pedagogy provide opportunities for the enrichment and development of the teachers' teaching and educational expertise. A teaching method is an effective way of organizing and guiding learning, a common way of procedure that unites a teacher's and a students' efforts. Educators help learners to understand moral characters and values, and also model cherished character traits among learners both within the school set up and in the wider society.

Teacher's creativeness and personal development level determine how pedagogical approaches are used and combined. The ideas expressed in this study argue for an education that leads to realization of ethics. Consequently, there are pedagogical procedures that will lead to the realization of this aim of education. To realize ethics, there is need for pedagogy that is not largely preoccupied with examination obsession which subordinates higher level thinking in favor of memorization (Nasibi, 2003). Learners should have time to question what is commonly accepted as knowledge. Educators should allow learners to understand answers. Students should not be merely filled with the content of the teacher's narration which is detached from reality in the Kenyan society.

The pedagogical approaches in Kenya should not focus on pumping information into the assumed "empty slates" of students, because it dehumanizes the learners and alienates them from the learning activity (Mugambi, 2003). Educators should invite learners to creatively participate in the process of learning. Both the teachers and the

learners are to see themselves as partners in the discovery and extension of knowledge. According to Amutabi (2003) the teacher is required to work towards laying the foundations that will enable the child inculcate the spirit of role-playing and responsibility while in school. It is only when this is imbibed by learners that they see themselves as a responsible people practical accepted ethical behaviour even after the school life. The new 2-6-6-3 education system in Kenya takes a different approach which is robust learner centred teaching method. Kenyan teachers are not skilled in handling the new teaching approach and this might fail in delivery of learners' knowledge, ethics being one of them.

In most African societies, parents played an important role in the education of their children (Sifuna & Otiende, 2006). The mother educated all the children in the early years. Later the father took over the education of male children while the mother remained in control of the females. Traditional educators applied various methods of instruction to attain the educational or learning purpose that was desired (Nsamenang, 2005). These methods could be broadly divided into informal and formal. Among informal methods of instruction included learning through play, imitating activities of adults, learning through myths, legends, folk-tales and proverbs. According to Gwanfogbe (2006) right from early childhood, children were made to conform to the morals, customs and standards of behaviour inherent in the clan into which were born or living. Bad habits and undesirable behaviour, such as disobedience, cruelty, selfishness, bullying, temper, thefts and telling lies were not tolerated. Learning could be through the medium of productive work to acquire the right type of masculine or feminine roles. Children learnt by being useful; by doing and working hand in hand with adults. A child was expected to learn largely by seeing (observation) and imitating.

Formal methods of instruction involved theoretical and practical inculcation of skills (Nsamenang, 2005). Learning through apprenticeship, for example, was formal and direct. Parents who wanted their children to acquire some occupational training normally sent their children to work with craftsmen such as potters, blacksmiths and basket makers who could then teach them formally (Sifuna & Otiende, 2006). The same was true with the acquisition of hereditary occupation; for

example, herbalist, in handing over his trade secrets. Formal instructions were also given in the consent corrections and warning to children; in some aspects of domestic work, in herding, in cultivating and tending to certain crops, in fishing and manners which children were expected to follow.

African educational practices and ideas are rooted in family customs and traditions which permit parents, particularly mothers, to be the chief teachers and instructors (Wane, 2002). Mothers start with native language training and follow with hygienic and artistic education. Like other systems of education, the African indigenous education organization also inspires physical training and exercise. Different from European education where thorough training is automated for all aspects of bodily and physical education, the African indigenous system benefitted from hereditary skills revealed through societal life and leisure activities (Adeyemi & Adeyinka, 2003). This innovation was distinctive in dance and music, which were common and entailed a lot of song and body movements. The development of communal spirit and character building took many forms in different societies. Some communities employed the wrestling trainings to inculcate the spirit of dispute settlement and cohesion. Such vigorous competitive spirits were also taught to peer-group right from the early stages of age.

Features of communal cohesion were taught by establishing regulations against killing, stealing, adultery, witchcraft, incest, infidelity, perfidy, disloyalty and corruption. The revealing of the mysteries of the society was equivalent to committing treacherous crime against the ethnic group and often attracted shunning and exclusion (Nsamenang, 2005). When direct parental involvement was not required, children were actively involved in activities with their age mates peer groups. Girls and boys who were dignified for the obligation of adulthood were evaluated for expertise on the basis of their moral, intellectual, practical and social competency in peer cultures.

In most studies on pedagogical approaches for curriculum-oriented, ethics is emphasized in activities such as working in groups, dilemmas and values, problem-based learning, discussions, and using subject topics incorporating moral issues.

Woolman (2001) is in agreement with Nsamenang (2005) by remarking that parents played an important role in the education of their children. Wolman observes that teaching of the young involved the parents, family members, clan and cultural group and eventually the entire community. This tries to retort to the concerns about the extent of effectiveness of indigenous approaches and methods to the teaching ethics including values and morals.

2.3.3 Philosophical Foundations and Ethics

Ominde Report outlined six national goals of education which the educational system was expected to fulfill (ROK, 1964). These goals were later revised to become eight in number as follows: Education to promote national unity, nationalism, and patriotism. This implies that the people of Kenya belong to diverse ethnic groups, religions and social classes but these differences should not rift them. All citizens must be able to interact and live as Kenyans. It is the principal duty of education to assist young people to acquire a sense of belongingness and nationhood by eliminating conflicts and fostering positive attitudes that enhance mutual respect, harmony and patriotism in making a positive influence to the life of country.

Education to foster economic, technological, social and industrial necessities for personal and national development (ROK, 1965). This means that education should enable young people play operative and productive roles in the nation. Education must prepare individuals for the modifications in attitude and associations, which are needed for the smooth running of a fast emerging modern economy. Education in Kenya should provide the learners with the necessary skills and attitudes for industrial development. Kenya recognizes the rapid industrial and technological changes taking place especially in the developed world. Kenya can only be part of this development if the education system deliberately focused on knowledge, skills and attitudes that will help prepare the youth for these changing global trends.

Education should aim at promoting individual development and self-fulfillment. This suggests that education should provide opportunities for the fullest development of individual talents and personality (ROK, 1965). It should help its recipients to develop their potential interests and abilities. A vital aspect of individual

development is character building. Four, education to promote sound moral and religious values: Education should provide for the development of knowledge, skills and attitudes that will enhance acquisition of sound moral values and help children to grow up into self-disciplined, self-reliant, and integrated citizens (ROK, 2010). This entirely forms the ethical development in an individual. Education to promote responsibility and social equality. This means that education should foster a sagacity of social responsibility in the system, which offers equal education opportunities to all citizens.

Education to encourage respect for and growth of Kenya's varied and rich cultures (ROK, 1965). Education should inculcate in the citizens an understanding of previous and present cultures and their valid place in the contemporary society. Learners should have the capability of blending the best of traditional African values with the altered necessities that follow rapid expansion in order to develop a steady and modern society. Education to uphold international awareness and nurture positive attitudes to other nations (ROK, 2007). Kenya being part of the global community forms the symbiotic network of individuals and nations. Education should thus lead the people to accept affiliation in this global community with the rights, obligations, benefits and responsibilities that this membership entails. Education to uphold positive attitudes to environmental protection and good health (ROK, 2007). Education should instill in the individuals the worth for good health to avoid involving in actions that lead to physical injury or mental illness. Therefore, education should nurture positive attitudes to environmental preservation by helping the young people to appreciate the importance of a healthy environment.

African indigenous education as practiced by many communities simple or sophisticated rests on firm and sound philosophical foundations. This implies that this system of education used its own principles on which it was built. Sifuna, 2006, like Omona (1998) has outlined five pillars upon which African Indigenous Education rests. These are preparationism, functionalism, perennialism and wholisticism and communalism. The philosophy of communalism according to (Sifuna 2006, Mushi, 2009 & Ocitti, 1973) attests that communalism or group cohesion, parents sought to bring up their children within a community in which

each person saw his well-being in the welfare of the group. Children were brought up largely by the process of socialism as opposed to the process of individualism. This was done to strengthen the organic unity of the clan. According to Kollman (1988) African morality and ethics cannot be conceived outside of the community. Gyekye (2004) regards communalism not only as its outstanding but as its defining characteristic. Traditional African society was therefore characterized not by one's own rights but by duties towards others.

Wiredu (1995) is of the view that African indigenous morality is "essentially social." When writing about the ideal person Wiredu observes that the communalism perspective means that a person's image will be contingent rather significantly upon the point to which his actions profit others rather than himself, not by coincidence, but by design an individual who remained content with self-regarding success would be viewed as so circumscribed in outlook as not to merit the title of a real person (Wiredu, 1995). Motlhabi (1986) agrees the central moral norms were the maintenance of harmonious relationships within the community. In African traditional education, all members of the society owned things in common and applied the communal spirit to life and work. Children belonged to the community and every member of the community had a stake in their upbringing. For example, if a child misbehaved while the parents were not present, any other adult member of the community could discipline and correct him/her on the spot.

Sifuna (2008) like Omona (1998) agrees with Mosh (2002) that preparationism as a philosophical base for indigenous knowledge implied the role of teaching and learning to equip boys and girls with the skills appropriate to their gender in preparation for their distinctive roles in the society. In most African traditional societies girls were taught how to become good mothers and how to handle their husbands soon after marriage while boys were prepared to become warriors, manual workers, good fathers and other male dominated occupations. Ethics does not only imply that all human behaviour should be to the benefit of society. Society itself is also the norm for moral behaviour.

Any action is correct if and only if it follows the rules, regulations and procedures established by the society. Kigongo (2012) stresses that in a society like the contemporary African one in which there is fast and profound societal changes and ultimate conflicts in individuals social understanding, one's capability to make decisions in respect of moral behaviour is of principal importance. Traditional morality and ethics did not equip African members for such decisions because it underlined conformity to the social class and penalized non-conformity. Having imposed noticeably on the liberty of individual the traditional African society left a small or little opportunity for a person to make a sound decision in the jurisdiction of ethical conduct. Children developed a sense of obligation towards the community and grew to appreciate its history, language, customs and values. This is perhaps one of the greatest attributes of indigenous education as opposed to Western education which tended to alienate young Africans from their cultural heritage.

Functionalism implied becoming useful to oneself as well as to one's family, community, clan or society to learn what was of relevance and utilitarian to both the individual and the society. Fafunwa (1974) indicates that African indigenous education was practical and purposeful because the content of curriculum was established to cater the actualities of the community and was need-based. It was a participatory kind of education in which people learned through imitation, initiation ceremonies, work, play, and oral literature. In this way, the learner was productive as he/she learned and was smoothly integrated into the community: the gap which today exists between study and the world of work was absent in pre-colonial society. Omona (1998) asks the important question "Why be morally good?" "It will pay you" appears to be the ultimate appeal for moral goodness in traditional worldviews. Mojola (1988) and Bujo (1990) use the word "utilitarian" to describe traditional ethics. Wiredu (1998) uses the same word and indicates that what is good in general is what promotes human interests.

The principle of perennialism which is also considered same as conservatism explains most colonial societies were backward oriented much more than being future-oriented. African indigenous education did not allow the progressive influence of the mind of young people. Most traditional communities in Africa

perceived education as a vehicle for maintaining or preserving the cultural heritage and status quo. This partly explains why traditional teachers discouraged pupils from experimenting with the unknown and imposed heavy sanctions on those who tried to do so.

The principle of wholisticism as the name implies referred to multiple or integrated learning where a learner was required to acquire multiple skills. Little room was given for specialization in specific occupation it was not vividly compartmentalized. The holistic nature of customary education enabled young people to acquire a variety of skills that made them productive in many ways. A male individual in most non-literate communities could, therefore, embark on a variety of occupations without difficulty. He could work as a builder, farmer or fisherman. A woman worked as a gardener, housewife and cook, besides being a caretaker and nurse to her children.

During the times of pre-colonial, social behavior of people was deeply dependent on African values and morals (Mbiti, 1969). For Mbiti, morals deal with what is correct and by extension good, and what is wrong and therefore evil, as far as human conduct is concerned. This human conduct, Mbiti writes, is twofold. Firstly, there is personal conduct which is particular to the life of an individual. Here, one asks oneself whether it is right to make a particular move with regard to his or her own welfare. Secondly, there is social conduct which refers to the conduct of an individual within a group, community or nation. In this regard, one asks oneself whether whatever people are about to do is in the best interest of the larger society. For Mbiti, Africans emphasize social conduct which promotes the spirit of co-existence. Of importance is the fact that morals produce virtues that societies value and therefore perpetuate, such as honesty, justice, love and self-control. These very morals sharpen one's dislike for vices such as theft, dishonesty, selfishness, intolerance and inequality.

2.3.4 Modes of Discipline and Ethics

Modes of discipline are components of human behaviour which not only help to regulate people's reactions to various situations but also their relations with others Singer (2000). Thus the effectiveness of any organization is largely affected by the

modes of discipline applied to its members. According to Nasibi (2003) sound modes of discipline allow an organization to function as a harmonious and humane community. Singer (2000) observes that in school various modes of discipline are central to providing an environment, which is conducive to serious learning. Raby (2012) looks at discipline as being important element in founding an arranged system that generates conditions favorable for learning. Singer (2000) shares this view when he points out that the mode of discipline has a direct relation to academic standards with both moving in sympathy, discipline taking the lead. Nasibi (2003) states that discipline is essentially based on conformity to norms or rules of conduct that govern the behaviour of members of a group. Norms lay down the agreed forms of behaviour within a particular culture, society or group and this kind of prescription brings order to the social environment.

All social organizations have rules governing procedures, which serve as an overall framework that regulates behaviour declared appropriate to the ongoing purpose of an organization. The school being a social organization has norms which regulate students' behaviour as well as staff behaviour. Raby (2012) suggests that school norms need to fit into the broad principles of behaviour that is valued by the society. Teaching learners to be self-discipline is a demanding task that requires patience, thoughtful attention, co-operation and a good understanding of the child. Guidance and counseling has been used in determining students' discipline. Teachers need to be trained in order to apply the various modes of discipline which will supplement guidance and counseling like praising the child for their good behavior, being compassionate and respecting learners as rational beings. Guidance and counseling are critical facets of communicating to children on how to determine their moral ends.

According to Njoroge and Nyabuto (2014) state that teachers should give clear directions, one at a time for the children to follow. Teachers should also take time to communicate and explain the instructions to ensure proper understanding. Njoroge and Nyabuto (2014) however, recommend talking and listening as the best way of making students understand their mistakes and further highlighted that punishment teaches children nothing positive and nothing about the way the teacher wants them

to behave. On the contrary, it is a potent lesson in a bad behavior. Teachers also need to be good examples to the learners since most of the learners identify with some teachers as their role model and always strive to ape what teachers do. There is need to provide appropriate and engaging extra-curricular activities. Teachers should also focus on the desired behaviour rather than the one to be avoided. Similarly, some privileges earlier enjoyed could be withdrawn. A teacher can write positive comments in a child's exercise book. Teachers can also hold school wide competitions and give material rewards like exercise books or pens to those who perform well.

According to Jadunath (2009) school modes of discipline among learners must be infused with democratic principles to recurrently and dependably provide chances that sustain and strengthen the acceptance of constructive values in the school, family and the nation at large. The responsibility of school is to offer an environment and situation which tasks the moral reasoning of learners, and allow them to see inconsistencies in their thinking and understanding. In the school setting, there are numerous rules, regulations and procedures both coded and verbally prescribed on how learners or students are required to behave or conduct themselves. The technique in which learners adhere to the rules usually reveals ethical values. The effectiveness of the system of school will be adjudged by how the school helps learners to develop a feeling to undertake activities within the jurisdiction of the set rules, regulations and procedures.

Kabandize (2004) carried out a study on students control through rules and regulations set by individual schools in Uganda and observed that, rules and regulations are enforced through prefect bodies and councils, disciplinary committees, teachers and involvement of parents. Cotton (2000) also argued that the best results could be obtained through vigilantly reminding students about rules and regulations of the school and monitoring their compliance with them. However it has become normal in many secondary schools for students to break school rules and regulations with impunity, showing lack of respect to school authority, damaging of school property, beating up their teachers, rioting at any slightest opportunity and even inflicting harm on one another to the extent of using acid as a means of

defense. The consequences from such undisciplined behaviors may result into poor students' academic performance. However, these researchers concentrated on discipline in secondary schools without focusing on how the Kenyan education system can be deconstructed and reconstructed to promote ethics among learners.

Njoroge and Bennaars (1986) indicate that the contemporary school system stands concerned with educating a productive and useful labour force and highly skillful manpower. The contemporary school system is still not directly concerned with integration of traditional education values, which applies its religious and moral values without prejudice or compromise. Wane (2002) restates this dynamic nature of indigenous knowledges by affirming that indigenous ways of knowing have accrued over time, which manifests a salient attribute of cultures. According to Wane (2002) in the process of learning the old knowledge, new knowledge is discovered and this is what makes indigenous knowledges more dynamic. Therefore, when examining African indigenous knowledges like in Kenya, there is need to realize the complexities of its evolution due to its transition, enrichment and devaluation from the colonial era.

2.4 Theoretical Framework

This study was guided by Utilitarianism and Post-colonial theories.

2.4.1 Utilitarianism Theory

Utilitarianism theory was developed in 1950s by John Stuart Mill. This theory states that the rightness and wrongness of acts depends entirely on facts about the maximization of overall well-being (Sen, 2009). This theory is commonly associated with the phrase 'the greatest good for the greatest number,' and it typically requires people to act in whatever way will result in the greatest possible amount of well-being, where well-being is understood as closely related to responsibility, respect, tolerance and justice leading to ethical development.

Utilitarianism, as a family of philosophical ethical theories, has been the most powerful and pervasive approach in the development of education (Sen, 2010). Utilitarianism being a philosophy of action and an ethical theory, sets down what

individuals should do to improve their own situation, and what should be done by every individual and by the collectivity to improve collective welfare. As a theory of action, utilitarianism claims that individuals seek to promote their own utility, such that utility appears as both an explanation of and a guide for human action (Rosen, 2003). It is a doctrine that, in its standard 19th century formulation, meant the promotion of the greatest happiness for the greatest number.

Contemporary utilitarianism entails the combination of act consequentialism, welfarism, and a principle of sum-ranking (Rosen, 2003). Consequentialism implies that an action is moral if and only if the social outcome of the resulting state of the world is good. Welfarism is the principle that the goodness of an outcome depends solely on individual utilities and on no other information. Sum-ranking says that the appropriate method of aggregation is to add individual utilities. According to Sen (2010) contemporary approaches in utilitarianism develop refinements of preferences to utilitarianism. Utilitarianism considers that utility, which is important for individuals, is also the relevant information for resolving issues of justice.

Utilitarianism theory is relevant to this study in that the theory addresses the entire fabric of moral life, especially those areas concerning traits of character and the values desirable, under any given circumstances. The theory explains about the development of ethics which produce the greatest amount of happiness on the whole. Pleasure or happiness is understood as widely as that which promotes respect, responsibility, justice, integrity and tolerance hence ethical development. Actions achieving the maximal outcome should be virtuous. Utilitarianism, therefore, attains its end by the general cultivation of nobleness of character resulting to ethics. Utilitarianism advocates for the happiness of all which can be interpreted to mean maintenance of peaceful order and co-existence, appreciation of culture and development of a tolerant and just society.

2.4.2 Post colonial Theory

Post-colonial theory was developed by Fanon (1967), Bhabha (1994) and Said (1978). The theory states that the ongoing consequences of the colonial era in social cultural, political, economic and psychological, as well as educational be exposed,

analyzed, and addressed through actions. Education being a prominent aspect and strategy in colonization became a key subject matter in postcolonial theory and an enduring challenge in the ongoing pursuit of decolonization and postcoloniality. Postcolonial discourse attempts to redefine, reformulate and reconstruct the colonized self. Post colonialism refers to a broad and diverse school of thought that seeks to analyze the effects and significance of the colonization of large parts of Africa, Asia, South America, Australia, Canada, and the Middle East, mainly by European states.

Postcolonial theory is a critical approach that deals with writings produced in countries that were once, or are now, colonies of other countries (Adeyemi & Adeyinka, 2003). It may also deal with literature written in or by citizens of colonizing countries that takes colonies or their peoples as its subject matter. The theory is based around concepts of otherness and resistance. Many post-colonial writers focus on common themes such as the struggle for independence, emigration, national identity, allegiance and childhood. Although its form and availability varied according to context, in all its aspects including curriculum, pedagogical approaches, philosophical foundations, organization and ethos colonial schooling was designed primarily to serve the interests of the colonizing powers (Kelly & Altbach, 1978). Its content, language, and conceptions of knowledge were both unreflectively European and dismissive of indigenous culture, languages, knowledge, and traditions of upbringing and education.

According to Adeyemi and Adeyinka (2003) moral education and ethics, especially that provided by missionaries, aimed to convert indigenous learners from their traditional beliefs, to save, civilize, and improve them. This kind of education discouraged any possible forms of unruliness that might result from providing them with educational opportunities beyond those that served the needs of the colonizer (Adeyemi & Adeyinka, 2003). In its most extreme practices, colonial schooling involved taking children from their communities and placing them in boarding schools to reduce the influence of their parents and the communities (African indigenous teachers) from which learners came from. Even when it took less drastic

forms of intervention, colonial education was both alien and alienating to its recipients, who played no part in deciding its direction and content.

According to Fanon (1967) powerful analysis of racism's alienating effects on the black man in *Black Skin, White Masks* has been an influential account of the psychology of racism and the dehumanizing effects of colonialism. Its title's metaphorical depiction of the colonized wearing a white mask while having a black skin suggests forcefully how colonial subjects bear their subjection internally, psychologically, desiring whiteness itself. In *The Wretched of the Earth* (Fanon, 1965) argues that decolonization, as the product of the violence of the colonial situation is always violent. An interpretation of postcolonial ideas as requiring a retreat from modernity to retrieve pre-colonial ways would be difficult to implement in educational practice, because of the extent of the destruction shaped by colonialism and because, if attempted wholesale, it could undermine the present-day interests of learners in former colonies.

According to Adeyemi and Adeyinka (2003) sympathetic account of indigenous education in Africa concludes by recommending that "*a balance should be struck between the practice of traditional and modern-day education in a continuing attempt to produce all-round citizens where people are able and willing to appreciate and utilize the values of both traditional and modern educational systems*". The authors also emphasize that investigation of the features of pre-colonial indigenous education will be necessary to establish how the utilization of the traditional and the modern might be achieved, attending to both local and national conditions. Bhabha (1994) endorses Fanon's recognition that the subordinated will likely wish to retrieve their repressed traditions and histories. Gandhi (2007) indicates that education is as central to 21st century postcolonial thought and practice as it was to colonialism.

Post-colonial theory relates to this study in that it addresses the need to investigate the ideals of pre-colonial indigenous education in order to establish how to utilize both the traditional and the modern ones. Reconstruction is an ongoing, never-ending process. It works in the context of the present crisis, but moves to transcend

this by creative integration of past successes with future goals. Several guidelines for educational change can be inferred from the ongoing crisis in Kenyan education system. Foremost is the need to depart from dysfunctional external models of educational systems that do not relate constructively to the needs of all Africans. A fully indigenous reorganization of education is essential; Kenya may benefit from developing programs and institutions that work for their particular cultural and national needs especially in addressing the place of ethics in educational system.

2.5 Conceptual Framework

The conceptual framework which explains the relationship between the independent, dependent and intervening variables is presented in Figure 1

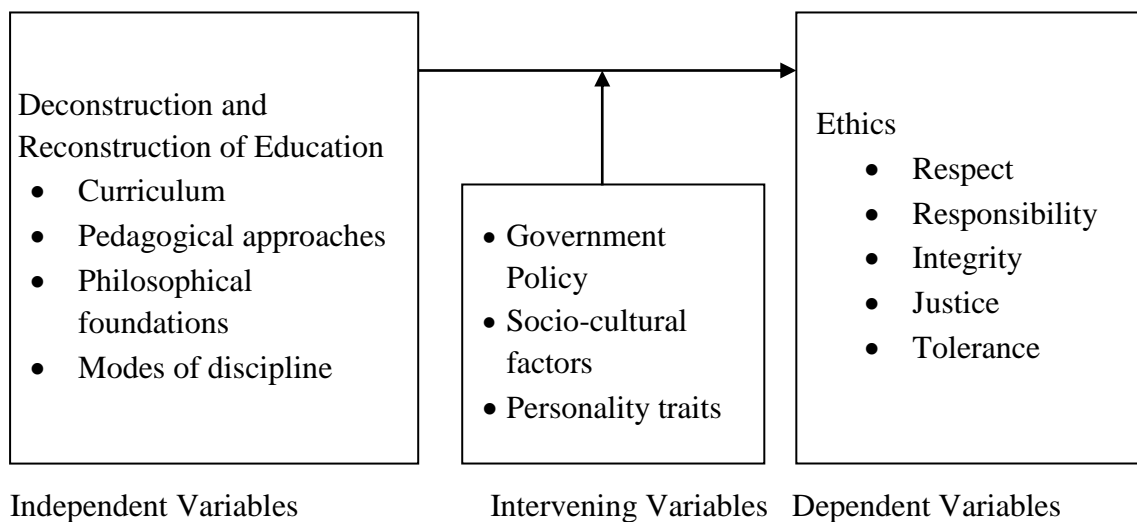


Figure 1. Relationship between Education and Ethics

Deconstruction and reconstruction of Kenyan educational system is critical to influencing ethics among learners. In order to influence ethics, there is need to integrate the African indigenous knowledges to contemporary education system. The contemporary Kenyan education is faced with challenges related to overloaded and theoretical system which pose a threat to influencing ethics. The investigation of the influence of deconstruction and reconstruction of education on ethics among learners is vital if strategies to promote ethics are to be achieved. The relationship between independent and dependent variables was outlined in the conceptual framework.

The independent variable of the study was deconstruction and reconstruction of education and its indicators included curriculum, pedagogical approaches, philosophical foundations and modes of discipline. Deconstruction and reconstruction of curriculum involved parameters such as subjects taught, content, co-curricular activities, religious and communal programs. Parameters of deconstruction and reconstruction of pedagogical approaches included; content delivery methods, choice of method of instruction, teacher's and learner's roles, teacher-learner relationship. Deconstruction and reconstruction of philosophical foundations included parameters like; national unity, cultural diversity, social responsibility, religious and moral values, individual development, self-fulfilment, protection of human health and conservation of the environment. Parameters of deconstruction and reconstruction of modes of discipline were; guidance and counselling, verbal warning, role modelling, rules and regulations, rewards and sanctions. The dependent variable of the study was ethics whose indicators included respect, responsibility, justice, integrity and tolerance. The intervening variables of the study included government policy, socio-cultural factors and personality traits. The role of intervening variables is to link deconstruction and reconstruction of education with ethics.

CHAPTER THREE

METHODOLOGY

3.1 Location of the Study

Singleton (1993) notes that an ideal reason for the setting of any study should be the existence of a problem that the study hopes to generate solutions for. The study was conducted in public and private universities and communities in Kenya, as it focused on Kenyan education system. The location of the study was preferred because issues related to ethics have affected the Kenyan system of education and the society in general. Universities were used in the study for summative evaluation and for cosmopolitan dimension of having higher probability of admitting learners from diverse ethnic backgrounds. Communities were chosen because of elders with knowledge and experience to inform the study.

3.2 Research Design

This study employed a cross sectional descriptive survey and correlational research designs. These two designs were suitable because the study applied both descriptive and inferential analysis of data. Cross sectional descriptive survey design is concerned with describing, recording, analyzing and interpreting conditions that exist. Application of cross-sectional survey means information was collected from a predetermined population at just one point in time (Fraenkel & Wallen, 2008). Kothari (2004) argued that surveys are only concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident or trends that are developing. A survey assists the researcher to establish whether significant relationships among variables exist at one point in time, depending on the target population (Owen, 2002). This design was most appropriate for this study because of its ability to produce a diverse range of information. It also had the ability to minimize bias and maximize reliability. Correlational research design allows the use of inferential statistics for measurement of two or more variables to determine the extent to which variables are related or influence each other (Fraenkel & Wallen, 2008). Considering that in this study the influence of each independent variable and the joint influence of all the independent variables on the dependent were to be determined, correlational research design was most suited. Correlational research design also enabled testing the moderating and mediation

influence by use of multiple and stepwise regressions. Therefore, a combination of the two research designs enabled the researcher to conduct both descriptive and inferential analysis effectively.

3.3 Target Population

The target population for this study was 537,211 subjects made up of 520,893 students and 16,318 academic staff from universities in Kenya. This is according to Commission for University Education (CUE) report of 2018.

3.4 Sampling Procedures and Sample Size

Sampling is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representatives of characteristics found in the entire group (Orodho, 2009). According to Kathuri and Pals (1993) a sample of 384 for a population exceeding 100,000 is considered appropriate as shown in Appendix I. To achieve this sample size, purposive sampling was used to select two universities from each of the six zones per the Kenya Universities Sports Association (KUSA) report 2018. This took into consideration both public and private universities which have faculties of education. Information in Table 1 presents the distribution of the chartered universities by the year 2013.

