

## In Search of a Philosophical Theory of Moral Education in Kenya, in the View of Aristotelian Theory of *Eudaimonia*

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**ABSTRACT:** Education is an important aspect of any civilized society. Through it, useful knowledge, skills, attitude, morals and norms are transmitted from the old generation to the young ones. For education to accomplish this task, it sets beforehand its aims, objectives and goals. These purposes of education can only be implementable if there are grounded on a concrete philosophical theory. This paper uses the critical method of philosophy to examine how moral education has been handled in Kenya from the colonial period up to the present. The theoretical framework of Aristotelian Theory of *Eudaimonia* is used to argue that there has not been any plausible philosophical theory of education in Kenya in the technical sense hence the implementation of Moral Education has been a challenge. A plausible philosophical theory for moral education in Kenya is thus synthesized as: *Education for promotion of Virtue and Happiness.*

**KEY WORDS:** Education, Virtues, Philosophical Theory, *Eudaimonia*, Moral Education

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### I. BACKGROUND

One of the main functions of education is to inculcate desirable and acceptable moral values among learners. Morality has been fronted as a recipe for peace, economic development and societal well-being. Besides, continuity of society is guaranteed when her members live harmoniously (Chukwu, 2002). Historically, education has been considered important for deliberate and genuine transmission of societal expectations, standards, beliefs, opinions, morals, norms and customs from the old generations to the young with the sole aim of societal well-being and continuity (Sifuna & Oanda, 2014; Wainaina, 2006; Njoroge & Bennaars, 1986).

The need for implementation of moral education (ME) in Kenya arise as a result of the daily occurrences that depict a society in moral decline. Cases of corruption, rape, murder, extra-marital affairs, arson in schools, professional negligence, and negative ethnicity all depict to a country in dire need of moral purity. In more times, the number of government officials dragged to courts of law for corruption related cases and impropriety in the use of public resources is alarming (Kagwanja, 2019). Besides, there has been ethnic animosity between two tribes in Mau Narok since July 2018 in which scores of people have been killed, others wounded and properties worth thousands of shilling destroyed. Moreover, there have been reports of several cases of murder (Maina & Mungai, 2019), arson in schools Kigotho (2017) and Kenya police officers involved in crime (Maina, 2019). These and many more instances of immoral behavior raises questions on how these adults were morally brought up by the schools they went through. The implementation of moral education in Kenyan schools is thus brought into question.

Chukwu (2002) underscores the importance of a philosophical foundation for ME in Africa when he observes:

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

Accordingly, this paper offers a reflection on how the notion of a philosophical theory can be used in the pursuit of an effectively implemented moral education in Kenya. In essence, it presents a philosophical analysis in response to two main questions:

- i. Why should a philosophical theory of morality be considered as a possible foundation of moral education in Kenya?
- ii. How could Aristotelian Theory of *eudaimonia* be used to synthesis a philosophy of moral education in Kenya?

To respond to these questions, the Critical method of philosophical inquiry becomes handy

## **II. CRITICAL METHOD**

This study is a philosophical paper that used critical method to reflect on moral education in Kenya. The concern of the critical method was raise questions whenever there existed doubt. The critical method was vital in exposing and evaluating doubt, beliefs, opinions, assumptions, customs, with a view to establishing their truth. The critical method is characterised by reflective thinking. It is a method nourished by scepticism and curiosity the aim being clearing any confusion. It proceeds raising a series of questions using the Socratic approach, with an open mind that pays no attention ones' prejudices and biases. It is also guided by the rules of logical reasoning (Krishnananda, 1992). Critical method is rigorous, detailed, and yet creative. It is problem solving through active imagination, creating possibilities, finding relationships, seeing patterns yet breaking the same in order to discover new possibilities (Namwamba, 2005).

The critical method was applied as a critical inquiry into moral education in Kenya with a view to identifying the challenges of implementation of moral education in Kenyan learning institutions. This way, the challenges was identified and remedial strategies sought. This method also helped in illuminating any errors that may have been prevalent within the educational framework of Kenya's moral educational goals.

