LEADERSHIP and GOVERNANCE

Public Morality: A Proposition for Effective Public Governance in Africa with Emphasis on Kenya

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Abstract

Purpose: The purpose of this literature review paper, discusses some of the public governance challenges that Africa faces today. The Paper intertwines: religion, governance, and morality; and presupposes that morality plays a role in good governance. The paper discusses considered basis of morality: Religion, Family, Education and the Rule-of-Law, and sketchily highlights some antiquity views on the subject.

Materials and Methods: This study is a literature review on public morality in the public square. It starts by giving a general panoramic view, on Africa, before situating its focus on Kenya. The study interweaves religion, public governance and morality; and presupposes that morality plays a key role in good public governance. Based on this presupposition, the paper starts with a para further discusses public governance in Africa, focusing on Kenya. The study examines considered foundations of morality that are not only key but essential in Africa, with emphasis on the role of morality in effective public governance. The paper also considers the concepts of: Public Morality and Morality, and highlights the differing theories advanced in the literature, endeavor to define these concepts Morality and Public Morality. The study identifies and lists key pillars, essential for good public governance.

Findings: The finding of this study based on the Kenyan scenario, is that the mere legislation of laws does not necessarily results in public morality. This literature review identified the following gaps: Studies indicative of whether immediate action and the appliance punitive measures, upon infringement of the laws, serve as a deterrent; the need to assess the correlation of number of Kenya's anti-corruption legislations and their impact or lack thereof.

Implications to Theory, Practice and Policy: In respect to the Kenyan scenario, the researcher has made some recommendations in the fight against corruption. Pending a thorough research, this paper has made the following stop-gap recommendation for addressing Kenya's paradoxical situation; Kenya needs to focus on consistent and indiscriminative enforcement of the rule of law; When these laws are infringed on, there is need to carry out speedy but thorough investigation and prosecution of offender. The researcher opines that rapid turnaround time of the wheels of prosecutorial process and arraignment of suspects to the courts of justice is a clear communication to perpetrators and would be perpetrators. In addition, the rapid turn and investigative actions taken may act as a deterrent measure and stern warning to potential perpetrators.

Keywords: *Public Governance, Morality Governance, Public Morality, Kenya, Africa, Religion, Moral Foundations Theory*

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1.0 INTRODUCTION

From available literature, it is apparent that the concept of morality is not a simple concept. There are differing theories that have been advanced in attempting to define morality. Aldohni poses that these different theories have contributed to different conceptualization of morality; for instance, moral realism, moral relativism, moral cognitivism (Aldohni, 2014), and the "no harm" theory of morality; (Potgieter, 2011). Consequentially, morality then bears different interpretations and behavior patterns formed either by individuals and or collectively, which have then become accepted as constituting forms of moral behavior," (Aldohni, 2014). Ma, quotes Wright, (1971, p. 13) who stated that moral rules are foundational and form the yardstick against which the rules of any particular activity are evaluated (Ma, 2009). Luco in response to the question, 'What is Morality?' posits that this question is a double barreled, and quotes Bernard Gerr who posits that, "Morality is associated with both a descriptive and a normative sense" (Luco, 2014). This paper considers both the descriptive and normative aspects of definition of morality.

Socrates advanced that morality is the art of self-possession and of self-government. Socrates taught the virtue of ἐγκράτεια, [egkrateia] that is the rule over oneself (Boutroux, 1921), temperance or mastery of self. The common dictionary meaning of morality refers to it in light of espoused values, principles, code or rules of conduct, the measurement or differentiation of an action as to whether it is right or wrong. Nel posits that "morality" refers to a moral system, and suggests that in the African religion, the moral imperative and contract was to be in harmony with the community in a way that ensured its continuity (Nel, 2008). According to Mbiti, morality is an authoritative code of conduct directly sanctioned by God (Nel, 2008). Nel postulates that Hodge views morality as a categorical imperative, a Kantian conception of the rule of conduct which is unconditional or absolute for all agents, and which Hodge deems as the ultimate and negates any attempt to trace the genesis of morality or associate it to, sensations or animal impulses (Nel, 2008). Prof. Hodge's strong position acquiesces that of Kidder & Hodge who posit that morality has been part of human history and is embedded in people's practices, customs and it is purposed towards the welfare of the community (Kidder & Hodge, 1883; Nel, 2008).