Table 1: Distribution of Universities in Kenya

Zone	Number of Universities	Sampled Universities
Nairobi	7	2
Nairobi South	7	2
Central Kenya	10	2
Western Kenya	8	2
Rift Valley	4	2
Coast	3	2
Total	39	12

Source: Kenya University Sports Association (2018)

Academic staff members and fourth year students in the faculties or schools of education in the sampled universities were selected to participate in the study. Five academic staff members from the faculty of education in each of the sampled were randomly selected to participate in the study. Members of academic staff in the

faculty of education were considered because of their expert opinion, input and experience on issues under the study. Simple random sampling was used to select 27 fourth year Bachelor of education students in each of the sampled universities to participate in this study. Fourth year students were selected since they were expected to possess sufficient information regarding Kenyan education system and ethics. Also most of them having gone through teaching practice would give insight on their experience with learners in other levels of education on matters relating to ethics. A sample size of 384 respondents made up of 60 academic staff and 324 fourth year students from faculty of education were selected to participate in the study. Information in Table 2 is a summary of participants and the sampling procedure that was used.

Table 2: Sampling Matrix

Category of population	Target Population	Sampling Procedure	Sample Size
Students	520,893	Simple random	324
Academic Staff	16,318	Purposive	60
Total	537,211		384

Source: Commission for University Education (CUE) Report (2018)

For further scrutiny of issues under study, the researcher sought information through in depth interviews carried out with twelve community elders in selected communities of Kenya and twelve deans of faculties of education in each of the sampled universities. This was important as the findings obtained from interviews were used to back up the findings of the main respondents whose their responses were obtained through questionnaires.

3.5 Research Instruments

The researcher used questionnaires and interviews to collect data for the study. The questionnaires were suitable for the relatively large number of key informants due to convenience and objectivity provided in both collection and analysis of data. The questionnaires were utilized on students and academic staff in the faculties of education. The interview schedules were appropriate to the deans of faculties of education and community elders in providing an in depth information with respect to the objectives of the study.

3.5.1 Questionnaires

Leedy and Ormrod (2005) observe that questionnaires have an advantage in that participants can respond to questions with the assurance that their responses remain anonymous in order to be more truthful than in a personal interview. This study utilized a set of questionnaires for data collection from academic staff and fourth year students in the faculty of education. The question items in the questionnaires comprised of closed and open ended items. For the closed ended questions a five-level Likert scale was used. The questionnaires comprised of six sections; A, B, C, D, E and F as shown on Appendix II for academic staff and Appendix III students. Section A sought to gather demographic data of the respondents. Section B sought to collect information on curriculum, Section C obtained information on pedagogical approaches while Section D gathered data on philosophical foundations. Section E sought to collect information on modes of discipline and section F obtained information on ethics.

3.5.2 Interview Schedule

Mugenda and Mugenda (2003) observe that interviews are advantageous in providing in-depth data which is not possible to get using questionnaires. A skillful interviewer can follow up ideas, probe responses and investigate motives and feelings, which the questionnaire can never do. Kothari (2004) indicates that the language of the interview can be adapted to the ability or educational level of the person interviewed and as such misinterpretations concerning questions can be avoided. Interviews were administered to the elders in the Kenyan communities and Deans of faculty of education in the sampled universities. The interview schedule comprised of items on deconstruction and reconstruction of education in influencing ethics among learners as shown in Appendix IV for deans of faculties and Appendix V for community elders. Question items were designed to triangulate information obtained from the students' and academic staff questionnaires.

3.6 Piloting of Instruments

Piloting of instruments was carried out in two randomly sampled universities from the six regions and the two universities were not involved in the actual collection of data. The piloted universities had similar characteristics with the universities that

were used in the actual study. Mugenda and Mugenda (2003) affirm that 10% of the study sample size is an appropriate number of participants for a pilot study. Therefore, a total of 39 respondents participated in the pilot study. The researcher used the pilot study to identify items in the questionnaire that were ambiguous and unclear to the respondents. The feedback from piloting was used to refine and restructure question items to ensure elicitation of relevant information.

3.6.1 Validity of Instruments

Validity of an instrument is the extent to which the instrument measures what it is actually intended to measure (Leedy & Ormrod, 2005). Face validity of the research instruments was determined by use of appropriate font size, line spacing, and logical arrangement of items and even clarity of information. This face validity enabled the study participants to conveniently read, understand and respond to the question items. Also content validity of the research instruments was ensured through expert judgment of the University supervisors. This content validity ensured that the question items fairly and comprehensively covered the domain under study.

3.6.2 Reliability of Instruments

An instrument is reliable when it can measure a variable accurately and consistently obtain the same results under the same conditions over a period of time (Mugenda & Mugenda, 2003). To assess the relationship among the study variables, a reliability test was computed using the Cronbach's alpha Coefficient which range from 0 to 1. The closer it is to 1, the greater the internal consistency of the items in the scale (Coopers & Schindler, 2003). If no correlation exists, Cronbach's alpha coefficient is zero and the sub-indices are independent. All items with a reliability value of 0.7 or higher were used in the analysis since such a value indicates a higher reliability of the instrument (Polgar & Thomas, 2009). This method of estimating reliability of research instruments was preferred because it allowed for a single administration of the instruments to respondents.

3.7 Data Collection Procedures

The researcher obtained a letter of introduction from the Institutional Ethics Review Committee of Chuka University as shown in Appendix VI. The letter of introduction

was used to facilitate acquisition of a research permit from the National Council of Science, Technology and Innovation (NACOSTI) to carry out research shown in Appendix VII. The researcher sought further permission from the selected universities and offices of area chiefs in case of communities to carry out the research. The Director in charge of research in every sampled university introduced the researcher in writing to the dean of faculty of education so as to be allowed to carry out research. The dean of faculty of education introduced the researcher to the intended respondents. Interviews were held with deans in the faculties of education in the selected universities. Permission was sought from the area chiefs of the sampled communities for carrying out interviews with community elders. Dates of collecting data were set after consultations with the various respondents. The researcher conducted the interviews with assistance of research assistants on part of community elders because of language barrier. On the questionnaires the researcher used drop and pick method to the respondents. The researcher took three months in data collection.

3.8 Data Analysis

Gathered data was taken through data analysis phases which involved data clean up, reduction and explanation. Data cleanup entailed editing, coding and tabulation in order to detect any anomalies in the responses and also assign specific numerical values to the responses for further analysis. Data was then keyed using Statistical Package for Social Sciences (SPSS) version 25 computer programme with appropriate codes and variable specification after which counter checking was done to ensure no erroneous entries. Quantitative data was analyzed descriptively using measures of central tendency and measures of dispersion as the tools of data analysis. The arithmetic mean which was a measure of central tendency and standard error which was a measure of reliability of the study results were used. For the parametric data, Pearson's product moment correlation (r) was derived to show the nature, direction and strength of the relationship between variables.

Coefficient of determination (R^2) was used to measure the amount of variation between the independent variable (curriculum, pedagogical approaches, philosophical foundations and modes of discipline) and dependent variable (ethics).

Regression analysis was used to estimate the regression coefficients and determine the prediction level of the research model. Analysis of Variance (F-statistic) was used to assess the robustness and overall significance of the regression model. To test the hypotheses, t- statistic was conducted to assess significance of individual variables at 5% significance level. Qualitative data that was generated through open ended questions in the questionnaire was classified and organized into thematic framework based on themes and concepts.

3.8.1 Data Transformation

Questionnaires for this study were based on a five-point Likert scale of 1-5 where 1= Strongly Disagree; 2=Disagree; 3=Neutral; 4=Agree and 5= Strongly Agree. This follows a nominal measurement scale and therefore it was important to establish a clear perception by transforming this data. This transformation was guided by the formula stated as follows:

$$Mean = \frac{\sum fw}{\sum f}$$

where,

f =Frequency associated with responses from Strongly Disagree to Strongly Agree
 w =Weight ($w=1, 2, 3, 4, 5$)

The mean expected to be the value between 1 and 5. In this case, the transformed variable data values follow an interval measurement scale since the data is continuous. For instance; If an item had the following results:

Opinion	SD=1	D=2	N=3	A=4	SA=5
Frequency	14	30	42	204	94

The mean is computed as follows:

$$Mean = \frac{1(14) + (2 \times 30) + 3(42) + 4(204) + 5(94)}{14 + 30 + 42 + 204 + 94} = \frac{1486}{384} = 3.87$$

Carifio and Racco (2007) indicated that when using a five point Likert scale the following is the scoring; Strongly Disagree (SD) $1 < SD < 1.8$; Disagree (D) $1.8 < D < 2.6$; Neutral (N) $2.6 < N < 3.4$; Agree (A) $3.4 < A < 4.2$; and Strongly Agree (SA)

4.2 < SA < 5.0. These propositions were followed in data analysis of this study in the interpretation of descriptive data obtained by use of transformation formulae. According to Lantz (2013) researchers have assumed that Likert-type data have equidistant so that parametric methods of data analysis are used.

3.8.2 Regression Analysis Model

The study adopted the following model:

$$Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + e$$

where,

Y = Ethics

X_1 = Deconstruction and Reconstruction (D & R) of Curriculum

X_2 = D & R of Pedagogical approaches

X_3 = D & R of Philosophical foundations

X_4 = D & R of Modes of discipline

β_0 = Constant (Y intercept when X is 0)

β_{0i} = Regression coefficient of i^{th} independent variable ($i = 1, 2, 3, 4$)

e = Error term (iid = identically and independently normally distributed with a mean of 0 and variance of 1).

3.8.3 Operationalization of the Study Variables

A summary schedule of measurement scales operationalizing the study variables and the scale indicators used for the study was presented in Table 3.

Table 3: Operationalization of the Study Variables

Variable	Nature	Indicator	Measure	Scale	Question
Deconstruction and reconstruction of curriculum	Independent	<ul style="list-style-type: none"> • Subjects taught • Content of subjects taught • Games and sports • Music and drama • Religious activities • Communal programs 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly agree	Interval	Section B
Deconstruction and reconstruction of pedagogical approaches	Independent	<ul style="list-style-type: none"> • Content delivery method • Choice of method of instruction • Teachers role • Learners role • Teacher to learner relation 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly agree	Interval	Section C
Deconstruction and reconstruction of philosophical foundations	Independent	<ul style="list-style-type: none"> • National unity • Cultural diversity • Social responsibility • Religious and moral values • Individual development • Self-fulfillment 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly agree	Interval	Section D
Deconstruction and reconstruction of modes of discipline	Independent	<ul style="list-style-type: none"> • Guidance and counselling • Verbal warning • Withdrawal of privileges • Teachers as role models • Rules and regulations • Rewards and Sanctions 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly agree	Interval	Section E
Ethics	Dependent	<ul style="list-style-type: none"> • Respect • Responsibility • Integrity • Justice • Tolerance 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly agree	Interval	Section F

3.9.4 Research Objectives, Hypothesis, Analytical Methods and Data Interpretations

A summary schedule covering the study objectives, hypotheses, analytical models and interpretation of results is presented in Table 4.

Table 4: Research Objectives, Hypothesis, Analytical Methods and Data Interpretations

Objectives	Hypothesis	Analytical method	Interpretation of output of the analytical method
Objective 1 To determine the influence of deconstruction and reconstruction of curriculum on ethics among learners in the Kenyan education system.	H ₀₁ : There is no statistically significant influence of deconstruction and reconstruction of curriculum on ethics among learners in the Kenyan education system.	Regression Model $Y = \beta_{01} + \beta_1 X_1 + e$ Where : Y= Ethics; X ₁ =Deconstruction and reconstruction of curriculum β_{01} = Constant; β_1 = Regression coefficient of X ₁ ; e = Error term	<ul style="list-style-type: none"> • Coefficient of determination (R²) • t-test statistic • Correlation Analysis • F statistic (ANOVA)
Objective 2 To establish the influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in the Kenyan education system.	H ₀₂ : There is no statistically significant influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in the Kenyan education system.	Regression Model $Y = \beta_{02} + \beta_2 X_2 + e$ Where : Y= Ethics; X ₂ =Deconstruction and reconstruction of pedagogical approaches β_{02} = Constant; β_2 = Regression coefficient of X ₂ ; e = Error term	<ul style="list-style-type: none"> • Coefficient of determination (R²) • t-test statistic • Correlation Analysis • F statistic (ANOVA)
Objective 3 To determine the influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in the Kenyan education system.	H ₀₃ : There is no statistically significant influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in the Kenyan education system.	Regression Model $Y = \beta_{03} + \beta_3 X_3 + e$ Where : Y= Ethics; X ₃ =Deconstruction and reconstruction of philosophical foundations β_{03} = Constant; β_3 = Regression coefficient of X ₃ ; e = Error term	<ul style="list-style-type: none"> • Coefficient of determination (R²) • t-test statistic • Correlation Analysis • F statistic (ANOVA)
Objective 4 To establish the influence of deconstruction and reconstruction of modes of discipline on ethics among learners in the Kenyan education system.	H ₀₄ : There is no statistically significant influence of deconstruction and reconstruction of modes of discipline on ethics among learners in the Kenyan education system.	Regression Model $Y = \beta_{04} + \beta_4 X_4 + e$ Where : Y= Ethics; X ₄ = Deconstruction and reconstruction of modes of discipline β_{04} = Constant; β_4 = Regression coefficient of X ₄ ; e = Error term	<ul style="list-style-type: none"> • Coefficient of determination (R²) • t-test statistic • Correlation Analysis • F statistic (ANOVA)

3.9 Ethical Consideration

Leedy and Ormrod (2005) observe that whenever human subjects are used in research, there is need to look closely at the ethical implications of the whole process. Ethical issues considered in this study included consent of participation, confidentiality and privacy. To guard against ethical misconduct and malpractice in this research, legal requirements were fulfilled by obtaining a research permit from NACOSTI after ethical clearance from Chuka University Research and Ethics Committee. A letter of introduction was written by the researcher for clear identification to the respondents which indicated all the necessary details as shown in Appendix VIII. The respondents were also rendered the freedom to withdraw participation at any point of the study without penalty. Confidentiality was assured and maintained at all stages of this research including data collection, data analysis, report writing and dissemination of the information. In addition, the language used throughout the process of the study was sensitive to the feelings of the respondents together with freedom from prejudice and discrimination. The beneficence and true purpose of the study were disclosed to the respondents in order to dispel any fears or doubts. This also facilitated free and informed consent to participate.

CHAPTER FOUR RESULTS AND DISCUSSIONS

4.1 Introduction

Analysis of data was organized in line with the objectives of the study. Both descriptive and inferential statistics were used for data analysis. To facilitate inferential analysis, data was tested for normality, homoscedasticity and multicollinearity. The qualitative data gathered from interviews and open ended questions in the questionnaires were organized into themes. Results were presented using tables and their implications discussed in sections.

In determining the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners, the researcher presented the demographic characteristics of the respondents, which covered the gender of respondents, category of university, religion, age of students, level of designation of academic staff, area of specialization of respondents, teaching experience of academic staff and membership to clubs by students. For each of the variable of the study, the researcher presented the descriptive statistics of contemporary and deconstruction and reconstruction models, correlation analysis, regression analysis and hypothesis testing. A multiple regression model on curriculum, pedagogical approaches, philosophical foundations and modes of discipline on ethics in the Kenyan education system was also presented. Factor analysis was done to discover the unexplained factors that influence the co-variation among multiple observations.

4.2 Response Rate

The data used for this research were gathered from the questionnaires administered to students and academic staff in the twelve sampled Kenyan universities in six zones. The administration of questionnaires was done directly to respondents through the help of research assistants. A total of 384 questionnaires were successfully completed. The response rate is shown in Table 5

Table 5: Response Rate

Category	of	Target Population	Sample Size	Response rate (%)
Respondents				
Academic Staff		16,318	60	100
Students		520,893	324	100
Total		537,211	384	100

The information in Table 5 indicates that 384 subjects participated in the study and 100% response rate was recorded across all the categories of the respondents. The high return rate was possible since the researcher personally administered the instruments and used drop and pick method with all the respondents.

4.3 Reliability and Validity Results

The study sought to establish the reliability of the research instrument by computing the Cronbach's Alpha coefficient in regard to each of the study variables. The results are summarized in Table 6

Table 6: Cronbach's Alpha Reliability Coefficients

Variable	Type	No. of items	Cronbach alpha	Remark
Curriculum	Contemporary Curriculum	12	0.846	Reliable
	D & R of Curriculum	12	0.786	Reliable
Pedagogical Approaches	Contemporary Pedagogical Approaches	12	0.888	Reliable
	D & R of Pedagogical Approaches	12	0.823	Reliable
Philosophical Foundations	Contemporary Philosophical Foundations	9	0.903	Reliable
	D & R of Philosophical Foundations	10	0.863	Reliable
Modes of Discipline	Contemporary Modes of Discipline	12	0.882	Reliable
	D & R of Modes of Discipline	15	0.785	Reliable
Ethics		15	0.952	Reliable
Composite Cronbach's Alpha Reliability Coefficient			0.859	Reliable

The results in Table 6 indicate high levels of reliability of the instrument ranging from 0.785 for deconstruction and reconstruction of modes of discipline to 0.952 for ethics. These levels are above the acceptable minimum value of 0.50 (Cronbach, 1951) and above the recommended value of 0.7 (Polgar & Thomas, 2009). According to the rule of the thumb provided by George and Mallery (2003) coefficients greater than α 0.7 are acceptable while α 0.8 are good. The instrument was considered to have sufficiently measured the relevant study variables.

4.4 Model Diagnostic Tests

The collected data was tested to confirm the major assumptions for parametric data analysis. This was done by test for normality, multicollinearity and homoscedasticity.

4.4.1 Assessment of Normality Test

Normality test was used to determine the normal distribution of the sampled data in order to make accurate and reliable conclusions. Normality was tested using one-sample Kolmogorov-Smirnov (K-S) test, a non-parametric goodness of fit test. The test compares the cumulative distribution function for variables within a specified distribution (Malhotra & Dash, 2011). The results are shown in Table 7.

Table 7: Test for Normality

One-Sample Kolmogorov-Smirnov Test		Curriculum	PA	PF	MOD	Ethics
N		384	384	384	384	384
Normal	Mean	3.6132	3.9414	4.2285	3.8264	3.2950
Parameters ^{a,b}	S. D	0.45027	0.48423	0.48592	0.44946	0.93350
Most Extreme	Absolute	0.082	0.065	0.075	0.043	0.096
Differences	Positive	0.031	0.033	0.042	0.038	0.057
	Negative	-0.082	-0.065	-0.075	-0.043	-0.096
Test Statistic		0.072	0.075	0.085	0.053	0.086
Asymp. Sig. (2-tailed)		0.051	0.065	0.056	0.082	0.077

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

The goodness-of-fit test evaluated whether the observations could reasonably have come from the specified distribution. The results of the K-S tests for the study variables, namely; curriculum, pedagogical approaches, philosophical foundations, modes of discipline and ethics indicated a p-value above 0.05. This revealed that the data was normally distributed.

4.4.2 Assessment of Multicollinearity

Multicollinearity was used to test correlation between the independent variables. The presence of multicollinearity makes it difficult to isolate the influence of each independent variable on the dependent variable and also standard errors for each independent variable become inflated (Landau & Everitt, 2004). Multicollinearity can

be corrected by excluding one or more of the correlated independent variable from the regression model (Lind, Marchal & Wathen, 2008). Multicollinearity is checked by analyzing the tolerance values under collinearity to ensure that the assumption is not violated (Asteriou & Hall, 2011). To check for multicollinearity, Variance Inflation Factor (VIF) and Tolerance level were used. A VIF of less than 3 or a tolerance level of greater than 0.1 is acceptable. Test results are presented in Table 8.

Table 8: Test for Multicollinearity

Independent Variable	Collinearity Statistics		Remark
	Tolerance	VIF	
Curriculum	0.658	1.52<3	Absence of MC
Pedagogical Approaches	0.604	1.656<3	Absence of MC
Philosophical Foundations	0.59	1.694<3	Absence of MC
Modes of Discipline	0.639	1.565<3	Absence of MC

*MC= Multicollinearity

Multicollinearity in this study was tested using VIF calculated using SPSS regression procedure as well as examination of correlation coefficient among variables. The VIF for all independent and dependent variables were found to be less than 3 ($VIF \leq 3$) indicating that there was no problem of multicollinearity (Field, 2005). This implied that independent variables were not highly correlated while independent and dependent variables correlated highly. Information in Table 8 indicates that philosophical foundations had the lowest tolerance level of 0.59 and curriculum had the highest tolerance level of 0.658. The tolerance level for all the independent variables was greater than 0.1 which suggests the absence of multicollinearity problem (Field, 2005). The VIF for all the variables was less than 3 hence this suggests that there is no multicollinearity problem among the independent variables. The results therefore imply nonexistence of a multicollinearity problem among the variables and hence the level of multicollinearity in the model could be tolerated.

4.4.3 Assessment of Homoscedasticity

Homoscedasticity (homogeneity of variance) is based on the assumption that the dependent variable exhibits similar amounts of variance across the range of values for an independent variable (Hair *et al.*, 1998). Homoscedasticity was used to determine whether the variance of the error term is constant and the same for all observations.

Violation of homoscedasticity makes standard errors of estimators biased and inconsistent. To test for homoscedasticity, a Levene test for equality of variance recommended by Levene (1960) was computed. The test results are presented in Table 9.

Table 9: Test for Homogeneity of Variance (Homoscedasticity)

Variable	Levene Statistic	df1	df2	Sig.	Remarks
Curriculum	1.402	46	330	0.051	>0.05
Pedagogical Approaches	1.447	46	330	0.037	<0.05
Philosophical Foundations	1.845	36	330	0.003	<0.05
Modes of Discipline	1.521	48	327	0.019	<0.05

Results in Table 9 indicate that the Levene values for the three variables tested against the dependent variable (ethics) were statistically significant (pedagogical approaches sig. =0.037, philosophical foundations sig. =0.003 and modes of discipline sig. =0.019). This shows existence of homoscedasticity which implies that the standard errors were correct and had equal variances thus the results were used for hypothesis testing. This implies that the variances between pedagogical approaches and ethics, philosophical foundations and ethics as well as modes of discipline and ethics were equal. This also implies that the data is homogeneous because statistic had a p-value of less than 5%. However, Levene values for the curriculum tested against ethics was marginally statistically significant (curriculum sig. =0.051).

4.5 Demographic Characteristics of the Respondents

Section A of the research instruments generated information about demographic characteristics of the respondents. Identifiable characteristics relating to respondents included gender, age, category of university, area of specialization, religion, membership to clubs by students and work experience as well as designation of the staff. This information was necessary for describing the nature of the study participants.

4.5.1 Gender of the Respondents

Data was sought on the gender of respondents. This was done to ascertain that respondents were normally distributed between the two genders because in this study,

none of the gender was given preferential consideration in the selection of respondents. The responses were as shown in Table 10.

Table 10: Gender of the Respondents

Gender	<u>Academic Staff</u>		<u>Students</u>		<u>Total</u>	
	N	%	N	%	N	%
Male	31	51.7	170	52.5	201	52.3
Female	29	48.3	154	47.5	183	47.7
Total	60	100	324	100	384	100

Results in Table 10 show that majority (51.7%) of staff and (52.5%) of students of the respondents were of the male gender. The composition of respondents by gender shows that the universities involved in the study satisfy the gender for one third representations.

4.5.2 Category of University

Category of university was obtained by requesting respondents to indicate their nature of university. University was classified into public and private category. The responses are as shown in Table 11.

Table 11: Category of University

University	<u>Academic Staff</u>		<u>Students</u>		<u>Total</u>	
	N	%	N	%	N	%
Public	45	75.0	243	75.0	288	75.0
Private	15	25.0	81	25.0	96	25.0
Total	60	100	324	100	384	100

Information in Table 11 shows that majority (75%) of academic staff and students respondents were from public universities while 25% from private universities. This is because public universities are more in Kenya as compared to private universities. This implies that both categories were represented in the study.

4.5.3 Religion

Respondents were requested to indicate their religion. Religion was an important factor to consider in this study because religious values influence ethics. The findings are presented in Table 12.

Table 12: Religion of Respondents

Religion	Academic Staff		Students		Total	
	N	%	N	%	N	%
Christian	55	91.7	298	92.0	353	91.9
Muslim	5	8.3	26	8.0	31	8.1
Hindu	0	0	0	0	0	0
Total	60	100	324	100	384	100

Research findings in Table 12 show that most respondents (91.7%) and (92.0%) for academic staff and students respectively were Christians. Muslims comprised of (8.3%) and (8.0%) for academic staff and students respectively. There were no respondents in Hindu religion. The findings indicate that most respondents were Christians, reflecting the spread of Christianity in most parts of Kenya.

4.5.4 Age Distribution of Students

Age groups were classified into four categories: below 21 years, 22-24 years, 25-28 years and 29-35 years. This classification was done to ascertain that respondents were normally distributed in respect to age. Information in Table 13 represents the age distribution in the society.

Table 13: Distribution of Respondents with Age Groups

Age Bracket	N	Percentage (%)
Below 21	49	15.1
22-24 years	238	73.5
25-28 years	36	11.1
29-35 years	1	0.3
Total	324	100.0

The research findings in Table 13 indicate that 15.1% of the respondents were below 21 years; 73.5% between 22-24 years; 11.1% of the respondents between 22-28 years and 0.3 % of the respondents between 29 and 35 years. This implies that majority (73.5%) of the respondents were within the age bracket for majority of university students in fourth year of academic course. This implies that the students would give insight on their experience with learners in other levels of education on matters relating to ethics

4.5.5 Distribution of the Academic Staff by Level of Designation

Respondents were requested to indicate their level of education. The findings are presented in Table 14

Table 14: Distribution of the Respondents by Level of Designation

Level of Designation	Frequency	Percentage (%)
Full professor	2	3.3
Associate professor	3	5.0
Senior lecturer	10	16.7
Lecturer	28	46.7
Tutorial fellow	17	28.3
Total	60	100.0

The research findings in Table 14 indicate that 3.3% of the respondents were Full professors, 5.0% were Associate professors, 16.7% were Senior Lecturers, 46.7% were Lecturers and 28.3% were Tutorial Fellows. These findings show that the respondents were distributed to various positions in the universities based on level of education.

4.5.6 Distribution of the Academic Staff by Area of Specialization

To check whether respondents were normally distributed across all the specializations under consideration, respondents were asked to indicate the area of specialization. This data was sought because this study involved all specialization of faculty education equally and none was given preferential consideration in the selection of respondents. The responses were as shown in Table 15

Table 15: Area of Specialization

Area of Specialization	Frequency	Percentage (%)
Educational Administration, Planning and Economics	9	15.0
Educational Psychology	10	16.7
Curriculum and Instruction	9	15.0
Educational Technology	5	8.3
Educational Foundations	11	18.3
Science Education	10	16.7
Early Childhood Education	4	6.7
Special Needs Education	2	3.3
Total	60	100

The research findings in Table 15 indicate that 15.0% of the respondents specialized in Educational Administration, Planning and Economics; 16.7% in Educational Psychology; 15.0% in Curriculum and Instruction; 8.3% in Educational Technology; 18.3% in Educational Foundations; 16.7% in Science Education; 6.7% in Early Childhood Education; 3.3% in Special Needs Education. This indicates that the major areas of specialization in education were represented in the study.

4.5.7 Distribution of the Academic Staff by Teaching Experience

The researcher sought information on the teaching experience of the academic staff. The years of teaching experience achieved was considered an important factor in broadening a respondents' capacity to be more effective, resourceful and capable of solving problems encountered when dealing with learners. The years of teaching experience of the academic staff are provided in Table 16.

Table 16: Distribution of the Academic Staff by Teaching Experience

Teaching Experience	Frequency	Percentage (%)
Below 5 years	7	11.7
6-10 years	13	21.7
11-15 years	10	16.7
16-20 years	17	28.3
Above 21 years	13	21.7
Total	60	100.0

The research findings in Table 16 indicate that 11.7% of the respondents had a teaching experience of 5 years and below, 21.7% had between 6-10 years, 16.7% had between 11-15 years, 28.3% had between 16-20 years and 21.7% had 21 years and above. These findings showed that the academic staff members were distributed across all categories of teaching experiences.

4.5.8 Distribution of the Students by Area of Specialization

The respondents were asked to indicate their area of specialization. Respondent's area of specialization was considered important in this study in respect to responding to the research instruments as well as understanding the influence of education on ethics. The responses were as shown in Table 17.

Table 17: Distribution of the Students by Area of Specialization

Area of Specialization	Frequency	Percentage
Science subjects	91	28.1
Agricultural Education and Extension	46	14.2
Arts	163	50.3
Early Childhood Education	21	6.5
Special Needs Education	3	0.9
Total	324	100.0

The research findings in Table 17 indicate that 28.1% of the respondents specialized in science subjects; 14.2% in Agricultural Education and Extension; 50.3% in Arts, 6.5% in early childhood education and 0.9% in Special needs education.

4.5.9 Membership to Clubs by Students

An item was included that sought information on the clubs the students had membered into. The results are as presented in Table 18.

Table 18: Membership to Clubs by Students

Registered Clubs	Frequency	Percentage (%)
Games and Sports	108	33.3
Peer Counselling	109	33.6
Journalism	18	5.6
Environment	61	18.8
Wildlife	11	3.4
Others	17	5.2
Total	324	100.0

Research findings in Table 18 indicate that students had varied clubs registered in. These clubs were however not mutually exclusive. The research findings indicate that 33.3% of the respondents were registered in games and sports; 33.6% in peer counselling; 5.6% in journalism; 18.8% in environment and 3.4% in wildlife. Seventeen respondents indicated that they had registered in other clubs. Also it was found that 5.2% of the respondents had as shown in Table 19.