## **III. THE NOTION OF A PHILOSOPHICAL THEORY**

Human beings do reflect on a number of issues especially in respect to the meaning of life, nature of the universe and the destiny of man. These reflections are influenced by three main forces, namely; the faculty of human reason, upbringing and societal influences (Perry, Bratman & Fischer, 2013). These reflections by and large get concretized as principles and thus become a guide in interpreting people's conduct and the manner in which human beings do interpret nature and act towards it.

The concrete principles of interpreting the world are thus theoretical postulates in respect to the universe. These theoretical underpinnings are formulated based on the beliefs and assumptions that people do have about the world. In similar manner, beliefs and assumptions that people do have about particular aspects of the world, for instance, death and human destiny, do guide them in formulating coherent theoretical interpretations about them.

Sometimes, answers about the mystery of the universe involve mythological and religious framework in which wisdom is derived from sacred traditions and from individuals thought to possess privileged access to supernatural realms, whose own access to the said wisdom is left unquestioned. This was the case in ancient Greece before the 6<sup>TH</sup> BCE and in many Indigenous African traditions. However, as people start to question commonly held human beliefs and assumptions, new evident is established that may deconstruct mythological beliefs and assumptions.

Methodical doubt thus becomes the groundwork for verification of assumptions and beliefs, and possible foundation of sound philosophical theory as was the case in ancient Greece during the Socratic time (Plato, 1956). Methodical doubt is best demonstrated by Rene Descartes in his *Meditations on First philosophy*, in which his famous maxim: *cogito ergo sum* is founded (Descartes, 1988). Accordingly, this is how a theory is founded and established

### **3.1 A Philosophical Theory for Moral Education**

To understand a philosophical theory underpinning ME, it is imperative to explain the meaning of the concept 'philosophical theory in education'. The concept 'philosophy of education' is illuminated in a better way by explaining the notions of the terms 'philosophy' and 'education'. Njoroge and Bennaars (1986) traces the term philosophy to Greek words: *philein* meaning love and *Sophia* meaning wisdom. Literary philosophy would mean the love of wisdom (Njoroge & Bennaars, 1986). In this respect, they have argued that the study of philosophy involves curiosity about the world in general and an inquiry on such concepts as existence, morality, humanity, values, human understanding, the nature of the universe and the nature of nature itself. In doing so, the philosopher attempts to point out some idea as being important to decipher. This is achieved by way of asking questions and attempts to postulate logical reasons behind human assumptions, beliefs and experiences. This understanding of the term philosophy is shared amongst many scholars in the discipline of philosophy such

as Beck (1975), Boss (2005), Peters (1966) and Raphael (1991). In other words, philosophers are involved in searching for answers to life and trying to come to terms with life in the world.

Furthermore, philosophy has traditionally been classified into two broad areas: general philosophy and technical philosophy. In the general sense, the world of philosophy is as old as mankind, that is, as old as the first *Homo sapiens* (*sapien*-means wise; *sapientia*- means wisdom). In this respect, every person or group of persons have ideas/ ideals on how life is or ought to be, usually expressed in form of prose, poetry, drama, songs, art, and so on. For example, the ideas of *Ujamaa* in Tanzania and *Nyaoism* in Kenya belong to this general sense of the term philosophy.

In the technical sense, philosophy is a specialised branch of knowledge that deals with philosophical inquiry from an expertise point of view. The experts in this area (called philosophers) have undergone specialised training relevant in philosophical inquiry. As a result, these experts possess a special language to communicate specialized philosophical knowledge and skills. To accomplish their task, they employ special methods of instruction and special skills. In essence in technical philosophy, philosophers rationalise and investigate the principles of nature and reality in the branches of logic, epistemology, metaphysics and axiology. Moreover, there are philosophical guiding principles (schools of thought) such as existentialism, realism, idealism, naturalism, pragmatism and utilitarianism that guide these reflections. Philosophical methods of inquiry include critical method, logical method, speculative method, prescriptive and philosophical analysis (Njoroge & Bennaars, 1986).

The term education is sometimes difficult to define, for it connotes different things to different people. For instance, it can mean the process of schooling, or acquisition of knowledge and skills. An early attempt by Peters (1966) provided a philosophical underpinning on how the term education could be understood. He set threefold criteria for defining education, thus, cognitive criterion, the normative criterion and procedural criterion. Njoroge and Bennaars (1986) reflecting on the Peters' criteria propounded the '*dimensions*' of education. While agreeing with the three criteria by Peters (which they called dimensions), they added the fourth dimension called the creative dimension.