Morality and Governance

African scholars (Adeyemo, Mbiti, Aseka) have written about the paradoxical challenges in Africa in light of the fact that Africa is one of the most endowed continents, yet the majority of its population still languish in poverty. Adeyemo opines that Africa is known as a continent rich in natural resources, and its pillage by outside powers has helped, and developed a number of economies such as USA, England, France, Netherlands just to mention a few. In his book 'Africa's Enigma and Leadership Solutions', Adeyemo, likens Africa to a woman who lives in abject poverty while sitting on a fortune. He concludes that the gift of leadership, and particularly 'Prophetic leadership', is primary to solving Africa's problems and for the transformation of the continent.

Africa has made headline news and has had its share of negative media coverage especially from the Western Media houses. The media coverage on Africa and its challenges, have been at best; lackluster, but mostly negative, with scholars referring to this inclination of reporting and perspective of the European media as, "Afro-pessimism", (Chavis, 1998; Chari & Mhiripiri, 2014). Chavis aptly captures this leaning of media reporting when he asserts that, "with the stroke of a

journalist's pen, the African, her continent, and her descendants are pejoratively reduced to nothing …" (Chavis, 1998). Chavis continues to state that Africa has been "depicted as a bastion of disease, savagery, animism, pestilence, war, famine, despotism, primitivism, poverty, and ubiquitous images of children with flies in their food and faces" Chavis (1998). In support to the list fronted by Chavis, Africa's identity and performance have constantly been linked and gauged against the backdrop of famines, wars, civil unrests, ethnic genocides, mismanagement of resources, and to top it up, corruption (Transparency International (2022). This negative depiction of Africa is not entirely misplaced as Africa has contributed to this perception, gauging from its poor governance of public affairs (2022 Corruption Perceptions Index (CPI)).

Public Governance

Public Governance is the delivery of political goods and services to the citizens. These goods and services include but not limited to: provision of security, infrastructure, health care, education amongst other essential services. In addition, it is the responsibility of the government of the day to provide an environment that is conducive for its citizenry, wherein the citizenry can live and work in, and to not only freely participate in political processes, but to also ensure the implementation of the social contract (Gaur & Phul, 2014). Governance is usually understood as the sum of the legal, social, economic and political arrangements used to manage an institution. Goran Hyden defines governance as "the conscious management of regime structures, with a view to enhancing the public realm" (Aseka, personal communication, 2014). Through governance citizens, individuals, families and groups, articulate their interests, exercise their legal rights, meet their obligations, and mediate their differences (E. Aseka, 2014, personal communication). Turnbull used the term 'governance' to "describe a system of control or regulation, which includes the process of appointing the controllers or regulators" (Aldohni, 2014). Good governance should provide the nation the means for citizenry to individually and collectively achieve their goal, and also act as a deterrent to corruption. According to World Bank, corruption flourishes where institutions are weak and government policies generate economic rents Szeftel, (1998). Ethics in governance are attracting attention of all the people who talk of good governance. The concept of good governance is a value-loaded concept, which recommend an ideal of administrative behavior and reject behavior that is unethical or questionable (Bouckaert & Walle, 2003). Common values and principles explain the relationship between public authorities and citizens, in which good governance depends on the morality of public service (Bhuiyan & Amagoh, 2011; Kalsi et al., 2009).

The populace at the grassroots, need to be made conscious of their basic rights to enable them to engage in the public space, and to be citizens who actively play a role of monitoring and assessing the projects in their area. Not only has"The spread of democracy in various countries of the world has brought to force the issue of ethics in governance" Said, J.,et al. (2016). Said et.al (2016) quote (Bhuiyan & Amagoh, 2011; Kalsi et al., 2009) who postulate that good governance depends on the morality of public service. Thus the commonality of the social contract and the need for its effective execution, generates common platform on which the citizenry and the public administrators work together towards accomplishing a common goal. Eric Aseka theorizes the duality of politics and alternative leadership in Africa and argues that the moral well-being of leaders is key in building a new political and social dispensation (Eric Aseka, 2001). Aseka reiterates that, "good governance should be free of abuse of office while displaying evident respect

of rule of law". (E.Aseka, personal communication. January, 2015), and posits that good governance rests upon 3 pillars:

   i.   Moral character of the leader
   ii. Ethical values embedded in the leader's vision, articulation, and program which followers either embrace or reject.
   iii. Morality of the processes of social ethical choice and action that leaders and followers engage in and collectively pursue". (E. Aseka, In Governance and Development: Towards Quality Leadership in Kenya edited by Kimani Njogu (2007).