Table 19: Other Membership to Clubs by Students

Registered Clubs	Frequency	Percentage (%)
Agriculture	7	2.2
Disability awareness	3	0.9
Music	2	0.6
Peace club	2	0.6
Scouting	2	0.6
Teachers union	1	0.3
Total	17	5.2

The responses in Table 19 indicate that 2.2% of the respondents had registered in agriculture; 0.9% in disability awareness; 0.6% in music, peace club and scouting and 0.3% in teachers union. Clubs provide an opportunity to participate in new roles and also exploiting talents and potentials among learners.

4.6 Ethics

Ethics is a set of guidelines that define acceptable behaviour and practices for a certain group of individuals or society. Ethics dictate the working of a social system by pointing out the application of principles of morality and laying down a set of codes that people must follow. The indicators of ethics in this study include respect, responsibility, integrity, justice and tolerance. The researcher sought information on dependent variable (ethics) using frequencies and percentages. This information is shown in Table 20.

Table 20: Frequency Distribution for Ethics

Statement	SD	D	N	A	SA
There is a culture of unity among learners	21 (5.5%)	89 (23.2%)	51 (13.3%)	161 (41.9%)	61 (15.9%)
Learners have respect for authority	15 (3.9%)	97 (25.3%)	62 (16.1%)	134 (34.9%)	76 (19.8%)
Education produces hard working members for society	20 (5.2%)	98 (25.5%)	39 (10.2%)	140 (36.5%)	87 (22.7%)
Learners perform activities in a responsible manner	24 (6.3%)	99 (25.8%)	69 (18.0%)	124 (32.3%)	68 (17.7%)
Learners become accountable members of society	18 (4.7%)	96 (25.0%)	60 (15.6%)	133 (34.6%)	77 (20.1%)
Learners are tolerant with other peoples' opinions	25 (6.5%)	106 (27.6%)	52 (13.5%)	144 (37.5%)	57 (14.8%)
Justice is exercised by learners	28 (7.3%)	113 (29.4%)	63 (16.4%)	126 (32.8%)	54 (14.1%)
Learners become responsible members of society	19 (4.9%)	90 (23.4%)	48 (12.5%)	152 (39.6%)	75 (19.5%)
There is respect for cultural diversity among learners	25 (6.5%)	93 (24.2%)	54 (14.1%)	140 (36.5%)	72 (18.8%)
Learners display self-control in school and society	22 (5.7%)	107 (27.9%)	57 (14.8%)	138 (35.9%)	60 (15.6%)
Learners display honesty in school and in society	30 (7.8%)	108 (28.1%)	53 (13.8%)	139 (36.2%)	54 (14.1%)
Learners embrace order and peaceful coexistence in society	25 (6.5%)	90 (23.4%)	51 (13.3%)	150 (39.1%)	68 (17.7%)
Learners have respect for human life	29 (7.6%)	75 (19.5%)	40 (10.4%)	159 (41.4%)	81 (21.1%)
Education system promotes transparency	25 (6.5%)	89 (23.2%)	56 (14.6%)	130 (33.9%)	84 (21.9%)
Learners protect and conserve the environment	24 (6.3%)	84 (21.9%)	42 (10.9%)	149 (38.8%)	83 (21.6%)
Average Score	23.3 (6.1%)	95.6 (24.9%)	53.1 (13.8%)	141.3 (36.8%)	70.47 (18.4%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Results presented in Table 20 show that majority of respondents (41.9%) agreed that there was a culture of unity among learners and (41.4%) agreed that learners had respect for human life that is developed through ethics. During the interviews with deans of faculties and community elders, it was noted that education should enable learners to make informed decisions on respect for human life. Education should further address democracy, equality, self-reliance, patriotism, social, environmental conservation and individual development. The contemporary curriculum should emphasize on the need for professional requirements to achieve a functional society.

In addition, Kenyan education system should reflect on religious values, technological changes and moral values. Moral values should address issues such as corruption, radicalization, anti-ethnic discrimination, religious tolerance, non-violence in conveying demands, tolerance, anti-criminal culture, anti-corruption culture, ethical practices, servant leadership, transparency, communications, etiquette and decorum, accountability, good governance in one-self, family, group and in the corporate. In broad sense, education should prepare one to fit in the local and global society. These results are in line with findings of Gulati and Pant (2016) who indicate that training of learners to discharge the obligations to be united citizens need to be given prominence with utmost solemn otherwise learners grow up with the obsession of rights to be divided and alienated. Without this learners relate to the society and the nation only on what they can get out of it rather than what they can contribute to.

From Table 20, 39.6 % of the respondents indicated the need for learners to become responsible members of the society. During the interviews with deans of faculties and community elders, it was noted that there is need for education in all levels to help learners fight feelings of powerlessness. This can be done by developing in learners a sense of responsibility and respect that can make a difference in the society. From the interviews it was noted that learners in Kenya were expressing a sense of powerlessness to influence constructive social and political changes. An observation was made on the odds of success which seem to overwhelm together with the high personal costs. The results were seen in the young peoples' withdrawal from active participation in the society, their declining voting patterns and preoccupation with individual desires and needs.

An observation was also made on youth's lack of commitment between self and the larger community. It was found that to effectively participate in the society, young people need to learn several skills that are at best included in the education system. It is important to give learners the opportunity to contribute to the lives of others and the improvement of the world around them and this can be deeply embedded in education from preschool level of education. This means balancing the emphasis on personal self-realization and achievement with equal focus on social realization and collective achievement. Teachers may help learners understand the global interdependence, give

them the experience of community, encourage them develop social skills and provide contribution to others.

These findings are in harmony with Gulati and Pant (2016) who note that ethics promotes the ability to work with other people in a cooperative way and ensures sensitivity towards human rights including life. Ethics also ensures appreciation and respect for cultural diversity and unity in the midst of diversity like language, religion, norms and cultural traditions. Gert (2012) notes that education has to be considered as a catalyst to promote the culture of unity and respect among learners. This involves gradual growth of consciousness from the self to the other and knowledge of the self as a member of a family, neighborhood, community, nation and global society. Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within. Education should foster universal and unending values focused on achieving the unity and integration of people.

This study is in agreement with Furrow (2005) who indicates that if learners remain ignorant and indifferent to the duties of citizenship, it defeats the very purpose of education. Socially accepted values need to be put into practice so that national unity and integrity of the country is upheld, rich inheritance of the country is preserved, inequalities are not reinforced and perpetuated, respect for diversity surpassing all barriers is maintained, democratic reasoning for empowering minorities is upheld, culture and identities are preserved, sustainable human development, appreciation for interdependence and interconnection in family, school, community, nation, world and nature is understood and upheld (Gert, 2012). Helping students learn to appreciate and demonstrate sensitivity as well as skills in fulfilling their share of being united as citizens towards shaping of a better society is an important concern in influencing ethics.

The ethics aggregate score was computed as the simple average of the mean score of aspects of ethics. In addition, standard error of means was computed. Standard error of means is a measure of reliability of the study results. It is equal to standard deviation of the population divided by the square root of the sample size. Standard

deviation shows how far the distribution is from the mean. A small standard error implies that most sample means are near the centre of population means, thus sample mean has a good chance of being close to the population mean and a good estimator of the population mean. If the standard error is small the more the means are accurate. A large standard error illustrates that the given sample means are poor estimators of the population means.

The researcher analyzed the data and generated means and standard errors as presented in Table 21.

Table 21: Mean Distribution for Ethics

Statement	N	Mean	SE
There is a culture of unity among learners	383	3.40	0.059
Learners have respect for authority	384	3.41	0.060
Education produces hard working members for society	384	3.46	0.063
Learners perform activities in a responsible manner	384	3.29	0.062
Learners become accountable members of society	384	3.40	0.061
Learners are tolerant with other peoples' opinions	384	3.27	0.061
Justice is exercised by learners	384	3.17	0.061
Learners become responsible members of society	384	3.45	0.061
There is respect for cultural diversity among learners	384	3.37	0.062
Learners display self-control in school and society	384	3.28	0.061
Learners display honesty in school and in society	384	3.21	0.062
Learners embrace order and peaceful coexistence in society	384	3.38	0.062
Learners have respect for human life	384	3.49	0.063
Education system promotes transparency	384	3.41	0.063
Learners protect and conserve the environment	382	3.48	0.063
Overall Mean score		3.36	0.062

The results presented in Table 21 show that the overall mean score was 3.36. This overall mean score indicates neutrality on the responses of participants. Learners have respect for human life with a mean of 3.49 was the highest rated as aspects of ethics in education system. The findings are in line with Kaur (2015) who observed that while human life is enriched by the diversity of values and attitudes arising from different cultural perspectives and personality traits, there are some human values such as respect for human life and dignity and respect for the environment that cannot be compromised. The value of respect is one of the most imperative actions to be promoted daily at school, because it is the foundation of human relationships and

permits a peaceful coexistence between groups and societies. These findings relate with a thesis supported by Martinez *et al.* (2017) warning on the defense and promotion of all people's human rights as an indicator of ethics in education. Respect is a form of recognition and appreciation of the qualities and differences of others because it represents the act by which human beings have consideration for another bearing in mind their interests, abilities, preferences, fears or feelings. Respect is one of the most important and primary actions that learners can have amongst themselves and each needs to understand the learners diversity in order to live in a better society.

Learners protect and conserve the environment with a mean of 3.48 and SE of 0.063 was second highly rated as aspects of ethics in education system. The research findings are in agreement with Mohammed (2006) who indicated that there is need to have ethical values for protecting and conserving the environment and improving the value of human life. This could be achieved by increasing consciousness and effectively changing the individual viewpoint and attitude on the environment. Ethics plays a big role in dissemination of information about the environment and its related problems in a country and escalate the awareness of individuals, and develops a positive change in behavior which improves environmental protection and conservation. Ndofirepi and Ndofirepi (2012) supports the results of this study by noting that the major goal of traditional education in Africa is to produce a complete individual; one who is cultured, respectful, integrated, sensitive and responsive to the needs of the family, neighbors and whole society. African indigenous education aims at inculcating attitudes and values capable of integrating the individual into the wider society. In addition (Goodman & Lesnick, 2001) noted that indigenous education is unlike formal western education in that it is very practical and pragmatic and prepares the individual for life passing on the values of life that have been evolved from experience and tested in the continuing process of living. Ethics is the conceptualization, appropriation, contextualization and analysis of African values within the African cultural experience.

Respondents in the questionnaires rated "justice is exercised by learners" with a mean of 3.17 and SE of 0.06. Interviewees indicated that justice is an important foundation and condition for creating an egalitarian, fair and just society. Although education

mirrors, embeds and potentially reproduces unequal, unfair and unjust social relations, it also has the power to be an agent of positive social change, leading to a more equitable and just society. Specifically, it is vital to make education an important vehicle promoting equity, equality, fairness and social justice in society at large, and to help schools to be caring and inclusive learning places in which students see and experience equality and social justice in their daily life.

Learners display honesty in school and in society showed a mean of 3.21 and SE of 0.062. The interviewees indicated the importance of promoting integrity through ethics. Integrity means doing the right thing, even when no one is watching. Having integrity means being totally honest and truthful in every part of life. By making the commitment to become a totally honest person, it means doing more to ensure the success and happiness in life than anything else an individual can ever do. Building a culture of integrity in society necessarily begins with the education of young people. The knowledge, skills and behaviors young people acquire now will shape the country's future, and will help them uphold integrity, which is essential for preventing corruption and at the same time promoting ethics. Engaging the school system is critical to inspiring norms for integrity at a young age. A growing trend around the world today involves countries using their school systems to communicate to young people the roles and responsibilities of public integrity. The school curriculum engages young people in an ongoing dialogue and exploration about how they as citizens can protect integrity. Education for integrity is about inspiring ethical behaviour and equipping young people with knowledge and skills to resist corruption. Students develop academic honesty when one builds their moral vocabulary, respond appropriately to cheating, use meaningful quotes, and inspire them to believe in themselves.

Participants in interviews expressed the need to have ethics in the Kenyan education system as it is expected to produce responsible citizens and regulate human conduct in a good manner. Ethics has been apparently introduced in the Kenyan education system at different levels from preschool to tertiary levels. Participants agreed that societies educate young people to serve in socially and constructive processes which help in promoting tolerance. However, it was noted by the participants that the

contemporary society has been characterized by the eruption of regional conflicts and hostilities among peoples which have fragmented the country and drastically changed the political arrangement. In addition, there are intergroup tensions, religious hostilities and ethnic conflicts along with problems of poverty. Community elders indicated that deep hatred, some of which had previously healed over in reconciliations that permitted distinct ethnic groups to live together in peace and cooperation, have surfaced in behaviors such as negative ethnicity, religious intolerance, nepotism and ethnic hatred. This implies that the process of settling the disputes, reconciling the hostilities and reconstructing the societies may be one of the most difficult human societies has ever undertaken. Schools could provide the venues for programmes to review and look for solutions to issues and problems of intolerance in the country. Churches, temples, mosques, synagogues and religious organizations need to organize programmes on religious tolerance and hold interreligious dialogues.

This study is in agreement with Moore and Ovadia (2006) who allude that the period of globalization and modernization has taught many people to be more and more self-centered. Education without ethics is not only inadequate but also very detrimental. Wiredu (1995) relates with this study by observing that ethics in the African context emphasizes on the observance of rules for the harmonious adjustment of the interest of the individual and to that of others in society. Ethics covers the entire range of human behavior that is evolved in the relationship with oneself, other people and with the world. Gyekye (1997) is in harmony with this study when he notes that ethics in the African context has dual connotation where first, it refers to a set of social rules, values, and norms that that guide the conduct of the people in a society; second it refers to the attitude and responses to such norms and rules embedded in the whole society and aiming at directing the way of life as bad or good in order to live the communal and harmonious life. The rationale for ethics then is to ensure the harmonious co-existence of members of the society through the systematic adjustment of individuals' discordant interest.

To address the problems facing the society it is important to look at ethics as a central part of the system of education (Lickona, 2004). According to Kaur (2015) the intention of ethics and moral values training has continued to be the most abandoned

one. The desertion has been manifested in the existing gloomy picture of societies, malpractices, widespread of corruption, polluted minds, infringement of rules, lack of peace, restlessness, frustration, violence, crime, mental depression, lack of mutual trust and faith among people. Without promotion of values, any extracurricular activity is particularly viewed as an action to earn the competitions. According to Puka (2005) the youth in the contemporary society are trapped in the venomous sphere of crime, violence, corruption and most of them are losing their moral values and principles to the new period of modernization and commercialism in the world. Killen and Smetana (2005) observe that the inculcation of moral values through integration of African knowledges is the requirement of hour to deal with the disintegration of societal relations. Moral values are required for developing desired characteristics such as truthfulness, humility, honesty, courtesy, sacrifice and tolerance among the learners.

These findings relate to study carried out by Owuor (2007) who notes that promotion of ethics should remain one of the greatest valuable conducts to be integrated into education. African indigenous education is fundamentally a life-long development because it is founded on the continuous requisite for existence and enrichment of the value of life for all individuals of the community. Educational system is expected to play basic roles such as in promoting the full development of the talents and personalities of individuals within the context of mutual social responsibility; to develop those being educated into useful citizens capable of, and motivated towards, contributing to the improvement of the nation as a whole and that of their own welfare and to instill in the students positive attitudes towards cooperative effort and mutual social responsibility. This study sought to determine the influence of deconstruction and reconstruction of ethics among learners in the Kenyan education system.

4.7 Curriculum and Ethics

The first objective of this study sought to determine the influence of deconstruction and reconstruction of curriculum on ethics among learners. The respondents were required to give responses on the indicated aspects of both contemporary and deconstruction and reconstruction of curriculum.

4.7.1 Contemporary Curriculum

An item was included that sought information on contemporary curriculum. Contemporary curriculum involves the content or body of knowledge acquired by learners in all levels of education. The respondents were asked to indicate the rate in which they agree with several aspects on the contemporary curriculum in the education system. Data was analyzed using frequencies and percentages. Information in Table 22 presents the results.

Table 22: Frequency Distribution for Contemporary Curriculum

Statement	SD	D	N	A	SA
Curriculum helps learners become responsible	14 (3.6%)	30 (7.8%)	42 (10.9%)	204 (53.1%)	94 (24.5%)
Curriculum content enhances acquisition of desired knowledge	14 (3.6%)	29 (7.6%)	34 (8.9%)	205 (53.4%)	102 (26.6%)
Subjects taught promote learner to learner interactions	12 (3.1%)	39 (10.2%)	37 (9.6%)	19 (4.8%)	99 (25.8%)
Learners are given opportunity to engage in co-curricular activities	18 (4.7%)	41 (10.7%)	48 (12.5%)	182 (47.4%)	95 (24.7%)
Co-curricular activities promote teamwork	9 (2.3%)	15 (3.9%)	18 (4.7%)	177 (46.1%)	165 (43.0%)
Music and drama is included in the curriculum	25 (6.5%)	51 (13.3%)	37 (9.6%)	189 (49.2%)	82 (21.4%)
Music and drama promote acquisition of desired values	18 (4.7%)	48 (12.5%)	54 (14.1%)	175 (45.6%)	89 (23.2%)
Ethics is integrated in the curriculum	22 (5.7%)	46 (12.0%)	42 (10.9%)	189 (49.2%)	85 (22.1%)
Curriculum promotes moral values	19 (4.9%)	48 (12.5%)	44 (11.5%)	191 (49.7%)	82 (21.4%)
Communal culture is emphasized in the curriculum	35 (9.1%)	69 (18.0%)	84 (21.9%)	133 (34.6%)	63 (16.4%)
Learners are encouraged to join religious movements of their choice	26 (6.8%)	27 (7.0%)	36 (9.4%)	176 (45.8%)	119 (31.0%)
Co-curricular activities promote a culture of hard work	22 (5.7%)	30 (7.8%)	44 (11.5%)	174 (45.3%)	114 (29.7%)
Average score	20.5 (5.3%)	43.4 (11.3%)	51.2 (13.3%)	167.8 (43.8%)	99.1 (25.8%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Information in Table 22 shows that majority of respondents (53.4%) agreed that curriculum content enhances acquisition of desired knowledge and (53.1%) agreed that curriculum helps learners become responsible. This is in line with Oluoch (2002)

who emphasizes that curriculum should enable the learners to acquire and develop the desired knowledge, skills and attitudes. In addition, Dike and Eze (2009) observe that curriculum involves the acquisition of skills needed to perform tasks. Curriculum content is for the advancement of the society where efforts are made to ensure that the interests and needs of the learners are taken into consideration.

This study is also in harmony with Amutabi (2003) who that curriculum content is critical for operationalization of education and teaching for all learners in an effort to develop pertinent proficiencies that benefit individuals and society at large. All learners should be provided with a curriculum which is relevant to their needs through a range of well planned, shared learning experiences. According to Amutabi (2003) curriculum content provides rich opportunities for learners' development as they become more confident, responsible, reflective, innovative and engaged in powers of expression and communication. Learning and application of knowledge prepares learners for future academic studies, and also help them to become responsible members of society. The skills and attributes which learners develop provide them with a sound basis for their development as lifelong learners in their adult, social and working lives, enabling them to reach their full potential. The analysis of data on contemporary curriculum was done using means and standard errors. Table 23 shows the results.

Table 23: Means Distribution for Contemporary Curriculum

Statement	N	Mean	SE
Curriculum helps learners become responsible	384	3.87	0.051
Curriculum content enhances acquisition of desired knowledge	384	3.92	0.051
Subjects taught promote learner to learner interactions	384	3.86	0.052
Learners are given opportunity to engage in co-curricular activities	384	3.77	0.055
Co-curricular activities promote teamwork	384	4.23	0.045
Music and drama is included in the curriculum	384	3.66	0.058
Music and drama promote acquisition of desired values	384	3.70	0.056
Ethics is integrated in the curriculum	384	3.70	0.057
Curriculum promotes moral values	384	3.70	0.056
Communal culture is emphasized in the curriculum	384	3.31	0.062
Learners are encouraged to join religious movements of their choice	384	3.87	0.058
Co-curricular activities promote a culture of hard work	384	3.85	0.056
Overall Mean score		3.79	0.055

Results presented in Table 23 indicate an overall mean score of 3.79 with a standard error of 0.055. The overall mean score of 3.79 shows that the respondents had a general agreement with and understanding on aspects used in the contemporary curriculum. Co-curricular activities promote teamwork with a mean score of 4.23 and SE of 0.045 had the highest rating among the aspects. During the interviews with deans of faculties of education and community elders, the participants urged that the teaching- learning content of ethics should not be limited to formal curriculum. The school curriculum has an opportunity to inculcate ethics in students using co-curricular activities which can teach learners values like fortitude, determination, cooperation, tolerance, responsibility and fairness. The participants in the interviews observed with a lot of concern that co-curricular activities in most schools and institutions are underestimated. The involvement of the teachers in co-curricular activities is still at an unsatisfactory level. It was indicated that the co-curricular activities practiced in educational institutions encourage competition, hatred, negative ethnicity rather than social interaction, enhancement of leadership and character development among learners.

The informants during interviews noted that the system of education in Kenya relies on assessment of formal education through written examinations. Courses such as Physical education and Life skills are not tested especially in primary and secondary schools. These subjects are important to a learner's acquisition of ethics but since they are not tested, most teachers utilize the time allocated to those subjects to teach other subjects. This is because the expectations of the general public including parents and administrators is for the learners to achieve academically. Such practices do not give opportunities for development and promotion of ethics. In addition, focus on cognitive domain dealing with academic performance has caused most teachers to spare no extra time for other activities that would be significant in the development and promotion of ethics.

This is in line with a study conducted in Malaysia by Mancha and Ahmad (2016) where the researchers acknowledged the importance of co-curricular activities in promoting teamwork through the interaction between the students and at the same time promoting integration between the races as well as nurturing decencies,

independencies, hard work, disciplined and obedient to the law which develops the students into becoming a useful citizen. Therefore, co-curricular activities are capable of improving social skills and ethics among students which will also help them in the future career prospects.

Curriculum content enhances acquisition of desired knowledge was second highly rated with a mean of 3.92 and SE of 0.0051. The participants in the interviews indicated that for a curriculum to be relevant, it must meet societal needs. Education is recognized as a key means to ends of greater economic and social equality, eradicating poverty and of national, economic, social and political development. The participants noted that the Kenyan education curriculum lacks relevance in influencing ethics among learners. Values are eroded in the contemporary society. The corruption and vice in the cities, the inequalities of gender, and the abuse of privilege and power could all be addressed by a curriculum that focused directly on those very issues, thereby raising a new generation equipped to deal effectively with those abuses. There is need for a curriculum that emphasizes on reviving values like honesty, kindness, love, unity, trustworthy in young children. Such values will uproot corruption which is a major problem of the nation.

4.7.2 Deconstruction and Reconstruction of Curriculum

Deconstruction and reconstruction of curriculum involves integration of African indigenous curriculum into the contemporary Kenyan curriculum. Data was analyzed using frequencies and percentages. Table 24 shows the results.

Table 24: Frequency Distribution for Deconstruction and Reconstruction of Curriculum

Statement	SD	D	N	A	SA
Learning content that promote desired values	7 (1.8%)	15 (3.9%)	21 (5.5%)	217 (56.5%)	124 (32.3%)
Integrating sex education in the curriculum	21 (5.5%)	25 (6.5%)	51 (13.3%)	167 (43.5%)	120 (31.3%)
Including moral education in the curriculum	5 (1.3%)	5 (1.3%)	25 (6.5%)	191 (49.7%)	158 (41.1%)
Engaging learners in communal activities	13 (3.4%)	18 (4.7%)	37 (9.6%)	183 (47.7%)	133 (34.6%)
Including native language education	45 (11.7%)	49 (12.8%)	54 (14.1%)	141 (36.7%)	95 (24.7%)
Including social education in the curriculum	8 (2.1%)	11 (2.9%)	24 (6.3%)	217 (56.5%)	124 (32.3%)
Integrating games and sports activities in the curriculum	4 (1.0%)	11 (2.9%)	24 (6.3%)	183 (47.7%)	162 (42.2%)
Learning community history in the curriculum	8 (2.1%)	32 (8.3%)	54 (14.1%)	180 (46.9%)	110 (28.6%)
Focusing on manual activities in the curriculum	20 (5.2%)	37 (9.6%)	53 (13.8%)	167 (43.5%)	107 (27.9%)
Integrating cultural music and drama in the curriculum	6 (1.6%)	9 (2.3%)	43 (11.2%)	184 (47.9%)	142 (37.0%)
Promoting the spirit of hard work in the curriculum	1 (0.3%)	9 (2.3%)	18 (4.7%)	172 (44.8%)	184 (47.9%)
Promoting cultural diversity through the curriculum	6 (1.6%)	14 (3.6%)	38 (9.9%)	170 (44.3%)	156 (40.6%)
Average Score	12 (3.1%)	18.7 (4.9%)	36.8 (9.6%)	181 (47.1%)	134.6 (35.1%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Results in Table 24 show that majority of respondents (56.5%) agreed that through deconstruction and reconstruction of curriculum there was learning of content that promote desired values and also 56.5% agreed on including social education in the contemporary curriculum. The participants in the interview considered extremely important that the content of a curriculum should support holistic student development and transmit the local culture. Content curriculum should also fulfill societal needs. It was noted that a curriculum must be broadened beyond traditional knowledge based education to facilitate the development of students' ability to think and act creatively and to successfully practice competencies considered necessary for life in the 21st century. The interviewees viewed curriculum as a roadmap for achieving socially agreed development and education goals that embeds society's

vision, knowledge, skills and values needed to live in and change the society and in this case promotion of ethics.

Interviews with deans of faculties and community elders indicated that the curricula at different levels should aim to enhance accountability, integrity, responsibility, peace, commitment to work, tolerance respect and environmental preservation which can be achieved by involving learners in community-based approaches at all levels during holidays hence inculcating nationhood. However, the participants revealed that there was lack of community-based approaches among learners and teachers which could be a key determinant in influencing ethics among learners. The primary purpose of community-based approaches learning is to prepare students to become enlightened citizens who can participate in society with dignity, sensitivity and wisdom. Community-based approaches expose learners to new and different situations which in turn can help facilitate their personal growth and moral development. Moral development and moral reasoning is an important component of a person's self-concept and their ability to interact effectively within society. Consequently, to ignore students' growing concern with moral issues and their own moral development is to do them and the wider community a great disservice.

It was further observed that parental involvement was an essential component and the most prominent indicator of school effectiveness through the curriculum. Since parents are typically part of the schools community, their values are closely linked to the school ethical environment. However, there has been lack of parental involvement despite the effort exerted by the school heads and teachers especially in preschool, primary and secondary education levels. The participants revealed important obstacles that constrain parents' ability to become actively involved in their children's education include the teachers' attitudes and the parents' family resources, among others. Further, the deans of faculties of education indicated other most common obstacle to parental participation and involvement as the parents' pessimistic attitude towards supporting school where their children are enrolled in and the inability of parents to understand their role in the success of their children especially in influencing ethics.

In the process of interviewing the deans of faculties and community elders, the participants observed that the Kenyan education curriculum was too broad, theoretical and exam oriented in influencing ethics. Most parents were obsessed with academic attainment and exert a lot of pressure on teachers to ensure their children perform well academically and they were less concerned about student's code of conduct. In addition, it was noted that most teachers knew what they needed to do to promote ethics in schools yet they did not do it. This is because the content to be covered was too wide and broad to give a room for practice and teaching of ethics. Teachers emphasized so much on "dos and don'ts" to students without clearly explaining to them why they should do certain actions and also why they should refrain from others.

The interviewees noted that the contemporary primary and secondary education curriculum content relegates practical skills necessary for development of ethics to non-examinable subjects, thus, most of the learners leaving the education system at secondary level did not have adequate values and skills on how to live ethically in the society. Among the skills gaps identified included; life skills, physical education, guidance and counselling among others, as learners opt not to learn these subjects. The cognitive domain was over emphasized at the expense of affective and psychomotor domains rendering teaching and learning to be exam oriented. It was also indicated that the curriculum did not facilitate adequate acquisition of pre-requisite values such as nationalism, patriotism, cultural diversity, additionally, religious and moral values.

A concern was raised by the participants during the interview that curriculum as it is did not give linkage of talents to development of ethics where learners become responsible, tolerant and learn how to be committed. The participants observed that there was need to address the aspects of identifying, nurturing and developing talents among learners in the curriculum as a way of influencing ethics. The interviewees noted that curriculum that developed learners' entrepreneurial skills, competencies and talents was directly associated with positive influence of learner behaviour. Additionally, the need to develop and nurture talents through the curriculum should

be a key aspect of education, more so because emerging issues are not taught in most schools.

Rodney (2009) maintains that the colonial school system and its curriculum were crafted with the ethics of preparing Africans to remain subservient and assist Europeans to dominate and exploit the continent Africa through their private capitalist firms. Olufowobi (2006) further says it was not a school system whose curriculum was crafted in Africa by Africans and ‘designed to promote the most rational use of material and social resources’ and give the youth confidence and pride as Africans. Instead, it inculcated a sense of deference towards European capitalism. That means a deconstructed and reconstructed curriculum could be crafted in Africa and by Africans whose ethics promote confidence and pride in the African youth and also inculcate the culture of rational use of material and social resources for ethics.

