
**THE CONTRIBUTION OF EDUCATION TO MORAL DECAY IN KENYA
CHALLENGES AND PROSPECTS**

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ABSTRACT

Education is an important component of developing the personal moral character of children which is an essential prerequisite for the continuation of civilization. Moral values such as honesty, mutual respect, civility and social responsibility that would help the individuals to live good lives and at the same time become productive, contributing members of the society are lacking. Cases of robberies, murder, corruption, fraud and violence against women, children and the elderly are common. Schools have ignored the moral dimension of schooling leading to decline in achievement scores, increased indiscipline and behavior problems. Educational institutions lack the concept of human development and nation building in the education process. The emphasis instead, is on money-making and materialism resulting in the gradual erosion of values among learners and the society. This trend should change by providing value-orientation in our education system in order to survive as a nation that acquires its due place in the world. This paper, therefore, discusses the challenges facing Kenya and how these challenges can be addressed to reduce moral decadence in this country.

Key Words: Education system, moral decay, moral values, materialism.

1. INTRODUCTION

Morality refers to personal or cultural value codes of conduct or social values and plays an important role in the life of an individual as well as society. Morality involves three virtues of practical wisdom: temperance, courage and justice. However, a number of moral issues have emerged in our society: child abuse, misappropriation of funds, corruption, indefinite strikes, murders, kidnappings, stealing and robbery, political lies and denials, misrepresentation of the Bible, inflated prices of goods and services, wasting time at the work place, cheating in examinations, general indiscipline, low performance and divisive politics among others. There is general apathy and lack of concern in everything that we do and one may ask: Where are our morals? What has happened to the good old moral values? How has education contributed to the moral decay? How can we reduce moral decay in our society?

Background

Ethics is a branch of philosophy that deals with morality. Aristotle argued that ethics was more than a moral, religious or legal concept; it involves three virtues of practical wisdom: temperance, courage and justice (Pabla, 2011 as cited by Jain and Jain, 2012). Yadav and Saini (2016) add that morality refers to personal or cultural value codes of conduct or social values and

that morality plays an important role in the life of an individual as well as society. Values contribute to the all-round development of an individual, adds a good quality to the life and contribute to the welfare of family, the community and the nation (Pathania, 2011 as cited by Jain and Jain, 2012). Morality can be depicted as pertaining to good manners or the distinction between right or wrong behaviour (Kiambati, 2015). Hence without imparting values and morals in education, human development will be incomplete.

Moral education refers to helping children acquire those virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities. In this view, moral education should contribute not only to the students as individuals, but also to the social cohesion of a community. The word moral comes from a Latin root (*mos, moris*) and means the code or customs of a people, the social glue that defines how individuals should live together.

According to Yadav and Saini (2016) the two important institutions from which we learn moral values and how to behave in a society are family and formal education. In the pre-independence era, few people had access to formal education and it was known that educated persons would display civilized behaviour, decency, good manners and ethical conduct while uneducated persons would display uncivilized behaviour; most crimes were committed by them. In ancient time, the teachers were concerned about total improvement of students which includes their intellectual (physical, mental and spiritual) level, understand their abilities, be aware of responsibilities, regards for elders, appreciation for cultural heritage, responsibility towards their fellow social group. However, these qualities are missing in the present education system.

The moral values in humans are going away, every generation losing some extent of morality. Kidder (1995) pointed out important moral values as honesty, respect, responsibility and compassion. These moral values have great importance in human life for living peacefully. Education should not be business; the most important objective of education should be to equip the students with ethical values.

Kidder's research talks about the following ethics in education: ethics of justice, ethics of critique, ethics of care and ethics of profession. Education is not simply imparting knowledge in a particular faculty or subject or making one fit for securing jobs or fare well in examinations, but at the same time is also a training in logical thinking which helps the coming generations adjust to the ever-changing environment. Education is a tool for total development of human; if any one aspect of human personality is ignored, the result can be very adverse. Without imparting values and morals in education, human development will be incomplete.

In the ancient Indian times, education was for 'man making and character building'. It had three phases and each phase had its own importance: listen and understand; reflecting the things we listen to; and complete comprehension by the student of the truth that is taught so that the learner may live the truth and not merely explain it by words. However, the main objective of Indian students today has remained how to acquire a degree, to earn money and to develop their careers

without consideration of ethical values and national spirit in their life. Today the Indian society is bound to encounter new and perpetual problems.