Governance Issues in Africa

Transparency International [TI] Corruption Perceptions Index 2014, indicate that majority of countries in Sub-Saharan Africa scored less than 50, (on a scale of 0-100 where, 0 = highly corrupt and 100= very clean), and a mean score of 33, a score that is indicative of the endemicity of corruption. Szeftel, (1998) argues that Africa's characteristic of corruption, is largely due to the lack of separation between the public and private spheres. Obong'o writing on political corruption in Kenya, concurs with Szeftel, and underpins that corruption is closely associated with clientelism in Africa, where some leaders abuse their privileged positions and misuse state resources for political support (Obong'o, 2013). This abuse may include the adoption of selective taxation strategy to favor certain interest groups or direct distribution of other benefits such as jobs and contracts (E. Bellon, 2013, personal communication).

Corruption is found in many polities around the world and Africa is no exception. However, there has been "a pervasive cynicism" (Szeftel, 1998) among the international communities and donors whereby corruption in Africa is seen as the norm. What is termed as, 'a culture of political corruption'. A former British Tory MP made the following note-worthy comment that, unfortunately, aptly illustrates this notion on corruption in Africa. He stated: "Corruption is so widespread that African leaders no longer disappoint us…" (Szeftel, 1998). Good governance depends on good leadership; therefore, Africa, of necessity, must address the issue of leadership in order to inculcate and cultivate sound principles and values that engender positive transformative leadership tendencies. In scholarly writings and research, it is unfortunate that governance in Africa has generally been known as or referred to by the following terms: Rent Seeking; Patrimonialism; Neo-Patrimonialism; Clientelistic; Distributive Politics, Non-Programmatic; Patronage (Stokes C., Dunning, & Brusco, 2012; [Weitz-Shapiro, 2010); Hicken, 2011] and Sousa, 2008)).

Dr. Tokunboh Adeyemo opined that a nation is a reflection of its leaders (Adeyemo, 2009). As noted above, Aseka posits that good governance rests upon certain pillars, namely, (1) Moral character of the leader, (2) Ethical values embedded by a leader and (3) Morality of the choices and actions that leaders and followers undertake in their pursuits (E. Aseka, 2014, personal notes). It is noteworthy, that the pillars mentioned and espoused by Aseka, all have to do with morality. In light of this position, it would be perceptible to infer that the nature of governance exercised in a nation is a reflection of the morality of its leaders. In considering the relationship between morality and governance, and the place of morality in governance, the Greek philosophers, especially Socrates, conceived morality, as including politics. On his part, Aristotle describes politics, as a fuller and more perfect morality (Boutroux, 1921). Boutroux points out that, among

the Greeks and Romans, it was commonly taught that behind the written laws of right, were the non-written laws of morality (Boutroux, 1921). Aldohni, writing on whether morality and religion complements or complicates corporate governance, cited that morality is now being considered as a means of compliance mechanism in organizations, and concludes by stating that morality complements the legal mechanisms and brings about effectiveness in the governance system (Aldohni, 2014).

Kenya's Governance Scenario

To buttress Aldohni's stance on duality noted above, the current Constitution of Kenya, promulgated in 2010, has dedicated a whole chapter that address issues of leadership and integrity. This chapter is commonly referred to as "Chapter Six". It details public officers' ethical conduct while holding a public office. In addition to dedicating a whole chapter on integrity in the 2010 Constitution, the people of Kenya through their representatives who drafted the Constitution required that shortlisted candidates attend an interview for a vacancy in the public sector, i.e. whether in the Central Government, County Government, parastatals, and or State agencies, the recruiting agency must have the shortlisted candidates cleared by the Ethics and Anti-Corruption Commission, before they can be invited to appear for interviews (Edwin Mutai, 2022). A similar clearance is also required for candidates vying for elective positions for any political seat.