It is under this perspective that after independence, the Kenyan government has continued the struggle to reconstruct the country’s formal curricula in order to incorporate the numerous indigenous ways of knowing into the formal school system to help students develop a sense of responsibility, respect, integrity and tolerance grounded in their own realistic cultural systems of knowledge development (Ominde, 1964). Consequently, integration of indigenous knowledge and practices in the Kenyan education system should be addressed. The focus of education reforms since independence in 1963 has been to reconstruct the curriculum at all levels of the education system to reflect the diverse indigenous ways of knowing, to promote ethics and the empowerment of Kenyans (Ndegwa, 1971; Republic of Kenya, 2005; Ominde, Report, 1964). Reclaiming cultural identities founded within the endorsement of indigenous traditions has been perceived as a way forward to deconstructing western dominated school curricula, hence reconstructing education by making it more relevant and useful in addressing the needs of Kenyans.

The researcher further analyzed the data using means and standard errors and the results are shown in Table 25.

Table 25: Means Distribution for Deconstruction and Reconstruction of Curriculum

Statement	N	Mean	SE
Learning content that promote desired values	384	4.14	0.042
Integrating sex education in the curriculum	384	3.89	0.056
Including moral education in the curriculum	384	4.28	0.038
Engaging learners in communal activities	384	4.05	0.049
Including native language education	384	3.50	0.067
Including social education in the curriculum	384	4.14	0.042
Integrating games and sports activities in the curriculum	384	4.27	0.040
Learning community history in the curriculum	384	3.92	0.050
Focusing on manual activities in the curriculum	384	3.79	0.057
Integrating cultural music and drama in the curriculum	384	4.16	0.042
Promoting the spirit of hard work in the curriculum	384	4.38	0.036
Promoting cultural diversity through the curriculum	384	4.19	0.044
Overall Mean score		4.06	0.047

The results in Table 25 show that the overall mean score was (mean score= 4.06, SE=0.047) indicating that the respondents agreed that the listed ways enhance the Kenyan education system. Promoting the spirit of hard work in the curriculum with a mean score=4.38, SE =0.036 and promoting cultural diversity through the curriculum with a mean score=4.19, SE =0.044 were rated as the most important ways of deconstructing and reconstructing curriculum in enhancing contemporary education system. During the interviews deans of faculties of education and community elders disclosed that reconstructing the school curriculum would involve the integration of African indigenous knowledges that are more relevant and suitable to the necessities of people. The findings are in line with Mara (2006) who noted that the African indigenous system of education with its curriculum, were and still very effective, that a total elimination of African heritage will leave African societies in a void that can only be filled with confusion and lose of identity. The postulation of Mara (2006) is underscored by the fact that human beings are by nature social creatures, whose basic drive and instinct lead them to create moral values that bind themselves together into communities.

The study is also in agreement with Okoro (2010) who observes that the African indigenous education curriculum, though not documented, was quite elaborate, embracing all aspects of human development. Content of the curriculum included: mental broadening, physical fitness, moral uprightness, religious deference, good

social adjustment and interaction. Okoro (2010) maintains that both children and adolescents took part in such activities as wrestling, dancing, drumming and acrobatic display. In traditional African societies, the main emphasis of education was on mastery-learning. In this way, individual training integrated the various social values as honesty, respect for other people property and right and the dignity of labour. Hard work and responsibility and collective orientation towards the maintenance of desired values and social order, were central to the African indigenous education.

Okoro (2010) found out that the content of the African indigenous curriculum was quite comprehensive and based on the philosophy underlying the various job responsibilities in the society. The social responsibilities of an individual, occupation, political role, moral and spiritual values were targeted in all educational considerations. The African indigenous society expected the child to grow up and behave according to some established standards and ethical values. The content or subject matter of African indigenous educational systems emanated from the physical, social and spiritual situations of pre-colonial African societies (Adeyemi & Adeyinka, 2003). This indicates that The African traditional education curriculum was quite elaborate, embracing all aspects of human development.

Including moral education in the curriculum with a mean score of 4.28 and SE of 0.038 was second highly rated. Through the interviews with deans of faculties and community elders, it was noted that oral education gives an impact on the students' behavior forming a key foundational goal of socialization. Individual development and self-fulfillment is achieved through the teaching of moral education in order to help the youth to grow up into self-disciplined people. It was also suggested that it is important to have a curriculum that deals with human lives, destinations, hopes and dreams. Thus careful thought needs to go into the selection of curriculum content to make it relevant in meeting the needs of learners and those of the society. These needs include the preservation of culture, industrial and economic needs, creativity needs, moral and ethical needs. There was a suggestion on the teaching of moral education into the existing curriculum. The aim of teaching moral education is to provide people to make decisions by their free wills. Moral education at school is important because

moral values would make the students' behavior better through enabling them to make sound decisions in their lives

In support of the deans of faculties of education and community elders' views, other respondents through the questionnaires highlighted the importance of contemporary in addressing the role of nurturance of talents, role of guidance and counselling and moreover, life skills in influencing ethics. The respondents were in agreement on the need of a curriculum for producing responsible citizens. In addition the respondents agreed on the necessity to integrate African indigenous knowledges in the curriculum in order to address the issues hindering the acquisition, development and promotion of ethics.

These findings are in line with Omolewa (2007) who noted that through the incorporation of indigenous knowledges into the curriculum, learners are afforded the opportunity to compare and contrast different forms of knowledge for their own good and that of the society of which they are part. In addition, Akuno (2005) indicates the need for development of more appropriate problem solving educational curriculum and the promotion of life-long education among learners. For the curriculum to be deconstructed and reconstructed the participants agreed on emphasis of community-based approaches in the curriculum since it has a profound effect on students' social, personal and moral development. Community-based approaches promotes awareness of social issues and help in developing a sense of civic responsibility by encouraging students to assume meaningful roles in the community where they are called upon to respond to the real needs of society and their own needs to be part of the solution. Community-based approaches also changes the way students and teacher think about other people by bringing them into contact with people they might otherwise never get to know. These experiences help to increase students' moral sensitivity and expand their moral community.

According to Omolewa (2007) the objective of curriculum reconstruction has been to explore alternative solutions by utilizing local resources as a way towards addressing socio-economic and political problems that face Kenya as a country. Hence, the importance of curriculum reforms, education, and training policies aimed at

integrating indigenous knowledge and western knowledge into the school system (Ominde Report, 1964; Republic of Kenya, 2005) cannot be overstated. Curriculum reconstruction process involved the inclusion of Kenyan diverse cultures that would incorporate indigenous knowledge and methods into the curriculum (Ominde Report, 1964).

In this study, the researcher focused on Sankofa philosophy which indicates that reconstruction is an ongoing, never-ending process. It works in the context of the present crisis, but moves to transcend this by creative integration of past successes with future goals (Woolman, 2001). A fully-indigenous reorganization of curriculum is essential in influencing ethics among learners. That means deconstruction and reconstruction of curriculum can be attained by confirming that it is in harmony with the global and modern developments that aim at enhancing the value of livelihoods. This study sought to determine the influence of deconstruction and reconstruction of ethics among learners in the Kenyan education system.

4.7.3 Correlation of Curriculum and Ethics

Pearson's product moment correlation was used for data analysis to determine the relationship between curriculum and ethics. This was meant to identify the magnitude, direction, nature and strength of the association between curriculum and ethics. The results are presented in Table 26

Table 26: Correlation of Curriculum and Ethics

		Ethics	Contemporary curriculum	D & R of curriculum
Ethics	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	384		
Contemporary curriculum	Pearson Correlation	0.435**	1	
	Sig. (2-tailed)	0.000		
	N			
D & R of curriculum	Pearson Correlation	0.354**	0.795**	1
	Sig. (2-tailed)	0.000	0.000	
	N	384	384	384

The results of the Pearson's product moment correlation analysis as presented in Table 26 show varied degrees of interrelationships. The contemporary curriculum was statistically significantly correlated with ethics ($r=0.435$; Sig. 2-tailed (P-value) $=0.000<0.01$). Similarly the D & R of curriculum was statistically significantly correlated with ethics ($r=0.354$; Sig. 2-tailed (P-value) $=0.000<0.01$). According to Woolman (2001) reconstruction is an ongoing, never-ending process. It works in the context of the present crisis, but moves to transcend this by creative integration of past successes with future goals. A fully-indigenous reorganization of curriculum is essential in promoting ethics among learners. Curriculum needs to be diversified to be relevant for the great variety of social contexts found in the country especially in influencing ethics.

4.7.4 Regression for Curriculum and Ethics

The first objective of the study was to determine the influence of deconstruction and reconstruction of curriculum on ethics among learners in the Kenyan education system. To assess the relationship between curriculum and ethics, the following hypothesis was tested.

H₀₁: There is no statistically significant influence of deconstruction and reconstruction of curriculum on ethics among learners in the Kenyan education system.

In order to test the hypothesis, a linear regression analysis was done at 95% confidence level ($\alpha=0.05$). The contemporary curriculum and D & R curriculum were regressed against ethics to establish the goodness of fit, the overall significance and individual significance of the model. The results are presented in Table 27.

Table 27: Regression Analysis of Curriculum and Ethics

a). The Goodness of Fit

Model	R	R ²	ARS	SEE
Contemporary curriculum	0.435 ^a	0.189	0.187	0.84152
D & R of curriculum	0.354 ^a	0.126	0.123	0.87409

b). The Overall Significance of the Model

Model		SS	DF	MS	F	Sig.
Contemporary curriculum	Regression	63.239	1	63.239	89.300	0.000 ^b
	Residual	270.517	382	0.708		
	Total	333.756	383			
D & R of curriculum	Regression	41.897	1	41.897	54.836	0.000 ^b
	Residual	291.859	382	0.764		
	Total	333.756	383			

c). The Individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	SE	Beta		
Contemporary	(Constant)	1.117	0.242		4.618	0.000
	Curriculum	0.595	0.063	0.435	9.450	0.000
D & R	(Constant)	0.483	0.392		1.234	0.218
	Curriculum	0.735	0.099	0.354	7.405	0.000

Dependent Variable: Ethics

The results in Table 27 show that the contemporary and D & R of curriculum had influence on ethics. The coefficient of determination was 0.189 and 0.126 for contemporary and D & R of curriculum respectively. This suggests that 18.9% of variation in ethics was explained by contemporary curriculum whereas 12.6% of variation in ethics is explained by the D & R of curriculum in the model and the rest by the factors not included in this study.

F-statistic was used to assess the overall significance of the simple regression model. Results in Table 27 indicate that contemporary curriculum significantly influences ethics with F-statistic of 89.3 and a p-value=0.000<0.05. Similarly D & R of curriculum significantly influences ethics with F-statistic of 54.836 and a p-value=0.000<0.05. This implies that the regression model is highly statistically significant at 5% level of significance.

The results in Table 27 shows that the contemporary curriculum was considered to be statistically significant with regression coefficient of 0.595 with a t-value=9.45 and p-value=0.000<0.05. This implies that one unit increase in the contemporary curriculum corresponds to an increase in ethics by a factor of 0.595. The regression model for the prediction of ethics can be stated as follows:

$$Y=1.117+0.595X_{11}$$

where,

Y =Ethics

X_{11} =Contemporary curriculum

1.117 is an estimate of the expected value of ethics when contemporary curriculum is zero.

0.595 is an estimate of the expected increase in ethics for a unit increase in contemporary curriculum.

On the basis of the findings, we conclude that contemporary curriculum contribute significantly to the prediction of ethics among learners in Kenyan education system. Further the study revealed that the D & R of curriculum was considered to be statistically significant with regression coefficient of 0.735 with a t-value=7.405 and p-value=0.000<0.05. This implies that for one unit increase in D & R of curriculum, ethics increases by a factor of 0.735. The regression model for the prediction of ethics can be stated as follows:

$$Y=0.735X_1$$

where,

Y =Ethics

X_1 = D & R of curriculum

0.735 is an estimate of the expected increase in ethics for a unit increase in D & R of curriculum

The study revealed that the contemporary curriculum and D & R of curriculum contribute significantly towards ethics. The null hypothesis that there exists no significant influence of curriculum on ethics is not supported in this study at 5% significance level. On the basis of these findings, we conclude that deconstructed and

reconstructed curriculum (regression coefficient=0.735) significantly influences ethics more than the contemporary curriculum (regression coefficient=0.595). These results are in harmony with a study by Angioni (2003) who observes that the paradigm shift toward promoting education for ethics gravitates toward alternative approaches to school curricula in Sub-Saharan Africa. It is argued that solutions to problems that presently plague the continent and with reference to the Kenyan context must proceed from understanding of local capacities such as the role of indigenous knowledge in influencing ethics. This can be achieved by integrating indigenous knowledge into the formal education system to address some of the knowledge deficiencies for promotion of ethics that is formulated from the western perspective. This approach challenges the dominance of western knowledge in Kenya's school system that makes education disembodied from context.

Dei (2002) stated that integrating African indigenous curriculum has been perceived as necessary in de-emphasizing the contemporary curriculum that has been viewed to be too abstract, not relevant and more examination oriented. The strategy requires the adoption of an endogenous approach to education that involves the contextualization of the school curriculum by integrating indigenous knowledge with other relevant and useful knowledges into formal education. This is summed up in a UNESCO (2005) document as follows; "it is especially an attempt to promote education for ethics in African societies where cultures and ways of life are balanced with global and international pressures and demands." Education is therefore, acknowledged as being instrumental in harmonizing the different forms of knowledge bases and creating a social fabric for societies to promote ethics. The ongoing dominating discourse on indigenous knowledge in the Kenyan education context for instance arises from the recognition of the need to address deficiencies of knowledge of development that is formulated in western contexts. With the integration of local knowledge that is more appropriate to the needs of the indigenous communities it is hoped that local problems can be addressed effectively.

4.7.5 Suggestions on the Ways to Enhance Curriculum

The study pursued suggestions from the respondents on the ways to enhance curriculum in the Kenyan education system. The results are presented in Table 28.

Table 28: Suggestions on the Ways to Enhance Curriculum

Suggested Ways	Students (%)	Academic Staff (%)
Conflict resolution methods	4.6	15.0
Democratic and citizenship education	9.9	10.0
Guidance and counselling subject to all learners	22.2	0.0
Introducing family life education to all learners	3.7	0.0
Introduction of peace education	9.6	21.7
Nurturing talents	4.0	0.0
Producing responsible and productive citizens	6.5	16.7
Promoting the spirit of hard work and cultural diversity in the curriculum	3.1	0.0
Recognition of learners potential and talents	4.6	0.0
Integration of life skills	0.0	11.7

Results in Table 28 indicate that majority of students (22.2%) suggested that in order to enhance the curriculum in Kenyan education system, Guidance and counselling subject to be offered to all learners regardless of the course a learner is undertaking. In addition, democratic and citizenship education (9.9%) and introduction of peace education (9.6%) were also suggested as ways to enhance Kenyan education system. For the academic staff, 21.7% suggested on introduction of peace education, 16.7% on producing responsible and productive citizens and 15.0% suggested conflict resolution methods to enhance the curriculum in the Kenyan education system.

According to Bhola (2002) the concern for democratic and citizenship education in Kenya dates back to colonial times. On gaining national independence, the challenge for the newly constituted democratic Kenyan government was to guide a country composed of various ethnic communities with different cultures into a unified nation. Burgess (2005) notes that citizenship education is a vast field that includes a wide range of philosophical, political and ideological perspectives, and of pedagogical approaches, goals and practices. There is a general consensus that the main purpose of citizenship education is the development of good democratic citizens. Among its purposes are instilling national loyalty, obedience to authority, voluntary service and the assimilation of immigrants. From this perspective, citizenship education should accept existing social structures, develop moral character and ensure social cohesion. Good citizens are conceptualized as good producers, good consumers, and good

patriots. Representative democracy is the ultimate model and the most important expression of citizen participation.

Schools are considered to be an appropriate institution for teaching peace since they are tasked with the sole role of educating children, and cannot avoid this curriculum area due to their prime education role (Waihenya, 2014). Since the introduction of peace education in the primary and secondary schools curriculum in 2009 by the MOE, teachers have acquired new skills through training for peace education, expected to make schools more responsive to students' psychological needs, provide new tools for listening to students, new mediating skills for dealing with students' problems and new techniques for student-teacher and student-administration communication (MOEST, 2014). Peace education however in Kenya has not gone without setbacks. Some of the major challenges range from building teacher capacity and confidence to deliver the program, maintaining consistency of delivery and time in the curriculum and collecting evidence of change and impact. This has been so in view of school unrests leading to scores of students injured and dead inclusive of terror attacks that have left displacements in various counties in Kenya. Cultivating a culture of peace and dialogue to learners who feel exams are a threat is quite a challenge to many teachers and parents. These statements show the emphasis that is needed to teach peace education as a way of enhancing curriculum and development of ethics

4.8 Pedagogical Approaches and Ethics

The study also sought to establish the influence of pedagogical approaches on ethics. Pedagogical approaches are set of methods of teaching and learning that aim at involving learners in the acquisition of content, skills, values and attitudes during the class lesson.

4.8.1 Contemporary Pedagogical Approaches

The respondents were asked to indicate the extent to which they agreed with several statements on contemporary pedagogical approaches in influencing ethics in the Kenyan education system. Data was analyzed using frequencies and percentages and the results are shown in Table 29.

Table 29: Frequency Distribution for Contemporary Pedagogical Approaches

Statement	SD	D	N	A	SA
Teachers encourage learners to have group discussions in their studies	11 (2.9%)	34 (8.9%)	25 (6.5%)	172 (44.8%)	141 (36.7%)
Resource persons are used in classroom activities	29 (7.6%)	79 (20.6%)	48 (12.5%)	150 (39.1%)	78 (20.3%)
Teachers are objective when assessing learners	11 (2.9%)	47 (12.2%)	53 (13.8%)	181 (47.1%)	92 (24.0%)
Teachers are good role models to learners	10 (2.6%)	49 (12.8%)	59 (15.4%)	142 (37.0%)	124 (32.3%)
Teachers reward honesty among learners	21 (5.5%)	68 (17.7%)	63 (16.4%)	136 (35.4%)	96 (25.0%)
Teachers accommodate learners with diverse needs and backgrounds	18 (4.7%)	59 (15.4%)	61 (15.9%)	144 (37.5%)	102 (26.6%)
Teachers are committed to their work	16 (4.2%)	48 (12.5%)	73 (19.0%)	151 (39.3%)	96 (25.0%)
Learners hard work is acknowledged	15 (3.9%)	46 (12.0%)	49 (12.8%)	162 (42.2%)	112 (29.2%)
Respect is highly valued in classroom engagements	17 (4.4%)	45 (11.7%)	31 (8.1%)	174 (45.3%)	117 (30.5%)
Teaching and learning methods encourage responsibility among learners	8 (2.1%)	53 (13.8%)	20 (5.2%)	190 (49.5%)	113 (29.4%)
Examination procedures are transparent	36 (9.4%)	63 (16.4%)	56 (14.6%)	145 (37.8%)	84 (21.9%)
Evaluation of learners is theoretical	19 (4.9%)	45 (11.7%)	55 (14.3%)	157 (40.9%)	108 (28.1%)
Average Score	17.6 (4.6%)	53 (13.8%)	49.4 (12.9%)	158.7 (41.3%)	105.3 (27.4%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Results in Table 29 reveal that 49.5% of the respondents agreed that teaching and learning methods encourage responsibility among learners. Participants in the interviews indicated that the teaching and development of ethics was affected by teacher centred approaches. Teacher-centred pedagogy positions the teacher at the centre of the learning process and typically relies on methods such as whole-class lecture, rote memorization and chorus answers. Furthermore, the interviewees observed that teacher centered instruction allows the teacher to dominate teaching and seem to focus on own banking of knowledge rather than the learner acquisition of knowledge and skills. Additionally, teacher centered instruction involves teacher-exerting control through identification of well-designed routines, rules and regulations to be followed and punishments leaving no room for the ethical practices.

These findings are in line with Nsamenang (2005) who states that pedagogical approaches should give the learner the opportunities for participation and responsibility. The importance of sound pedagogical approaches should not be undermined by the constant changes in learning technology. The teachers must facilitate learning by allowing students to take responsibility of their learning. A good pedagogical approach is the one that learner takes ownership and is responsible for his own education. Osabwa (2016) supports this study by indicating that the prevailing conditions of education should take into consideration the pedagogical purpose and relation. This implies that pedagogical approaches should be clearly understood by curriculum developers and implementers, who should place the learner at the right position and atmosphere in order to influence him or her into becoming a responsible and useful adult.

The researcher further analyzed the data using means and standard errors. Information in Table 30 shows the results.

Table 30: Means Distribution for Contemporary Pedagogical Approaches

Statement	N	Mean	SE
Teachers encourage learners to have group discussions in their studies	383	4.04	0.052
Resource persons are used in classroom activities	384	3.44	0.063
Teachers are objective when assessing learners	384	3.77	0.053
Teachers are good role models to learners	384	3.84	0.056
Teachers reward honesty among learners	384	3.57	0.061
Teachers accommodate learners with diverse needs and backgrounds	384	3.66	0.059
Teachers are committed to their work	384	3.68	0.056
Learners hard work is acknowledged	384	3.81	0.056
Respect is highly valued in classroom engagements	384	3.86	0.057
Teaching and learning methods encourage responsibility among learners	384	3.90	0.053
Examination procedures are transparent	384	3.46	0.064
Evaluation of learners is theoretical	384	3.76	0.058
Overall Mean score		3.73	0.057

The results in Table 30 reveal that the mean score for the twelve statements used on contemporary pedagogical approaches was 3.73. Teachers encourage learners to have group discussions in their studies was ranked by majority of respondents with a mean of 4.04 and SE of 0.052. Teaching and learning methods encourage responsibility

among learners was second highly ranked with a mean of 3.90 and SE. During the interviews, the participants observed that while the contemporary education system support student-centered teaching methods, many classrooms in Kenya are still dominated by teacher centered approaches. When education is teacher-centered, the teacher retains full control of the classroom and its activities. This then does not allow students to express themselves, ask questions and direct their own learning.

The participants in the interview further alluded that teacher-centered pedagogy is associated with top down, hierarchal pedagogy and for reinforcing passive learning, rote memorization and hindering the development of ethics and other values. Teacher centered pedagogies are also associated with authoritarian, anti-democratic regimes that exert centralized control over schooling to produce an obedient passive citizenry who are unable to practice ethical behaviour. From the interviews it was observed the most striking features of contemporary classrooms were a formal style as characterized by strict, overt discipline, a high degree of social distance between teachers and students, a “chalk and talk” type of lesson with little interaction between one student and the another, individual work with no talking and emphasis on book work.

Resource persons being used in classroom activities was lowest ranked with a mean of 3.44 and SE of 0.063. Examination procedures being transparent was ranked the second lowest ranked with a mean of 3.46 and SE of 0.064. This is in line with Abdi (2006) who indicates that in order for local governments and communities to find solutions to ethical problems facing Kenya, there is a need to explore on the contribution of the pedagogical approaches to development of ethics. This requires understanding the capability of indigenous knowledges in the development of ethics. There is need to recognize the authenticity and legitimacy of indigenous knowledges and pedagogies that promote ethics and genuinely incorporate them into the formal educational system.

4.8.2 Deconstruction and Reconstruction of Pedagogical Approaches

The respondents were asked to indicate the extent to which they agree with several statements of deconstruction and reconstruction of pedagogical approaches in

influencing ethics in the Kenya education system. Data was analyzed using frequencies and percentages. The pertinent results are shown in Table 31.

Table 31: Frequency Distribution for Deconstruction and Reconstruction of Pedagogical Approaches

Statement	SD	D	N	A	SA
Embracing group learning activities	2 (0.5%)	8 (2.1%)	14 (3.6%)	218 (56.8%)	142 (37.0%)
Assigning learners tasks that enhance responsibility	1 (0.3%)	9 (2.3%)	9 (2.3%)	193 (50.3%)	172 (44.8%)
Using music and dance to promote learning	17 (4.4%)	35 (9.1%)	47 (12.2%)	179 (46.6%)	106 (27.6%)
Encouraging decency of speech in teaching and learning	6 (1.6%)	9 (2.3%)	30 (7.8%)	201 (52.3%)	138 (35.9%)
Including competence based assessment procedures	2 (0.5%)	7 (1.8%)	33 (8.6%)	181 (47.1%)	161 (41.9%)
Emphasizing on teacher role modelling	2 (0.5%)	8 (2.1%)	25 (6.5%)	165 (43.0%)	184 (47.9%)
Engaging learners in apprenticeship (learning by doing)	6 (1.6%)	10 (2.6%)	21 (5.5%)	156 (40.6%)	191 (49.7%)
Using riddles, proverbs, myths and legends to promote acceptable values	15 (3.9%)	13 (3.4%)	35 (9.1%)	180 (46.9%)	141 (36.7%)
Using proverbs to teach learners desirable behaviour	9 (2.3%)	20 (5.2%)	46 (12.0%)	179 (46.6%)	130 (33.9%)
Using role play to promote ethical values among learners	6 (1.6%)	14 (3.6%)	24 (6.3%)	210 (54.7%)	130 (33.9%)
Using resource person in teaching and learning	4 (1.0%)	14 (3.6%)	27 (7.0%)	195 (50.8%)	144 (37.5%)
Emphasizing virtues as a qualification in teaching profession	4 (1.0%)	4 (1.0%)	31 (8.1%)	165 (43.0%)	180 (46.9%)
Average Score	6.1 (1.6%)	12.6 (3.3%)	28.5 (7.4%)	185.2 (48.2%)	151.6 (39.5%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Responses in Table 31 indicate that 54.7% agreed on the importance of using role play to promote ethical values among learners. Interviews with deans of faculties of education and community elders indicated that there is need to have pedagogical approaches that incorporate an array of teaching strategies that support intellectual and ethical development, connectedness to the wider world, supportive classroom environments and recognition of differences and diverse cultures among learners.

Pedagogical approaches that promote the wellbeing of learners also influence their ethical behaviour. Furthermore, the informants alluded that pedagogical approaches that promote ethics among learners are the ones which emphasize on learner centred approaches such as role playing and other practical activities. Improper mode of delivery of ethics hampers the effort of building good behavior, creating active and participant citizens who could play a role in the democratization process of the country. The participants observed that pedagogical approaches used in the system of education in all the levels of learning were a great obstacle in influencing ethics among learners.

The deans of faculties of education and community elders were in agreement on teachers being role model for their learners. However, it was noted that it is common to see bad role model and unmotivated teachers with low morale due to inadequate incentives, low respect for and status of teachers and poor school management. This in turn, adversely affects the proper role that teachers should play in delivering quality education and shaping the behaviors of the students. The teachers should also equip their students with the necessary knowledge and skills of pedagogy and in addition, the teaching methodology to encourage the learners to practice what they have acquired in class and to produce responsible and rationale citizens.

During the interviews, the deans of faculties of education and community elders observed that the contemporary pedagogical approaches used in educational system were not suitable to teach and influence ethics, as they were very transmissive with an emphasis on cognitive learning and memorization. The problem of tending to emphasize on certification at the expense of acquisition of ethical skills affects the society. An observation was made on cognitive domain being over emphasized at the expense of affective and psychomotor domains rendering teaching and learning to be exam oriented. It was also indicated that the pedagogical approaches did not facilitate adequate acquisition of pre-requisite values such as nationalism, patriotism, appreciation of cultural diversity and acquisition of moral values. This is rather falling short of ethical and moral considerations that learning institutions are expected to impart in the learners.

Participants indicated that practical activities in schools were widely accepted as a vital component of teaching and learning and enhancing learners' ethical behaviour. Practical activities like experimentation, debates and demonstrations are considered effective ways to enhance students' motivation and extend their knowledge in understanding theories and ideas about natural world. However, practical skills were optional since these skills are not required to be assessed in national tests. In addition, the participants noted that most teachers assume practical activities are time constraint due to length of curriculum, insufficient technical support, lack of students' interest and attitude, assessment and tests' requirement and lack of necessary equipment and materials. Insufficient professional development for teachers to promote ethics and lack of experience were mentioned as other contributing factors.

According to Chowdhury (2016) role playing is an important technique in an educational process that is directed toward the improvement of classroom learning and social behavior. Such a procedure assumes that learning needs to be more than studying about and more than mere activity or real-life experiences. The classroom can provide the opportunities for relating ideas to action and theory to practice. Role playing can become a laboratory for problem identification, for experience and analysis, for drawing conclusions, for formulating and reality-testing new behaviors, and for learning to generalize and behave differently in other situations (Osabwa, 2016). Therefore role playing plays an indispensable part in human development and offers a unique opportunity for resolving interpersonal and social dilemmas. The global, multicultural environment requires people to work cooperatively. Role playing provides an engaging opportunity to discuss conflicting views on social, political and economic aspects while exploring the moral, ethical and social dimensions of the society.

In a related study carried out by Osabwa (2016) the study observed that the pedagogical approaches employed by Kenya suffer deficiencies in terms of theory and practice and therefore could not facilitate the realization of the set goal of achieving and promoting ethics. According to Akanga (2014) the Kenya's educational policies have pointed towards attaining moral and religious growth while on the other hand, the educational activities employed to that effect have either focused on the religious

part, or aimed at developing the intellectual aspect at the expense of moral growth. Therefore, there exists a value-use conflict, where the immediate utility of intellectual excellence is confused with the aspired worthwhileness of education. Kenya's contemporary pedagogies of ethics are deficient. This position is informed by the various internal inconsistencies observed in the pedagogies, which render them unsuitable for effecting character formation and ethics among learners.

