EFFECTS OF EMERGING TRENDS IN POSTMODERN RELIGIOUS EDUCATION ON THE MORALITY OF THIRD YEAR UNIVERSITY STUDENTS: A CASE STUDY OF THE UNIVERSITY OF NAIROBI THIRD YEAR STUDENTS

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DECLARATION

I declare that this thesis is my original work and that it has not been presented in any other University for academic work.

Signed …………………………   Date: ………………… 26/5/2022

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DEDICATION

This thesis is dedicated to God and my family; my dad, mum, my wife (Mary), Neil and Jennifer Lawrence, Dr. Sammy Kirui (late), Pastor Cornell Jordan, my sisters and brother for their great support and prayers throughout this process.

ACKNOWLEDGEMENT

I thank, with utmost humility and sincerity, the Almighty God for all he has allowed me to do during the course of this study. Special thanks to two of my very able supervisors Dr. Rebecca Wambua who has been there, literally, from the beginning giving great support and very timely contributions, and Dr. Stephen Njoroge who has also directed aptly through this process. I could not have asked for better minds to guide this endeavor.

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ABSTRACT

Post modernism is defined as a philosophy of the "late 20th century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason and an acute sensitivity to the role of ideology in asserting and maintaining political, religious and economic power. It is one such factor that is influencing and changing certain core values of religious education. The purpose of this study was to determine influence of emerging trends in postmodern religious education on the morality of third year university students with reference to the University of Nairobi. The following objectives were formulated to guide the study: to determine the influence of skepticism on the morality of religious students at the university of Nairobi, to determine the influence of subjectivism on the morality of religious education students at the University of Nairobi, to determine the influence of relativism on the morality of religious studies students at the University of Nairobi and to determine the influence of pluralism on the morality of religious education students at the University of Nairobi. The study was anchored on Durkheim's theory on religion. A mixed method research design was employed in this study. The study targeted a head of department, lecturers and students in the department of religion and philosophy at the University of Nairobi. The study sampled 1 head of department, 10 lecturers and 167 3rd year students through purposive sampling from a target population of 1 head of department, 300 lecturers and 320 students. Data was collected through structured and semi-structured questionnaires administered to the students, and interview schedules. Pilot testing involved one departmental head, 5 lecturers and 20 students from Kenya Highlands Evangelical University in Kericho County. The content and construct validity, of the data collection instruments was ascertained by presenting the instruments for scrutiny to the researchers two University supervisors. Reliability of the students and lecturer questionnaires was estimated through the test-retest technique. To analyze data, Statistical package for Social Sciences (SPSS) was applied. Standard deviation as well as means and percentages were used for descriptive data analysis. Inferential statistics such as correlation and chi-square were also used to represent the findings in accordance with the study objectives. The findings show that skepticism indeed affected the morality of religious education students in the university ($r=0.750$, $p<0.05$). This can be evidenced by that some students ignored the shackles of organized religion and rejected the shackles of organized religion. Findings show that subjectivism had significant relationship with religious education morality at the University of Nairobi ($r=0.560$, $p<0.05$). Some students shunned outward expression of religion. Some tolerated individualism while others had allergy to facts. There was a statistically significant relationship between pluralism and the morality of religious education students at the University of Nairobi ($r=0.840$, $p<0.05$). This was evidenced by sense of tolerance for various beliefs and ways of life. However, there was no statistically significant relationship between relativism and the morality of religious education students at the University of Nairobi ($r=0.151$, $p>0.05$). In this regard, there was low level of indifference to religious and moral absolutes. The study recommends the need for the religious education departments to put in place strategies to counter the negative effects of postmodernism on students' molarity. The study could be of importance to universities in addressing the approach on teaching religious education, and maintaining the original value and impact of religious education.

OPERATIONAL DEFINITION OF TERMS

Apologia: A Greek term that refers to a formal written defense of one's opinion or conduct (Merriam Webster, 2022)

Corgito Ergo Sum: A Latin phrase which means "I think therefore i am" (Descartes, 1637).

Cultural Formation: The development of ideas, customs and social behavior of a particular people or society (Abumere, 2013).

Deconstruction: An Approach relevant in understanding the relationship between text and meaning (Kant, 1950).

Grand Narratives: Refers to the stories told about others by government policies Accetti, 2015).

Grey-Aread Morality: Morality or moral standards that have deviated from the conventional black and white right and wrong to establish a middle ground (Zaikauskaite, L., Chen, X., & Tsivrikos, D. 2020).

Initium Fidei: The First step of Faith (Acquinas, 2015).

Intermediate Good: A Decision in between what is good and what is bad (Jenks, 2004).

Laws of logic: These are laws first coined by Aristotle to aid in the advancement of reasoning and logical thought (Lewis, 1970).

Liberalism: A political and moral philosophy, based on liberty consent of the governed and equality before the law (Lieberman, 2012).

Marxism: Political and economic theories of Karl Marx (Shermer, 2017).

Moral formation: Principles concerning the distinction between right and wrong or good or bad behavior (Callcut, 2006).

Post Modern Condition: The Resulting effect of a Myriad of influences brought on by Post Modernism (Matthew, 2014).

Post Modernism: Is a late 20th century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason and an acute sensitivity to the role of ideology in asserting and maintaining political, religious and economic power." (Derrida, 1974).

Morality: Recognition of the distinction between good and evil or between right and wrong; respect for and obedience to the rules or right conduct (Norenzayan, 2014).

Emerging Trend: Gaining more clout among the public, and being discussed far more than any other topic (Fleming, 2020).

Post-Modern Influence: Influence brought about by Post Modernism (Velarde, 2014*).*

Realism: The attitude or practice of accepting a situation as it is and being prepared to deal with it accordingly (Maheshwari, 2015).

Relativism: The doctrine that knowledge, truth and morality exist in relation to culture, society, or historical context, and not an absolute (Mosteller, 2008).

Secular Faith: A belief system that often rejects or neglects the metaphysical aspects of the supernatural, commonly associated with traditional religion, instead placing typical religious qualities in Earthly entities (Pew Research. 2010).

Semiosis: A Greek word, usually a derivation of a verb or sign process, is any form of activity, conduct or process that involves signs, including the production of meaning (Shermer, 2017).

Skepticism: An attitude of doubt or a disposition to incredulity either in general or toward a particular object (Popkin, 2003).

Social Formation: Of, or relating to, the formation of society and it's organization (Obaji, A., & Ignatius, S. 2015).

Spiritual Formation: A process of being conformed to the image of Christ for the sake of others (Howard, E. B. 2018).

Subjectivism: The doctrine that knowledge is merely subjective and that there is no external or objective truth (Lombrozo, 2017).

Summa Theologiae: Saint Thomas Aquinas' Dictum on the doctrine of the reconciliation of man to God (Acquinas, T. 2015).

Totalitarianism: A system of government that is centralized and dictatorial and requires complete subservience to the state (Yumatle, C. 2015).

Universitas Magistrorum et Scholarium: an association of teachers and scholars in the 11th century (Norman, 2021).

ACRONYMS AND ABBREVIATIONS

COG   City of God

DI   Degree of Irrationality

FASS   Faculty of Arts and Social Sciences

IG   Intermediate Good

ILR   Increasing Literary Rates

IR   Industrial revolution

M   Modern

NOM   Nominal

PM   Post Modern

PRM   Pre-Modern

RE   Religious Education

SACRE   Standing Advisory on Religious Education

TAX   Taxonomy

NACOSTI   National Commission for Science, Technology and Innovation

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter consists of the following subsections: background of the study, the problem statement, the objectives and purpose of the study, significance and scope, what the study limits and delimits and the assumptions, if any, of this study. This chapter ends with a presentation of how the conceptual framework interacts with both the dependent and independent variables.

1.2 Background of the Study

Christianity is the foundation of modern education. Educational foundations did not come from Secular Humanism, Hinduism, Buddhism, or even Islam. Sunday schools (which pre-dated state schooling) were first set up in the 18th century in England to provide education to working children. William King started a Sunday school in 1751 in Dursley, Gloucestershire, and suggested that the English Philanthropist and Anglican layman, Robert Raikes start a similar one in Gloucester (Smith, 2019).). In the past, Sunday was also called Church school or Christian Education or school of religion usually part of a Church or Parish. This has been the basis for Protestantism over the years to date (Smith, 2019).

Thus, a very strong case can be made for the value of any form of education to carry with its aspects of Christianity and morality, which have since been threatened by the advent of postmodern education or post modernism in education. To make people know the truth, is the goal of true education. To make people live for the truth and by its power is the intersection of religion and true education because truth is not an

abstract idea but a living power. The history of higher education is extremely fundamental to the understanding of the evolution brought about by changes in its administration subsequent to its establishment and implementation. The first true University, an institution called such, was founded in Bologna, Italy, in 1088 (Alemu, 2018).

The Latin phrase "universitas magistrorum et scholarium" indicated an association of teachers and scholars (Norman, 2021). According to the author, this definition summarily defines the role of higher education in Colleges and Universities all over the world. Ndichu (2013) support this assertion that a progressive idea of education was developed. She further emphasizes that an evolution whose progress has depended on the preservation of the cardinal values embodied in the dispensation of higher education. Therefore, the rise of different faculties and or disciplines does not and should not have changed the original intent of higher education. According to Norman (2021), although diversity creates options and sometimes other schools of thought that either compromise or enhance the strength of higher education, religious education is no exception to these variations in higher education and its implementation.

Flensner (2018), on the other hand posits that although truth is a factor of education (whether religious or secular), it is slowly being eroded by Postmodern thought. According to the author, the evolution of this truth has changed over the course of educational dispensation and has now reached levels that could compromise the real intent and purpose of education. This is contrary to the tenets that set the foundation

of education as stated by the Chinese philosopher Confucius; "Education is a process of integrating individuals into society, and that knowledge should be acquired for the sake of harmony in society." (Confucius). This harmony should be social, religious and economic. However, some deconstructionist views have served to negate this understanding, with great success though, challenging the notion that the integration of individuals into society, implies a wholesome integration of moral values as well (Shrivastava, 2017).

Religious education has its place in the integration of society, and its value shouldn't be diminished at the expense or political or moral correctness. While religious education is important, its views have been influenced by modern philosophies of education (Kapur, 2018). One of those philosophies is post modernism or the advent of postmodern thought. When the value of education is compromised, so is the outcome. Post modernism, defined as a philosophy, is of the late 20th century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason and an acute sensitivity to the role of ideology in asserting and maintaining political, religious and economic power (Duignan, 2020). It is one such factor that is influencing and changing certain core values of religious education, and as such will be examined here critically.

The challenge of Post Modernism is now one affecting the teaching of religious education all over the world. Research done in the Islamic Azad University in February 23rd 2015, concluded that the Postmodernist view of values education, has weaknesses despite its strong points and anti-imperialist position (Forghani, Keshitiaray, Yoiusefy, 2015). In this particular study, the extent of the postmodern

compromise on religious values is extremely evident. In a country like Iran that is basically considered mono religious, with other religions besides Islam, existing in the background for fear of persecution, could survive the Post-Modern onslaught.

Another study at the University of California Berkeley, concluded that students who were being taught by Postmodern Professors, were being taught that there is no truth, that science and empirical facts are tools of oppression (Shermer, 2017). Its standing as one of the most liberal Universities in the American west coasts, has earned it the reputation of being a postmodern hub. Student enrollment in sciences, and other critical thought, courses has increased over the years, satisfying the perception that a postmodern worldview has deeply entrenched several aspects of their studies orientation. Another Study at the University of Tehran, also found out that Post Modern philosophy rejects, objectivity, absolute fact, traditional epistemology and, metaphysics and universal moral values (Hossienia & Khalilib, 2011). An environment of this kind incubates skepticism and elevates reason above established moral standards.

 In Africa and in Nigeria in particular, it has been described as the subtlest threat to the African mind (Etieyibo, 2014). Africans are generally viewed as very conservative in the practice and preservation of moral values. The advent of Post-Modern thought therefore tears that veil and allows situational compromise. It has also been noted in Africa that, Post modernism as a scholastic endeavor, has infiltrated itself into all aspects of human disciplines and intellectual enterprise (Adetolu, 2014). It is woven into the fundamental fabric of society, both spiritually and educationally. According

to a study conducted in South Africa, postmodernism is defined by the intellectual as a daring break from well-defined abstractions that aims to disrupt established orthodoxies in the interest of a better future (Forghani, Keshtiaray & Yousefy, 2015). Haugerud argues in Kenya that postmodernism is eclectic and multi-disciplinary by nature (Chang'ach, 2014). The character of preaching in Kenya, according to a dialogue team piece on postmodernism in Kenya, indicates how postmodern the Church has become (Chiroma, 2017). The formation of religious studies departments at several institutions in Kenya to support the growth of religious studies graduates and create a surgical approach to the topic is a result of the fact that most religion courses in Kenya are elective.