Chapter Six of Kenya's Constitution (The Kenya Law Reform Commission, 2023) addresses the following, issues:

   i.   Responsibilities of leadership
  ii.   Oath of office of State officers
 iii.   Conduct of State officers
  iv.   Financial probity of State officers
   v.   Restriction on activities of State officers
  vi.   Citizenship and leadership
 vii.   Legislation to establish the ethics and anti-corruption commission
viii.   Legislation on leadership

The 2010Constitution of Kenya is set with separation of powers both vertically and horizontally. This separation of power, gives adequate checks and balance that prevent abuse and ultra vires use of authority tailored to prevent corruption (Ouma Kizito Ajuong, 2018). In addition to the above intervention against corruption embedded in the Chapter Six of Constitution of Kenya, Kizito proffers that there are other laws which Kenya has signed and ratified, i.e. international conventions on the fight against corruption. These include UN Convention against Corruption (2003), AU Convention on Prevention and Combating corruption (2003). Further, Kenya joined its East Africa Community partners in forming the East African Association of Anti-Corruption Authorities (2007). According to Kizito, "These instruments make Kenya an international player when it comes to the war against corruption" (Ouma Kizito Ajuong, 2018). Yet this not the case.

Additionally, Kenya has passed laws geared to, not just reducing corruption but eradicating it. The following is a raft of Kenyan laws enacted by Parliament intended to deal with corruption:

   i.   The Ethics and Anti-Corruption Commission Act,
  ii.   Ethics and Anti-Corruption Act 2011

iii.   The Anti-Corruption and Economic Crimes Act (ACECA), 2003

iv.   The Leadership and Integrity Act and Public Officers Ethics Act, 2003

v.   Government Management Act, 2004

vi.   Public Procurement and Disposal Act, 2005

vii.   Constitution of Kenya 2010,

viii.   United Nations Convention Against Corruption (UNCAC)

ix.   African Union Convention on Preventing and Combating Corruption (AUCPCC)

x.   Leadership and Integrity Act 2012

xi.   Proceeds of Crime and Anti Money Laundering Act 2009

xii.   Anti-Corruption and Economic Crimes Act 2003

xiii.   Public Officer Ethics Act 2003

xiv.   Financial Management Act 2004

xv.   Public Procurement and Disposal Act 2005

xvi.   Public Audit Act 2005

xvii.   Political Parties Act 2007

xviii. Witness Protection Act 2007

xix.   National Environmental Management Act

xx.   Others: Penal Code,

xxi.   Codes of Conduct

However, even with the above corruption deterrent legislations in place, it is still commonplace to read Newspaper headlines such as "Kenya's democracy needs more than campaigns to end vote-buying" (Prisca Jöst and Ellen Lust, August 5, 2022). The Global Corruption Barometer indicates that although corruption had subsided in the 3 years prior to 2006; Nonetheless, despite these indicators and the many strategies that have been implemented by the Kenyan government, corruption is still rife in Kenya (Evans kipchirchir Kichwen., 2017). Transparency International (TI) Corruption Perceptions Index (CPI) 2017, Kenya was ranked no.143 out of 180 countries, with a score of 28/100; while the global average score was 43 out of 100. In 2022, Kenya scored 32/100 and was ranked 123/180. According to TI, Kenya's not only reflected a poor score but its score is indicative of an endemic corruption in the countries' public sectors. TI states that countries with higher a CPI, tend to have more freedom of press, exhibit ethical behavior by public officials, and some independent judicial systems, while low ranked countries such as Kenya, most likely have dysfunctional public institutions; for instance, the police and judiciary. In addition, TI posits that, there is a, "clear connection between violence and corruption, as countries that score lowest in the Global Peace Index also scored very low in the 2022 Corruption Perceptions Index. Corruption continues to undermine trust in governments and their ability to protect the public, leading to increased security threats that are harder to control" (Transparency International, 2022).