The ongoing situation characterized by a continued moral decline in the Kenyan society is likely to run out of proportion if an alternative approach is not established and implemented. To this end, Osabwa (2016) study concludes that the failure to achieve ethics among Kenyan learners, and as a consequence the wider citizenry, is largely occasioned by deficient pedagogical approaches so far employed. This conclusion is informed by the fact that persons have a natural potential to become human and will only actualize the potential through teaching and habit. When one uses the same method with negative results, it is impossible for the results to change on their own. According to Sithole (2012) any pedagogy must be informed by the society's circumstances and aspirations, and allow for input. When learners participate in defining what they need, they respond well to a resultant programme since they own it. This study equally argues that highly theorized learning does not make much impact on the learner and especially in promotion of ethics.

Further analysis of the data was done using mean and standard errors. The results are shown in Table 32.

Table 32: Means Distribution for Deconstruction and Reconstruction of Pedagogical Approaches

Statement	N	Mean	SE
Embracing group learning activities	384	4.28	0.035
Assigning learners tasks that enhance responsibility	384	4.37	0.034
Using music and dance to promote learning	384	3.84	0.054
Encouraging decency of speech in teaching and learning	384	4.19	0.041
Including competence based assessment procedures	384	4.28	0.038
Emphasizing on teacher role modelling	384	4.36	0.038
Engaging learners in apprenticeship (learning by doing)	384	4.34	0.042
Using riddles, proverbs, myths and legends to promote acceptable values	384	4.09	0.049
Using proverbs to teach learners desirable behavior	384	4.04	0.048
Using role play to promote ethical values among learners	384	4.16	0.042
Using resource person in teaching and learning	384	4.20	0.041
Emphasizing virtues as a qualification in teaching profession	384	4.34	0.039
Overall Mean score		4.21	0.042

The results in Table 32 reveal that the mean score for the twelve statements used on deconstruction and reconstruction of pedagogical approaches was 4.21. This shows that respondents agreed that deconstruction and reconstruction of pedagogical approaches influence ethics. Assigning learners tasks that enhance responsibility was the highest rated with a mean of 4.37 and SE of 0.034. According to the participants in interviews there is need for deconstruction and reconstruction of pedagogical approaches through integrating African indigenous methods into the contemporary pedagogical approaches in order to promote ethics among learners. Deconstruction and reconstruction of pedagogical approaches would entail learners' centred methods of teaching. Learner centred pedagogy encourage interest in learning activities where learners can interact with one another and participate actively in their learning. The participants indicated that in the learner centered approaches, students play a significant role in the decision making processes of which ethics is emphasized. When learners actively participate in their learning it enables them to showcase their potentials, talents and other values that promote ethics such as responsibility, respect, tolerance and integrity and hence becoming who they are. If approaches are learner centered, learning deepens, widens and takes into consideration the holistic dimension that enables learners to become responsible in the society.

Emphasizing on teacher role modelling was rated second highest with a mean of 4.36 and SE of 0.038. The participants in interviews recommended different ways of

improving ethics among people and especially learners by endorsing that the whole society, including parents and teachers, should feel that it is their responsibility to teach the youth's desirable moral and ethical values. All respondents believed that if the entire society took this responsibility seriously, learners would transform their minds easily. There was also a suggestion for religious leaders and institutions to organize sensitization programmes on moral and ethical values among young people.

Both community elders and deans pointed out that parents should serve as role models to their children and monitor their behavioral development closely so that in case of any deviation, the children are corrected immediately. This is particularly important as the respondents stated that some parents left the entire responsibility of monitoring their children's behavior to teachers. These results are in harmony with Omolewa (2007) who found that accumulated knowledge and wisdom is stored in the heads of the adult members of the society who are role models. African traditional education encourages everyone to respect elders, to accept the values sanctioned by the ancestors, to be honest and dedicated and to be loyal. Traditional leaders, because of their moral and religious authority, can influence their communities in achieving development goals that necessitate behavioral change.

Using music and dance to promote learning was rated with a mean of 3.84 and SE of 0.054. According to Akuno (2005) unless indigenous music is recontextualized for classroom use in such a way that a bridge is built between the cultural practice and classroom demands so that the music can move to and from these two settings for future use by the learners, in a bid to create partnership between the school and the community, it will become a cultural thing that the learners do in their levels of education and after that it is dead and forgotten. In Kenya as elsewhere in Africa, scholars of music education have lamented the disproportionate representation of indigenous music within the curriculum (Akuno, 2005). The content of African music in the curriculum does not translate into the classroom practice. How and what music is taught in the classroom has shown that there is a discrepancy between theory (planning) and practice (execution) in the teaching of African music in Kenya. According to Owuor (2007) unless the pedagogical approaches espoused reflect genuine obligation to the incorporation of indigenous knowledges, acceptance of

varied perspectives of knowledge and content in the curriculum, and encouragement of local community's inputs, school knowledge will continue to be abstract, and irrelevant to the Kenyan students' needs.

Community elders observed that contemporary pedagogical approaches must be refocused from the traditional delivery approach which involves uplifting what the curriculum suggests and transmitting it to learners to a more engaging approach which perceives curriculum as much more than subject knowledge. This approach to content delivery allows greater flexibility as to what, when, where and how ethics should be practiced both inside and outside the classroom. Such an approach could encourage interaction between the teacher, learners and the curriculum. As this interaction occurs, social relations may be developed and this gives the teaching and learning process a totally different approach of understanding that learners may benefit from the process more than they can benefit from the curriculum.

The process of deconstruction and reconstruction of pedagogical approaches requires that the Kenyan people confront the claim that outsiders have the knowledge and abilities to better understand their needs and shape the direction of their own development process. Methods used in indigenous education are aimed at integrating character building, intellectual training and incorporating the input of all members of the community, thus preparing the learner for full participation in society. Dei (2002) emphasizes on the purpose of establishing an appropriate balance between African cultures, knowledge, values, economic needs, social pressures, demands of the national, and localized and global development strategies. UNESCO (2006) expresses the need for a more participatory, integrated and inclusive approach to education that involves communities in decision-making based on the understanding of the principles of ethics. This study sought to determine the influence of deconstruction and reconstruction of ethics among learners in the Kenyan education system.

4.8.3 Correlation of Pedagogical Approaches and Ethics

The second objective of the study sought to establish the influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in the Kenyan education system. In order to assess the relationships between pedagogical approaches

and ethics, a correlation analysis was carried out. Results of correlation are presented in Table 33.

Table 33: Correlation Analysis of Pedagogical Approaches and Ethics

		Ethics	Contemporary pedagogical approaches	D & R of pedagogical approaches
Ethics	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	384		
Contemporary pedagogical approaches	Pearson Correlation	0.553**	1	
	Sig. (2-tailed)	0.000		
	N	384	384	
D & R of pedagogical approaches	Pearson Correlation	0.040	-0.002	1
	Sig. (2-tailed)	0.440	0.967	
	N	384	384	384

The results of the Pearson's product moment correlation analysis as presented in Table 35 show varied degrees of interrelationships. The contemporary pedagogical approaches were statistically significantly correlated with ethics ($r=0.553$; Sig. 2tailed (P-value) $=0.000 < 0.05$). However there is no correlation between D & R of pedagogical approaches and ethics ($r=0.040$; Sig. 2tailed (P-value) $=0.440 < 0.05$). According to (Gichure, 2008) there is growing concern within the field of education that contemporary pedagogical approaches subvert certain ethical principles and values and as a result, bring the entire educational and training disciplines into disrepute. Oruka (2007) asserts that the pedagogical approaches in education system should equip learners with emerging and modern practical skills that can facilitate immediate solutions to challenges faced in promoting ethics. This should minimize the high rate of theoretical orientation and indeed employ collaborative, learner based practical learning. Teachers should employ ethical and critical thinking while leading a motivational role to spur ethical behaviour among the learners.

4.8.4 Regression for Pedagogical Approaches and Ethics

The second objective of the study was to establish the influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in the Kenyan

education system. To assess the relationship between pedagogical approaches and ethics, the following hypothesis was tested.

H₀₂: There is no statistically significant influence of deconstruction and reconstruction of pedagogical approaches on ethics among learners in the Kenyan education system.

In order to test the hypothesis, a linear regression analysis was done at 95% confidence level ($\alpha=0.05$). The contemporary pedagogical approaches and D & R of pedagogical approaches were regressed against ethics to establish the goodness of fit, the overall significance and individual significance of the model. The results of regression analysis for pedagogical approaches and ethics are presented in Table 34.

Table 34: Regression Analysis of Pedagogical Approaches and Ethics

a). The Goodness of Fit

Model	R	R ²	ARS	SEE
Contemporary Pedagogical Approaches	0.553 ^a	0.306	0.304	0.77854
D & R of Pedagogical Approaches	0.466 ^a	0.217	0.215	0.82694

b). The Overall Significance of the Model

Model		SS	DF	MS	F	Sig.
Contemporary Pedagogical Approaches	Regression	102.217	1	102.217	168.641	0.000 ^b
	Residual	231.539	382	0.606		
	Total	333.756	383			
D & R of Pedagogical Approaches	Regression	72.532	1	72.532	106.066	0.000 ^b
	Residual	261.224	382	0.684		
	Total	333.756	383			

c) The individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	SE	Beta	t	
Contemporary Pedagogical approaches	(Constant)	0.808	0.201		4.023	0.000
		0.685	0.053	0.553	12.986	0.000
D & R Pedagogical approaches	(Constant)	-0.202	0.349		-0.580	0.562
		0.899	0.087	0.466	10.299	0.000

Dependent Variable: Ethics

The results in Table 34 show that the contemporary pedagogical approaches had statistically significant influence on ethics. The coefficient of determination is 0.306. This suggests that 30.6% of variation in ethics is explained by contemporary pedagogical approaches. Similarly the study found out that 21.7% of variation in ethics is explained by the D & R of pedagogical approaches.

F-statistic was used to assess the overall significance of the simple regression model. Results in Table 34 indicate that contemporary pedagogical approaches significantly influenced ethics with F-statistic of 168.641 and a p-value=0.000<0.05. This implies that the regression model was highly statistically significant at 5% level of significance.

T- test was used to determine the individual significance of the influence. The results in Table 34 shows that the contemporary pedagogical approaches were considered to be statistically significant with regression coefficient of 0.685 with a t-value=12.986 and p-value=0.000<0.05. This implies that for one unit increase in the contemporary pedagogical approaches, corresponds to an increase in ethics by a factor of 0.685. The regression model for the prediction of ethics can be stated as follows:

$$Y=0.808+0.685X_{21}$$

where,

Y=Ethics

X_{21} =Contemporary pedagogical approaches

0.808 is an estimate of the expected value of ethics when contemporary pedagogical approaches is zero.

0.685 is an estimate of the expected increase in ethics for a unit increase in contemporary pedagogical approaches. On the basis of these findings, we conclude that contemporary pedagogical approaches contribute significantly towards ethics among learners in Kenyan education system.

Further the study revealed that the D & R of pedagogical approaches were considered to be statistically significant with regression coefficient of 0.899 with a t-value=10.299 and p-value=0.000<0.05. This implies that for one unit change in D &

R of pedagogical approaches, ethics increases by a factor of 0.899. The regression model for the prediction of ethics can be stated as follows:

$$Y=0.899X_2$$

where,

Y=Ethics

X_2 =D & R of pedagogical approaches

0.899 is an estimate of the expected increase in ethics for a unit increase in D & R of pedagogical approaches.

In conclusion, the study revealed that the contemporary pedagogical approaches and D & R of pedagogical approaches contributed significantly towards ethics. The null hypothesis that there is no significant influence of pedagogical approaches on ethics is not supported in this study at 5% significance level. On the basis of these findings, we conclude that deconstructed and reconstructed pedagogical approaches model with a regression coefficient of 0.899 is more superior to influencing ethics than contemporary pedagogical approaches with a regression coefficient of 0.685. These findings are in line with a study by Bamusiime (2010) who recommends a pedagogical view of handling a discipline or subject by providing a variety of ways of introducing, presenting, and recapitulating lessons. According to Owuor (2007) when pedagogical approaches are globally imposed on communities, a gap is created between theory and practice as educators struggle to reconcile what is promoted as the right way to educate young children with their implicit ideas about learning and teaching. Engagement of pedagogical practices ought to address all learners' needs and interests.

According to Omolewa (2007) Kenyan education system needs to understand African ways of knowing and to embed these into a re-modernize practice of pedagogy. More importantly, if the forward for Africa's is "returning to the source", then research which focuses on ways to harness indigenous ways of knowledges to the service of a re-modernizing practice of pedagogy ought to be a priority. In addition, Owuor (2007) identifies an important tension between the western-based schooling curriculum and pedagogy, that recognizes teachers' professionalism as central in

facilitating student learning, and indigenous view which holds the role of members of local communities, such as elders, as a key component of pedagogy. This study sought to establish the influence of deconstruction and reconstruction of pedagogical approaches on ethics.

4.8.5 Suggestions on other Pedagogical Approaches

The study sought to determine other pedagogical approaches that were used to promote the Kenyan education system and results are displayed in Table 35.

Table 35: Other Pedagogical Approaches

Other Pedagogical Approaches	Students (%)	Academic Staff (%)
Collaborative learning	7.7	8.3
Critical thinking skills	5.6	13.3
Guidance and counselling	6.8	20.0
Learner centered approaches	10.2	8.3
Peer teaching	11.7	0.0
Problem solving skills	4.3	11.7
Real life situations	6.8	0.0
Use of resource persons	9.6	0.0
Use of community elders	0.0	23.3

Information in Table 35 shows that majority of students suggested peer teaching (11.7%) and learner centered approaches (10.2%) as other pedagogical approaches to promote the Kenyan education system. For the academic staff, majority 23.3% suggested use of community elders while 20.0% suggested guidance and counselling as other pedagogical approaches promote the Kenyan education system. A study conducted by Blumberg (2009) revealed that the learner-centered approach was effective in promoting several domains of motivation and learning strategies including ethics. Learner-centered approaches emphasize the importance of creating learning opportunities that improve students' learning. Weimer (2002) argued that learner-centered approaches focus on student learning and the learning process and on the extent to which learning and other values are achieved. Consequently, the learner-centered pedagogy removes students from their subordinate role in instructor-centered teaching, to a participatory role in a shared journey of learning, where both the instructor and students are responsible for learning. Learners become responsible for their actions including ethical behaviour.

Peer teaching promotes students to take responsibility for their learning which encourages the development of their desirable values and skills (Stigmar, 2016). Through the progression of peer teaching begins a self-awareness of reflecting and accurately assessing one's own learning strategies. This enables the learner to self-regulate and self-monitor their learning approaches, and acquisition of ethical behaviour. According to Topping and Ehly (2001) peer teaching fosters self-confidence in learners by teaching others. Hence, a learner adopting the role of a teacher may build self-confidence, belief and responsibility in their own expertise within the role of a teacher. African traditional education encourages everyone to respect elders, to accept the values sanctioned by the ancestors, to be honest and dedicated and to be loyal (Omolewa, 2007). In a society, accumulated knowledge and wisdom is stored in the heads of the adult members of the society (Okoro, 2010). Community elders because of their moral and religious authority, can influence their communities in achieving development goals that necessitate behavioral change. The rich experiences possessed by elders guarantee them to be used in teaching and learning process.

4.9 Philosophical Foundations and Ethics

The third objective study sought to determine the influence of philosophical foundations on ethics in the Kenyan education system. Philosophical foundations are elements of philosophy that have a bearing in regard to the purposes and content of education.

4.9.1 Contemporary Philosophical Foundations

Contemporary philosophical foundations encompass the goals of education that were developed in Kenya after independence. The respondents were asked to indicate the extent to which they agree with several statements of contemporary philosophical foundations in influencing ethics in the Kenya education system. Data was analyzed using frequencies and percentages. The results are shown in Table 36.

Table 36: Frequency Distribution for Contemporary Philosophical Foundations

Statement	SD	D	N	A	SA
Education system helps learners acquire a sense of national unity	12 (3.1%)	42 (10.9%)	23 (6.0%)	167 (43.5%)	139 (36.2%)
Social responsibility is enhanced in the curriculum	9 (2.3%)	51 (13.3%)	46 (12.0%)	178 (46.4%)	100 (26.0%)
Education promotes respect for culture	11 (2.9%)	55 (14.3%)	52 (13.5%)	159 (41.4%)	107 (27.9%)
Individual development is achieved through education	15 (3.9%)	41 (10.7%)	33 (8.6%)	178 (46.4%)	117 (30.5%)
The knowledge acquired in school helps in inculcating moral and religious values	9 (2.3%)	48 (12.5%)	44 (11.5%)	182 (47.4%)	101 (26.3%)
Education helps learners to protect and conserve the environment	18 (4.7%)	41 (10.7%)	42 (10.9%)	182 (47.4%)	100 (26.0%)
Education helps in character building	12 (3.1%)	41 (10.7%)	26 (6.8%)	194 (50.5%)	111 (28.9%)
Education aims at preparing learners for various roles in the society	13 (3.4%)	35 (9.1%)	25 (6.5%)	177 (46.1%)	134 (34.9%)
Education promote positive attitudes towards other nations	12 (3.1%)	38 (9.9%)	36 (9.4%)	177 (46.1%)	121 (31.5%)
Average Score	12.3 (3.2%)	43.6 (11.4%)	36.3 (9.5%)	177.1 (46.1%)	114.4 (29.8%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Results in Table 36 shows that majority of respondents (50.5%) agreed that education helps in character building. During the interviews the participants indicated one of the contemporary philosophical foundations as education to promote sound ethical and religious tenets in enhancing character building. The participants in the interviews suggested that education should offer an opportunity for the acquisition of attitudes, knowledge and skills that will propel the acquisition of moral values and assist learners to grow up into ethical, self-disciplined and integrated citizens. Despite the emphasis, the country has witnessed high levels of impunity, corruption and intolerance manifested in theft of public resources, nepotism, ethnic hatred, religious intolerance, hate speech among others has become a major concern to the citizens.

The results are in agreement with Akanga (2014) who found that character building involves the development of a system of values on which to base decisions concerned with right and wrong or good and bad. In the context of education, character building

is the growth of learner's understanding of ethical values, manifested in his or her attitudes and behavior. Battistich (2008) defines character building as the realization of one's positive development as a person, intellectually, socially, emotionally and ethically. Character building includes being committed to making a positive impact to one's community and promoting a democratic way of life based upon justice, equality and respect for all people. Huitt (2004) indicates that education is the transmitter of the evolving traditions. In this light, education is viewed as the whole process by which one generation transmits its culture to the succeeding generation, or as a process by which people are prepared to live effectively and efficiently in their environment.

Chukwu (2002) joined other scholars in analyzing the role of education for character development. Making special reference to the African continent which includes Kenya, Chukwu (2002) viewed the development of character as an important undertaking. In that good character was necessary for the maintenance of order in the society. 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 and other forms of anti-social activities. The frequent waves of violence witnessed on the African continent and especially in Kenya could be associated with a weakened structure of character building. A study conducted by Akanga (2014) observes that while there are efforts being made to build character through education, the only drawback is on the ways of integrating the African knowledge into the contemporary. Chukwu (2002) embraces the opinion that no society in contemporary Africa can make genuine progress in its development initiatives if education fails to accomplish its task in relation to character building and self-discipline. With increased cases of corruption, theft in public service and general defiance of the law among citizens, the pace of development will be slowed down.

Results in Table 36 also indicate that 47.4% agreed that education helps learners to protect and conserve environment. During the interviews the participants alluded on the contemporary philosophical foundation on education in promoting positive attitudes towards good health and environmental protection should inculcate in the youth the value for good health in order to avoid indulging in activities that will lead

to physical or mental ill health and appreciate the need for a healthy environment. A deliberate attempt has been made to respond to the emerging issues which included; drugs and substance use, HIV/AIDS, cancer and environmental degradation which are a threat to good health and protection. The results are in line with findings of study conducted by Burer (2014) on *“Influence of environmental education on conserving environment in Kenya, case study of Moiben Constituency, Uasin Gishu County”* who concluded in the study that formal education cannot provide a platform for better conservation of natural resources because of its target population. This is because it does not give opportunity for the learner to have contact with the environment and make environmental conservation more practical, thus it is not flexible enough but improves learners’ knowledge and attitudes toward the environment.

The researcher further analyzed the data using means and standard errors and the results are shown in Table 37.

Table 37: Means Distribution for Contemporary Philosophical Foundations

Statement	N	Mean	SE
Education system helps learners acquire a sense of national unity	383	3.99	0.055
Social responsibility is enhanced in the curriculum	384	3.80	0.053
Education promotes respect for culture	384	3.77	0.056
Individual development is achieved through education	384	3.89	0.055
The knowledge acquired in school helps in inculcating moral and religious values	384	3.83	0.053
Education helps learners to protect and conserve the environment	383	3.80	0.056
Education helps in character building	384	3.91	0.053
Education aims at preparing learners for various roles in the society	384	4.00	0.053
Education promote positive attitudes towards other nations	384	3.93	0.053
Overall Mean score		3.88	0.054

The results in Table 37 show that the overall mean score of contemporary philosophical foundations was 3.88. Education aims at preparing learners for various roles in the society had the highest mean score of 4.00 and SE of 0.053. The interviewees observed that education should aim at promoting a sense of social obligation and equality within a system of education that gives equal educational opportunities for all people. Education should learners with varied and challenging

prospects for shared activities and communal social services regardless of ability, geographical environment or gender. Nonetheless, education has not been able to produce responsible citizens. There is also unequal distribution of resources, powers which is a compromise in the process of ensuring justice. Education system helps learners acquire a sense of national unity was second highly rated with a mean of 3.99 and SE of 0.055. Both deans of faculties and elder observed that need for education to foster nationalism, patriotism and promote national unity emphasizes on the ability of people to live and interact as Kenyans regardless of the tribe, religion or social status. Education should help the learners in acquiring a sense of nationality by eliminating conflicts and promoting constructive attitudes of shared respect to foster patriotism and make a positive impact to the life of the nation.

Participants in the interview agreed that education should aim at promoting economic, technological, social and industrial requirements for national growth aimed at an education that prepares the learners of the country to be effective and productive in national activities. Nevertheless, there was an observation of gaps in education of learners not fully prepared for the changes in attitude and relationships which are necessary for the smooth process of a rapidly developing modern economy, production of citizens with skills, knowledge, expertise and personal qualities. Education should provide opportunities for the fullest development of individual talents and personality. An important element of individual development and fulfilment is in character building where ethics is included. An observation was made on the contemporary Kenyan education system where learners are not offered opportunities to exploit their potentials.

The findings are in line with Ojiambo (2009) who found that education underlines the importance of education in promoting national unity is a prerequisite component for national development. Through school curriculum, education enables a country to achieve its needs and aspirations. Interviews with community elders and deans of faculties of education unveiled that the philosophical foundations in the contemporary education system were too abstract to influence and promote ethics among learners. All the manifestations observed in the Kenya currently is a replication of the degree of accomplishment of the national goals of education. Kenya is struggling with graft of

high levels of corruption and impunity. Joblessness is skyrocketing with indolent youth especially in towns and urban areas, insecurity, increasing crime rates, nepotism poverty, environmental pollution, inequality and ethnic rivalry, among others.

Participants in the interviews indicated ton contemporary philosophical foundation of education in promoting respect for and development of Kenya's rich and varied cultures: Education should instill in the learners an understanding of past and present cultures and their valid place in the contemporary society. The learners should be able to blend the best of traditional values with the changed requirements that must follow rapid development in order to build a stable and modern society. The Kenyan society has been faced with ethnic rivalry, nepotism and negative ethnicity which are all threats to promotion of ethics. Another contemporary philosophical foundation on education in promoting international consciousness and fostering positive attitudes towards other nations, the participants observed that education system should enable learners to accept participation in the global society with all responsibilities, benefits and rights that this participation and membership entails.

National Cohesion and Integration Commission (NCIC) (2013) has emphasized the importance of education in the achievement of long term cohesion and integration among Kenyan communities. The Kenyan government promotes national cohesion and integration by ensuring political, social and economic stability. It is the responsibility of government to create a stable and predictable environment for citizens to pursue their life-long aspirations and endeavors. Kenya Institute of Curriculum Development (KICD) (2013) emphasized the importance of education in the achievement of national cohesion among Kenyan communities. NCIC in conjunction with KICD are involved in instilling among the young people the appreciation of diversity through education.

Education promotes respect for culture was the lowest rated with a mean of 3.77 and SE of 0.056. Kinyanjui (2012) notes that all nations in the world possess a vast assortment of different people, customs, languages, traditions and lifestyles. This means that every nation is multi-ethnic and multi-lingual in its makeup and hence multiculturalism is destined to be one of the distinctive features of the world of the

future. According to ROK (2012) every school whatever its intake and wherever it is located is responsible for educating individuals who will live and work in a country which is diverse in terms of culture, religion or beliefs, ethnicities and social backgrounds.

4.9.2 Deconstruction and Reconstruction of Philosophical Foundations

The respondents were asked to indicate the extent to which they agree with several statements of deconstruction and reconstruction of philosophical foundations in influencing ethics in the Kenya education system. Data was analyzed with the use of frequencies and percentages. The pertinent results are shown in Table 38.

Table 38: Frequency Distribution for Deconstruction and Reconstruction of Philosophical Foundations

Statement	SD	D	N	A	SA
Emphasizing on an education system that promotes a spirit of communal cohesion	5 (1.3%)	9 (2.3%)	22 (5.7%)	203 (52.9%)	145 (37.8%)
Preparing learners for various roles in the society	3 (0.8%)	5 (1.3%)	16 (4.2%)	189 (49.2%)	171 (44.5%)
Emphasizing on holistic development of learners	7 (1.8%)	8 (2.1%)	32 (8.3%)	172 (44.8%)	165 (43.0%)
Promoting moral and religious values in education		8 (2.1%)	20 (5.2%)	175 (45.6%)	180 (46.9%)
Emphasizing on an education that promotes continuity of desired societal values	4 (1.0%)	7 (1.8%)	21 (5.5%)	191 (49.7%)	161 (41.9%)
Having an education that prepares learners for future responsibilities in society	2 (0.5%)	4 (1.0%)	10 (2.6%)	150 (39.1%)	218 (56.8%)
Emphasizing on equal opportunities to all learners	7 (1.8%)	7 (1.8%)	22 (5.7%)	156 (40.6%)	192 (50.0%)
Emphasizing on education that inculcates value of environment protection and conservation	3 (0.8%)	8 (2.1%)	20 (5.2%)	193 (50.3%)	160 (41.7%)
Promoting positive attitudes of mutual respect	1 (0.3%)	5 (1.3%)	16 (4.2%)	182 (47.4%)	180 (46.9%)
Providing learners with necessary skills and knowledge for national development	3 (0.8%)	2 (0.5%)	9 (2.3%)	172 (44.8%)	198 (51.6%)
Average Score	3.5 (0.9%)	6.3 (1.6%)	18.8 (4.9%)	178.3 (46.4%)	177 (46.1%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Results in Table 38 show that 52.9% of the respondents agreed on the need for emphasizing on an education system that promotes spirit of communal cohesion. This finding is in line with the study conducted by Burrow (2000) who noted that one of the aims of education is for all young people to become responsible citizens who make a positive contribution to society and citizenship education offers opportunities for schools to promote communal cohesion. Communal cohesion aims to promote nonviolent mechanisms that eliminate violence, foster structures that meet basic human needs, and maximize public participation (Mwani, 2014). These findings underscore the purpose of educational system in promoting communal cohesion directed by African indigenous cultural values and practices.

According Adeyemi and Adeyinka (2003) communal cohesion is the way African parents traditionally seek to bring up their children within a community, seeing their wellbeing in the welfare of the group. Burrow (2000) affirms that the doctrine of communalism gives primacy to the group or society with emphasis on the enhancement and success of the community rather than individual members. Burrow (2000) also asserts that authentic living is a form of participation in African culture and communal cohesion are the essence of human being and therefore provide foundation for emphasis on community. Thus, by participating persons are always related to one another. In this sense participation is a connecting element, the link which binds together individuals and groups in a relationship. There is a general consensus among many African philosophers that in the spirit of communal cohesion can be promoted through education. Further analysis of the data was done using means and standard errors and the responses are shown in Table 39.