The University of Nairobi established in 1970 (UON website), is no exception to this academic clustering. The University is one of the few public universities still allowing religion studies to be researched and taught on its campuses. Otherwise, religious studies have been pushed to the periphery of their subjects in various universities throughout the last two centuries (Hinnells, 2010). It has one of the most elaborate religious studies departments in Kenya. As a result, it demonstrates its commitment to providing a balanced education to all pupils. In so doing, the University feels obligated to incorporate interdenominational service in its orientation program at the start of each academic year. Students are taught not just about the relevance of religion as a religion, but also about the importance of spirituality (UON website). This is beacuse the collapse of value systems and the loosening of the status of religious centers and the creation of educational and moral chaos, are among the unpleasing consequences facing universities (Forghani, Keshtiaray and Yousefy, 2015).

1.3 Statement of Problem

The aims of Religious Education, as outlined by, Standing Advisory on Religious Education (SACRE), is to provide Spiritual, Moral, Social and Cultural development to a group or society of individuals. It should also shape personal and social life and contribute to personal morality and social responsibility (Arweck, 2016). Thus it is clear from this definition, that the role-played by religion and religious education, by extension, cannot be diminished or even all together ignored. The idea of a moral society, or environment, promoting moral values is the expected outcome of such a fusion. An ideal moral environment is very much achievable with adherence to religious values, in all aspects of life, and is a force to reckon with. However, the collapse of value systems and the loosening of the status of religious centers and the creation of educational and moral chaos are among the unpleasing consequences of this thought (Forghani, Keshtiaray and Yousefy, 2015).

Postmodern thought has however infiltrated this flow and is slowly redefining aspects of moral engagement. The University of Nairobi's religious studies department was the main focus of this study. Besides the fact that it is not just one of the oldest Universities in Kenya, and one with the oldest religious studies department, it is also a representation of the researcher's area of passion and a location from which I have personally experienced the challenges this research proposal seeks to address. However, just like everything else that begins with a good intention and ends up with a twisting of that original or intended nature, Education is no exception to this. Despite the fact that little research has been done in Kenya on the impact of

postmodernism religious education on morals, there is a postmodernist trend in the church today (Chiroma, 2017).

By removing sanctity and rejection of worthy religious and educational patterns, postmodernism encourages leaners to follow their desires (Forghani, et al, 2015). This effect cannot be ignored as it will erode the very core values of religious education and render a middle ground morality that is neither black nor white, in the execution of religious educational principles, thus losing the religious values embedded in the daily execution of knowledge dispensation. Failure to address these effects will result in moral and educational anarchism. The consequence of which will create perplexity of learners and the sinking of society into moral corruption and destruction. It is on this premise that mitigations need to be undertaken to preserve the true value of religious education without the loss of religious values that prop the moral nature of teaching at Nairobi University.

1.4 Purpose of the Study

The main purpose of this study was to establish the influence of emerging trends in postmodern religious education on the morality of third year university students with reference to the University of Nairobi.

1.5 Objectives of the study

This study was guided by the following objectives:

1. To determine the influence of skepticism on the morality of Religious Education students at the University of Nairobi.

2. To assess the influence of Subjectivism on the morality of religious education students at the University of Nairobi.

3. To identify the influence of relativism on the morality of religious education students at the University of Nairobi.

4. To find out influence of pluralism on the morality of religious education students at the University of Nairobi.

1.6 Research Questions

1. What are the factors that influence of skepticism on the morality of Religious Education students at the University of Nairobi?

2. How do you determine the influence of Subjectivism on the morality of religious education students at the University of Nairobi?

3. How does relativism affect the morality of religious education students at the University of Nairobi?

4. How does pluralism impact on the morality of religious education students at the University of Nairobi?

1.7 Research Hypotheses

The study tested the following hypotheses.

H_{O1}: Skepticism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

H_{O2}: Subjectivism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

H_{O3}: Relativism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

H_{O4}: Pluralism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

1.7 Significance of the Study

Any study, anywhere, should have an impact beyond its conception. As a result, the significance of a study has to be reflected by the following two questions: why should the study be published and what significant scientific contribution is the study making to the field of research (Balakumar, Inamdar & Jagadeesh, 2013).

With this in mind, this particular study would benefit Universities in the approach on teaching religious education and maintaining, the original value and impact of religious education. The study would also help formulate concepts around circumventing the influence of Post-Modern thought, as it is likely to be with us for a while to come.

It would also create and address previously ignored societal influences occasioned by an overly philosophized approach to religious education. In the distant future, components of this study could be used to reform religious studies curricula, in various universities, to inculcate and immortalize the value of morality without leaving them susceptible to Post Modern Influence.

1.8 Scope of the Study

According to Eze, Chinedu-Eze, and Okike (2018), the scope of study refers to the regions that one's work will cover. The study was done in Nairobi, Kenya's capital, based on this criterion. The department of religious studies at the University of Nairobi provided the data. The researcher chose this research site because, in addition to being one of the country's oldest universities with the country's oldest religion department, it also represented a passion and a location from which the student could personally experience the challenges that this research sought to address.

1.9 Delimitations of the Study

These are usually boundaries imposed by the researcher, which are within his control, and to which all the research results would find their base. Several factors influenced the dispensation of religious education in universities. However, this particular study highlighted the influence of emerging trends on Post Modern Religious Education on the Morality of 3rd year students, and faculty, at the University of Nairobi's Department of religion and philosophy.

1.10 Limitations of the Study

A limitation is any aspect that hinders a study and its findings (Ross & Bibler, 2019). These are, essentially, short comings, of the study methodology that can affect the findings and general sense of the study, usually out of the researchers control. A look at this study shows that some of the limitations it is likely to face include failure to get insightful answers on the subject. However, to address this limitation, the researcher ensured that the research instruments are well structured to elicit insightful response.

Another limitation is the general apprehension of the lecturers and students to release the information sought in the data collection instruments. To address this limitation the researcher sought consent from the institution, and assured the respondents of confidentiality in the process. Personal religious beliefs could also be affected by factors not present in this study. The research sought to holistically examine the subject under investigation.

1.11 Assumption of the Study

An assumption, usually an unexamined belief that is described as what is in consideration without realization (Fleming, 2020). The author goes on to say that verifiability and justifiability are the best determinants for a good assumption. This study was therefore based on the following assumptions: that the target population would cooperate with the research and its nuances; that individual reservation of gender, religion and worldview beliefs would not affect the answering of the questions; that all the respondents could be trusted to exemplify fidelity to the research; and that the findings would be a true reflection of the choice of the population to be targeted.

1.12 Theoretical Framework

This study was based on, functionalism, which is a religious theory developed by Durkheim (1915). In this theory the author asserts that religion is one of the main agencies of solidarity and societal morality and as a result foster social solidarity because of shared values including moral ones. From these observations, it is therefore clear, without a doubt, that religion is a great factor in the alignment of moral values in all aspects of society. Having the privilege of generally being

considered as the first sociologist to analyze religion in terms of its societal impact, Durkheim also believed that religion is about community: "It binds people together (social cohesion), promotes behavior consistency (social control), and offers strength during life's transitions and tragedies" (Hassan, 2021).

The theory applies to this study in that religious education is considered as the main influence on the 'society' of religious students and eventually the community at large. It is therefore evident that when these shared values are compromised by the influence of postmodern thought, moral values, social control and religious cohesion are the first casualties of perceptional changes in the understanding of moral values. It is not possible for people to be moral without religion or God (McKay & Whitehouse, 2015). This statement captures the reality that informs the evolution of morality and its execution. Students, in universities, being taught counter perspectives are no exception to the results of an environment of moral compromise.

Professors, who have given themselves to the influence of Post-Modern thought, are the biggest influencers of these young minds at the University. These institutions are basically dispensers of morality to the community. The export of negative influence is quickly pervading the fabric of society and resulting in the loss of a united moral stance on issues of absolute consideration. This framework disconnects the ideals from societal understanding and execution. The impact of religion on socio-ethical behavior, cannot be denied in many instances (Obaji & Ignatius, 2015).

1.13 Conceptual Framework

A conceptual framework, as described by Regoniel (2015), represents the researcher's synthesis of the literature on how to explain a phenomenon. It is mostly concepts developed from the idea of what the researcher intends to do. A concept is defined as an abstract or a general idea. The abstraction in this sense attempted to explain the relationship between the independent and the dependent variable, which is that this study attempted to postulate the fact that emerging trends in Post Modern religious education had affected the morality of third year students at the University of Nairobi.

Independent Variables   **Dependent Variables**

Postmodernism   Moral Decline

Skepticism
➤ Ignorance of consequences
➤ Rejection of organized religion
➤ Lethargy in the adherence of established moral values

Subjectivism
➤ Individualism
➤ Rejection of outward expression of religion
➤ Allergy to facts

Relativism
➤ Indifference
➤ Morality is viewed through culture, hence cultural differences take precedence over moral decisions

Pluralism
➤ Heightened sense of Tolerance
➤ Competing Ethical views
➤ Confluence of Religious beliefs

Moral Decline
❖ Undermine Belief
❖ Distortion of Truth
❖ Elimination of objective truth

Figure 1.1 Conceptual Framework for Effects of Emerging Trends in Postmodern Religious Education on the Morality of Third Year University Students

Figure 1.1 explains the relationship between the Independent and Dependent variables, as given concept by the researcher. The four independent variables above were conceptualized to validate and create relevance on the influence of Post

modernism on religious education teaching, thus undermining belief, distorting truth and eliminating objectivity in the understanding of truth.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter consists of the following an empirical review on the topic, the concept of postmodernism, skepticism and moral decline, relativism and moral decline, subjectivism and moral decline, pluralism and moral decline and the chapter summary.

2.2 Empirical Review

2.2.1 Concept of Post Modernism

The term Post modernism, as presently and generally defined, is a combined form of two words; the prefix "Post" which means "after" and the suffix "Modern" which means current. Thus, the combined form "Postmodern," or as it's normally written "post-Modernism" means "after the modern". Thus, Post-Modernism as a philosophy, is a late 20th century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason and an acute sensitivity to the role of ideology in asserting and maintaining political, religious and economic power (Derrida, 1974).

Research done in the Islamic Azad University in February 23rd 2015, concluded that the "Postmodernist view of values education, has weaknesses despite its strong points and anti-imperialist position (Forghani and Keshitiaray and Yoiusefy, 2015). Another study at the University of California Berkeley, concluded that students who were being taught by Postmodern Professors, were being taught that there is no truth, that

science and empirical facts are tools of oppression (Shermer, 2017). Another Study at the University of Tehran, also found out that Post Modern philosophy rejects, objectivity, absolute fact, traditional epistemology and, metaphysics and universal moral values (Hossienia & Khalili, 2011). This study seeks to provide a Kenyan perspective on the impact of postmodern philosophy on morality.

In Africa, and in Nigeria in particular, it has been described as the most insidious threat to the African mind (Etieyibo, 2014).). It has also been noted in Africa that, "Post modernism as a scholastic endeavor, has infiltrated itself into all aspects of human disciplines and intellectual enterprise (Adetolu, 2014). Another study in South Africa, opines that Post modernism consists in the intellectual courage to depart from well defined abstractions, and seeks to subvert established orthodoxies for the sake of a better future (Forghani, Keshtiaray & Yousefy, 2015). This study seeks to provide a Kenyan perspective on the impact of postmodern philosophy on morality.

In Kenya, Haugerud argues that postmodernism "is by nature eclectic and multi-and interdisciplinary (Chang'ach, 2014). An article published by the conservation team, on post modernism in Kenya, states that the character of preaching in Kenya, demonstrates how postmodern the Church has become (Chiroma, 2017). Post Modernism, just like any other neo-twenty - first century concept, does not travel alone. Its, ideologically, devastating effects must be felt and leave in its wake uncontrolled religious and perceptional conformity. This study seeks to provide a Kenyan perspective on the impact of postmodern philosophy and show the impact that it has on morality.

The fact of a "Post Modern" existence has to imply the existence of pre-modernity and modernity for the propositional thread to make sense. Pre modernity, as it is well known, was characterized by a focus on subjectivity and a generalization of that subjectivity to the world. Hence, religious and spiritual experience was granted the status of objective metaphysical truth (Matthew, 2014). It is this objective truth that has since been eroded by the advent of postmodern thought that has slowly gained currency over societal values while resigning itself primarily in religion and religious teaching.

Objective truth is a cardinal concept of religion and or religious debates, in which the most contestable moral issues find light and influence. The opposite of this, is its erosion, which signifies a liability in constructive debate, which portends the possibility of an impasse. Modernity shifted the focus to objectivity. What was not deemed objectively verifiable was not real (Matthew, 2014). Modernity introduced a kind of modality that eliminated ambiguity from the process of verification and set to delineate the path of truth with a focus on the verifiability of any assertion. The above orientations, serve as pointers in the progression and development of postmodern thought and its components. Postmodernism or post modernity includes post structuralism within its intellectual landscape of the 20th and 21st centuries.