Role of Education

The UNESCO International Standard Classification of Education defines it as comprising organized and sustained (or durable) communication designed to bring about learning. Learning means any change in behaviour, knowledge, understanding, skills or capabilities that the learner retains and which cannot be ascribed simply to physical growth or to the development of inherited behaviour patterns (Thomson, 1981: 23). Education as a process that gives people a base of knowledge, attitudes, values and skills which equip them with the potential to learn and to respond to new opportunities (Atkinson and Stoughton, n.d.).

Kaimenyi (2015) noted that education plays an important role in national development of any country. Education is an important exit route from poverty; assists in the production of skilled manpower who drives the economy of any country such as doctors, teachers and lawyers; increases individual's productivity by imparting skills and attitudes that are favourable to work (e.g. reading, writing, communications skills, ability to understand instruction, ability to work without much supervision and ability to use sophisticated equipment); reduces social and economic inequality especially among regions, gender and persons with disabilities; instills attitudes of cooperation, punctuality, leadership, creativity and global citizenship; inculcates favourable attitudes in the whole development process by encouraging positive habits among the educated (e.g. reduced fertility, following basic rules of hygiene and disease prevention, and taking balanced diet); promotes economic growth by raising people's income and encouraging investment. However, instead of these noble contributions of education, the media is averse with numerous cases of unethical morals such as a parent killing a child or children, looting of public coffers, cheating in examinations at all levels of education and misrepresentation of the Bible in churches.

Developing the personal moral character of children is an essential prerequisite for the continuation of civilization and that education is an important component of that process since moral behavior requires empathy for others (Cleveland, n.d.). According to Jain and Jain (2012) education should aim at making human life better not only through economic growth of the individual but also through social, moral and spiritual strengthening. Thus, education is not only a way of earning but it also helps to develop human personality with skills, values, morals and enhancement of different attributes of man.

The development of the individual is almost entirely dependent upon the education, instruction and help of others. Education here is taken care of by the family, tribe, state and the church. This fact has been confirmed today by ethnology and cultural anthropology. Peschke (1987) posits that the influence on individual's spiritual formation is to a great extent dependent on the social tradition, world of experience and knowledge handed down, modes of thought and imagination, beliefs regarding values and rights, customs and attitude. It is only through social completion that one fully develops his or her being as nature demands. We must all receive and learn not only from our predecessors but also from our contemporaries (Peschke, 1987).

The community and society is of great importance for the life of human beings. The individual has the right to be helped by the society and on the other hand the individual has the obligation to support the society. The question of whether values in general and moral standards in particular can be taught is often asked. Realizing that one's character grows out of a total life situation and moral standards are to be absorbed from this situation, is inadequate in answering the question on values and moral standards.

From this point of view, formal instruction alone cannot play a major role in the development of character. Our values are absorbed unconsciously from the group or the culture of which we are part of, meaning that we acquire moral values from the society that we are brought up in. There is a considerable truth in this position although it underestimates the supplementary part that formal education can play in moral understanding and the development of inner controls and a moral philosophy. Some scholars (Dewey, 1938; Oniang'o, 1994; Sifuna, 1994) argue that moral standards must be deliberately taught to each generation and that formal education plays a prominent role in this process if the person is to become mature and reflective in life.

The human infant comes into the world in a helpless condition and remains dependent on others for many years. The human person is not only helpless and dependent but exceedingly malleable and may develop in any one of the many possible directions (Harrold and Keeton, 1957: 16). The early years of life leave an indelible mark in the child. Moral standards begin to be formed by the constant interaction with parents and others at home and in the community. The presence and absence of the mother's love and the general attitude play a great role in the development of the child morally. The parents usually begin the teaching process with do's and don't's, as well as their explanations appeal to the understanding of the child. This process is later carried on by the playmates, the church, the school, and other organizations and community activities as children learn what is accepted or done and what is not accepted or not done. If the training and the instructions stop at this stage, the individual may not develop beyond the stage of customary or group morality (Harrold and Keeton, 1957: 17).

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

There are moral values that are injected in the learner from the community from time immemorial and these values must be contextualized to address the dynamism of the changing global value system. Therefore, good parenting of the child and the input of the community will be necessary for moral development of the learners. It is dependent upon the community to mold the learner into an all-inclusive personality. This calls for learners to have a good relationship with the community from where they are trained on moral values of the community or society.