From the two concepts (philosophy and education), philosophy of education thus emerges as a distinct discipline of knowledge that applies philosophical principles and methods to issues that are concern to education (Langford, 1968). Though many historians and philosophers have had to say something about education, it is the work of John Dewey (1859-1952) that shaped '*Philosophy of Education*' as a distinct discipline of knowledge as it is known today.

Reflecting on the above explication in the Kenyan educational context reveals that implementation of ME as an aspect of education should be cascaded from a national philosophy. It is from the national philosophy that a statement of 'philosophy of education' can be deduced. In the final analysis, a philosophy for ME could be provided to guide effective implementation of ME. Since this study was guided by Aristotle's Theory of *Eudaimonia*, it is important to explicate this theoretical postulates to illuminate further discussions.

### **3.2 The Aristotelian Theory of *Eudaimonia* as a Guide to a Philosophy of Moral Education in Kenya**

Aristotle's Theory of *Eudaimonia* is a response to the question 'what is the purpose of human life?' Aristotle (384-322 BCE) posits that the ultimate goal of human life is to attain a good life. The response posits another difficult since the concept 'good life' should be elaborated further. To him, a good life meant a life of happiness (Aristotle, 2008; Pakaluk, 2005). He defined happiness as an activity of the soul in accordance with the best virtue. Applying the Greek word *eudaimonia*, to connote happiness, Aristotle thought that the said activity is carried out in human minds (Pakaluk, 2005).

The term *eudaimonia* is derived from two Greek roots, namely; *eu-* which means well or good and *daimon* which attracts various meanings such as 'spirit', 'god', 'inner force or 'genus'. When these two roots are combined to form the term *eudaimonia*, several literal meaning emerge, and chief among them is having a 'good guardian spirit'. However, a deep reflection of *eudaimonia* reveals that what is implied in Aristotelian conception is a good life, which other translators have implied happiness or flourishing (Nyabul, 2000).

To achieve happiness, Aristotle proposes that individuals ought to avoid the extremes in their behaviour, thought and action. This Aristotelian concept is popularly referred to as the '*golden mean*'. He argues that happiness being an activity should not be seen as a certain fixed goal that people arrive at, but rather habitual behaviour, thoughts and actions that persistently throughout one's life are in tandem with virtuous living and thus happy life (Nyabul, 2002; Popkin & Stroll, 1993).

Aristotle holds the view that people should be trained in virtue so that good character becomes part of them as they grow, a concept he calls habituation. That given good character, happiness may be guaranteed. This argument has support in such scholars as Debeljuh, (2006) who supposes that: (i) happiness is a function of human service and good character. (ii) Happiness is only obtained in a society. Those people who appear happy in solitude may be having illusions or some psychological disorders. Accordingly, it is properly propounded that moral character plays a central role in the educational process for a happy life.

There are many theories that postulate the sources of good character. This article classified these sources into two: Intrinsic and extrinsic sources. The theories that hold that morality is intrinsic postulate that morals originate from the self, in an attempt to realise the 'self'. The 'ideal self' imposes on the 'actual self' the moral law. This source is however possible only in rational beings. This is the view that some scholars refer to as the *eudaemonist* view. This view holds that moral codes are built upon the self for action and behaviour through careful reflections and/or intuition (Sinha, 1978). On the contrary, the extrinsic theories hold the view that moral values have their origin in society and its variants. Thus society imposes moral sanctions to individuals. Accordingly moral values are effected externally by the way of rewards and punishment. In this manner, several extrinsic sources of morality such as laws of society, the state, and the divine laws are identified (Sinha, 1978)

The suggestion that service to humanity is important in order to attain happiness is underscored by Debeljuh (2006) when she observes that there is nothing sadder than loneliness. In the same vein, human beings do need to experience sympathy by giving and receiving it. Besides this interpretation, this study opines that morality is a necessary but not a sufficient condition for happiness. Human nature indicates that people need basic needs of live for survival, good health, and material goods such as means of transport. Though Aristotle was of the opinion that moral life is much more important for a happy life, this paper does not take this exclusive view; rather takes the view that happiness ought to entail all these other necessary ingredients of life. This is the same notion that has been adapted by other scholars such as Nyabul, (2000).