2.2.2 Religious Skepticism and Moral Decline

Skepticism is defined as the attitude of doubting knowledge claims, set forth in various areas (Popkin, 2003). The area most prominent, and of note, is religion. Thus, the source of the term religious skepticism, which will be the main focus here, is

derived from the idea of religious apathy. Religious skepticism is a type of skepticism relating to religion. Sometimes skepticism is taken as a healthy attitude towards belief (Lombrozo, 2017). However when individuals in society are taught to question everything, even the most established principles of life, that society is breeding skepticism at a very high level.

Skeptical arguments and their application against several establish religious and moral, principles have served to create a fertile ground for critical thought. There is glaring evidence of skepticism not only in western philosophy but also in African philosophy (Uzoigwe, 2020). He goes on to further state that skepticism is a philosophical attitude that has permeated Africa and the west. However, it has also remained a double-edged sword; cutting one way to induce critical thought and cutting the other way to maintain an unreasonably polarized environment of argument and critical discourse.

Religious Education is no exception to the wave of ideological destruction created by skepticism in the advancement of critical thought. There are five types of skepticism according to Aronson; philosophical, Voltarian, Scientific, dogmatic, and nihilistic (Aronson, 2015). The skeptical method is the method of watching, or rather provoking, a conflict of assertions, not for the purpose of deciding in favor or one or other side, but of investigation whether the object of controversy is not perhaps a deceptive appearance which each vainly tries to grasp, and in regard to which, even if there were no opposition to be overcome, neither can arrive at the result (Kant, 1781).

This lengthy quote by Kant, summarily impresses on the concept of philosophical skepticism, with its main thrust being that of investigating the deceptive nature of a concept. This investigation can be impugned on a school of thought, and not necessarily interrogated on merit. A concept that leaves, religion or religious principles vulnerable to biased logical scrutiny. Dogmatic skepticism, on the other hand, "entails asserting impossibility a priori rather than suspending judgement and demanding a higher standard of proof. Declaring something to be certainly mistaken is a truth claim rather than skeptical doubt (Aronson, 2015). Dogmatic skepticism thus focuses more on the hypothetical than the proven.

There are several scholars who have sought to shed light on the impact of skepticism in the society today. Callcut (2006) looks at the concept of skepticism and asserts that in schools today, the introductory classes for ethics have a tendency of unwittingly creating skeptical views towards morality. The scholar argues that while these courses normally entail the adoption of a skeptical position and critical thought, they have residual impact on the learners causing an unintended skeptical effect. The scholar therefore calls for additional pedagogical-cum-philosophical engagement to shed more light on the subject. This study will focus of the dogma surrounding religious education and the catalyzing effect of postmodern thought on it. It will also fill the prevailing gap in where there are very few studies that have sought to establish the impact of skepticism on morality today.

2.2.3 Religious Relativism and Moral Decline

Relativism, basically defined, is the doctrine that knowledge, truth and morality exist in relation to culture, society, or historical context, and not an absolute (Oxford dictionary). This simple definition produces the equation that knowledge, truth and morality are equal to culture, society historical concept, but definitely not absolutism or an absolute standard of reference. Recent studies in the United States of America, have demonstrated that moral philosophies, such as relativism, could be used as robust predictors of judgments and behaviors related to common moral issues (Zaikauskaite, et al 2020). However this approach has not captured the concepts of relativistic thought.

Another basic definition is that any doctrine is relativistic if it asserts that something exists, has specific attributes or characteristics, or is true or obtains in some way, but only in relation to something else (Lacy 1986). Simply put, there must be a connection between two things, and one must come before the other as a determinant of the other. In other words, one variable must influence another, perhaps obliterating its value in the process of exalting another concept at the expense of the first. This research, together with early follow-up studies, provides preliminary evidence that moral relativism is widespread. However, Polzier (2019) differs in that many people appear to regard the accuracy of moral judgments as a function of their personal beliefs and/or mainstream cultural beliefs.

In a sense, semiosis is seen here, the adoption of signs to portend meaning. However, this too is classified as a simple definition. According to Mosteller (2008)

philosophers who maintain some kind of correspondence theory of truth might claim that a proposition 'p' is true in virtue of the relation that 'p' has to a fact 'f'; p is true only in relation to 'f'" (Mosteller, 2008). In other words, 'P' = True, not by itself, but by virtue of the relation that 'P' has be fact 'for' 'F'. In this case, then "P" = True as long as it relates to "F". This right here is the hallmark of the variable of co-dependence of relativism. However, the theory cannot help us in determining the truth of claims that human beings cannot measure or do not have direct experience.

Relativism, therefore, in its elaborate definition, is the nature and existence of items of knowledge, qualities, values or logical entities non-trivially obtain their natures and/or existence from certain aspects of human activity, including, but not limited to, beliefs, cultures and languages Mosteller, 2008). This definition situates attributes of relativism on variations of human activities, already established, and a result of the summation of certain aspects of human interaction and value espousal as entities of co-existence. If this continues, absolute truth will no longer contain the currency its supposed to with regard to proper expressions of religious truths.

Various scholars have sought to shed light on impact of relativism on the society today. Forghani, Keshtiaray and Yousefy (2015) undertook a critical examination of the issue of postmodernism specifically focusing on moral and religious values on education. They collectively postulate that postmodernism advocates for institutions to adopt relativism, plurality and no absolute value, which seeks to develop the learners' self- organized morality. It also promotes individual freedoms and encourages the use of educational methods that are learner centered which gives

attention to people that are marginalized. However, the scholars note that despite the strengths that postmodernism brings with its elements, it has systematic weakness including intellectual failure, ignorance of certain realities, contradiction in its thoughts and the existence of values that are constant and intrinsic. This inadvertently creates a gap in the expression of religious truths and teachings if the environment is fused with willful ignorance of realities and established moral expressions.

O'Boyle (2018) studies the impact that moral relativism has when it comes to unethical behavior. The scholar argues that religious material is instrumental in shaping the behavior of people reducing cases of cheating. However, on the other hand, relativism causes such unethical behaviors to increase. The scholars, majorly, sought to determine if moral relativism was a mediator for unethical behavior. The finding of the study revealed that moral relativism did not have a significant effect in mediating cheating behavior.

Accetti (2016) asserts that moral relativism is a major challenge to religion. Though a poll conducted on evangelical pastors, showed that moral relativism was a major pressing issue in the United States and was rated second after abortion. The respondents saw moral relativism as a major challenge that corrodes the moral foundations of the society.

2.2.4 Religious Subjectivism and Moral Decline

Subjectivism is defined as, the doctrine that knowledge is merely subjective and that there is no external or objective truth (Oxford Dictionary). Simple definition, but one that underscores the basic facts of subjectivism, which is that there isn't, nor does it

stand for objective truth. In the eyes of any subjectivist theorist, the matrix of morality is reduced to psychological properties and relations. In other words, objectivity is based on personal attitudes and reactions towards a particular thing or action. As Huemer points out in his mathematical structure, "X is good = the speaker believes that x is good. X is good = the speaker approves of x. This conflict perfectly represents the ideological conflict existing in classrooms at the Universities.

Subjectivism will destroy the United States of America, unless some commonalities are agreed upon (Stanton, 2017). The author further states that everywhere in the USA, the disease of relativism is present. x is right= society approves of x, X is right = x accords with God's wishes (Huemer, 2005). Interpretation of ethically viable behavior is ratified through subjective assertions that are promulgated based on circumstantial situations.

One of the main reasons why subjectivism is an enemy of religious education is because of the denial of objective truth, and the assertion of human subjectivity as a standard of acceptance. The gap between what is right or wrong is mediated by what is to be taken to be right or wrong. Religious values cannot be relegated to the idea of presumption based on context. This study explored subjectivism as one the weapons in the arsenal of postmodern thought. Subjectivism, as a philosophy has its roots in the works of Rene Descartes' (Corgito Ergo Sum - a Latin phrase which means "I think therefore i am"), and in some ways the empirical and idealism of George Berkeley. All these will be explored as component structures of subjectivist thought and influence.

There are various scholars who have sought to shed light on the impact of subjectivism in the society today. Ogretici (2018) studies the concept of subjectivism and seeks to show how morality can become uncertain when the orientation that a person has in life changes. Focusing on subjectivism, the scholar shows that it is vital in understanding the contemporary world. The scholar further seeks to shed light on the outcome of morality when the religious beliefs that people hold, change, evolve or disappear. The findings of the study show that subjectivism is a current phenomenon and poses great challenge to values. When people live subjective lives, they get different dispositions on the issue of morality. This study seeks to provide a Kenyan perspective on the impact of postmodern philosophy and show the impact that it has on morality.

2.2.5 Pluralism and Moral Decline

Pluralism, as defined by Webster's dictionary, is a theory that there are one or more than two kinds of ultimate reality. It is also a state or society in which members of diverse ethnic, racial, religious, or social groups maintain and develop their traditional culture or special interest within the confines of a common civilization (Webster, 2022).

The first definition, underscoring the existence of more than one ultimate reality at any given time, sets the stage for a religious, moral, philosophical and cultural conflict. The second definition, sums up the ideal of societal co-existence, but still not immune to an intra-pluralistic influence. The secularization theory states that individual religiosity is weakened by a plurality of religions in society (Pollack,

2016). The erosion of these absolutes has been the source of much contextual ambiguity.

Since pluralism, just like any other philosophy, advances by way of argument and in some ways inference, then a succinct view and analysis of logical consequence and its end result is central to the importance of pluralism. Several other interpretations of pluralism exist, and serve to elucidate its impact and influence. Pluralism is an interpretation of social diversity. It can be rendered as cultural, political, or philosophical stance. In any of these versions, pluralism offers an account of social interaction understood as interplay of conflicting and competing positions that cannot be seamlessly reduced to one another, ranked in one single order permanently, or reduced to a single institutional arrangement (Yumatle, 2015). However, the assertion above does not capture the elements of pluralistic thought, in which there has to be a syncretistic approach to values; religious, philosophical, political or cultural.

Pluralism assumes an irreducible minimum of diversity at its heart. It can't exist without the theory of syncretistic diversity, not just diversity. There are numerous sorts of pluralism, according to Yumatle (2015), including political, ethical, cultural, theological, and philosophical pluralism. This research is primarily concerned with theological and philosophical plurality. Philosophical pluralism entails more than merely acknowledging the presence of social diversity (whether political or cultural); it also ties empirical diversity to a philosophical perspective on the nature of values and our knowledge and awareness of them. Philosophical pluralism distills everything to a philosophical outlook, and justifies it as such. The result of this, is that every

value, knowledge or cultural aspect of society, is viewed through the lens of philosophical justification. In this case, the absolute is the amalgamation of philosophical endeavors. The recognition of more than one ultimate principle of operation, or function, is the nexus of philosophical materialism.

Religious pluralism, simply defined, means religious plurality or diversity (Roumeas, 2015). The coexistence of several divergent views summarizes the concept of religious pluralism. This is a view that potentiates the philosophy of pluralism with the requisite ammunition for an ideological backlash. Roumeas further classifies religious pluralism into four categories: the theological, stating that pluralism assumes that other religious paths are true, the sociological, which simply means religious plurality or diversity, the philosophical in what is also known as value pluralism stating that values are irreducibly plural and the fourth, religious pluralism, referring to a political deal of peaceful interaction among individuals and groups of different religious faiths, as well as non-believers. Religious pluralism, therefore, can be problematic. This is because not all religions are true, and when pluralism runs uncontrolled, some individuals may believe that all routes lead to same God (Yumatle, 2015). This presents a challenge; hence more such as this are needed to shed more light on the subject.

Pluralism definitely covers a wide spectrum of societal interaction, thus, its influence cannot be ignored. Religious pluralism is also sometimes described as respect for the 'otherness of others', religious pluralism exists when adherents of all religious belief systems or denominations co-exist harmoniously in the same society (Longley, 2019). The nuances of this co-existence, sometimes rewrites the constitution of social

interaction and certain absolutes of religious education which this study will cover extensively. On the extreme end of the spectrum, it may, and has promoted secular faith.

There are various scholars who have undertaken studies to shed light on the impact of pluralism on the society today. Flensner (2015) sought to determine how religious education was constructed in Sweden, despite having been marked by pluralistic beliefs. The scholar shows that in Sweden, Religious education is taught as a non-confessional and integrative subject and considered mandatory. The results of the study illustrated that the schools had adopted a secularist practice, which saw the classes address the issue of religion, and the concept of worldviews, as a something that was outdated and simply part of history. The schools had a tendency of adopting an atheistic stance as a neutral position when seeking to be rational and engaging in critical thinking. This study will build on these findings to provide insight on a Kenyan perspective and the impact that pluralism is having on morality.