Table 39: Means Distribution for Deconstruction and Reconstruction of Philosophical Foundations

Statement	N	Mean	SE
Emphasizing on an education system that promotes a spirit of communal cohesion	384	4.23	0.039
Preparing learners for various roles in the society	384	4.35	0.036
Emphasizing on holistic development of learners	384	4.25	0.043
Promoting moral and religious values in education	383	4.38	0.035
Emphasizing on an education that promotes continuity of desired societal values	384	4.30	0.038
Having an education that prepares learners for future responsibilities in society	384	4.51	0.033
Emphasizing on equal opportunities to all learners	384	4.35	0.042
Emphasizing on education that inculcates value of environment protection and conservation	384	4.30	0.037
Promoting positive attitudes of mutual respect	384	4.39	0.034
Providing learners with necessary skills and knowledge for national development	384	4.46	0.033
Overall Mean score		4.35	0.037

The results in Table 39 shows that the respondents, on average indicated a strong agreement in integrating aspects of African indigenous philosophical foundations in the Kenyan education with an overall mean score of 4.35. Most notably, having an education that prepares learners for future responsibilities in society had the highest mean of 4.51 and a SE of 0.033. Emphasizing on an education system that promotes a spirit of communal cohesion had the lowest mean score of 4.23. Participants in the interview suggested there is need to deconstruct and reconstruct the contemporary philosophical foundations through integration indigenous knowledges. According to the participants in interviews, deconstruction and reconstruction of contemporary philosophical foundations would involve review and reforms in education through emphasis on a vibrant description and correct evaluation of learners' outcomes, including skills, knowledge, attitudes, values, management and participatory governance with native societies and cultures. It was also suggested that there is need to have philosophical foundations that put into consideration the wellbeing of the individual person, respect for legal authority, moral development of citizens, equality of people, interpersonal relationships, patriotism and shared social responsibility.

Participants in the interviews further suggested that the deconstruction and reconstruction of contemporary philosophical foundations could entail integration of

African indigenous philosophical foundations. The principle of preparationism emphasizes on learners being prepared to assume adult roles and functions in the family, community and nation on roles related to cultural, social, economic and political dimensions. This implies that the role of education should focus on equipping learners with the skills appropriate to their gender in preparation for their distinctive roles in the society. The principle of functionalism was highlighted in learning moral and spiritual ways of living, social and economic activities together with communal participation in order to be useful in economic, social and political lifespan of the society in which they are growing. Education should aim at promoting communalism where learners acquire a common spirit to cohesion, hard work, commitment and respect. The interviewees also commented on the importance of the principle of wholisticism in helping the learners to exploit their talents and potentials for holistic growth. An observation was made on the principle of perennialism which encourages preservation of rich cultural heritage through education on values that promote ethics.

The participants in the interviews suggested that lack of practical application of philosophical foundations in the Kenyan education system generated unethical behaviour among learners in all levels of education. This argument supports the findings of Ndichu (2013) who stated that philosophical foundations are considered to be more basic and fundamental because, apart from providing criteria for evaluating, critiquing and guiding education, they also offer a basis for all other educational foundations such as historical, psychological, and sociological. In the case of Kenya, according to Ndichu (2013) in the study entitled “Towards a national philosophy of education: A conceptual analysis of the philosophical foundations of the Kenyan education system” noted that various reports of education have proposed several components of such philosophical foundations. Such components include: national identity, forging a national psyche, national unity, social cohesion, loyalty to state, developing positive attitudes to work, national development and a sense of servanthood in service to community.

According to Woolman (2001) the main purpose of education is to educate individuals within society, to prepare and qualify them for work in economy and to

integrate people into society and teach people values and morals of society. Role of education is a means of socializing individuals and to keep society in order and remain stable. Education in society prepares youngsters for adulthood so that they may form the next generation of leaders. One of the education essential tasks is to enable people to understand themselves. Students must be equipped with knowledge and skills which are needed to participate effectively as member of society and contribute towards the development of shared values and common identity.

According to Digolo (2006) conception of education can result in barring of key shareholders and restraining attainment of the national educational goals to the formal education segment, thus revealing the system of education to incapacity to achieve the goals. The schooling process in Kenya seems to be deteriorating in its role of offering education to learners for adequate living in the society stressing more on academic achievements and more certification. The fact that examination is the most common method of determining to what extent the required knowledge, skills, and attitudes have been acquired, gives rise to yet another definition of education. Mwaka *et al.* (2013) indicate that the traditional and future importance of the society being able to define and teach its values cannot be over-emphasized. In doing this, there is a need to take the views of the community into account in planning and developing any teaching of values of society.

According to Angioni (2003) the major goal of traditional education in Africa is to produce a complete individual, a lifelong learner who is cultured, respectful, integrated, sensitive and responsive to the needs of the family and the public. According to Aggarwal (2004) education should be a progressive experience in offering better life and improving the quality of life for the citizens. This study noted that the philosophical foundations suggested have not been entirely realized. Instances assumed to back this assertion include tribalism and ethnic allegiance at the cost of loyalty to state, sexual decadence and tolerance, extensive exploitation and other outrages and increase in crime rate which is propelled by law implementation officers. These occurrences seem to propose that education system has not wholly thrived in instilling the practices and ideals suggested by the various commissions and reports of

education. This study, nevertheless, indicated that the integration of African indigenous education into the contemporary education system would promote ethics.

4.9.3 Correlation of Philosophical Foundations and Ethics

The third objective of the study sought to determine the influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in the Kenyan education system. In order to assess the relationship between philosophical foundations and ethics, a correlation analysis was conducted. This was meant to identify the magnitude, direction, nature and strength of the association between philosophical foundations and ethics. The results are presented in Table 40.

Table 40: Correlation on Philosophical Foundations and Ethics

		Ethics	Contemporary philosophical foundations	D & R of philosophical foundations
Ethics	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	384		
Contemporary philosophical foundations	Pearson Correlation	0.552**	1	
	Sig. (2-tailed)	0.000		
	N	384	384	
D & R of philosophical foundations	Pearson Correlation	0.445**	0.853**	1
	Sig. (2-tailed)	0.000	0.000	
	N	384	384	384

The results of the Pearson's product moment correlation analysis as presented in Table 40 show varied degrees of interrelationships. The contemporary philosophical foundations are statistically significantly correlated with ethics ($r=0.552$; Sig. 2tailed (P-value) $=0.000<0.01$). Similarly the D & R of philosophical foundations are statistically significantly correlated with ethics ($r=0.445$; Sig. 2tailed (P-value) $=0.000<0.01$). Ndofirepi and Ndofirepi (2012) state that an education system is developed under philosophical foundations that guides its processes. Education is influenced by social, economic, philosophical, cultural norms, political dimensions of the society. Philosophical foundations must stabilize the social order, conservation of culture and act as a tool of social reconstruction in the society (Okoro, 2010). Education being considered as a versatile process not only instills economic, cultural and social awareness in humankind but is also a vital channel for promoting sound

values among human beings which form ethics. To enhance the whole education system it is necessary to address the important issues of moral and social consequences of the unregulated activities in system of education. A deconstructed and reconstructed philosophical foundations help in influencing ethics among learners.

4.9.4 Regression for Philosophical Foundations and Ethics

The third objective of the study was to determine the influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in the Kenyan education system. To assess the relationship between philosophical foundations and ethics, the following hypothesis was tested.

H₀₃: There is no statistically significant influence of deconstruction and reconstruction of philosophical foundations on ethics among learners in the Kenyan education system.

In order to test the hypothesis, a linear regression analysis was done at 95% confidence level ($\alpha=0.05$). The contemporary philosophical foundations and D & R of philosophical foundations were regressed against ethics to establish the goodness of fit, the overall significance and individual significance of the model. The results for the regression analysis of philosophical foundations and ethics are presented in Table

41

Table 41: Regression Analysis of Philosophical Foundations and Ethics

a) The goodness of Fit

Model		R	R ²	ARS	SEE
Contemporary philosophical foundations		0.552 ^a	0.304	0.303	0.77955
D & R of philosophical foundations		0.445 ^a	0.198	0.196	0.83716

b) The Overall Significance of the Model

Model		SS	DF	MS	F	Sig.
Contemporary philosophical foundations	Regression	101.612	1	101.612	167.207	0.000 ^b
	Residual	232.143	382	0.608		
	Total	333.756	383			
D & R of philosophical foundations	Regression	66.035	1	66.035	94.222	0.000 ^b
	Residual	267.721	382	0.701		
	Total	333.756	383			

c) The individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
		B	SE			
Contemporary philosophical foundations	(Constant)	0.853	0.198		4.298	0.000
	Philosophical foundations	0.648	0.050	0.552	12.931	0.000
D & R of philosophical foundations	(Constant)	-0.163	0.366		-0.445	0.656
	Philosophical foundations	0.855	0.088	0.445	9.707	0.000

Dependent Variable: Ethics

The results in Table 41 show that the contemporary philosophical foundations had influence on ethics. The coefficient of determination is 0.304. This suggests that 30.4% of variation in ethics is explained by contemporary philosophical foundations in the model. Similarly the study found out that 19.8% of variation in ethics is explained by the D & R of philosophical foundations in the model.

F-statistic was used to assess the overall significance of the simple regression model. Results in Table 41 indicate that contemporary philosophical foundations significantly influence ethics with F-statistic of 167.207 and a p-value=0.000<0.05. Similarly D & R of philosophical foundations significantly influences ethics with F-statistic of 94.222 and a p-value=0.000<0.05. This implies that the regression model is highly statistically significant at 5% level of significance, hence adequate for prediction purposes.

T- test was used to determine the individual significance of the influence. The results in Table 41 show that the contemporary philosophical foundations was considered to be statistically significant with regression coefficient of 0.648 with a t-value=12.931 and p-value=0.000<0.05. This implies that one for unit increase in the contemporary philosophical foundations corresponds to an increase in ethics by a factor of 0.648. The regression model for the prediction of ethics can be stated as follows:

$$Y=0.853+0.648X_{31}$$

where,

Y =Ethics

X_{31} =Contemporary philosophical foundations

0.853 is an estimate of the expected value of ethics when contemporary philosophical foundations is zero.

0.648 is an estimate of the expected increase in ethics for a unit increase in contemporary philosophical foundations.

Further the study revealed that the D & R of philosophical foundations was considered to be statistically significant with regression coefficient of 0.855 with a t-value=9.707 and p-value=0.000<0.05. This implies that for one unit change in D & R of philosophical foundations, ethics increases by a factor of 0.855. The regression model for the prediction of ethics can be stated as follows:

$$Y=0.855X_3$$

where,

Y =Ethics

X_3 =D & R of philosophical foundations

0.855 is an estimate of the expected increase in ethics for a unit increase in D & R of philosophical foundations.

In conclusion, the study revealed that the contemporary philosophical foundations and D & R of philosophical foundations contribute significantly towards ethics. The null hypothesis that there exists no significant influence of philosophical foundations on ethics is not supported in this study. On the basis of the findings, it is concluded that

D & R of philosophical foundations with a regression coefficient of 0.855 contributes more significantly to ethics than the contemporary philosophical foundations with a regression coefficient of 0.648. These findings are in line with a study carried out by Angioni (2003) who notes that the philosophical foundations employed in the traditional African education are still relevant today. No serious educator in Africa can afford to ignore the principles drawn from indigenous education. The assumption is that there is a certain degree, in which traditional education is still being promoted all over Africa in spite of the modifications which have come up as a result of adopting the western style of schooling. Adeyemi and Adeyinka (2003) indicate that African indigenous education had its foundation in the five principles of preparationism, functionalism, communalism, perennialism and wholisticism.

According to Angioni (2003) there is need to have an education system developed under philosophical foundations that encourages creativity, ethical behaviour and aspiration to learn rather than simply to pass knowledge among learners. A system in which implementation of education policies is on time and not compromised is of great importance (Woolman, 2001). To make the Kenya incredible, there is need to influence the younger generations mind set to understand the importance of moral values to build good character.

4.9.5 Suggestions on Other Philosophical Foundations

The researcher sought information on other philosophical foundations that would be used in the Kenyan education system. The results are presented in Table 42.

Table 42: Other Philosophical Foundations

Other Philosophical Foundations	Students (%)	Academic Staff (%)
African cultural identity	28	6.7
African indigenous knowledges	18	15.0
African socialism	13	23.3
African Ubuntu philosophy	22	10.0
Community based approaches	29	0.0
Democratic practices	29	18.3
Ethical foundations	33	0.0
National cohesion and integration	28	18.3

Information in Table 42 indicates that ethical foundations was highly rated by students with 10.2% and community based approaches together with democratic practices both 9.0% as other suggested philosophical foundations in the Kenyan education system. For the academic staff, 23.3% suggested African socialism while 18.3% suggested democratic practices together with national cohesion and integration as philosophical foundations in the Kenyan education system. Ethical foundations are of immense value and significance in human life both as an end in itself and as a means directed toward a greater end or good (Gert, 2012). Ethical foundations develop the potential of individuals to actualize their life-possibilities in relation to their life-goals, and therefore are included in the range of fundamental rights necessary for a flourishing life (Kaur, 2015). The foundations investigate ethical and moral aspects of teachers and learners work in educational process.

Importance of ethical foundations rests upon the development of personal character which focuses on moral characteristics of a person, the ability of moral thinking and making decisions, behaviour and actions and ability to anticipate consequences. Community-based approaches have greater potential to inculcate a sense of moral purpose into the lives of learners. These approaches provide a community sensibility built around a common ethos, where this ethos is a set of behavioral norms reinforced through the actions of all community members. Learners are mentored by caring adults who model moral and pro-social behavior where learners are then given the opportunities to enact these behaviors in community-based approaches.

African Socialism is the center of the national philosophy which is taken to mean the sum of all the fundamental principles informing, guiding and if possible, protecting

the social, economic, political, moral, legal and philosophical conduct of the citizens (Sifuna, 2008). Ethics for national development with which African Socialism has been brandished as the most ideal philosophy for national development are quite unique (Swartz, 2006). In Kenya “*Harambee*” which means “let us pull together” is seen as the most practical aspect of the African Socialism. At best it is viable ethic for collective social responsibility which can be enhanced through among learners in education. The kind of philosophy introduced in any education system impacts on the practices of democracy, national cohesion and integration.

4.10 Deconstruction and Reconstruction of Modes of Discipline and Ethics

The fourth objective of this study sought to determine the influence of deconstruction and reconstruction of modes of discipline on ethics. Modes of discipline are components of human behaviour which help to regulate people's reactions and relations in various situations. Modes of discipline are central to providing an environment, which is conducive to learning.

4.10.1 Contemporary Modes of Discipline

The respondents were requested to indicate the level of agreement with several aspects on the contemporary modes of discipline in the Kenyan education system. Information in Table 43 presents the data analysis results of frequencies and percentages.

Table 43: Frequency Distribution for Contemporary Modes of Discipline

Statement	SD	D	N	A	SA
Guidance and counselling department are actively used by students	49 (12.8%)	114 (29.7%)	62 (16.1%)	115 (29.9%)	44 (11.5%)
Teachers solve discipline issues in a fair manner	27 (7.0%)	81 (21.1%)	82 (21.4%)	147 (38.3%)	46 (12.0%)
Individual rights are observed in educational institutions	23 (6.0%)	86 (22.4%)	62 (16.1%)	157 (40.9%)	55 (14.3%)
Learners obey rules and regulations	22 (5.7%)	67 (17.4%)	83 (21.6%)	148 (38.5%)	64 (16.7%)
Punishments are given for wrong doing	22 (5.7%)	52 (13.5%)	46 (12.0%)	188 (49.0%)	76 (19.8%)
Rewards are used to promote desirable behaviour	23 (6.0%)	66 (17.2%)	42 (10.9%)	164 (42.7%)	89 (23.2%)
Sanctions are applied to learners fairly	23 (6.0%)	85 (22.1%)	75 (19.5%)	141 (36.7%)	60 (15.6%)
Privileges are withdrawn from learners who display negative behaviour	24 (6.3%)	66 (17.2%)	68 (17.7%)	171 (44.5)	55 (14.3%)
Teachers act as role models to learners	23 (6.0%)	45 (11.7%)	52 (13.5%)	175 (45.6%)	89 (23.2%)
Positive behaviour create a conducive environment	7 (1.8%)	36 (9.4%)	21 (5.5%)	191 (49.7%)	129 (33.6%)
Learners are suspended for indiscipline cases	16 (4.2%)	41 (10.7%)	42 (10.9%)	202 (52.6%)	83 (21.6%)
Disciplinary measures are consistent with educational goals	19 (4.9%)	48 (12.5%)	47 (12.2%)	186 (48.4%)	84 (21.9%)
Average Score	21.3 (5.5%)	65.6 (17.1%)	56.8 (14.8%)	165.4 (43.1%)	72.8 (19%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Information in Table 43 reveals that majority of respondents (52.6%) agreed that learners are suspended for indiscipline cases. Deans of faculties of education in the sampled universities and community elders from selected communities were interviewed in order to obtain more information regarding the influence of deconstruction and reconstruction of modes of discipline on ethics. During the interviews, the participants noted that notwithstanding the obligation of Kenyan government to offer resources and advance school settings and minimize school strikes, incidences of indiscipline among students remain to be a major challenge in the learning set ups and have hindered the learning progress of affected schools and institutions. Students' rowdiness is demonstrated in numerous ways such as

disturbances, commotions, class boycotts, mass indiscipline, riots and forceful strikes that result into demolition of school property, rape and even death.

The interviewees further indicated that learners need rules that are clear and make sense. Such rules should be based on the core values of the classroom such as safety, respect, kindness such that when those rules are broken, punishment should be imposed. It was also noted that there is an overall reliance on the use of punishment to correct misbehavior in Kenya. Often schools fail to understand that the use of punishment and rewards in maintaining safety, including the correction of misbehavior, is a prerequisite for developing self-discipline and ethics. The results are in line with Waithaka (2007) who found that discipline problems in schools have been serious breaches of school discipline policy and profound negative effects on the schools, society and the general public. In an effort to resolve students' indiscipline problems and ensure efficient functioning of schools there has to be reasonable disciplinary policies and procedures such as suspension and expulsion.

Ekombe (2010) noted that the use of suspension as a mode of discipline helps a teacher calm circumstances, which are potentially distracting. Indiscipline in school is certainly a matter of immediate concern in all educational institutions and the society. Ensuring discipline in schools should be a concern of everyone. It is important for the people to accept the fact that ensuring discipline is not the sole responsibility of teacher alone. According to Simatwa (2007) modes of discipline are essential ingredients in the creation of a conducive working school environment and the general society. Modes of discipline also play a significant role in the attainment of prospects and goals and in the process of acquiring a sense of accountability among learners. Indiscipline can affect the likelihood of an orderly and safe atmosphere in the society. It is thus indispensable that discipline is upheld in learning institutions and in the society for the wellbeing and success of all societal members. Lack of discipline among learners has been a major concern for school administration and educators and to an extent for learners, parents, shareholders and the general public.

The researcher further analyzed the data using means and standard errors. The results are shown in Table 44.

Table 44: Means Distribution for Contemporary Modes of Discipline

Statement	N	Mean	SE
Guidance and counselling department are actively used by students	384	2.98	0.064
Teachers solve discipline issues in a fair manner	383	3.27	0.058
Individual rights are observed in educational institutions	383	3.35	0.059
Learners obey rules and regulations	384	3.43	0.058
Punishments are given for wrong doing	384	3.64	0.057
Rewards are used to promote desirable behaviour	384	3.60	0.061
Sanctions are applied to learners fairly	384	3.34	0.059
Privileges are withdrawn from learners who display negative behaviour	384	3.43	0.057
Teachers act as role models to learners	384	3.68	0.058
Positive behaviour create a conducive environment	384	4.04	0.049
Learners are suspended for indiscipline cases	384	3.77	0.053
Disciplinary measures are consistent with educational goals	384	3.70	0.056
Overall Mean score		3.52	0.057

The results in Table 44 reveal that overall mean score for the twelve statements used to measure the contemporary modes of discipline in the Kenyan education system was 3.52. Most of the respondents' agreed that positive behaviour creates a conducive environment with a mean of 4.04 and SE 0.049. From the interviews, deans of faculties and community elders noted that some learners can be troublesome because of distorted environments or insufficient care that they have been exposed to from childhood due to a number of family, social and economic difficulties. Family break-ups, poverty, stressful lives and substance abuse are causes of indiscipline. These negatively affect the overall social wellbeing of the learners and therefore affect the discipline outcomes later in life. Immorality, pornography and violence are more manifested among the young people.

The results are in harmony with Sithole (2012) who observed that for students to be successful in educational settings; their learning environment must be consistent with teachers' demands and academic expectations. This minimizes punishments and hence ethical practices are enhanced. Appropriate academic, social and behavioral skills allow students to become part of the class, the school and the community. A

positive learning environment is more important if students are considered to perform better in their schoolwork and later in life. Talbert, McLaughlin and Rowan (2006) highlighted that there is a great impact of school environment in the wellbeing of students and communities. A learning environment composes of a diverse physical location, the context, and the different ways in which students engage in learning. The teacher must organize the classroom in the way that students get the time for interaction so that they will learn to treat one another with respect. Learning environment is determined by many characteristics and qualities and as the result; physical environment involves the interaction of student, teacher and a variety of resources such as equipment and technologies.

A statement on “learners are suspended for indiscipline cases” was second highly rated with a mean of 3.77 and SE of 0.053. Participants in the interviews expressed the view regarding the use of cane in schools. The ‘rod’ was banned in Kenya as a means of disciplining students in school. Corporal punishment, in particular, including caning in schools, is discretionary and restricted in Kenyan schools but continues to be perpetrated as a means of enhancing performance or to keep discipline among students despite criticism from human rights activists. Participants also observed that parents tend to assume that the teachers will provide for all the learning, disciplinary and socialization needs of their, including the understanding of the ethical values of society. The schools as they are presently do not have the capability, time or even motivation to teach the values of society. This is because the schools are geared entirely to the passing of formal examinations. Reinforcement of positive discipline is assumed by the teachers to be the responsibility of the parents. The youth, therefore, end up in many cases having learned little about the values of society.

Guidance and counselling department is actively used by students and yet it was rated the lowest with (mean=2.98 and SE=0.064). These findings are in agreement with Ngumbi (2004) who maintained that despite the important contribution school guidance and counselling can make to the social, academic and personality development of African school age children, it does not feature as an important aspect of the curriculum in most African countries. Ngumbi (2004) further states categorically that no school system in Africa can claim to provide quality education

when the majority of its pupils have no access to guidance and counselling as an integral component of the curriculum. This has been, and is still the case in many African schools due to lack of awareness of the importance of guidance and counselling noting the acute shortage of personnel with the required qualifications and experience.

4.10.2 Deconstruction and Reconstruction of Modes of Discipline

The researcher sought information to find out the extent to which the respondents agreed with different ways of deconstructing and reconstructing modes of discipline in enhancing the Kenyan education system. Data was analyzed using frequencies and percentages. Table 45 shows the results.

Table 45: Frequency Distribution for Deconstruction and Reconstruction of Modes of Discipline

Statement	SD	D	N	A	SA
Emphasizing on an education system that promotes a spirit of communal cohesion	5 (1.3%)	9 (2.3%)	22 (5.7%)	203 (52.9%)	145 (37.8%)
Preparing learners for various roles in the society	3 (0.8%)	5 (1.3%)	16 (4.2%)	189 (49.2%)	171 (44.5%)
Emphasizing on holistic development of learners	7 (1.8%)	8 (2.1%)	32 (8.3%)	172 (44.8%)	165 (43.0%)
Promoting moral and religious values in education		8 (2.1%)	20 (5.2%)	175 (45.6%)	180 (46.9%)
Emphasizing on an education that promotes continuity of desired societal values	4 (1.0%)	7 (1.8%)	21 (5.5%)	191 (49.7%)	161 (41.9%)
Having an education that prepares learners for future responsibilities in society	2 (0.5%)	4 (1.0%)	10 (2.6%)	150 (39.1%)	218 (56.8%)
Emphasizing on equal opportunities to all learners	7 (1.8%)	7 (1.8%)	22 (5.7%)	156 (40.6%)	192 (50.0%)
Emphasizing on education that inculcates value of environment protection and conservation	3 (0.8%)	8 (2.1%)	20 (5.2%)	193 (50.3%)	160 (41.7%)
Promoting positive attitudes of mutual respect	1 (0.3%)	5 (1.3%)	16 (4.2%)	182 (47.4%)	180 (46.9%)
Providing learners with necessary skills and knowledge for national development	3 (0.8%)	2 (0.5%)	9 (2.3%)	172 (44.8%)	198 (51.6%)
Average Score	3.5 (0.9%)	6.3 (1.6%)	18.8 (4.9%)	178.3 (46.4%)	177 (46.1%)

*SD-Strongly Disagree, D-Disagree, N-Neutral, A-Agree, SA-Strongly Agree

Results in Table 45 indicate that majority (56.8%) of respondents strongly agreed on the need of having an education that prepares learners for future responsibilities. Also (51.6%) of respondents strongly agreed on the importance of providing learners with necessary skills and knowledge for national development. According to deans in faculties of education and community elders it is important to integrate several modes of discipline from African indigenous perspective in the contemporary education in order to produce responsible and useful members in the society. The participants suggested the use of discipline management strategies such operational guidance and counseling, student peer counseling, emphasis of life skills lessons in the school curriculum, use of dialogue, introduction of elder in school classrooms and suspension.

All schools should have discipline committees and guidance and counselling departments to be responsible to guide and counsel both teachers and students on appropriate moral and ethical values. Such committees and departments should also plan for appropriate means of rewarding both teachers and students who become exemplary in desirable moral and ethical values. Likewise, the committees should provide guidelines for appropriate disciplinary actions for both teachers and students who demonstrate immoral and unethical behaviors. Teacher training programmes should capitalize on issues of ethics so that upon graduation, the teachers can effectively teach the same to students in the schools they are posted to serve the nation. In addition, the interviews noted peer pressure, drugs, breakdown of family and social values and hopelessness contribute greatly to indiscipline in schools. Anti-social behaviour of school children can also manifest itself outside the classroom; on the playing field for instance.

These results are in tandem with Ojiambo (2009) who notes that after independence in 1963, the government laid emphasis on education as a vehicle for human resource and national development. According to ROK (2012) education system is supposed to evolve in tandem with the dynamic needs and demands of the society it serves putting into considerations the factors that promote ethical behaviour. Indeed, education plays a key role in the development of human capital that is important input in production. From the findings of this study, education is a key to any nation`s development and

for it to play this role, education reforms should be inclusive, and clearly planned. The Kenyan education underlines the importance of discipline in promoting national development.

Further analysis on the data was done using means and standard errors and the results are presented in Table 46

Table 46: Means Distribution for Deconstruction and Reconstruction of Modes of Discipline

Statement	N	Mean	SE
Having rules and regulations for collective behaviour	384	4.22	0.038
Emphasizing obedience to authority	384	4.32	0.034
Implementing disciplinary measures for wrong doing	384	4.32	0.033
Using elders for advising the youth on proper conduct	384	3.97	0.050
Using reprimands/verbal warning to correct learners	384	3.85	0.051
Encouraging mutual understanding among learners	384	4.21	0.038
Applying sanctions to promote positive behaviour	384	3.98	0.047
Withdrawing privileges from learners who display negative behaviour	384	4.00	0.052
Teachers acting as role models to learners	384	4.36	0.036
Laying more emphasis on guidance and counselling	384	4.32	0.035
Rewarding good behaviour among learners	384	4.33	0.037
Emphasizing on corporal punishment in schools	384	3.56	0.067
Having dialogue about inappropriate behaviour	384	4.10	0.046
Embracing the use of verbal warning to learners	384	3.94	0.049
Involving learners in manual work	384	3.97	0.053
Overall Mean score		4.10	0.044

The results in Table 46 reveal fifteen ways of deconstructing and reconstructing modes of discipline with a mean of above 4.10. Most respondents agreed on teachers acting as role models to learners with (mean=4.36, SE=0.036). Participants in the interview observed that learners are exposed to models in the society hence becoming a reflection of the society. Learners are exposed to inspiring stories, watch violence and other related activities on television and in existent life situations through imitation. Aspects which influence schools negatively may include bullying fellow students, drug and substance, indecent behaviour, rudeness, undesirable verbal expression of discontent, boycott of lessons and even assaults.

The results are in tandem with Berkowitz (2011) who found out that adults, community members, historical figures and character roles can take the form as role-models. Role-models have character strengths that lead others to emulate them and thus form meaningful relationships with them. Role-modelling is seen as an effective means that influences students' academic and personality growth besides thriving towards career professionalism (Schwartz, 2007). An individual may not be skillful but the display of appropriate attitude could perceive the person as exemplary (Vescio, Wilde & Crosswhite, 2005). A teacher who exhibits exemplary characteristics enables students to develop their own skills and dispositions that could bring good to society in future as they will be able to think and feel for themselves.

Emphasizing on corporal punishment in schools was the lowest rated with (mean=3.56 and SE=0.067). Studies done by Straus (2004) on corporal punishment against a child was defined as the use of physical force with the intention of causing a child to experience pain but not injury for the purpose of correction or control of the child's behaviour. According to Simatwa (2007) for a period of time, corporal punishment had been used in Kenyan schools until 2001 when it was banned by the Ministry of Education. However, the effectiveness of corporal punishment in controlling deviance in schools, though it is a recommended strategy, seems doubtful as evidenced by its abolishment and reintroduction even after being contested against. Despite government's efforts to introduce various alternatives to replace corporal punishment the level of discipline is still wanting and declining in public primary schools.

According to Njoroge and Nyabuto (2014) note that the guiding and counseling together with life skills programs which are important subjects in ethics development are not given prominence they deserve in the school timetable rather; the subjects are allocated a few minutes outside the normal class timetable. This has made the initiative to fail as the Kenyan education system pegs academic success to grades while paying less attention to the molding of the character of the learners. Ndofirepi and Ndofirepi (2012) conclude that the discipline of learners is influenced by several factors that may touch on the type of school variables such as poor teacher to learner relationship, nonexistence of support services including guidance and counseling, lack

of enough learning materials, poor food quality, disregarding students complains and insensitive administration. The variables of society also affect learners discipline and they may include peer pressure, drug and substance abuse and lack of role models. Indiscipline in schools destructively affects education leading to time wastage and this behaviour is manifested later in an individual's life.