Aristotle emphasizes that the purpose for human existence is that of living a morally sustainable life. This argument rests on the assumption that moral uprightness is a recipe for peace and happiness to both individuals and society. Similarly, Aristotle clearly asserts that happiness does not purely depend on material goods as a necessary and sufficient conditions. As such associating success and happiness with material goods per se is misleading. Rather the pursuit of moral virtues as the constiuence of *eudaimon* living is to be enshrined in human conduct (Grant, 2007). In this, Aristotle takes it that the attainment of happiness is plausible particularly when pursued as a virtue. Thus, virtue and happiness are heterogeneous in that no amount of happiness can make up for a deficit of virtue, and vice versa (Stumpf, 1977). Having explained how Aristotelian theory of *eudaimonia* can be a guide in moral education, the study now turns into an examination of Philosophical principles of moral education in Kenya. At this point, it is important to use this theoretical postulates to analyze how ME has been handled in Kenya.

#### **4.0 A Retrospective Reflection on Philosophical Theories of Moral Education in Kenya in light of Aristotelian *Eudaimonia***

Education being a purposeful activity is undertaken in a social set up to achieve a set of specified social goals, some of which are moral in nature. As students get enrolled into the formal school set up, they have their own intrinsic goals that they would wish to accomplish. On the other hand, the communities from whence they come have their own demands on the school in respect of the outcome of the schooling process. On its part, the school as a socializing agent has her pre-determined goals and objectives usually contained in the school curriculum. These expectations of the school, society and the individual learners are varied in form and structure. They may take economic, social, spiritual (religious) and or political dimensions. This being the presumed case, it is always necessary to harmonize these expectations in order to avert cases where various participants involved pull in different directions. What is being argued for is an avoidance of the rule of the jungle in the school, where the stake holders (government, students, parents and teachers) are in a state of disharmony. This disharmony is possible when each stakeholder involved has natural inclination to achieve their individual targets in the first instance as they seek for self-preservation. Under such circumstances, a philosophical Theory as a guiding principle is inevitable. Accordingly, philosophy would become the intrinsic force (glue) behind educational goals, especially, the moral goals of education (MGE). Having explained the need for a philosophy to guide the process of MGE, it is imperative to find out whether there has been any philosophical Theory upon which ME is conducted in Kenya. Here below is a reflection on philosophical foundations of ME in Kenya from the pre-colonial period, up to the present.

#### **4.1 Philosophical Foundations of Moral Education in Pre-colonial Kenya**

In finding the philosophical underpinnings of ME in pre-colonial Kenya, a general survey of the philosophy of AIE is inevitable. It has been argued that long before the coming of the Arabs and Europeans, there was a well-developed system of education in Africa. This is the view that is held by most progressive educational historians, and especially those from the African descent, unlike some of their European counterparts who held the view that there existed no education in Africa before the period of scramble and partition of Africa (Sifuna and Otiende, 1994). In providing education, Africans had strong philosophical foundation. Ocitti, (1973) avers that there were four philosophical principles that guided AIE, namely; *communalism, preparationalism, perennialism* and *holisticism*.

These foundations philosophical foundations of AIE as postulated by Ocitti (1973) point out to the general manner in which the term philosophy was applied. Within the paradigms of such philosophical underpinnings, AIE thrived in providing ME, especially in inculcating such moral values as co-operation, love, respect, hard-work and piety.

The need for a philosophy for ME cannot be overemphasized. For these reasons, Scholars such as Njoroge and Bennaars have suggested that a plausible philosophy of education for Africa should be 'education for self-reliance' (Njoroge, and Bennaars, 1986). This philosophical underpinning is no different from other African scholars such as the first president of Tanzania, his Excellence Mwalimu Julius Kambarage Nyerere (Nyerere, 1968).

In the Kenyan context ME during pre-colonial period was modeled along the philosophy of sustainability of the Kenyan communities. The moral goals of AIE recognized the importance of moral development for the progress of their individual communities. This study posits that it appears that the philosophical foundation of ME in pre-colonial Kenya was: *education for self-reliance and character development*.

