
Electronic Theses and Dissertations

2020

An Assessment of the contribution of teaching ethics at Strathmore University to the ethical development of undergraduate students.

Manyuru, Paschal Juma
School of Humanities and Social Sciences
Strathmore University

Recommended Citation

Manyuru, P. J. (2020). *An Assessment of the contribution of teaching ethics at Strathmore University to the ethical development of undergraduate students* [Thesis, Strathmore University].

<http://hdl.handle.net/11071/12024>

Follow this and additional works at: <http://hdl.handle.net/11071/12024>

**An Assessment of the Contribution of Teaching Ethics at
Strathmore University to the Ethical Development of
Undergraduate Students**

Paschal Juma Manyuru

Submitted in partial fulfilment of the requirements for the Degree of
Masters in Applied Philosophy and Ethics at Strathmore University

School Humanities and Social Sciences

Strathmore University

Nairobi, Kenya

June 2020

This dissertation is available for Library use on the understanding that no quotation
from the dissertation may be published without proper acknowledgement.

DECLARATION

I declare that this work has not been previously submitted and approved for the award of a degree by this or any other University. To the best of my knowledge and belief, the dissertation contains no material previously published or written by another person except where due reference is made in the dissertation itself.

© No part of this dissertation may be reproduced without the permission of the author and Strathmore University.

Paschal Juma Manyuru

Signed:

P. Manyuru
5th November 2020.

APPROVAL

The dissertation of Paschal Juma Manyuru was reviewed and approved by:

Dr. Catherine Dean (Supervisor)

Senior Lecturer, School of Humanities and Social Sciences

Dr. Magdalene Dimba

Dean, School of Humanities and Social Sciences

Dr. Bernard Shibwabo

Dean, School of Graduate Studies

ABSTRACT

Various studies in Kenya and other countries show the importance of ethics and ethical conduct in virtually all spheres of life. Unlike most Kenyan universities, Strathmore University teaches ethics to all its undergraduate students. The researcher set out to investigate the objectives of the teaching of ethics and the students' perception towards the course. He also wanted to examine the contribution of the course towards making students become more ethical, based on their own assessment. The current generation of 4th year students was selected because of their "nearness", in terms of time, to joining the labour market where they will be confronted with ethical dilemmas that exist in virtually all professions. The contribution of the teaching of ethics was the focus of this study. The researcher used a mixed method research design where both quantitative and qualitative data collection tools were used. The findings gathered from in-depth interview discussions, questionnaires and focus group discussions were analysed and evaluated in the context of the Aristotelian Virtue Ethics Model whose background is supported by the philosophy of the human person. The outcomes of the study shed light on the contribution of the teaching of ethics towards making undergraduate students at Strathmore University more ethical persons. The study may be used by other universities to include ethics courses in their undergraduate education curriculum.



TABLE OF CONTENTS

DECLARATION	ii
ABSTRACT.....	iii
LIST OF FIGURES	vii
LIST OF TABLES	viii
LIST OF ABBREVIATIONS	ix
DEFINITIONS OF KEY TERMS	x
ACKNOWLEDGEMENTS	xi
CHAPTER 1: INTRODUCTION TO THE STUDY	1
1.1 Introduction	1
1.2 Background	1
1.3 Problem Statement	4
1.4 Overall aim of the Research	5
1.5 Research Objectives	5
1.6 Research Questions	5
1.7 Scope of the study	5
1.8 Limitations of the study	6
1.9 Significance of the study	6
1.10 Conclusion.....	7
CHAPTER 2: LITERATURE REVIEW	8
2.1 Introduction	8
2.2 Empirical Review	8
2.2.1 The role of ethics in the higher education curricula	8
2.2.2 Literature on ethics at Strathmore University.....	11
2.2.2.1 Literature regarding the ethical objectives of Strathmore University. 11	
2.2.2.2 Understanding of ethics by undergraduate students.....	12
2.2.2.3 Literature on the contribution of the teaching of ethics to students	13
2.3 Theoretical Review.....	14
2.3.1 The human person and the importance of ethics	14
2.3.2 The ethical person: according to Deontological and Consequentialist Theories	16
2.3.3 The ethical person from the Virtue Ethics Theory perspective	19
2.4 Research gaps	21
2.5 Theoretical Framework	21
2.6 Conclusion.....	24

CHAPTER 3: RESEARCH METHODOLOGY	25
3.1 Introduction	25
3.2 Research Design	25
3.3 Population and Sampling.....	25
3.4 Data Collection Methods.....	29
3.5 Data analysis.....	35
3.6 Research Quality	35
3.7 Ethical Considerations.....	36
3.8 Conclusion.....	37
CHAPTER 4: PRESENTATIONS OF RESEARCH FINDINGS.....	38
4.1 Introduction	38
4.2 Findings from Pioneer Faculty Members (Key Informants)	38
4.2.1 General information from the two Key Informants	38
4.2.2 The background to the starting of ethics course at Strathmore University	39
4.2.3 Review of initial objectives of teaching ethics at Strathmore University..	41
4.2.4 Validity of the initial objectives of teaching ethics with changing times..	42
4.3 Findings from the students	44
4.3.1 Understanding of ethics and the ethical person	47
4.3.2 Students' perception of the objectives of teaching ethics.....	53
4.3.3 Contribution of the teaching of ethics.....	55
4.4 Conclusion.....	59
CHAPTER 5: DISCUSSION.....	60
5.1 Introduction	60
5.2 Importance of ethics in undergraduate education curriculum	60
5.2.1 Anthropological understanding of the human person.....	60
5.2.2 Holistic Education.....	61
5.3 Dimensions of teaching ethics.....	62
5.3.1 The three aspects of normative ethical theories.....	63
5.3.2 Comparison between the objectives of PFME and students' perception..	65
5.4 Relevance of Aristotelian Virtue Ethics Model	67
5.5 Conclusion.....	68
CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS	69
6.1 Introduction	69
6.2 Summary of key findings	69
6.3 Conclusions	71

6.4 Recommendations	72
6.5 Suggestions for further research.....	73
REFERENCES.....	74
APPENDICES	79
Appendix 1: Timetable of Dissertation activities.....	79
Appendix 2: Research Budget estimate.....	80
Appendix 3: Informed Consent and Interview Guide for PFME at Strathmore University	81
Appendix 4: Informed Consent Form for University Student interviewees	85
Appendix 5: Students' Questionnaire.....	88
Appendix 6: Interview Schedule for FGDs with SU 4th year undergraduate students.....	92
Appendix 7: Approval of research by IERC SU	94
Appendix 8: Turnitin Similarity Report	95
Appendix 9: NACOSTI license.....	96



LIST OF FIGURES

Figure 2. 1: Diagrammatic presentation of the nature of the human person, Dr Catherine Dean.....	15
Figure 2. 2: Aristotelian Virtue Ethics (Happiness) Model	22
Figure 3. 1: Convergent Parallel Mixed Method (Creswell, 2018, pp. 220).....	29
Figure 4. 1: Gender distribution of student respondents	44



LIST OF TABLES

Table 2. 1: Linking Aristotelian Virtue Ethics Model to research objectives.....	24
Table 3. 1: Fourth Year full-time undergraduate students in different courses as at December 2019	27
Table 3. 2: Data collection matrix.....	32
Table 3. 3: Linking quantitative questions to components of research model and research objectives	34
Table 4. 1: Students questionnaire distribution from different courses	45
Table 4. 2: FGDs Gender composition	46
Table 4. 3: An ethical person strives at all times to live a virtuous life	48
Table 4. 4: Ethics is about ensuring maximum pleasure and minimum pain	49
Table 4. 5: Ethics is mainly about the consequences arising from actions performed	50
Table 4. 6: “I consider what is good for me to be good for others”	51
Table 4. 7: “To me, ethics is about adherence to a given code of conduct”	52
Table 4. 8: “As long as it is my duty, I will consider it ethical to perform it”	52
Table 4. 9: Ethics is mainly meant to help one be a better professional person	54
Table 4. 10: Understanding of ethics helps one appreciate the common good.....	56
Table 4. 11: Contribution of ethics towards character development	57
Table 4. 12: Consistency between what is taught and what is practised at the university.....	58
Table 4. 13: Practice of ethics restricts freedom	59

LIST OF ABBREVIATIONS

COVID-19	Corona Virus Disease (Originated in Wuhan City in China in 2019)
CUE	Commission for University Education
EACC	Ethics and Anti-Corruption Commission of Kenya
FGD	Focus Group Discussion
JKUAT	Jomo Kenyatta University of Agriculture and Technology
MAPE	Masters of Applied Philosophy and Ethics
NACOSTI	National Commission for Science, Technology and Innovation
RQ	Research Question
SGDs	Sustainable Development Goals
SHSS	School of Humanities and Social Sciences
SPSS	Statistical Package for social Sciences
SU	Strathmore University
SU IERC	Strathmore University Institutional Ethics Review Committee
TI	Transparency International
UNESCO	United Nations Educational, Scientific and Cultural Organization
PFME	Pioneer Faculty Member of Ethics

DEFINITIONS OF KEY TERMS

Eudemonia: Classical Greek word for happiness.

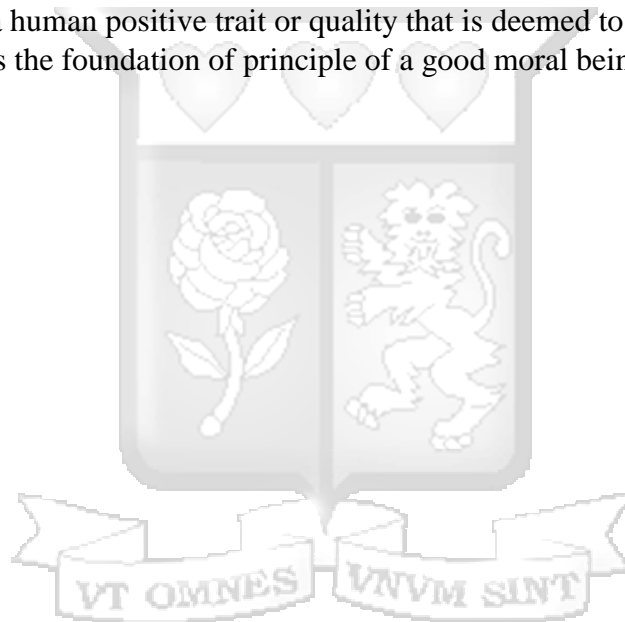
Human Nature: it is a concept that underscores the fundamental dispositions and characteristics that human beings are said to possess naturally.

Moral Law: a set of universal rules that are engrained in the human conscience that guide every person to decipher what is morally right or wrong.

Principle of Truth: the principle based on the affirmation of “what actually is in reality” and the human mind.

Unity of Life: a condition emanating from human actions and behaviour that collectively contribute towards harmonious human existence.

Virtue: it is a human positive trait or quality that is deemed to be morally good and thus valued as the foundation of principle of a good moral being.



ACKNOWLEDGEMENTS

To God Almighty, In-charge of everything.

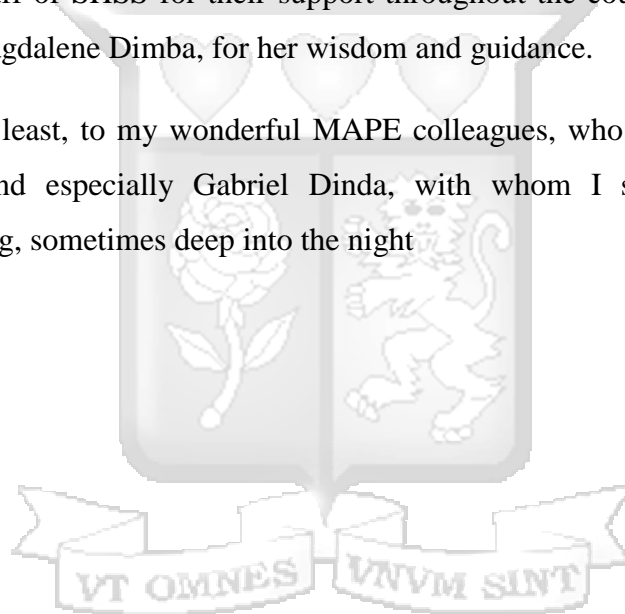
I extend my very special gratitude to my dear wife Josephine and children for their consistent love, interest, patience and encouragement.

To my good friend and mentor, Dr. John Branya, for insisting and ensuring I study MAPE.

My special gratitude to my wonderful supervisor, Dr Catherine Dean, for her rigour, encouragement and professionalism.

To all the staff of SHSS for their support throughout the course and especially the Dean, Dr. Magdalene Dimba, for her wisdom and guidance.

Last and not least, to my wonderful MAPE colleagues, who made the course very interesting and especially Gabriel Dinda, with whom I spent countless hours philosophising, sometimes deep into the night



CHAPTER 1: INTRODUCTION TO THE STUDY

1.1 Introduction

The main focus of this study was to investigate the objectives of teaching Ethics to full-time undergraduate students at Strathmore University and the extent to which this teaching contributes towards helping the students become more ethical in their lives. This Chapter begins with the background to the study and proceeds to define the statement of the problem, its objectives, scope and limitations, ending with the significance of the study.

1.2 Background

Ethics is a branch of philosophy that studies the moral life of man, which is the human life of a person, considered from the point of view of its goodness or badness (Debeljuh, 2006). Over the centuries, ethics has attracted varying meanings and interpretations from different philosophers. This has led to three distinct categories into which ethical theories can be classified namely: Virtue Ethics, Deontological Ethics and Consequentialist (also referred to as Utilitarian) Ethics (Johnson & Reath, 2012). These theories are explained in more detail in the literature review under sections 2.2.1 and 2.2.2.

From the above ethical theories, different approaches have been taken in defining “what is good” or “what is ethical”. While the Deontological and Utilitarian Ethical Theories try to explain what constitutes ethical conduct, they fail to account for the motive or the intrinsic involvement of the agent as a basis for his actions (Stocker, 1997). According to Stocker, motive is important to ethics and should be considered as well rather than only duty or consequences which are the main focus of the Deontological and Utilitarian Ethical Theories.

Virtue Ethics has enjoyed a revival during the last fifty years from the time when Elizabeth Anscombe published a famous article, “Modern Moral Philosophy” (Anscombe, 1957). Before this time, the two main approaches to ethics were Utilitarianism and Deontological Ethics. Many philosophers heeded Anscombe’s call including Alasdair MacIntyre, Philippe Footnote and Rosalind Hursthouse (Stocker, 1997). While supporting Aristotle’s Virtue Ethics Theory, Alasdair MacIntyre criticizes modern liberal individualism and scientific determinism for separating

practical reasoning from morality and political life and proposes instead a return to Aristotelian Virtue Ethics (MacIntyre, 2014). MacIntyre argues that the human intellect and morality are interwoven in a special way that goes into forming the unity of the human person. Without this unity, the human person loses his fundamental nature and gets reduced to the whims of science and sociology with their inherent limitations that tend to reduce philosophy to some form of basic science (MacIntyre, 2014).

From Aristotelian Virtue Ethics Theory, it is clear that ethics considered from the point of view of virtue is more consistent with the nature of the human person than the Deontological and Utilitarian Ethical theories. This is so because, the human person, existing in the unity of body and soul and endowed with intellect and free-will is capable of developing himself to the highest human potential through the exercise of virtue (Debeljuh, 2006). This, according to Aristotelian Virtue Ethics Theory is a necessary condition for acquiring happiness (Debeljuh, 2006), a supreme good to which all man's actions are geared to. It is for this reason that this research study was anchored on the Aristotelian Virtue Ethics Theory.

Lack of sound ethical business practices led to the global financial crisis that started around 2000, in the USA, where several renowned companies including Enron in 2001, Lehman Brothers in 2008 and Bernard Madoff Investment Securities in 2008 collapsed leading to serious loss of jobs, investments and retirement funds (Melé 2009). Melé argues these institutions collapsed because they ran corrupt systems devoid of sound corporate governance principles. He further observes that the institutions were run by managers who had acquired a higher level Business School education. According to Melé, such leaders lacked a sense of responsibility and virtue, in essence, they lacked sound ethics. During the last two decades, explicit debate about the role of ethics and values in higher education has gained prominence (Melé, 2009). Melé observes there has been a proliferation of written complex codes of ethics and value statements, the establishment of ethics-related committees in different professional areas and the appointment of legal experts to deal with misconduct litigation. Melé argues that the effort and other resources expended towards developing these different codes of ethics would be greatly reduced if people entrusted with the administration of the common good embraced ethical lifestyles born out of virtue. Following these observations, many educational institutions of higher learning

have turned back to re-design the educational curriculum that links the intellect, heart and mind of the human person in wholeness (Melé 2009). Melé concludes that through this approach, these institutions aim to nurture future managers with sound knowledge and ethical principles.

Thomas Aquinas, affirms that the main goal of education is to teach man which issues are worthwhile in life through knowledge of different subjects (Aquinas, 1948). He further states that this knowledge is not complete if the learner does not understand, appreciate and be guided by ethical considerations in his daily conduct. Education which mainly places strong emphasis on passing academic examinations and not developing human character is not complete (Sayers, 1980). This means that education, in its proper sense should go beyond mere technical training, and put significant emphasis on the formation of human character.

Chapter six of the constitution of Kenya, promulgated in 2010 lays great emphasis on ethics and integrity. Institutions such as Ethics and Anti-Corruption Commission of Kenya (EACC, 2017) and Transparency International (TI, 2018) play important oversight roles in taming unethical practices such as corruption and cheating in public offices in Kenya.

In recent years, the education system in Kenya, especially in institutions of higher learning, has faced several ethical challenges including cheating in examinations and poor discipline in colleges and universities leading to strikes (Githui, 2012). At the secondary and primary levels of education, the Cabinet Secretary disbanded the Kenya National Examinations Council (KNEC) Board and instituted more stringent administration processes in the handling of the exams in 2016 in an effort to incorporate higher level of integrity and ethical standards in the administration of education (EACC, 2017). Given that students joining universities emanate from this kind of educational background, it becomes important for the universities to consider providing lessons on ethics to help students in their character development among other human qualities.

Alex Awiti and Bruce Scott (2016), in a research done on the integrity of the youth between the ages of 18 and 35 in Kenya, found out that up to 58% of the youth believed that it did not matter how one made money as long as one did not end up in jail, 47% admire those who make money by hook or by crook, 30% believe that corruption is

profitable, 73% are afraid to stand up for what is right for fear of retribution and 35% of the youth would readily take or give a bribe (Awiti & Scott, 2016). This is a matter of serious ethical concern considering that the majority of the youth fall within the population range of students in the institutions of higher learning.