This observation is in agreement with findings of Njoroge and Nyabuto (2014) who point out that effective modes of discipline are critical facets of communicating to learners on how to determine their moral ends. Simatwa (2007) indicates that teachers play an integral role in promotion of the discipline at school. It is imperative for teachers to adopt discipline strategies that do not lead to confrontation between them and the students. This can be achieved by using discipline methods that upholds the integrity of the students. Teachers should give clear directions by taking time to communicate and explain the instructions, one at a time for the learners to follow. Teachers should allow students to actively take part in the formulation of the school rules so as to enhance their acceptance. The formulation of the school rules and the election of the students' leadership should be free from interference. Talking and listening is the best way of making students understand their mistakes hence achieving dialogue. Teachers also need to be good examples to the learners since most of the learners identify with some teachers as their role model and always strive to ape what teachers do.

According to Adeyemi and Adeyinka (2003) African traditional education encourages everyone to respect elders, to accept the values sanctioned by the ancestors, to be honest and dedicated and to be loyal. Traditional leaders, because of their moral and religious authority, can influence their communities in achieving development goals that necessitate behavioral change. In most African cultures, the elderly are accorded a great deal of respect. Dei (2002) notes that throughout history, claims have been made that good behavior must be nurtured and rewarded; and bad behavior must be punished. Teaching children how to solve problems rather than punishing them over problems they have not learned how to solve is one way of influencing ethics. Self-control and rules with punitive disciplinary measures established to discourage misconduct or deviant behavior are effective modes of discipline. Parents, teachers,

school managers and other stakeholders in Kenyan society have argued that discipline provides an environment conducive to teaching and learning; and both teaching and learning are enhanced enormously if the behavior of learners in schools does not in any way disrupt the normal teaching and learning. Creating a positive learning environment by developing an incentive-based system that rewards good conduct and encourages self-discipline will go a long way towards lessening the need for disciplinary measures. There is the need for the integration of some of the modes of discipline of African indigenous system into modern-day educational practice as a strategy for influencing ethics.

4.10.3 Correlation of Modes of Discipline and Ethics

The fourth objective of the study sought to determine the influence of deconstruction and reconstruction of modes of discipline on ethics among learners in the Kenyan education system. In order to assess the relationship between modes of discipline and ethics, a correlation analysis was conducted. Results of the analysis are presented in Table 47.

Table 47: Correlation of Modes of Discipline and Ethics

		Ethics	Contemporary modes of discipline	D & R modes of discipline
Ethics	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	384		
Contemporary modes of discipline	Pearson Correlation	0.572**	1	
	Sig. (2-tailed)	0.000		
	N	384	384	
D & R of modes of discipline	Pearson Correlation	0.483**	0.843**	1
	Sig. (2-tailed)	0.000	0.000	
	N	384	384	384

The results of the Pearson's product moment correlation analysis as presented in Table 47 show varied degrees of interrelationships. The contemporary modes of discipline are statistically significantly correlated with ethics ($r=0.572$; Sig. 2tailed (P-value) $=0.000<0.01$). In addition the D & R of modes of discipline are statistically significantly correlated with ($r=0.483$; Sig. 2tailed (P-value) $=0.000<0.01$). Indiscipline issues have become synonymous with Africa and especially in Kenya

(Rusatsi, 2001). These issues have bred violence which was never experienced in traditional Africa. In the African traditional society, indiscipline existed but there were established mechanisms of dealing with them (Bounding, 2000). The African society had ethos to which all normal members subscribed. Thus, communal ethic ensured a common understanding and appreciation of what was expected of each individual member. The traditional modes of discipline were rich in peace building and character formation. Members learned about peace from childhood to adulthood. The Contemporary education system and modes of discipline give minimal attention to moral development. There is need to integrate the pertinent African indigenous modes of discipline into the contemporary education in order to promote and influence ethics among learners.

4.10.4 Regression for Modes of Discipline and Ethics

The fourth objective of the study was to determine the influence of deconstruction and reconstruction of modes of discipline on ethics among learners in the Kenyan education system. To assess the relationship between modes of discipline and ethics, the following hypothesis was tested.

H₀₄: There is no statistically significant influence of deconstruction and reconstruction of modes of discipline on ethics among learners in the Kenyan education system.

In order to test the hypothesis, a linear regression analysis was done at 95% confidence level ($\alpha=0.05$). The contemporary modes of discipline and D & R modes of discipline were regressed against ethics to establish the goodness of fit, the overall significance and individual significance of the model. The results are presented in Table 48

Table 48: Regression Analysis of Modes of Discipline and Ethics

a) The Goodness of Fit

Model	R	R ²	ARS	SEE
Contemporary modes of discipline	0.572 ^a	0.327	0.325	0.76668
D & R of modes of discipline	0.483 ^a	0.233	0.231	0.81836

b) The Overall Significance of the Model

Model		SS	DF	MS	F	Sig.
Contemporary modes of discipline	Regression	109.217	1	109.217	185.807	0.000 ^b
	Residual	224.539	382	0.588		
	Total	333.756	383			
D & R of modes of discipline	Regression	77.922	1	77.922	116.350	0.000 ^b
	Residual	255.833	382	0.670		
	Total	333.756	383			

c) The Individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients		t	Sig.
		B	SE	Beta			
Contemporary	(Constant)	0.834	0.190			4.392	0.000
	Modes of discipline	0.719	0.053	0.572		13.631	0.000
D & R	(Constant)	-0.488	0.360			-1.357	0.176
	Modes of discipline	1.004	0.093	0.483		10.787	0.000

Dependent Variable: Ethics

The results in Table 48 show that the contemporary modes of discipline had influence on ethics. The coefficient of determination is 0.327. This suggests that 32.7% of variation in ethics is explained by contemporary modes of discipline in the model. Also the study found out that 23.3% of variation in ethics is explained by the D & R of modes of discipline in the model. The results suggest that the model is recommended for prediction purpose.

F-statistic was used to assess the overall significance of the simple regression model. Results in Table 48 indicate that contemporary modes of discipline significantly influence ethics with F-statistic of 185.807 and a p-value=0.000<0.05. Similarly D & R of modes of discipline significantly influence ethics with F-statistic of 116.350 and a p-

value=0.000<0.05. This implies that the regression model was statistically significant at 5% level of significance.

T- test was used to determine the individual significance of the influence. The results in Table 48 shows that the contemporary modes of discipline was considered to be statistically significant with regression coefficient of 0.719 with a t-value=13.631 and p-value=0.000<0.05. This implies that for one unit increase in the contemporary modes of discipline, corresponds to an increase in ethics by a factor of 0.719. The regression model for the prediction of ethics can be stated as follows:

$$Y=0.834+0.719X_{41}$$

where,

Y =Ethics

X_{41} =Contemporary modes of discipline

0.834 is an estimate of the expected value of ethics when contemporary modes of discipline is zero.

0.719 is an estimate of the expected increase in ethics for a unit increase in contemporary modes of discipline.

Further the study revealed that the D & R of modes of discipline was considered to be statistically significant with regression coefficient of 1.004 with a t-value=10.787 and p-value=0.000<0.05. This implies that for one unit change in D & R of modes of discipline, ethics increases by a factor of 1.004. The regression model for the prediction of ethics can be stated as follows:

$$Y=1.004X_4$$

where,

Y =Ethics

X_4 =D & R of modes of discipline

1.004 is an estimate of the expected increase in ethics for a unit increase in D & R of modes of discipline.

In conclusion, the study revealed that the contemporary modes of discipline and D & R of modes of discipline contribute significantly towards ethics. The null hypothesis that there exists no significant influence of modes of discipline on ethics is not supported in this study at 5% significance level. On the basis of these findings, it is concluded that the D & R of modes of discipline with a regression coefficient of 1.004 contributes more to ethics than the contemporary modes of discipline.

Oduaran (2002) indicates that African traditional education was based on African philosophy of education which emphasized learning by doing, respect for elders, lifelong education, training on the job, learning to live and living to learn. One important component of African traditional education was character formation, which relates to the issue of ‘ethics’ or ‘morality’ in modern education. Due to the fact that the contemporary market economy does not support morality or value personal industry, Africans have joined the rest of the world, especially the west to adopt wholesomely the unethical means to sustaining their existence, since it is against logic to obey any law in a lawless society (Okoro, 2010). This ethical position has resulted in large scale crimes in the form of prostitution, embezzlement, armed robbery, fraud including cyber fraud, kidnapping, youth restiveness, violent destruction of life and property of individual and the public at large.

4.10.5 Suggestions on Other Modes of Discipline

The study sought to find out the suggestions on other modes of discipline that may be used in the Kenyan education system. The results are displayed in Table 49.

Table 49: Suggestions on Modes of Discipline

Other Modes of Discipline	Students (%)	Academic Staff (%)
Clarity of expectations	4.3	0.0
Clear rules and regulations	11.1	10.0
Corporal punishment	6.2	0.0
Dialogue	15.4	13.3
Guidance and counselling	7.4	13.3
Parental involvement	3.4	10.0
Peer counselling	7.1	5.0
Rewarding positive behaviour	10.5	23.3
Suspension	7.4	0.0
Use of elders	7.4	23.3

Information in Table 49 shows that 15.4% of the students suggested dialogue and 11.1% suggested clear rules and regulations as other modes of discipline that may be used in the Kenyan education system. For the academic staff, 23.3% suggested rewarding positive behaviour and use of elders as other modes of discipline that may be used in the Kenyan education system. Good discipline encourages and gives more room for dialogue as an alternative strategy of discipline. In dialogue, every party is given a chance to express himself or herself freely as Kawira (2012) puts it. Use of rewards especially for students showing improvement in discipline, promotes constituency of positive behaviour. It is important to state clearly and precisely, the boundaries through rules and regulations. Once rules are stated, the teacher's credibility hinges upon ability to enforce them. Where students are not involved in formulation of school rules, there is lack of ownership resulting in resentment and ultimately open defiance. Rules ought to be clear and stated in unequivocal terms together with the reward for good behaviour and punishment to be meted in the event of a breach of any of the rules.

4.11 Influence of Deconstruction and Reconstruction of Education on Ethics

The study was conducted to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics. Deconstruction and reconstruction entails reviewing and improving distorted Kenyan school curriculum by rephrasing it appropriately to suit the individuals for whom it is meant. This includes deconstructing foreign and colonial school curriculum and adjusting it by restructuring and restructuring it. Deconstructing and reconstructing the school curriculum to promote ethics aims at helping Africans to reclaim their destiny by liberating from the spirit of insubordination, inferiority and negativity which are depicted with in various practices such as being genetically culturally and naturally inferior to Western people of the world. Ethics, in this context, involves the formulation and application of what is cherished in terms of customs, values and norms within agreed upon regulation to the preservation of indigenous knowledges of Africa in the school curriculum.

4.11.1 Summary of Descriptive Statistics on Variables

The purpose of the study was to determine the influence of deconstruction and reconstruction of education on ethics among learners in the Kenyan education system. The independent variable was deconstruction and reconstruction of education with indicators such as curriculum, pedagogical approaches, philosophical foundations and modes of discipline. The dependent variable of the study was ethics with indicators such as respect, responsibility, integrity, tolerance and justice. For each of the indicator of deconstruction and reconstruction of education, two sets of questions were developed to determine the rate to which respondents agreed with the aspects of both contemporary Kenyan education system and deconstruction and reconstruction education in enhancing the contemporary education. Respondents were given items in the instrument rated on a five point Likert scale ranging from: Strongly disagree (SD); disagree (D); neutral (N); agree (A); strongly agree (SA) from which to choose. The summary of results is presented in Table 50.

Table 50: Descriptive Statistics on Study Variables

		N	Mean	SE
Curriculum	Contemporary curriculum	384	3.79	0.055
	D & R of curriculum	384	4.06	0.047
Pedagogical Approaches	Contemporary pedagogical approaches	384	3.73	0.057
	D & R of pedagogical approaches	384	4.21	0.042
Philosophical Foundations	Contemporary philosophical foundations	384	3.88	0.054
	D & R of philosophical foundations	384	4.35	0.037
Modes of Discipline	Contemporary modes of discipline	384	3.52	0.057
	D & R of modes of discipline	384	4.10	0.044
Ethics		384	3.36	0.062

Results in Table 50 show that the overall mean for the contemporary curriculum was 3.79 and SE of 0.047 while that of deconstruction and reconstruction of curriculum was 4.06 and SE of 0.055. This means that there was a general agreement from the respondents on the rate of curriculum in the influencing ethics among learners in the Kenyan education system. Integration of African indigenous curriculum had a significant improvement in influencing ethics among learners to a greater rate as compared to the contemporary curriculum.

Information in Table 50 indicates that contemporary pedagogical approaches had an overall mean of 3.73 and SE of 0.057 while deconstructed and reconstructed pedagogical approaches had an overall mean of 4.21 and SE of 0.042. These results indicate that most respondents agreed with the aspects of pedagogical approaches that would influence ethics among learners. This also implies that deconstruction and reconstruction of pedagogical approaches had a significant improvement in influencing ethics among learners in regard to the selected items rated by the respondents.

Results in Table 50 indicate that contemporary philosophical foundations had an overall mean of 3.88 and SE of 0.054 while deconstruction and reconstruction of philosophical foundations had an overall mean of 4.35 and SE of 0.037. This implies deconstruction and reconstruction of philosophical foundations had a significant improvement in influencing ethics among learners. Information in Table 50 shows that contemporary modes of discipline had an overall mean of 3.52 and SE of 0.057 while deconstruction and reconstruction of modes of discipline had an overall mean of 4.10 and SE of 0.044. This implies deconstruction and reconstruction of modes of discipline had a significant improvement in influencing ethics among learners. Results in Table 52 show that ethics had a mean of 3.36 and a SE of 0.062. This shows neutrality on the responses of the participants concerning ethics.

4.11.2 Results of Correlation Analysis

In order to assess the relationships among the deconstruction and reconstruction of education and ethics a Pearson's Product Moment correlation analysis was conducted. Results of the analysis are presented in Table 51.

Table 51: Correlation Analysis on the Variables of Study

		Ethics	Curriculum	PA	PF	MOD
Ethics	Pearson	1				
	Correlation					
	Sig. (2-tailed)					
	N	384				
Curriculum	Pearson	0.354**	1			
	Correlation					
	Sig. (2-tailed)	0.000				
	N	384	384			
Pedagogical Approaches (PA)	Pearson	0.466**	0.441**	1		
	Correlation					
	Sig. (2-tailed)	0.000	0.000			
	N	384	384	384		
Philosophical Foundations (PF)	Pearson	0.445**	0.527**	0.534**	1	
	Correlation					
	Sig. (2-tailed)	0.000	0.000	0.000		
	N	384	384	384	384	
Modes of Discipline (MOD)	Pearson	0.483**	0.451**	0.531**	0.474**	1
	Correlation					
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	
	N	384	384	384	384	384

The results of the Pearson's product moment correlation analysis as presented in Table 51 show varied degrees of interrelationships. Curriculum was statistically significantly correlated with ethics in the Kenyan education system ($r= 0.354$; $P\text{-value}=0.000<0.05$). Similarly, pedagogical approaches were statistically significantly correlated with ethics in the Kenyan education system ($r=0.466$; $P\text{-value}=0.000<0.05$). The results suggested that deconstruction and reconstruction of curriculum and deconstruction and reconstruction of pedagogical approaches enhanced ethics in the Kenyan education system.

Philosophical foundations in influencing ethics in the Kenyan education system were also statistically significantly correlated ($r=0.445$; $P=0.000<0.05$). The relationship between modes of discipline and ethics in the Kenyan education system was statistically significant ($r=0.483$; $P\text{-value}=0.000<0.05$). This suggests that modes of discipline are a major determinant of ethics in Kenyan education system. This implies that modes of discipline played a critical role in enhancing ethics in the Kenyan education system.

4.11.3 Multiple Regression Analysis for Deconstruction and Reconstruction of Education on Ethics

Four variables of deconstruction and reconstruction of education which are curriculum, pedagogical approaches, philosophical foundations and modes of discipline were regressed. The results obtained in the multiple regression model are summarized in the Table 52.

Table 52: Regression Analysis of Independent Variables and Ethics

a) The Goodness of Fit

Model	R	R ²	Adjusted R ²	SEE
D & R	0.568 ^a	0.323	0.316	0.77222

b) The Overall Significance of the Model

Model		SS	DF	MS	F	Sig.
D & R	Regression	107.746	4	26.937	45.171	0.000 ^b
	Residual	226.009	379	0.596		
	Total	333.756	383			

c) The Individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	SE	Beta	t	
D & R	(Constant)	-2.169	0.429		-5.063	0.000
	Curriculum	0.097	0.108	0.047	0.893	0.372
	Pedagogical Approaches	0.398	0.105	0.207	3.798	0.000
	Philosophical Foundations	0.354	0.106	0.184	3.347	0.001
	Modes of Discipline	0.551	0.110	0.265	5.016	0.000

a. Dependent Variable: Ethics

In case of multiple regression model, it is always recommended to assess the goodness of fit using the adjusted R² which is the adjusted coefficient of determination. This is because it takes into account the number of independent variables. In this case, D & R model shows adjusted R² of 0.316. This implies that 31.6% variation in ethics is explained by the independent variables considered in the study (curriculum, pedagogical approaches, philosophical foundations and modes of discipline). Based on this study, the model is slightly recommended for prediction

purpose. This is because the coefficient of determination was found to be less than 50 %. The study found out that D & R model had F-value of 45.171 and sig. value of $0.000 < 0.05$. This indicates that the model was statistically significant at 5% significance level.

The study sought to determine the contribution of all the study variables on ethics using a multiple regression model. The D & R model had all the variables considered significant with values less than 5% except D & R of curriculum which had a $p\text{-value} = 0.372 > 0.05$. In this case, once the variable is considered insignificant in the model, it is recommended for elimination in the final model.

The study recommends linear regression model for estimation purposes stated as follows:

$$Y = -2.169 + 0.398X_2 + 0.354X_3 + 0.551X_4$$

where,

Y = Ethics

X_2 = D & R of pedagogical approaches

X_3 = D & R of philosophical foundations

X_4 = D & R of modes of discipline

In conclusion, the study revealed that the D & R of pedagogical approaches, philosophical foundations and modes of discipline contribute significantly towards ethics. Regression coefficients indicate that D & R of modes of discipline had a stronger influence of 0.551 as compared to D & R of pedagogical approaches (0.398) and D & R of philosophical foundation (0.354). According to Wa Thiongo (2009) deconstructing and reconstructing the pedagogical approaches, philosophical foundations and modes of discipline is important in that it addresses and demystifies the ideologies of social class, gender, ethnicity and inequality that dominate colonialism among young learners in schools. The western view of interpreting and implementing education should be addressed by interpreting and implementing from an African perspective (Msila, 2017). There is need for the retention and advancement

of culture, dignity and language. The people will not lose their being which includes their norms and values.

It is important to deconstruct distorted Kenyan educational system and reconstruct it so that there is a balance of knowledge and skills to the benefit of learners. Rodney (2009) maintains that the colonial school system was developed with the ethics of preparing Africans to remain subservient and assist Europeans to dominate and exploit the continent Africa through their private capitalist firms. Olufowobi (2006) notes that it was not a school system whose curriculum was constructed in Africa by Africans and designed to promote the most rational use of material and social resources' and give the youth confidence and pride as Africans. Instead, the system of education inculcated a sense of respect towards European capitalism. That means a reconstructed system of education developed in Kenya will be of essential use in meeting the needs of Kenyans.

4.11.4 Challenges Facing Kenyan Education System in Promoting Ethics among Learners

An item was included that sought information on challenges facing Kenyan education system in promoting ethics among learners. Information in Table 53 shows the results.

Table 53: Challenges Facing Kenyan Education System in Promoting Ethics

Challenges	Students (%)	Academic Staff (%)
Bad role modelling	6.5	0.0
Cultural indifferences	4.3	0.0
Negative peer pressure	13.9	11.7
Ignorance	5.6	0.0
Impunity and slow democratization	4.6	0.0
Indiscipline cases	3.1	0.0
Lack of guidance and counselling services	4.3	18.3
Lack of role models	11.1	11.7
Negative ethnicity	5.2	13.3
Poor parenting skills	11.1	10.0
Religious intolerance	5.2	13.3
Uncontrolled mass media	5.9	16.7

Results in Table 53 show the challenges facing Kenyan education system in promoting ethics. The study revealed that majority (13.9%) of students indicated negative peer pressure while for the academic staff majority (16.7%) indicated

uncontrolled mass media. Peer pressure occurs when an individual experiences implied or expressed persuasion to approve similar values, beliefs, and goals, or to participate in the same activities as those in the peer group (Rubin, Bukowski, & Parker, 2016). Peer pressure appears to be an influential force affecting educational choices and in this case ethics. Peer pressure is the influence exerted by a peer group or an individual encouraging other learners to change their attitudes, values or behaviors in order to conform to group norms (Treynor, 2009). Negative peer pressure results in people feeling unhappy, unwell or uncomfortable. People give into peer pressure because they want to be accepted and fit in a group. Conformity may create problems when peers influence each other to participate in deviant activities.

According to Treynor (2009) negative peer pressure destroys individuality and gives rise to a set of people who are merely clones of each other. Loss of individuality can be the biggest impediment anyone can suffer in life. It is very important for learners to realize that it is never about fitting in a set mold of characters and skills; it is about being part of the group and yet retaining self- individuality. Learners join peer groups to learn and cope with new changes brought by modernization such as technological change and the need for new skills. When exposed to a different environmental setting in terms of interaction there are traits that are adopted that affect ethics.

Mass media is a substantial force in modern culture where media reflects and creates the culture. Communities and individuals are bombarded constantly with messages from a multitude of sources including television, billboards, magazines, internet among others. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important. Taking into consideration the wide mass-media spreading over the contemporary society, Treapat (2017) indicates that this may have a major influence upon the citizens' education, being a potential mean of education and modeling for all generations. A study done by UNICEF (2011) notes that mass-media perverts the cultural values of the public, discourages the creativity and stimulates the increase of delinquency among learners. This is a clear indication that mass-media has a manipulation impact upon the young people's opinions. It is extremely important that the students acknowledged this danger.

4.11.5 Suggestions on Ways of Promoting Ethics among Learners

An item was included that sought information on the suggestions on strategies used in promoting ethics among learners in education system. Information in Table 54 shows the results.

Table 54: Strategies to Promote Ethics

Strategies	Students %	Academic Staff %
Clear educational policies on ethics	0.0	11.1
Emphasis on teaching of life skills	13.0	20.0
Entrepreneurial skills	4.9	8.3
Operational guidance and counselling departments	9.6	20.0
Parental involvement in matters of learners discipline	14.8	13.3
Peace clubs	12.7	0.0
Reintroduction of ethics as an examinable subject	9.6	16.7
Role modelling	9.3	10.0

Information in Table 54 shows that majority of students suggested parental involvement in matters of learners' discipline (14.8%) and teaching of life skills (13.0%) as the most appropriate strategies to be used in promoting ethics among learners. Majority of academic staff suggested emphasis on teaching of life skills and operational guidance and counselling departments both (20.0%) as the most appropriate strategies in promoting ethics among learners. According to Cojocariu and Mares (2014) parental involvement concept implies the extension of participation from the complex of actions conducted by parents-children at home, for preparing the school process, to all the activities conducted by parents, including educational activities conducted by teachers' community at school.

According to Porumbu and Necsoi (2012) societies in general, and educators, in particular, consider that family and parents involvement are the main factors responsible for many successes and failures in school life and individuals future life. Parental involvement is considered as an important determinant of a learner's intellectual and ethical achievement. In a study conducted in Igembe North constituency by Kimathi (2014) shows that the level of parental involvement in child-related activities has been proved to influence ethical achievement. Parental

involvement in children's education increases children's motivation, sense of competence and the belief that they have control over their success in school thereby improving their achievement in holistic way.

Life skills are abilities for adaptive and positive behavior that enable people to deal effectively with the burdens and challenges of everyday life (KIE, 2008). According to Kawira (2012) life skills education enable a learner to develop affirmative attitude towards self and others by transforming knowledge, skills and values into actions; this enhance the abilities for making sound decisions and relating with others harmoniously in the society. Teaching of life skills is aimed at providing learners with psycho social capabilities that would help them make informed decisions, resolve problems, reason creatively and critically, communicate effectively, develop healthy relationships, empathize with others and manage their lives in a healthy and productive manner (KIE, 2008). Kawira (2012) identifies educational benefits of life skills education as strengthening teacher- learner relationships, creating desirable behavior change, improving discipline in schools, reducing learner problems such as truancy, absenteeism, drug and substance abuse, and teenage pregnancies, thus helping learners to improve their academic performance. In this regard, the life skill education has been highly directed to the education system so as to influence learners' behaviour in promoting ethics.

Guidance and counselling is understood as a programme of actions that give an opening out of the prevailing and countless difficulties in our contemporary age of systematic and industrial growth (UNESCO, 2005). Ekombe (2010) recognizes the importance of guidance and counselling in providing a way forward on working information, skills, attitudes and values. Guidance and counselling is seen to have an effect on behaviour of students in all levels of education. It is from guidance and counselling services that students maintain acceptable values of behaviour and have a focus in life. Learners are helped to be of good behaviour and have ability to handle challenges and the realities they encounter in their physical, social, emotional, moral and academic environment. According to Namwenya (2016) the necessity of guidance and counselling activities is acknowledged as an essential component in behavior control of learners of different personalities in societies of all kinds. There is no

society that can progress and its people live harmoniously without behaviour management. The vital role of guidance and counselling has not been overlooked by schools as they have put in place the departments to look after student needs and assist them overcome the numerous trials they encounter.

4.11.6 Factor Analysis

Factor analysis was used to identify underlying dimensions that explain correlations among a set of variables as well as identifying new smaller set of variables that are uncorrelated purposely to replace original set of variables in subsequent multivariate analysis. Factor Analysis is designed for interval scale data, although it can also be used for ordinal scale data (scores assigned to Likert scale). The variables used in Factor Analysis should be linearly related to each other. This can be checked by looking at scatterplots of pairs of variables. According to Rosie (2007) the variables must be at least moderately correlated to each other; otherwise the number of factors will be almost the same as the original variables, which means carrying out a Factor Analysis would be pointless. The sample size selected for the study should be large enough so as to obtain reliable estimations of correlations among the variables. Observation that is far from the rest of the observations should be checked and corrected by removing it.

Statistical tests such as the Bartlett's test of Sphericity should be significant at the specified level of significance and Kaiser-Meyer-Olkins (KMO) Measure of Sampling Adequacy must be high. Experience has shown that $KMO > 0.6$ is an indication of appropriateness of Factor Analysis. Results of the goodness of fit for the Factor Analysis model is as presented in Table 55.

Table 55: Measures of Goodness of Fit

Cronbach's Alpha Reliability Coefficient		0.859
Correlation Matrix	Determinant	0.059
Bartlett's Test of Sphericity	Approx. Chi-Square	18.795
	df	6
	Sig.	0.018
Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy		0.894

The internal consistency of the questionnaire was assessed using Cronbach's alpha reliability coefficient. A coefficient value of 0.859 was obtained which implies that should the instrument be replicated in a similar environment the result is almost 86% likely to always be the same. The reliability coefficient of 0.859 is above the recommended value of 0.7 (Polgar & Thomas, 2009). The Determinant of the Correlation Matrix was also assessed to check the assumption of multi-collinearity among the variables of study and with a value of 0.059 quite different from zero, negates the presence of such an assumption.

Assessment from the Bartlett's Test also revealed a Chi-square value of 18.795, degree of freedom 6 and a sig. of 0.018<0.05 which was statistically significant at the 5% level of significance confirming that the correlation matrix is not an identity matrix (study variables in the correlation matrix are collinear). Also, the Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy value of 0.894 can be said to be moderate, as suggested by Kaiser (1974) and a value high enough to signal that the study variables have so much in common to warrant the basis for the application of Factor Analysis to the empirical data. The results of total explained commonalities are presented in Table 56.

Table 56: Total Explained Communalities

Component	Eigen Value	Proportion	Cumulative
Modes of Discipline	1.745	0.436	0.436
Curriculum	1.032	0.258	0.694
Pedagogical Approaches	0.822	0.206	0.899
Philosophical Foundations	0.400	0.100	1.000

Using the eigenvalue-greater-than-one retention criteria according to Akurugu, Issahaku and Aliou (2018) a total of two factors were retained in this study representing approximately 69.4% of the total variance being accounted for whereas the remaining two factors partially accounted for approximately 30.6% of the total variance unexplained. The results showed that two factors emerged significant in this study with their eigenvalues above one and hence deserve to represent the two dormant factors whereas the remaining two factors are discarded since their eigenvalues are less than one. Information on Table 57 shows the results of Initial Variance, Community and Unique Variances of Manifest Variables.

Table 57: Initial Variance, Communality and Unique Variances of Manifest Variables

	Initial	Communality	Uniqueness
D & R of Modes of Discipline	1.000	0.955	0.045
D & R of Curriculum	1.000	0.514	0.486
D & R of Pedagogical Approaches	1.000	0.792	0.208
D & R of Philosophical Foundations	1.000	0.517	0.483

Extraction Method: Principal Component Analysis.

a. Only cases for which Ethics = 4 are used in the analysis phase.