The Transparency International estimates that corruption in Africa siphons off between 20 to 30 percent of funding from basic service provision. In the recent past, Kenyans have witnessed senior government personnel being arrayed in courts on corruption charges. According to Siele, a total of Ksh. 13.6 Billion, of public funds has been misappropriated through what he calls 'Mega-Scandals that rocked the previous Government in 2018, (Siele, 2018) Kagwanja (2018)

What is Pubic Morality?

Before discussing the foundations of public morality or public ethics (Warnock 2006), as some scholars refer to public morality, it would be prudent to understand what is meant by public morality. A review of literature on this subject reflects three perspectives of public morality. One aspect looks at public morality from the citizenry angle, either collectively or singly. George widens this concept of public morality to include, not just the individuals, but the larger association with those within the government system (George Robert, 2000). This is core to the second aspect of public morality, that of a state or the polity system that deals with employees and citizens who work in the polity system providing public services. Public morality is then seen as morality that governs the citizen of a state, or as sum of citizenry morals and conduct that is of public nature (Warnock, 2006; Johnson, 1952).

Robert P. George compares public morality to public health and safety. Likewise, He posits that, "public morality, is a concern that goes beyond considerations of law and public policy" (Robert P. George, 2000). This is because, according to Robert, people who live in a certain jurisdiction will have their morals affected, either positively or adversely by the activities of others, (Robert P. George, 2000. Pg. 17).

Robert elucidating his stance that "public morality, like public health is a concern that goes beyond consideration of law and public policy", expounds that public health and safety in light of public morality, by stating that, … even apart from laws prohibiting the creation of fire hazards, … individuals have an obligation to avoid placing person and property in jeopardy of fire. Similarly, … companies are under an obligation in justice to avoid freely spewing forth, say, carcinogenic smoke from their factories. Concerns for public health and safety are, … grounds of criminal and civil laws; but they also ground moral obligations… What is true of public health and safety is equally true of public morals. (Robert P. George. 2000, p.17).

The third aspect looks at the actions derived through public morality, and according to Waldo, public morality is about inclusivity and welfare actions that include all besides self and immediate family, clan or tribe (Waldo, 1974). Warnock cites an article by Rabinder Singh, wherein he illustrates this by positing that public morality has everything to do with the motive behind why people do what they do. He extends this notion by advancing that public morality is when a person acts morally not because it is expedient to do so, but rather, because it is the right thing to do (Warnock, 2006).

Moral Foundations Theory (MFT)

The Moral Foundation Theory was developed by a team of social and cultural psychologists, primarily Jonathan Haidt and Jesse Graham (MoralFoundations, 2021). The team explored why and how different cultures across the globe, often share themes and similarities on morality. In essence, "MFT suggests that there are several innate psychological systems at the core of our "intuitive ethics"" (Haidt & Graham Jesse, MoralFoundations, 2021). Cultures then build virtues,

narratives, and institutions upon these foundational systems, resulting in the diverse moral beliefs we observe globally and even conflicts within nations. This model of human morality does not argue that all these systems are "good," in other words, it is a descriptive account of human morality, not a normative one. (Haidt & Graham Jesse, MoralFoundations, 2021).

Basis of Public Morality

The basis of public morality, include: religion, rule-or-law, family, education and culture source. This paper focuses itself to religion but makes mention of family, education and rule of law.

Religion

For religion to appear in the same sentence as morality is a trigger for an unending debate for scholars, and constitutes what Norenzayan calls, "popular, complex and intensely controversial topics" Norenzayan (2014). The controversy centers round the divide of scholars who support religion as fundamental for moral values and actions, and scholars with a contrary opinion, and argue against on, not just whether religion contributes to morality at all, but, see religion as a hindrance (Nel, 2008; Bloom, 2012; Kidder & Hodge, 1883). The concept of morals is derived from the Latin word 'mores', meaning customs (Potgieter, 2011). Potgieter, cites Lusenga, (2010) and Shariff (2006), who postulate that morals are socially negotiated and mediated standards of behavior or appropriate habits of conduct. "These negotiated social norms define the social conventions, and form behavioral uniformities within a community" (Potgieter, 2011). The above notion that morals are socially negotiated and mediated, is contrary to what the Bible teaches. According to Paul in the Book of Romans, Paul states that the understanding of the invisible God, has been demonstrated through the visible things of God's creation; and that these things have brought understanding to man, of who God is; and therefore, man has no excuse for being corrupt or for going against God, and subsequently, men "… are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened." (Romans 1:20-21).