Cases of unethical conduct, including student cheating in examinations, lecturers demanding favours from students in exchange for marks in examinations, in a number of universities in Africa have been reported in recent times (Maina, Mkanyika, Atieno, Openda, Otsialo, Munene, Njeru, Kinogu, Fredrick, Byron, Wasonga, Makokha and Kimutai, 2019). A lecturer and head of Human Resource Department of Murang'a University of Technology was dismissed for awarding marks to a female student who had not sat exams, replacing and omitting the name of a male student from the list. The court ruled that his dismissal was fair and his actions were egregious (Maina et al, 2019). The University of Abuja dismissed a professor and former dean of the Faculty of Agriculture for sexual harassment (Onkwonkwo, 2019). It is observed from the foregoing examples that universities are putting in efforts to encourage ethical conduct in their dealings.

Strathmore University has tried to address these ethical issues from its inception by generally upholding a well-established code of conduct for students and lecturers through such practices as dress code, fair and impartial administration of justice and also by teaching principles of ethics to its undergraduate students. Given the experience of Strathmore University, this study sought to understand the contribution of these practices to helping students become more ethical in their actions. This could contribute to understanding better how higher education institutions can facilitate the development of graduates who are able to uphold ethical practice in their professional endeavours.

1.3 Problem Statement

The above literature suggests that knowledge and practice of ethics contribute significantly towards enhancing the nature of the human person and fulfilment in human life. However, no research had been done to assess whether the teaching of ethics at Strathmore University actually contributes to the ethical development of the undergraduate students.

1.4 Overall aim of the Research

The overall aim of this research study was to assess the extent of the contribution of the teaching of ethics to undergraduate students at Strathmore University.

1.5 Research Objectives

1. To establish the objectives of teaching ethics to undergraduate students in Strathmore University.
2. To establish the extent to which the students' understanding of the ethical person is in tandem with the objectives of teaching ethics at Strathmore University.
3. To find out to what extent the teaching of ethics contributes to making students become more ethical based on their own self-assessment.

1.6 Research Questions

1. What are the objectives of teaching ethics to undergraduate students in Strathmore University?
2. To what extent is the students' understanding of the ethical person in tandem with the objectives of teaching ethics at Strathmore University?
3. To what extent does the teaching of ethics contribute to making students more ethical based on their own assessment?

1.7 Scope of the study

The research involved the collection of data related to the teaching of ethics from 126 full-time undergraduate fourth year students at Strathmore University. Given that they studied principles of ethics in second year, it was assumed that they had sufficient time to internalize and apply these ethical principles during their third and fourth year through interactions with their colleagues and lecturers. Data was also gathered from two of the pioneer faculty members who formulated the objectives for teaching ethics at Strathmore University. Relevant university documents relating to the research were studied to give the necessary background and perspective.

1.8 Limitations of the study

Ideally a research of this type, covering the objectives of teaching ethics and its contribution to making students more ethical persons, should extend to the alumni of the university, to investigate the benefits of learning ethics in their work environment. However, due to the constraints of time which would be required for a wider study, the research was limited to full-time fourth year undergraduate students of Strathmore University.

1.9 Significance of the study

From the research findings, the perception of the students about the “ethical person” is to a large extent in tandem with the objectives of teaching ethics at Strathmore University which are aligned to moral law and the value of the human person. However there are some students whose understanding of ethics and the “ethical person” is more deontological and consequentialist in orientation. This group of students take ethics to be adherence to duty or the consequences that arise from human actions. This research finding may be useful to ethics course reviewers and lecturers at Strathmore University in organising the course content and delivering it in ways that always remain aligned to the moral law and the dignity of the human person.

Most students acknowledge how the learning of ethics has contributed towards improving their character, making them become more ethical people. However a few students think the ethics course had no contribution to their ethical stand mainly because of the way it was taught in some cases, relying largely on Christian teachings and not allowing enough time for discussions. From the research findings, it is not necessary to invoke religious teachings in ethics since the principles of ethics are based on the truth regarding the nature of man and the natural law that governs human behaviour. These are facts that stand on their own and do not change with time. This research could therefore assist lecturers of ethics to consider how they package their teaching to avoid leaning on religious principles which could alienate students whose faith does not allow them to subscribe to such principles.

Dissemination of the findings of this research study to the Commission of University Education (CUE) and policy makers in the Ministry of Education, could help to shed

light on the importance of teaching ethics in universities in Kenya and possibly how to do so effectively.

1.10 Conclusion

This Chapter describes the background to the study, highlighting various ethics theories in relation to the ethical person. The problem research objectives and research questions are covered in this Chapter. The Chapter ends highlighting the scope, limitations, and significance of the study.



CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This Chapter covers the rationale of teaching ethics in institutions of higher learning as well as reviewing the literature regarding the teaching of ethics at Strathmore University. The Chapter also discusses the meaning and importance of ethics from different ethical theory perspectives and how these theories relate to the objectives of the study in general. Research gaps in this study are explained. The importance of not only learning ethics but actually putting what is learned into practice is also explained. The theoretical model guiding the design of the study is established and explained. The Chapter ends with the conclusion of the material covered.

2.2 Empirical Review

2.2.1 The role of ethics in the higher education curricula

The primary motivation of teaching ethics in business schools and other institutions of higher learning should not be the fear that ethical scandals will lead to a loss of public confidence in a particular profession (Illingworth, 2004). Illingworth argues that a fundamental requirement for an ethics course in universities is that it makes people think about the ethical decisions that they make besides gaining the ability to engage in ethical reasoning. According to Illingworth (2004) there are three basic approaches to teaching ethics in institutions of higher learning. The first is the pragmatic approach which relies on teaching students about codes of ethics. In this approach, the emphasis is on elaborating what it means to be a professional in terms of behaviour which resonates with an agreed code of conduct. The second is an embedded approach which bases ethics on life's moral issues. In this approach, ethics is taught as part of a more general understanding and application of morality in general life situations. The third is a theoretical approach in which students are introduced to ethical theories which can then be applied to a variety of situations and contexts. When ethics is taught well, taking into account the more holistic approach of the human person, and received well by students, there is a transformation in students' attitudes that makes them behave ethically in their relationships and professional work (Illingworth, 2004). This argument is in tandem with Virtue Ethics Theory which underscores the importance of virtuous living exhibited by an ethical person (Aristotle,

1996). An ethics course should therefore aim at developing the intellectual tools that enable students to be able to decide right from wrong and act accordingly, demonstrating commitment to moral values (Illingworth, 2004). Illingworth affirms that the teaching of ethics does not necessarily transform students to act in an ethical manner but it exposes them to notice faulty rationalizations, allowing them to develop critical thinking skills which is important for their station in life as well as for the professional work environment that they soon find themselves in.

The youth represent a significant category in number in many countries. They are looked upon to determine the future of the country and the general morals of society (Moutlana, 2007). Moutlana argues that the teaching of ethical values should be integrated within the higher education curricula. Knowledge of ethics equips the students with basic truths that help them navigate more easily in the rapidly increasing complex world brought about by globalization, specialization, advancement in technology and multi-cultural interactions.

Lord Justice Potter, Chair of the Legal services in Britain, holds that though it is important to have codes of conduct, it is more important that the core values and beliefs which underpin the code are understood (Potter, 2002). Porter explains three steps that must be taken in the teaching of ethics. Firstly, teaching ethics in such a way that it encourages the students to treat its study as an active and continuing challenge rather than a passive and finite undertaking. Secondly, teaching ethics in such a way that the method of instruction obliges the students to deal with critical problems in an engaged and participating session. Thirdly teaching ethics in such a way that ensures the process of the product of ethical reasoning is connected to the complex socio-political context in which ethical controversies and their proposed solutions exist (Potter, 2002). Potter holds that teaching of ethics in a professional degree goes beyond just training individuals to understand and apply a code of professional ethics. Effective learning of ethics should therefore be enhanced by an educational curriculum which commits students to understand and practise fundamental values that promote individual virtuous living and social harmony. These fundamental values are anchored on the basic knowledge about the human person as a being endowed with body and soul, intellect and will, and freewill to make personal choices (Aristotle, 1996). The learning of ethics gives students the opportunity to know the appropriate ways of

exercising their freewill in choosing good actions that eventually develop into virtues which transforms the individual into an ethical person (Debeljuh, 2006).

The importance of teaching ethics in professional degrees is well recognized but what is less obvious is the rationale for who does the teaching and what the best approach to teaching ethics is (Ozolins, 1996). Ozolins argues from an Aristotelian perspective that there is a distinct difference between a person who is good because he lives a morally virtuous life and a person who is good basically because he possesses the technical skills required of his profession (Ozolins, 1996). According to Ozolins, a virtuous and morally upright person, is more suitable to teach ethics than the purely technical person. This is because, a teacher's ethical stance governs how he or she instructs and assesses students. According to Ozolins, students are able to observe and infer from the general conduct of the lecturer and the examples he gives, in the course of teaching, whether he actually believes the ethical principles taught to be true or not. Ozolins concludes that this in turn influences the students as to whether to treat ethics as simply one more subject to study and pass or an important course that is meant to transform them into ethical persons.

To be successful, an ethics unit has to get four elements right (Clarkeburn, 2002). Firstly, the course design has to be at the right development level for the students and to meet their needs. Secondly, ethics courses should be run at those stages in their lives when students are most receptive to the study of ethics. This could begin in the first year of undergraduate study because it makes the students appreciate and incorporate ethics in their relationships and professional work right from the beginning and progressively assimilate it into their other aspects of life. Thirdly, the course should be of appropriate length. Clarkeburn suggests that this should be four to twelve weeks in length. Finally, a case study approach should be used to allow students to practise their moral decision making skills. Besides the theory learned, this approach gradually habituates students in making sound choices that work towards transforming them into ethical persons.

Ethics as a discipline of critical thinking and learning has not been widely integrated in the current training and education system in institutions of higher learning in Kenya (Githui, 2012). Githui argues that there is a need to restructure the current education and teaching curricula in institutions of higher learning to include ethics. He

recommends the need for inclusion of ethicists and theologians in developing the curricula to help restructure and reinvent the whole system so that learners can be taken through progressive stages of ethical thinking and orientation as they pursue their careers. These stages, he continues to argue, should cut across all training programs offered by institutions of higher learning. In his research, Githui (2012), further found out that students who undertake ethical and critical thinking are more productive because of the high cognitive development – through association of different ideas, retention and awareness of reality. From that research, Githui recommends that institutions of higher learning, should educate students to become more morally and ethically well informed citizens who can think critically, analyse problems of society, look for solutions to such problems, apply them and accept social responsibilities.

2.2.2 Literature on ethics at Strathmore University

2.2.2.1 Literature regarding the ethical objectives of Strathmore University

The mission of Strathmore University is to provide all round quality education in an atmosphere of freedom and responsibility, advancing excellence in teaching, research and scholarship, fostering ethical and social development and service to the society, installing a culture of lifelong learning, fostering high moral standards, and inspiring a culture of entrepreneurship (Strathmore University Statutes, 2018). Statute 3 of the University Statutes, highlights the university's core values which include: responsibility and ethical practises. The university honours the beliefs, morals and the values of the academic profession and helps others to do the same.

One of the functions of the university council according to the university charter is to develop the university and ensure that the quality and integrity of academic programs and professional courses of the university are maintained (Strathmore University Charter, 2008).

Strathmore University lays great emphasis on academic integrity as explained the Student Handbook of 2019. The university is committed to fostering an intellectual and ethical environment based on the principles of academic integrity. The regulations require that students exhibit honesty and respect for ethical standards in carrying out academic work. Academic staff must demonstrate impartiality in offering students

information, opportunities and principles (Strathmore University Student Handbook, 2019).

From the foregoing documentation, it is evident that the university is committed to high ethical standards and values in all its academic and administrative endeavours. It is also significant that the university chose Promoting Ethical Behaviour: “Do good, be more, Fight Corruption” as the theme of the year in 2020 (Strathmore University Website, 2020). The University Charter, Statutes and Student Handbook, although stating clearly the need for and importance of upholding high ethical standards do not explicitly state the objectives of teaching ethics to undergraduate students at the university. The researcher therefore, set out to establish the specific objectives of teaching ethics to the undergraduate students of the university.

2.2.2.2 Understanding of ethics by undergraduate students

Undergraduate students are taught ethics in their second year of study. However, the scope of this study covered only fourth year students. This is because fourth year students, having had more time on campus to possibly internalise and practise what they learnt in second year, were taken to be in a better position for the study than other undergraduate students in earlier years.

All undergraduate students are required to appraise, not just their lecturers and their methods of course delivery, but also other parameters such as: subject content, quality and relevance of materials presented, timekeeping, subject knowledge and level of preparedness among others. As part of the desk review to understand the perception of students towards the understanding of ethics, the researcher requested permission to access randomly some of the appraisals. Permission was granted by the administration of SHSS. The feedback received from the appraisals was that the comments made by the students were not only important in facilitating improvement on the teaching methods but also created a platform for students to relate what was taught in theory and what they observed from the lecturers, from the ethical point of view. In most of the appraisals studied by the researcher, it was found that generally lecturers came to class well prepared, punctual, and knowledgeable of their subject matter. In a few of the appraisals students pointed out what they thought was room for improvement by some of the lecturers. The faculty administration used the feedback

from the students to engage lecturers so as to improve the quality of teaching as appropriate.

The Strathmore University Student Handbook (2019) highlights a variety of on-campus practices that are meant to foster good professional and moral character of the students. Such practises include adherence to some form of dress code, prohibition of viewing pornographic materials, consumption of alcohol and illicit drugs on campus and filtered internet access. As explained in the students' handbook, these practices relate to what is expected of an ethical person in society. However, due to the easy availability of immoral websites and social media outside Strathmore University, it is possible that students get access to immoral materials that can easily confuse and obscure their understanding of the ethical person. It is also for this reason that the researcher sought to establish the students' understanding of the ethical person in line with objective 2 of the study.

2.2.2.3 Literature on the contribution of the teaching of ethics to students

According to research done by the Corporate Staffing Service in Kenya in 2015, Strathmore University was ranked top among private universities for producing graduates that were most preferred by employers (Gicobi, 2015). The report describes qualities that make Strathmore University graduates appealing to employers and these include the public credibility of the university, quality of the learning environment and the ethical background that the university promotes (Gicobi, 2015). It would be unlikely that Strathmore was ranked top among private universities on ethical grounds, among other factors, if indeed ethics was not one of the foundational corner stones that supports it.

In a talk given by Eric Kimani to Strathmore University alumni (Kimani, 2007), he emphasised how people lost their moral conscience because of a variety of unethical practices that they found themselves indulging in. Kimani, in his talk, pointed out the impact Strathmore University had left on him and many other students by virtue of having had a chance to go through the institution, during which process he benefitted from the inspiring academic and student environment.

In speeches given by Daniel Ochieng, the President of Strathmore Student Council, 2016-2017, and Naomi Nyamweya during the 4th years' farewell dinner in 2017, the

student leaders referred to the wonderful learning environment that enabled them excel in academic work and also made them more ethical persons (Strathmore University Website, 2020). James Mworira, Chief Executive Officer of Centum Company, in his reminiscence of his life as a student at Strathmore University explains how his understanding and appreciation of high professional standards and excellence in the workplace are attributable to his experience at Strathmore University as a student (Strathmore University Website, 2020).

The foregoing testimonials and speeches, point to the fact that generally students who went through Strathmore University have fond memories of its conducive learning environment and family atmosphere, which have contributed towards enabling them grow in their careers.

The teaching of ethics at Strathmore University could be a contributing factor to the students' understanding and the orientation of their attitudes towards a sound professional approach in their careers after graduating from the university. Although the scope of this study did not include past students of Strathmore, the researcher sought to find out from the Pioneer Ethics Faculty members and fourth year university students whether the teaching of ethics had a part to play in making students ethical.

2.3 Theoretical Review

2.3.1 The human person and the importance of ethics

Boethius defines person as “An individual substance of a rational nature” (Gichure, 1997). Based on this definition, Gichure explains that a person is an individual whose constitutive essence is of a rational and spiritual nature. She proceeds to explain further that it is this constitutive element or soul that distinguishes man from other animals, and confers to him the condition of rationality. This definition encompasses the detailed aspects of the human person as indicated in the Figure below.

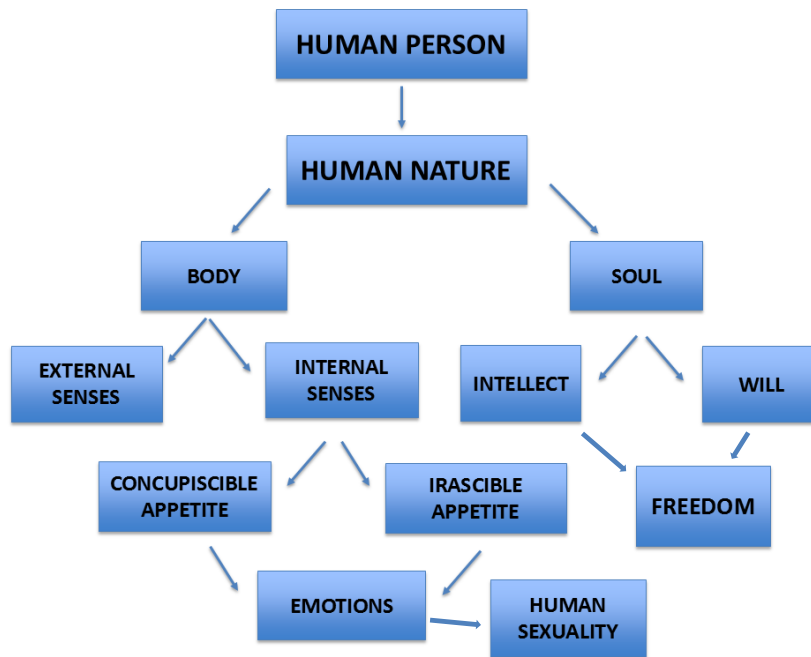


Figure 2. 1: Diagrammatic presentation of the nature of the human person, Dr Catherine Dean

From Figure 2.1 above, there are various faculties of the human person that differentiate him from other animal species. These include freedom, intellect and will. Through the exercise of these faculties, man is able to reason, decide, choose and freely act accordingly. The actions chosen are good if they are in conformity with the first principle of natural moral law, of doing good and avoiding evil” (Debeljuh, 2006). On the other hand, the actions are bad or evil if they go against this principle. It is at this stage that ethics starts being applied based on the rightness or wrongness of the act and how the good or bad actions affect the individual and society at large.

Ethics is a practical normative science of wrongness and rightness of human conduct as known by natural reason, covering principles which govern a person’s conduct and behaviour (Gichure, 2008). Ethics is important because society cannot function without a series of commonly accepted moral codes that define boundaries of acceptable behaviour (Johnson & Reath, 2012). Johnson and Reath explain that ethics is important because there is not always a consensus on what type of behaviour is acceptable. They conclude by stating that studying ethics and the role it plays in society helps to understand human existence and relationships in a richer context, separating acceptable from unacceptable types of behaviour. Without ethics, everything happens as if we were all five billion passengers on big machinery and

nobody is driving the machinery and it is going faster and faster but we don't know where to (Cousteau, 1989). Cousteau espouses that ethics as a branch of philosophy deals with the fundamental value of human relationships, the quality and the best of activities or behaviours which, from the viewpoint of morality are good, bad, accepted or unaccepted.