#### **4.2 Philosophical Foundations of Moral Education during the Colonial Period**

The British occupancy in Kenya and the provision of formal education changed not only the manner in which education was being provided but also the goals and philosophical foundations of education. In the moral sphere, ME was provided from the European perspective of morality and the Christian religious notion on morality. It is to be remembered that most Europeans regarded Africans savage, barbaric and backward, and thus immoral (Sifuna and Otiende, 1994).

There were no unified philosophical foundations for ME during the colonial period. This study posits that the colonial masters provided moral education in view of the desired results of educating Africans. In particular, three main philosophical underpinnings guided moral education during this period, namely; utilitarianism, empirical realism and conservatism. Utilitarianism is the philosophical thinking that human action should produce the greatest amount of happiness for all those involved. Though this is not the manner in which colonial education was stated in policy document, ME as was being provided was meant to provide an education that would provide the needs for each race. From the missionary perspectives, the Christian principles that advocated for strict obedience to authority and Christian ethos were used as a guide in provision of ME. In essence, ME was provided by guide of a philosophical ideology referred to as *religious perennialism*. Religious *perennialism* was anchored on the idea that moral truths are to be accepted as revealed in Biblical scripture. Christian missionaries sought to inculcate in the learners (their converts) everlasting truths in respect to moral values and truth as revealed and enshrined in scripture.

It is observed that the general notion of African *self-reliance* was replaced with the western supremacists' theories. In the moral sphere, Africans were made to become dependent on western moral values in the education system, especially as propagated by Christian missionaries. However, some cases of resistant did occur and the white moral values had to be integrated with some selected African moral values, a concept popularly referred to as *assimilation* (Onono-Wamonje, 1976, Sifuna and Otiende, 1994). Irrespective of *assimilation*, by and large, the provision of education by the colonialist was guided by the Phelps-Stokes Commission report of 1924, which advocated for racial differentiation in the provision of education. A protest by some African towards this kind of ideological thinking accounts for not only the emergence of independent African schools but also independent protestant African churches.

In conclusion, it can be observed that there appeared no concrete philosophical underpinning in the technical sense that guided moral education during the colonial period. In the general sense, the study noted that philosophy for moral education could be divided into three major philosophical underpinning, namely; moral education for Christian conversion and Christian spiritual growth, moral education for maintenance of the status quo, and education for character development needed in the world of work.

#### **4.3 Philosophical Foundation of Moral Education in Post-Independence Kenya**

Education in post-independent Kenya sought to rectify the mess that had been created by the colonial administration in respect to ME. In particular, the need to align the education system with the country's requirements in terms knowledge, skills, and attitudes needed. Njoroge and Bennaars (1986) pointed out that a philosophy may be understood in two broad terms, namely, general and technical philosophy. After independence, the several communities that were territorially determined constituted a nation called Kenya. In general terms, to talk of a philosophical foundation of moral education would mean to talk of what Kenyans expected to do in terms of character development of their children in schools. In specific and technical terms, a philosophical foundation of moral education would mean, expert philosophical statements in government policy document that would guide implementation of moral education Kenyan schools. This could origin from a

general national philosophy before it is cascaded down to a philosophy of education and finally a philosophy of moral education as demonstrated in Fig. 1, elsewhere in this thesis.

It should be pointed out that there appears to be no government policy document in Kenya that is exclusively devoted to the notion of philosophy of moral education, leave a lone philosophy of education in the technical sense. This does not necessarily imply that Kenyan education system lacks a philosophy of education. The various Commission reports and government policy documents reviewed in chapter four demonstrated clearly that the Kenyan government has all along devoted herself to inculcation of salient moral values among the youth. Thus, the thesis now turns to these government reports to try to locate the moral philosophical underpinnings that have guided philosophy of education in Kenya.

Education has been assigned the role of transmission of knowledge, skills, values and attitudes necessary for the youth to fit into adult life of society. Education is thus to initiate the children into adulthood (Peters, 1966). In this initiation, the moral component plays a significant role so that the children may not become 'misfits' even with their abundance in knowledge and skills. The philosophy of moral education thus becomes a guide to reflect on societal values, beliefs, assumptions and moral standards upon which human conduct is judged as good or bad (Onono-Wamonje, 1976).