Prof. Hodge affirms that man is essentially a moral being, having the "law written on his heart" and that the "light of nature" renders him to be a moral agent (Kidder & Hodge, 1883). However, this has been critiqued both by opponents of religion and behavioral scientists (Norenzayan, 2014; Kidder & Hodge, 1883). For instance, Batson (1976) argued that religion is a double agent, that while espousing the highest good, it has, on the other hand, produced Crusades and the Inquisition (Bloom, 2012). Ajayi, underscores this point, and reminds us of the atrocities committed and loss of lives under the hand of Boko Haram, in Nigeria, all in the name of religion (Ajayi, 2014). Blaise Pascal pointed out, "Men never do evil so completely and cheerfully as when they do it from a religious conviction" (Bloom, 2012), while Karl Max's common maxim "religion is the opium of the masses" further serves to elucidates this point.

The other side of the pendulum and of a contrary opinion includes researchers such as Duncan 2002; Emerson 1996; Jensen 1997; Schwartz & Huismans 1995; Van der Ven 2002; who argue for a strong correlation between religion and morality. Their arguments include, that in most cases, values espoused by Christians and other religious institutions are compatible and necessary for a democratic society. This because these religious institutions order or even control public life, additionally, religion is an important aspect of national and international politics (Coleman, 1971; Ganiel, 2007; Aseka, personal Communication, 2014). In light of religion contributing positively

to morality, John Locke, believed that atheists should not hold public offices. He opined that "promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist" quoted from Haidt & Kesebir (2010), (Bloom, 2012, p. 181-182). Locke's conclusion purportedly infers that, it takes someone who believes in God to keep his or her word and fulfill the promises made. Beard carried out an investigation on whether religion is related to moral judgment levels. In this study, different religious groups in South Africa were tested. Beard's study concluded that religion does indeed have an effect on morality. Furthermore, he observed that frequency of religious practice had an impact on the level and expression of morality (Beard, 1988). Further, Nwosu, as quoted by Uzoigwe, considered that immorality in the society is as a result of irreverence to God (Uzoigwe, 2013), since, in the words of Mbiti, "God originated a moral order for people to co-exist harmoniously" (Nel, 2008). Conversely, Bloom in his journal article titled "Religion, Morality, Evolution", negates Mbiti's position. Bloom concludes therein, that though there has been a general understanding that the moral ideas encoded in the world's religions have an impact in peoples' moral lives, however according to his study, this premise was negated, as his study reflected that there was little evidence, to support this notion (Bloom, 2012).

Hodge, argues that morality, is inseparable from religious dogmas and practices. He cites the Buddhists of Siam, Burmah, and China stating that though they have a low form of religion, the communities display morality that corresponds to their religious beliefs (Kidder & Hodge, 1883). He explains that Plutarch (a. d. 50-125), based his morality upon his theology, and that Plutarch's position was that a state of atheists has never existed. Further, it is more probable and easier to find cities without walls or kings, but never a city without God, prayer, oracle or sacrifice. Plutarch continues to state that "Sooner may a city stand without foundations than a state without belief in the gods. This is the bond of all society, the pillar of all legislation" (Kidder & Hodge, 1883, p. 620-621)! John Austin, maintained that God's commands and rules, represents the fundamental principles of morality (Aldohni, 2014).