Derjacques (2014) undertook a study in Seychelles, which had been predominantly catholic, with the Catholic Church holding the monopoly of teaching religious education in schools. However, the scholars show that with modernity, elements of plurality have infiltrated the education system as diverse religions have been adopted in the schools. Despite the desire of the institution to maintain the monopoly, opposition from non-Catholics and parents have seen the institutions change their mode of operation. The scholar asserts that the issue of plurality has raised questions

on which religion needs to be considered in informing morality, or if all should be equally considered. This study will offer a Kenyan perspective on the subject.

Weaver (2019) undertook a study to shed light on the concept of moral pluralism. The scholar argues that diversity has presented challenges as well as opportunities when it comes to dealing with Christian ethics, particularly focusing on education and formation. The findings of the study revealed that moral pluralism was not possible when dealing with Christian ethics. The scholar concluded that it was instrumental for Christian education to receive purposeful formation, which would help to faithfully navigate a world that is morally diverse.

2.3 Summary and Knowledge Gap

An empirical review on studies conducted to determine the influence of emerging trends in postmodern religious education on morality shows that various scholars have endeavored to shed light on the subject. Callcut (2006), looked at the concept of skepticism and asserted that in schools today, the introductory classes for ethics have a tendency of unwittingly creating skeptical views towards morality. The result of this view will be a warped view and practice of ethics in ignorance of established societal absolutes. Forghani, Keshtiaray & Yousefy (2015), undertook a critical examination of the issue of postmodernism specifically focusing on moral and religious values on education and determined that it has systematic weaknesses, which include, intellectual failure, ignorance of certain realities, contradiction in its thoughts and the existence of values that are constant and intrinsic.

Various scholars have also endeavored to shed light on the impact of plurality, such as Flensner (2015), who looked at religious education in Sweden, which was marked with elements of pluralistic belief. It became a sign that predisposed schools to a tendency of adopting an atheistic stance, as a neutral position, when seeking to be rational and engaging in critical thinking. Derjacques (2014) and Weaver (2019) conducted a study in Seychelles that looked at its impact on Christian ethics

Ogretici (2018) on the other hand looked at subjectivism and asserts that when people live subjective lives, they get different disposition on the issue of morality. In the area of relativism Zaikauskaite, Chen & Tsivrikos (2020) studied the impact that moral relativism has when it comes to unethical behavior while Accetti (2015), established that moral relativism is a major challenge to religion.

 Although these studies have been instrumental in shedding light on how elements of postmodernism affect morality, none of them has endeavored to determine how these emerging trends in postmodern religious education affect the morality of university students. Further, there is no study that has been conducted to determine the impact of these elements in the Kenyan Context. This study therefore aims to fill the gap by determining the Influence of emerging trends in postmodern religious education on the morality of university students.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter consists of the following subsection; research design, the location of the research, the population of interest, the sampling size and techniques were also be covered in this chapter. The description of the data collection tools, the validity and reliability of the research instruments including the procedures of data analysis, were covered here as well.

3.2 Research Design

Given the data and facts that we are dealing with, the study was exploratory in nature. Exploratory research is a methodology that looks at research questions that haven't been thoroughly investigated before. Mixed methods research has reached maturity. Only using qualitative and quantitative methods does not cover all of the primary methodologies utilized in the social and human sciences today (Creswell, 2003).

This is mainly because it is meant to establish how the philosophy of postmodernism is affecting the discharge of religious education today. This necessitated the mixed method research design because it carries with its strategic inquiries that involved the collection of qualitative and quantitative data by simultaneous or sequential process

3.3 Research Site

The study was done at the University of Nairobi, located in the capital city of the republic of Kenya. The population comprised teaching faculty and third year students of the University of Nairobi, and from the department of Philosophy and Religious

Studies. The researcher picked this research site, because besides being one of the oldest universities in the country, with the oldest department of religion, it also represents the researcher's area of- passion and a location from which he has personally experienced the challenges this research proposal seeks to address.

3.4 Target Population

The target population for the study was drawn from the University of Nairobi's department of religion and philosophy. The target population was therefore 320 respondents composed of one department head, nineteen lecturers, and three hundred third year students from this department. From this population, a sample was drawn.

Table 3.1 Target Population and Distribution

COUNTY	UNIVERSITY	DEPARTMENT OF RELIGION HEADS	LECTURERS	THIRD YEAR STUDENTS	TOTA L
Nairobi	University of Nairobi	1	19	300	320

Source: The University of Nairobi's website.

3.5 Sampling Technique and Size

Sampling involves the identification and selection of individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Creswell, 2003). The sampling process is therefore used to select the study sample from the target population of the study. The sample for the study was selected through purposive sampling. Purposive sampling has been is basically synonymous with qualitative research (Palys, 2008). The intention of

surveying specific groups of individuals, ranging from administration, faculty, teaching and students, is with the purpose of cross-examining information gathered with respect to the element of Post modernism. These best enabled the service of the research questions.

3.2 Sample Size

The Formula adopted for this study, is the Yamane formula usually used to determine sample sized where simple random technique is applied.

Yamane's formula, as presented below, was used to determine the sample size.

 n = N/[1+N(e)2] (Yamane 1967).

Where n is the required sample size, N is the population of Boutiques and e is the level of precision at 95% confidence level set at 0.05

In other words,

n = 320/[1+320(0.05)*(0.05)]

$\quad$ = 178

Table 3.2 Sample Population and Distribution

COUNTRY	UNIVERSITY	DEPARTMENT OF RELIGION HEADS	LECTURERS	STUDENTS	TOTAL
Nairobi	University of Nairobi	1	10	167	178

3.6 Data Collection

Both primary and secondary data was collected in the course of this study. Primary data, from questionnaires and interview schedules, was sourced from respondents

supplemented by secondary data from publications and other media, on the emerging trends of Post-Modern Religious Education on the morality of 3rd year students at the University of Nairobi.

3.6.1 Questionnaires

Thoughtfulness about the questions, considering logic and ease for respondents, is one of the principles that govern the proper structure of a questionnaire (O'leary, 2014). Details of the length and organization of the questionnaire are also very crucial in the formulation of a successful structure. This research tool is considered the best when dealing with literate respondents, and since the respondents in this study are considered to be so, it becomes the perfect instrument in this study. The Questionnaires mostly had open-ended questions, with tick boxes at the end formulated from the main objectives of the study (Refer to appendix 3). Options to agree, strongly agree, disagree and strongly disagree e.t.c., complemented the structure of the questionnaire which were administered to the faculty and students. The questionnaire was subdivided into two sections. The first section gathered information on the demographics of the respondents while the second section gathered information on the research questions.

3.6.2 Interviews for the Head of Department and lecturers

Interviews was conducted for the lecturers of the department of religion and the head of that department, to establish the true influence of emerging trends of Post-Modern religious education on the morality of third year students. Researchers can ask different types of questions, which in turn generate different types of data (Mcleod,

2014). This makes interviews slightly more effective than questionnaires. It also fosters connection between the researcher and the respondents. The researcher, with regard to the study objectives, employed this method of data collection to collect data from the respondents. Some of the information that the schedule gathered include influence of Post Modernism on Religious Education, the extent to which the emerging trends of skepticism, subjectivism, relativism and pluralism have on the morality of religious education, satisfaction of Religious Education at the University of Nairobi with the morality of post modernism as a neo- centurial world view and potential recommendations for a Post-Modern dissuasion from the influence of Religious Education (Refer to appendix 2).

3.6.3 Pilot test for Research Instruments

The testing of research tools and instruments is necessary for any researcher to determine the functionality and productivity of these instruments. Pilot testing is rehearsals of the research study, allowing the researcher to test the research approach with a small number of test participants before conducting the main study (Wright & Nick, 2020). This aided and improved the research design, and other factors affecting the process of the research findings. Clarity of instruction, testing of tasks and questions and research timing are all components of the pilot test. As a result, the study therefore involved one departmental head, five lecturers and twenty students of Kenya Highlands Evangelical University in Kericho County. The respondents were encouraged to participate fully in order to gauge the reliability and validity of the research instruments and data collection methods.

3.6.4 Reliability of the Data Collection Instruments

Reliability refers to how consistently an instrument is able carry out measures (Berardi, et al., 2019). If the same results can be achieved by using the same methods, under the same circumstances, the measure is considered reliable. This consistency is what validates the research instruments. Validity measures accuracy of inferences based on the results of the research, while reliability measures the degree to which a research instrument yields result consistently and trial severally (Mugenda and Mugenda 2005). The research employed test-retest reliability technique, which the administration of the instrument twice to a particular portion of the target population at a different time. Reliability coefficient is an index of the amount of true variance operating in a set of raw test scores (Piedmont, 2014)). Reliability coefficients of above 0.70 were obtained which were considered sufficiently reliable to make decisions about individuals (Webb, Shavelson, Heartel, 2006).

3.6.5 Validity of the Data Collection Instruments

Validity measures accuracy of inferences based on the results of the research (Mugenda and Mugenda 2005). Validity also tells how accurately a particular method is able to measure something Middleton, 2019). Further stated, is that what a research instrument and tool measures must have its results correspond to the real world. Among the types of validity, the researcher sought to clarify, are both the construct and content validity. Lastly for content validity, the researcher exposed the instrument for review by the two University supervisors for needed professional guidance.

3.7 Data Analysis

Data analysis is defined as the process of collecting, modeling, and analyzing data to extract insight that supports decision making (Shamoo, 1989). All the research instruments were carefully compiled and tabulated to ascertain the accuracy of the information gathered. Both numeric and text information were gathered to properly feed the qualitative and quantitative needs of the information being gathered. The data then benefitted from both empirical and descriptive analysis aided by figures in graphs and tables as necessary and conclusions drawn as stipulated by the information gathered. The qualitative approach was used to present thematic narrative of the qualitative data gathered using the research interviews and questionnaires. Standard deviations, means and percentages were used for descriptive data analysis. Inferential statistics such as correlation and chi-square were also used to formulate and check the interdependence of variables.

3.8 Ethical Considerations

Researchers are considered professionals and thus the application of ethics is a key consideration of any professional researcher. The researcher therefore sought a letter of introduction from Africa Nazarene University to assist with acquisition of the research permit from the National Council of Science, Technology and Innovation (NACOSTI). The permit enabled the researcher to obtain permission from the county Director of Education and the Vice Chancellor of the University of Nairobi. The ethics of information disclosure was protected under these considerations.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

The purpose of this study was to establish the influence of emerging trends in postmodern religious education on the morality of third year university students with reference to the University of Nairobi. The study's goals were to investigate the impact of skepticism, subjectivism, relativism, and pluralism on the morality of University of Nairobi religious education students. In addition to interviews, this chapter analyzes the responses from the questionnaire.

4.2 Response Rate

Based on the sample population of the study, a total of 167 questionnaires were administered to the study respondents. A total of 165 participants filled the questionnaires and returned for analysis. This provided a response rate of 98.8%. Furthermore, the head of department (100%) and the academic and teaching staff members (78.9%) were interviewed. Thus, the response established for this study is, therefore, good for establishing the conclusions for the study or making recommendations since as posited by Mugenda and Mugenda (2010). This is as shown in Table 4.1.

Table 4.1 Response Rate

	Sampled	Responded	Response Rate
Students	167	165	98.8%
Heads of Department	1	1	100
Academic and Teaching Staff	19	15	78.9%

(Source: Field Data, 2022).

4.2.1 Social Demographic Characteristics of Respondents

The respondents were requested to submit demographic information such as category, gender, age, education level, and years in/worked at the institution before answering the study's main objectives. The purpose of assessing the significance of demographic data was to determine representation, knowledge, and the impact of developing trends in postmodern religious education on university students' morals.

4.2.1.1 Gender of Respondents

The study sought to find the gender of the respondents. The findings are presented in Figure 4.1. The findings indicated that 57% were male while 43% were female.
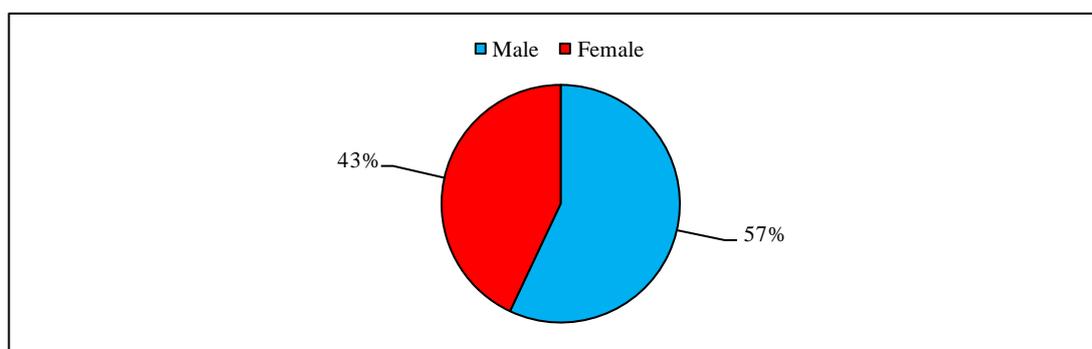
Figure 4.1 Genders of the Students

(Source: Field Data, 2022).