The community on the other hand should put in place moral values that are accepted by all learners for various ethnic groupings, such that the learner should transcend the religious, cultural and political affiliations. Therefore, the community has an obligation to inculcate in the learners' sense of communal ownership of infrastructures and assets against the current culture of consumerism. Also, the community has to instill in the learners the virtues of honesty, faithfulness and justice. The parents, on the other hand, are to be role models to be emulated by the learners. They are to sensitize the learners on the moral values upheld by the society.

The school becomes the interpreter of the ideals of the community. So, the school has the obligation to assess the needs of the community in order to equip the learners with the skills relevant to the needs of the community where the learner goes back to serve the community after learning in school. The school should strive to know the value system of the community so as to avoid conflicts between the school and the community and come up with a code of regulations touching various human values such as language, dressing code, eating habits, cohesive time programme and use of school resources. The education offered at school where knowledge is imparted to the learners should also be holistic if the learners are to be molded morally upright. This will involve the teachers being role models to the learners as far as moral values are concerned. This is true because learners tend to emulate the behavior of the teachers. Therefore, the teachers are too well informed on moral values of the community and what they entail. Hence, a rapport will be created between the learners and the teachers to help in instilling moral values in the learners. According to Nelson Mandela "education is the most powerful weapon which you can use to change the world". The declining of ethical values in education system will give rise to unskilled professionals and indisciplined students.

Failure of Education in Upholding Moral Values

According to Pathania(2011) as cited by Jain and Jain (2012) the traditional Indian education system was very prosperous, value-based, and skills were developed. Teachers were concerned about total improvement of students which includes their intellectual level, understand their abilities, be aware of responsibilities, regards for elders, appreciation for cultural heritage and responsibility towards their fellow classmates. However, these qualities are no longer attainable due to various changes such as corruption, modernization, industrialization, urbanization, privatization of educational institutions, globalization, undue political interference, lack of value in education curriculum, absence of teachers, influence of western culture accompanied by many problems and evils in Indian society that cause declining ethical values in Indian education system. The causes of ethical deterioration in the Indian education system are: privatization of educational institutions, lack of value education in curriculum, corruption in the education field, educator's pedagogy, inadequate government policies, the sacred institution of marriage gradually diminishing, teacher's training (especially training of the principal). Alivista (2014) argues that what the modern society is currently cultivating is not morally upright; it ranges from sexual abuse to child labour and exploitation not only at homes but also at schools.

Kiambati (2015) posits that since children's behaviour reflects the parents', those who are workaholic fail to discipline their children, and endow them with less emotional attention, ending up raising the moral flawed children. However, some of the other undisputed factors include

mass media influences and unsuitable educational system. Less futile actions by government also have to be taken into consideration.

Cleveland (n.d.) believes that schooling undermines moral character development and is, therefore, detrimental to civilization. The need for government is to accomplish certain specified ends in the lives of children. For example, during Stalin's rule in Russia rather than teaching morality, the state school taught gross immorality; the children who adapted best to the system of state indoctrination were ultimately the ones called upon to execute fellow citizens whose crimes were illusory (Cleveland, n.d.). The only view of mankind tolerable in state education is the view that the individual is the property of the state and should submit himself willingly to any mandate no matter how objectionable it may be to his conscience.

In the USA, the erosion of personal moral character and individual freedom has occurred largely as a result of the success of naturalism academically. Naturalism operates on the assumption that there is no transcendent God who can reveal Himself to mankind and/or who is able to control the affairs of creation. Instead, it assumes that everything operates mechanically (Cleveland, n.d.). There are no universal moral values if there is no God whose character defines the essence of right and wrong. In this case, the appeal to some nebulous social contract is not sufficient and that all horrors are permissible as long as they serve to promote some pragmatic end.