Religion is a key foundation for morality, since we are, as Uzoigwe, (2013) puts it, "moral agents, who are made in the image of God" Uzoigwe, (2013). Potgieter alludes to this by stating that up to the present day, religion continues to serve as an important reinforcement mechanism for morality, while Coleman mentions that values espoused by Christianity and other religions are necessary for the very foundation of democracy (Potgieter, 2011; Coleman, 1971). Lennox posits that Marx held that religion was illusory, and therefore for people to have real happiness, religion had to be eradicated. History has recorded the brutality and atrocities perpetrated by atheist regimes; the numbers are astronomical. The Church has also been accused of being militant and causing deaths during the infamous inquisitions, where a total number of 920 people were killed, with the Spanish Inquisition responsible for 827, executions and the Roman Inquisition for 93 deaths (Lennox, 2011). In comparison to the atheist regimes, right from the 'Reign of Terror' to the communist government regimes, more than 94 million (Lennox, 2011) people have been killed under these regimes.

Many researchers accept that there is a strong correlation between religion and morality (Duncan 2002; Emerson 1996; Jensen 1997; Schwartz & Huismans 1995; Van der Ven 2002). Other scholars concurring with this position, posit that, not only is there a strong correlation between religion and morality, but religion directly influences moral development. (Coetzee, Louw, & Jooste, 2005). In conclusion, Willbern, affirms that public administrative scholars and

philosophers from Plato to present day, all acknowledge that at the core of public officials and employees' performance of their duties, is the involvement of certain and or differing degree of values (Willbern, 1984).

Other Basis

Rule of Law

Both Plato and Aristotle upheld that the law ought to further the good of the community and enhance the development of moral virtue of all citizens (Tamanaha, 2004). Mooney asserts that the law is part of the standard for public morality. He argues that the law is first and foremost a minimum standard; second, it is a necessity and thirdly, it is both a standard and a necessity. However, Mooney concludes that law as a standard is incomplete and although the law is concerned about the visible behavior, there is, however, a sense in which the law helps to shape the public morality (Mooney, 1983). Said Integrity or ethical behavior is assumed to have a direct influence on organizational action and decisions or moral choices (Trevinyo Rodríguez, 2007).

Education

According to Levine, Myyry and Helkama, education and logical skills are associated with the level of moral reasoning, Levine et al. (2000) and Myyry and Helkama (2001). They underscore that differences in educational backgrounds can cause differences in levels of morality. According to Durkheim's concept of morality, children ought to be taught self-discipline, and how to be autonomous members of the society with clear and committed identity to one's society and nation (Ma, 2009). Ma, asserts that the education system in Hong Kong, has programs that covers morals, religious studies, encourages rule-of-law and law-abiding, with the aim of developing critical, independent and innovative moral thinking in primary and secondary schools (Ma, 2009). According to Ma, the program has had a profound and significant impact on moral education (Ma, 2009).

Family

The family unit is first place where morals and values are shaped. A family setup is opined to provide an environment where positive values are espoused and where children learn how to relate with each other and with the rest of the world. For instance, research by Eisenberg (2000) and Bush et al. (2000) showed that empathy encouraged moral behavior and resulted in changes in an individual's attitude towards others. Therefore, if one family practices empathy, then their children will be bound towards a moral behavior than in a family that does not displays or have empathic tendencies, Eisenberg (2000) and Bush et al. (2000).

Ma (2009), states that the Chinese people place great emphasis on educating their children to be responsible, polite, pro-social and helpful. In this setup, the family provide the social conditioning, and the modeling of certain behavior patterns and values that children pick up and adapt (Ho, 1986; Ma, 1988; Ma, 2009). Avertedly, children growing up in a family that demonstrates or model negative values and conduct, become socialized in a like manner and carry on those negative traits and behavior patterns. Ma states that while the concept of socializing children's behavior is a powerful concept, its negative impact is just as powerful and should not be underestimated (Ma, 2009). The positive socialization of the children is contingent, or makes the assumption that the parents have positive behavior patterns and values. In the words of White and Matawie (2004)

"…the morality of both parents significantly predicted adolescents' morality" (Coetzee, Louw, & Jooste, 2005).