4.2.1.2 Age of Respondents

The findings on the age of the respondents indicated that most of the students were aged between 21 and 25 years at 85.7%. These were followed by those aged between 26 and 30 years (14.3%). These findings show that the students were drawn from two age groups. This could limit age related biases. These findings are shown in Figure 4.2.
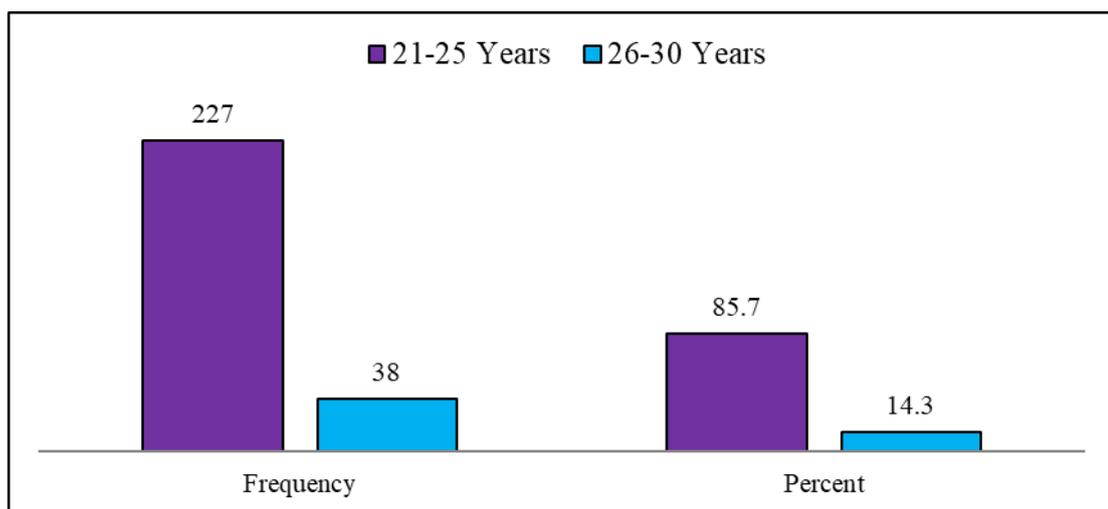
Figure 4.2 Age Distribution of Students

(Source: Field Data, 2022).

4.2.1.3 Religious Orientation of the Respondents

The students were asked to indicate their religious affiliations. The majority pointed out that they were Christians (78.8%). Muslims were 19.4%; Hindus were 1.2% while atheists were 0.6%. This is indicative of the fact that the main religions in Kenya were well represented in the study though Christians were the significant majority.
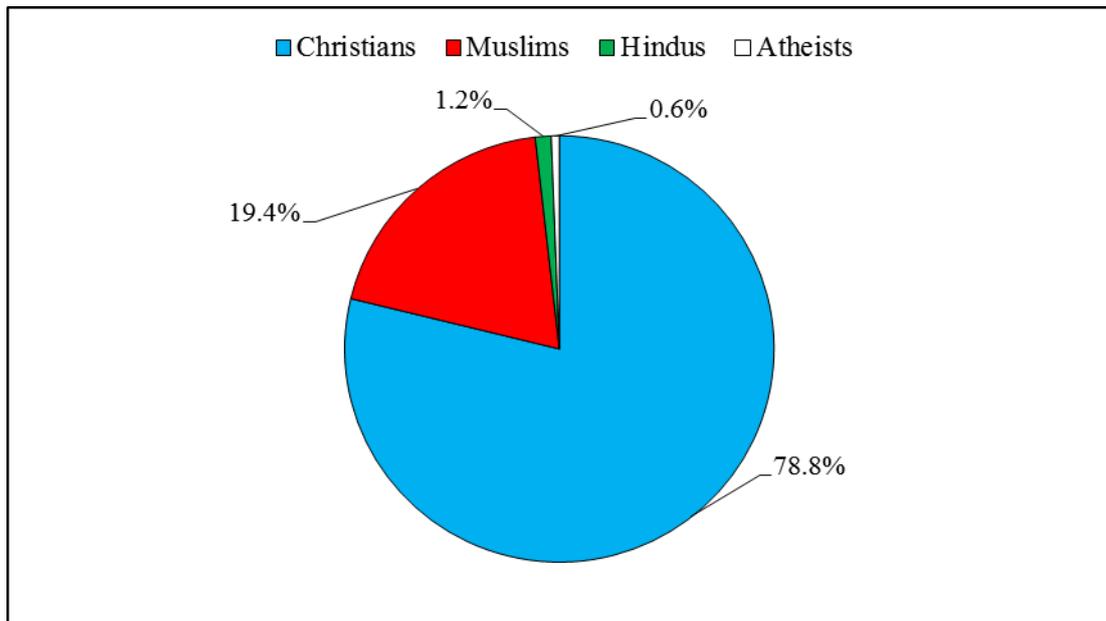
Figure 4.3 Religious Orientations of the Respondents

(Source: Field Data, 2022).

The study sought to find out the religious orientations of the respondents. The findings show that Christians were the majority. The heads of department and academic and teaching staffs reiterated this. In this light, one of them said:

We are mainly Christians with a few other religions. This is reflective of the national demographics regarding religion in Kenya.

4.3 Presentation of Research Analysis and Findings

This section presents the findings in line with the study objectives. The goal of the study was to see how developing trends in postmodern religious education influenced university students' morals. This section summarizes the study's findings in relation to the study's goals. The following are the findings.

4.3.1 Influence of Skepticism on the Morality of Religious Education Students

The first objective of the study was to determine the influence of Skepticism on the morality of religious education students at the University of Nairobi. This section is comprised of two sections. Whilst section one presents findings on the respondents' knowledge of students morality, section two presents information on the influence of skepticism on morality of religious education students.

4.3.1.1 Students Morality

The students were presented with selected questions aimed at examining their spirituality, religiousness and effects of postmodernism on their morality. The findings are presented in this section. First and foremost, the students were presented with the question "To what extent do you consider yourself religious?" The findings presented in Table 4.2.

Table 4.2 Students' Consideration of Their Being Religious

Characteristics	Frequency	Percent
Religious	100	60.6
Very Religious	45	27.3
Slightly Religious	15	9.1
Not Religious	4	2.4
Not Sure	1	0.6
Total	**165**	**100**

(Source: Field Data, 2022).

Most of students (60.6%) considered themselves as being religions or very religious (27.3%) and fully participated in their respective religious affairs. One respondent affirmed this by saying:

I'm very religious and I take it seriously the affairs of my religion and I fully participate when called upon.

The Students were presented with the question: "Is religious education of benefit to you?" The findings were presented in Table 4.3.

Table 4.3 Whether Religious Education is of benefit to Students

Characteristics	Frequency	Percent
Yes	155	93.9
No	5	3.0
Maybe	3	1.8
I don't Care	2	1.2
Total	**165**	**100**

(Source: Field Data, 2022).

Most of them (93.9%) opined that religious education was beneficial to them. This is a pointer to the fact that students held education in high esteem. Furthermore, the students were asked if religious education impacted their overall sense of education. As shown in Table 4.4, most of the respondents (88.5%) agreed that religious education impacted their overall sense of education. This shows that the students held education in high esteem.

Table 4.4 Religious Education Impacted Their Overall Sense of Education

Religious Education	Frequency	Percent
Definitely Yes	146	88.5
Moderately	12	7.3
Minimally	5	3.0
Not at all	2	1.2
Total	**165**	**100**

(Source: Field Data, 2022).

On the impact on education and interpretation of the world's views, most of the students (96.2%) were of the view that religious education has an impact on the general education as well as necessary in the interpretation of worldviews respectively. The findings were presented in Table 4.5.

Table 4.5 Religious Education Necessary in the Interpretation of World Views

Response	Frequency	Percent
Very Necessary	157	95.2
Moderately Necessary	3	1.8
Not Necessary	4	2.4
Don't Know	1	0.6
Total	**165**	**100**

(Source: Field Data, 2022).

The importance of religious education on the interpretation of world views was affirmed by an academic and teaching staff member who said that:

Religious Education is important to students as it provide spiritual, moral, social and cultural development. It should also shape personal and social life and contribute to personal morality and social responsibility and thus guide us on how view things.

When asked: "To what extent do you consider yourself spiritual?" most of the students (78.8%) considered themselves very spiritual. These were followed by 14.5% who considered themselves spiritual.

Table 4.6 Students Consider Themselves Spiritual

Characteristics	Frequency	Percent
Very Spiritual	130	78.8
Spiritual	24	14.5
Moderately Spiritual	9	5.5
Not Spiritual at all	1	0.6
Don't Know	1	0.6
Total	**165**	**100**

(Source: Field Data, 2022).

The respondents were further asked, "Do you think there is a difference between being spiritual and being religious?" In response, most of them (78.2%) were of the view that there was a clear difference between being Spiritual and being Religious. This shows that the students were aware of what spirituality and being religious meant. They could thus understand the effects of postmodernism on their morality. These findings were presented in Table 4.7.

Table 4.7 Knowledge of Difference between Morality and Being Religious

Characteristics	Frequency	Percent
Definitely Yes	129	78.2
Yes	26	15.8
Definitely No	5	3.0
No	2	1.2
Does it matter?	3	1.8
Total	**165**	**100**

(Source: Field Data, 2022).

In support of the findings in Table 4.8, one of the respondents had this to say:

We are spiritual beings…I consider myself a spiritual being. This is how I interact with God. We are also attacked by the devil spiritually. As a result one must clearly demarcate between being religious and spiritual. Being spiritual takes us close to God.

Furthermore, the respondents were asked if they were aware of postmodernism. To this, 89.7% stated that they were aware of the term "Post-modernism." This is indicative of the fact that postmodernism was well known by the respondents as shown in Figure 4.4.
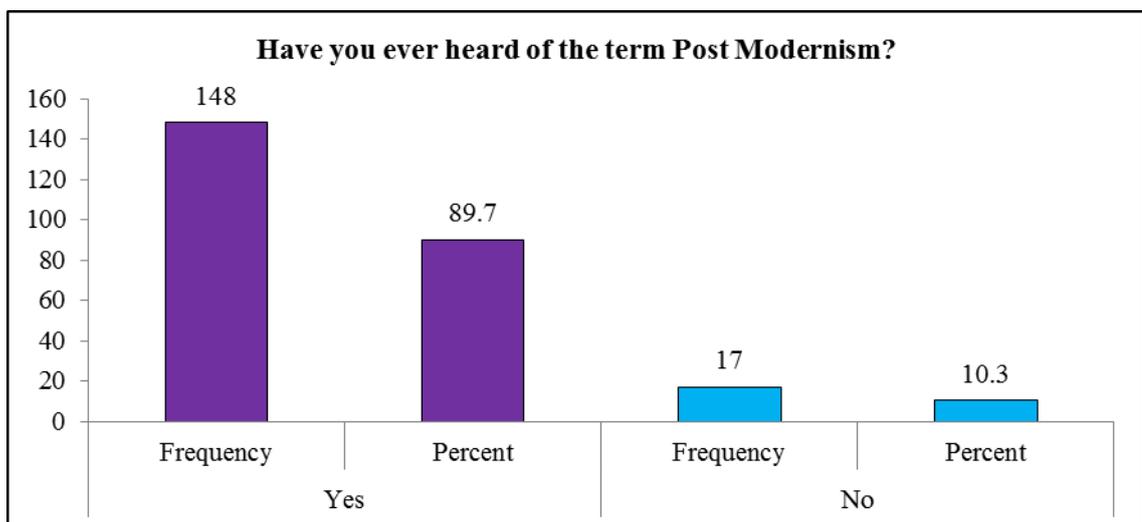
Figure 4.4 Knowledge of Postmodernism

(Source: Field Data, 2022).

Moreover, another 87.9% were of the view that Post Modernism, as a philosophical World View, affected the teaching and interpretation of Religious and moral absolutes in religious education as shown in Table 4.8. These findings show that postmodernism had effects on the religious and morality of students.

Table 4.8 Post Modernism and Teaching and Interpretation of Religious and

Moral Absolutes

	Positively		Negatively	
Question	Frequency	Percent	Frequency	Percent
How has Post Modernism, as a philosophical World View, affected the teaching and interpretation of Religious and moral absolutes in religious education?	145	87.9	20	12.1

(Source: Field Data, 2022).

Furthermore, the students were asked to indicate their level of agreement with

selected statements on their morality. The findings were presented in Table 4.9.

Table 4.9 Moral Decline

Moral Decline	Great extent	Moderate extent	Low extent	No extent	Total	Mean
Current worldviews have greatly undermined Belief	141	11	8	5	165	1
Current views of life have led to a distortion of truth	137	14	9	5	165	1
Current view of life has contributed to the elimination of objective truth	18	98	44	5	165	2

(Source: Field Data, 2022).