In the Kenya context, the Ominde Commission Report (GoK, 1964) provides the first official government policy document upon which a philosophy of moral education could be implied. In the report, education was expected to: (i) Foster nationhood and promote national unity, (ii) promote service without discrimination, (iii) enhance respect of all religious beliefs, (iv) Enhance respect of cultural traditions of the peoples of Kenya, (v) discourage competition, (vi) be an instrument for conscious positive change (vii) serve national economic development, (viii) foster social equity and remove any divisions based on race, tribe and religion and (ix) help graduates to adapt to change.

The above purposes of education presuppose a moral philosophy of education in a rudimentary manner. The terms and expressions used in the statement of purpose of education (i, ii, iii, and viii) such as national unity, non-discrimination, respect and social equity are not only social dimensions of education but are implicitly moral. Perhaps, Sessional paper no 10 of 1965, *African socialism and its application to planning in Kenya*, formed the explicit form of a philosophy of moral education in Kenya.

In this document, the concern for education was mainly for manpower development to fit into the social fabric of the indigenous Kenyan people. This paper identified six objectivities of societies, three of which could be said to have social and moral aspects, namely; human dignity, social justice and equality. The report candidly identified the national philosophy of Kenya as '*African socialism*'. However, the notion of '*African socialism*' was more of a political ideology rather than an educational philosophical theory. Onono-Wamonje (1976) likens *African socialism* with the political ideology of *conciencism* propounded by Kwame Nkrumah of Ghana. Rather than being strictly educational philosophies or moral educational philosophies, such statements were relationally political ideologies against the colonial masters especially in respect to the evils of racial discrimination, social inequality, and disrespect. It should be pointed out that although African socialism appealed for the development of social and moral attributes, its main concern was manpower development for economic empowerment and growth. In that case, a philosophy for moral education is only implied in African socialism in general terms.

Due to the blurred manner in which the notion of philosophy of education was propounded in Kenya immediately after independence in the ideology of '*African socialism*', emphasize of economic aspects of education has been argued to be the cause of neglect of moral aspects of education. This was pointed out by the Gachathi commission report (GoK, 1976) thus the introduction of SEE as an abridge mechanism to deal with spiraling issues of moral decadence then. Apparently, this lack of a clear philosophical underpinning for education necessitated the change of the system of education from 2-7-4-3 to the 8-4-4 in 1985 (GoK, 1981).

In essence, 8-4-4 was founded on the philosophy of '*self-reliance*' (Wachira, 2013). 'Education for self-reliance' as philosophical underpinning for 8-4-4 system of education was not a new African philosophy of education. It is attributed to the ideals of the first president of the republic of Tanzania, his excellence, Mwalimu Julius Kambarage Nyerere. In 1967, Nyerere promulgated what came to be called 'the Arusha Declaration' in which the tenets of self-reliance were enshrined (Nyerere, 1967; Onono-Wamonje, 1976). In the moral sphere, self-reliance achieved great strides in building a united republic of Tanzania in which citizens literally practiced brotherhood, popularly known as '*undugu*' or '*ujamaa*', a Kiswahili term for brotherhood. This study posits that it is apparent that Tanzania is exemplary in terms of elimination of negative ethnicity as a result of implementation a properly conceptualized educational ideology of 'self-reliance' in education.

The concept of self-reliance as was propounded by Nyerere should be understood when he asserts:

Only when we are clear about the kind of society we are trying to build can we design our educational service to serve our goals...we have said that we want to create a socialist society which is based on three principles: equality and respect for human dignity, sharing of the resources which are produced by our efforts; work by everyone and exploitation by none... we should determine the type of things thought-in-the primary

schools by the things which the boy or girl ought to know-that is, the skills he ought to acquire and the values he ought to cherish if he or she, is to live happily and well in a socialistic and predominantly rural society (Nyerere, 1967, pp. 3-4)

The above quotation highlights the main tenets of self-reliance. In the moral sphere, the concept wished to have children attain happiness through acquisition of moral values such as equality and respect. Besides, this conception is somewhat the eudaemonist approach that has been argued for in this thesis. Similarly, Nyerere underscores that education in the formal sense has the duty of inculcating moral values and sufficient skills necessary for one to live a happy life. This is in line with Aristotle's postulate on *Eudaimonia*

In regard to the educational philosophical underpinning of 8-4-4, this study noted that the notion of 'self-reliance' was misunderstood. Whereas the concerns of self-reliance were implemented in the curriculum content effectively in Tanzania, 8-4-4 system of education adapted a cognitive approach and thus the apparent failure in the moral sphere. In essence, this philosophy of education was not cascaded into a moral philosophy of education implementable in the Kenyan classroom. No wonder, the problems of moral decadence continued to bedevil the Kenyan society irrespective of increased levels of literacy. These issues have been raised in such government policy documents as the Kamunge report (1988) and the Koech report (1999).