Kiambati (2015) adds that our education system fails to instill core values in students, such as mutual respect, civility, honesty, and social responsibility. Teachers spend too little time to educate children on conventional moral principles. According to Moir (2016) the pressures of national academic standards have pushed character education out of the classroom. He posed the question "are U.S. schools teaching their students that character, morality, and ethics are not important in becoming productive, successful citizens?" For many American students who have attended a public school at some point since 2002, standardized-test preparation and narrowly defined academic success has been the unstated, but de facto, purpose of their schooling experience. And while school mission statements often reveal a goal of preparing students for a mix of lifelong success, citizenship, college, and careers, the reality is that addressing content standards and test preparation continues to dominate countless schools' operations and focus. A reluctance to teach about religions and value systems is coinciding with a steady decline of teen involvement in formal religious activity. And while attending church is only one-way young people may begin to establish a moral identity, schools do not seem to be picking up the slack. During the last quarter of the twentieth century, as many schools attempted to ignore the moral dimension of schooling, three things happened: achievement scores began to decline, discipline and behavior problems increased, and voices were raised accusing the schools of teaching secular humanism (*education.stateuniversity.com*).

According to Kiambati (2015) parents are failing to discipline their children. Besides that, there are also parents who are not bothered about their children's lives and future but more apprehension on their own status and popularities. Some parents think that school textbooks and house-helps are responsible to educate their children into an all-around entity, but in fact these cannot teach the children about morals and social values. Other than love, parents should always

think about the form of discipline and conveying ethics. Sadly, parents nowadays prefer not to discipline their children, unintentionally, spoiling them hoping against hope that their children will become better as they grow older and more mature. A child's behaviour can be corrected as long as it is done from an early age. By allowing the child to do as he or she wishes is likely to mess up their future.

Behera (2012) questions how well are the curriculum for Indian state-owned institutions structured to accommodate English from elementary stage in appropriate manner. On account of ill devised curriculum and lack of care, the system being maintained by national exchequer is producing very ill-equipped students, absolutely poor in English knowledge much required for any meaningful higher education, negligible of them finding way to higher strata, others move to state owned institutions of higher learning with vernacular language as medium of instruction and come out as graduates and post graduates unsuitable for any meaningful job. On the other hand, the mad rush to English medium schools by the parents and guardians to admit their wards is unprecedented and has resulted in mushrooming of these schools. These institutions charge heavy tuition, development fees and sundry other charges which would be many times more than the expenses in state owned institutions. Furthermore, these bodies pay their teachers inadequately. How on earth are they believed to deliver excellence? Can education which is supposed to act as a cornerstone and lifeblood for overall development in society have its due strength in the present dispensation?

Mahatma Gandhionce stated that“the essence of education lies in drawing out the best in you. Earning money can never be the purpose of education. Acquiring good qualities is the only aim of Education” (cited by Behera, 2012). That is, human beings with proper education will more and more dedicate themselves to development of the nation within their capacity. It is a pity that character or honesty in present society is seen either as incapability or as lack of ability to make money (Behera, 2012). Instead of a superhuman conduct, it is visualized as ineptitude and inefficiency.

The Kenyan Situation

Kenya has not faired on well either. The main objective of students today has remained how to get the degree, to earn money and to progress in their careers without consideration of ethical values and national spirit in their life. This has resulted in suspicious teacher studentrelationship, increased violence in the society, corruption, crimes, disrespect of the parents, the fabric of jointfamily being torn thereby resulting in nuclear families, and the sacred institution of marriage is gradually diminishing. Everybody wants to be literate, but no one is thinking aboutexcellence.

In order to achieve its development strategies, Kenya identified the educational goals it seeks to achieve as revised in 2003: foster nationalism, patriotism and promote national unity; promote the social-economic, technological and industrial skills for the country's development; promote individual development and self-fulfillment; promote sound moral, religious and national values; promote social equality and responsibility; promote respect for and development of Kenya's rich and varied cultures; promote international consciousness and foster positive attitudes towards other countries; and promote positive attitudes towards good health and environmental

protection. Unfortunately, fifty-six years since independence none of these goals has been achieved and a number of moral issues have emerged that negate their actualization.

With the expansion of the education system, there has been a marked decline in the characters, ethical moral values. Today most of the crimes are committed by students coming out of schools and colleges and well-educated people. In most of the educational institutions, there is lack of emphasis on the concept of human development and nation building process. The emphasis instead is on moneymaking and materialism. This has resulted in the gradual decline of values among people.

The study by Munene (2016) concluded that the poor state of discipline in Kenyan secondary schools can be attributed to the methods thus far employed for moral development. This is evident in that the subjects meant to instill moral values in the learners such as Religious Education are emphasized more on the examination part rather than on the moral values it instills in learners, hence the need for a new approach to this important endeavor of instilling moral values.