The students agreed to great extent (M =1) that the current worldviews greatly

undermined belief and that the current views of life have led to a distortion of truth

(M=1). They further moderately agreed (M=2) that the current view of life has

contributed to the elimination of objective truth. These findings are indicative of the

fact that postmodernism had led to moral decline.

4.3.1.2 Skepticism and Morality of Religious Education Students

The study required the respondents to indicate the extent to which they agreed or disagree with Skepticism and its influence on interpretation of religious and moral absolutes in religious education among University of Nairobi students. First and foremost, the respondents were presents with selected 4-point psychometric scale statements where 1=Great extent; 2= Moderate extent= 3= Low extent   and   4=No extent. Means (M) were used to show the level of agreement with the statements. The findings were presented in Table 4.10.

Table 4.10 Skepticism and Morality of Religious Education Students

Skepticism	Great extent	Moderate extent	Low extent	No extent	Total	Mean
I tend to hold that we should live in the moment and carefree ignoring consequences	143	11	7	4	165	1
I believe in the rejection of the shackles of organized religion	33	21	107	4	165	2
I lack enthusiasm in the adhering to established moral values	34	12	114	5	165	3

(Source: Field Data, 2022).

The students agreed to a great extent (M =1) that they should live in the moment and carefree ignoring consequences. Furthermore, they agreed to low extent (M =2) that they believed in the rejection of the shackles of organized religion. They went on to agree to low extent (M =3) that they lacked enthusiasm in the adhering to established moral values.

The head of department and academic and teaching staff members were presented with the question, "how has the element of skepticism affected the teaching and interpretation of Religious and moral absolutes in religious education?" They stated that skepticism tends to attack the Bible's authenticity as well as moral belief. As a result, instructors frequently see religious education as a sensitive subject due to its content, and it can be difficult for teachers to teach without expressing their own or others' opinions. To this one of the participant said:

Skeptical arguments and their application against several establish religious and moral principles have served to create a fertile ground for critical thought. There is glaring evidence of skepticism and thus has permeated universities.

Skepticism was also fueled by students' bombardments with numerous conflicting ideas. This fueled skepticism among students. These findings can be evidenced in the words of one of the students who said:

The university was a fountain of learning where students were exposed to ideas that they had never heard about prior to coming to the university. Consequently, some of them become critical to moral absolutes. They start questioning basic truths and dogmas. As a result, they morality could be compromised as they start indulging in behaviours that they had been "shielded" from in the past.

4.3.2 Subjectivism and Morality of Religious Education Students

The second objective of the study was "to determine the influence of Subjectivism on the morality of religious education students at the University of Nairobi." To this end, the students were asked to indicate their level of agreement with selected psychometric scale statements. These findings are shown in Table 4.11.

Table 4.11 Subjectivism and Morality of Religious Education Students

Subjectivism	Great extent	Moderate extent	Low extent	No extent	Total	Mean
I believe that one has a right to engage in individualism	51	86	23	5	165	2
I believe that one should reject the outward expression of religion	11	23	129	2	165	3
I have an allergy to facts	3	11	149	2	165	3

(Source: Field Data, 2022).

The respondents agreed moderately (M=2) that one has a right to engage in individualism. Furthermore, the respondents agreed to low extent (M =3) that one should reject the outward expression of religion. Lastly, the respondents agreed to low extent (M=3) that they had an allergy to facts. This shows that the students had some level of subjectivism, which could influence their morality.

When asked "how has the element of subjectivism affected the teaching and interpretation of religious and moral absolutes in religious education?" the head of department and academic and teaching staff members argued that the main reasons why subjectivism is an enemy of religious education, is because of the denial of objective truth, and the assertion of human subjectivity as a standard of acceptance. One of the respondents said:

Subjectivism is a current phenomenon and poses great challenge to values. When people live subjective lives, they get different dispositions on the issue of morality.
The head of department and academic and teaching staff members also opined that there was high level of consideration for own views among students, which affected their morality. To this, one of the respondents said:

Students have increasingly insisted on taking their own decisions regarding issues under consideration. As a result, they subject key truths to critical thought. I have heard some students saying that issues to do with faith are personal. This leaves room for subjectivism.

4.3.3 Relativism and Morality of Religious Education Students

The study sought to "determine the influence of relativism on the morality of religious

education students at the University of Nairobi.". The findings from selected

psychometric tests were presented in Table 4.12.

Table 4.12 Relativism and Morality of Religious Education Students

Relativism	Great extent	Moderate extent	Low extent	No extent	Total	Mean
I have an indifference to religious and moral absolutes	8	17	135	5	165	3
I view morality through culture; hence cultural differences take precedence over moral decisions	12	14	137	2	165	3

(Source: Field Data, 2022).

The respondents agreed to low extent (M=3) that they were indifferent to religious and moral absolutes. They also agreed to low extent (M= 3) that they viewed morality through culture; hence cultural differences take precedence over moral decisions. These findings show that relativism had low effects on students' perceptions of morality.

The head of department and academic and teaching staff members were posed with the question, "How has the element of Relativism affected the teaching and interpretation of Religious and moral absolutes in religious education?" The respondents were in agreement that Relativism is instrumental in shaping the behavior of people reducing cases of cheating and could be used as robust predictors of judgments and behaviors related to common moral issues. To this one of the respondents said:

Postmodernism advocates for institutions to adopt relativism, plurality and no absolute value, which seeks to develop the learners' self- organized morality. It also promotes individual freedoms and encourages the use of educational methods that are learner centered which gives attention to people that are marginalized.

The head of department and academic and teaching staff members also opined that relativism was of paramount importance in creating a liberal and open-minded approach to interpretation of the meaning of morality. Culture also came in handy, which expanded the framework under which students made decisions about religious teachings on morality. For example, some students had to practice delicate balancing acts on aspects to do with morality especially the popular culture tolerate them. This can be shown in the words of one of the respondents who said:

Some students were swayed by cultural influences in the way they interpreted religious dictates. Some of them were interpreted truths relative to what the society, popular culture for that matter, tolerated. Issues such as casual sex for example were explained as normal things whose gravity had been exaggerated by religious leaders.

4.3.4 Pluralism on the Morality of Religious Education Students

The fourth objective of the study was to "to determine influence of pluralism on the morality of religious education students at the University of Nairobi." The findings from psychometric scale statements were presented in Table 4.13.

Table 4.13 Pluralism on the Morality of Religious Education Students

Pluralism	Great extent	Moderate extent	Low extent	No extent	Total	Mean
I have a heightened sense of tolerance for various beliefs and ways of life	121	25	14	5	165	1
I often struggle with competing ethical views	67	23	73	2	165	2
I often experience a confluence of religious beliefs	14	104	42	5	165	2

(Source: Field Data, 2022).

The students agreed to a great extent (M=1) that they had a heightened sense of tolerance for various beliefs and ways of life. Conversely, the agreed to a moderate extent (M=2) that they often struggled with competing ethical views and that they

often experienced a confluence of religious beliefs. These findings are indicative of the fact that pluralism influenced the manner in which students interpreted issues related to morality. As such, there was high tolerance to the believe systems of others could influence student.

When asked "how has the element of pluralism affected the teaching and interpretation of religious and moral absolutes in religious education?" the respondents were of the view that pluralism assumes that other religious paths are true, thus coexistence of different religious faiths, as well as non-believers is welcomed. To this, one of the respondents said:

We need to respect other religions so as all religious belief systems or denominations co-exist harmoniously in our society. As a result, plurality has infiltrated the education system as diverse religions have been adopted in learning institutions
The foregoing findings were supported by one of the academic and teaching staff members who said:

There is high level of tolerance for divergent belief systems among students in the University. Students live and learn together. Ideas are often exchanged and it is possible for students to start compromising their beliefs and adopting behaviors that they otherwise did not tolerate before.

Students also find themselves in crossroads once they come to the University. They have to content with putting up with conflicting views. As a result, some of them may falter in the processes. To this end, one academic and teaching staff member said:

A student could be "strict' in the interpretation of some religious dictates. However, this often changes significantly once they come to the university. Some of the students start adopting practices and behaviors that are tolerated by other faiths. Some start doubting their beliefs and start adopting risky behaviors that are otherwise "anathema" in their religions.

Lastly, the head of department and academic and teaching staff members were presented with the question, "What do you think needs to be done to salvage religious education from the adverse effect of post-modern aspects?" In response, they said that various interventions were necessary. First and foremost, it was pointed out that there was need to review the curriculum to address the key challenges emanating from postmodernism. In this regard, one of the respondents said:

It is pertinent for the department of religious education to constantly review the curriculum in response to the negative effects of postmodernism. The curriculum should then be adjusted accordingly to bridge the gaps identified.

There was also need to prepare students to deal with the influences of postmodernism from early levels of education. This was affirmed by one of the respondents who said:

There is need to prepare students to deal with the influences of postmodernism from early age. If this is done, then a generation of students who can interpret morality as per religious teachings can be raised up.

It was also pertinent for the university to collaborate with religious organizations to identify possible ways of dealing with the effects of postmodernism in offering religious education. In support of this, one of the respondents said:

It is possible to safe religious education from the negative effects of postmodernism if institutions of learning can collaborate with religious organizations to share knowledge on how to respond to the effects of postmodernism on religious education.

4.4 Hypotheses Testing

The following hypotheses informed this study: skepticism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi; subjectivism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi; relativism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi and; pluralism does not have a statistically significant relationship with the morality of religious

education students at the University of Nairobi. Pearson and regression analyses were undertaken to test the relationships between the study variables.

4.4.1 Pearson Correlation

Pearson correlation analysis was undertaken to examine "the significance of the relationships between the independent and dependent study variables." Table 4.14, there was significant relationship between morality of religious education students (dependent variable) and three independent variables (skepticism, r=0.750, p<0.05; subjectivism, r=0.560, p<0.05 and; pluralism, r=0.840, p<0.05). However, this was not the case with relativism, r=0.151, p>0.05. To this end, three null hypotheses were rejected since three independent variables had significant relationships with the morality of religious education students. However, the null hypothesis on relativism was accepted since it did not have a statistically significant relationship with the dependent variable.

Table 4.14 Pearson Correlation

Correlations		Skepticism	Subjectivism	Relativism	Pluralism	Students' Morality
Skepticism	Pearson Correlation	1				
	Sig. (2-tailed)					
	N	165				
Subjectivism	Pearson Correlation	.800**	1			
	Sig. (2-tailed)	.000				
	N	165	165			
Relativism	Pearson Correlation	.349**	.670**	1		
	Sig. (2-tailed)	.000	.000			
	N	165	165	165		
Pluralism	Pearson Correlation	.900**	.771**	.305**	1	
	Sig. (2-tailed)	.000	.000	.000		
	N	165	165	165	165	
Students' Morality	Pearson Correlation	.750**	.560**	.151	.840**	1
	Sig. (2-tailed)	.000	.000	.052	.000	
	N	165	165	165	165	165

**. Correlation is significant at the 0.01 level (2-tailed).
(Source: Field Data, 2022)

4.4.2 Multiple Regression Analysis

Multiple regression analysis was undertaken to find out "the level to which the independent variables predicted the dependent variable." The findings are presented in Tables 4.15, 4.16 and 4.27 respectively. The findings in Table 4.18 show that the independent variables explained 72.6% of the change in morality of religious education students(r squared = 0.726).

Table 4.15 Model Summary

		Model Summary		
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.852[a]	.726	.719	.43445

a. Predictors: (Constant), Pluralism, Relativism, Subjectivism , Skepticism

(Source: Field Data, 2022).

Table 4.16 shows that: skepticism, subjectivism, relativism and pluralism statistically significantly predict morality of religious education students. This is shown by a significant F test (F= 105.894, p <0.05).

Table 4.16 Analysis of Variance

		ANOVA[a]				
Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	79.947	4	19.987	105.894	.000[b]
1	Residual	30.199	160	.189		
	Total	110.145	164			

a. Dependent Variable: Morality of Religious Education Students
b. Predictors: (Constant), Pluralism, Relativism, Subjectivism , Skepticism

(Source: Field Data, 2022).

Under regression coefficients as shown in Table 4.17, the findings indicated that only pluralism and subjectivism significantly predicted morality of religious education students (p<0.05). Relativism and skepticism (P>0.05) did not significantly predict

morality of religious education students. They were thus not fitted into the regression

model. In this light, the fitted regression model was as follows:

Morality of religious education students = 0.433 - 0.247 * Subjectivism + 0.871* pluralism + 0.177.