Many profit and not-for-profit organizations in Kenya and the world over recognise the importance of ethics in business and other professional dealings. Recognizing the importance of ethics in society, UNESCO committed itself to support global education, scientific and cultural development of human society (UNESCO 2010), making ethics education an inseparable part of its agenda. The United Nations Sustainable Development Goals (SDGs) formulated and agreed upon by 193 countries in Buenos Aires in the year 2015, for socio-economic development in the world, do support and encourage ethical conduct in the implementation of the agreed goals (United Nations, 2015). The SDGs aim to achieve decent lives for all on a healthy planet by 2030. The implementation of the goals are anchored on clear ethical principles of transparency and accountability. The collapse of a number of major financial institutions in the world has led to institutions of higher learning such as Harvard Business School reviewing and redesigning the content of what is taught at business schools (Melé, 2009). Melé observes that many business dealings all over the world are starting to demand the application of transparency and integrity, which are key ingredients in ethical practices. The Ethics and Anti-corruption Commission in Kenya was set up by the act of parliament in 2011 to handle unethical-related issues in the country following the promulgation of the new constitution in 2010 (The Kenya Gazette, 2012). Since its inception the commission has handled and resolved many cases of corruption and injustices in the country. From the foregoing examples, it is apparent that ethics is an important element in different spheres of human society.

2.3.2 The ethical person: according to Deontological and Consequentialist Theories

Ethical theories are tools for ethical thinking that can be used in analysing the range of ethics that affect learning and training in organizational management, individual growth and intellectual nourishment (Senge, 2008).

Normative ethics broadly describes the theories of moral philosophy concerned with arriving at standards that regulate right and wrong behaviour in society, with three main approaches proposed (Debeljuh, 2006). The approaches fall in the categories of: Consequentialist Theory, Deontological Theory and the Virtue Ethics Theory. Although the normative ethics theories differ in their focus, they are not mutually exclusive (Debeljuh, 2006). The Consequentialist Theory of ethics, propounded by Jeremy Bentham and supported by John Stuart Mill, posits that the morality of an action depends on the consequences it produces (Bentham, 1948). Bentham argues that an ethical person is that, who through his actions, strives to bring about as much “good” as possible to the highest number of people. The problem with this description of the ethical person is that what is considered “good” is not necessarily defined in moral terms. However much Consequentialists differ about what the “good” consists of, they all agree that the morally right choices are those that increase, either directly or indirectly, the “good”. The ‘good’ could be whatever is considered to bring about happiness, pleasure or any other action taken to bring about as much human satisfaction as possible to the highest number of people (Williams, 1973). Additionally, there seems to be no space for the Consequentialist in which to show partiality to one's own projects or to one's family, friends, and countrymen, leading some critics of consequentialism to deem it a profoundly alienating and perhaps self-effacing moral theory (Williams, 1973). Williams criticizes Consequentialism for what it seemingly permits, that for example, in certain circumstances innocents are killed, beaten, lied to, or deprived of material goods to produce greater benefits for others. Consequences, and only consequences, are used to justify any kind of act, for it does not matter how harmful it is to some so long as it is beneficial to the other majority (Williams, 1973). Arguments supported by Consequentialist Theories can easily also lead to hedonistic justification of unethical acts as being good simply because they are enjoyed by a large number of people as for example many people who get habitually drunk through abuse of alcohol (Johnson & Reath, 2012). Given the many bad acts that can easily be justified in society because of the number of people supporting them, for example “mob Justice”, the Consequentialist approach can lead to wrong endings. On the other hand, the Consequentialist approach can be suitably imbedded in systems of justice where behaving in a certain acceptable way gives the best results that leads to the common good of the people. For example, the act of obeying traffic rules has the consequence of creating harmony among drivers

and reducing accidents on the road (Njuguna, 2019). Hence the act of simply obeying traffic rules, even without analysing the morality of it, is good purely from the consequences it produces. Hence, from the foregoing observations, the interpretation of an ethical person from the Consequentialist Theory can be confusing and misleading.

Deontological Ethical Theory, proposed and defended by Immanuel Kant, on the other hand holds that the morality of an action lies in conformance with the rules and duties to be performed as opposed to the consequences those duties produce (Johnson & Reath, 2012). In this ethical theory a person is morally obligated to act in accordance with a certain set of principles and rules regardless of the outcome.

Kant's moral theory is based on his view of the human being as having the unique capacity for rationality (Kant, 2016). According to Kant no other animal possesses such a propensity for reasoned thought and action, and it is exactly this ability that requires human beings to act in accordance with and for the sake of moral law or duty. Kant believes human inclinations, emotions and consequences should play no role in moral action; therefore, the motivation behind an action must be based on obligation that is well thought out before the action takes place (Kant, 2016). According to Kant (2016) morality should, in theory, provide people with a framework of rational rules that guide and prevent certain actions and are independent of personal intentions and desires. When ethical actions are justified on the basis of duty alone, Kant's Deontological Theory seems to ignore the human freedom which is an important component of the human person.

Although this theory applies well in situations where certain codes of conduct such as law and order, policies and procedures are mandatory, they can in other circumstances lead to wrong moral choices especially in situations where circumstances for the actions taken are not considered. This can be explained further by way of example where a student, following the school rules built on this theory, is expelled from school because of habitual lateness without making any effort to understand the circumstances which could possibly reveal that the student is an orphan whose guardians cannot afford regular bus transport to school. Strict adherence to the principles of Deontological Kantian ethical theory can lead to serious shortcomings.

Hence although these two ethical theories can apply well in some situations, they can easily also lead to wrong interpretations and wrong moral decision-making.

2.3.3 The ethical person from the Virtue Ethics Theory perspective

A virtue is an excellent trait of character, a disposition, and well entrenched in its possessor (Ackrill, 1981). The concept of virtue refers to something that makes its possessor good: a virtuous person is a morally good, excellent or admirable person who acts and feels as she should. One of Aristotle's most influential works is the *Nicomachean Ethics*, where he presents a theory of happiness by seeking to answer the question: What is the ultimate purpose of human existence? (Ackrill, 1981). What is that end or goal for which we should direct all of our activities? To be an ultimate end, an act must be self-sufficient and final: that which is always desirable in itself and never for the sake of something else and it must be attainable by man (Aristotle, 1996). Aristotle enshrines happiness as a central purpose of human life, the ultimate end and purpose of human existence and a goal in itself. According to Aristotle, all other goods such as honour, wealth, recognition, knowledge, friends, are a means towards obtaining happiness, while happiness is always an end in itself that encompasses the totality of one's life. According to Aristotle, what makes human beings different from the rest of the animal kingdom is the capacity to reason according to principles, and in so doing taking responsibility for their choices. Pleasure alone cannot constitute human happiness, for pleasure is what animals seek and human beings have higher capacities than animals. Happiness is the perfection of human nature. Since man is a rational animal, human happiness depends on the exercise of his reason and intellectual contemplation, which is the ultimate realization of our rational capacities (Adler, 1978).

Aristotle tells us that the most important factor in the effort to achieve happiness is to have a good moral character, what he calls "complete virtue", where one actively displays all the different forms of virtues. Paraphrasing Aristotle, Sison, (2003), states that habituation in virtue is a prerequisite for achieving happiness, a universal condition that every human person pursues and on which the good functioning of society depends. According to Aristotle, a happy man is that who lives in accordance with complete virtue and is sufficiently equipped with external goods, not for some chance period but throughout a complete life (Aristotle, 1996). Aristotle argues that

virtue is achieved by maintaining the Mean, which is the balance between two excesses, a settled condition of the soul which wills or chooses the Mean relative to ourselves, this Mean being determined by a rule or whatever we like to call that by which the wise man determines it (Aristotle, 1996). Developing a good character requires a strong effort of will to do the right thing, even in difficult situations. For Aristotle, education should be about the cultivation of character.

According to Aristotle, friendship is one of the most important virtues in achieving the goal of *eudemonia* (happiness). While there are different kinds of friendship, the highest is one that is based on virtue (*arête*) (Aristotle, 1996). This type of friendship is based on a person wishing the best for their friends regardless of utility or pleasure. Aristotle calls it a complete sort of friendship between people who are good and alike in virtue (Aristotle, 1996). Aristotle values friendship so highly that he argues friendship supersedes justice and honour.

The Aristotelian ethics is sometimes referred to as “virtue ethics” since its focus is not on duties or obligations, but on the development of character and the acquiring of cardinal virtues of courage, justice, temperance, and prudence and many other related ones. Virtue Ethics is agent-based meaning that the rightness or the wrongness is not in the act alone but in the person performing them as well: the agent is judged by his habit and behaviour as a good or virtuous person (Johnson & Reath, 2012). Of the existing normative ethical theories, the Virtue Ethics approach embraces the anthropological dimension of the human person, giving due regard to the human composition and human nature. From the literature above, Virtue Ethics Theory also places great emphasis on what, according to Aristotle, is the ultimate end in life that every human being pursues, namely happiness. This is in sharp contrast with the Consequentialist and the Deontological Kantian Theories which are act-centred: where the specific acts are judged as being right or wrong and not the person performing them.

In Virtue Ethics Theory, goodness is in the person performing the act as well as the act itself (Debeljuh, 2006). This theory appears more wholistic as it takes cognizance of the important attributes of the human person and how they relate to the practice of ethics in society as explained in section 2.1.1. In addition to this, it can be observed that misinterpretation of the morality of an act is very much reduced when analysed

from a Virtue Ethics standpoint as opposed to the case in consequentialist and deontological approaches where, the intention of the agent is not necessarily taken into account.

This brings to the fore the importance of grounding ethics education on foundations that recognize the ethical person from the perspective of the Virtue Ethics Theory, which recognizes the fundamental attributes of the human person, and not simply from the consequences or codes of conduct as propagated by Consequentialist or Deontological Kantian Theories.

2.4 Research gaps

Theoretical and empirical literature on the importance of teaching ethics in general, in institutions of higher learning abound. Despite the available literature on the need for high ethical standards in Strathmore University, the objectives of teaching ethics to undergraduate students are not explicitly stated. To the best knowledge of the researcher, no study has been done to ascertain the students' understanding of the ethical person and more specifically from the Virtue Ethics perspective. Similarly, no research has been conducted to establish the contribution of the teaching of ethics at Strathmore University towards making students become more ethical. These were knowledge gaps that this research study sought to address.

2.5 Theoretical Framework

The theoretical model adopted for this research was derived from Aristotle's *Nicomachean Ethics* on the subject of happiness as the ultimate and supreme good to which every human being aspires (Aristotle, 1996), and its close link with virtue. Aristotle places good moral character and virtuous life as necessary conditions for achieving happiness. Hence the Virtue Ethics Theory, unlike Deontologist and Consequentialist ethical Theories, is grounded on the development of character and practise of virtues.

In following Aristotle's expose on how happiness is lived, three important dimensions emerge, Reason, Virtue and Active Life on which happiness is anchored (Aristotle, 1996). The researcher therefore developed and adapted a model, based on these three pillars as indicated in Figure 2.2 to guide this study.

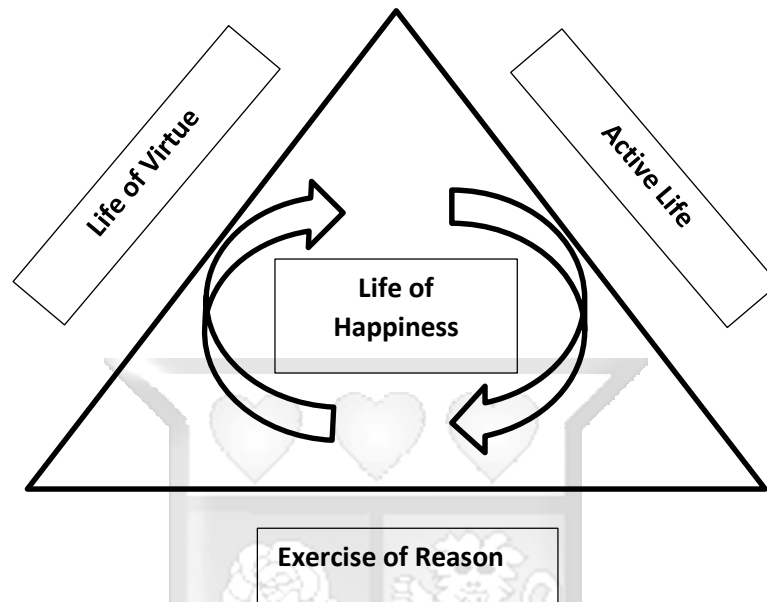


Figure 2. 2: Aristotelian Virtue Ethics (Happiness) Model developed by the researcher

Reason

Rationality is the distinctive activity that distinguishes man from other animal species (Aristotle, 1996). Aristotle states that happiness is the perfection of human nature. He further explains that since rationality is man's distinctive and defining activity, it is only through its exercise that can lead to the supreme good, namely happiness. Aristotle says that human beings are happiest when they are guided by reason. It is the nature of man to be rational and on this basis, Aristotle places rationality as the base and starting point from which man moves to other realms of human activities.

Since man is a rational animal, human happiness largely depends on the exercise of his reason and intellectual contemplation, which is the ultimate realization of our rational capacities (Adler, 1978). Adler, further states that devoid of reason, man loses a key characteristic that defines his nature.

Reasoning skills enable people to comprehend, evaluate and accept or disregard claims and arguments, making it possible to understand and arrive at truth. Animals, by not possessing the capacity for rationality, cannot aspire for happiness. Therefore rationality is a necessary condition for ethical life and pursuit of happiness.

Virtue

As explained in section 2.3.3, virtue is an excellent trait of character, a disposition well entrenched in its possessor (Ackrill, 1981). Aristotle distinguished two categories of virtues namely; moral virtues, learned through habit and practice, and intellectual virtues, learned through reasoning and instruction. Practice of both sets of virtues leads to acquiring practical and theoretical wisdom which is a critical anchor for happiness.

According to Aristotle, habituation in virtue is a prerequisite for achieving happiness. A happy man is that who lives in accordance with complete virtue (Aristotle, 1996). Happiness (*eudaimonia*) is virtuous activity, and hence without practice of virtue, happiness as elucidated by Aristotle cannot be achieved.

Active Life

Aristotle argues that a good life ought to be an active life (Aristotle, 1996). According to Aristotle, it is not enough for man to possess the capacity for rationality or to be knowledgeable about virtues. Rather, he needs to live an active life that actualises reason and virtue, putting them into action. Man is endowed with intellect and will. Rationality is a faculty of the intellect while practice of virtue is a faculty of the will. It is through active life, exercising intellect and will, reason and virtue, that character is formed leading to a virtuous life and hence happiness.

The above explanation summarises the background of the three dimensions to happiness on which the Aristotelian Virtue Ethics (Happiness) Model is grounded. In this study, “Aristotelian Virtue Ethics (Happiness) Model” and “Aristotelian Virtue Ethics Model” refer to the same Model, anchored on the concept of “Happiness”. This Model was linked to the objectives of the research study as shown in Table 2.1.

Research Objectives	Relevant pillar/s of the Aristotelian Virtue Ethics (Happiness) Model
Objective 1: Objectives of teaching ethics	Virtue Reason
Objective 2: Understanding the meaning of ethics	Reason
Objective 3: Contribution of the teaching of ethics	Virtue Reason Active life

Table 2. 1: Linking Aristotelian Virtue Ethics Model to research objectives

2.6 Conclusion

In this Chapter, both empirical and theoretical literature has been reviewed to bring out the role of ethics in institutions of higher learning. A review of the literature on ethics related to Strathmore University is presented. The Chapter also covers the meaning of the ethical person from different ethics theories. The research gaps justifying the study are also presented. Finally, the theoretical framework guiding the study, the Aristotelian Virtue Ethics (Happiness) Model, is explained.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This Chapter covers the details of the research design employed in this study. The discussion in the Chapter focuses on the design, population sampling, and data collection procedures including validity and reliability of the research instruments and data analysis techniques employed to achieve the objectives of the study. Ethical standards required while conducting the study are also covered.

3.2 Research Design

Research design is a plan for study, a set of methods and procedures used in collecting, analysing and interpreting data (Creswell, 2018). The research design developed for this study was the mixed method type. A mixed method research methodology incorporates the use of both qualitative and quantitative data collection and analysis techniques (Creswell, 2018). This methodology is appropriate because the qualitative and quantitative components supplement each other when used concurrently, where results of interviews from qualitative-based discussions fill in the gaps, with explanations of perceptions that may not be well covered by quantitative techniques alone (Flick et al, 2004).

3.3 Population and Sampling

Population refers to an entire group of individuals, events or objects having common observable characteristics (Mugenda & Mugenda, 2003). Target population on the other hand refers to the entire group of individuals or objects to which the researcher is interested in generalizing the conclusions. The target populations for this research were both the pioneer faculty members and the fourth year full-time undergraduate students of Strathmore University.

The target population for the first group was the pioneer faculty members who initially formulated the objectives for teaching ethics at Strathmore University. This population was sampled purposively to identify two of the three faculty members that designed the ethics course.

The second group consisted of the fourth year students to whom a close-ended questionnaire was administered and from which quantitative data was collected. According to the Strathmore University Academic Management System calendar, the population of 4th year undergraduate students at the time of writing this proposal was 1105 as indicated in Table 3.1.



No.	Name of Course	Number of Students
1.	Bachelor of Commerce	400
2.	Bachelor of Tourism Management	10
3.	Bachelor of Science in Hospitality and Hotel Management	25
4.	Bachelor of Business Science: Financial Engineering	20
5.	Bachelor of Business Science: Financial Economics	75
6.	Bachelor of Business Science: Actuarial Science	25
7.	Bachelor of Science in Informatics and Computer Science	120
8.	Bachelor of Business Information Technology	150
9.	Bachelor of Science in Telecommunications (Telecommunications & Information System)	20
10	Bachelor of Laws	170
11	Bachelor Arts in Communication	15
12	Bachelor Arts in International Studies	60
13.	Bachelor of Arts in Development Studies and Philosophy	15
	TOTAL	1,105

Table 3. 1: Fourth Year full-time undergraduate students in different courses as at December 2019

In calculating the sample size for quantitative data collection, the following important parameters, as defined by Creswell, (2014) were considered:

1. **Population Size:** this refers to the total number of people who fit in the demography being researched.

2. **Confidence level:** gives the indication of the level of surety. It refers to the percentage of all possible samples that can be expected to include the true population parameter. Statistically, this is normally calculated at 90%, 95% and 99% confidence limit.

3. **Margin of Error (Confidence Interval):** this is a figure that correlates the accuracy of the answers given by the sample to those of the entire population.

Given the target population of 1105 fourth year full-time undergraduate students, Slovin's formula (Guilford and Frutcher, 1973) was used to calculate the sample size for the questionnaires. According to this formula $n = N / (1 + Ne^2)$

Where:

n = Sample population,

N = Total Population,

e = Margin of error.

In this study, with N= 1105, and a confidence level of 90% a margin of error of 10 % (giving 'e' equivalent of 0.1) was adopted.

Hence, the sample population 'n' = $1105 / (1 + 1105 * 0.1^2) = 92$

The recommended sample population for response to the questionnaire was therefore 92 students.

The third group consisted of the fourth year undergraduate students from whom qualitative data was collected through participation in focused group discussions. The researcher constituted 3 focus group teams consisting on average of 10 students each. Students participating in focus group discussions were not necessarily drawn from the 92 who participated in the quantitative data collection. The reason for this was to widen the data collected using both tools for purposes of comparison and analysis.

With the assistance of a few lecturers and student leaders, snowball sampling approach was used to invite students to participate in focused group discussions.

3.4 Data Collection Methods

As indicated in Figure 3.1, three methods of data collection were employed for the study. The first method entailed a structured and guided face to face in-depth interview with two of the three pioneer faculty members that formulated the syllabus for the teaching of ethics in Strathmore University. One of the three members no longer resides in Kenya and hence the researcher used purposive sampling method to interview the two who were available.

The pioneer faculty members were interviewed to establish the rationale for establishing and designing the ethics course at Strathmore University in reference to objective one of the study.

The interview discussions were guided by the interview schedule as explained in Appendix 3.

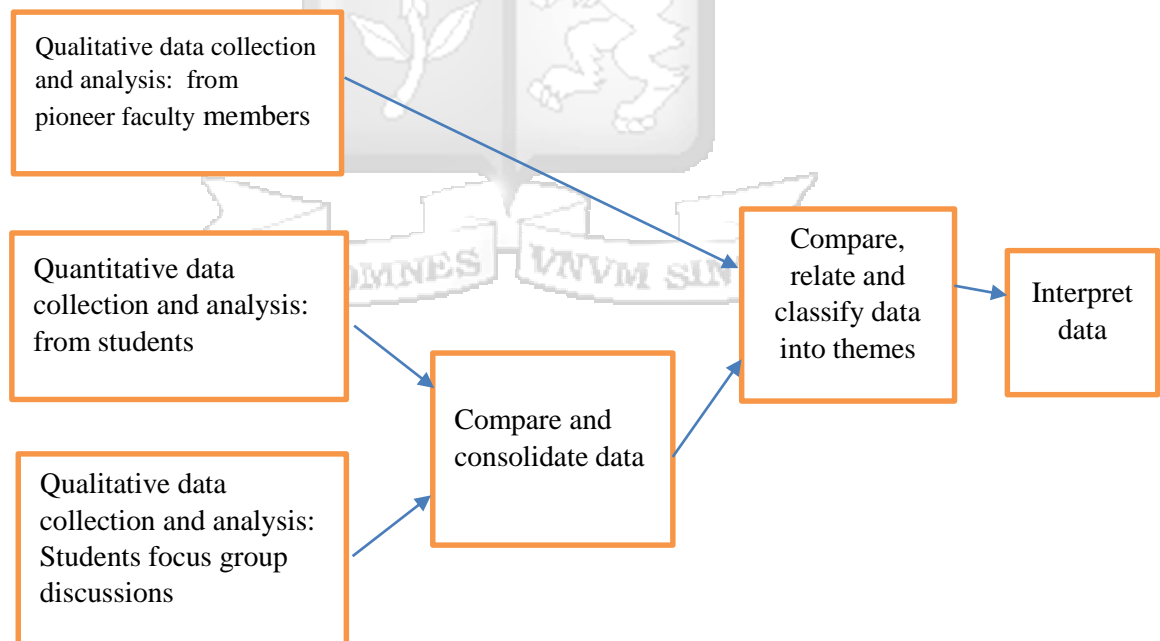


Figure 3. 1: Convergent Parallel Mixed Method (Creswell, 2018, pp. 220)

The second data collection method was by way of a structured questionnaire with closed ended questions soliciting responses from the selected sample of students. A structured questionnaire is a method of data collection that seeks self-reported knowledge, attitude and statement of behaviour from a sample and has the main advantage of allowing the researcher to collect diverse information rapidly from the various respondents (Beins & McCarthy, 2018). For this group, the researcher used stratified non-random sampling aimed at obtaining fair representation from different course groups.

With the permission of the lecturers and assistance of the student leaders, the researcher administered the questionnaire to the 4th year students both physically and online through a portal created for this purpose. The questionnaire administered was divided into two sections. Section one sought basic demographic responses while section two comprised of closed ended questions. The researcher held the opinion that it was not necessary to include open ended questions in the questionnaire because the qualitative aspects of the research which would have been covered by such questions were covered under focus group discussions.

A focus group discussion is a form of qualitative research method where people from similar backgrounds and experiences are gathered together to discuss a specific topic of interest (Creswell, 2014).

The third method of data collection was done through focus group discussions with three groups drawn from fourth year students to capture students' rich information on important issues that could have been omitted in the data collected through questionnaires. For this group, snowball sampling technique was used (Appendix 6).

Two groups consisted of 10 students each while the third group comprised 12 students, translating to a total of 32 students. This was about a third of the number of students participating in quantitative data collection. Given that qualitative data was meant to complement the quantitative data, filling the gaps and explaining perceptions not covered by the questionnaires, three focus groups were considered by the researcher to be adequate as data saturation was obtained.

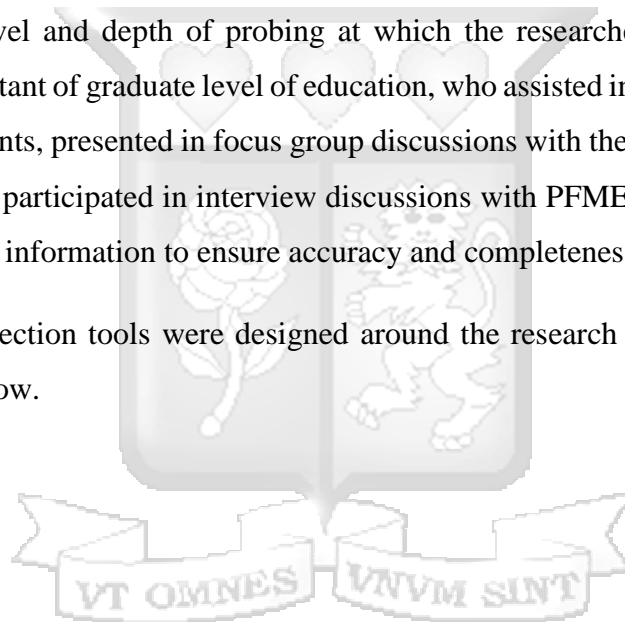
Focus group discussions were conducted online since the university had shifted all activities online due to the Covid-19 crisis and physical group meetings were not

tenable. The researcher, sought assistance from lecturers and student leaders to reach the respondents online. After establishing contact with the students, the researcher introduced the subject of the discussion and invited students who were willing to participate to join the WhatsApp groups created online. Once the consent to participate was received from the students, three WhatsApp groups were formed.

The researcher then introduced the subject of the discussion focusing on open-ended questions and guided by the interview schedule as explained in Appendix 6. The researcher was able to probe and guide the discussion as students gave their responses. The discussions progressed and ended at saturation levels where no more new material was generated following prior discussions.

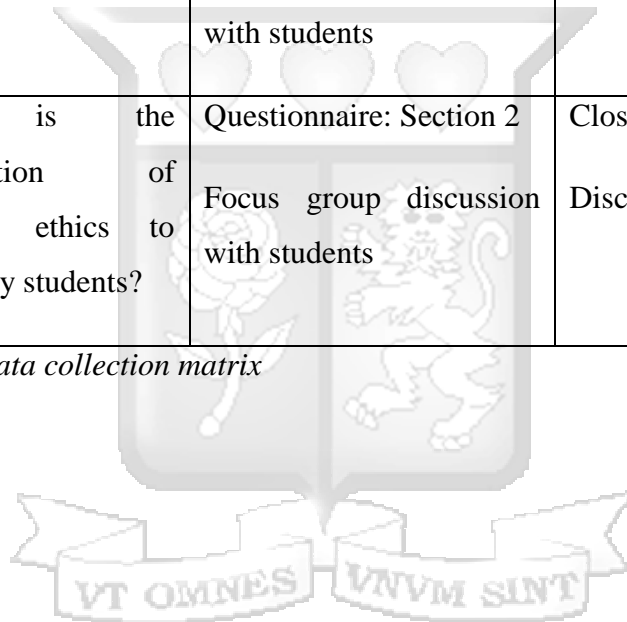
Given the level and depth of probing at which the researcher aimed, he trained a research assistant of graduate level of education, who assisted in probing and capturing important points, presented in focus group discussions with the students. The research assistant also participated in interview discussions with PFME by helping capture all the important information to ensure accuracy and completeness.

The data collection tools were designed around the research questions as shown in Table 3.2 below.



Research Questions	Data Collection tool	Type of questions
1. What are the objectives of teaching ethics to undergraduate students?	In-depth discussion with pioneer faculty members	Open-ended questions
2. What is the students' understanding of the ethical person?	Questionnaire: Section 2 Focus group discussion with students	Closed-ended questions Discussion guide
3. What is the contribution of teaching ethics to university students?	Questionnaire: Section 2 Focus group discussion with students	Closed-ended questions Discussion guide

Table 3. 2: Data collection matrix



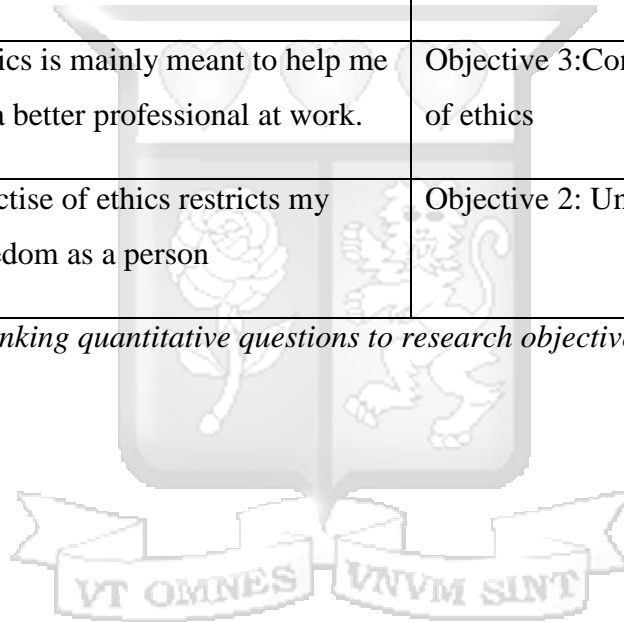
The matrix presented in Table 3.3 relates the questions presented in the student questionnaire to the objectives of the research study.

The questions relating to students' understanding of ethics were deliberately more than those relating to the other two objectives because proper understanding of ethics from the right perspective is critical if one has to practise and live truly virtuous life. The right perspective requires proper understanding of the human person as a united composite of body and soul, intellect and will and freedom to make decisions (Debeljuh, 2006).

	Ethics related statements	How it relates to objectives of the research
1	An ethical person is that who strives at all times to live a virtuous life.	Objective 1: Objectives of teaching ethics
2	The learning of ethics at SU greatly contributed towards my character development.	Objective3: Contribution of learning ethics
3	Through ethics, I have learned to appreciate the importance of common good in society.	Objective1: Objectives of teaching ethics
4	To me, what is ethical is what brings about happiness from whatever source.	Objective 2: Understanding of ethics
5	Ethics is about ensuring maximum pleasure and minimum pain for all the members of society.	Objective 2: Understanding of ethics
6	I consider ethics to be mainly about the consequences arising from actions performed.	Objective 2: Understanding of ethics

7	To me, ethics is about adherence to a given code of conduct	Objective 2: Understanding of ethics
8	As long as it is my duty, I will consider it ethical to perform it.	Objective 2: Understanding of ethics
9	I consider what is good for me to be good for all	Objective 3: Contribution of learning of ethics
10	What is learned in ethics course is consistent with what is practised in SU	Objective1: Objectives of teachings of ethics
11	Ethics is mainly meant to help me be a better professional at work.	Objective 3:Contribution of learning of ethics
12	Practise of ethics restricts my freedom as a person	Objective 2: Understanding of ethics

Table 3. 3: Linking quantitative questions to research objectives



3.5 Data analysis

Both the quantitative and qualitative data from the students were analysed and consolidated and the result of this was compared with the qualitative data from the pioneer faculty members.

The quantitative data in the form of closed-ended questions in the questionnaire was analysed using Statistical Package for Social Sciences. The qualitative data gathered from the in-depth interview and the focus group discussions was analysed using the key themes of the model discussed in the theoretical review section 2.3.3.

The interviews on Focus Group Discussions and in depth discussions with pioneer faculty members were recorded on tape to ensure all comments were captured and later was transcribed for ease of analysis of the findings. The data from focus group discussions was analysed qualitatively and where appropriate, presented in the form of charts and other visual graphics.

3.6 Research Quality

The quality of research study depends to a large extent on the accuracy of the data collection procedures on which the reliability and validity of the research anchors (Mugenda & Mugenda, 2003). Validity is the extent to which a research instrument measures what it is supposed to measure while reliability is the ability of the research instrument to consistently measure characteristics of interests overtime (Mugenda & Mugenda, 2003).

The student questionnaire used in this study was subjected to both face and content validity tests to assess the extent of its fitness for the research. Face validity is a high level text check of whether the research instrument appears, at face value, to test what it is designed to test (Cohen et al, 2013). Face validity was ensured by administering a questionnaire to an academic expert at Strathmore University and a professional colleague, both of whom had been briefed about the study.

Content validity was done prior to collection of data by two university academic experts with requisite knowledge to ensure proper coverage and representation of questionnaire content in relation to the research topic.

A typical focus group discussion involving at least two university education experts was simulated on line, ahead of the qualitative data collection. This was done to ensure acceptable standard procedures of conducting such discussions and their completeness were followed. Due to sudden and unexpected closure of the university, to mitigate the spread of COVID-19 as directed by the government of Kenya, the focus group discussions were held online through Whatsapp group platform. The group discussions were recorded into text messages which were then re-organised into themes to ensure accuracy and objectivity of data collected (Saunders et al, 2009).

3.7 Ethical Considerations

All the respondents in this research study were adults above the age of eighteen years and therefore consent from their parents or guardians to participate in the research was not be necessary. However the personal consent of each correspondent was sought and signed for as specified in the Participant Information and Consent Form in Appendix 4. The Consent Form contained all other details of participation in the research including any risks or benefits to the respondents participating in the research. No incentives were offered for participation.

Each respondent was informed that this was an academic research and confidentiality of the source of the data and the information provided would be upheld. The consent to record discussions for the sake of accuracy during qualitative interviews with pioneer faculty members was also sought from respondents.

The data collected was stored and protected and was not made available to the general public. Respondents were informed they would be free to access the final research findings which would be made available in printed and electronic form in Strathmore library.

It was explained to all the respondents that participation in the research was voluntary and that they were free to pull out of the research at any time and without incurring any penalty, and any data collected from them would be removed from the system.

The researcher's contact information as well as that of his supervisor were given to all respondents to facilitate quick response to any questions they could have or in case they later wished to withdraw from the research.

Ethical approval for the research was sought and granted from Strathmore University Institutional Review Committee [SU IERC] before starting the study. A research permit was also sought and granted in advance from NACOSTI before commencing the data collection.

3.8 Conclusion

This Chapter has covered the proposed research approach and design explaining sampling procedures and collection of tools to be used. The method of data analysis in relations to research questions is described in the Chapter. The researcher has explained how research quality will be guaranteed and the ethical considerations that will be taken into account.



CHAPTER 4: PRESENTATIONS OF RESEARCH FINDINGS

4.1 Introduction

This Chapter covers the results of the data collection starting with the in-depth interview discussion with two of the pioneer faculty members of the undergraduate ethics course at Strathmore University. Data collected in raw form from the questionnaires administered to undergraduate students undertaking different courses is presented. This is followed by information gathered from FGDs which sheds more insights and supplements the data collected through questionnaires. Finally, comparative analysis of the data from the pioneer faculty members and the consolidated feedback from the students is presented.

4.2 Findings from Pioneer Faculty Members (Key Informants)

The researcher held interview discussions with two of the three pioneer faculty members of ethics in a bid to establish the responses to the research question one: What are the objectives of teaching ethics to undergraduate students in Strathmore University?

The discussions were held with the two members separately on 2nd and 3rd April 2020. On both occasions, the researcher requested each member to introduce himself giving his professional and academic background and his association with Strathmore University as indicated in the interview schedule given in Appendix 3. This was then followed by specific questions as indicated in the schedule.

Having obtained their permission, the discussions with the two members (Key Informant 1 and Key Informant 2), were recorded to capture all important details, and were later transcribed by the researcher, with the help of a trained research assistant to ensure important details were not left out.

4.2.1 General information from the two Key Informants

Key Informant 1 introduced himself as an alumni of Strathmore College, who many years later, was part of the team that formulated the ethics course for undergraduate students. He became one of the pioneer faculty members of ethics and has all along taught this subject and Philosophical Anthropology, among other subjects, to undergraduate students at the university

After introducing himself, Key Informant 2 stated that he had been involved in educational matters in Kenya for over fifty years. Together with 2 other members, he was involved in establishing the ethics course which formed part of the undergraduate curriculum when the university decided to start offering degree courses in collaboration with JKUAT in 2001, while preparing its own charter which was granted in 2008. Although he has been involved in many administrative and academic affairs of the university, including teaching, he has not taught the undergraduate ethics course.

4.2.2 The background to the starting of ethics course at Strathmore University

When asked to explain the background to the starting of the ethics course at Strathmore University, each pioneer member explained that the background originated from the educational philosophy of Strathmore University which was based on holistic, God-centred and all-round education that forms both the mind and character. They both agreed in their responses that the knowledge of philosophical anthropology was a prerequisite to understanding ethics.

According to both respondents, Strathmore University laid great emphasis on the anthropological aspect of the human person as a being endowed with the potential to learn and improve himself and the society within which he lives. While career and general professional formation were regarded as important aspects of the educational curriculum, the university combined this with other aspects of the human formation, including teaching of ethics to provide holistic education to every student. This also entailed opening the minds of the students to a wider scope of human knowledge including cultural development and world views that enable them to live unity of life while appreciating its diversity.

Key Informant 1 summarised the main objective of teaching ethics as being, “to give students deep connections derived from proper understanding of the nature and essence of the human person.” He further added that “it is only after this level of understanding that one can be expected to appreciate and practise principles of ethics well”. The respondent also explained that teaching the principles of ethics, was akin to teaching the principles of physical sciences such as engineering. In both cases, the students are taught to understand the underlying general principles which do not change with time and which are applied later in different situations of life.

“Ethics is a practical subject that through its understanding and experience, evolves into a rule of thumb that can easily be put in practise”, stated the Key Informant 1. He emphasised that ethics was not about rules or the do’s and don’ts in life but rather was about understanding to differentiate right and wrong and developing human character that enables one to use his freedom well in choosing what is right. “The rules and regulations are supposed to be derived from deep ethical principles and should not be taken to stand on their own”, he emphasised.

He explained that in recent times, the general western world view has tended to lean more towards ethics based on deontology and utilitarianism, thus moving away from Aristotelian Virtue based ethics. However, he added that there had also arisen a new breed of thinkers who support Aristotelian Virtue Ethics Theory. This theory, he explained, is based on the understanding of the human person as a thinking being endowed with intellect, will and freedom and who through the exercise of this faculties develops virtues that lead him to happiness. He elaborated further that from his own teaching experience, some students were likely not able to agree with the principles of ethics taught simply because of their own personal dispositions and attitudes in life. This was more so the case, when such students were involved in practises that were appealing to their emotions but at the same time contrary to the principles of ethics taught.

Making reference to Aristotle’s philosophy of learning, Key Informant 1 explained that experience played an important part in the learning of philosophical-related subjects, including ethics. Hence, some of the undergraduate students who were relatively young and whose life experience was limited were in some cases not in a position to easily understand and assimilate some of the ethical principles that are real-life based.

Key Informant 2 explained that the general philosophy of education at Strathmore University is anchored on the principle that education of the mind (professional and technical knowledge), without character formation does not constitute holistic education. He broke down the salient objectives of teaching ethics to include making the students understand the anthropological aspect of the human person, development of character, ability to understand and judge right and wrong and use of one’s freedom to make ethical decisions in life.

He emphasised that teaching ethics would be useless if students, in the first place, did not understand the aspect of the natural law which is imbedded in every human person and the key faculties: intellect, will, heart, emotions and freedom which differentiate human beings from other animal species. He explained that the key objective of teaching ethics at Strathmore University originated from the fact that the university leadership believed, from the beginning, in holistic education. This type of education aimed at producing all-round students that were not only prepared for their careers in life but also had their character well formed to contribute ethically to the common good in society.

Key Informant 2 stated that “lack of character formation makes one not live unity of life”. He gave an example of a very brilliant lawyer, who may be versed in legal matters but also thrives on defrauding other people. He said such a person lived double life which could not make him happy in life.

4.2.3 Review of initial objectives of teaching ethics at Strathmore University

The researcher posed a question to both respondents as to whether, the objectives of teaching of ethics at Strathmore University had been reviewed since inception. They both explained in the same way that the objectives of teaching ethics could not change because they were anchored on the Principle of Truth from which the never-changing principles of the existence of God and the nature of the human person are based.

Key Informant 1 explained further that ethics and related courses were reviewed every three to five years to enrich content and create synergy among different courses. The review also aimed at improving content delivery by the lecturers and enhance understanding by the students. He stated that the reviews carried out remained consistent with the objectives of teaching ethics. Such reviews also took into account improving the critical thinking of the students to enable them critique the ever changing and emerging situations in the world.

Key Informant 2 explained that after helping formulate the under graduate ethics course, he had not taught ethics to undergraduate students and neither has he been involved in the reviews.

4.2.4 Validity of the initial objectives of teaching ethics with changing times

The researcher sought to know from both Key Informants whether or not the changing conditions in society and the world at large had made the initial objectives of teaching ethics at the university still valid. They both explained that the original objectives for teaching ethics were based on the Principle of Truth. Based on this Principle; God, the nature of man and the natural law that governs human behaviour are facts that do not change with time.

Both respondents agreed that ethics addresses real-life situations and its teaching should be made lively with practical examples that make students reflect and internalise what is taught. This makes it easier for students to understand and relate ethics to life experiences and in the process learn important principles that help in their character formation.

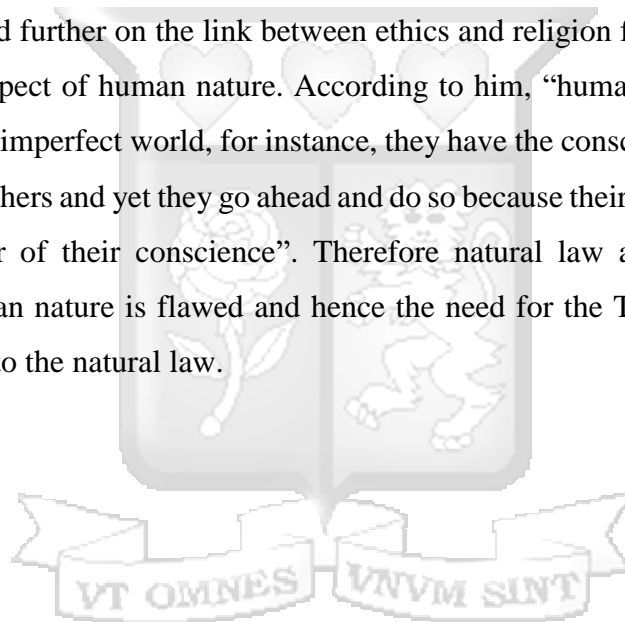
Key Informant 1 explained that although the world seemed to change, the principles governing the existence of things in the universe did not change. Hence no changes in society would invalidate the nature of man and the permanency of God and his creation. Therefore, he explained, it was not necessary to invoke religious teachings in ethics since the governing principles could stand on their own. He added that it was for this reason that normative ethical theories; Deontologist, Consequentialist and Virtue Ethics Theories could be discussed to great depths without reference to any religious underpinnings. He concluded by stating that “however, in the final analysis, ethics and religion cannot be quite separated because Faith and Reason do not contradict each other and it is religion that ultimately provides the answers to the ‘Being’ of things including ethics”. It was therefore for this reason, he explained, that ethics was taught to all undergraduate students of all faiths while at the same time respecting their personal religious beliefs.

Key Informant 2 observed that modern society had created and defined certain terminologies that cause confusion and misunderstanding in the world of ethics. He said “terminologies such as ‘diversity’ and ‘inclusivity’ had gained popularity in the western world making the perspectives of good and evil lose meaning”. Diversity referred to being called upon to agree to opinions simply on the basis that they represented diversified views even if they did not stand in the light of truth. Similarly inclusivity, emanating from Human Rights approach, demands that every person has

the right to have his opinions included without considering the premise that supports such opinions. “Such terminologies do not borrow from the principle of truth and are unfortunately beginning to triumph morality”, he added. He however, explained that because such principles were anchored on false premises, they were bound to collapse in the long run.

He concurred with the view of Key Informant1 that the teaching of ethics should not be religious based. However he added that the teaching and understanding of ethics was made much easier if one believed in God. According to him, without God in the equation, it was difficult for one to understand the concept of creation and natural law and hence ethics got reduced to opinions.

He expounded further on the link between ethics and religion from the perspective of the flawed aspect of human nature. According to him, “human beings are imperfect persons in an imperfect world, for instance, they have the conscience which tells them not to harm others and yet they go ahead and do so because their emotions and passions get the better of their conscience”. Therefore natural law alone does not suffice because human nature is flawed and hence the need for the Ten Commandments to give support to the natural law.



4.3 Findings from the students

General respondent information from Student Questionnaire

Quantitative data was collected between 2nd and 24th April 2020, by the researcher with the help of one trained assistant. A total of 110 questionnaires were administered to fourth year undergraduate students pursuing different courses. Of the number administered, 94 were filled and returned, representing two more than the recommended sample size of 92. Most of the questionnaires were filled online through Google form tool. The researcher entered the data from the respondents into excel spreadsheet. Thereafter, the data was imported into SPSS software for analysis. The analysis involved obtaining the descriptive statistics of the respondents.

Section one of the questionnaire (Appendix 5) sought demographic information from respondents: their gender, course being undertaken, age bracket and confirmation that they were fourth year undergraduates at Strathmore university.

The gender representation of respondents constituted 52% female and 48% male as shown in Figure 4.1. The results are presented to demonstrate the gender consideration for the study even though the questions were gender neutral. 96% of the respondents were aged between 20 to 25 years while 4% were aged between 26 to 36 years of age.

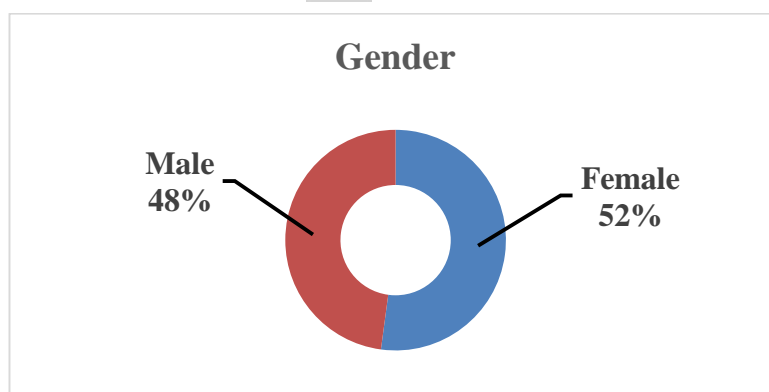


Figure 4. 1: Gender distribution of student respondents

The questionnaire was administered to students from 13 courses as shown in Table 4.1. Majority of the respondents (34%) were undergraduate students undertaking Bachelor of Business Information Technology. The least represented course with 1.1% of the respondents was Bachelor of Tourism Management.

Course of Study	Frequency	Percent
Bachelor of Commerce	2	2.1
Bachelor of Tourism Management	1	1.1
Bachelor of Science (Hospitality and Hotel Management)	4	4.3
Bachelor of Science (Informatics and Computer Science)	13	13.8
Bachelor of Business Information Technology	32	34.0
Bachelor of Science in Telecommunications (Telecommunications & Information System)	2	2.1
Bachelor of Laws	15	16.0
Bachelor of Arts in Communication	7	7.4
Bachelor of Arts in International Studies	8	8.5
Bachelor of Arts in Development Studies and Philosophy	10	10.6
Total	94	100.0

Table 4. 1: Students questionnaire distribution from different courses

General respondent information from FGDs

Following the onset of Covid-19 pandemic, the university started holding most of its academic activities to online.

With the help of student leaders, the researcher introduced himself and the subject of the discussion followed by inviting and constituting three focus groups from fourth

year undergraduate population on the WhatsApp platform. The informed consent requirements as indicated in Appendix 4, were explained to the group before commencing discussions.

The open ended questions posed by the researcher were gender neutral. Table 4.2 shows the composition of the participants by gender.

FGD	No. of male students	No. of female students	Total
1	5	5	10
2	6	4	10
3	7	5	12

Table 4. 2: FGDs Gender composition

The researcher introduced the discussion by posing the four questions outlined in the interview schedule (Appendix 6), which the students were invited to discuss. Although the students were informed to contribute to the discussion in text form or recorded messages, they all opted for the former option. Besides simply providing the answers to the questions posed, students were encouraged to freely comment or even challenge the responses of their colleagues to which they held different opinions. This approach made the discussions lively and interesting to the students.

The research assistant had access to all the three groups and participated in the discussions by helping reframe questions for clarity and later assisted the researcher to ensure important data was not missed out.

Each group discussion lasted about five days during which time, the participants had plenty of time to present their views and discuss those of their colleagues at their convenience. All the three focus group discussions took place between 1st and 24th April, 2020.

Consolidated findings from the students

The findings from the student questionnaire and FGDs were consolidated and classified to address research questions 2 and 3.

4.3.1 Understanding of ethics and the ethical person

The findings under this category emanated from responses from student questionnaire statements that sought to establish students' understanding of ethics and ethical person in line with RQ2 which examines the extent to which the students' understanding of the ethical person is in tandem with the objectives of teaching ethics at Strathmore University. While designed to investigate the understanding of ethics and the ethical person, the statements also focused on bringing out the dimensions of Virtue, Reason and Active Life which are key ingredients of the ethical person in line with the Aristotelian Virtue Ethics Model. The questionnaire findings were augmented by FGD responses to the questions in Appendix 6 which were also aligned to the same RQ. All participants were numbered in a continuous way across all the three focus groups from FGD1 to FGD32 for ease of identification of information from individual participants.

Dimension of Virtue

Respondents were asked to rank in order of priority their agreement with statement one on the questionnaire: "An ethical person is that who strives at all times to live a virtuous life". The responses are as indicated in Table 4.3.

	Frequency	Percent
Slightly Important	8	8.5
Important	26	27.7
Very Important	59	62.8
Missing Response	1	1.1
Total	94	100.0

Table 4. 3: An ethical person strives at all times to live a virtuous life

62.8% of the respondents believed that the statement was very important and 27.7% as important. There was no one who said the statement was not important. The finding that most respondents believe an ethical person is that who strives at all times to live a virtuous life implies that most of the undergraduate students who have done the ethics course think virtue is an important component of ethical life. This is in line with Aristotelian Virtue Ethics Model as explained in Chapter 2.

The view of the students who attached ethics to virtue was corroborated by students in FGDs who were asked to describe and discuss their understanding of ethics. Most of the respondents associated the concept of ethics to morals or what is right and wrong. One of the respondents, FGD1, specifically stated that “ethics is about moral principles that guide the behaviour of human beings as they carry out their daily activities, directed by their intellect, will and freedom”.

The concept of virtue was evident where a few of the respondents, FGD5, FGD8, FGD16, FGD19 and FGD25, argued that the aim of ethics was to help students develop good habits by carrying out repeated actions that eventually formed their character. Those who took this line of argument, explained how formation of good character led to the understanding of the common good in society.

Students were asked to discuss their understanding of the ethical person. Majority of the respondents came to the agreement that the ethical person was that who lived virtuous life. They argued that without the practice of good habits, it would be difficult to develop good character which is a prerequisite for ethical life. FGD2 stated that “being morally upright requires tremendous self-control to avoid unethical situations

which ordinarily present themselves in life as very appealing to human emotions”. Another group of respondents, FGD3, FGD7 and FGD18 described the ethical person as that who strove to do good to others aiming towards the achievement of the common good.

FGD3 argued that “the ethical person works to create a common value structure for himself, society and environment”. “Such a person”, she continued with the argument, “is assumed to know the objective good in society and to strive towards it as opposed to working towards subjective individual good”. FGD18 in support of this argument stated that “the ethical person uses his freedom to choose well that which is line with important ethical principles of justice, honesty, industriousness, among other virtues”.

The findings from the questionnaire and FGDs show that most students attach virtue to ethical behaviour.

Dimension of reason

Statement five: “Ethics is about ensuring maximum pleasure and minimum pain from members of society” and statement six: “I consider ethics to be mainly the consequences arising from actions performed”, were designed to determine whether the students’ understanding of the ethical person was based on Virtue or Consequentialist ethics. Tables 4.4 and 4.5 summarize the responses to statements five and six respectively.

	Frequency	Percent
Not Important	26	27.7
Slightly Important	20	21.3
Important	26	27.7
Very Important	22	23.4
Total	94	100.0

Table 4. 4: Ethics is about ensuring maximum pleasure and minimum pain

From Table 4.4, cumulatively, 51% of the respondents stated that it was important or very important for an action to be considered ethical if it ensures maximum pleasure and minimum pain. However, 49% of the respondents considered it slightly important or not important that ethics is about ensuring maximum pleasure and minimum.

From Table 4.5, cumulatively 55.3% (38.3% and 17%) of the respondents considered ethics to be mainly about the consequences arising from the actions performed while 43% considered consequences as being slightly or not important. While holding virtue to be important, the responses imply that the students understanding of ethics has some Consequentialist orientation.

	Frequency	Percent
Not Important	14	14.9
Slightly Important	27	28.7
Important	36	38.3
Very Important	16	17.0
Missing Response	1	1.1
Total	94	100.0

Table 4. 5: Ethics is mainly about the consequences arising from actions performed

The responses from the above two statements were corroborated by a good number of respondents from FGDs who argued that ethics was mainly a theoretical study of good or bad conduct that defined the values of an individual but had limited practical application given the dynamics in real life. The group took the Consequentialist perspective of ethics arguing that there was no absolute right or wrong as it all depended on the context, as for example committing an unethical act, but which benefited the majority of the people. Still on the point of context, some students, FGD6 and FGD10 argued that many actions perceived to be objectively wrong could be justified depending on circumstances, for example a person who tells a lie to save human life or a poor widowed mother who steals to feed her starving children.

Statement nine; “I consider what is good for me to be good for others”, was meant to determine whether students’ understanding is oriented to the reasoning that ethics is based on objective or subjective principles based on personal liking and inclinations.

As indicated in Table 4.6, 80.9% of the students attached little or no importance to the statement above. Only about 18.1% (8.5% and 9.6%) of the respondents agreed to the statement that whatever was good for an individual was good for all the people. This finding would suggest that the understanding of ethics by most students is not self-centred but rather spans out to consider other members of society.

	Frequency	Percent
Not Important	47	50.0
Slightly Important	29	30.9
Important	8	8.5
Very Important	9	9.6
Missing Response	1	1.1
Total	94	100.0

Table 4. 6: “I consider what is good for me to be good for others”

Dimension of Active Life

In Statement 7: “To me ethics is about adherence to a given code of conduct” and statement 8: “as long as it is my duty, I will consider it ethical to perform it”, the researcher was interested in finding out the students’ understanding of ethics from deontological perspective and hence whether the understanding was in tandem with the original objectives of teaching ethics. The statements also examine the dimension of active life which is impressed by the ethical person by putting in practice what the code of conduct demands. The responses from the statements 7 and 8 are presented in Tables 4.7 and 4.8 respectively. From Table 4.7, the responses indicate that 68.1% of

the respondents believed it is important or very important for a person to adhere to a given code of conduct.

	Frequency	Percent
Not Important	9	9.6
Slightly Important	21	22.3
Important	28	29.8
Very Important	36	38.3
Total	94	100.0

Table 4. 7: “To me, ethics is about adherence to a given code of conduct”

The findings are replicated in ranking of the statement “As long as it is my duty, I will consider it ethical to perform it”, where cumulatively 62.8% (29.8% and 33%) of the respondents agree with the statement as shown in Table 4.8. Only 12.8% of the respondents believe that an act is not necessarily ethical just because it is ones duty to perform it.

	Frequency	Percent
Not Important	12	12.8
Slightly Important	22	23.4
Important	28	29.8
Very Important	31	33.0
Missing Response	1	1.1
Total	94	100.0

Table 4. 8: “As long as it is my duty, I will consider it ethical to perform it”

A significant proportion of respondents in one of the focus groups, FGD11, FGD12, FGD14 and FGD20 argued that to a large extent, ethics was basically adherence to a code of conduct. They asserted that people basically behaved ethical in order to conform to the norms and rules of society, fearing retribution for bad conduct. They further argued that without rules and regulations, individual character alone would not be sufficient to maintain an orderly and organized society.

However, two of the respondents in the same focus group, FGD16 and FGD19 argued that merely fulfilling rules and regulations would make ethics a very superficial subject. They further argued that there were occasions when rules and regulations set by society went against human nature and were therefore unethical. They gave an example of the generally acceptable Caste System in India where people in society are classified and treated according to the caste they belong to.

4.3.2 Students' perception of the objectives of teaching ethics

In line with RQ1, the researcher set out to establish the objectives of teaching ethics to undergraduate students in Strathmore University. To this end, he held in-depth discussions with ethics faculty pioneer members and received responses as explained in section 4.2. However, the researcher had no basis to assume that the objectives of the pioneer faculty members were congruent with those of the students. The researcher postulates that if the students' perception of the objectives of teaching ethics were at variance with those of the pioneer members then the university was not quite achieving its objective in this regard. This would hence create the need to correct and align the students' perception to the university objectives of teaching ethics as set out by the pioneer faculty members. It was for this reason that the researcher set out to investigate what the students thought were the objectives of teaching ethics at Strathmore University.

Responses from relevant questionnaire statements augmented by those from FGDs were consolidated to obtain the students' perceptions in line with RQ2: "to what extent is the students' understanding of the ethical person in tandem with the objectives of teaching ethics at Strathmore University"?

The researcher therefore, asked respondents to rank in order of priority, their agreement with statement eleven: "Ethics is mainly meant to help me be a better

professional person at work”. This statement was meant to bring out the students’ understanding of whether ethics was self-limiting to professional work or whether it extended to other spheres of life.

From Table 4.9, cumulatively 72.4% (33% and 39.4%) of the respondents stated that ethics was important or very important in making them better professionals, while only 27.7% thought ethics was slightly or not important in making them professional people.

	Frequency	Percent
Not Important	9	9.6
Slightly Important	17	18.1
Important	31	33.0
Very Important	37	39.4
Total	94	100.0

Table 4. 9: Ethics is mainly meant to help one be a better professional person

The researcher posed a question to members of all the three focus groups to explain what they considered to be the objectives of teaching ethics to the undergraduate students of Strathmore University. This question was aimed at determining if the understanding of the students about ethics was in tandem with the founders of ethics course at Strathmore University.

Majority of the respondents shared the common view that Strathmore University teaches ethics to prepare the students well for their future careers where they will be expected to apply ethical principles. FGD5 stated that “ethics is meant to make me upright and professional citizen in order to enable me strive towards the common good in society”. “In so doing”, he added, “This will make me happier and more useful in society”. FGD5 and FGD8 who supported this line of thought argued that academic

knowledge and excellence were important but not enough, as ethical principles were necessary in addressing complex ethical dilemma in society and organizations.

An interesting discussion ensued between two respondents, FGD15 arguing that ethics as taught at Strathmore University was purely theoretical and could not be practised and FGD16 who maintained that the ethics course, although it could not be taught practically, was meant to provide principles that could be applied to unique circumstances that underpin the complex dynamics in life.

Another group of students, FGD12, FGD13 and FGD17 maintained that the good-intended objectives of teaching ethics at Strathmore University were mired by some of the lecturers who tended to take a hostile approach in their teaching. They argued that such lecturers tended to teach ethics from mainly Christian Principles and never gave sufficient room to other ideologies to be discussed in class. They also stated that in some instances, the teaching tended to be very theoretical as they did not involve students in case studies or group discussions to amplify the principles taught.

Three of the students, FGD5 FGD8 and FGD19 considered the objectives of teaching ethics to be a guide to students' behaviour and freedom to make the right choices in society.

It can be deduced from the respondents' responses that most students consider the learning of ethics as an important preparation for their future careers, while also a significant proportion views ethics as also being useful in their other facets of life.

4.3.3 Contribution of the teaching of ethics

The contribution of teaching ethics to undergraduate students at Strathmore University was objective 3 of this research. The researcher therefore set to investigate through the student questionnaire and FGDs what the students thought benefitted them by learning ethics.

Ethics is important because society cannot function without a series of commonly accepted moral codes that define boundaries of acceptable behaviour (Johnson & Reath, 2012). Johnson further argues that the boundaries of acceptable behaviour encompass the understanding of the common good in society. From questionnaire statement three: "Through ethics, I have learnt to appreciate the importance of the

common good in society”, the researcher sought to examine whether the teaching of ethics had contributed towards the students’ understanding of the common good which is an important factor in the life of the ethical person.

From Table 4.10, 80.8% of the students thought ethics had played an important or very important part in making them learn to appreciate the importance of common good in society. 15.9% consider ethics as only slightly having made them appreciate the importance of the common good while 4.3% thought ethics had no contribution in this regard.

	Frequency	Percent
Not Important	4	4.3
Slightly Important	14	14.9
Important	41	43.6
Very Important	35	37.2
Total	94	100.0

Table 4. 10: Understanding of ethics helps one appreciate the common good

Similar findings were derived from the FGDs where majority of the respondents affirmed that the ethics course had contributed to making them understand the meaning of ethics and how to be ethical. FGD5 stated, “Ethics helped me to understand what it means to be moral where virtues are in question”. This point was amplified by various students in different ways. Some stated that the well-being of society at large depended on the goodwill of every individual in that society.

Some of the discussants explained how ethics had helped them view their daily actions from the perspective of the consequences that those actions had on others. FGD18 stated “ethics has made me realize the need to strive towards the common good in society and also to improve my relationship with my friends and family members”.

In trying to establish further contribution to the teaching of ethics, the researcher designed two statements in the questionnaire; statement two: “The learning of ethics at Strathmore University has greatly contributed towards my character development” and statement ten; “What is learned in ethics course is consistent with what is practised in Strathmore university”. These statements were also meant to capture the aspect of leaning ethics and character development which can only take place through active life by actually putting in practice what is learned as articulated in the Aristotelian Virtue Ethics Model.

From Table 4.10, 53.2% (24.5% and 28.7%) of the respondents reported that ethics course had contributed towards their character development, while 46.8% stated that the ethics course had only slightly or not made any contribution in this regard.

	Frequency	Percent
Not Important	14	14.9
Slightly Important	30	31.9
Important	23	24.5
Very Important	27	28.7
Total	94	100.0

Table 4. 11: Contribution of ethics towards character development

From Table 4.12, cumulatively 56.4% (29.8% and 26.6%) of the students believe that what is taught in the ethics course is consistent with what is practiced in Strathmore University. Only 11.7% of the respondents hold contrary perspectives while 31.9% think that what is learned in ethics course is only slightly consistent with what is practised in the institution.

	Frequency	Percent
Not Important	11	11.7
Slightly Important	30	31.9
Important	28	29.8
Very Important	25	26.6
Total	94	100.0

Table 4. 12: Consistency between what is taught and what is practised at the university

The questionnaire responses to statements two and ten stated above were corroborated by similar responses from FGDs where some respondents explained how ethics had made them develop self-control in tolerating the views of others and taking time to understand their points of view. One student, FGD7 stated “learning ethics has made me develop good character and to exercise my freedom well by taking rational decisions and keeping good tab on my passions and desires”. FGD25, stated “the polite behaviour and good manners exhibited by most of my colleagues and lecturers was a manifestation that the teaching of ethics was consistent with the observed practice at the university”.

While the majority of the respondents from FGDs agreed that learning ethics had left a positive mark in their ethical behaviour, there were a few who were categorical that the ethics course did not contribute much towards making them ethical persons and in fact viewed the learning of ethics negatively. According to this group, there was a disconnect between the impact they expected ethics to have on them and the way it was taught by some of the lecturers. They explained that some lectures geared teaching of ethics towards passing exams as opposed to presenting situations that involved ethical dilemmas, and engaging the students to discuss and determine what would be the right thing to do in real life.

In formulating statement 12; “Practice of ethics restricts my freedom as a person”, the researcher wanted to bring out the role of human freedom in making choices between good and evil which is actually the practice of ethics. A person who thinks the practice of ethics restricts his freedom has not understood the fact that freedom means choosing what is good (Hughes, 2001).

The responses to this statement are presented in Table 4.13 where 55.3% of the respondents believed the practice of ethics did not restrict their freedom. However, cumulatively, 23.4% (17% and 6.4%) of the respondents attached some significance to the statement that practice of ethics restricted their freedom.

	Frequency	Percent
Not Important	52	55.3
Slightly Important	20	21.3
Important	16	17.0
Very Important	6	6.4
Total	94	100.0

Table 4. 13: Practice of ethics restricts freedom

Most respondents from focus groups agreed that the learning environment at Strathmore University fostered freedom and responsibility, aspects which made them act with sensitivity towards their colleagues.

However, FGD22 and FGD24 argued that some of the contents in the university Student Handbook were an affront to their freedom as enunciated by the teaching of the principles of ethics. FGD24 posed a question: “how can we talk of learning in an environment of freedom when my hairstyle and way of dressing are controlled by rules and regulations?”

4.4 Conclusion

This Chapter began by briefly describing the process of data collection for this research followed by giving the findings and their analysis. The findings from in-depth discussions with pioneer faculty members were presented. Descriptive statistics of the demographics of the respondents together with the questionnaire responses were also presented and analysed alongside the findings from FGDs. The Chapter was organised to align the findings with the research questions. From all the Focus Group Discussions, the researcher did not observe differences according to gender in the understanding of the meaning of ethics and an ethical person. Both genders shared similar sentiments concerning ethical and unethical persons.

CHAPTER 5: DISCUSSION

5.1 Introduction

This Chapter discusses the key findings from the in-depth interviews with pioneer faculty members, the questionnaire survey and FGDs with students and how these relate to the relevant literature. The findings are analysed and discussed within the context of normative ethics and more specifically within Aristotelian Virtue Ethics Model. The findings provide a basis for discussing the importance of ethics and dimensions of teaching ethics to undergraduate students. The Chapter ends with exploring the relevance of Aristotelian Virtue Ethics Model in the teaching of ethics.

5.2 Importance of ethics in undergraduate education curriculum

From the research findings, the understanding of the human person and human nature is an important prerequisite to the study of ethics. The literature review in Chapter 2 confirms the importance of ethics as an important inclusion in the undergraduate education curriculum. This is corroborated to a large extent by the findings of this research.

5.2.1 Anthropological understanding of the human person

According to Aristotle, every human being aspires to happiness, also referred to as *eudaimonia* or human flourishing (Aristotle, 1996). He affirms that happiness is achieved through virtuous life anchored on three key elements: Virtue, Reason and Active Life. It is on this platform that the Aristotelian Virtue Ethics Theory is built.

The findings from the pioneer faculty members stressed that the understanding of the meaning of the human person is a prerequisite to understanding ethics. According to the Key Informant 1, learning ethics without first understanding what the human person is, leaves ethics in the realm of opinions and general interpretations not supported by fundamental principles that explain human nature.

In reviewing the literature in Chapter 2, the researcher found that ethics based on Deontologist and Consequentialist Theories fell short of comprehensively addressing the important aspects of the human person. Virtue Ethics Theory on the other hand,

lays strong emphasis on the importance of virtue in human flourishing, a state of happiness that every human being aspires to achieve. Based on this theory, the researcher employed the Aristotelian happiness model, linked to the dimensions of virtue, reason, and active life, to design questions to evaluate the corresponding responses. The findings were analysed and discussed in the sections which follow.

5.2.2 Holistic Education

Holistic Education is a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, the natural and spiritual world and to humanitarian values such as compassion and peace (Miller, 2001). According to Miller, holistic education aims to call forth from people an intrinsic reverence to life and a passionate love for learning, especially of those things that develop him and others in society.

Holistic education helps form an all-round person giving him a clear understanding of himself and the real life situations oriented towards the common good in society. The common thread that brings together the different definitions of the common good is embodied in man's yearning for happiness (Peterson et al, 2005). Peterson explains that holistic education offers the avenue for the individual to develop himself and use the tools learned to the service of others. The study of ethics, being the study of right and wrong, helps supplement the students' knowledge beyond his immediate area of interest thereby fostering him to develop sound character. From the findings of the pioneer faculty members, it is the formation of good character that plays the important role of making the student self-fulfilled and a happy person in society. The findings further affirm that the learning of the principles of ethics provides the students with deep connections that they need in life to prepare them for the inevitable ethical challenges that they are likely to encounter later in their professional life.

Findings emanating from student questionnaire responses indicate that majority of the students appreciate the contribution of the ethics course as it widens their scope of knowledge beyond their specific areas of study, making them better students in different ways. A significant 72% of the students thought learning ethics had contributed towards preparing them to be better professional people at work. This was corroborated by findings from the FGDs where most of the students agreed learning

ethics had prepared them to be better professionals in the way they would later handle ethical challenges in their career.

About 80% of the students were in agreement that the ethics course had made them learn to understand and appreciate the common good in society. This was supported by a high proportion of the students participating in FGDs who agreed that their understanding of the common good and well-being of society had greatly improved because of learning ethics.

From the FGDs, 53% of the students said their character had improved and they attributed this to what they had learned from the ethics course. This category of students thought they were in a better position to tell right from wrong, and their relationships with family members and friends had improved after learning to listen better and be more tolerant to the views of others. They also said they had learned from ethics to exercise their freedom better by reining on their passions and making better ethical decisions.

The above findings from the three different sources demonstrate the role the ethics course has played in widening the scope of knowledge of the undergraduate students. The teaching of ethics made their education more holistic than it would otherwise have been if ethics, as part of the curriculum, was missing.

5.3 Dimensions of teaching ethics

The researcher noted from the literature review in Chapter 2, that normative ethics was classified and understood from different philosophical theories. The researcher also noted how the methodology of teaching ethics influenced the perceptions and understanding of the learners. Such perceptions and methodologies included course content, methods of subject delivery; whether for example through discussions and case studies or simply lecture notes, duration of the course and the perception of students about their ethics teachers.

The researcher sought to investigate the respondent perceptions about how a person knows and chooses the right thing to do based on any one of the three normative ethical orientations that were evidently manifested in the literature review. The findings of this research also brought out different ethical theories students seemed to subscribe to and the teaching methods that were perceived to be positive or negative and the

influence these had on their learning of ethics. These are discussed in the sections that follow.

5.3.1 The three aspects of normative ethical theories

(a) Deontologist Ethical Theory

Kantian ethical theory of Categorical Imperative is not agent-centred as it does not take into account the personal freedom and intentions of the person who performs the act. Moreover, strict adherence to this theory can lead to controversial or unacceptable results because the obligation to perform a given duty may result in harm to others. This can be illustrated by the example of a doctor who notices his colleague prescribing wrong or dangerous drugs to a patient and decides to take no action because it is not his duty to take corrective action.

From the student questionnaire findings 68% of the respondents reported that ethics was about adherence to a certain code of conduct while 62% attached importance to the perspective that an ethical person is that who does that which he perceives as his duty to perform. These responses were supported by the findings from FGDs where more than half of discussants agreed that ethics was mainly about laid down rules and regulations. This group supported their stand arguing that Strathmore University had a set of rules that students were supposed to adhere to as ethical guidelines. Therefore, to them, adhering to rules and regulations, as was expected by the university constituted what was ethical. This is in sharp contrast with the findings from the pioneer faculty members who explained that ethics is not synonymous with rules and regulations, but rather the understanding of what is right or wrong.

(b) Consequentialist Ethical Theory

The Consequentialist Theory is based on the reasoning that an action which satisfies or gives desired results to an individual person or group of people is ethical. Although this theory may have evolved out of the need to justify and give as much of individual or group fulfilment as possible, it could very easily lead to unethical and hedonistic behaviour as explained in Chapter 2. The theory also assumes there are different levels of what is ethical, depending on the act, the number of people involved, and the frequency with which the act is performed.

Despite the controversies associated with the Consequentialist Ethical Theory, some respondents were of the opinion that the morality of an action was justifiable based on the consequences it produced. This view was supported by a few of the students in FGDs who argued that the results of an action determined its ethical orientation. The perspective that an act is considered ethical if it results in good consequences was further illustrated by 51% of the respondents who agreed with the statement that “ethics is about ensuring maximum pleasure and minimising pain for members of the society”.

(c) Virtue Ethics Theory

Aristotle affirms that the one thing every human being aspires to achieve as an end in itself is happiness (Aristotle, 1996). Aristotle further explains that happiness being a natural craving for every person, it can only be achieved by doing what is consistent with human nature, since it applies only to human persons. It is good character that, according to Aristotle, leads to virtuous living which is a prerequisite for happiness.

From the research findings, the researcher established from the pioneer faculty members that the objectives of teaching ethics at Strathmore University were aimed at giving students all round education, through development of character which supplements the specific courses undertaken by the students. The members stated that an all-round education played an important role in the self-fulfilment of the students besides giving them a good foundation for better understanding and contribution towards the common good in society.

The researcher therefore, assessed the respondents’ responses regarding living a life based on virtue. 68% of the students agreed with the statement that an ethical person is that who strives at all times to live a virtuous life. More than half of the respondents who participated in the FGDs, were also in agreement with this statement. Similarly, 70% of the respondents reported that the ethics course was important as it prepared them to be ethical professional people for their future careers. Majority of students who took part in FGDs had a common understanding that the learning of ethics indeed prepared them to be better professionals.

However, some students, FGD20 and FGD24 noted that the ethics course at Strathmore University had not contributed towards their character development. This

was evident from the questionnaire responses where 47% of the responses attached little or no importance to the contribution of the ethics course at the university towards their character development. From the findings of FGDs, students gave varied reasons why the teaching of ethics did not contribute to their character development as discussed in the next section.

5.3.2 Comparison between the objectives of PFME and students' perception

The teaching of ethics should be based on the principle of truth about human nature and not on some form of codes of conduct (Potter, 2002). Potter argues that any codes of conduct taught should be anchored on core values that are applicable in different spheres of life. He further affirms that effective learning of ethics should therefore be enhanced by an educational curriculum which commits students to understand and practise fundamental values that promote individual virtuous living and social harmony. In emphasising the Principle of Truth as the foundation on which ethics is based the pioneer members' views resonate well with Potter's belief about the teaching of ethics.

In general both the pioneer faculty members and the students shared similar perspectives about ethics and an ethical person. The students associated virtue to the concept of ethics; that an ethical person is that who strives all time to lead a life of virtue.

From the research findings, the perception of a significant number of students regarding the objectives of teaching ethics at Strathmore University were congruent with those of pioneer faculty members. However some observed that their understanding and appreciation of ethics was, to a large extent, influenced by the method and the environment in which the course was taught, making some have reservations about the objectives of the teaching of ethics. Hence, the researcher reviewed the students' responses regarding the environment and methods of teaching ethics from different perspectives as they emerged in FGDs. The perspectives included course content, teaching methodology, students' perception of lecturers and the general university environment.

Although a large proportion of the students (53%) agreed that the leaning of ethics at Strathmore University had greatly contributed towards their character development,

32% said the contribution of learning ethics was only slight and 15% reported there was no contribution at all. This was corroborated by about the same proportion of students in FGDs who said they were not happy with the way ethics as a subject was delivered.

From the research findings, the fact that a significant proportion of the students believe the ethics course had no contribution towards their character formation and 23% thought practise of ethics restricted their freedom implies ethics was not understood by some of the students from the perspectives of the pioneer faculty members.

From the FGDs some students, FGD13 and FGD15, expressed their reservations about how some of the lectures were delivered and the attitude manifested by some lecturers when explaining or defending some of the ethical principles argued about by the students. Some students FGD11 and FGD17 said explanations of ethical principles would have had a more positive impact if they did not borrow so much from Christian teachings. FGD14 and FGD20 stated they were not motivated to pay attention to lecturers who discouraged classroom discussions.

Statute 3 of Strathmore University Statutes, highlights the university's core values which include: responsibility and ethical practices (Strathmore University Statutes, 2018). The findings from pioneer ethics faculty members confirmed that the interaction of students and lecturers as well as the teaching of all courses at the university was meant to be held in an atmosphere of freedom and responsibility.

As explained in the literature section, the university encourages and expects students to adhere to the guidelines that are printed in the University Student Handbook (2019). The guidelines highlight a variety of on-campus practices that are meant to foster good professional and moral character of the students. The findings from the questionnaire indicate that a significant 68% of the students understood ethics to be adherence to guidelines about the code of conduct as for example those given in the Students' Handbook. This was amplified more in the FGDs where more than half of the students supported the view that ethics was basically about following what the code of conduct demanded. This category of respondents interpreted the guidelines in the Students Handbook as being the "ethics" of Strathmore University. They argued that ethics were unique to institutions and being ethical meant adhering to the established code of conduct of the institution.

Virtue Ethics is not completely opposed to deontological nor consequential ethical approaches (Klein, 1998). Klein observes that Virtue Ethics is, to a large extent, deontological and can also accommodate utilitarian considerations to the extent that the two do not contradict the foundational principles on which Virtue Ethics Theory is based. This view implies the seemingly-precise lines that normative ethics theories borrow from their fundamental principles are not as clear in practice. The blurred lines existing in the ethical theories helps to explain the apparent overlaps and conflicted responses that were noticed where respondents appeared to subscribe to different ethical theories. These findings would suggest that there exist non-agent based factors that require the understanding of how the different normative ethical elements combine to reach what is considered ethical by different people.

These findings are relevant to the study as they may help in determining an effective teaching strategy in ethics course that combines the three normative ethical approaches without losing site of the Virtue Ethics approach as the correct reference point.

5.4 Relevance of Aristotelian Virtue Ethics Model

As explained in Chapter 2, it is the Virtue Ethics Theory, anchored on the fundamental understanding of the human person that fully describes the ethical person. It is this theory that the Aristotelian Virtue Ethics modal emanates from. The fact, according to Aristotle, that every human being aspires to achieve happiness, means the search for happiness is an important preoccupation of every person and the means of achieving it forms an important study. Aristotle states that achieving happiness requires three important elements: acquiring virtue, use of reason and active life, which actualises virtue and reason. This is a model built on the fundamental truth regarding the nature of man and cannot change since the nature of man remains the same. This is what makes the Aristotelian Happiness Model, and the Virtue Ethics Theory on which it is built, to be superior to other ethical theories.

From the research findings, most of the students understood ethics from the Virtue Ethics perspective. However, a few understood ethics from the Deontologist and Consequentialist Ethical Theories. The findings suggest that the understanding of ethics by different students seem to overlap, taking strands from each of the normative theories as explained in section 5.3.1. This finding could be a good contribution of this research to the teaching of ethics at Strathmore University since it could assist in the

ethics course content-review in combining different ethical lines to defend sound principles of ethics and to better explain ethics theories that are not built on the principles of truth about human nature.

5.5 Conclusion

In this Chapter the researcher has outlined the discussion from the findings of the data collected. The responses from the ethics pioneer faculty members, students' questionnaire and FGDs were analysed and compared within the broad spectrum of normative theories but more focused on Aristotelian Virtue Ethics Theory explained in Chapter 2. The discussion was arranged to present the answers to the research questions.



CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

In this Chapter, the researcher presents the conclusions drawn from the research findings, showing how the research objectives were met. This is followed by implications that may be deduced from the findings and the recommendations derived thereof. Finally, suggestions for possible areas of further research are pointed out.

6.2 Summary of key findings

Having established from literature review the contribution of ethics in human life, the researcher became interested in assessing the contribution of teaching ethics to university students and more specifically to Strathmore undergraduate students.

Review of the existing literature revealed that no study had been done since the inception of the university, to examine the teaching of ethics at the university and its contribution to the students undertaking it.

Specifically, the study addressed the following research questions:

1. What are the objectives of teaching ethics to undergraduate students in Strathmore University?
2. To what extent is the students' understanding of the ethical person in tandem with the objectives of teaching ethics at Strathmore University?
3. To what extent does the teaching of ethics contribute to making students more ethical based on their own assessment?

The key findings in response to RQ1 are derived from the dimensions of Virtue, Reason and Active Life from Aristotelian Virtue Ethics Model.

Virtue

It emerged from the responses, that the ethics course was introduced to develop the character of students through understanding and practice of virtue in their normal lives and to make them responsible people in society and their professional lives. Besides fostering character formation, the course was also designed to provide holistic education to the students, complementing other areas of study.

Reason

From the findings, understanding of ethics requires that the human faculty of reason is employed to understand the natural law and the human person. Proper understanding of these attributes enables the students to learn and understand ethics from the universal and objective principles that define the human person.

Active Life

The responses from the research point to the understanding that virtuous living is derived from practice of virtues. Learning of ethics without putting in practice what is learned cannot develop character. Practice of virtues requires a certain level of human activity, whether as an individual person or as part of the community.

The key findings in response to RQ2 are presented by comparing the initial objectives of starting the ethics course as explained above, and the students' perceptions of learning ethics.

The responses from the students regarding their perception of ethics are varied but basically divided into two areas: (1) the type of normative ethics they are more oriented to and (2) their experience at the university in the way they are taught ethics and the general code of conduct expected of them.

In general both the pioneer faculty members and the students shared similar perspectives about ethics as the study of right and wrong and the role of virtue in character formation. They also agreed on the importance of leaning ethics as good preparation for ethical conduct in the students' lives especially in their future careers.

The research findings indicate that there are students whose understanding of ethics is deontological, based on adherence to code of conduct, duty and rules and regulations. Reference to adherence to university dress code was given as an example of what some students understood ethics to be. The responses also show there is another group of students that subscribe to Consequentialist Ethics Theory, where the results of the action determine what is ethical. It is important to note that the categorisation of students' perceptions into different ethical theories is not mutually exclusive as some students subscribe to different combinations of the theories in varying degrees.

Finally, some responses from the students reveal that some students are not satisfied with the ethics course because of the way it is taught, leaning too much on Christian Principles and limited latitude given to students for free discussions in class.

The key findings in response to RQ3 are presented in the form of summary of the responses from the students regarding this question.

The vast majority of the respondents stated that they were happy with the positive contribution that the learning of ethics had on developing their character and understanding the concept of the common good in society. They further added that the learning of ethics had prepared them well for their future careers enabling them make right decisions when faced with ethical dilemmas in real life.

While most of the students agreed that the teaching of ethics had contributed towards making them ethical persons, a few held the view that ethics had made no impact on their character. They attributed this to the teaching methods of ethics that they were not happy with and the university code of conduct that seemed to interfere with what they considered to be their freedom.

6.3 Conclusions

The findings from this research give rise to the following conclusions aligned to each research question:

Conclusions for RQ1

The objectives of starting ethics course at Strathmore University are anchored on a three-fold dimension: (1) Virtue; give the students the opportunity to learn what virtue means and use this to develop their character, making them responsible people in society and their professional lives (2) Reason; educate the students to use their powers of reason to understand the meaning of the human person, human nature and how these are governed by the natural moral law, (3) Active life; develop critical thinking skills that enable them decipher and make right decisions when faced with ethical dilemmas in real life.

Conclusions for RQ2

To a very large extent, the students' perception of the ethical person is in tandem with the objectives of teaching ethics at Strathmore University which are aligned to Aristotle's Virtue Ethics Theory.

However there are some students whose understanding of ethics is more deontological and consequentialist oriented.

The fact that a significant proportion of the students believe the ethics course has no contribution towards their character formation and that the practice of ethics restricts their freedom implies that ethics is not understood by some of the students from the perspectives of the pioneer faculty members.

Conclusions for RQ3

Most students are happy with the contribution the learning of ethics has on helping them improve on their character and hence making them become more ethical persons. However a few students think the ethics course has no contribution to their ethical stand mainly because of the way it is taught in some cases.

6.4 Recommendations

From the conclusions arrived at, the following recommendations may be made in relation to the teaching of ethics at Strathmore University.

Recommendation for RQ1:

The objectives of teaching ethics at Strathmore University, anchored on the principles of natural moral law and the human person; and articulated through the dimensions of virtue, reason and active life are solid, sound and should be maintained.

Recommendations for RQ2:

Use of case studies is likely to motivate students to understand principles of ethics better and link them more easily towards their own character development and ethical orientation.

Giving students enough time for discussion in class could bring out other ethical theories (Deontologist and Consequentialist) that the lecturer could take advantage of to explain further and correct any perceived misalignment in theories as appropriate.

Since principles of ethics are anchored on the Principle of Truth it will be more appropriate for lecturers to teach ethics drawing from the underpinning philosophical principles rather than from Christian principles which, although true, may serve to alienate non-Christian students.

Recommendations for RQ3:

Maintain and encourage the atmosphere of freedom and responsibility at the university as this fosters development of character and practice of virtue.

Ensure the code of conduct expected of the students, lecturers and other members of staff are consistent with the principles of ethics taught at the university.

6.5 Suggestions for further research

The findings in this research show the importance of ethics in all spheres of life. It would be interesting to carry out further study to find out why virtually all Kenyan universities do not include the teaching of ethics in their undergraduate curriculum despite the importance ethics in everyday life.

Upon joining the labour market, students find themselves in a different environment which challenges their understanding and practice of ethics. A longitudinal research to find out the students' perception of the contribution of ethics once in employment could further confirm the importance of ethics in society.

From the findings of this study, a significant number of students subscribe to Deontologist and Consequentialist Ethical Theories which are based on the code of conduct and utilitarianism. Further research could help establish why a significant number of students are not aligned to Virtue Ethics Theory despite being taught ethics from the standpoint of the human person.

REFERENCES

- Ackrill, J. (1981). *Aristotle the Philosopher. A comprehensive introduction to Aristotle.* Oxford: Oxford University Press.
- Adler, M. (1978). *Aristotle for Everybody. A popular exposition for the general reader.* New York: Macmillan.
- Anscombe, G. E. M. (1958). Modern moral philosophy. *Philosophy*, 33(124), 1-19.
- Aquinas. (1948). *Summa Theologica. Translated by the Fathers of the English Dominican Province.* Westminster, Maryland: Christian Classics.
- Aristotle (1996). *The Nicomachean Ethics. Translated by H. Rackham.* Hartfordshire: Wordsworth.
- Awiti, A., Scott, B. (2016). *The Kenya Youth Survey Report. East Africa Institute*, 1-4. Retrieved from https://ecommons.aku.edu/eastafrica_eai/17
- Beins, B. C., & McCarthy, M. A. (2018). *Research Methods and Statistics in Psychology.* Cambridge University Press. Bentham, J. 1789 (1948). *An Introduction to the Principles of Morals and of Legislation*, Oxford: Basil Blackwell.
- Clarkeburn, H. (2002). The Aims and Practice of Ethics Education in an Undergraduate Curriculum: Reasons for Choosing a Skills Approach. *Journal of Higher and Further Education*, 26 (4), 307-315.
- Cohen, L., Manion, L., & Morrison, K. (2013). *Research Methods in Education.* London: Routledge. Cousteau J. (1989). CNN interview, 2/24/89. Retrieved from [http://www.2inspiredaily.com/Daily_Motivational_Quotes_Detail.asp?uid=1967&cat=Ethics.](http://www.2inspiredaily.com/Daily_Motivational_Quotes_Detail.asp?uid=1967&cat=Ethics)
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches.* Thousand Oaks, CA: SAGE Publications Inc.
- Creswell, J. W. (2018). *Research design: Qualitative & quantitate approaches.* Thousand Oaks, CA: Sage.
- Debeljuh, P. (2006). *Ethics: Learning to live. Trans. By Catherine Dean. Nairobi: Focus Publishers.*

- Ethics and Anti-Corruption Commission. (2018). Retrieved from <http://eacc.go.ke/default/about-us/>
- European Commission. (2010). Seventh Framework Programme, Retrieved from http://cordis.europa.eu/home_en.html.
- Flick, U., von Kardoff, E., & Steinke, I. (Eds.). (2004). *A Companion to Qualitative Research*. New York: Sage.
- Gichure, W. C. (2008). *Ethics for Africa today: An introduction to business ethics*. Nairobi: Paulines Publications Africa.
- Gichure, C. W. (1997). *Basic concepts in ethics: with an outline of different methods in contemporary moral philosophy*. Nairobi: Focus Publications (pp. 31).
- Gicobi, M. (2015, April 7). Nairobi, Strathmore graduates most favoured. Retrieved from <http://www.nation.co.ke/news/University-of-Nairobi-Strathmore-Graduates-Employment/-/1056/2678770/-/2vtovez/-/index.htm>.
- Githui, D. (2012). Ethical Issues in Education and Training in Kenya: A Critical Analysis of Teaching Methodology. *Journal of Education And Practice*, Vol 2(No 3), 87-92.
- Guilford, J. P., & Fruchter, B. (1973). *Fundamental statistics in psychology and education*. New York: McGraw-Hill.
- Hughes, G. J. (2001). *Routledge philosophy guidebook to Aristotle on ethics*. London: Routledge.
- Illingworth, S. (2004). *Approaches to Ethics in Higher Education: teaching ethics across the curriculum*. University of Leeds: School of Theology and Religious Studies Retrieved from http://humbox.ac.uk/2988/1/ethics_across_curriculum.pdf
- Johnson, O. A., & Reath, A. (2012). *Ethics: Selections from classical and contemporary writers*. Australia: Wadsworth/Cengage Learning.
- Kant, I. (2016). *First section: Transition from the Common Rational Knowledge of Morals to the Philosophical. Groundwork of the Metaphysic of Morals*. Cambridge: Cambridge University Press

- Kimani, E. (2007). Living by Conscience. Retrieved from: <https://mape.strathmore.edu/course/view.php?id=13>.
- Klein, S. (1998). Emotions and Practical Reasoning: Implications for Business Ethics. *Business and Professional Ethics Journal*, 17, 3, 3-30.
- MacIntyre, A. C. (2014). *After virtue: A study in moral theory*. London: Bloomsbury.
- Maina, W., Mkanyika, L., Atieno, W., Openda, J., Otsialo, M., Munene, G., Njeru, A., Kinogu, R., Fredrick, F., Byron, I., Wasonga, D., Makokha, S., and Kimutai, V. (2019). 16 Arrested in Elaborate Exam Cheating Scheme. *Daily Nation*. Retrieved from nation.co.ke/news/education/8-arrested-in-elaborate-cheating-scheme/2643604-5330826-s43k5b/index.html
- Melé, D. (2009). *Business Ethics in Action*. London: Macmillan Education UK.
- Miller J.P. (2001) *The Holistic Curriculum*, 2nd edn. Ontario: Ontario Institute for Studies in Education Press.
- Moutlana, I. (2007). Reframing Ethics in Higher Education. *Vaal University of Technology*. Retrieved January 20, 2020 from. <http://www.commonwealth-of-nations.org>
- Mugenda, O. M., & Mugenda, A. G. (2003). *Research methods: Quantitative & qualitative approaches*.
- Njuguna, P.M. (2019). *An Assessment of Socially Responsible Behaviour of Motorists in Kenya*. (Masters' dissertation, Strathmore University).
- Onkwonkwo, T. (2019). Nigerian Daily Trust newspaper, 16th December, 2019. <https://www.dailytrust.com.ng/breaking-uniabuja-sackc-randy-professor/html>.
- Ozolins, J. T., & Australian Catholic University. (1996). *V.C.E. ethics teachers' conference: Conference papers*. Oakleigh, Vic: Christ Campus, ACU.
- Peterson C., Nansook P., & Seligman, M. (2005). Orientation to Happiness and Life Satisfaction: The full life versus the empty life. *The Journal of Happiness Studies*, 2541.

- Potter, J. P. (2002, January). A place for Ethics in the legal system? Keynote Address. In *4th Annual Conference of the Learning in Law Initiative* (Vol. 11). Retrieved from <http://www.ukcle.ac.uk/lili/2002/potter.html>.
- Saunders, M. N. K., Thornhill, A., & Lewis, P. (2009). *Research Methods for Business Students*. (5th Edition). London: Prentice Hall.
- Sayers, D. L. (1980). *The lost tools of learning: Paper read at a vacation course in education, Oxford 1947*. Place of publication not identified: publisher not identified.
- Senge, P. M., & Society for Organizational Learning. (2008). *Presence: Exploring profound change in people, organizations, and society*. New York: Crown Business.
- Sison, A. G. (2003). *The moral capital of leaders: Why virtue matters*. Northampton: Edward Elgar Publishing.
- Stocker, M. (1997). *Plural and conflicting values*. Oxford: Oxford University Press.
- Strathmore University Charter. (2008). Retrieved from: <https://www.strathmore.edu/wp-content/uploads/2016/10/gazetted-charter-2008.pdf>.
- Strathmore University Statutes. (2018). Retrieved from: https://www.strathmore.edu/wp-content/uploads/2019/11/Strathmore_University_Statutes-2018.pdf.
- Strathmore University Students Handbook. (2019). Retrieved from: <https://www.strathmore.edu/about-strathmore/policies-downloads/>.
- Strathmore University Website. (2020). Retrieved from <https://www.strathmore.edu/2020-university-theme-ethical-behaviour/>.
- The Kenya Gazette, 27th August, 2012. Retrieved from https://www.pu.ac.ke/forms/integrity_act.pdf.
- Transparency International. (2017). Retrieved from <https://tikenya.org/about-transparency-international-kenya/>
- United Nations. (2015). Sustainable Development Knowledge Platform. Retrieved from <http://sustainabledevelopment.un.org/>

UNESCO Institute for Statistics. (2010). *Global Education Digest 2010: Comparing education statistics across the world*. Montreal,, Canada: UNESCO Institute for Statistics.

Williams, B., 1973, “A Critique of Utilitarianism” in *Utilitarianism: For and Against*, J.J.C. Smart and B. Williams, Cambridge: Cambridge University Press: 77–150



APPENDICES

Appendix 1: Timetable of Dissertation activities

ACTIVITY	START	FINISH
Writing Proposal	2 nd Sept, 2019	31 st Jan, 2020
Defence of Proposal	3 rd Feb, 2020	8 th Feb, 2020
Amendment of Proposal	10 th Feb, 2020	15 th Feb, 2020
Submission of Proposal	17 th Feb, 2020	19 th Feb, 2020
Ethical Clearance	20 th Feb, 2020	24 th Feb, 2020
Obtain research permit(NACOSTI)	24 th Feb, 2020	29 th Feb, 2020
Proposal Budgeting	24 th Feb, 2020	24 th Feb, 2020
Recruit and train research assistance	25 th Feb, 2020	27 th Feb, 2020
Reproduction of Questionnaires	27 th Feb, 2020	29 th Feb, 2020
Data Collection	2 nd Mar, 2020	14 th Mar, 2020
Data analysis	16 th Mar, 2020	21 st Mar, 2020
Report writing and revision	23 rd Mar, 2020	18 th Apr, 2020
Submission of final dissertation document	20 th Apr, 2020	23 rd Apr, 2020
Oral dissertation defence	24 th Apr, 2020	16 th May, 2020

Appendix 2: Research Budget estimate

Item	Unit	Quantity	Rate (Ksh.)	Total (Ksh.)
Questionnaire Production	Pages	1500	4	6,000
Stationery, Printing and Binding	Estimate	4	1000	4,000
Recruitment and Training of Research Assistant	Estimate	1	2000	2000
Research Assistant Remuneration (Labour)	Estimate man days	16	1000	16,000
Data entry	Man hours	3	1000	3,000
Report Writing , binding and presentation	Estimate	4	2000	8,000
TOTAL				39,000



Appendix 3: Informed Consent and Interview Guide for PFME at Strathmore University

You are invited to participate in the research study on: **An assessment of the contribution of teaching ethics at university level: A case of Undergraduate Students at Strathmore University**

Kindly read the information contained in the attached consent form carefully and give your consent to participate in the research or otherwise, before accepting to proceed with the interview discussion.

This discussion will take approximately one hour. As explained in the informed consent form, your participation in this research is voluntary. You are free not to take part or answer any question in the study at any time. With your permission, this discussion will be recorded on tape for accuracy and to facilitate data analysis. The record will be transcribed in writing the findings. All records regarding this study will be treated as confidential and securely stored as explained in the consent form attached.

Thank you very much for your cooperation.

Informed Consent Form for Faculty members

Section One: General Information

This research study will be carried out by Mr Paschal Manyuru as part of his MAPE project within Strathmore University. The research will focus on assessing the contribution of teaching ethics to undergraduate students.

Participating in this study is purely voluntary. If you agree to take part, you will be requested to complete a questionnaire and/or participate in some group discussion, the purpose of which will be to get some information on your views on the teaching of ethics at Strathmore University and its impact to the students. You are free to decline to take part in this study at any time without giving any reasons. The study focusses on fourth year full time undergraduate students and the pioneer faculty members of ethics at the university.

There are no risks in taking part in this study. The information you give will be treated as confidential and will not be used in any way without your permission. All research records will be stored securely and only people who are closely concerned with this study will have access to your information.

The outcome of this research could help in fostering better understanding and possibly reviewing the syllabus of ethics at Strathmore University if deemed appropriate. In case of need for further clarification, you are free to contact the researcher, Mr Paschal Manyuru on telephone, +254733825057 or email-paschal.manyuru@gmail.com or my supervisor Dr Catherine Dean on email, cdean@strathmore.edu . If you need any further information from an independent person regarding this research, please contact: the secretary Strathmore University Institutional Ethics Review Committee P.O Box 59857, 00200, Nairobi or email-ethics@strathmore.edu , Telephone- +254703034375

Section Two: Confirmation of Consent

I,have had the study explained to my satisfaction. I understand that I can change my mind at any stage.

Section Three: Participation in the Research Study

Please tick the boxes that apply to you:

I agree to take part in this research (Tick if “Yes”)

I don’t agree to take part in this research (Tick if “No”)

Participant’s signature.....

Participants Name.....

Date.....

Time.....

Researcher's signature.....

Invigilator's Name.....

Date.....

Time

Section Four: Storage of Information on the completed questionnaire.

I agree to have my completed questionnaire store for future data analysis..... (Tick if "Yes")

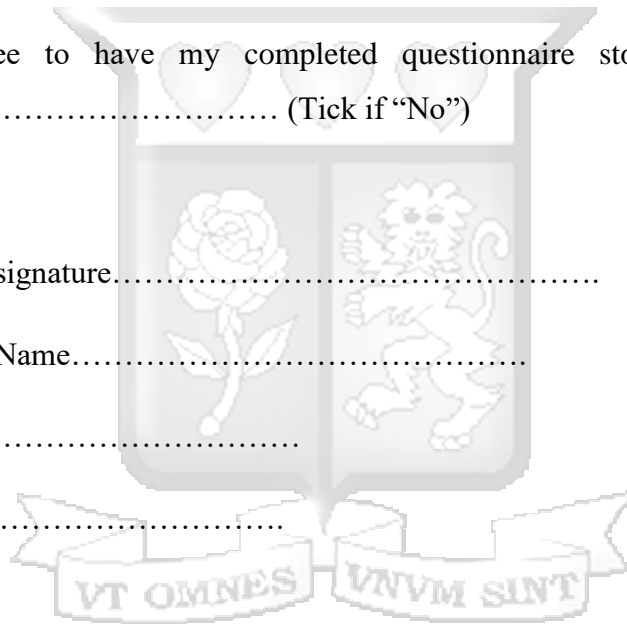
I don't agree to have my completed questionnaire stored for future data analysis..... (Tick if "No")

Participant's signature.....

Participant's Name.....

Date.....

Time.....



Researcher's signature.....

Invigilator's Name.....

Date.....

Time

Interview Schedule for faculty members

Section One: General Information

1. Kindly let me know your name.
2. What is your academic title?
3. When were the objectives of teaching ethics at Strathmore University discussed and agreed?
4. When did the teaching of ethics at Strathmore University commence?
5. Besides putting the objectives together, have you participated in teaching ethics to the undergraduate students? If so, did you find teaching of ethics to be consistent with the objectives you had formulated as a team?

Section Two: Specific areas of discussion

1. Please explain the background that informed and/or inspired your formulation of the objectives for teaching ethics to undergraduate students at Strathmore University.
2. To the best of your knowledge, have the initial objectives for teaching ethics at Strathmore University been reviewed since inception? If so, why, and to what extent did the review change from the initial objectives?
3. Given the changes in society, brought about by the passage of time, do you think the initial objectives of teaching ethics still hold or do they need reviewing? Please explain.

THANK YOU VERY MUCH FOR PARTICIPATING IN THIS RESEARCH.

Appendix 4: Informed Consent Form for University Student interviewees

An assessment of the contribution of teaching ethics at university level: A case of undergraduate students at Strathmore University

Section One: General Information

This research study will be carried out by Mr Paschal Manyuru as part of his MAPE project within Strathmore University. The research will focus on assessing the contribution of teaching ethics to undergraduate students.

Participating in this study is purely voluntary. If you agree to take part, you will be requested to complete a questionnaire and/or participate in some group discussion, the purpose of which will be to get some information on your views on the teaching of ethics at Strathmore University and its impact to the students. You are free to decline to take part in this study at any time without giving any reasons. The study focusses on fourth year full time undergraduate students and the pioneer faculty members of ethics at the university.

There are no risks in taking part in this study. The information you give will be treated as confidential and will not be used in any way without your permission. All research records will be stored securely and only people who are closely concerned with this study will have access to your information.

The outcome of this research could help in fostering better understanding and possibly reviewing the syllabus of ethics at Strathmore University if deemed appropriate. In case of need for further clarification, you are free to contact the researcher, Mr Paschal Manyuru on telephone, +254733825057 or email-paschal.manyuru@gmail.com or my supervisor Dr Catherine Dean on email, cdean@strathmore.edu . If you need any further information from an independent person regarding this research, please contact: the secretary Strathmore University Institutional Ethics Review Committee P.O Box 59857, 00200, Nairobi or email-ethics@strathmore.edu , Telephone- +254703034375

Section Two: Confirmation of Consent

I,have had the study explained to my satisfaction. I understand that I can change my mind at any stage.

Section Three: Participation in the Research Study

Please tick the boxes that apply to you:

I agree to take part in this research (Tick if “Yes”)

I don’t agree to take part in this research (Tick if “No”)

Participant’s signature.....

Participants Name.....

Date.....

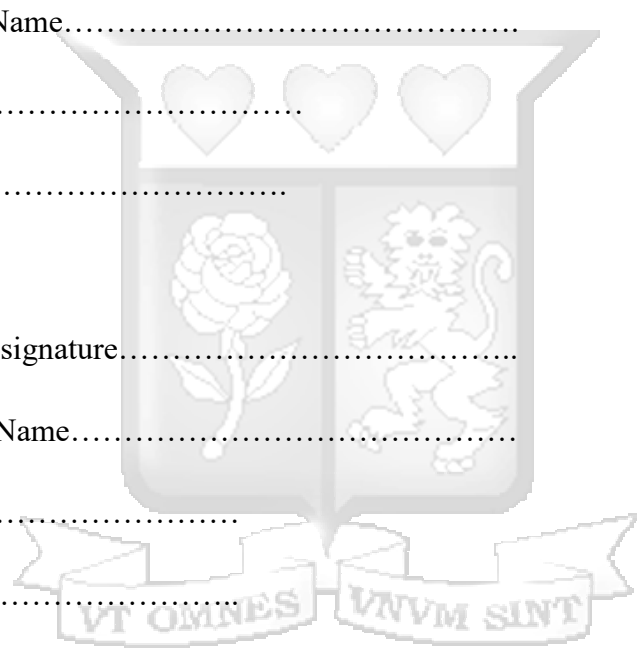
Time.....

Researcher’s signature.....

Invigilator’s Name.....

Date.....

Time



Section Four: Storage of Information on the completed questionnaire.

I agree to have my completed questionnaire store for future data analysis..... (Tick if “Yes”)

I don’t agree to have my completed questionnaire stored for future data analysis..... (Tick if “No”)

Participant’s signature.....

Participant's Name.....

Date.....

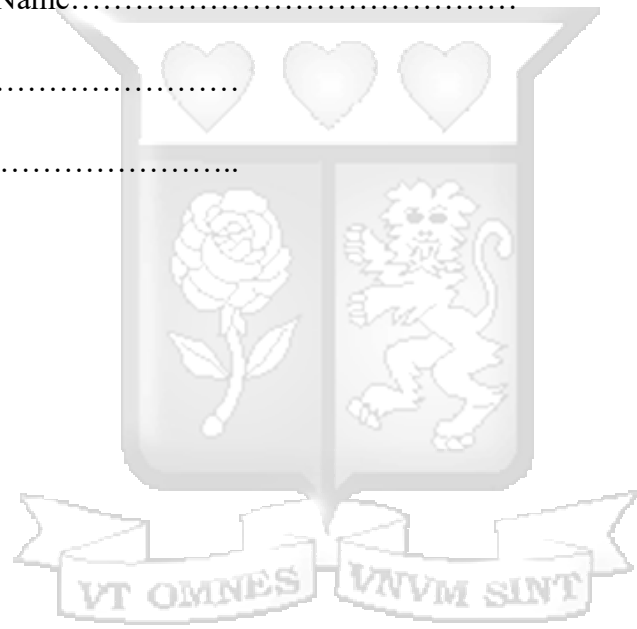
Time.....

Researcher's signature.....

Invigilator's Name.....

Date.....

Time



Appendix 5: Students' Questionnaire

You are invited to participate in the research study on: **An assessment of the contribution of teaching ethics at university level: A case of Undergraduate Students at Strathmore University.**

Please read the information contained in the attached informed consent form carefully and give your consent to participate in the research or otherwise before proceeding with the questionnaire.

This survey will take approximately fifteen minutes to complete. As explained in the informed consent form, a participation in this research is voluntary. You are free not to take part or answer any question, in the study at any time. No personal-identifying information will be sought. All records regarding this study will be securely stored.

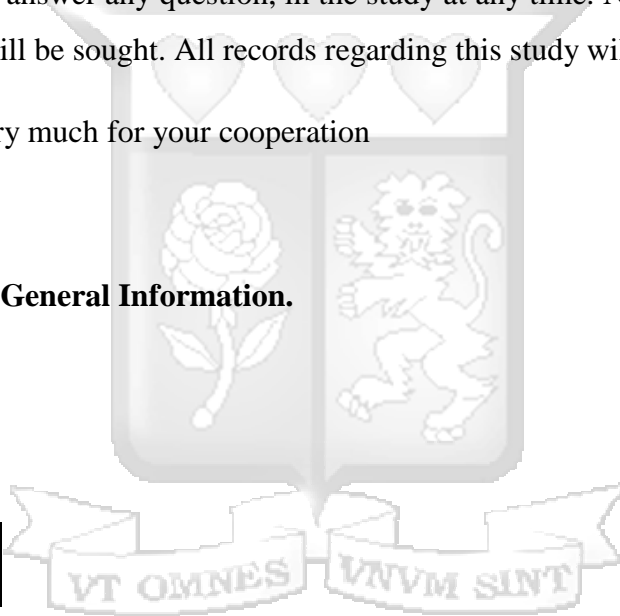
Thank you very much for your cooperation

Section One: General Information.

1. Gender:

Male

Female



2. Course being undertaken at Strathmore University

Name of Course Undertaken	Tick the course you undertake
Bachelor of Commerce	
Bachelor of Tourism Management	
Bachelor of Science in Hospitality and Hotel Management	
Bachelor of Business Science: Financial Engineering	
Bachelor of Business Science: Financial Economics	
Bachelor of Business Science: Actuarial Science	
Bachelor of Science in Informatics and Computer Science	
Bachelor of Business Information Technology	
Bachelor of Science in Telecommunications (Telecommunications & Information System)	
Bachelor of Laws	
Bachelor Arts in Communication	
Bachelor Arts in International Studies	
Bachelor of Arts in Development Studies and Philosophy	

3. Age (Tick appropriately).

Age Range	Tick
20 – 25	
26 – 35	
36 and above	

4. Confirm is you are a fourth year full time student.

Yes

No



Section Two:

This section consists of ethics-related statements which focus on the relationship between ethics on one hand, and the human person, society and professional work on the other. Please tick the alternative that best represents your opinion of each of the statements

(1-Not important; 2-Slightly important; 3-Important; 4-Very important)

	Ethics related statements	1	2	3	4
1.	An ethical person is that who strives at all times to live a virtuous life.				
2.	The learning of ethics at Strathmore University has greatly contributed towards my character development.				
3.	Through ethics, I have learned to appreciate the importance of common good in society.				
4.	To me, what is ethical is what brings about happiness from whatever source.				
5.	Ethics is about ensuring maximum pleasure and minimum pain for all the members of society.				
6.	I consider ethics to be mainly about the consequences arising from actions performed.				
7.	To me, ethics is about adherence to a given code of conduct				
8.	As long as it is my duty, I will consider it ethical to perform it.				
9.	I consider what is good for me to be good for all				
10.	What is learned in ethics course is consistent with what is practised in Strathmore University.				
11.	Ethics is mainly meant to help me be a better professional at work.				
12.	Practise of ethics restricts my freedom as a person				

Appendix 6: Interview Schedule for FGDs with SU 4th year undergraduate students.

Section One: Overall Objectives

- (i) To obtain the students' understanding of what ethics and what constitutes unethical person.
- (ii) To gain an insight into the extent to which the learning of ethics has contributed towards making the students ethical persons.

Section Two: Introduction of the Researcher and Subject matter.

My name is Paschal Manyuru, a Masters of Applied Philosophy and Ethics (MAPE) student at Strathmore University. I would like to discuss with you about your understanding of (1) ethics, (2) ethical person and (3) the extent of the contribution to which you consider the learning of ethics has had in making you an ethical person.

The focus group discussion will take approximately 40 minutes. I will tape the session to ensure that I capture all the comments made. Since we shall be on tape, I will request that you speak up so that your comments are well captured. Later, the recording will be transcribed to facilitate accurate analysis of the contents.

All responses in our discussions will be kept confidential. The information appearing in the final report will not in any way identify you as a respondent. You are not to speak when you don't want to. However, your comments and contributions to the discussions will be greatly appreciated.

Please let me know if you have any questions for clarifications

Section Three: Introduction of FDG Interviewees.

Kindly give a few details regarding your name, age and the course you are undertaking at Strathmore University.

Section Four: Specific areas of discussions

1. Please explain briefly what you understand by ethics.
2. What is your understanding of an ethical person?
3. What do you consider to be the objectives of teaching ethics to undergraduate students at Strathmore University?
4. Has the learning of ethics at Strathmore University contributed towards making you a more ethical person? If so how and to what extent?

THANK YOU VERY MUCH FOR PARTICIPATING IN THIS RESEARCH



Appendix 7: Approval of research by IERC SU



24th March 2020

Mr Manyuru, Paschal
paschal.manyuru@gmail.com

Dear Mr Manyuru,

RE: An Assessment Of The Contribution Of Teaching Ethics At University Level: A case of 4th Year Full time Undergraduate Students at Strathmore University

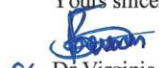
This is to inform you that SU-IERC has reviewed and **approved** your above research proposal. Your application approval number is **SU-IERC0682/20**. The approval period is **24th March, 2020 to 23rd March, 2021**.

This approval is subject to compliance with the following requirements:

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SU-IERC.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SU-IERC within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to SU-IERC within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to SU-IERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,


Dr Virginia Gichuru,
Secretary; SU-IERC

Cc: Prof Fred Were,
Chairperson; SU-IERC



Ole Sangale Rd, Madaraka Estate. PO Box 59857-00200, Nairobi, Kenya. Tel +254 (0)703 034000
Email info@strathmore.edu www.strathmore.edu

Appendix 8: Turnitin Similarity Report

AN ASSESSMENT OF THE CONTRIBUTION OF TEACHING ETHICS AT UNIVERSITY LEVEL A case of Undergraduate Students at Strathmore University

ORIGINALITY REPORT

17 %

SIMILARITY INDEX

12 %

INTERNET SOURCES

2 %

PUBLICATIONS

13 %

STUDENT PAPERS

PRIMARY SOURCES



Appendix 9: NACOSTI License



 REPUBLIC OF KENYA

Ref No: 560908
Date of issue: 01/April/2020

RESEARCH LICENSE

This is to Certify that Mr. Paschal Manyuru Juma of Strathmore University, has been licensed to conduct research in Nairobi on the topic: AN ASSESSMENT OF THE CONTRIBUTION OF TEACHING ETHICS AT UNIVERSITY LEVEL: A case of Undergraduate Students, at Strathmore University for the period ending : 01/April/2021.

License No: NACOSTI/P/20/4699

560908
Applicant Identification Number


Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Verification QR Code


NOTE: This is a computer generated License. To verify the authenticity of this document, scan the QR Code using QR scanner application.