Researchers and scholars (Chukwu, 2002; Buconyori, 1993; Oruka, 1990) have dwelt more on moral development of the learners through education mostly in schools considering very little the role played by the community in the moral development of the learners which could have been their starting point. Indeed, a model of behavior that can ameliorate moral decadence in behavior of secondary school students in Kenya should be put in place which is in conjunction with both the community and the school that would mold the learner's behavior totally, be it in school or outside the school. This will help in shaping the moral behaviors of the learners in the community and in the schools, who are very much involved with the learners; both participate in their formation and also in suggesting a model of behavior to be followed by the learners. On the part of the learners they will also be compelled to adhere to what has been laid down by the community in conjunction with the school.

Wambari (1998) noted that a socially and morally educated person is one who has become socially and morally reflective and judicious. However, the decline in social and moral values inevitably sets off a marked degeneration in the quality of life for the society. It is this sort of perception that prompted the National Committee on Educational Objectives and Policies (Gachathi Report, 1976) to recommend the introduction of the teaching of Social Education and Ethics (SEE) in Kenya Secondary Schools. It aimed at seeing that something should happen beyond the continually ineffective public condemnation of social problems such as corruption, nepotism, tribalism and idleness due to lack of the necessary supporting moral and civic education. The report expressed the view that the teaching of ethics should go into the details of the social norms underlying all aspects of human behaviour irrespective of whether one is religious, atheistic, and agnostic or adheres to any other belief.

In 1988, the report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond (the Kamunge Report) went even further to recommend that SEE be taught universally to all students at all levels of education in Kenya. SEE would instill certain

basic virtues desirable for all children to develop: self-discipline, compassion, honesty, courage, responsibility, the capacity for friendship, work, perseverance, loyalty, and faith in some sort of goodness.

In 1985, the then Director of Education, Mr. Peter E. Kinyanjui, described the main objective of SEE as being to prepare the learner for self-reliance among other objectives such as self-discipline, integrity, cooperation and patriotism. Morally and socially self-reliant persons would therefore be those kinds of persons who would determine moral and social values on their own; the kind of persons who would be able to judge right and wrong without the need for any commands or prohibitions from external sources. That is, children who are able to think for themselves, both now as children and later as responsible adults we hope they will become. Hence education is not about certificates for people lose the trust in the reliability of the school certificates once they fail to serve the intended purpose.

The crisis in social and moral values is an immediate signal that the teaching of SEE has not been effective. Wambari (1998) argues that the methodology of teaching nearly all subjects is didactic in which learners internalize what is passed on virtually passively, largely by rote memorization to produce it on demand. In the teaching of values, we need to involve learners actively so that they can participate as inquirers, creators of knowledge and decision makers.

SEE was entrusted solely to Religious Education teachers in Kenya up to 1986 given the traditional role of religion to provide a strict moral code for the community. In view of the present state of moral decay in our society as evidenced by corruption, HIV/AIDS pandemic, greed, dishonesty, lack of patriotism, crime and insecurity one would reach the conclusion that SEE has failed. The teachers of religion, it would appear, got the message negatively and felt betrayed and undermined. They nursed hostility towards SEE. Secondly, no provisions were made to train teachers specifically to teach SEE. In addition, SEE was made one of the electives and as such very few candidates took it as an examinable subject. This implies that the benefits of this subject have not been realized by all learners. Eventually SEE was removed from the curriculum before its effects could be achieved. Both Christian Religious Education and Islamic Religious Education have been tailored towards examinations rather than a means to teaching values and norms of the society.

Challenges facing Kenya

Many challenges face Kenya in regard to moral decadence. These include: unemployment, poor health services, increased crime including cybercrimes, gangs of terror, corruption and ineptitude at the place of work. These are as a result of:

- Curriculum that is too wide leaving children with no time to interact and learn from one another; they do not have time to play. Learners are forced to go to school early, leave late and still carry work home. In effect, there is no time to interact with siblings or learn other things apart from the school work.
- Competition among schools has resulted in teaching for examinations rather than developing the whole child leading to cheating and buying of grades. Indeed, we have

graduates with unreliable certificates. Currently the Commission for University Education is investigating how a university was able to produce 118 doctorate graduates in one graduation ceremony.

- The proliferation of many schools mainly for making money; there is no time for value education. Private schools are interested of making money and with this in mind learners are trained on how to pass examinations to attract more learners. This is at the expense of moral and other developmental values.
- The quota system of admission to secondary schools has made it difficult to allow students to mix and learn from each other's culture. Students are made to learn near their homes and as such have no way of interacting with students from other communities.
- The FPE and FDSE are geared towards making schools that have numbers perform better and have turned into elitist institutions. Schools with high enrolments have more finances and are well equipped as opposed to schools with low enrolments.
- Provision of mass education has made it impossible to follow students and develop moral values in them. Classes are packed and a teacher has no time to interact effectively with learners at individual level. At primary and secondary levels classes can be as big as sixty to one hundred learners. At the university there are courses that attract over 500 students in one class. Due to inadequate facilities and lecturers, the students cannot be divided into smaller groups. The implementation of 100% transition rate to secondary education has made matters worse to an extent that some schools have no space for classrooms and some secondary schools have over 100 learners in one classroom.
- Devil worship has taken toll on the learners as little time is given to pray and serve God.

Prospects for the Future

To resolve these issues, a number of ways may be adopted. One, the education system should provide compulsory moral and ethics classes to all students. The teaching method should not be examination oriented but be interactive and learner-centred for the development of all faculties of the learner. Perhaps if the current competency-based curriculum is implemented properly then it could help change the society.

Two, have a constant evaluation of the education system with a view to make education continuous; not ending with examinations. This is because if the lesson is just for examination purposes, the students would not take it seriously and they tend not to practice what they have learnt in life (Kiambati, 2015) but reproduce it in and for examination.

Three, parents must strengthen the family institution to withstand the demands of a changing society; they should not be seen as people who pay fees only. This can be done by spending more time for each other in order to construct a close-knit relationship among family members. It is undeniable that some parents are trying their best to supervise their children but some kids do all the bad things behind their parents' backs and portray angelic behaviour in front of them. There are also some parents who are overprotective and as a result, the kids opt to rebel. Thus, parents should know how to protect and monitor their children effectively yet give them some space to enjoy their teenage life.

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

Five, Religious Education in schools instills moral values of honesty, faithfulness and obedience in the learners. The subject should be made compulsory in all secondary schools in Kenya with an aim of instilling moral values in the learner's mind, irrespective of their religious background(Munene,2016).

Six, reduce the number of compulsory subjects in the curriculum at primary and secondary schools to enable learners to have time to interact and play to mature up. It is unfortunate that children leave their homes very early in the morning and come back late in the evening and instead of resting have a lot of homework to do. The children are exhausted and tired such that given an opportunity they would explore all the things no one can think of.

Seven, insist on Chapter 6 of the Kenya Constitution 2010 on integrity to have role models in our society particularly the leadership at all levels and institutions. It is unfortunate that the elders and leaders are today not people who have questionable morals. This has even permeated into the church. There is no one the children and youth can look up to as role models.

Eight, there is need to have only viable schools and institutions of higher learning to operate with the right learner/teacher ratio. Many schools and institutions of higher learning are overstretched in terms of numbers of learners. As such teachers cannot follow up on the behavior of individual students. In addition, constant training and retraining of teachers should be regular, all-inclusive and embrace moral values.

Nine, reduce the value of materialism in the society. The value of the certificate and money has led to inappropriate notion of the role of education. What matters today is how much money one has acquired whether fraudulently or otherwise.

Ten, educational planning and curriculum development should be left in the hands of technocrats and not at the behest of the political class whose aim is populist and have no regard to what is useful to the society. Education reforms in this country have had noble ideas but their implementation have been haphazard due to political influence and undertones. In effects we have not achieved the aims of those reforms.

2. CONCLUSION

A society without moral values is a dead one. Moral decay in our society has done more harm than good and there is need to change for the growth of a healthy society in which people of integrity are found. Our cultural values should not be seen to be inconsistent with formal education and training; they should complement one another. The holistic graduate is more useful at the place of work and in society than one who merely acquires certificates. Hence there is need to review our education system in general and curriculum in particular. At the same time the parents should be encouraged to take a bigger role in educating their children. We need to make education be of value right from the home to the school and institutions of higher learning.

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