Table 4.17 Regression Coefficients

Coefficients[a]					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	.433	.177		2.451	.015
Skepticism	.084	.086	.102	.981	.328
1 Subjectivism	-.247	.110	-.225	-2.248	.026
Relativism	-.023	.093	-.016	-.250	.803
Pluralism	.871	.094	.926	9.312	.000

a. Dependent Variable: Morality of Religious Education Students

Based on the findings from regression coefficients, the research hypotheses were tested as follows:

H$_{O1}$: Skepticism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

As shown in Table 4.14, the hypothesis was accepted since the findings show that skepticism did not have a significant relationship with the morality of religious education students in the university (B=.102, t=0.981, P>0.05).

H$_{O2}$: Subjectivism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

The hypothesis was rejected since the findings show that subjectivism had significant relationship with religious education morality at the University of Nairobi (B = -0.225, t =-2.248, p<0.05).

H$_{O3}$: Relativism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

The hypothesis was rejected since the findings show that there was a statistically significant relationship between relativism and the morality of religious education students at the University of Nairobi (B = -0.016, t =-0.250, p>0.05).

H$_{O4}$: Pluralism does not have a statistically significant relationship with the morality of religious education students at the University of Nairobi.

The hypothesis was rejected since the findings show that there was a statistically significant relationship between pluralism and the morality of religious education students at the University of Nairobi (B = 0.926, t = 9.312, p<0.05).

CHAPTER FIVE

DISCUSSIONS OF THE FINDINGS, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The chapter presents discussions of the findings, summary, conclusions, and recommendations of the study. The main purpose of this study was to establish the influence of emerging trends in postmodern religious education on the morality of third year university students. The objectives of the study were to: determine the influence of skepticism on the morality of Religious Education students at the University of Nairobi; determine the influence of Subjectivism on the morality of religious education students at the University of Nairobi; determine the influence of relativism on the morality of religious education students at the University of Nairobi and; determine influence of pluralism on the morality of religious education students at the University of Nairobi.

5.2 Discussions of the Findings

The findings of this study are discussed in accordance with the study objectives and the results obtained from data analysis. The following are the discussions of the findings:

5.2.1 Social Demographic Characteristics of Respondents

The findings indicated that 57% were male while 43% were female. This is indicative of the fact that both religions were well represented in the study. Regarding, the age of the respondents indicated that most of the students were aged between 21 and 25

years at 85.7%. These were followed by those aged between 26 and 30 years (14.3%). This shows that students were drawn from various age groups. More than three quarters of the respondents (78.8%) Christians. About thirty two (19.4%) were Muslims, 2 (1.2%) were Hindu while 1(0.6%) was an atheist. These findings are similar with findings of Mbote, Sandfort, Waweru & Zapfel (2018) in Kenya that affirms this order of proportions of the major religions in Kenya. Religion refers to "a group's entire system of ideas, values, and rituals that they hold to be true and sacred. Religious beliefs, on the other hand, assist people comprehend their place in the universe and how they should act while on Earth, shaping their spirituality in the process." In this study, 60.6 percent identified as religious, whereas 78.8 percent identified as spiritual. Spirituality is most commonly characterized as the pursuit of a "higher sense" in relation to religion or belief in God as posited by Gehrke (2008).

5.2.2 Influence of Skepticism on Morality of Religious Education Students

The first objective of the study was "to determine the influence of skepticism on the morality of Religious Education students at the University of Nairobi." When asked if they were aware of postmodernism, 89.7% stated that they were aware of the term "Post-modernism." This is indicative of the fact that postmodernism was well known by the respondents. Moreover, another 87.9% were of the view that Post Modernism, as a philosophical World View, affected the teaching and interpretation of Religious and moral absolutes in religious education. These findings show that postmodernism had effects on the religious and morality of students. Furthermore, the students agreed to great extent (M =1) that the current worldviews greatly undermined belief and that the current views of life have led to a distortion of truth (M=1). These finding are in

line with the study by Flensner (2015) that shows that the current world views saw religion as something outdated and simply part of history. This could have negative implications on students' morality.

They further moderately agreed (M=2) that the current view of life has contributed to the elimination of objective truth. This further buttresses the finding of Flensner (2015) that shows that the current world views had led to changes in the way objective truth was viewed with students often seeing it as outdated. These findings are indicative of the fact that postmodernism had led to moral decline. Because of their postmodernist viewpoint, the majority of students were suspicious about the role of religion on student morality. The findings of the study are supported by Mayrl & Uecker (2011) who found that going to college has long been assumed to liberalize students' religious beliefs.

The study required the respondents to indicate the extent to which they agreed or disagreed with Skepticism and its influence on interpretation of religious and moral absolutes in religious education among University of Nairobi students. The students agreed to a great extent (M =1) that they should live in the moment and carefree ignoring consequences. Furthermore, they agreed to low extent (M =2) that they believed in the rejection of the shackles of organized religion. They went on to agree to low extent (M =3) that they lacked enthusiasm in the adhering to established moral values. These findings support the study by Hosseinia & Khalili (2011) that show that skepticism elevates reason above established moral standards. This could lead to breakdown of moral values among students.

The head of department and academic and teaching staff members stated that skepticism tends to attack the Bible's authenticity as well as moral belief. As a result, instructors frequently see religious education as a sensitive subject due to its content, and it can be difficult for teachers to teach without expressing their own or others' opinions. Skepticism was also fueled by students' bombardments with numerous conflicting ideas. This fueled skepticism among students. Pearson correlation shows a statistically significant relationship between skepticism and morality of religious education students (r=0.750, p<0.05). In line with the study by Uzoigwe (2020) it is evident that skepticism contributed to arguments against several established religious and moral, principles. This could go on to affect the morality of students.

5.2.3 Influence of Subjectivism on Morality of Religious Education Students

The second objective of the study was "to determine the influence of Subjectivism on the morality of religious education students at the University of Nairobi." The respondents agreed moderately (M=2) that one has a right to engage in individualism where they enjoy freedom and pursuit for self-realization. Furthermore, the respondents agreed to low extent (M=3) that one should reject the outward expression of religion. These findings are a pointer to the fact that subjectivism had contributed to students disregard of moral absolutes as posited by Ogretici (2018). Lastly, the respondents agreed to low extent (M = 3) that they had an allergy to facts. This shows that the students had some level of subjectivism, which could influence their morality. As argued by Stanton (2017), people should take more responsibility over all parts of their lives rather than allowing others to tell them what to do or think, and their moral decisions will naturally shift as a result.

The respondents argued that the main reasons why subjectivism is an enemy of religious education, is because of the denial of objective truth, and the assertion of human subjectivity as a standard of acceptance. They also opined that there was high level of consideration for own views among students, which affected their morality. Pearson correlation shows a statistically significant relationship between subjectivism and morality of religious education students' subjectivism (r=0.560, p<0.05). In light of these findings, it is evident that religious education was found to be right in the sense that it is beneficial to those who follow it. The findings of this study are similar to those of Sabrina and Arzina (2019), who argue that religious education classes are necessary for all students to obtain a conceptual grasp of religion, which can lead to increased empathy and understanding.

5.2.3 Influence of Relativism on Morality of Religious Education Students

The study sought to "determine the influence of relativism on the morality of religious education students at the University of Nairobi." The respondents agreed to low extent (M=3) that they were indifferent to religious and moral absolutes. They also agreed to low extent (M=3) that they viewed morality through culture; hence cultural differences take precedence over moral decisions. These findings show that relativism had low effects on students' perceptions of morality, which aligns with the Zaikauskaite, et al. (2020) that registered similar results in the United States of America. However, Norenzayan (2014) differs with this view and argues that it is simply impossible for people to be moral without religion or God.

The head of department and academic and teaching staff members agreed that relativism is instrumental in shaping the behavior of people reducing cases of cheating and could be used as robust predictors of judgments and behaviors related to common moral issues. This is further in line with the study by Zaikauskaite et al. (2020) that shows that relativism is a predictor of what is viewed as common morality. The head of department and academic and teaching staff members also opined that relativism was of paramount importance in creating a liberal and open-minded approach to interpretation of the meaning of morality. However, Pyysiäinen and Hauser (2010) posits that moral dispositions are profoundly established in our developed mind, and they flourish fairly organically in the absence of religious indoctrination.

Culture also came in handy, which expanded the framework under which students made decisions about religious teachings on morality. For example, some students had to practice delicate balancing acts on aspects to do with morality especially the popular culture tolerate them. These findings are similar to those of Junfeng et al. (2019), who argue that culture values can influence self-perception in an implicit manner. Lastly, Pearson correlation does not show a statistically significant relationship between relativism and morality of religious education students' subjectivism (r=0.840, p>0.05). These are in departure from the findings by Livni (2018) that shows that consideration of relativity has led to the breakdown of reality. In the context of this study, it can be argued students still remained true to their moral convictions which irrespective of the influences from postmodernism.

5.2.4 Influence of Pluralism on the Morality of Religious Education Students

The fourth objective of the study was to "to determine influence of pluralism on the morality of religious education students at the University of Nairobi." The students agreed to a great extent (M=1) that they had a heightened sense of tolerance for various beliefs and ways of life. Conversely, the agreed to a moderate extent (M = 2) that they often struggled with competing ethical views and that they often experienced a confluence of religious beliefs. These findings are indicative of the fact that pluralism influenced the manner in which students' interpreted issues related to morality. As such, there was high tolerance to the believe systems of others could influence student. These findings are in line with Pew Research (2010) that shows that many Muslims and Christians have positive attitudes toward one another. This embracing of other ideas could affect the perception of students towards moral constructs.

Furthermore, the respondents were of the view that pluralism assumes that other religious paths are true, thus coexistence of different religious faiths, as well as non-believers is welcomed. Students also find themselves in crossroads once they come to the University. They have to content with putting up with conflicting views. As a result, some of them may falter in the processes. These findings buttress those of Norman (2021) that show that embracing of diversity could lead to compromise and by so doing affect the morality of students. Pearson correlation shows a statistically significant relationship between pluralism and morality of religious education students (r = 0.151, p<0.05). These findings support the secularization theory states that individual religiosity is weakened by a plurality of religions in society (Pollack,

2016). It can thus be concluded that pluralism had limited morality among university students.

5.3 Summary of main findings

This section presents a summary of the main study findings. The summary is presented in line with the objectives of the study.

5.3.1 Influence of Skepticism on the Morality of Religious Education Students

The first objective of the study was to determine the influence of Skepticism on the morality of religious education students at the University of Nairobi. First and foremost, the students were presented with selected questions aimed at examining their spirituality, religiousness and effects of postmodernism on their morality. Most of students (60.6%) considered themselves as being religions or very religious (27.3%) and fully participated in their respective religious affairs. Most of them (93.9%) opined that religious education was beneficial to them. This is a pointer to the fact that students held education in high esteem. Furthermore, the students were asked if religious education impacted their overall sense of education. Furthermore, most of the respondents (88.5%) agreed that religious education impacted their overall sense of education. This shows that the students held education in high esteem.

On the impact on education and interpretation of the world's views, most of the students (96.2%) were of the view that religious education has an impact on the general education as well as necessary in the interpretation of world views respectively. The respondents were further asked, "Do you think there is a difference

between being spiritual and being religious?" In response, most of them (78.2%) were of the view that there was a clear difference between being Spiritual and being Religious. This shows that the students were aware of what spirituality and being religious meant. They could thus understand the effects of postmodernism on their morality.

Furthermore, the respondents were asked if they were aware of postmodernism. To this, 89.7% stated that they were aware of the term "Post-modernism." This is indicative of the fact that postmodernism was well known by the respondents. Moreover, another 87.9% were of the view that Post Modernism, as a philosophical World View, affected the teaching and interpretation of Religious and moral absolutes in religious education. These findings show that postmodernism had effects on the religious and morality of students.

Furthermore, the students were asked to indicate their level of agreement with selected statements on their morality. The students agreed to great extent (M = 1) that the current worldviews greatly undermined belief and that the current views of life have led to a distortion of truth (M = 1). They further moderately agreed (M = 2) that the current view of life has contributed to the elimination of objective truth. These findings are indicative of the fact that postmodernism had led to moral decline.

The study required the respondents to indicate the extent to which they agreed or disagree with Skepticism and its influence on interpretation of religious and moral absolutes in religious education among University of Nairobi students. The students

agreed to a great extent (M = 1) that they should live in the moment and carefree ignoring consequences. Furthermore, they agreed to low extent (M =2) that they believed in the rejection of the shackles of organized religion. They went on to agree to low extent (M = 3) that they lacked enthusiasm in the adhering to established moral values.

The head of department and academic and teaching staff members were presented with the question, "how has the element of skepticism affected the teaching and interpretation of Religious and moral absolutes in religious education?" They stated that skepticism tends to attack the Bible's authenticity as well as moral belief. As a result, religious education is frequently seen by instructors as a sensitive subject due to its content, and it can be difficult for teachers to teach without expressing their own or others' opinions. Skepticism was also fueled by students' bombardments with numerous conflicting ideas. This fueled skepticism among students. Pearson correlation shows a statistically significant relationship between skepticism and morality of religious education students (r = 0.750, p<0.05).