In this regard this study observes that the philosophy of moral education for post-independence Kenya was unclear and rudimentary expressed in policy documents. Perhaps that is why Murira (2013) argues that there was no known or well-articulated philosophy for education in Kenya. The 2-6-3-3-3 system of education being implemented in Kenya seemingly rests on the same general notion of philosophy of education. This being the case, it was important to use philosophical principles (*eudaimonia*) to synthesis a plausible philosophy for moral education in Kenya that may be of use in implementing ME.

#### **IV. SYNTHESIS OF A PLAUSIBLE PHILOSOPHY OF MORAL EDUCATION FOR KENYA IN THE LIGHT OF ARISTOTELIAN *EUDAIMONIA***

This study was guided by the theoretical frameworks of Aristotelian concept of *Eudaimonia*. In this study, the main aim of Aristotelian theory of *Eudaimonia* was to help learners attain happiness, through acquisition of virtues. In this subsection an application of this theory is sought to possibly synthesis a workable philosophical underpinning suitable for effective implementation of MGE in Kenyan schools.

A society that fails to effectively articulate her philosophy to her citizenry fails in one of her fundamental functions. The moral fabric that holds any society together is a given standpoint or philosophy in regard to what kind of life the society wishes to have. This has been elaborated using the example of Nyerere's theory of self-reliance. Indeed world civilizations have sprung up throughout history by adhering to given philosophical dispositions which they defend compellingly and appealingly. For example, some societies are communists, others socialists, and yet others capitalists to use economic terms.

Philosophies of societies are transferred to the young generations through the school system. The underlying assumption is that human beings are social beings and will never live in solitary environments, but rather in interaction and transactions with parents, children, spouse, friends and indeed fellow citizens. Perhaps that is why Aristotle believed that *eudemonia* can only be achieved in a *polis* (society) as a people build ties and relationships with others (Dow, 1998).

The Kenyan government has always invested heavily in education over the years and she continues to do so. The assumption behind this heavy economic investment is that in education, important skills, knowledge, attitudes and fundamental moral values are to be transmitted to the young generations. To underscore the commitment to acquisition of moral values in learners, the GOK (2017) observes:

The teaching of values will facilitate the achievement of the curriculum reforms' vision, particularly with respect to developing ethical citizens...Basic education will build capacities in learners that will enable them to be stewards of the earth,... it will also nature them to build relationships through humility, fairness and open-mindedness, and with teamwork and communication (GoK, 2017, pp. 13-14).

To effectively implement the MGE in Kenya, it is imperative that education in Kenya ought to be founded on a common philosophy from which guiding principles emanate. There is seemingly a general agreement that human being seek a good life in the course of their actions. However, variants exist as to what good life means to different people. Indeed, Aristotle labored to explain what may constitute a good life in his concept of *eudaimonia*. His plausible theory was founded on *telos* of all human actions as the principle behind virtue and happiness. The philosophical postulates of Aristotle on *eudaimonia* seemingly provide a good foundation for developing a moral philosophical theory for MGE in Kenya. This being the presumed case, the study thus suggests a philosophy of education that may guide the implementation of MGE for Kenya's educational system as follows: *Education for promotion of Virtue and Happiness*.

## V. CONCLUSION

It is apparent that moral education is an important aspect of education. Njoroge and Benaar's normative dimension explicates this invaluable function of education. Therefore to implement ME in any education system, a moral philosophical underpinning cannot be underestimated. Any system of education that fails to articulate a philosophy of ME is likely to grapple with the problem of poor implementation of ME, resulting into immoral behavior among learners. In the Kenyan context, the study opines that there has not been any concretized philosophy for ME. Perhaps, this explains why immorality has continued untamed for a long period of time. This therefore calls for a reflection on a possible philosophy of ME in Kenya. The suggested philosophy of ME, *Education for promotion of Virtue and Happiness* could be a starting point.

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