A recent social media article whose Headline read, "EMERGING FAMILY FACTOR IN THE LOOTING OF PUBLIC FUNDS IN KENYA" serves as dip stick of the levels of public morality. EACC Report includes a case where a Member of Parliament had involved his daughter in corrupt deals, "MP & Daughters on EACC Radar for Looting Public Funds" and a case where a "former Governor and one of his wives, and a serving Member of Parliament and his two daughters" are among the suspects recommended for prosecution in the latest 2024 EACC Quarterly Report stated. These reports indicate, public officers involving their family members in their corrupt deals EACC further noted that a "former Governor and one of his wives, and a serving Member of Parliament and his two daughters" EACC stated that the two family graft cases are in addition to numerous others under investigation by EACC and review by the Public Prosecutor and or are already charged in court. EACC remarking on this phenomenon, where state and public officers are now using their family members for malfeasance activities to pillage public funds, emphasized the need to put the spotlight on the family unit, as the foundation of values in society during a EACC Presentation On National Values and The Family During the Family Conference. (Sharon Mwenda Star Kenya 2024; EACC 2024, @EACC Kenya, 2024).

2.0 CONCLUSION AND RECOMMENDATION

Though, sometimes it may be probable that public morality comes at the price of a small or reasonable, cost in public immorality (Waldo, 1974), it is still of import and notable to remember that morality governs the totality of human behavior, both personal and social (Mooney, 1983). In conclusion, the words of Coleman are significant, Coleman raises a fundamental issue of humankind, having the wisdom to determine the difference between values that needs to be preserved and changes that must happen. Whilst discussing about man and man's desire to progress, Coleman stated "let us hope that he [man] will find new solutions that will change what needs to be changed while preserving essential values that are still valid" (Coleman, 1971). Whatever our disposition and persuasion may be, it would be wise to heed the caution presented by Coleman, who advances that since it has taken the human race many years to attain what Coleman calls the 'imperfect level of freedom and opportunity for self-determination' he cautions that, "…care ought to be taken so that these age-tested values are not discarded" (Coleman, 1971 p. 453). Coleman conceives that any changes to these age-tested values, may do more harm than good, and may eventually prove to be costly (Coleman, 1971 p. 453).

Reflecting on the Kenyan scenario, the country is already endowed with a raft of sound laws that prescribe ethical behavior and conduct by public officers, with aim of eliminating and curtailing the pervasive corruption in the public service and political sectors. This study has identified an existing gap in research and in the available literature on the paradoxical situation of the Kenyan scenario in as far as corruption is concerned. A further study to research on the peculiarity of corruption in Kenya, and explore why Kenya: is bedeviled with all its robust legislations of anti-corruption laws, would be valuable to seek A Commission Body charged to deal with matters of ethics and anti-corruption, the entrenchment of ethics and good leadership of public officers and State Officers in the Constitution; in addition, Kenya has elaborate procedures and procurement laws; yet Kenya is still struggling with issues of corruption. Martin Luther King Jr. advanced that

"Morality cannot be legislated, but behavior can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless" (www.forbes.com). Robert George argues that "legislation can play a legitimate role in maintaining a moral environment that is conducive to virtue and inhospitable to at least some forms of vice" (Robert P. George, 1995).

In this regard, Kenya needs to focus on consistent and indiscriminative enforcement of the rule of law, and when these laws are infringed upon. As part of their Public Service Charter law enforcers, , be required to indicate time limits within which they pledge to carry out what would be considered, 'speedy but thorough investigation' and a timely follow through in the prosecution of offenders. This rapid turnaround time of the wheels of prosecutorial process and arraignment of suspects in the courts of justice, serves as a deterrent measure and a stern warning and clear communication to perpetrators and or budding perpetrators. Additionally, the rapid turnaround of investigative actions and prosecution of offenders, will bolster public confidence in the system, and will provide what Narvaez & Rest (1995), in their article 'Four Components of Acting Morally' refer to as "environmental cues" in respect to moral action.

Narvaez & Rest posit that, 'environmental cues' are peculiar to each individual and propose that "Individual differences abound in arousal to environmental events. One-person alarm may not be activated until he sees blood flowing, while another may act on minute details, a glance or expression, and finds momentous moral implication in every act" (Narvaez & Rest, 1995, p.389). Perhaps the above proposed interventions may provide Kenyans with a befitting 'arousal environment' as inferred by Narvaez & Rest, (1995), that potentially provides the requisite arousal environments from the components of 'blood flowing/ and or 'the glance or expression', to serve as an edifice of a constructive, noble public morality in Kenya.

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