5.3.2 Influence of Subjectivism on the Morality of Religious Education Students

The second objective of the study was "to determine the influence of Subjectivism on the morality of religious education students at the University of Nairobi." To this end, the students were asked to indicate their level of agreement with selected psychometric scale statements. The respondents agreed moderately (M = 2) that one has a right to engage in individualism where they enjoy freedom and pursuit for self-realization. Furthermore, the respondents agreed to low extent (M =3) that one should

reject the outward expression of religion. Lastly, the respondents agreed to low extent (M=3) that they had an allergy to facts. This shows that the students had some level of subjectivism, which could influence their morality.

When asked "how has the element of subjectivism affected the teaching and interpretation of religious and moral absolutes in religious education?" the respondents argued that the main reasons why subjectivism is an enemy of religious education, is because of the denial of objective truth, and the assertion of human subjectivity as a standard of acceptance. The head of department and academic and teaching staff members also opined that there was high level of consideration for own views among students, which affected their morality. Pearson correlation shows a statistically significant relationship between subjectivism and morality of religious education students' subjectivism (r = 0.560, p<0.05).

5.3.3 Influence of Relativism on the Morality of Religious Education Students

The study sought to "determine the influence of relativism on the morality of religious education students at the University of Nairobi." The respondents agreed to low extent (M = 3) that they were indifferent to religious and moral absolutes. They also agreed to low extent (M = 3) that they viewed morality through culture; hence cultural differences take precedence over moral decisions. These findings show that relativism had low effects on students' perceptions of morality.

The head of department and academic and teaching staff members were posed with the question, "How has the element of Relativism affected the teaching and interpretation of Religious and moral absolutes in religious education?" The

respondents were in agreement that Relativism is instrumental in shaping the behavior of people reducing cases of cheating and could be used as robust predictors of judgments and behaviors related to common moral issues.

The head of department and academic and teaching staff members also opined that relativism was of paramount importance in creating a liberal and open-minded approach to interpretation of the meaning of morality. Culture also came in handy, which expanded the framework under which students made decisions about religious teachings on morality. For example, some students had to practice delicate balancing acts on aspects to do with morality especially the popular culture tolerate them. Lastly, Pearson correlation shows there was no statistically significant relationship between relativism and morality of religious education students subjectivism (r=0.840, p>0.05).

5.3.4 Influence of Pluralism on the Morality of Religious Education Students

The fourth objective of the study was to "to determine influence of pluralism on the morality of religious education students at the University of Nairobi." The students agreed to a great extent (M = 1) that they had a heightened sense of tolerance for various beliefs and ways of life. Conversely, the agreed to a moderate extent (M = 2) that they often struggled with competing ethical views and that they often experienced a confluence of religious beliefs. These findings are indicative of the fact that pluralism influenced the manner in which students' interpreted issues related to morality. As such, there was high tolerance to the believe systems of others could influence student.

When asked "how has the element of pluralism affected the teaching and interpretation of religious and moral absolutes in religious education?" the respondents were of the view that pluralism assumes that other religious paths are true, thus coexistence of different religious faiths, as well as non-believers is welcomed. Students also find themselves in crossroads once they come to the University. They have to content with putting up with conflicting views. As a result, some of them may falter in the processes.

Lastly, the head of department and academic and teaching staff members were presented with the question, "What do you think needs to be done to salvage religious education from the adverse effect of post-modern aspects?" In response, they said that various interventions were necessary. First and foremost, it was pointed out that there was need to review the curriculum to address the key challenges emanating from postmodernism. There was also need to prepare students to deal with the influences of postmodernism from early levels of education. It was also pertinent for the university to collaborate with religious organizations to identify possible ways of dealing with the effects of postmodernism in offering religious education. However, Pearson correlation does not show a statistically significant relationship between pluralism and morality of religious education students ($r = 0.151$, $p<0.05$).

5.4 Conclusions

This section presents the conclusions of the study findings. This is done in line with the objectives of the study.

5.4.1 Influence of Skepticism on the Morality of Religious Education Students

On the influence of Skepticism on the morality of religious education students at the University of Nairobi, the findings show that postmodernism had effects on the religious and morality of students. Pearson correlation shows a statistically significant relationship between skepticism and morality of religious education students ($r = 0.750$, $p<0.05$). Skepticism led to the rejection of the shackles of organized religion and in some instances lack of enthusiasm in the adhering to established moral values. Often this was fuelled by students' bombardments with numerous conflicting ideas. As a result, the morality of university students was compromised.

5.4.2 Influence of Subjectivism on the Morality of Religious Education Students

Pearson correlation shows a statistically significant relationship between subjectivism and morality of religious education students' subjectivism ($r=0.560$, $p<0.05$). To this end, the students had some level of subjectivism, which could influence their morality. The main reason why subjectivism is an enemy of religious education was the denial of objective truth, and the assertion of human subjectivity as a standard of acceptance. There was high level of consideration for own views among students, which affected their morality.

5.4.3 Influence of Relativism on the Morality of Religious Education Students

Pearson correlation shows that there was no statistically significant relationship between relativism and morality of religious education students' subjectivism ($r =0.840$, $p>0.05$). The findings show that although cultural differences took

precedence over moral decisions, relativism had low effects on students' perceptions of morality. All in all, relativism was instrumental in shaping the behavior of people reducing cases of cheating and could be used as robust predictors of judgments and behaviors related to common moral issues. Culture also came in handy, which expanded the framework under which students made decisions about religious teachings on morality.

5.4.4 Influence of Pluralism on the Morality of Religious Education Students

Pearson correlation shows a statistically significant relationship between relativism and morality of religious education students (r=0.151, p<0.05). In this regard, it was evident that there was a heightened sense of tolerance for various beliefs and ways of life. As such, pluralism influenced the manner in which students' interpreted issues related to morality and high tolerance.

5.5 Recommendations

Based on the findings of the study, the following recommendations were made.

5.5.1 Influence of Skepticism on the Morality of Religious Education Students

There is need for the religious education departments to put in place strategies to encourage counter skepticism. This could be through invigorating the enthusiasm of students towards religion. Students should also be well trained to arm them with knowledge on how to deal with conflicting ideas.

5.5.2 Influence of Subjectivism on the Morality of Religious Education Students

Institutions of learning should constantly revise education curricular to deal with challenges related to denial of objective truth. This should be through responsive education a curriculum, which deals with human subjectivity. There should also be corroboration with religious organizations to strengthen the offering of religious education so as to strengthen the morality of students' morality.

5.5.3 Influence of Relativism on the Morality of Religious Education Students

Institutions of learning should come up with ways of preparing students to balance between religious education and the influence of relativism as an instrumental in shaping the behavior of people. Institutions of learning enhance their curriculum to enhance the ability of students to deal with issues that are murky to reduce the negative influences of relativism on students' morality.

5.5.4 Influence of Pluralism on the Morality of Religious Education Students

Institutions of learning should integrate units in their curriculum on ways in which students can maintain their moral convictions in the wake of various beliefs and ways of life to which they are exposed. Interreligious dialogue is also recommended to provide a balanced view of religion to students living in environments replete with various religious beliefs and convictions.

5.5 Recommendations for Further Studies

The study concentrated only on one country. Further research should be done in other countries for comparative purposes. The study also concentrated only on one public

university. Further research should be done in private universities for correlation purposes. Studies focused on primary or secondary schools are also recommended to examine the subject under investigation in earlier levels of education.

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APPENDICES

APPENDIX 1: LETTER OF TRANSMITTAL

Dear Respondent

I am a Post Graduate student in pursuit of a master of education degree at Africa Nazarene University, conducting a study on the "The Influence of Emerging Trends in Postmodern Religious Education on the Morality of Third Year University Students. A Case Study of The University of Nairobi" at the University of Nairobi. The University has been sampled for study along with the respondents.

The questions, thus presented, will need very honest responses. All response will carry the same weight and will not be esteemed against those of others. No detail of yours is to appear on the questionnaire. The results of this study have no other purpose except an academic one.

Thank you.

Yours Faithfully

BENSON LAGUINA ONYANGO

CELL PHONE: 0729367157

EMAIL ADDRESS: proflagz@gmail.com

APPENDIX 2: INTERVIEW SCHEDULE FOR THE HEAD OF DEPARTMENT AND ACADEMIC AND TEACHING STAFF

Section 1

1. What is your religious orientation?

2. To what extent do you consider yourself religious?

3. Are you a Participant in your religious affiliation?

4. Does your religious beliefs and inclination permeate your teaching practice?

5. In your view what is the difference between being Spiritual and being Religious?

6. Can Religious Education necessarily play a role in the interpretation of world views and how?

Section Two

1. Have you come across the concept of Post Modernism?

2. How has Post Modernism, as a philosophical World View, affected the teaching and interpretation of Religious and moral absolutes in religious education?

3. How has the element of Skepticism affected the teaching and interpretation of Religious and moral absolutes in religious education?

4. How has the element of Subjectivism affected the teaching and interpretation of Religious and moral absolutes in religious education?

5. How has the element of Relativism affected the teaching and interpretation of Religious and moral absolutes in religious education?

6. How has the element of Pluralism affected the teaching and interpretation of Religious and moral absolutes in religious education?

7. How can you say that Post Modernism has affected your own outlook on religious education and moral absolutes?

8. What do you think needs to be done to salvage religious education from the adverse effect of post-modern aspects?

APPENDIX 3: QUESTIONNAIRE FOR STUDENTS

Names and other personal data will not be required in this section. Mark appropriately with a tick in the spaces provide as shown here in ()

Section 1		
What is your religious orientation?	Christian/Protestant/Catholic	
	Muslim	
	Hindu	
	Atheist	
	Other	
To what extent do you consider yourself religious?	Religious	
	Very Religious	
	Slightly Religious	
	Not Religious	
	Not Sure	
Is Religious Education of benefit to you?	Yes	
	No	
	Maybe	
	I don't Care	
Are you a Participant in your religious affiliation?	Yes	
	No	
	Not Interested	
	I don't Care	
Do you think there is a difference between being Spiritual and being Religious?	Definitely Yes	
	Yes	
	Definitely No	

	No	
	Does it matter?	
To what extent do you consider yourself spiritual?	Very Spiritual	
	Spiritual	
	Moderately Spiritual	
	Not Spiritual at all	
	Don't Know	
Does Religious Education impact your overall sense of education?	Definitely Yes	
	Moderately	
	Minimally	
	Not at all	
Is Religious Education necessary in the interpretation of world views	Very Necessary	
	Moderately Necessary	
	Not Necessary	
	Don't Know	
Section 2		
Have you ever heard of the term Post Modernism?	Yes	
	No	

To what extent do these sentences reflect your outlook in life interpretation of

Religious and moral absolutes and approach to morality?

Skepticism	Great extent	Moderate extent	Low extent	No extent
I tend to hold that we should live in the moment and carefree ignoring consequences				
I believe in the rejection of the shackles of organized religion				

I lack enthusiasm in the adhering to established moral values				

To what extent do these sentences reflect your outlook in life interpretation of

Religious and moral absolutes and approach to morality?

Subjectivism	Great extent	Moderate extent	Low extent	No extent
I believe that one has a right to engage in individualism where they enjoy freedom and pursuit for self-realization				
I believe that one should reject the outward expression of religion				
I have an allergy to facts				

To what extent do these sentences reflect your outlook in life interpretation of

Religious and moral absolutes and approach to morality?

Relativism	Great extent	Moderate extent	Low extent	No extent
I have an indifference to religious and moral absolutes				
I view morality through culture; hence cultural differences take precedence over moral decisions				

To what extent do these sentences reflect your outlook in life interpretation of

Religious and moral absolutes and approach to morality?

Pluralism	Great extent	Moderate extent	Low extent	No extent

I have a heightened sense of tolerance for various beliefs and ways of life				
I often struggle with competing ethical views				
I often experience a confluence of religious beliefs				

To what extent do you agree with these sentences on morality?

Moral Decline	Great extent	Moderate extent	Low extent	No extent
Current worldviews have greatly undermined Belief				
Current views of life have led to a distortion of truth				
Current view of life has contributed to the elimination of objective truth				

APPENDIX 4: RESEARCH AUTHORIZATION LETTER

AFRICA NAZARENE
U N I V E R S I T Y

8th February 2022

RE: TO WHOM IT MAY CONCERN

Onyango Benson Laguina (**13J06CMED015**) is a bonafide student at Africa Nazarene University in the School of Humanities and Social Sciences, Education department. He has finished his course work and has defended his thesis proposal entitled: - *"Effects of Emerging Trends in Post-modern Religious Education on the Morality of University Students. A Case Study of the University of Nairobi"*.

Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.

Rodney Z. Reed
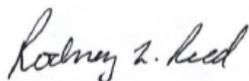
Prof. Rodney Reed.
DVC, Academic & Student Affairs

APPENDIX 5: RESEARCH PERMIT

APPENDIX 5: MAP OF STUDY AREA

University of Nairobi