Information in Table 57 presents the proportion of communality and specific variance accounted for by the common factors and the independent variables. It is evident that all the measured variables recorded percentage variability of 50% and above indicating that most of the observed variables have been explained by the common factors. The highest percentage of explained variability of almost 96% and the least unique variance of almost 5% was accounted for by the observed variable (D & R of Modes of Discipline) whereas the study variable (D & R of Curriculum) recorded the least explained variability of almost 51% and the highest unique variance of almost 49%. Information in Table 58 displays the suppressed rotated factor loadings.

Table 58: Suppressed Rotated Factor Loadings (Pattern Matrix)

	Component	
	1	2
D & R of Modes of Discipline		0.977
D & R of Curriculum	0.716	
D & R of Pedagogical Approaches	0.878	
D & R of Philosophical Foundations	0.669	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Details in Table 58 indicate the results of the Varimax Rotation with Kaiser Normalization for factor loadings suppressed at 0.6. The results, shows that three indicator variables (D & R of curriculum, D & R of pedagogical approaches and D & R of philosophical foundations) loaded high on Factor 1. Factor 2 has one study variables (D & R of modes of discipline) which was found to have high loading. The respondents generally believed that D & R pedagogical approaches contribute immensely to the influence of ethics. According to Akuno (2005) it is necessary to reorganize the system of education, using appropriate pedagogical approaches methods, so as to go beyond cognitive mastery of disciplines by adopting ethical

thinking and growth. Pedagogical approaches should be accessible and promoted in order to facilitate the acquisition of skills, competences and abilities for communication, creative and critical analysis, independent ethical and critical thinking (Osabwa, 2016). To be effective, therefore, ethics must have a value based on a rational understanding of the pedagogical approaches, in education and training.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

The purpose of the study sought to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners. The independent variable was deconstruction and reconstruction of education with indicators such as; curriculum, pedagogical approaches, philosophical foundations and modes of discipline whereas the dependent variables was ethics with indicators such as; respect, responsibility, integrity, justice and tolerance. The study employed descriptive survey research design and correlational research design. Descriptive survey research design was suitable for the study since data was collected without manipulating the quantitative and qualitative variables and was appropriate for obtaining information concerning the present status of Kenyan education system in influencing ethics. Correlational research design enabled the researcher to test whether relationships existed between the variables of the study. A sample of 384 respondents was used in the study. The study utilized questionnaires and interviews for data collection.

The first objective of the study was to determine the influence of deconstruction and reconstruction of Kenyan curriculum on ethics among learners. Regarding contemporary curriculum, the study found that co-curricular activities and curriculum content in enhancing acquisition of desired knowledge were highly rated in influencing ethics. Communal culture being emphasized in the curriculum was least rated on aspects of curriculum in influencing ethics among learners. On deconstruction and reconstruction of curriculum, the study revealed that spirit of hard work and inclusion of moral education in the curriculum had the highest influence. Including native language education in the curriculum had the lowest mean score in relation to all the other dimensions of the deconstruction and reconstruction of curriculum. From these findings, it was concluded that deconstruction and reconstruction of curriculum with a regression coefficient of 0.735 influenced ethics more than the contemporary curriculum with a regression coefficient of 0.595. Findings from the interviews revealed the need to deconstruct and reconstruct the contemporary curriculum through emphasis on relevance of curriculum, practical

activities, community-based approaches, co-curricular activities and parental involvement to influence ethics among learners.

The second objective of study aimed at establishing the influence of deconstruction and reconstruction of Kenyan pedagogical approaches on ethics among learners. Regarding contemporary pedagogical approaches, the study established that teaching and learning methods to form group discussions which enhance responsibility among learners. On the deconstruction and reconstruction of pedagogical approaches, the study found that assigning learners tasks that enhance responsibility and emphasizing on teacher role modelling were highly rated to influence ethics. From these findings, it was concluded that D & R of pedagogical approaches with a regression coefficient of 0.899 contributes more to ethics than contemporary pedagogical approaches with a regression coefficient of 0.685. There was convergence on the views obtained from the respondents in the questionnaire and those in interviews on integration of African indigenous pedagogical approaches into the contemporary pedagogical approaches focusing on learner centred methods of teaching, role modelling and use of resource persons.

The third objective of study sought to determine the influence of deconstruction and reconstruction of philosophical foundations on ethics among learners. Regarding contemporary philosophical foundations, the study revealed that, preparation of learners for various roles in the society, acquisition of a sense of national unity and promotion of positive attitudes through education were highly rated in influencing ethics. Concerning deconstruction and reconstruction of education, it was established that having an education that prepares learners for future responsibilities in society would influence ethics among learners. Based on these findings, it was concluded that D & R of philosophical foundations with a regression coefficient of 0.855 contributed more significantly to ethics than the contemporary philosophical foundations with a regression coefficient of 0.648. During the interviews, the study found that integrating African indigenous education into the contemporary philosophical foundations contributed to a functional education that prepares learners to be responsible and in ensuring a common spirit of cohesion.

The fourth objective of study sought to establish the influence of deconstruction and reconstruction of modes of discipline on ethics among learners. On the contemporary modes of discipline, positive behaviour in creating a conducive environment and learners being suspended for indiscipline cases were highly rated in influencing ethics. Concerning deconstruction and reconstruction of modes of discipline, teachers acting as role models to learners and rewarding good behaviour among learners were highly rated in influencing ethics while emphasizing on corporal punishment in schools on using reprimands and verbal warning to correct learners were least rated as modes of discipline in influencing ethics among learners. From these findings, it was concluded that the D & R modes of discipline with a regression coefficient of 1.004 contributed more to ethics than the contemporary modes of discipline. The findings of the interviews indicated the prerequisite for role models, operational guidance and counselling departments, involvement of parents and elders in influencing ethics among learners. The null hypothesis that there existed no significant influence of deconstruction and reconstruction of modes of discipline on ethics was not supported in this study.

5.2 Conclusions

Based on the findings of the study, the researcher made the following conclusions:

The study established that, the contemporary curriculum was broad, theoretical and exam oriented hindering the development and influence of ethics. Pressure was exerted on teachers to ensure learners performed well academically and there was less concerned on learners' code of conduct. Deconstruction and reconstruction of curriculum to include aspects of practical activities and community-based approaches in learning would contribute to a significant influence of ethics among learners.

The study found out that, the contemporary pedagogical approaches overemphasized on teacher centred approaches such as lecture, memorization and chorus answers. Bad role modelling and lack of resource persons were also identified as having a negative influence the promotion of ethics among learners. This implies that there was need to deconstruct and reconstruct pedagogical approaches to include aspects of learner

centred approaches, role modelling and resources person in teaching and learning process.

The study concluded that contemporary philosophical foundations were too theoretical to influence and promote ethics. General aims are too broad and theoretical to an extent of being unable to provide specific attainments in a particular period of time. Thus contemporary philosophical foundations offer universal guidance on educational purpose and on the formulation of educational goals. Deconstruction and reconstruction of philosophical foundations to include goal oriented philosophical foundations in order to promote holistic development of learners was deemed to positively influence ethics among learners.

The study concluded that, contemporary modes of discipline were permissive characterized with indiscipline issues manifested through different forms such as disturbances, commotions, class boycotts, mass indiscipline, riots and forceful strikes that result into demolition of school property, rape and even death. Deconstruction and reconstruction of modes of discipline to include participatory approach involving role models, rewarding of positive behaviour, operational guidance and counselling in addition to parental involvement positively influence ethics among learners in all levels of education.

5.3 Recommendations

Based on the findings and conclusions of this study, the following recommendations were made:

- i. There is need to deconstruct and reconstruct curriculum through inclusion of practical oriented activities in classroom, community-based approaches and co-curricular activities to promote desirable ethical behaviour among learners.
- ii. The researcher recommends the necessity of integrating African indigenous pedagogical approaches into the contemporary methodologies through inclusion of learner centred approaches of teaching, role modelling and resource persons to influence and promote desirable ethics among learners.

- iii. There is need to deconstruct and reconstruct philosophical foundations through emphasis on achievement of particular and realistic goals of education to influence of ethics among learners.
- iv. The researcher recommends the need to deconstruct and reconstruct the modes of discipline to embrace the African indigenous ways of participatory approach. This recommends active involvement of both teachers and parents in learner's code of conduct, operational guidance and counselling, teaching of life skills, role modelling and controlled mass media.

5.4 Suggestions for Further Research

The researcher suggested the following areas for further research:

- i. Deconstruction and reconstruction of parental roles in influencing ethics in Kenyan education system.
- ii. Deconstruction and reconstruction of Kenyan education system in enhancing self-determination among learners in Kenyan secondary schools
- iii. Culture and morality among learners in Kenyan education system. A Sankofa philosophical perspective.

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APPENDIX I

THE SIZE OF A RANDOMLY CHOSEN SAMPLE

The table for determining the size of a randomly chosen sample for a given population of N cases such that the sample proportion is within ± 0.05 of the population within a 95% level of confidence.

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

N=Population size; S= Sample size

Source: Kathuri and Pals (1993).

APPENDIX II
LETTER OF INTRODUCTION

Dear Respondent,

I am a PhD student at Chuka University carrying out research on “Education and Ethics: A Deconstruction and Reconstruction of Kenyan Education System. You were selected as a participant because you have the required experience and knowledge to inform this study.

This is to request you kindly to fill in this questionnaire by responding to the questions. Any information obtained from this study will remain confidential and anonymous. Hence, do not indicate your name anywhere on the research instrument. The information gathered shall be treated in confidence and shall be used for this research only.

Thanks

Yours Sincerely

Ruth Mutunge Mwanzia

APPENDIX III

QUESTIONNAIRE FOR ACADEMIC STAFF

This study seeks to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners. You are kindly requested to respond to all the questions with honesty. All information given will be treated with confidentiality. Your cooperation will be highly appreciated. Do not write your name anywhere on this questionnaire.

Put a Tick (√) or complete where appropriate.

SECTION A: Demographic Information

1. (a) Gender Male Female
(b) Category of University Public Private
2. (a) Please indicate your level
 Full Professor Associate Professor Senior Lecturer
 Lecturer Tutorial Fellow
(b) Please indicate your area of specialization
 Educational administration, planning and economics
 Educational psychology
 Curriculum and Instruction
 Educational technology
 Educational foundations
 Science education
 Early childhood education
Others..... specify.....
(c) Type of religion
 Christian Muslim
 Hindu Others..... specify.....
(d) Years of experience in teaching at all levels
 below 5 years 6-10 years 11-15 years 16-20 years Over
21 years

SECTION B: Curriculum

3. (a) Kindly rate the following statements on curriculum in the Kenyan education system using a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree where **1=SD**, **2=D**, **3=N**, **4=A** and **5=SA**

	Statement	SD	D	N	A	SA
i.	Curriculum helps learners become responsible					
ii.	Curriculum content enhances acquisition of desired knowledge					
iii.	Subjects taught promote learner to learner interactions					
iv.	Learners are given opportunity to engage in co-curricular activities					
v.	Co-curricular activities promote teamwork					
vi.	Music and drama is included in the curriculum					
vii.	Music and drama promote acquisition of desired values					
viii.	Ethics is integrated in the curriculum					
ix.	Curriculum promotes moral values					
x.	Communal culture is emphasized in the curriculum					
xi.	Learners are encouraged to join religious movements of their choice					
xii.	Co-curricular activities promote a culture of hard work					

- (b) Please indicate the extent to which you agree with the following ways of integrating African indigenous curriculum in enhancing the contemporary Kenyan curriculum. Use a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Learning content that promote desired values					
ii.	Integrating sex education in the curriculum					
iii.	Including moral education in the curriculum					
iv.	Engaging learners in communal activities					
v.	Including native language education					
vi.	Including social education in the curriculum					

vii.	Integrating games and sports activities in the curriculum					
viii.	Learning community history in the curriculum					
ix.	Focusing on manual activities in the curriculum					
x.	Integrating cultural music and drama in the curriculum					
xi.	Promoting the spirit of hard work in the curriculum					
xii.	Promoting cultural diversity through the curriculum					

(c) Suggest other ways that can be used to enhance curriculum in the Kenyan education system

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SECTION C: Pedagogical Approaches

4. (a). Kindly rate the extent you agree with the following statements on pedagogical approaches (teaching and learning methods) used in the Kenyan education system. The response ranges as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i	Teachers encourage learners to have group discussions in their studies					
ii	Resource persons are used in classroom activities					
iii	Teachers are objective when assessing learners					
iv	Teachers are good role models to learners					
v	Teachers reward honesty among learners					
vi	Teachers accommodate learners with diverse needs and backgrounds					
vii	Teachers are committed to their work					
viii	Learners hard work is acknowledged					
ix	Respect is highly valued in classroom engagements					
x	Teaching and learning methods encourage responsibility among learners					

xi	Examination procedures are transparent					
xii	Evaluation of learners is theoretical					

(b) Please rate the extent to which you agree with the following ways of integrating African indigenous pedagogical approaches in enhancing the contemporary Kenyan pedagogical approaches. The responses range as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Embracing group learning activities					
ii.	Assigning learners tasks that enhance responsibility					
iii.	Using music and dance to promote learning					
iv.	Encouraging decency of speech in teaching and learning					
v.	Including competence based assessment procedures					
vi.	Emphasizing on teacher role modelling					
vii.	Engaging learners in apprenticeship (learning by doing)					
viii.	Using riddles, proverbs, myths and legends to promote acceptable values					
ix.	Using proverbs to teach learners desirable behaviour					
x.	Using role play to promote ethical values among learners					
xi.	Using resource person in teaching and learning					
xii.	Emphasizing virtues as a qualification in teaching profession					

(c). What other ways of teaching and learning may be used to promote the Kenyan education system?

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SECTION D: Philosophical Foundations

5. (a) Kindly rate the following statements on philosophical foundations in Kenyan education system using a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Education system helps learners acquire a sense of national unity					
ii.	Social responsibility is enhanced in the curriculum					
iii.	Education promotes respect for culture					
iv.	Individual development is achieved through education					
v.	The knowledge acquired in school helps in inculcating moral and religious values					
vi.	Education helps learners to protect and conserve the environment					
vii.	Education helps in character building					
viii.	Education aims at preparing learners for various roles in the society					
ix.	Education promote positive attitudes towards other nations					

- (b) Please indicate the extent to which you agree with the following ways of integrating African indigenous philosophical foundations in enhancing the Kenyan education system. Use a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Emphasizing on an education system that promotes a spirit of communal cohesion					
ii.	Preparing learners for various roles in the society					
iii.	Emphasizing on holistic development of learners					
iv.	Promoting moral and religious values in education					
v.	Emphasizing on an education that promotes continuity of desired societal values					
vi.	Having an education that prepares learners for future responsibilities in society					
vii.	Emphasizing on equal opportunities to all learners					

viii.	Emphasizing on education that inculcates value of environment protection and conservation					
ix.	Promoting positive attitudes of mutual respect					
x.	Providing learners with necessary skills and knowledge for national development					

(c). Suggest other philosophical foundations used to enhance the Kenyan education system

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SECTION E: Modes of Discipline

6. (a) This section contains statements regarding modes of discipline in the Kenyan education system. Kindly rate the following statements using a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Guidance and counselling department are actively used by students					
ii.	Teachers solve discipline issues in a fair manner					
iii.	Individual rights are observed in educational institutions					
iv.	Learners obey rules and regulations					
v.	Punishments are given for wrong doing					
vi.	Rewards are used to promote desirable behaviour					
vii.	Sanctions are applied to learners fairly					
viii.	Privileges are withdrawn from learners who display negative behaviour					
ix.	Teachers act as role models to learners					
x.	Positive behaviour create a conducive environment					
xi.	Learners are suspended for indiscipline cases					
xii.	Disciplinary measures are consistent with educational goals					

(b) Rate the extent to which you agree with the following ways of integrating African indigenous modes of discipline in enhancing the contemporary Kenyan modes of discipline. The response ranges as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Having rules and regulations for collective behaviour					
ii.	Emphasizing obedience to authority					
iii.	Implementing disciplinary measures for wrong doing					
iv.	Using elders for advising the youth on proper conduct					
v.	Using reprimands/verbal warning to correct learners					
vi.	Encouraging mutual understanding among learners					
vii.	Applying sanctions to promote positive behaviour					
viii.	Withdrawing privileges from learners who display negative behaviour					
ix.	Teachers acting as role models to learners					
x.	Laying more emphasis on guidance and counselling					
xi.	Rewarding good behaviour among learners					
xii.	Emphasizing on corporal punishment in schools					
xiii.	Having dialogue about inappropriate behaviour					
xiv.	Embracing the use of verbal warning to learners					
xv.	Involving learners in manual work					

(c). Suggest other modes of discipline that may be used in the Kenyan education system

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SECTION F: Ethics

7. (a). Please indicate the rate of the following statements on ethics in the Kenyan system of education. The response ranges as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	There is a culture of unity among learners					
ii.	Learners have respect for authority					
iii.	Education produces hard working members for society					
iv.	Learners perform activities in a responsible manner					
v.	Learners become accountable members of society					

vi.	Learners are tolerant with other peoples' opinions					
vii.	Justice is exercised by learners					
viii.	Learners become responsible members of society					
ix.	There is respect for cultural diversity among learners					
x.	Learners display self-control in school and society					
xi.	Learners display honesty in school and in society					
xii.	Learners embrace order and peaceful coexistence in society					
xiii.	Learners have respect for human life					
xiv.	Education system promotes transparency					
xv.	Learners protect and conserve the environment					

(b). Suggest strategies that could be integrated into the Kenyan education system to promote ethics among learners

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(c) Give any challenges facing the Kenyan education system in promoting ethics among learners

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Thank you for your contribution, God Bless You

APPENDIX IV

QUESTIONNAIRE FOR STUDENTS

This study seeks to determine the influence of deconstruction and reconstruction of Kenyan education system on ethics among learners in all levels of education. You are kindly requested to respond to all the questions with honesty. All information given will be treated with confidentiality. Your cooperation will be highly appreciated. Do not write your name anywhere on this questionnaire.

Put a Tick (✓) or complete where appropriate.

SECTION A: Demographic Information

8. (a) Gender Male Female
- (c) Age bracket below 21 years 22-24 25-28 29-35 over 35 years
- (d) Category of University Public Private
9. (a) Area of specialization in education
- Science subjects
 - Agricultural Education and Extension (AGED)
 - Arts subjects
 - Early Childhood education
 - Others.....Specify.....
- (e) Religion Christian Muslim Hindu
Others..... specify.....
- (f) Type of club registered into:
- Games and sports Peer counselling Journalism Environment
 - Wildlife Others..... specify.....

SECTION B: Curriculum

10. (a) Kindly rate the following statements on curriculum in the Kenyan education system using a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree where **1=SD**, **2=D**, **3=N**, **4=A** and **5=SA**

	Statement	SD	D	N	A	SA
i.	Curriculum helps learners become responsible					
ii.	Curriculum content enhances acquisition of desired knowledge					
iii.	Subjects taught promote learner to learner interactions					
iv.	Learners are given opportunity to engage in co-curricular activities					
v.	Co-curricular activities promote teamwork					
vi.	Music and drama is included in the curriculum					
vii.	Music and drama promote acquisition of desired values					
viii.	Ethics is integrated in the curriculum					
ix.	Curriculum promotes moral values					
x.	Communal culture is emphasized in the curriculum					
xi.	Learners are encouraged to join religious movements of their choice					
xii.	Co-curricular activities promote a culture of hard work					

(b) Please indicate the extent to which you agree with the following ways of integrating African indigenous curriculum in enhancing the contemporary Kenyan curriculum. Use a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Learning content that promote desired values					
ii.	Integrating sex education in the curriculum					
iii.	Including moral education in the curriculum					
iv.	Engaging learners in communal activities					
v.	Including native language education					
vi.	Including social education in the curriculum					
vii.	Integrating games and sports activities in the curriculum					
viii.	Learning community history in the curriculum					
ix.	Focusing on manual activities in the curriculum					
x.	Integrating cultural music and drama in the curriculum					
xi.	Promoting the spirit of hard work in the curriculum					
xii.	Promoting cultural diversity through the curriculum					

(c) Suggest other ways that can be used to enhance curriculum in the Kenyan education system

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SECTION C: Pedagogical Approaches

11. (a). Kindly rate the extent you agree with the following statements on pedagogical approaches (teaching and learning methods) used in the Kenyan education system.

The response ranges as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Teachers encourage learners to have group discussions in their studies					
ii.	Resource persons are used in classroom activities					
iii.	Teachers are objective when assessing learners					
iv.	Teachers are good role models to learners					
v.	Teachers reward honesty among learners					
vi.	Teachers accommodate learners with diverse needs and backgrounds					
vii.	Teachers are committed to their work					
viii.	Learners hard work is acknowledged					
ix.	Respect is highly valued in classroom engagements					
x.	Teaching and learning methods encourage responsibility among learners					
xi.	Examination procedures are transparent					
xii.	Evaluation of learners is theoretical					

(b) Please rate the extent to which you agree with the following ways of integrating African indigenous pedagogical approaches in enhancing the contemporary Kenyan pedagogical approaches. The responses range as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Embracing group learning activities					
ii.	Assigning learners tasks that enhance responsibility					
iii.	Using music and dance to promote learning					
iv.	Encouraging decency of speech in teaching and learning					
v.	Including competence based assessment procedures					
vi.	Emphasizing on teacher role modelling					
vii.	Engaging learners in apprenticeship (learning by doing)					
viii.	Using riddles, proverbs, myths and legends to promote acceptable values					
ix.	Using proverbs to teach learners desirable behaviour					
x.	Using role play to promote ethical values among learners					
xi.	Using resource person in teaching and learning					
xii.	Emphasizing virtues as a qualification in teaching profession					

(c). What other ways of teaching and learning may be used to promote the Kenyan education system?

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SECTION D: Philosophical Foundations

12. (a) Kindly rate the following statements on philosophical foundations in Kenyan education system using a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Education system helps learners acquire a sense of national unity					
ii.	Social responsibility is enhanced in the curriculum					
iii.	Education promotes respect for culture					
iv.	Individual development is achieved through education					
v.	The knowledge acquired in school helps in inculcating moral and religious values					
vi.	Education helps learners to protect and conserve the environment					
vii.	Education helps in character building					
viii.	Education aims at preparing learners for various roles in the society					
ix.	Education promote positive attitudes towards other nations					

(c) Please indicate the extent to which you agree with the following ways of integrating African indigenous philosophical foundations in enhancing the Kenyan education system. Use a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Emphasizing on an education system that promotes a spirit of communal cohesion					
ii.	Preparing learners for various roles in the society					
iii.	Emphasizing on holistic development of learners					

iv.	Promoting moral and religious values in education					
v.	Emphasizing on an education that promotes continuity of desired societal values					
vi.	Having an education that prepares learners for future responsibilities in society					
vii.	Emphasizing on equal opportunities to all learners					
viii.	Emphasizing on education that inculcates value of environment protection and conservation					
ix.	Promoting positive attitudes of mutual respect					
x.	Providing learners with necessary skills and knowledge for national development					

(c). Suggest other philosophical foundations used to enhance the Kenyan education system

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SECTION E: Modes of Discipline

13. (a) This section contains statements regarding modes of discipline in the Kenyan education system. Kindly rate the following statements using a scale of **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Guidance and counselling department are actively used by students					
ii.	Teachers solve discipline issues in a fair manner					
iii.	Individual rights are observed in educational institutions					
iv.	Learners obey rules and regulations					
v.	Punishments are given for wrong doing					
vi.	Rewards are used to promote desirable behaviour					
vii.	Sanctions are applied to learners fairly					
viii.	Privileges are withdrawn from learners who display negative behaviour					
ix.	Teachers act as role models to learners					
x.	Positive behaviour create a conducive environment					

xi.	Learners are suspended for indiscipline cases					
xii.	Disciplinary measures are consistent with educational goals					

(b) Rate the extent to which you agree with the following ways of integrating African indigenous modes of discipline in enhancing the contemporary Kenyan modes of discipline. The response ranges as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

	Statement	SD	D	N	A	SA
i.	Having rules and regulations for collective behaviour					
ii.	Emphasizing obedience to authority					
iii.	Implementing disciplinary measures for wrong doing					
iv.	Using elders for advising the youth on proper conduct					
v.	Using reprimands/verbal warning to correct learners					
vi.	Encouraging mutual understanding among learners					
vii.	Applying sanctions to promote positive behaviour					
viii.	Withdrawing privileges from learners who display negative behaviour					
ix.	Teachers acting as role models to learners					
x.	Laying more emphasis on guidance and counselling					
xi.	Rewarding good behaviour among learners					
xii.	Emphasizing on corporal punishment in schools					
xiii.	Having dialogue about inappropriate behaviour					
xiv.	Embracing the use of verbal warning to learners					
xv.	Involving learners in manual work					

(c). Suggest other modes of discipline that may be used in the Kenyan education system

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SECTION F: Ethics

14. (a). Please indicate the rate of the following statements on ethics in the Kenyan system of education. The response ranges as follows: **SD** – Strongly Disagree; **D** – Disagree; **N** – Neutral; **A** – Agree and **SA** – Strongly Agree

i.	Statement	SD	D	N	A	SA
ii.	There is a culture of unity among learners					
iii.	Learners have respect for authority					
iv.	Education produces hard working members for society					
v.	Learners perform activities in a responsible manner					
vi.	Learners become accountable members of society					
vii.	Learners are tolerant with other peoples’ opinions					
viii.	Justice is exercised by learners					
ix.	Learners become responsible members of society					
x.	There is respect for cultural diversity among learners					
xi.	Learners display self-control in school and society					
xii.	Learners display honesty in school and in society					
xiii.	Learners embrace order and peaceful coexistence in society					
xiv.	Learners have respect for human life					
xv.	Education system promotes transparency					
xvi.	Learners protect and conserve the environment					

(b). Suggest strategies that could be integrated into the Kenyan education system to promote ethics among learners

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(d) Give any challenges facing the Kenyan education system in promoting ethics among learners

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Thank you for your contribution, God Bless You

APPENDIX V
INTERVIEW SCHEDULE FOR UNIVERSITIES DEANS OF FACULTY OF
EDUCATION

1. What comes to your mind when one talks about ethics?
2. What are the key factors or points used in understanding and explaining ethics?
3. What are the challenges facing contemporary education in influencing ethics among learners?
4. What are the aspects of curriculum that influence ethics among learners?
5. Which pedagogical approaches do you think are suitable to be used to influence ethics?
6. What are the various philosophical foundations used in education to influence ethics?
7. How can different modes of discipline be used in education to influence development of ethics?
8. How can the Kenyan education system be deconstructed and reconstructed to influence ethics among learners?

Thank you for your contribution, God Bless you.

APPENDIX VI
INTERVIEW SCHEDULE FOR COMMUNITY ELDERS

1. What comes to your mind when one talks about ethics?
2. What are the key factors or points used in understanding and explaining ethics?
3. What are the challenges facing contemporary education in influencing ethics among learners?
4. What are the aspects of curriculum that influence ethics among learners?
5. Which pedagogical approaches do you think are suitable to be used to influence ethics?
6. What are the various philosophical foundations used in education to influence ethics?
7. How can different modes of discipline be used in education to influence development of ethics?
8. How can the Kenyan education system be deconstructed and reconstructed to influence ethics among learners?

Thank you for your contribution, God Bless you.

APPENDIX VII
CHUKA UNIVERSITY ETHICS COMMITTEE CLEARANCE

CHUKA



UNIVERSITY

INSTITUTIONAL ETHICS REVIEW COMMITTEE

Our Ref: CU/IERC/NCST/18/75

11th October, 2018

**THE CHIEF EXECUTIVE OFFICER
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION
P.O. BOX 30623-00100
NAIROBI**

Dear Sir/Madam,

**RE: RESEARCH CLEARANCE AND AUTHORIZATION FOR RUTH MUTUNGE
MWANZIA. REG NO ED17/29102/16**

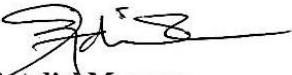
The above matter refers:

The Institutional Ethics Review Committee of Chuka University met and reviewed the Research Proposal for the above named titled : Education and Ethics: a Deconstruction and Reconstruction of Kenyan Education System” The Supervisors are Prof. Njoki Wane and Prof. George Muthaa

The candidate has amended the issues which were highlighted in the check list, the permit should therefore be issued.

Attached please find copies of the minutes, research clearance and authorization check list for your perusal. Kindly assist the student get the research permit.

Yours faithfully,


Prof. Adiel Magana

CHAIR

INSTITUTIONAL ETHICS REVIEW COMMITTEE

cc: BPGS

**APPENDIX VIII
NACOSTI AUTHORIZATION LETTER**



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/5351/26563**

Date: **28th November, 2018**

Ruth Mutunge Mwanzia
Chuka University,
P. O. Box 109-60400
CHUKA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Education and ethics: A deconstruction and reconstruction of Kenyan Education System*” I am pleased to inform you that you have been authorized to undertake research in **selected Counties** for the period ending **26th November, 2019.**

You are advised to report to **the County Commissioners and the County Directors of Education of the selected Counties** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.



**DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioners
Selected Counties.

The County Directors of Education
Selected Counties.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified