



Strathmore
UNIVERSITY

SU+ @ Strathmore
University Library

Electronic Theses and Dissertations

2020

Ethical analysis of content in compulsory English literature set books in Kenya.

Dinda, Gabriel
School of Humanities and Social Sciences
Strathmore University

Recommended Citation

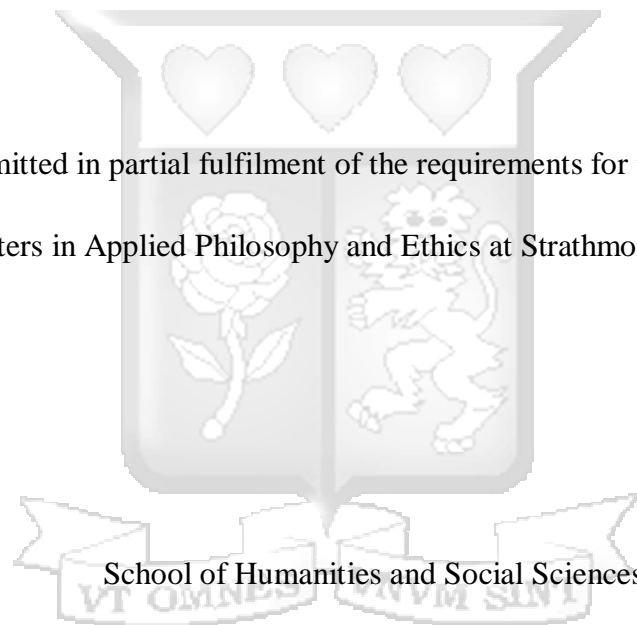
Dinda, G. (2020). *Ethical analysis of content in compulsory english literature set books in Kenya* [Thesis, Strathmore University]. <http://hdl.handle.net/11071/12061>

Follow this and additional works at: <http://hdl.handle.net/11071/12061>

ETHICAL ANALYSIS OF CONTENT IN COMPULSORY
ENGLISH LITERATURE SET BOOKS IN KENYA

Gabriel Dinda

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



Strathmore University

Nairobi, Kenya

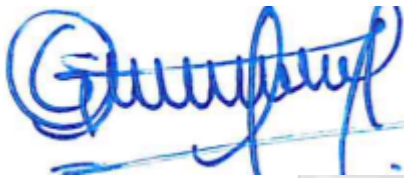
September 2020

This thesis is available for Library use on the understanding that it is copyright material and that no quotation from the thesis 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 thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

Gabriel Dinda



23rd September, 2020



ABSTRACT

In Kenya, all learners in the third and fourth years of Secondary school read, analyse and comprehend compulsory English set books. The set books are examined in the National Examinations. The set books studied have an immense influence on the lives of the learners. The immense influence is witnessed through the imitation of characters in the books and adoption of certain behaviours portrayed in the books. Over the years, the moral issues highlighted in the set books have been questioned by different groups. Some of the questions raised regarding the moral issues include; inappropriate language, adult content that may not be appropriate for the age group and use of subtle language that propagates immoral behaviour. This concern, therefore, raises the question of the nature of values that are contained in the compulsory English set books. This research evaluates the positive and controversial values contained in the compulsory English set books, used in Kenya between 2003 and 2018. This analysis is based on the six social principles: Common Good, Primacy of the Human Person, Solidarity, Subsidiarity, Participation and Universal destiny of the goods of the earth. The books under analysis are *A man of the people* by Chinua Achebe, *The River Between* by Ngugi wa Thiong'o, *Coming to Birth* by Marjorie Oludhe Macgoye, *The River and the Source* by Margaret Ogola and *Blossoms of the Savannah* by H.R. Ole Kulet.



Table of Contents

DECLARATION	ii
ABSTRACT	iii
LIST OF FIGURES	vii
LIST OF TABLES.....	viii
LIST OF ABBREVIATIONS	ix
DEFINITION OF KEY TERMS.....	x
ACKNOWLEDGMENTS.....	xi
DEDICATION.....	xii
CHAPTER ONE.....	1
INTRODUCTION	1
1.0 Background to the study	1
1.1 The Set Book Selection Process	2
1.2 General Objective	4
1.3 Problem Statement.....	4
1.4 Research Objectives.....	5
1.5 Specific Objectives	5
1.6 Scope of the study	5
1.7 Limitations of the study	6
1.8 Significance of the study.....	6
1.9 Justification of the study	6
CHAPTER TWO.....	8
LITERATURE REVIEW.....	8
2.0 Introduction.....	8
2.1 Empirical Review	8
2.1.1 The Integration of English and Literature	10
2.1.2 Are books transmitters of values to learners?.....	10
2.1.3 Positive values contained in the Compulsory English set books used in Kenya between 2003 and 2018?.....	13
2.1.4 Controversial values contained in the compulsory English set books used in secondary schools?	14
2.2 Theoretical Framework	16
2.3.2 Principle of Common Good	18
2.3.3 Principle of Solidarity	19

2.3.4 Principle of Subsidiarity	19
2.3.5 Principle of Participation	19
2.3.6 Universal destiny of the goods of the earth.....	20
2.4 Research Gaps.....	24
2.5 Conclusion	25
CHAPTER THREE	26
RESEARCH METHODOLOGY	26
3.1 Introduction.....	26
3.2 Research Design.....	26
3.3 Sampling Procedure.....	30
3.4 Data Collection techniques and analysis	30
3.5 Validity of the research.....	31
3.6 Reliability of the research.....	32
3.7 Objectivity of the Research.....	32
3.8 Ethical Considerations	33
CHAPTER FOUR	34
RESEARCH FINDINGS	34
4.1 Introduction.....	34
4.2 Findings by book.....	34
4.2.1 Coming to Birth by Marjorie Oludhe Macgoye	34
4.2.2 The River Between by Ngugi wa Thiong'o	41
4.2.3 The River and the Source by Margaret Ogola.....	50
4.2.4 Blossoms of the Savannah by H.R. Ole Kulet	61
4.2.5 A Man of the People by Chinua Achebe	69
CHAPTER FIVE	75
CONCLUSIONS AND RECOMMENDATIONS	75
5.1 Statement of Research Questions	75
5.2 Statement of Key Findings.....	75
5.2.1 Key Findings of Positive values contained in the set books used in Kenya between 2003 and 2018.....	75
5.2.3 Key Findings for the values contained in set books used in Kenya and alignment to the National Values contained in the Constitution of Kenya, 2010.	76
5.3 Statement of Key Conclusions	77

5.3.1 Key Conclusions for Positive Quotations in the compulsory set books used in Kenya between 2003 and 2018.....	77
5.3.2 Key Conclusions for Controversial quotations found in the compulsory set books used in Kenya between 2003 and 2018.	77
5.3.3 Key Conclusions for the values contained in the compulsory set books used in Kenya between 2003 and 2018 and the alignment to the National Values of Kenya.	77
5.4 Statement of Key Recommendations	78
5.5 Future Research.....	79
REFERENCES	80
APPENDICES	83
A1: Compulsory English Literature set books (2003-2018).....	83
A2: NACOSTI Research Licence	84
A3: Strathmore University Ethics Review Committee Certificate	85
A4: TurnItin Originality Report.....	86



LIST OF FIGURES

Figure 3. 1: Kimberly A. Neuendorf Framework Flow 1	28
Figure 3. 2: Kimberly A. Neuendorf Framework Flow 2	29

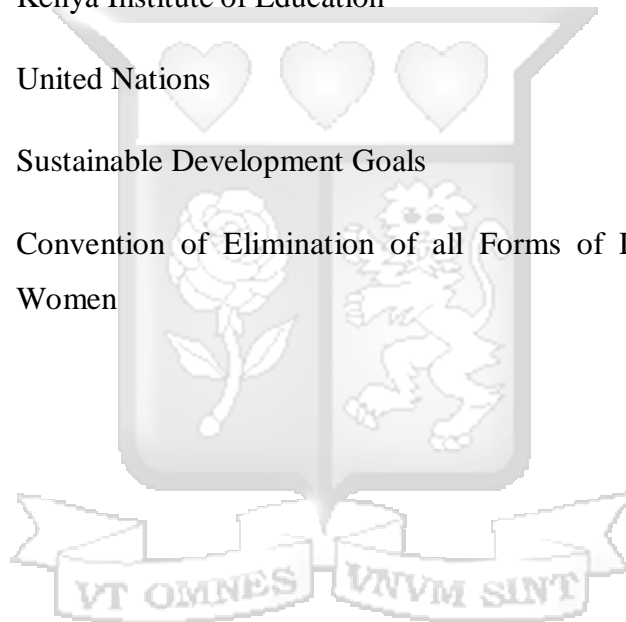


LIST OF TABLES

Table 2. 1: The Six Social Principles in relation to Provisions of the Constitution of Kenya	20
Table 2. 2: Social Principles in relation to National Values	24
Table 4. 1: Positive Quotations from Coming to Birth by Marjorie.....	34
Table 4. 2: Controversial Quotations from Coming to Birth by Marjorie	38
Table 4. 3: Frequency of the Principles from Coming to Birth by Marjorie	39
Table 4. 4: Positive Quotations from The River Between by Ngugi wa Thiong'o ...	41
Table 4. 5: Controversial Quotations from The River Between by Ngugi wa Thiong'o	45
Table 4. 6: Frequency of Principles from The River Between by Ngugi wa Thiong'o	48
Table 4. 7: Positive Quotations from The River and the Source by Margaret Ogola	50
Table 4. 8: Controversial Quotations from The River and the Source by Margaret Ogola.....	57
Table 4. 9: Frequency of Principles from The River and the Source by Margaret Ogola	59
Table 4. 10: Positive Quotations from Blossoms of the Savannah by Ole Kulet.....	61
Table 4. 11: Controversial Quotations from Blossoms of the Savannah by Ole Kulet	64
Table 4. 12: Frequency of Principles from Blossoms of the Savannah by Ole Kulet	67
Table 4. 13: Positive Quotations from A Man of the People by Chinua Achebe.....	69
Table 4. 14: Controversial Quotations from A Man of the People by Chinua Achebe	70
Table 4. 15: Frequency of Principles from A Man of the People by Chinua Achebe	73

LIST OF ABBREVIATIONS

KNEC	Kenya National Examinations Council
KICD	Kenya Institute of Curriculum Development
MoEST	Ministry of Education, Science, and Technology
JKF	Jomo Kenyatta Foundation
KLB	Kenya Literature Bureau
KIE	Kenya Institute of Education
UN	United Nations
SDGs	Sustainable Development Goals
CEDAW	Convention of Elimination of all Forms of Discrimination against Women



DEFINITION OF KEY TERMS

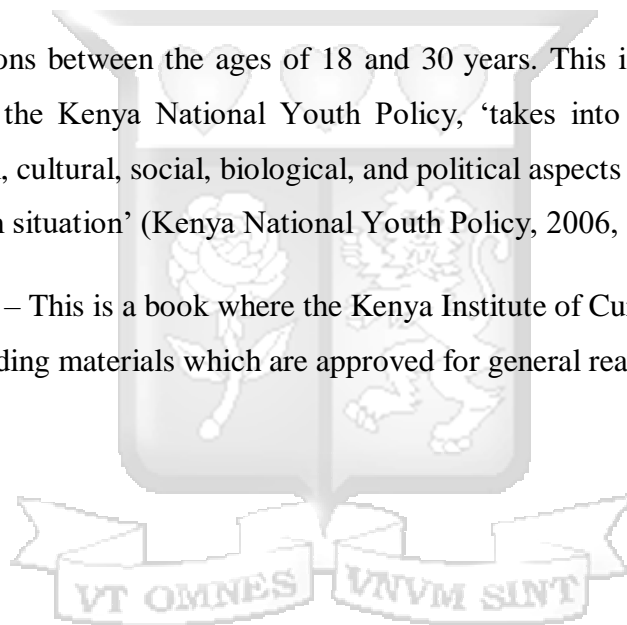
Set Book – A pre-selected book by the Ministry of Education through Kenya Institute of Curriculum Development (KICD) for Secondary schools meant to be read, analysed and examined for partial fulfilment of Kenya Certificate of Secondary Education (KCSE) examinations for the English language.

Syllabus – A summary of topics covered during an academic course for every subject.

Curriculum - A set of courses, coursework, and their content offered at a learning institution.

Youth – Persons between the ages of 18 and 30 years. This is the age bracket that, according to the Kenya National Youth Policy, ‘takes into account the physical, psychological, cultural, social, biological, and political aspects and hence explains the Kenyan youth situation’ (Kenya National Youth Policy, 2006, 6).

Orange Book – This is a book where the Kenya Institute of Curriculum Development lists extra reading materials which are approved for general reading by the students in schools.



ACKNOWLEDGMENTS

I am sincerely grateful for the input and guidance that I received from my Supervisor, Dr. John Branya. I'm thankful to my classmate, Paschal Manyuru, with whom we travelled this journey. I'm also thankful to the Strathmore University's School of Humanities for making it possible for me to study MAPE, a lifetime chance for which I'll be forever grateful. Thank you very much.



DEDICATION

I dedicate this dissertation to my wife, Verah Omwocha; my parents; Caren Awino and Dishon Ochieng; and my siblings, Waldegard Otieno, Lilian Adhiambo, Mourice Okoth, Jack Collins and Faith Atieno.

Thank you very much.



CHAPTER ONE

INTRODUCTION

This chapter provides the background to the study. It also gives an overview of the set book selection process, the general objective of the study, problem statement, research objectives, research questions, the scope of the study, limitations of the study, significance of the study and ends with the definition of critical terms.

1.0 Background to the study

One of the fundamental requirements of any educational system is to provide relevant and appropriate reading materials and other instructional materials for sound education of learners. The reading materials provide a basis upon which the benefits of an education system are derived. Depending on the nature of reading materials presented, a specific ideology is inculcated in the learners. Different countries have different philosophies from which their education system borrows.

In Kenya, the Ministry of Education provides a framework of needs assessment, policy formulation, curriculum design, syllabus development and approval, and development of curriculum support materials (Regina, 2012). The Textbook Policy provides the modalities of the preparation, presentation and the quality control involved in the process of set book selection. Different stakeholders are engaged at different levels to provide the support and necessary expertise required to implement the Textbook Policy. The book Publishers provide the relevant reading materials under the supervision of the Government through the Ministry of Education, Science and Technology (MoEST) and Kenya Institute of Curriculum Development (KICD).

In Secondary Schools, learners study different pre-selected set books, which are examinable in form three and form four, in preparation for the final National Examinations at the end of the four years in secondary school. The study of set books is essential for the learners to pass the English examinations because questions based on Set books hold a cumulative 50% of the total marks that a learner can score in the final English examination.

The set books are in two categories. The first category is the compulsory set book, which is studied and analysed by all learners across the country. This category is the

focus of this study. The second category comprises the optional set books. The Ministry of Education recommends a list which, different schools, may choose the specific books to study from the recommended list. The teaching of the compulsory set books has a particular emphasis on methods and delivery. The learners interrogate the contents for more than two years. Other teaching aids such as performance of the set books in theatres and use of teachers' guides make the contents of the books available to the learners. Some schools organize learners' contests to aid the learners' understanding of the set books. These forms aid the government's efforts in shaping the learners following the National goals of Education as stipulated by the Ministry of Education. The Compulsory set books, therefore, become very influential in the lives of the learners. Most learners confess to having been greatly influenced by the books way after they transition from secondary school. Similarly, set books play a vital role in the learners' development of language, their personal development and subsequently, their formation as Kenyan citizens.

1.1 The Set Book Selection Process

This section evaluates the process of selection of set books. The understanding of this process is essential in appreciating the process leading to the selection of the set books.

The office of the Independent Administrator does the set book selection process every four years under the guidance of the Director of Kenya Institute of Curriculum Development. Between 2003 and 2018, the following set books have were selected to be used for secondary schools: *A man of the People* by Chinua Achebe, *Coming to Birth* by Majorie Oludhe Macgoye, *The River Between* by Ngugi wa Thiong'o, *The River and the Source* by Margaret Ogola and *Blossoms of the Savannah* by H.R. Ole Kulet.

The selection process begins by the Ministry of Education setting priority areas through the curriculum guide to the publishers. The publishers, then, interpret and publish books and other instructional materials such as teachers' guides according to the Curriculum Guide. The books, intended to be used as Set books, are after that submitted to the Kenya Institute of Curriculum Development for evaluation on their suitability and selection. The KICD sets aside a committee composed of different practitioners; such as teachers, curriculum developers and other professionals to read

and evaluate the submitted books for consideration as set books. After this, one novel is chosen as a Compulsory English Set book. An additional play, an anthology of short stories and a collection of poetry book are selected as optional set books.

The Compulsory English Set text is chosen in a competitive process and evaluated against different benchmarks set by KICD. The evaluation committee may recommend changes to the publisher of a specific book to make it suitable for use by secondary school learners. The approved book is sometimes branded, "School Edition" to denote its suitability for consumption in schools. This research focuses on the compulsory set books which have been approved and used in schools.

In 2003, 'Parent's Caucus', a group operating under the wing of the Catholic Church, claimed that some excerpts of Chinua Achebe's "A man of the People" contained sexually explicit and pornographic material. The group collected 2,000 signatures and presented to the Ministry of Education in a protest note entitled, "*Help Kick Pornography out of the Classroom*". Some literary critics argued that the content reflects happenings in the society and that the book was to be used in non-religious sponsored schools as well. Is it then possible that the contents of the set books do not necessarily matter since the author "is not telling his readers to behave like the characters but wants them to learn from the book?" (Regina, 2012)

Philosophers' views of the place of literature in society

Different philosophers consider literature as an essential aspect of society through which proper education of the members of a society can be advanced. The contents contained therein literature guide the different view that society holds dear (Dimmock et al., 2017)

Aristotle considers literature to be significant to society. Any literature material has a fundamental duty of passing on moral virtue to the target audience (Dimmock et al., 2017). Aristotle believes that literature enhances teaching because the information is portrayed objectively to convey the right meaning, without necessarily stimulating negative feelings among the readers. Both Plato and Aristotle perceive that literature has lasting emotional stimulatory effects on the individuals and society (Dimmock et al., 2017).

Plato is very critical of literature as inspiring undesirable emotions in society and “should be censored from adults and especially young people for fear of lasting detrimental consequences” (Dimmock et al., 2017)

Plato further argues, “children cannot know what emotions should be tempered and which should be expressed as certain expressed emotions can have lasting consequences later in life” (Dimmock et al., 2017). Through this classification, Plato determines the degree of literature which young people and adults should be exposed to. Plato posits that "Strong emotions of every kind must be avoided, in fear of them spiralling out of control and creating irreparable damage" (Dimmock et al., 2017). Therefore, literary stimulatory effects have a lasting consequence on minds, especially those of young people. Such effects influence the behaviour of young people. Plato believes that although literature has positive impacts on morality, it has more negative effects on moral values and virtues in the society if the content is not carefully guarded by those who understand the principle of 'Common Good'

Both Aristotle and Plato agree that literature affects society. The effect could result from either active reading or passive observation of the end of characters in a story. Set books are, therefore, not innocent carriers of information, as the critics argued in the objection to the content in Chinua Achebe's *A Man of the People*. The researcher's arguments are consistent with those of Aristotle that literature has a significant impact on the readers. The compulsory English set book, therefore, presents a great chance in positively influencing society. The moral analysis before the selection of the book is, therefore, key on the broader picture.

1.2 General Objective

This research aims to evaluate the controversial and positive values contained in the compulsory English set books used in Kenya between 2003 and 2018 using the six social principles.

1.3 Problem Statement

This research study investigates the positive and controversial values contained in compulsory English set books used in secondary schools in Kenya between 2003 and

2018 and whether they are in line with National Values enshrined in the Constitution of Kenya, 2010.

1.4 Research Objectives

The objectives of the research study are as follows:

1. To investigate the controversial values contained in the Compulsory English Set Books used in Kenya between 2003 and 2018.
2. To investigate the positive values contained in the Compulsory English set books used in Kenya between 2003 and 2018.
3. To compare the values contained in the Compulsory English Set books to the national values enshrined in the Constitution of Kenya, 2010.

1.5 Specific Objectives

1. What are the controversial values contained in the Compulsory English set books used in Kenya between 2003 and 2018?
2. What are the positive values contained in the Compulsory English set books used in Kenya between 2003 and 2018?
3. How do the values contained in the Compulsory English Set books are in line with the national values enshrined in the Constitution of Kenya, 2010?

1.6 Scope of the study

This study evaluates the positive and controversial values contained in the Compulsory English set books used in Kenya between 2003 and 2018. The study also compares the values against and national values enshrined in the Constitution of Kenya, 2010.

The year 2003 is the baseline of this research because English and Literature, previously taught and examined independently, were integrated to be taught as one subject known as English Literature in the same year. The year 2018 is used since it marks the last selection of the set books by the time of this research.

Five books used within this period as compulsory English set books are the focus of this research. The study does not evaluate the optional set books, i.e. plays and short story anthologies.

1.7 Limitations of the study

This study is carried out for the partial fulfilment of the Masters of Applied Philosophy and Ethics. This presents a limitation of time under which the research is carried out since the researcher is unable to carry out the research exhaustively over a long period.

The tools of analysis of this study are restricted to content analysis. This tool does not give a chance for the researcher to collect data from teachers or learners who used the compulsory English set books. The analysis also leaves out curriculum experts from the Ministry of Education, which selects the set books used. Therefore, the tool misses on the data that may have been useful in gathering more information on why these books were selected.

The accessibility of the compulsory Set books presents a limitation to the research. Some of the editions of the books used – the schools' editions – are not readily available in libraries and bookshops.

1.8 Significance of the study

The study brings to the fore some of the positive and controversial values which are contained in the compulsory English set books. The researcher will share the findings from the research with the book publishers to subsequently guide them on the sensitivity of the values that the books contain. The comparison of the values in the set books with the National values enshrined in the constitution of Kenya 2010, will inform the Ministry of Education the extent to which the set books aid help in achieving the National Values. The study is significant to the policymakers like KICD who could use the findings of the study as a yardstick in subsequent selections of the compulsory set books.

1.9 Justification of the study

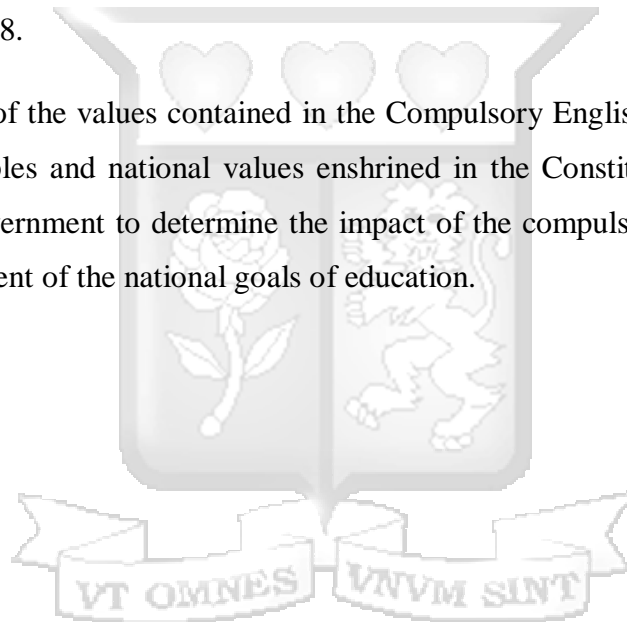
Literacy is one of the critical drivers of civilization. Reading influences a person in a way that permanently changes their view of the world. In Kenya, the study of

compulsory English set books is mandatory to all the learners in their last two years of secondary education. The books are examined in the National examinations as part of the English Literature Paper 3 and test comprehension. The English Paper 2 tests the learners' critical as well as intensive-interpretative reading skills.

The reading and comprehension of the compulsory set books are, therefore, characterized by serious discussions and analysis.

The researcher did not find any research looking into the analysis of the positive and controversial values contained in the compulsory set books in Kenya. Therefore, this research is justified, considering that it offers an insight into the positive and controversial values contained in the compulsory set books studied in Kenya between 2003 and 2018.

Comparison of the values contained in the Compulsory English Set books to the six social principles and national values enshrined in the Constitution of Kenya, 2010 helps the government to determine the impact of the compulsory set books towards the achievement of the national goals of education.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The purpose of this chapter is to review relevant literature on the evaluation of controversial and positive values contained in the compulsory English set books used in Kenya. The review focuses on four areas: the role of literature in influencing the behaviour of learners; the effects of the Compulsory English set book; evaluation of previous research on the ethical components of set books; and emphasis on the need to have a clear ethical background in the set books.

2.1 Empirical Review

The colonial government introduced the use of set books for secondary schools in Kenya before to inculcate an appreciation of literature and transmit British culture. After Kenya gained independence in 1963, the government declared English the official language in Kenya and Kiswahili the national Language (Eshiwani, 1990). The government invested heavily in the languages to promote people's appreciation of the two languages. The Ministry of Education adopted set books for use in schools in the two languages, which were emphasised with the hope of promoting their appreciation. At the time, multi-national companies such as Heinemann and Oxford University Press predominantly occupied the publishing market in Kenya (Eshiwani, 1990). The local publishing scene developed slowly with the establishment of the Kenya Literature Bureau (KLB) and The Jomo Kenyatta Foundation (JKF) to provide reading materials for both primary and secondary schools. The government opened the publishing scene in 1978 through a Textbook Policy. In 1998, the government launched a new policy. The implementation of the policy resulted in many local companies setting up to provide books to the growing school market in East Africa (Eshiwani, 1990). The main aim of the policy was to transform a large government-run publishing system by liberalising the textbook market through private sector participation (Rotich, 2000).

Critical in the evaluation criteria of the selection of the Compulsory English Set book is its alignment with the Guiding Principles of Education whose primary goal is to promote national values and principles pronounced in the Constitution, the Public Service Values and Principles Act, 2015, and relevant international instruments and applicable provisions of law (Sessional Paper, 2018 p. 23). The National Goals of Education in Kenya are as follows:

- i. Foster nationalism, patriotism and promote national unity.
- ii. Promote the socio-economic, technological and industrial skills for the country's development.
- iii. Promote individual development and self-fulfilment.
- iv. Provide sound moral values and religious values.
- v. Promote social equality and responsibility.
- vi. Promote respect for and development of Kenya's rich and varied cultures.
- vii. Promote international consciousness and foster positive attitudes toward other nations.
- viii. Promote positive attitudes towards good health and environmental protection.

Besides the overall objectives of Education at all levels, one of the specific objectives of Secondary School Education is to develop the learners mentally, socially, morally, physically and spiritually. The goal to develop learners morally appears in both the Principles of General Education in Kenya and individually as an objective of Secondary Education (Eshiwani, 1990).

Education aims to inculcate values in the learners. Alex and Scott, however, reveal a worrying trend on the youth in 2016. Awiti et al (2016) reveal that 50% of youth in Kenya do not care what means one uses to make money as long as they do not end up in jail. 30% exuded the belief that corruption is profitable, while 35% of the youth surveyed showed readiness to give or receive a bribe. Only 40% of those polled strongly believed that it was essential to pay taxes. The research also showed the readiness of the youth to compromise their integrity based on faith to justify their deeds (Awiti et al., 2016). The disconnect between both the Principles of Education in Kenya and the specific objectives of Secondary Education and the outcome as

expressed by the youth provides a strong need for this research to establish the positive and controversial values that are contained in the Compulsory English Set books used in Kenya between 2003 and 2018.

2.1.1 The Integration of English and Literature

The integrated curriculum in Kenya was influenced by the progressive education movement of the 1930s. It was viewed as a move that put an end to the memorization and recitation of isolated facts to a more constructivist method of learning, which values in-depth knowledge of subjects, hence the expectation that values would be integrated into the curriculum. The integration ensured more thoughtful learning and grasp of knowledge (Perkins, 1991). The integration of the English curriculum was executed alongside the implementation of the 8-4-4 system of education in 1985. The first set books used under the integrated system were rolled out in 2003. The Kenya Institute of Education (KIE, 2002) (now Kenya Institute of Curriculum Development) defines integration as merging two autonomous but related entities so as for them to enrich each other. KIE further explains that through exposure to literature, learners improve their language skills. The improved knowledge of language enhances the learners' appreciation of literally material (KIE, 2002). The overall aim of the secondary school English curriculum is to increase competence in listening, speaking, reading and writing in English (KIE, 2004). Literature in English has five components; drama, novel, oral literature, poetry and short story (KNEC, 1999). The nine components in the English language (including composition, comprehension, summary writing and grammar) are examined at the Kenya Certificate of Secondary Education (KCSE) level (KNEC, 1999).

2.1.2 Are books transmitters of values to learners?

Throughout history, moral values have been taught through literature. Before the invention of the printing press, moral values were taught through forms of oral literature including; folktales, oral narratives, poems, songs and theatre. Different regions across the world have different stories that have been told through generations. India or instance has the ancient Panchatantra animal fables believed to date as far back as 200 BC. In China, the earliest children books – with illustrations – were printed

on wooden blocks. Such fables as *Aesop's fables*, *Ali Baba and the Forty Thieves* and *Panchatantra* which sought to inculcate moral values have not only been popular among children but with adults as well.

Different religions have also used stories to teach moral values to children. Puritans, who were concerned about purifying the church of England, developed spiritual books for their children. The most famous work of the time was John Bunyan's '*The Pilgrim Progress*' (1678).

Before the mid-19th century in Europe, children's stories consisted mainly of moral instruction and realistic perspectives of the world. They were meant to teach sound and letters as well as the moral and spiritual life of the children. Such texts included; *Foxe's Book of Martyrs* and *The Pilgrim's Progress*. During the 1850s, creative fairy tales emerged that retained the moralistic angle but were also abundant in imagination. They included; *The Rose and the Ring* by William Makepeace Thackeray and *The Water-babies* by Charles Kingsley.

Through stories, one goes out of themselves and understands the circumstances of someone else. This process of learning is indirect and impactful since it does not make the learner rebel or oppose the direct attack. For a long time, religious books such as the Holy Bible and the Koran have been the guiding path towards enlightenment. Other parts of the world, as illustrated above, have used literature directly to teach moral values. The method used is didactic, and the purpose is to transmit moral knowledge. The old tales of Panchatantra's and fables are inseparable from the life and thought of that age (Ijsell, 2014).

What are Values? Different societies lay different guidelines upon which they judge and determine what they highly esteem in line with their belief system. What one society terms moral or immoral may not directly co-relate with another society's definition of the same; hence the difficulty in defining the term 'values'.

Different philosophers have also showcased a different understanding of values. In Socrates' examination of life, values are those that he had devoted most of his life and for which he was willing to die (Aristotle, 1976). Aristotle related values to virtues, which are formed through habit. "Values are the science of conduct." (Aristotle, 1976). With this understanding, values can be defined as the systematic inquiry into a man's

moral behaviour to discover the rules that ought to govern human actions and the good that is worth seeking in human life.

Books are image forming and sources of information on social norms. They shape attitudes and the teaching content (Crabbe et al. 1985 in Obura 1991). Additionally, Njoroge (1978) argues that literature is a powerful tool of influence and an object used to form lasting images to both children and adults. Learners are exposed to set books for two years in secondary school and since it is demanded of them that they read the set books more than once and understand them, the subjects presented in the books, therefore, influence and shape their thoughts. Set books present models of people that the learners emulate even after the completion of their studies (Obura, 1991). Learners' exposure to set books through the years of schooling serves as a powerful tool of socializing young people into the dominant ideologies and behaviours portrayed in the book – behaviours – which they carry into adult life (Medway, 1987; Gathu, 1997; Leach, 2003).

Set books have an authoritative pedagogic version in an area which influences the teacher's content and the knowledge passed down through the evaluation of characters. Therefore, as part of the curriculum, set books might transform, strengthen or diminish the developed and developing relations both in the classroom and in society (Kereszty, 2009). In addition to this, Gathu (1997) notes that a school attending youth presents an ideal captive audience who are exposed to the ideals portrayed in the set books, which ultimately exposes them to common culture, ideology and a standard set of values and norms.

(Dimmock et al., 2017) States that literature has a vital role in learning. Literature helps to define the meaning of life and basic life principles depending on the portrayal of the characters. Tomlinson and Ellis (1980) underscore the fact that literature has a significant role in shaping people's attitude towards life. The study of literature provides the learners with a multiplicity of experiences, ideologies and attitudes towards societal issues. Therefore, literature is an invaluable tool for inculcating morality in learners through the proper portrayal of positive values from which the learners can borrow. The selection of set books, therefore, should be alive to the fact that there is much influence –both positive and negative – resulting from the process hence investigation of any ethical considerations.

The transmission of positive or controversial values through literature can be subtle, and therefore, learners may not outright point out the influence the set books have on them. The digital era has brought with it role models and adoration of characters (Regina, 2012). The educators are focusing more on the educative power of literature and its power to increase the cultural awareness of a people. The growth of a relativist society has brought with it less emphasis on absolute values and an increased focus on exploiting the educative nature of literature (Regina, 2012).

2.1.3 Positive values contained in the Compulsory English set books used in Kenya between 2003 and 2018?

Some set books were so impactful in the effect they had on the learners that they shaped the career paths of some learners (Regina, 2012). The learners who read the set books and admired some characters in the set books ended up picking careers of the characters they admired (Regina, 2012). The effect of set books is also exhibited in the adoption of nicknames. The learners have a general tendency of likening the characters of the books to persons, therefore showing the potency of the books to influence the behaviour of the learners and the ability for the applicability of the information in the immediate environment (Regina, 2012).

Literature plays a key role in shaping and cultivating our beliefs; cultural practises aesthetics and moral sense. The concept of growth and moral thinking is, therefore, greatly enhanced by literature since it introduces one to the reality of the world through presentations of characters and the stylistic devices used. The approach of using literature to teach moral values from the age of the adolescent where an individual can adopt fairness, justice, equity and human dignity along with other values such as social justice is encouraged in the curriculum design (KICD, 2013). Literature makes us more human as it can be seen as a form of dialogue with itself even in cases where the moral philosophy is subtle and is not in any way involved in direct inculcation of values. Literature, therefore, presents us with ways through which we can live more than one life and through it, embrace foreign cultures and get immersed in the way of life of other persons. Literature also uses different styles to present complex issues in a manner that a reader of a specific age group can relate to. The role of Literature in moral education is, therefore, prominent and non-negotiable.

Plato weighs in on this and justifies as to why there should be guardians who watch over the nature of content that young people consume. To this end, he suggests, '...it is then that the poets that we must supervise and compel to embody in their poems the semblance of the right character or else not write poetry among us, or must we keep watch over the other craftsmen, and forbid them to represent the evil disposition, the licentious, the illiberal, the graceless, either in the likeness of living creatures or in buildings or any other product of their art, on penalty, if unable to obey, of being forbidden to practise their art among us, that our guardian may not be bred among the symbols of evil. (Plat. Rep.3.401b). Plato, therefore, looks at the responsibility or regulating the content consumed as one which is a preserve of the guardians. Therefore, the process of selection of the Compulsory English Text holds the key to the nature of outcome regarding the positive or controversial values that it imparts on the learners.

2.1.4 Controversial values contained in the compulsory English set books used in secondary schools?

The Selection of *A Man of the People* by Chinua Achebe as a Compulsory English Set book in the KCSE syllabus in 2003 led to countrywide protests from the Roman Catholic Group, *Parents' Caucus*, led by the *Catholic Justice and Peace Commission*. The group claimed that the book contained pornographic and sexually explicit content. This call by the Catholic lobby group was not unique. In the world over, books have been occasionally banned from public consumption owing to the nature of their content.

Set books have also been accused of being gender insensitive hence leading to a skewed portrayal of society; a society, which does not view a human being as a free person but as a product of their gender. In 1984, Kenya ratified the Convention of Elimination of all Forms of Discrimination against Women (CEDAW). The Convention resolved, among other issues, that "any stereotyping concept of the roles of men and women at all levels and in all forms should be eliminated, in particular, by revision of set books and other school textbooks with retrogressive portrayal" (UN, 1979). The issue of equality, as addressed in the set books brought to the fore the need

to re-look the set book selection and how the portrayal of specific characters affects the society.

Kenya is a signatory to Sustainable Development Goals (SDGs) whose goal number four on education stipulates that countries should eliminate gender disparities in primary and secondary schools by 2030. Kenya has also developed its own Vision 2030, a long-term development blueprint for the country that is aimed at achieving the status of a "globally competitive and prosperous country with a high quality of life by 2030". Through the social pillar, the Vision aims to create a just, cohesive and equitable society (Ministry of Planning and Development, 2005). In response to the vision under the social pillar, the Ministry of Education created a system focusing on the promotion of emerging issues, which included gender responsiveness in the set books. The school system is one of the effective avenues to sensitize people about gender issues. In Kenya, literature is integrated with the English language, which is the core language of instruction of other subjects save for Kiswahili and Mother tongue. The main goal of English Literature subject is to enable learners to appreciate literary materials and to foster understanding among people. Literature has a huge role in educating society and acting as a source of entertainment. Although some authors often claim no practical purpose for their works, all literature constitutes an attempt to persuasively convey specific values and ideas (Farjardo & Acosta, 2001). This, therefore, means that the consumers of literature will be affected both aesthetically and cognitively.

From the preceding issues of gender insensitivity claims and presence of sexually explicit contents in *A man of the people* by Chinua Achebe, it is safe to assume that there are controversial values contained in the set books which this research intends to bring out.

2.2 Theoretical Framework

The three main ethical theories are deontological theory, teleological theory and virtue ethics theory.

The deontological theory places particular emphasis on the relationship between duty and morality of human actions. Deontology is derived from the Greek words, *deon*, meaning duty and *logos*, which means the science or study of (Alexander et al., 2016). Deontology falls within the realm of ethical theories that provide guidance and assessment of our choices of what we ought to do (deontic theories), in contrast to providing an assessment of what kind of a person we are or should be in terms of character traits (Alexander et al., 2016). Here, an action is considered morally right because of some characteristics of the action itself, not because the product of the action is right (Kant et al., 1788).

Deontology holds that at least some acts are morally obligatory regardless of their consequences on human welfare (Alexander et al., 2016). The deontological theory was best exhibited by Immanuel Kant, the 18th Century Philosopher who held that nothing is good without qualification except goodwill, and goodwill is one that wills to act in accord with the moral law and out of respect for the law rather than natural inclination (Kant et al., 1788).

Teleological theory, on the other hand, is concerned with the end of actions and their goodness or badness (Aristotle, 1976). The teleological theory is consequentialist ethics or consequentialism, which holds that the basic standard of morality is precisely the value of what an action brings into being. Historically, Socrates is considered the founder of the teleological thought though the idea was well developed and refined by Aristotle in his later works, especially the *Nicomachean Ethics*. Without drawing the boundaries, most people today believe that there are some actions which are "right" and others which are "wrong" and the primary duty of each of us is to avoid the wrong notions and do the right ones (Becker & Becker, 2001).

Virtue Ethics, unlike the other two, emphasizes on the role of character development and virtue in the moral philosophy rather than doing one's duty or acting in order to bring about functional consequences (De Torre, 1980). Aristotle states that for one to be happy, they have to be virtuous (Aristotle, 1976). Virtue, Aristotle insists, is the

first ingredient of happiness. Every action is intended towards some good (Aristotle, 1976). Therefore, the correlation between the acts of the learners and ethical values of their nurturing is co-related. The external manifestations through the actions are but a representation of an intrinsic ‘software’, which the learners are accustomed to. De Torre (1980), following Aristotle, insists that human actions are the factors upon which a complete person is built. The implication in this is that the “essence of being” of man – learners, in this case, is embedded in the potency hence the possibility of its actuality through involvement in some activities like reading. Therefore, created beings perfect themselves through their actions of rational nature (De Torre, 1980). The nature of contents that the learners read therefore is vital because reading is one of such actions, through which human beings can perfect their nature. The learners perfect themselves through reading and immersing themselves in books. Virtue ethics is the basis for the six social principles. The connection of the virtue ethics and six social principles is the emphasis on the freedom of the individual in character building. As Pope John Paul II observes, "the good of the individual (cannot) be realized without reference to his free choice, to the unique and exclusive responsibility which he exercises in the face of good or evil." (John Paul Pope, 2004).

The constitution of Kenya is used in this case because it is the most superior law in Kenya, upon which all other laws are anchored. It aims to inform the relationships among the Kenyan society. To contrast its values with ethical principles, we use the six Social Ethical Principles.

The six social, ethical principles are the application of virtue ethics to the organization of ethical societies, being it the family, companies or a nation. The virtue ethics focus on the development of the character of a person concerning their wellbeing in society. The Six Social Principles are based on the human person. Therefore, the basis of this research is on the Virtues ethics using the Six Social Principles have been chosen as the yardstick for the analysis of the positive values and controversial values that are contained in the compulsory English set books used in Kenya. The findings will be compared to the provisions of the National Values in the constitution of Kenya, 2010.

These values can be summarised within the six Social Principles. They will be the guide to analysing the positive and controversial values contained in the compulsory English set books used in Kenya. The six social principles are explained as follows.

2.3.1 Primacy of the Human Person

The human person is body and soul. A person possesses intelligence and will which endow him with the freedom to choose his actions and, therefore, to become the author of his destiny. Any society or system must recognize this intrinsic nature of man. On the Primacy of the Human Person, Pope Benedict writes, "As one created in the image of God, each human being has the dignity of a person; he or she is not just something but someone, free, self-giving and entering into communion with others" (Benedict XVI 2006c, no.2). The Constitution of Kenya, Chapter One, bequeaths sovereignty to the people of Kenya. Article 28, Chapter Four, on Human dignity highlights the Primacy of the Human Person (The Constitution of Kenya, 2010)

2.3.2 Principle of Common Good

The purpose of any society is to ensure the development of every individual, person or nation (Catholic Social Guild, 1940). A person is a creative unity of independence and freedom (Catholic Social Guild, 1940). The common good of society is their communion in a good life. Common Good of society does not imply a collection of private goods nor a good belonging to a whole society from which it draws parts. The common good is the good human life of the multitude, of the multitude of persons; it is their communion in the good life; it is, therefore, common to the whole and to the part, on whom it flows back and who must benefit from it. Different aspects of Common good include; redistribution, which implies the need to redistribute the good of society among the members of society. Secondly, respect to the person in authority, which implies the need to recognize and entrust a group to leadership and protection of Common good. Finally, it implies intrinsic morality, which is not just a set of advantages and conveniences but primarily integrity of life, the good and righteous human life of the multitude (Catholic Social Guild, 1940).

Chapter Four of the Constitution of Kenya on Bill of Rights gives the boundaries in the form of rights and responsibilities of each person for the enhancement of Common Good and the growth of each individual (The Constitution of Kenya, 2010).

2.3.3 Principle of Solidarity

Each person and member of society or nation should feel the need to contribute to those in need within the society. Solidarity refers to the virtue of enabling the human family to share the treasure of the material and spiritual goods (Catholic Social Guild, 1940) fully. Pope John Paul II wrote that Solidarity is not "a feeling of vague compassion or shallow distress at the misfortune of others. It is a firm and persevering determination to commit oneself to Common Good." This, by extension, refers to individual and collective initiatives to make social, political and economic structures more just and fraternal (John Paul II, 1987, no.38).

The Constitution of Kenya, Chapter Three, provides for the bounds of citizenship. This provides for a chance for Solidarity among the citizens of Kenya (The Constitution of Kenya, 2010).

2.3.4 Principle of Subsidiarity

This is a diversity of social groupings and structures, which embody positive liberties. It is injustice, a grave evil and a disturbance of the right order for a larger and higher organization to arrogate to itself functions, which can be performed efficiently by smaller and lower bodies. This is the coordination of society's activities in a way that supports the inner life of the local communities (Catholic Social Guild, 1940). This principle lies at the heart of a stable social order by fostering the personal responsibility that naturally accompanies individual liberty-ensuring that personal interest is not placed in opposition to societal interests –and by seeking to bring individual desires and the demands of Common Good into a fruitful harmony (Catholic Social Guild, 1940).

Chapter One of the Constitution provides for the sovereignty of the people and the relationship between different structures at different levels, therefore enhancing Subsidiarity (The Constitution of Kenya, 2010).

2.3.5 Principle of Participation

Every member of society has to participate in the promotion of Common Good and the right to be consulted in the decisions that affect him/her (Catholic Social Guild,

1940). Chapter Seven of the Constitution gives guidance on the representation of the people and their participation in the governance through the election of representation (The Constitution of Kenya, 2010).

2.3.6 Universal destiny of the goods of the earth

Distribution of the goods of the earth is for the benefit of all humankind. This involves sustainability and cares for God's creation by having a sense of others (Catholic Social Guild, 1940). Chapter Five of the Constitution provides guidelines on the use of Land and Environment for the benefit and optimal use for all (The Constitution of Kenya, 2010).

The Six Social Principles relate to the Provisions of the Constitution of Kenya as follows:

Table 2. 1: The Six Social Principles in relation to Provisions of the Constitution of Kenya

Social Principle	National Values enshrined in the Constitution of Kenya, 2010
<p>1. The primacy of the Human person</p>	<p>Chapter One-Sovereignty of the People of Kenya and Supremacy of the Constitution</p> <p>Article 1: All sovereign power belongs to the people of Kenya and shall be exercised only following the constitution.</p> <p>This chapter provides details regarding respect of human dignity of the human person.</p>

	<p>Chapter Four-The Bill of Rights-The purpose of recognising and protecting human rights and fundamental freedoms is to preserve the dignity of individuals and communities and to promote social justice and the realisation of the potential of all human beings.</p> <p>Article 28: Human Dignity-Every person has inherent dignity and the right to have that dignity respected and protected.</p> <p>This chapter and the Article highlighted provides further guidance on the dignity of the human person.</p>
<p>2. Principle of Common Good</p>	<p>Chapter Four –The Bill of Rights</p> <p>Part 1- General Provisions Relating to the Bill of Rights.</p> <p>Part II-Rights and Fundamental Freedoms.</p> <p>Part III- Specific Applications of Rights.</p> <p>Article 10(2): National Value on National Unity.</p> <p>The article defines National Unity and explains the importance of enhancing it.</p>

	<p>Article 10(2): National Value on Rule of Law.</p> <p>This value provides the precepts through which the Kenyan society is governed and the boundaries of the law that holds it together.</p> <p>Article 10(2): Patriotism-This article provides the need for every citizen to be loyal to one’s country and work towards its good.</p>
<p>Principle of Solidarity</p>	<p>Chapter Three- Entitlements of Citizens</p> <p>Chapter Four – Bill of Rights</p> <p>The two Chapters of the constitution list the entitlements of every citizen of Kenya and the rights and responsibilities that accompany such entitlements.</p>
<p>Principle of Subsidiarity</p>	<p>Chapter One: Sovereignty of the People</p> <p>(3) Sovereign power under this Constitution is delegated to the following state organs that will perform following this constitution, Parliament, National and County Executives, Judiciary.</p>

	<p>This chapter provides basic guidelines for the relationship between different structures of government and the people. This principle, therefore, is expected to cascade down to the different governance structures</p>
<p>Principle of Participation</p>	<p>Chapter Seven-Representation of the People.</p> <p>This chapter provides details of the electoral system and process and how the people participate in their governance as people. It also provides details of the legibility and the different forms of representation that the people are entitled to.</p> <p>Article 10(2): National Value on Democracy & Participation of the People.</p> <p>This article provides a framework of participation of the people in the governance of the country.</p>
<p>The Universal destiny of the goods of the earth</p>	<p>Chapter Five-Land and Environment</p> <p>Part I-Land</p> <p>Part II- Environment and Natural Resources.</p>

	This chapter gives guidance on the use of Natural Resources to ensure sustainability and benefits of all.
--	---

These principles espoused in the constitution give the basis for the National Values of Kenya, which include (Kenya Law Reform Commission, 2012):

- (a) Patriotism, national unity, sharing and devolution of power, the rule of law, democracy, and participation of the people.
- (b) Human dignity, equality, social justice, inclusiveness, equality, human rights, non-discrimination and protection of the marginalized;
- (c) Good governance, integrity, transparency and accountability and
- (d) Sustainable development.

Table 2. 2: Social Principles in relation to National Values

Social Principle/Ethical Value	National Values
The primacy of the Person	Human, Dignity, The Rule of Law, Inclusiveness, Human Rights, Non-discrimination and protection of the marginalized
Common Good	Patriotism, National Unity, Good Governance, Integrity, Transparency, Accountability
Solidarity	Equality. Social Justice
Subsidiarity	Sharing and Devolution of Power
Participation	Democracy, Participation of the People
Common Destiny of the Goods of the Earth	Sustainable Development

2.4 Research Gaps

The absence of qualitative research in the area of ethical analysis of compulsory set books provides a gap in which this study fills.

2.5 Conclusion

This chapter on literature review confirms that there is a sufficient justification for this study. This is because the research determines positive values that are ‘present’ in the compulsory English set books used in secondary schools in Kenya. Secondly, the research determines the controversial values contained in the compulsory English set books used in Kenya. Finally, this research suggests the missing aspects of the values to be considered in the future selection of compulsory English set books used in Kenya. The next chapter covers the research methodology for this study.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, the methodology used to research the positive and controversial values found in compulsory set books in Kenya between 2003 and 2018 is discussed.

3.2 Research Design

This study that brings to the fore the positive and controversial values found in compulsory set books in Kenya examines the textual analysis of the five set-books studied within 2003 and 2018. The set books under analysis are *A man of the People* by Chinua Achebe, *Coming to Birth* by Majorie Oludhe Macgoye, *The River Between* by Ngugi wa Thiong'o, *The River and the Source* by Margaret Ogola and *Blossoms of the Savannah* by H.R. Ole Kulet.

The content analysis does not require the collection of data from people. It involves the study of recorded information or information, which has been recorded in physical items (Krippendorff, 2004).

There are various processes that a researcher can use to make clear and arrange data; elaborating categories in terms of their properties and dimensions, conceptualizing and reducing data and relating through propositional statements (Strauss and Corbin, 1987). This research adopts a qualitative content analysis method as a means to analyse the data obtained through the content analysis of the compulsory English set books.

According to Krippendorff (1980), six questions must be asked in every content analysis:

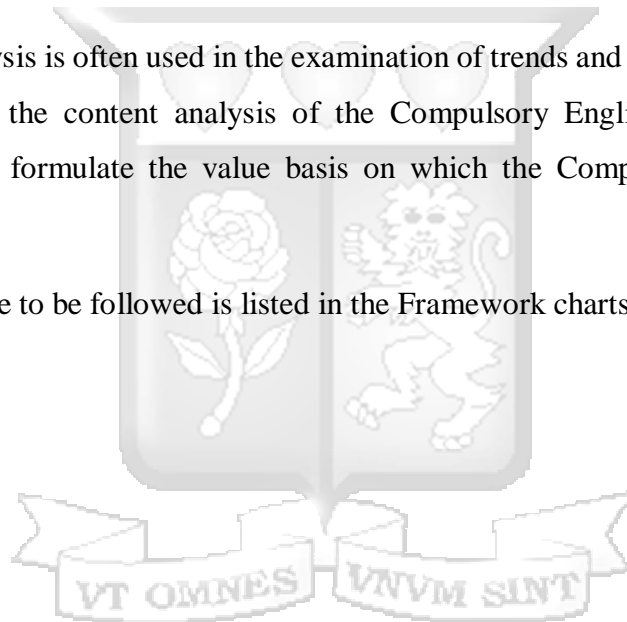
- i. What data are analysed?
- ii. How are they defined?
- iii. What is the population from which they are drawn?
- iv. What is the context relative to which the data are being analysed?
- v. What are the boundaries of the analysis?

vi. What is the target of the inferences?

The researcher highlights both the positive and controversial quotations from the books in line with the Six Social Principles. The researcher also, comparatively, analyses the quotations and the moral values depicted against the six social principles and the national values depicted in the Constitution of Kenya, 2010. The study further analyses the use of words and phrases, their contexts and the presentation of facts in line with the six social principles or how they deviate from the six social principles. The set books are examined through the virtue ethics theory, upon which the six social principles are anchored.

Content analysis is often used in the examination of trends and patterns in documents. In this case, the content analysis of the Compulsory English set books will be conducted to formulate the value basis on which the Compulsory Set Books are selected.

The procedure to be followed is listed in the Framework charts below.



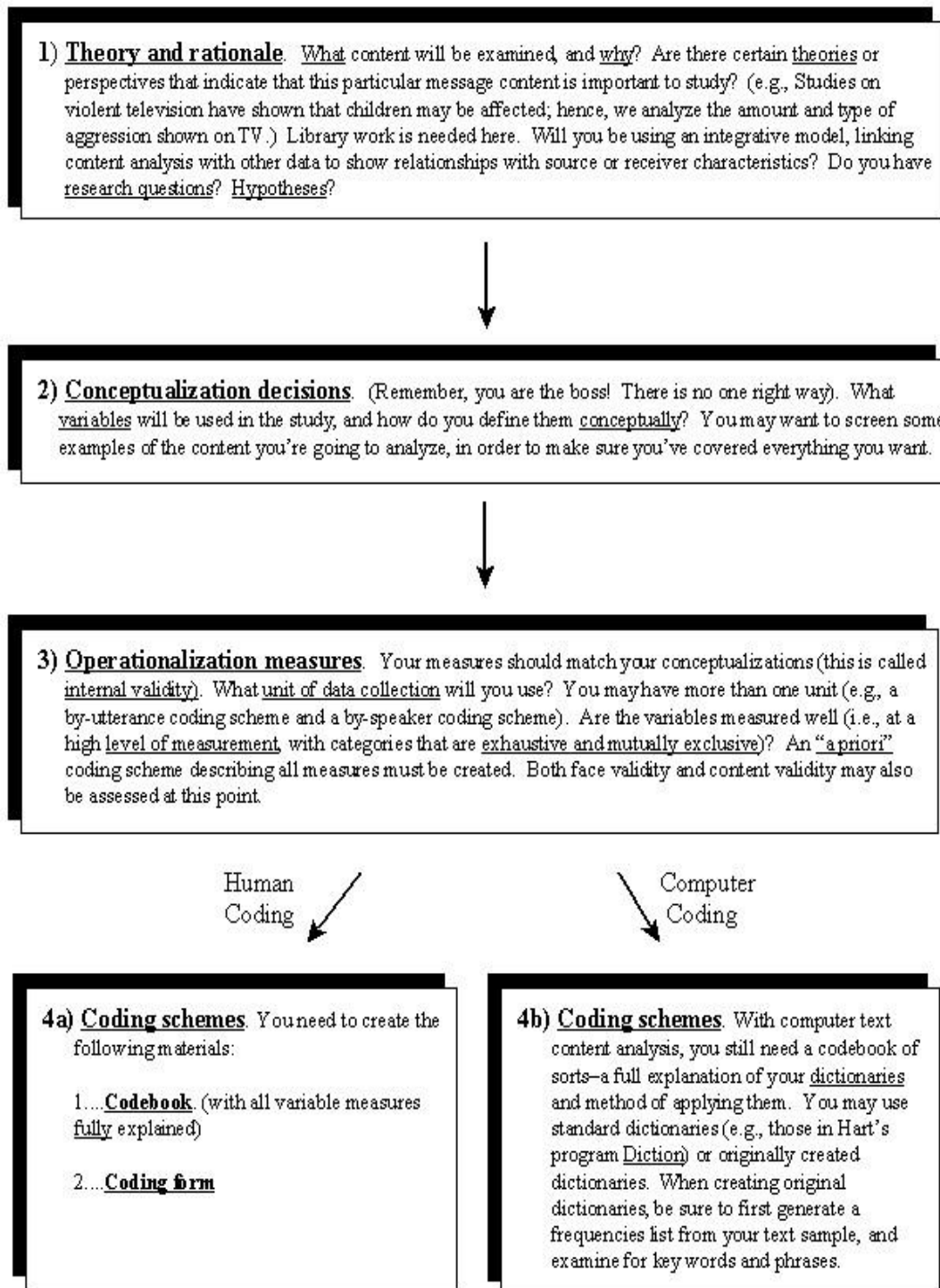


Figure 3. 1: Kimberly A. Neuendorf Framework Flow 1

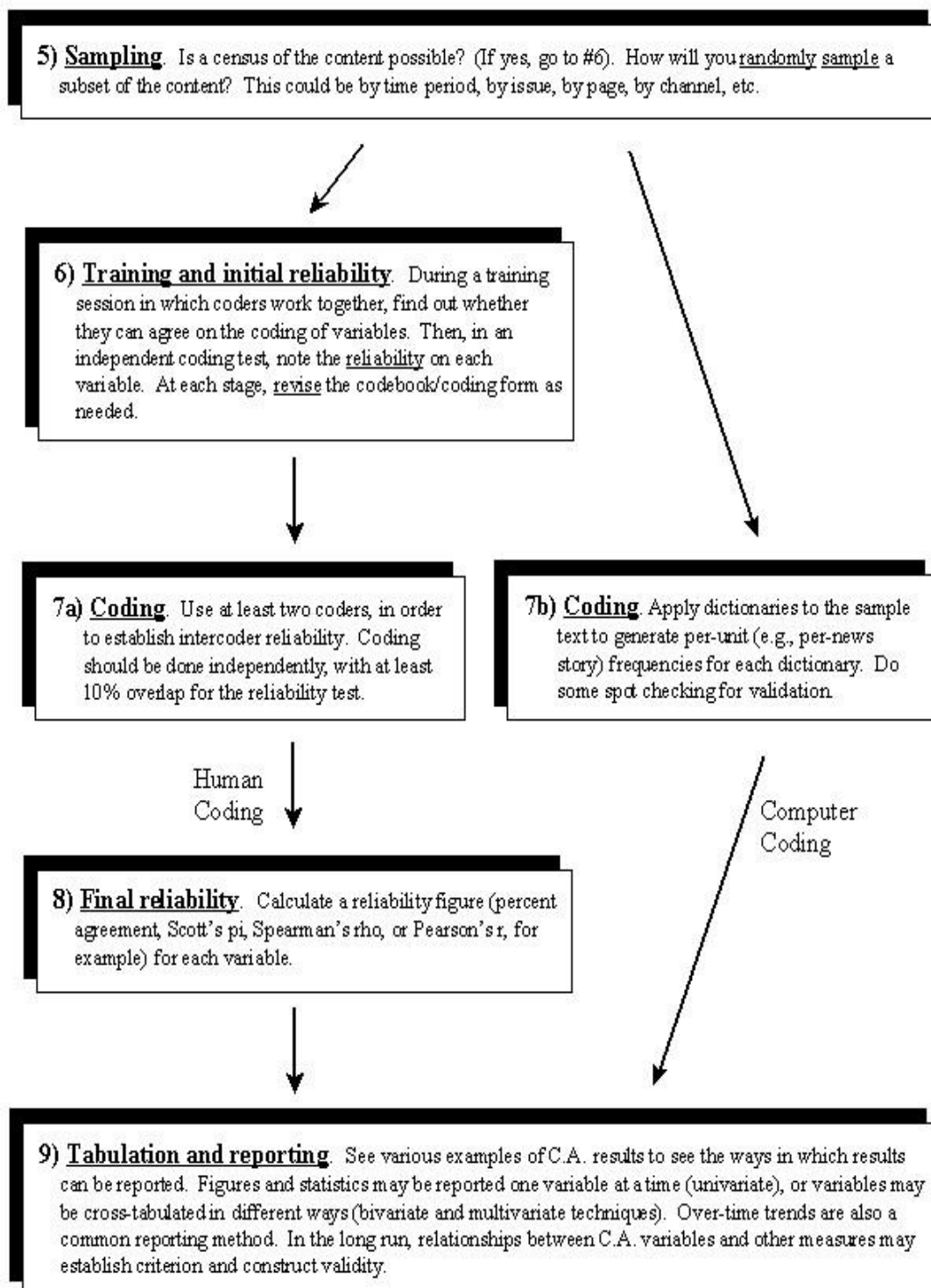


Figure 3. 2: Kimberly A. Neuendorf Framework Flow 2

3.3 Sampling Procedure

The sample selected is complete because it includes all set books from 2003 to 2018.

The books include; A man of the People, Coming to Birth, The River Between, The River and the Source and Blossoms of the Savannah

3.4 Data Collection techniques and analysis

The common notion in qualitative research is that the analysis is merely doing the word count of specific phrases in a text. Using inferences becomes key in the analysis of data considering the following reasons. Synonyms may be used for stylistic reasons; hence the researcher may underestimate the concept addressed (Weber, 1990). In performing word frequency, one must bear in mind that some words may have multiple meanings hence bringing different meanings to the author.

Using word frequency counts to identify words of potential interest and then to use the Key Word in Context (KWIC) search to test for the frequency of the usage of the words. Most qualitative research software such as NUD*IST, Hyper RESEARCH allows the researcher to pull the whole sentence in which a word is mentioned for further analysis and proper inference to be made. There are many content-analysis computer programs that the researcher may opt to use in the analysis of the texts (Rosenberg, Schnurr, & Oxman, 1990). Two main approaches are using in the analysis of data. First, the emergent coding enables the primary analysis of data. The steps to follow are as follows (Hanley, Russell, Gulek, & Fierros, 1998). First, two people independently review the materials and come up with the set of features that form a checklist to be used for the whole text. The researchers then compare notes and reconcile any differences that show up on their initial checklists. Thirdly, the researchers use a consolidated checklist to apply to code independently. Finally, the researchers check the reliability of the coding. If the level of reliability is questionable, then the researchers repeat the process for more consistent results (Weber, 1990).

Coding units are defined in different ways. The first and most common way is to define them physically in their natural or intuitive borders. Most phrases likely to be used in set books have natural boundaries, i.e. the books are 'school edition'. The use of some terms is therefore only restricted to this area. The second way is to define the recording

units syntactically, that is, to use the separations created by the author, sentences or the paragraph. A third approach is to define them using referential units. This means the way a unit is represented in a particular context. For example, a paper may refer to Kenya Certificate of Secondary Education as "KCSE" or "National exams". This is key when making inferences regarding attitudes, values or preferences. The fourth method of defining coding units is by using propositional units. Propositional units may be complex to use as it involves a high level of inference. For example, in a sentence that would read, "Investors took another hit as the stock market continued its descent,' it would be broken down to "The stock market has been performing poorly recently/ Investors have been losing money" (Krippendorff, 1980).

Ideally, three types of units are employed in content analysis; sampling units, recording units and context units.

1. *Sampling units* will vary depending on how the researcher makes meanings from words, sentences or paragraphs. In this instance, the researcher is keen on establishing the values embodied in the compulsory English set books.
2. *Context units* need to be able to convey complete information independently or separately described. They may overlap or convey information, not directly inferred. Context units provide the limits on what kind of data one is trying to record. In this case, the context limits are the sentences. The context units can easily be a paragraph or an entire statement.
3. *Recording units* involves coding the separate recording units of a sentence to allow for the analysis of each category as a unit (Krippendorff, 1980)

3.5 Validity of the research

Validity is the result and culmination of other empirical conceptions into laws, evidence, objectivity, truth actuality, deduction, reason and fact (Winter, 2000). Creswell & Miller (2000) suggest that validity is affected by the researcher's perception of validity in the study and his/her choice of paradigm assumption. To cross-validate, the findings from content analysis, the evaluators of the selected compulsory English set books could be interviewed about the emphasis placed on the

values embodied in the set books. Another way to validate the inferences would be to cross-check the teacher's guides to establish the train of thoughts of the publishers on the inferences made. A third option would be to evaluate the degree to which the learners are implementing the values mentioned in the set books. Shapiro & Markoff (1997) assert that content analysis itself is only valid and meaningful to the extent that the results are related to other measures.

3.6 Reliability of the research

Proper qualitative research helps to understand a situation that would otherwise be enigmatic or confusing (Eisner, 1991). In qualitative paradigms, the terms Credibility, Neutrality or Conformability, Consistency or Dependability and Applicability or Transferability are to be essential criteria for equality (Lincoln & Cuba, 1985). This research will be conducted with the primary objective of determining the ethical considerations taken during the selection of Compulsory English Set Book and the consistency of the same with the Principles and Values enshrined in the Constitution of Kenya, 2010. Weber (1990) notes: "To make valid inferences from the text, the classification procedure must be reliable in the sense of being consistent: Different people should code the same text in the same way" (p.12). Weber further notes that "reliability problems usually grow out of the ambiguity of the meaning of words, category of definitions, or other coding rules" (p.15). To avoid errors of this nature, one of the most critical steps in the content analysis involves developing a set of explicitly recording instructions. Reliability is discussed in the following terms: *Stability*-can, the same coder, gets the same results to try after try? Moreover, *reproducibility*- do coding schemes lead to the same text being coded in the same category by different people?

3.7 Objectivity of the Research

In research, objectivity is the assumption that the researcher is impartial and exists outside of the investigation carried out. In this research, the researcher aimed to remain impartial to the outcomes of the research and to make all possible attempts to operate in an unbiased environment as much as possible.

3.8 Ethical Considerations

The researcher adhered to the European University Institute's Codes of Values in academic research of Honesty, Trust, Fairness, Respect, Responsibility, Legality and Communication (European University, 2013). The data obtained in this research was utilised for the study only. Strathmore University will approve the dissertation proposal, and a certificate of ethical clearance obtained. If needed, the dissertation will also be approved by the NACOSTI before the researcher proceeds to the next stage.



CHAPTER FOUR

RESEARCH FINDINGS

4.1 Introduction

This section presents the research findings resulting from the analysis of the compulsory English set books used in Kenya. The data is presented in a consistent tabular form for ease of analysis.

4.2 Findings by book

4.2.1 Coming to Birth by Marjorie Oludhe Macgoye

Coming to birth is a novel that portrays the life in Kenya immediately after independence in 1963. It is based on the life of different families struggling to eke a living in the “new dawn” couples with new opportunities and new challenges. The new opportunities are presented by the rise in the urban centres in Kenya and the rural urban migration that results. The migration exposes different people to different varied cultures. The integration results to numerous challenges which the author uses to expose the deep beliefs and values of society.

Table 4. 1: Positive Quotations from Coming to Birth by Marjorie

Quotation	Page	Principle	Explanation
“My name is Rachel Atieno. I live in the next house. I met Martin going to work and he said you had arrived, so I came to greet you.”	7	Common good	The author creates a society where people care for their neighbours and are generally concerned about the welfare of others. In this case, Paulina has just arrived in Nairobi from Kisumu and the neighbours come to greet her and welcome her to the neighbourhood.

<p>“So are you Akelo?” asked Rachel, shaking hands as soon as she put her things down on the table. So we are going to be neighbours. Good.”</p>	7	Common Good	<p>Rachel is genuinely happy to have Paulina become her neighbour. Knowing that Paulina is not conversant with cooking using a stove, she prepares breakfast and brings it to her. She tells her many stories that soon prove helpful to Pauline when she loses her way.</p>
<p>“Florence,” said mother, ‘greet the visitor and then go and make tea quickly. Use the primus, do not wait for the charcoal. This sister is sick and she will stay with us tonight. Peter, go and see if Brother Samuel Obura is in, now before it is quite dark. He works at printers and may be able to help.’</p>	15	Solidarity	<p>Susanna meets Paulina in a state of distress. Paulina has come from the hospital but cannot trace her house (since it is her first time in Nairobi). Susanna consoles her, provides her with a place to sleep and takes care of her until the next day when she directs Paulina to her house.</p>
<p>It was a bad time to travel, that is all, and your people should have helped you on the way. But since it has happened, there will always be something to learn from it. And, of course, the hospital people should not have pushed you out without finding out where you live.</p>	15	Solidarity	<p>Susanna bemoans the fact that no special care was taken as Paulina was travelling, which resulted in her miscarriage. Susanna is also disappointed at the fact that the hospital could release her without finding out where she lives and whether she knows her way. All in all, she takes care of Paulina and helps her trace her way home.</p>
<p>“Have you anything to eat?”</p> <p>“No. I do not need anything to eat, thank you.”</p> <p>“Or any medicine?”</p> <p>“No, I shall be alright”</p>	24	Solidarity	<p>Paulina is feeling sick and pain as a result of the physical abuse that Martin inflicts on her. Ahoya visits her and tries to persuade her to get something to eat and also get medicine. While Paulina refuses at first, Ahoya persists until she accepts food from her.</p>

<p>“Be sensible, child. Every wife who comes to Nairobi from the country has problems. Do not think it is the end of the world. Every young man has problems too.”</p>			
<p>Immediately, the house was filled with wailing and voices outside took up the lament till it spread beyond the home itself to the whole neighbourhood. People began to slash and twist branches from the trees and run up and down with them, singing and weeping.</p>	63	Solidarity	<p>The community joins the family of Paulina when her father dies. They volunteer and provide material assistance to ensure all the funeral needs are catered for.</p>
<p>The customary gifts of meat for the new mother were simmering on a brazier in the outside kitchen. Simon had sent his deaf old aunt to the ward with an envelope containing a hundred shillings. Her brother had brought twenty shillings and a shawl for the baby.</p>	70	Solidarity	<p>When Paulina bears a baby, Simon and other community members show support to her starting from the financial assistance required to clear the hospital bill and the upkeep of the baby. The community stands with her in joy and solidarity.</p>
<p>She burned with knowledge that her uncle had been fined for not digging a pit latrine even after the second cholera scare and that she had caught her own niece going through her handbag.</p>	95	Common Good	<p>During these days, digging and use of the pit latrines were not particularly common. However, to avoid the outbreak of cholera, it was decided that everyone should build a latrine for the benefit of community members.</p>

<p>Martin, of course, had gone home to vote, and the children had fallen asleep in spite of their eagerness to stay up late.</p>	<p>99</p>	<p>Participation</p>	<p>Martin takes his civic duty very seriously. He takes part in every election and attends different political forums and discussions to enable him to understand the different dynamics of the colonial and the local government.</p>
<p>She felt almost like a manager of the house. She was getting the full Nairobi rate of four hundred shillings a month which, with free room and much of her food provided, made her feel affluent indeed. She did not have to wear a house servant's uniform or be ordered in and out of the rooms.</p>	<p>109</p>	<p>Primacy of the human person and Subsidiarity</p>	<p>Mr. and Mrs. M treat Paulina with respect and dignity that almost shocks her. Most of the employers to house helps are generally demeaning and arrogant. Mr. and Mrs. M, however, pay her decently and entrusts work to her, respecting her freedom and her abilities.</p>
<p>Mrs. M. and Paulina thought that a woman's petition might secure not a pardon for Chelagat, that was a matter of law, but some mitigation of her silence. Even if it failed, women might become politically conscious by making the attempt.</p>	<p>112</p>	<p>Participation</p>	<p>A case is described where women have started taking part in the political process where they take part in lobbying for the change of some cases and enabling the participation of more women.</p>

Table 4. 2: Controversial Quotations from *Coming to Birth* by Marjorie

Quotation	Page	Principle	Explanation
<p>‘Slut! Whore! Is that what you came to Nairobi for?’ “But they would not let me...” “Too busy about the city, are you, to sit at the gate like anyone else waiting for me to come?”</p>	22	Primacy of the human person	Martin Were physically abuses Paulina after she gets lost and only gets home after two days. She had come from the hospital, slept at Susanna's and later gets arrested and spends another night at the police station. On finally getting home, Martin does not welcome her; neither does he seek to understand what happened. He starts by beating her and injuring her even further while hurling abuses at her.
<p>One woman Paulina knew paid over everything, she earned to a medicine man who promised to bring her a baby, but they got transferred to Machakos and moved away before Paulina could ever find out whether the medicine worked.</p>	28	Primacy of the human person	In most instances in this book, a baby is portrayed as a right to every marriage. Paulina is not able to conceive. The inability to conceive breaks her marriage and complicates her life. In this instance, a baby is portrayed as that which can be "given" in exchange for a few coins with the medicine man.
<p>He beat her heavily and kept her home from church. This was not experimental like that long-ago beating in Pumwani: both had matured since then and grown apart, so that he trained down his blows more methodically, she tried to avoid them with the cunning of a now separate and defensible person.</p>	56	Primacy of the human person	Once again, Martin physically abuses Paulina. His abuse shakes their marriage and coupled with Martin’s infidelity, they separate. This beating is occasioned by the feeling that the wife is infertile and hence useless.

Table 4. 3: Frequency of the Principles from *Coming to Birth* by Marjorie

Principle	Positive	Controversial
The primacy of the Human Person	6	9
Principle of Common Good	2	0
Principle of Solidarity	3	0
Principle of Subsidiarity	11	0
Principle of Participation	5	0
The universal destiny of the goods of the earth	0	0
	27(75%)	9(25%)

Analysis

Marjorie Oludhe Macgoye's text is positive, especially on the principles of Subsidiarity, Primacy of the human person and Participation. The text also has moderate strength in the Principles of Common good and Solidarity and nothing positive at all in the areas of universal destiny to the goods of the earth. The text is set during the advent of colonialism when the society was highly communal. The close-knit nature of the society and the well-defined division of roles ensured is perhaps the reason for the strength of the text in regards to subsidiarity. This text is persuasive on the Primacy of the human person because it is set at a time when missionaries were introducing Christianity to African nations. The Christians had a well-developed sense of the person. Therefore, Christianity acted as a moderator to some of the practices that could hamper the promotion of this.

On the primacy of the human person, the text is highly controversial as much as it is positive. Christianity was replacing a culture that was not sensitive to primacy of the human person at all. Since the text transcends the two periods, that explains why it scores highly both in the positive aspect and the controversial aspect when it comes to the primacy of the human person.

The only controversial aspect of this book is the submission of personal freedoms of individuals to the community, as shown in the controversial quotations and the little emphasis on the principle of the primacy of the human person shown by the high

number of controversial quotations on this. Though the society portrayed at the time was highly communal, there are very few quotations that enhance the common good. Non-reference to the universal destiny of the goods of the earth is understandable because resources were abundant and less polluted in traditional society at the time.

This book, therefore, fosters the following National Values of; national unity, especially on the aspects where common good of the society portrayed, is highlighted, democracy and participation of the people when it comes to the respect of the will of the people in the governance of their affairs and the rule of law. However, the silence of the text when it comes to matters of sustainable development is attributable to the circumstances at the time where the resources were abundant and there was no outright conflict regarding the allocation



4.2.2 The River Between by Ngugi wa Thiong'o

The River Between offers a classic account of the reaction of the locals to the invasion by the whitemen (colonialists). When the whitemen came to Kenya to establish their colonial rule, Kenyans had their own way of life which was threatened by the “new way”. The invasion of the whitemen brought with it western education, whiteman’s religion, whiteman’s way of life and many other changes in the economic, social and cultural way of life. The book details the account of how the locals reacted to this eminent change. In the reaction, two factions emerged, those who supported the whiteman’s ways and those who were opposed to it. The book gives account of a community at crossroads, a community whose peace is threatened by modernity. It is through the narration of this conflict that the author manages to bring to the fore different values in the community.

Table 4. 4: Positive Quotations from *The River Between* by Ngugi wa Thiong'o

Quotation	Page	Principle	Explanation
<i>Gikuyu</i> and <i>Mumbi</i> were also given land; “this land I give to you O man and woman. It is yours to rule and till, you and your posterity.”	3	Primacy of the human person and Universal destiny of the goods of the earth	A notable aspect of the Agikuyu creation myth is the fact that man and woman appear to have been created equal, unlike the biblical account where the woman was created from a man’s rib. This myth, therefore, appears to give supremacy to the human person and not gender. <i>Gikuyu</i> and <i>Mumbi</i> are also given the land to rule and till for their posterity.
At one time, she turned her eyes away from <i>Waiyaki</i> and said, “I wish <i>Nyambura</i> could come to me.” It was not a complaint. It was just a wish, a longing that she hoped might be fulfilled.	47	Primacy of the human person	<i>Muthoni</i> is suffering and ailing. She longs for her sister, <i>Nyambura</i> , to visit her and commune with her. Even though her father had disowned her, <i>Muthoni</i> longs to share her moments of suffering with <i>Nyambura</i> . Her anguish is portrayed by her longing for <i>Nyambura</i> and her concern for the condition of their family. Through <i>Waiyaki</i> , <i>Muthoni</i> reaches out to her sister – “tell <i>Nyambura</i> , I see Jesus.”

<p>Waiyaki wanted to talk to someone. That was what oppressed him: the desire to share his hopes, his yearnings and longing with someone.</p>	<p>69</p>	<p>Primacy of the human person</p>	<p>Aristotle (2004), illustrates the nature of a human being as a social creature with an intrinsic desire to share and commune with others. Waiyaki's social nature as a human person is portrayed when his desire to share overpowers him and pushes him to talk to his mother and his friend, Kinuthia. The set book, through this section, appears to recognize the social nature of the human person hence resonating with the principle of primacy of the human person.</p>
<p>Above the beating of drums and jingles, shouts rose from hill to hill to keep awake those who might want to go to sleep. Tonight was the eve of the initiation day; it would see the biggest of all dances.</p>	<p>39</p>	<p>Participation</p>	<p>The community has special days in which they come together, united by their culture to celebrate and enjoy their cultural practices.</p>
<p>Indeed, Christmas was near. The Christians were keeping their watch by night like the shepherds of old.</p>	<p>128</p>	<p>Participation</p>	<p>The Christians join together to celebrate Christmas to mark the birth of Christ. This ceremony brings them together to enjoy the unity they share.</p>
<p>He outlined his plans for Marioshoni: The rotting roof needed more tin; the children needed desks, pencils, paper. And then many more schools had to be built...</p>	<p>92</p>	<p>Participation</p>	<p>Waiyaki involves the parents in building schools and advancing education in Kameno. The parent, convinced, take part fully in educating their children by building schools.</p>

<p>Waiyaki, who was a frequent visitor, grew more troubled. Muthoni was wasting away so fast. Now only her eyes seemed to have any life.</p>	49	Solidarity	<p>Muthoni goes against the expectation of her father, Joshua, and the expectation of a Christian home to undergo the traditional rite of circumcision. When she is circumcised, her health deteriorates. Waiyaki offers to take her to the hospital against the expectation of the traditionalists that she is unclean. When she passes on, Waiyaki agrees to carry her body as other people have refused to carry her because they consider her unclean.</p>
<p>Joshua's daughter. Her name? Yes, Muthoni. She was not clean. Yet you took her to the hospital. You touched a dying woman, a dead body.</p>	122	Solidarity	<p>In this instant, the Kiama, the council of elders, accuses Waiyaki of the act of charity that he does in a bid to save the ailing Muthoni. Muthoni has been using traditional medicine given by the aunt, but her condition only gets worse. Waiyaki decides to take her to the hospital, which is run by the missionaries. This act of charity forms the basis of his 'mistake' according to the council of elders.</p>
<p>Today she had felt depressed. She would not go to the meeting until she had passed through her favourite spot. She did not find peace. But she knelt down and while the river murmured down its course, she prayed with all her heart that she might find peace and light she longed for.</p>	101	Universal destiny of the goods of the earth	<p>In this incident, Nyambura is troubled and every time she feels unsettled, she takes a walk to the river and as she enjoys the gift of nature in the form of the river, her heart seems to settle.</p>
<p>In the evening, all went home; husband and boys bringing in cattle and goats; women bringing home the day's gathering of the evening meal.</p>	78	Common good	<p>This paints a united community, working together in understanding the strengths and maximizing the uniqueness of each other. The family is united in helping each other do their duties for the good of them all.</p>

<p>“I am too concerned with the purity of the tribe. I am also concerned with the growth and development of the ridges. We cannot do this through hatred. We must be united, Christians and non-Christians, Makuyu and Kameno. For salvation of the hills lies in our hands.”</p>	<p>124</p>	<p>Common Good</p>	<p>Waiyaki is pleading with the people of Kameno and Makuyu to unite regardless of their differences in beliefs. He is advocating for unity because it is good for them all. He asserts that they have common problems that can only be exterminated through unity.</p>
---	------------	--------------------	---



Table 4. 5: Controversial Quotations from *The River Between* by Ngugi wa Thiong'o

Quotation	Page	Principle	Explanation
Chege uses a myth to explain to Waiyaki why women are considered weak and own nothing.	4	Primacy of the Human person	This myth persuades the members of the community to look at women as fundamentally inferior since the myth out rightly refers to women as weak and, therefore, should own nothing.
Muthoni was in a bad state. Only the day before, she had fallen into delirium. Laughing and crying she would say, "I am a woman now."	49	Primacy of the human person	Muthoni believes that she can only <i>be a woman</i> after circumcision. What was she before that? At what point does someone become <i>a person</i> ?
"Beaten? There, don't cry. You are a man, and he is a teacher, you know." That teacher is good, he beats them hard," And to the teacher passing through the village: "Hey, Teacher!" "Yes?" "Beat them hard. We want them to learn."	66	Primacy of the human person	The community accommodates and encourages the thorough beating of the boys in a bid to make them learn. This beating appears to not take into consideration the dignity of the boys. It also ignores the possibility of learning through any other means other than beating. There have been many cases where pupils have been beaten to death by teachers.
Suddenly, he thought he knew what he wanted. Freedom. He wanted to run, run hard, run anywhere. Or hover aimlessly wandering everywhere like a spirit. Then he would have everything –every flower, every tree –or he could fly to the moon.	71	Primacy of the human person	Waiyaki seems to have a skewed idea of freedom. According to this passage, it appears that Waiyaki only understands freedom as being able to or unable to move against one's nature.
"You are not my daughter. Yet let me warn you," he continued, his voice changing from one fiery anger to one of calm sorrow, "you will come to an untimely end. Go!"	132	Primacy of the human person	Joshua, one of the converts and now a staunch Christian, is furious when his last daughter, Nyambura, falls in love with Waiyaki, a perceived traditionalist. He is angered and curses before disowning the daughter, Nyambura.

<p>These Christians would not come to any good, he always said. He saw more than any could see. These followers of Joshua would bring so many divisions to the land that the tribe would die.</p>	36	Common Good	<p>Chege uses this to warn the community against co-existence with people of different beliefs. He, therefore, advocates for the community to remain aloof and not co-exist with the Christians.</p>
<p>...Perhaps the teaching of Livingstone, that education was of value and his boys should not concern themselves with what the government was doing or politics, had found a place in Waiyaki's heart.</p>	62	Participation	<p>Livingstone is teaching the boys not to concern themselves with the activities of the government. Ideally, he is teaching them not to participate in the processes of governance.</p>
<p>They were entrenched in their blind customs. Children became ill. People believed that they were bewitched. A man died, his body was abandoned without burial.</p>	54	Participation	<p>A description of the community's participation in blind customs is enumerated. Some of the practices were done without any basis hence leading to deaths of children. They also cause tribal warfare and strife with the neighbours. Traditionalists in the community believe that the preservation of the community's customs is the basis of their development and posterity.</p>
<p>Take Siriana Mission; for example, the men of God came peacefully. They were given a place. Now see what has happened. They have invited their brothers and taken all the land. This Government post behind Makuyu is a plague in our midst.</p>	62	Participation	<p>The role of the different levels of society is exhibited regarding the role of the government, birthing a misunderstanding. The government doesn't appear to act on behalf of the people in this case.</p>

<p>"But I am Demi." And then he saw a tree a little distance away. "See if I don't cut down that tree," he went on. And he took an axe and rushed to the tree, oblivious of everything. He began to cut it with all his strength and soon the stick that was the axe fell into pieces. At first, the other boys had laughed. But they soon followed his example and went around cutting down trees and clearing forests.</p>	<p>11</p>	<p>Universal destiny of the goods of the earth</p>	<p>This presents an irresponsible use of the goods of the earth. It considers trees as something that can be used to prove the strength of a person without looking at trees in the broader context in terms of their role in the ecosystem. The clearing of the forest with no definite reason and understanding that the forests are part of the ecosystem that affects human life is irresponsible.</p>
<p>Who could not remember the great famine that had swept through the hills, spreading fingers of smoke to the whole land of <i>Agikuyu</i>?</p>	<p>36</p>	<p>Universal destiny of the goods of the earth</p>	<p>The people experience famine and other calamities as a result of the indiscriminate cutting of trees and destruction of the environment.</p>
<p>In the past few years, things were changing; the pattern of seasons was broken. It no longer rained regularly. The sun seemed to shine for months and the grass dried.</p>	<p>78</p>	<p>Universal destiny of the goods of the earth</p>	<p>This change of weather could be attributed to the activities of the people on the ridges. The indiscriminate cutting down of trees (11), coupled with the failure to plant more trees, may have possibly led to this condition.</p>

Table 4. 6: Frequency of Principles from *The River Between* by Ngugi wa Thiong'o

Principle	Positive	Controversial
The primacy of the Human Person	3	5
Principle of Common Good	2	1
Principle of Solidarity	2	0
Principle of Subsidiarity	0	0
Principle of Participation	3	0
The universal destiny of the goods of the earth	2	3
Total	12 (57%)	9 (43%)

Analysis

Ngugi wa Thiong'o's text is positive, especially when it comes to the principles of common good, solidarity, participation, and universal destiny of the goods of the earth. The text is controversial on the principle of Primacy of the Human person since it majorly views the human person from the context of gender. In many cases, there is a reference to women being unable to accomplish as much as men just on account of them being women. The text does not recognize the unique abilities that both gender share and the complementary nature of both genders. The text is set at a time when the missionaries are coming and setting foot in the Gikuyu land. Therefore, some of the controversial aspects of the reference to the human person that was cherished before then are replaced by a firm understanding of the nature of the human person brought about by Christianity. The text is persuasive on the aspects of solidarity and common good since the traditional society at the time depended on the above principles for survival. The community was organized in a way that ensured the good of the whole community. The close-knit society also leads to deeper participation in the affairs of the community in regards to its leadership. The book is controversial in the principle of universal destiny to the goods of the earth. The book is set when missionaries and the colonialists were setting footing in Gikuyu land. Therefore, there was a particular interest in the use and sustainability of the land.

This book, therefore, fosters the National Values of democracy and participation of the people, sustainable development, social justice, sharing and devolution of power,

and national unity. The book, however, fails to promote the National values of Human dignity, inclusiveness, non-discrimination and protection of the marginalized.



4.2.3 The River and the Source by Margaret Ogola

The River and the Source captures the reactions of majorly the Luo tribe to the invasion of the colonialists. It gives account of the different cultural practises which the community cherished which was now threatened. The whitemen brought different practises and beliefs which were different from the established practises in the Luo community. The book traces a long journey that the community takes to marry the two ways of life or to abandon some practises that were outdated. Through the book, the author manages to expose the different beliefs and cultural practises that were threatened by the colonialists such as religion, marriage, gender roles and education. At the end of it, the author manages to bring the “future” where there is integration with other cultures and people with other beliefs.

Table 4. 7: Positive Quotations from *The River and the Source* by Margaret Ogola

Quotation	Page	Principle	Explanation
Children are a gift from <i>Were</i> (God) both to the deserving and underserving. Do not even murderers, witches and sluggards who cannot even feed themselves have children? Should I spit in the eyes of <i>Were</i> like a snake and deny that he has given me children? <i>Were</i> creates a child in its mother’s womb in secret, in his own time and at his own volition.	35	Primacy of the Human person	The Luo community portrayed in the book is obsessed with children. The <i>community measures the value</i> attached to a wife by her ability to give birth. The more children someone bears, the better. However, through this quotation, Akoko calls the community to order and reminds the members that it is not their efforts but God's that a couple can have children.

<p>In that place and those days, life went on at an uninterrupted, even keel. Inter-clan warfare was rare for <i>dak</i> neighborliness and <i>wat</i> (a concept that encompassed a brotherhood so far-reaching that it was almost impossible to go anywhere and not find a relative) were valued highly.</p>	16	Common Good	<p>The members of this community live together in harmony with themselves (in the clans) and with the neighbours. Their harmonious relationship ensures that they create an environment where each member of the society thrives and where they do not harm each other.</p>
<p>The weather was benign and food plentiful for anyone willing to work, though even the lazy did not starve.</p>	16	Universal destiny to the goods of the earth	<p>The community uses the goods of the earth for the good of others. The members of the community work hard to produce enough for the members to take for their good. Even those who are lazy do not starve.</p>
<p>...Odero came out and bid the visitors to enter. <i>Kong'o</i> was brought and as the council of <i>Jodong'o</i> trooped in one by one the pot of tangy brew was passed from hand to hand, to be sipped through a long reed-like straw...</p>	19	Participation	<p>The community members do not make decisions such as those concerning marriage without consultation with others. Such decisions are communal and the elder members of the society participate in making the decisions together.</p>
<p>Their in-laws told them to take a message of goodwill and gratitude to the people of Yimbo for the good '<i>dak</i>' which had hitherto existed between the people of Yimbo and the people of Sakwa and the great <i>wat</i> that had been forged. They were to inform their hosts that a delegation of elders would arrive on the twenty-third day of the moon to discuss the serious and unfortunate thing which had occurred.</p>	41	Participation	<p>Both the communities of Sakwa and Yimbo participate in all the communal activities they share. In this case, Akoko has left her matrimonial home and has gone back to her people. The council of elders follows her and engages with her people to resolve the conflict amicably.</p>

<p>The people held a good chief in high esteem and usually sent a son to help in the chief's household, especially in herding cattle, but this was voluntary. The women, once in a while, gathered together to help the chief's wives till the land. This was voluntary but people did it gladly.</p>	57	Participation	<p>The government, in this case, represented by the Chief, is respected and treasured by the people. They participate in making the chief comfortable and deepen the ties between the governed and the authorities.</p>
<p>The village went into mourning for the chief's son. It was made worse by the fact that there was nobody to mourn over and to bury. The people traditionally gave vent to their emotions during funerals but this was not easy without an actual body to keep one's fury.</p>	61	Solidarity	<p>When the people heard that the Chief's son has died in World War I, the whole village consoles the family and takes part in mourning. They share in the pain of the family of the chief who has lost a son.</p>
<p>Not only was she rich in cattle but her granaries were full to bursting so that during the dry season, people coming to barter their cattle in exchange for food were rested and fed before they were given grain to take back to their villages</p>	66	Common Good	<p>The community in the novel works together to solve its problems. They understood the need to share their possessions and exchange in cases where one part of the community is unable to produce something. This way, they keep each other in a manner that sustains the community.</p>
<p>...The new chief was interested in nothing but his stomach and his pleasure. She felt the weight of injustice that women have felt since time immemorial in her male-dominated world ...</p>	74	Solidarity and Universal destiny of the goods of the earth	<p>Following the death of her husband, who was the chief, Otieno does not show any compassion and empathy to the brother's widower Akoko. Instead, he proceeds to forcefully take from the widow the property she is rightfully entitled to.</p>

<p>...When she reached home, Akoko found that the plunder of her cattle had reached major proportions, the Chief having taken advantage of her heaven sent absence.</p>	89	Universal destiny of the goods	The Chief wrongly uses his administrative position to plunder the property of the less privileged and vulnerable Akoko in her absence.
<p>“My children, we should try to be friends to our friends like Jonathan was to Daudi. If you have a worthy friend(a rare thing), never spare yourself for him.”</p>	113-114	Primacy of the Human person	Akoko is advising her children to be friends with others in society. In her suffering, she has realized the importance of having true friends and the difficulty of actually acquiring reliable ones. She, therefore, advises her children to be true friends to others.
<p>Meanwhile, their grandmother was working harder than before to form some sort of a base for their children. She had never begged for food and she was not about to begin, not when there were larger tracks of land untilled.</p>	117	Universal destiny of the goods of the earth	Akoko has all along made use of the God-given resources to better herself and her kindred e.g., She helps her father make a lot of wealth from tilling the land, grow the wealth of the husband hundredfold and now in Aluor, she tills the land and makes a lot of wealth for the good of her kindred.
<p>Oloo, not wanting to sit by and see his sister suffer sent his twin sons both now married with children but as ebullient as ever to take two cows and four goats to his sister- so that his grandnephew and niece not suffer from lack of milk and ghee.</p>	117	Solidarity	Oloo identifies very generously with the suffering of his sister and her grandchildren and freely donates these animals to uplift their lives in their time of need.
<p>At harvest time, Akoko received a bountiful harvest, kept enough for food and bartered the rest. Her cattle pen was well on its way to filling and she was well on her way to making a good fortune at the age of fifty-four.</p>	117	Universal destiny of the goods of the earth	Through her efforts, Akoko works hard to multiply her wealth: harvested crops and cattle, thereby making good use of the resources available to her.

<p>She was posted back to her old school and she was grateful for a chance to be near her mother and ailing grandmother.</p>	141	Solidarity	<p>Akoko's granddaughter, Elizabeth, is happy to identify herself with her ailing grandmother and is grateful for the opportunity to stay near her to care and help her.</p>
<p>It was a simple house in which she had led a simple life. But she had been surrounded by love and care. She had lived among strangers but had never lacked the sense of continuity. It had been a good life.</p>	145	Solidarity	<p>The text describes the love and care given to the widow, Akoko, by strangers, among whom she lives. The love and care transcend blood link.</p>
<p>Seven children at home and forty children in the classroom are a lot of work, so Mark took to helping her around the house- especially in taking the children off her hands. His friends derided this for a while but when he proved adamant, they gave him up as a lost cause.</p>	173	Solidarity	<p>Mark overlooks and disregards the underpinnings of the society that expects him to leave the care of the children's upkeep in the family to his wife. Instead, he goes against the "established culture" to help his wife at home.</p>
<p>Father Peter eventually left the family and eventually travelled to Aluor to spend a little time with his cousin Maria, who was now seventy. Her relatives had been giving her a hard time wanting her to go back to her ancestral village.</p>	185-186	Solidarity	<p>Father Peter, realizing that his cousin, Maria was aging and was having a hard time being pressured to go back to her ancestral village, decided to go and spend time with her.</p>
<p>...She was very attached to the mission, but she was lonely. So the twins, Opiyo and Odongo were dispatched to go and live with her and to attend the school which their mother had gone to so long ago.</p>	186	Solidarity	<p>Dispatching the twins, Opiyo and Odongo, to live with their lonely mother at Aluor manifests the clan's concern for the well-being of Maria.</p>

<p>Elizabeth remembered how tenderly she had looked after Akoko when she became old and ailing and she hoped with a sick despairing dread that she would get the same chance to show her mother how much she cared despite the distance between them.</p>	<p>201</p>	<p>Solidarity</p>	<p>Elizabeth's attachment to Akoko is unbreakable. Although the changing circumstances and long distance between them make it difficult for her to be with Akoko, Elizabeth's heart desires to spend time with her to help her in her aging and sunset days.</p>
<p>He is Canadian. We might live in Canada or here in Kenya- we have not decided. He really likes the country and its people, you know. He is a nice man-too nice for his own good. The fact that someone is white does not mean that he is automatically bad and looks down on Africans.</p>	<p>222</p>	<p>Primacy of human person</p>	<p>The goodness or badness of a person does not depend on their skin colour, rather on the individual in question as this quotation points out.</p>
<p>You must always remember that the cadaver before you was once a human being with feelings and who deserved a decent burial but is here for your sake so that you may learn the science of anatomy, which is the cornerstone of medicine.</p>	<p>244</p>	<p>Primacy of the human person</p>	<p>The medical lecturer teaches the students to respect the human person even after death because the person once lived and had feelings. The cadaver is preserved and not buried for academic purposes only, but respect is still shown to it because it was once a person.</p>
<p>Marriage is hard. Sometimes it is necessary to talk to a man in a language that he understands thoroughly. Apart from that, I don't see any other reasons against marrying a man from wherever you wish.</p>	<p>260</p>	<p>Primacy of the human person</p>	<p>Wandia is being advised to look at a human person as such in matters of marriage, and not necessarily judging them based on their origin or background.</p>

<p>Lisa made it her business to ensure Daniel's safety and wellbeing. When she was first taken to Kindergarten, she threw such a tantrum that Daniel, who would barely talk and was barely potty trained, had to be brought alone.</p>	<p>284</p>	<p>Solidarity</p>	<p>Daniel, suffering from Down's Syndrome, needs special care. Lisa, who seems to understand this wants to be close to Daniel and take care of him despite the circumstances.</p>
<p>The next day, the two took their son to the most eminent specialist on blood diseases in the country. Vera came along. Wandia remained pointedly silent. The specialist listened to their story, examined the child and ordered immediate admission.</p>	<p>289</p>	<p>Solidarity</p>	<p>The family of Wandia is genuinely united under challenging times. Daniel, who suffers from Down's syndrome, is taken for specialized care with a large section of the family, escorting him to share in his pain.</p>
<p>"God, I know you and I have not been great friends, but I have tried not to harm anyone and I have served many others. This is my son, who was born maimed but whom I love dearly.</p>	<p>290</p>	<p>Primacy of the human person</p>	<p>Daniel is born with Down's Syndrome, and this complicates his health. The parents and the siblings love him very much, but they view him as a person and not as a person living with a disability.</p>
<p>"It is not every day my grandchildren – all of them, come to see me; and I am a farmer; I have plenty of food-fresh from the garden, not like the frozen tasteless stuff you people eat in the city.'</p>	<p>296</p>	<p>Solidarity</p>	<p>Human beings in the current world have busy schedules and detachments. It is rare for relatives to visit each other and commune with each other. The text, here, captures the family of Wandia visiting the grandmother and spending time with her often.</p>

Table 4. 8: Controversial Quotations from *The River and the Source* by Margaret Ogola

Quotation	Page	Principle	Explanation
...Such a woman became a <i>migogo</i> whose chief appearance would be at funerals and would have absolutely no say in her former home, marriage being such a binding thing.	15	Primacy of the human person	The Luo community portrayed in the book degrades a widow based on the fact that she has lost her husband to death. The Primacy of a person(in this case), is therefore viewed only from the lens of marriage.
...For a home without daughters can never prosper but faced with eventual poverty and lack of friendships forged in marriage...	13	Primacy of the Human Person	The community portrayed in the book <i>measures the value of a person by gender</i> . In this instance, the community views girls as sources of wealth and prosperity because of the bride price paid when they are married off and the friendships that are forged through marriage.
People awaited with bated breath and ten moons from the day she arrived wailing. Akoko delivered herself of a fine son. Piercing ululations were heard as people rejoiced for the continuation of the chief's line. This was a good omen indeed.	29	Primacy of the Human person	In this case, the community considers the birth of a son 'a good omen.' The community does not, however, celebrate the birth of a daughter. The <i>value</i> of life, therefore, depends largely on what gender a child/a person is.
You are the chief's son. It is your duty to marry as soon as you can and provide grandchildren for me.	49	Primacy of the Human person	This passage gives a glimpse into the community's belief regarding children. The community views children as a commodity <i>produced</i> as a matter of duty for a <i>higher</i> goal. The community also views marriage less as a source of companionship but as a <i>duty to bear children</i> , which must be accomplished at whatever cost.
Take those white people, they are not of my colour or of my blood, but they are just, but your uncle is ruled by his stomach and directed by his loins.	93	Primacy of the Human person	The white people (colonial government based in Kisumu), who are not related to Akoko by blood are more willing to help her out of her predicament than her own brother –in- law turned Chief, Otieno. She receives justice when Otieno is ousted and leadership given to the council of Elders.

<p>The purpose of female existence is childbearing – and by the same token to bring wealth to her family with the bride price.</p>	<p>129</p>	<p>Primacy of the human person</p>	<p>The community derives the meaning of female existence from the utilitarian benefits that accrue from the exchange of the girl with bride price.</p>
<p>Becky wanted to look for a job immediately. It would mean freedom and she craved freedom. Mark would not hear anything of it. His breath-taking eighteen-year-old daughter? Out in the streets full of predatory men? By Herself? Never!</p>	<p>118</p>	<p>Primacy of the human person</p>	<p>Both Becky and Mark understand the concept of freedom in different ways. They only restrict their understanding of freedom to the ability to move around or otherwise.</p>
<p>... I mean you have only worked for a year. Do you really have anything to offer a wife? I guess not. But then I doubt if a large house and a Mercedes Benz would make any difference to Wandia. She is not that kind of a girl.</p>	<p>271</p>	<p>Primacy of the human person</p>	<p>Mark thinks that a man needs to work and have some material possessions before marrying. Mark's son, on the other hand, believes that the overriding factor is the love between the man and the woman.</p>
<p>You can never tell. She is a Kikuyu after all-they have a thing about money. In any case, why don't you wait a little? I am sure there is a nice Luo girl somewhere who would make a perfect wife for you.</p>	<p>271</p>	<p>Primacy of the human person</p>	<p>Mark believes that a good marriage is one in which both spouses are from the same tribe. His son thinks that it is the love that should be the determining factor in marriage. The two are at the end of the spectrum on this matter.</p>

Table 4. 9: Frequency of Principles from *The River and the Source* by Margaret Ogola

Principle	Positive	Controversial
The primacy of the Human Person	6	9
Principle of Common Good	2	0
Principle of Solidarity	11	0
Principle of Subsidiarity	0	0
Principle of Participation	3	0
The universal destiny of the goods of the earth	0	0
Total	22(71%)	9(29%)

Analysis of 'The River and the Source'

'The River and the source' is positive in the principle of Solidarity, understandably because the time of setting of the story, Kenya, especially the western region where the story is set was largely communal. The society had structures to ensure that the communal bond was strong enough to hold the members. The Novel is also positive in the principle of participation since all members of the society had clear and distinct roles, which enabled all members to participate fully in their respective levels. The novel also brings a critical aspect that held the society together; common good. The society in which the novel is set values everyone's participation at their level for the good of all. Therefore, the community cherishes the participation of every member of the community for the good of all.

The novel is controversial in the area of Primacy of the human person, especially at the beginning. The novel paints a picture of a community that is obsessed with the communal good at the expense of the interest of an individual. As much as the novel has more controversial quotes on the principle of primacy of the person, it is also reasonably positive on the same. The novel is set at a time when the missionaries were setting up in the area. The missionaries brought a new concept of understanding of primacy of the human person, which was different from the understanding of the traditional society. Since the novel is set when the transition is taking place, it captures the primacy of the human person both as controversial and positive quotations. The

novel, therefore, enhances the national value of national unity, inclusiveness, non-discrimination, and protection of the marginalized, democracy, and participation of the people.

The novel fails to address the principle of common destiny to the goods of the earth, possibly because it was set when resources were abundant, and the population was scarce.

The novel, therefore, promotes the National Values of National Unity, democracy, and participation of the people and human dignity. However, the novel fails to promote the values of sustainable development, Rule of Law, and Patriotism.



4.2.4 Blossoms of the Savannah by H.R. Ole Kulet

The Maasai community is one of the communities in Kenya which have preserved their way of life. The community has distinct ways for conducting every social, economic and political issues of its people. However, through the strong culture, there are some practises which are considered outdated. Practises such as Female Genital Mutilation(FGM), early marriages and the patriarchal nature of the society have come into sharp criticism by different people. The author uses the life of two girls, who are out to change the narrative despite the numerous challenges that they face.

Positive Quotations

Table 4. 10: Positive Quotations from Blossoms of the Savannah by Ole Kulet

Quotation	Page	Principle	Explanation
<p>Their arrival came sooner than expected. The gates of their uncle Simiren's homestead, where they were received swung open and a crowd of jubilant relatives, who had been waiting to welcome them, surged forward to greet them. When they stepped out of the vehicle, the girls were hugged, kissed and their heads touched by uncles, cousins, aunts and other relatives they had never met.</p>	11	Solidarity	<p>After losing his job in Nakuru town, Ole Kaelo, unable to sustain himself and his nuclear family, decides to relocate with the family to Nasila, his ancestral home – where he hopes to rebuild his life.</p> <p>On arrival at Nasila, the relatives and villagers welcome them joyfully, and Ole Kaelo's brother, Simiren, even agrees to accommodate them for a few days as they settle in their new home.</p>
<p>He ably represented the family in the Ilmolelian clan to which they belonged. When there were <i>intalengo</i>, rituals, to be performed, such as the initiation of the girls, the circumcision of the boys or betrothal ceremonies, he was always there representing his elder brother and his clan.</p>	12	Participation	<p>When Ole Kaelo's family lives in Nakuru, Ole Kaelo ensures that they participate in the activities of the clan through his brother, who lives in the clan. This way, they do not miss any activity and are not considered as aliens to the clan. Ole Kaelo, by asking his brother to represent his family in clan affairs, redeems their participation and keeps in touch with the clan.</p>

<p>At noon, Ole Kaelo's spacious homestead was nearly full to capacity. There was pomp all over, and a carnival atmosphere resonant with song and dance hung in the air.</p>	<p>41</p>	<p>Participation</p>	<p>The community joins Ole Kaelo's family to celebrate their homecoming. The celebrations make the clan members spend a whole day in celebrating and welcoming them to their Nasila clan despite many years of physical absence from the Nasila community.</p>
<p>"And speaking of home," Ole Musanka said candidly, "Ole Kaelo must be told, home is not this house however magnificent it may be. Home is Maa, home is Nasila, home is the family and home is the children. Kill one of the four pillars, and there is no home to speak about."</p>	<p>52</p>	<p>Common Good</p>	<p>The Maasai community portrayed in the book is highly communal. The elders make most decisions at the communal level. Members of the community consider the good of the community the good of every individual.</p>
<p>He warned the girls that they might find a few cultural demands obnoxious, but they would have to be stoic and accept them with the understanding that it was those not-too-pleasant traditions that nurtured and bound their people together. "And those families that had refused to rejoin their people," he added thoughtfully, "had been blasted into smithereens by alien cultures."</p>	<p>71</p>	<p>Common Good</p>	<p>The individuals in this community recognize that they are better off together. They are held together by the customs and the practices of the community. Resian and Taiyo, Ole Kaelo's children, are warned not to brush off all the cultures since the customs bring them together and give them their collective identity as a community.</p>

<p>"Oh, my! I didn't know that you hold such strong views on the Nasila culture," Joseph Parmuat said, chuckling. "In any case, you cannot say our culture has been static. It has already shed off many negative aspects, some of which were obnoxious, such as the tradition of throwing the dead and the dying to the hyenas, or the inhuman tradition of abandoning the very old and terminally ill people in deserted homestead to be disembowelled by wild animals. That was ghastly, wasn't it?"</p>	<p>128</p>	<p>Primacy of the human person</p>	<p>Joseph Parmuat traces the steps that the community has made in abandoning some aspects of the Maasai culture that did take into account the primacy of the human person. He notes that Nasila culture has progressed to recognize the dignity of an individual and, therefore, abandoned some retrogressive practices.</p>
<p>They learnt with a lot of interest and excitement that to be able to fit into their uncle's home, one had to be selfless. That was inevitably so because, in that home, everything was shared. In no time, the girls found themselves sharing with everyone else in that home; love, news, happiness, sorrows, experiences, time, lotions, combs, work and anything else that could be shared.</p>	<p>149</p>	<p>Common Good</p>	<p>The Maasai community, as portrayed in this excerpt, is greatly communal. They have a culture of sharing the resources they have and teaching their children to adopt the culture. Taiyo and Resian are surprised when they go to their uncle's house and find a different culture from the culture of individualism that they are used to in Nakuru.</p>
<p>Resian was woken up very early the following morning. The kind-hearted old woman who accommodated her for the night cooked porridge. She served the scalding, hot and sugarless porridge in a big yellow enamel mug.</p>	<p>212</p>	<p>Solidarity</p>	<p>When Resian's father signs the deal for her to be married off, the elderly women have to circumcise her. She fights and escapes. She is then accommodated by the old woman who loves and cares for her like her child. In this instance, the old woman serves her porridge to help her get the strength to run away further from the threat.</p>

Table 4. 11: Controversial Quotations from Blossoms of the Savannah by Ole Kulet

Quotation	Page	Principle	Explanation
<p>When his wife got pregnant the second time, he prayed for a healthy baby boy who would carry the Kaelo's name to the next generation. But that was not to be. Against his expectation, and to his utter disappointment, nature had given him another baby girl. From the moment she was born, mute and helpless, he detested her. The very sight of her enraged him. Her arrival and her continued stay in her father's home remained unwelcome and detested.</p>	10	Primacy of the human person	<p>Ole Kaelo, the father of Resian, is disappointed when she is born because, in place of Resian, he had hoped for a baby boy. He becomes furious with the innocent child at birth and throughout her life. He dislikes her, just because she is female. He almost regards her as an alien due to this fact. He decides to marry her off at an early age to an old man because he believes she is good for nothing (P.133). "The earlier he disposed of her, he declared to himself, angrily, the better" (P.10). He perpetuates his hatred on account of Resian's gender.</p>
<p>Elders had termed reckless his decision to remain married to only one wife who had only borne him two daughters. They likened him to a mono-eyed giant who stood on legs of straw.</p>	13	Primacy of the Human person	<p>This community looks down upon girls as not 'complete human beings.' Any couple that does not beget boys is considered cursed. Ole Kaelo's family is one of such, where there were only two girls, Resian and Taiyo. The elders and the community, therefore, persuade Ole Kaelo to marry more wives to bear him 'real children'- boys. He, however, declines to act on this basis.</p>

<p>Female circumcision, he said, was not only a rite of passage that had been in existence from time immemorial but a treasured practice that tamed an otherwise wild gender. Like cattle that required to be dehorned, to reduce accidental injuries to each other, a certain measure of docility was also necessary to keep more than one wife in one homestead. And Ole Kaelo agreed with him, recalling the adage that two women in one homestead were two potent pots of poison.</p>	<p>22</p>	<p>Primacy of the human person</p>	<p>The Maasai community portrayed in the book strongly believes in the centrality of Female Genital Mutilation as a rite of passage. They carry out the practice to 'tame' women's sexuality and make them more docile to facilitate marrying many wives. This rite of passage is meant to serve the interests of men and not to make women better persons in any way. In the process, many girls die in the process of undergoing the ritual and others are maimed completely through emotional torture(p.89)</p>
<p>She accepted him without any resistance. Tradition did not allow her to offer any and as expected of her, she did not resist. So at eighteen, after undergoing the mandatory initiation rituals, she had married Parsimei Ole Kaelo, who was twenty-four years old.</p>	<p>29</p>	<p>Primacy of the human person.</p>	<p>The Maasai community, as portrayed in this book, treats girls only as objects of marriage. The girls do not have the freedom to decide for themselves whom to marry; neither are their opinions sought. The clan makes all the arrangements, and the girls are not expected to object.</p>
<p>She, however, knew that she had failed miserably by not giving him the sons that he had so much looked forward to. But she also knew it was still not too late. God could still favour her with a son or two.</p>	<p>29</p>	<p>Primacy of the human person</p>	<p>Ole Kaelo's wife, Mama Milanoi, takes blame for the failure to 'give' her husband a son. She has also fallen to the community's narrative that a son is of a superior gender and hence daughters are less of people, compared to sons.</p>

<p>And woe unto her who got pregnant before getting circumcised! She was derogatorily referred to as <i>entaapai</i>, and she and her family were always held in derision. She was often circumcised at the time of giving birth and married off to the oldest man in the village.</p>	<p>63</p>	<p>Primacy of the human person</p>	<p>The community portrayed in this book seems to be unforgiving to a girl who gets pregnant before being circumcised. The suffering inflicted on such a person is almost inhuman. Being circumcised when giving birth means untold pain. After that, being married off to the oldest man in the village is an inhuman punishment.</p>
<p>That was no more. Upstream, people were washing vehicles, they were washing smelling hides and skins, they were emptying sacks of agricultural chemicals and other offending and poisonous pollutants into Nasila river. It would not be long, Mama Milanoi reasoned sorrowfully, before the life-giving water of Nasila began to sicken and kill.</p>	<p>117</p>	<p>Universal destiny of the goods of the earth/ Common Good</p>	<p>The community portrayed here is destroying the environment by polluting the river. Through their activities and their carelessness, the river that was once clean and safe is no longer safe for use because of commercial activities that threaten human life and the sustainability of the community.</p>
<p>Resian thought how hazardous it was to live in a society where men thought they had a right to every woman's body. The sooner she left Nasila, she thought angrily, the better it would be for her.</p>	<p>143</p>	<p>Primacy of the human person</p>	<p>The Maasai community does not give primacy to the girl child. The members of this community teach the male child that girls do not deserve any respect. In this case, two boys have tried to accost Resian and Taiyo. The general attitude is that the men are superior to women and are, therefore, entitled to the women's bodies as they please.</p>

<p>“I may as well tell you, my dear child,’ her father said in a low angry growl, “I have taken dowry from Oloisudori. You are now his wife, whether you like it or not!”</p>	209	Primacy of the Human person	<p>Ole Kaelo does not consult Resian regarding marrying her off to a man older than himself, Oloisudori, whom Resian abhors. He negotiates with Oloisudori and places her as the collateral for their business deals. Ole Kaelo views Resian as a commodity, which can be used to cement his relationship with Oloisudori for his financial sustainability. By accepting the dowry, Resian is expected to agree to this proposal, although she runs away.</p>
<p>The <i>enkoiboni</i>, medicine woman, held a grudge against the well-to-do whom she declared thieves, extortionists, robbers, poachers, swindlers and marauders... At times, she would rail against leaders whom she complained of neglecting those in rural areas and concentrated development projects in urban areas.</p>	236	Participation	<p>Nasila, where the story is set is dusty and there are hardly any social amenities. The medicine woman blames it on the leaders and the power brokers who do not involve them in development discussions hence only allocate resources to the urban areas, neglecting the rural areas.</p>

Table 4. 12: Frequency of Principles from Blossoms of the Savannah by Ole Kulet

Principle	Positive	Controversial
The primacy of the Human Person	1	8
Principle of Common Good	3	1
Principle of Solidarity	2	0
Principle of Subsidiarity	0	0
Principle of Participation	2	1
The universal destiny of the goods of the earth	0	1
Total	8 (42%)	11 (58%)

Analysis of Blossoms of the Savannah

The novel is positive in the principle of the common good. The community in which the novel is set is highly communal in the manner in which they live. The elders make most decisions at the community level. Until recently, the land was communally owned, possibly the reason why the book is silent on the principle of the destiny of the goods of the earth. The book is positive on the principle of solidarity. Since the community is communal (as exhibited in the principle of the common good), the principle of solidarity helps tie the community together for the good of all. The community is very strong in addressing the principle of participation. The community members participate actively in the affairs that affect the community hence the strength in this principle.

The novel is very controversial on the principle of Primacy of the human person. Girls, notably, are significantly excluded. Men are given more prominence than girls when it comes to education and social justice. The primacy of the human person is almost traded off with the principle of the common good. The society views girls only as good as they can serve me, hence marrying them off early to old men like Oloisudori. The novel is silent on the area of subsidiarity was probably pointing out to a leadership system which is primarily controlled by the elders.

This book, therefore, successfully manages to promote the values of sharing and devolution of power and participation of the people. It, however, fails to promote the values of sustainable development, human dignity, social justice, equality, non-discrimination and protection of the marginalized.

4.2.5 A Man of the People by Chinua Achebe

After Nigeria gained independence in 1960, the self-rule brought with it different challenges such as corruption, poor leadership and the rise of elitism. This book details the different activities that the political class engaged in to woodwink the masses and perpetuate the poor governance and leadership. Through the main character, Chief Nanga, the author details the struggle that is coupled with the clash of cultures and the quest to provide proper leadership to the country.

Table 4. 13: Positive Quotations from A Man of the People by Chinua Achebe

Quotation	Page	Principle	Explanation
"Busy? Nonsense. Don't you know that Minister means servant? Busy or not busy, he must see his master."	9	Common good	Chief Nanga refers to his office, Minister's office, as a public place that is open to the public always. He invites the general public to visit the office at any time and engage him in several areas. This is a right understanding of civil service.
Can she manage bread and cornered beef?" I asked. We could buy some outside the hospital.'	94	Solidarity	Odili agrees to help Edna get to the hospital to go and see her ailing mum. When they get an accident and the food is spilt, Odili agrees to use some of his money to buy the food.

Table 4. 14: Controversial Quotations from *A Man of the People* by Chinua Achebe

Quotation	Page	Principle	Explanation
The Prime Minister said "No" to the plan. He was not going to risk losing an election by cutting down the price paid to coffee planters at that critical moment; the National Bank should be instructed to print fifteen million pounds. Two-thirds of the cabinet supported the Minister. The next morning the Prime Minister sacked them.	3	Common good	The Prime Minister, in this case, is only driven by his personal goals but never the common good. He dismissed the proposal by the Minister to stabilize the economy based on his re-election. He sacks the whole cabinet and accuses them of treason because they value the common good.
"By the way, Odili, I think you are wasting your talent here. I want you to come to the capital and take up a strategic post in the civil service. We shouldn't leave everything to the Highland tribes. My secretary is from there; our people must press for their fair share of the national cake."	12	Common good	The Minister of Culture goes back to his backyard and suggests that Odili, his former student, who comes from the same tribe as him, should join the civil service. It, therefore, appears that the first qualification to public office is where one comes from.
"Actually, it's more than that. He is planning to marry her according to native law and custom. Apparently, his missus is too "bush" for his present position, so he wants a bright new "parlour-wife" to play hostess at his parties.	23	Primacy of the human person	Chief Nanga plans to marry Edna, a young girl(the age of his son), for no other reason other than being a "parlour" wife. He doesn't regard her as a person but more as a trophy for himself.
My mother had been the second wife, but she had died in her first childbirth. This meant in the minds of my people that I was an unlucky child, if not a downright wicked and evil one.	27	Primacy of the human person	The society here seems to consider the child whose mother dies at childbirth as evil. Such a child is not considered as a person, unique and a gift from God.

Whenever my people go to console a woman whose baby has died at birth or soon after, they always tell her to dry her eyes because it is better the water is spilled than the pot broken. The idea being that a sound pot can always return always return to the streams	28	Primacy of the human person	The community depicted here prefers the death of the child to the death of the mother. This open preference does not mention out rightly that in cases of difficulty, all attempts will be made to save both. Therefore, for the child, the primacy of the person seems secondary.
“Look T.C we agreed that this should be tarred. What is this dillying and dallying...? Which expert? So you want to listen to expert now? You know very well T.C that you cannot trust these our boys. That is why I always say that I prefer to deal with the Europeans... What? Don't worry about the Press; I will make sure that they don't publish it...’	42	Common good	Chief Nanga blames the fellow Minister who has refused to tar the road. Chief Nanga would wish to use the tarred road for selfish reasons (to seek re-election). He is willing to compromise on standards and bribe the media for it to done shoddily.
Each would cost him six thousand pounds. So he had two good reasons for wanting the road tarred-next elections and the arrival of the buses.	43	Common good	Chief Nanga plans to use the road as a campaign tool and plans to introduce buses to make money from the locals. Rather than looking at it as public property, he only views it with a selfish motive.
Actually, the reason I went at all was to confirm that she was coming to the house to spend the two free days she would earn after the night shift and that she was bringing a friend of hers along for Chief Nanga, although we did not spell it out so crudely.	56	Primacy of the human person	Odili and Chief Nanga regard Elsie and her friend as tools of pleasure but not as individuals.
You mean about marriage...Good lord, no! She is just a good-time girl.’ “Kabu-Kabu?” he asked with a twinkle in his eye. “Yes, sort of,’ I said	59	Primacy of the human person	Odili views Elsie as nothing other than a tool of pleasure. He calls her a derogatory word pointing to his loss of dignity to her and other women.

<p>I suppose what happened was that Chief Nanga and I having already swapped many tales of conquest felt somehow compelled to speak I derogatory terms about women in general.</p>	<p>59</p>	<p>Primacy of the human person</p>	<p>Both Chief Nanga and Odili view women as objects of pleasure. They use derogatory words to refer to them, pointing to their mean view of their person.</p>
<p>Oh! That speech,' he said wearily. "I shall finish it in ten minutes; it is not important. If I had known, I should have asked my Parliamentary Secretary to go and represent me. Anyhow it's not bad. Talking is now in my blood-from teaching into politics.</p>	<p>60</p>	<p>Common good</p>	<p>Chief Nanga is scheduled to give a speech at a Writers' event. This is part of his duty as the Culture Minister. However, he prefers to do it shoddily, and go 'hunting' for girls to spend the night with.</p>
<p>If I don't give him something now, tomorrow he will go and write rubbish about me. They say it is the freedom of the press. But to me, it is nothing short of the freedom to crucify innocent men and assassinate their character.</p>	<p>66</p>	<p>Common good</p>	<p>This conversation reveals the relationship between the media and the ruling class. The media do not serve the public good. What they write only depends on who pays them.</p>
<p>'I passed the entrance to a secondary, 'she said wistfully, 'but Eddy's father and his people kept at me to marry him, marry him, and then my own parents joined in; they said what did a girl want with so much education?</p>	<p>88</p>	<p>Primacy of the human person</p>	<p>Mrs. Nanga narrates how she ended up married at such a young age (13). Her parents and people around her only saw her worth when she is married. They did not think she was worth anything else.</p>
<p>He took the view(without expressing it in so many words) that the mainspring of political action was personal gain, a view which I must say was so much more in line with the general feeling in the country...</p>	<p>115</p>	<p>Common good</p>	<p>The leaders depicted here only view political leadership as a chance for personal gain. The bit of service is purely out of the question.</p>

"I am not afraid of you. Every goat and fowl in this country knows that you will fail woefully. You will lose your deposit and disgrace yourself. I am only giving you this money because I feel that after all my years of service to my people, I deserve to be elected unopposed so that my detractors in Bori will know that I have my people solidly behind me.	118	Common good	Chief Nanga decided to pay/bribe Odili to persuade him to walk out of the race. Bribery and corruption seem to be the avenue to power here since Chief Nanga refers to Chief Koko, who has also bribed someone else. Personal interests seem to rank higher than true service to the public.
Take your money and take your scholarship to go and learn more book; the country needs experts like you. And leave the dirty game of politics to us who know how to play it.	119	Common good	Chief Nanga considers politics as a dirty game, not as a tool of service to the people. He attempts to bribe Odili to push him out since he, Odili, is a threat to his seat. He also gives him a scholarship as a means to distract him from service.
The ex-policeman put it very well. " We know they are eating," he said, 'but we are also eating too...'	124	Common good	It appears that the political class and even the policemen are only interested in selfish interests. They take the opportunity to lead as an opportunity to "eat" to amass as much wealth for themselves as possible.

Table 4. 15: Frequency of Principles from *A Man of the People* by Chinua Achebe

Principle	Positive	Controversial
The primacy of the Human Person	0	7
Principle of Common Good	1	10
Principle of Solidarity	0	0
Principle of Subsidiarity	0	0
Principle of Participation	1	0
The universal destiny of the goods of the earth	0	0
Total	2 (11%)	17(89%)

Analysis of ‘A man of the People’

Generally, the novel has very few positive quotations. This could be partly attributed to the fact that the novel was not primarily meant to pass any values to the readers. The main aim of the author may have only been to write a story. The absence of the quotations on the principles of primacy of the human person, solidarity, subsidiarity, and goods of the earth or even the presence of just one quotation on participation and principle of common good, could justify the opposition that the Catholic Church in Kenya had when the book was selected as a set text. The novel only portrays one instance, where the politician appears to understand what it means to be a public servant. He invites the public to his office, although the service delivery is poor and hypocritical. The novel also presents a weak but possible case for participation where the community members are given a chance to participate in the affairs of the community. The novel is silent on the issues of solidarity, subsidiarity, and universal destiny of the goods of the earth.

The novel is very controversial when it comes to the principle of the primacy of the human person since many quotations are not sensitive to the true nature of the person. It objectifies women and treats them with disdain, especially when it comes to their privacy and human dignity. It is also very controversial on the principle of the common good. The characters presented in the book appear not to understand the principle at all as they all work to enrich themselves. Since there is very weak 'justice' in the end, the books, therefore, fail to promote National values of human dignity, non-discrimination, and protection of the marginalized.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Statement of Research Questions

This section will address three questions of this study which are:

1. What are the controversial values contained in the Compulsory English set books used in Kenya between 2003 and 2018?
2. What are the positive values contained in the Compulsory English set books used in Kenya between 2003 and 2018?
3. How do the values contained in the Compulsory English Set books in line with the national values enshrined in the Constitution of Kenya, 2010?

5.2 Statement of Key Findings

This section addresses the key findings concerning the three research questions of this study.

5.2.1 Key Findings of Positive values contained in the set books used in Kenya between 2003 and 2018.

All the set books, except for *A man of the People*, had a reasonable number of positive quotations under the principle of Primacy of the human person. *The River and the Source* has the highest quotations under the principle of the primacy of the human person, followed by *The River Between* and *Blossoms of the Savannah*. *A man of the People* had no positive quotation under the principle of primacy of the human person. All the set books did not have any positive quotations under the principle of subsidiarity. *The River and the Source* and *The River between* had positive and controversial quotations of close average because the books were set during the period when the missionaries were setting foot in Kenya. Therefore, the settings have two periods; the period before Christianity was introduced and the period when Christianity had been introduced. Christianity clarified the understanding of the primacy of the human person.

5.2.2 Key Findings of Controversial values contained in the set books used in Kenya between 2003 and 2018

All the set books had controversial values under the principles of Primacy of the human person and the principle of the common good. *The River and the Source* had the highest quotations of controversial values on the Primacy of the human person. *Coming to Birth* had the lowest quotations on the principle of the primacy of the human person. All the set books lacked controversial quotations on the principles of subsidiarity. *The River Between* and *Blossoms of the Savannah* were the only set books with controversial quotations under the principle of common destiny to the goods of the earth.

5.2.3 Key Findings for the values contained in set books used in Kenya and alignment to the National Values contained in the Constitution of Kenya, 2010.

All set books except *A Man of the people* had positive quotations on the principle of primacy of the human person. All the other set books, therefore, align with the national values of human dignity, patriotism, national unity, and human rights. All the set books do not have quotations relating to the principle of subsidiarity. Therefore, all the set books do not align with the national value of transparency and accountability, good governance, and integrity. Only *The River Between* and *The River and the Source* contain positive quotations regarding the common destiny of the goods of the earth. Of the five books, therefore, only two are aligned to the national value of sustainable development. All the set books have positive quotations under the principle of the common good. They are, therefore, aligned to the national value of national unity, sharing and devolution of power, social justice and inclusiveness. All the set books except *A man of the people* have positive quotations on the principle of solidarity hence aligned to the national value of national unity, protection of the marginalized and human dignity.

All the set books have controversial quotations under the principle of Primacy of the human person. Therefore, the set books fall short of total alignment to the achievement of the national value of human rights, human dignity, non-discrimination and protection of the marginalized.

5.3 Statement of Key Conclusions

5.3.1 Key Conclusions for Positive Quotations in the compulsory set books used in Kenya between 2003 and 2018.

According to the researcher, there are positive quotations in all the set books because all the set books had at least one positive quotation in line with the Six social principles; hence they are aligned to the national values in the constitution of Kenya, 2010. The principles of Primacy of the human person, common good and solidarity are most common in the quotations. The principles of subsidiary, common destiny to the goods of the earth and participation are present in the books but in lower frequency compared to the first three.

5.3.2 Key Conclusions for Controversial quotations found in the compulsory set books used in Kenya between 2003 and 2018.

The researcher concludes that the controversial quotations found in the compulsory English set books are substantial to the achievement of the national values of Kenya enshrined in the constitution.

According to the researcher, some controversial values are brought out in the set books but are not resolved. The researcher argues that the focus on the different linguistic tools, as opposed to the main message that the book contains, leads to the creation of different controversial quotations and contexts, which reduces the alignment of the set books to the national values of Kenya. The researcher argues that the focus on the linguistic tools alone leads to a set book with excellent stylistic devices but devoid of quotations and contexts, which does not lead to the achievement of the national values of Kenya. This is the case of *A Man of the people*, which is excellently written in terms of linguistic, stylistic devices but is devoid of quotation that promotes national values. The researcher strongly argues that neither linguistic devices nor the quotations are entirely bad or entirely good in itself. Instead, the researcher strongly advocates for "optimal mix" since this would lead to a balance that promotes both of them.

5.3.3 Key Conclusions for the values contained in the compulsory set books used in Kenya between 2003 and 2018 and the alignment to the National Values of Kenya.

According to the researcher, there is a relationship between the positive and controversial values and the national values of Kenya. This is because the set books

have positive quotations that align with the national values espoused in the constitution of Kenya. There are also controversial quotations that contravene the national values contained in the constitution of Kenya. The researcher agrees with Regina (2012) that literature is one way through which values are passed to the readers through internalization and imitation of the characters' behaviour in the books. Therefore, there is a need to ensure that all the controversial quotations have a just ending to give the impression that even in the book, there is generally the quest to do good and any unethical behaviour is punishable.

5.4 Statement of Key Recommendations

The researcher assumed that the research findings from the compulsory English set books studied between 2003 and 2018 represent all the set books studied in secondary schools in Kenya. However, the researcher acknowledges that these assumptions are not entirely accurate and therefore recommends the inclusion of other set books studied in secondary schools such as the optional set books and compulsory set books in Kiswahili to accurately determine the positive and controversial quotations and present their alignment with the National values of Kenya contained in Constitution of Kenya, 2010.

The researcher also recommends using quantitative data collection methods to sample the views of the teachers and students who read and analysed these books. This is because, in the process of collection of data through qualitative means, the researcher noticed that there was a need to hear from the teachers and students who read the books. The researcher also recommends that the Kenya Institute of Curriculum Development (KICD), should be one of the respondents to give direction on the choice of the selections of set books.

The researcher also recommends the study of the positive and controversial values contained in other materials recommended for the students to read in the Orange Book since it was noted that the students do study not only the compulsory set books but also read other books which are recommended to schools through the Orange Book.

Furthermore, the researcher recommends a larger sample size for the study of set books because this study only covered the period between 2003 and 2018, but the use

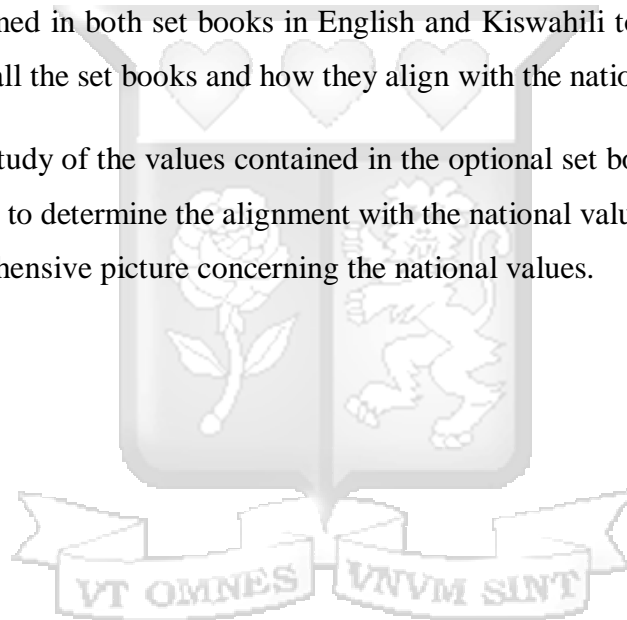
of set books was started in Kenya in 1965. This leaves out a larger number of books which are not evaluated.

5.5 Future Research

According to the researcher, the following are future recommendations that would better address the alignment of values passed through set books and the national values of Kenya:

Firstly, a comparative study between the values contained in the English set books and the Kiswahili set books to determine alignment to the national values of Kenya. The researcher acknowledges that this could better establish the alignment between the values contained in both set books in English and Kiswahili to determine the values contained in all the set books and how they align with the national values of Kenya.

Secondly, a study of the values contained in the optional set books which are studied in the schools to determine the alignment with the national values. This will provide a more comprehensive picture concerning the national values.



REFERENCES

- Alexander, L. and Moore, M. (2016), "Deontological Ethics," *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/archives/win2016/entries/ethics-deontological/>
- Aristotle (2004). *The Nicomachean Ethics*. London: Penguin.
- Austen, J. (2013). *The Novels of Jane Austen*. Lanham: Start Classics.
- Awiti, A., Scott, B. (2016). *The Kenya Youth Survey Report*. East Africa Institute, 1-4.
- Becker, L. C., & Becker, C. B. (2001). *Encyclopedia of ethics*. New York: Routledge.
- Benedict Pope, XVI (2006). Message for the celebration of the World Day of Peace, January 1, 2007. December 8. 2. Retrieved from https://w2.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20061208_xl-world-day-peace.html.
- Catholic Social Guild (1940). *Catholic social teaching*. Wellington, N.Z: Thyne, Meyer & Smith.
- Crabbe, B., Marie-Luce D., Lucia, G. G. V., and Evelyne, W. (1985). Les Femmes dans les Livres Scolaires. Bruxelles: Pierre Mardaga. Quoted in Obura, A. (Eds.), (1991). *Changing images: Portrayal of girls and women in Kenyan textbooks*. Nairobi: ACTS Press.
- Creswell, J.W & Miller, D. L (2000). Determining validity in qualitative inquiry. *Theory into Practice*, 39(3), 124-131.
- De Torre, J. M. (1980). *Christian Philosophy*. Manila: Sinag-Tala Publishers.
- Dimmock, M., & Fisher, A. (2017). Aristotelian Virtue Ethics. In *Ethics for A-Level* (pp. 49-63). Cambridge, UK: Open Book. Retrieved March 24, 2020, from www.jstor.org/stable/j.ctt1wc7r6j.7
- Eisner, E. W. (1991). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. New York, NY: Macmillan Publishing Company.
- Eshiwani (1990). *Implementing educational policies in Kenya*. Washington, D.C: World Bank.

- Gruijters, R. (2016). Solidarity, the Common Good and Social Justice in the Catholic Social Teaching within the Framework of Globalization. *Philosophia Reformata*, 81(1), 14-31. doi:10.2307/26547892
- Haney, W., Russell, M., Gulek, C., and Fierros, E. (1998). Drawing on education: Using student drawings to promote middle school improvement. *Schools in the Middle*, 7(3), 38- 43. <https://www.britannica.com/topic/deontological-ethics>
- International Library of Children's Literature, National Diet Library; <https://www.stroll-tips.com/en/international-library-of-childrens-literature/>
- John Paul Pope., II (1987). *Sollicitudo rei socialis*. Retrieved from http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html.
- John Paul Pope., II (2004). Address to the participants in the congress of the Vatican Foundation Centesimus Annus - Pro Pontifice. December 4. Retrieved from <http://www.centesimusannus.org/site/index.php?pag=56&page=3>.
- Kant, I., & Abbott, T. K. (1788). *The Critique of Practical Reason*. Auckland: Floating Press.
- Kenya Institute of Education. (2002). *Social education and ethics syllabus for Kenya certificate of secondary education*. Nairobi: Kenya Institute of Education.
- Kenya National Examinations Council. (1999). *Kenya certificate of education, regulations and syllabuses*. Nairobi, Kenya: The Council.
- Kenyan Catholics strike against African literature. afro News. (2003). Afro News. Retrieved 12/1/2009. mhtml:file://E:afro News-Kenyan Catholics strike against literature.mht.
- Kereszty, O. (2009). Gender in textbooks. The role of the textbook in the learning process". *Practice and theory in systems of education*, Vol 4, No.2. Retrieved from: 0901 kereszty.pdf. 16/12/2010
- Kohlbacher, F. (2005). The use of qualitative content analysis in the case study research. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 7(1),Art. 21

- Krippendorff, K. (1980). *Content Analysis: An Introduction to Its Methodology*. Newbury Park, CA: Sage
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Medway, P. "The students " world and the world of English." *Opinion* Vol.16 No. 4.
- Obura, A. (1991). *Changing images: Portrayal of girls and women in Kenyan textbooks*. Nairobi: African Centre for Technology Studies.
- Regina, G. (2012). *Gender analysis of literature set books: A study of selected Kenya certificate of secondary education (KCSE) literature texts*. Nairobi, Kenyatta University.
- Rosenberg, S.D., Schnurr, P.P., & Oxman, T.E. (1990). Content analysis: A comparison of manual and computerized systems. *Journal of Personality Assessment*, 54 (1 & 2): 298- 310.
- Rotich, D. (2000). Textbook Publishing in Kenya under a new policy on school textbook procurement. *Publishing Research Quarterly – PUBL RES Q*.16.60-72.10.1007/s12109-000-0007-7
- Shapiro, G., & Markoff, J. (1997). 'A Matter of Definition' in C.W. Roberts(Ed.). *Text Analysis for the Social Sciences: Methods for Drawing Statistical Inferences from Texts and Transcripts*. Mahwah, NJ: Lawrence Erlbaum Associates.
- The Constitution of Kenya (2010). Chapter 1-18. Retrieved from <http://www.klrc.go.ke/index.php/constitution-of-kenya/108-chapter-two-the-republic/176-10-national-values-and-principles-of-governance>
- Weber, R. P. (1990). *Basic Content Analysis*, 2nd ed. Newbury Park, CA.
- Wright K. S. (2017). The principles of Catholic social teaching: A guide for decision making from daily clinical encounters to national policy-making. *The Linacre Quarterly*, 84(1), 10–22. <https://doi.org/10.1080/00243639.2016.1274629>






APPENDICES

A1: Compulsory English Literature set books (2003-2018)

1. *A man of the People* by Chinua Achebe
2. *Coming to Birth* by Marjorie Oludhe Macgoye
3. *The River Between* by Ngugi wa Thiong'o
4. *The River and the Source* by Margaret Ogola
5. *Blossoms of the Savannah* by H.R. Ole Kulet



A2: NACOSTI Research Licence

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 781861	Date of Issue: 16/March/2020
RESEARCH LICENSE	
	
This is to Certify that Mr., Gabriel Olewe Dinda of Strathmore University, has been licensed to conduct research in Nairobi on the topic: ANALYSIS OF ETHICAL CONTENT IN COMPULSORY ENGLISH LITERATURE SET BOOKS IN KENYA for the period ending : 16/March/2021.	
License No: NACOSTI/P/20/4124	
781861 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.	

A3: Strathmore University Ethics Review Committee Certificate



30th January 2020

Mr Dinda, Gabriel
gdinda@strathmore.edu

Dear Mr Dinda,

RE: Analysis of Ethical Content in Compulsory English Literature Set Books in Kenya


This is to inform you that SU-IERC has reviewed and **approved** your above research proposal. Your application approval number is **SU-IERC0631/19**. The approval period is **30th January, 2020 to 29th January, 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,


for. 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

A4: TurnItin Originality Report

Dinda Gabriel Dissertation Signed

ORIGINALITY REPORT

27 %	22 %	6 %	22 %
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	pdfs.semanticscholar.org Internet Source	2 %
2	literaturepdf.files.wordpress.com Internet Source	2 %
3	full-english-books.net	0 %

