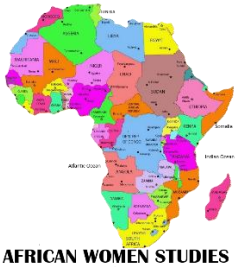
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Fostering Re-Socialisation: Cultivating Core Values for Sustainable Development and Actualisation of Kenya Vision 2030

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Abstract

Socialisation is the process through which an individual assimilates societal knowledge, values and norms, guided by existing socialisation agents from infancy and continuing throughout the lifespan. Despite its continuous nature, contemporary society faces increasing confusion about moral boundaries, accompanied by a rise in crime and insecurity. This underscores the inadequacy of current socialisation practices, particularly within families, and signals an urgent need for a transformative approach, re-socialisation.

Regardless of its form, socialisation plays a critical role in reinforcing institutions and nurturing individuals who positively contribute to national development. This article highlights existing gaps in the socialisation process, articulates the erosion of societal values and norms, and suggests possible strategies for re-socialisation rooted in social and moral principles. These interventions aim to enhance human security and support the achievement of Kenya's Vision 2030 and the Sustainable Development Goals (SDGs).

The article is based on a systematic review of literature and informed by Kohlberg's theory of moral development, Gidden's theory of structuration and symbolic interactionism. Findings are discussed in relation to the identified gaps, with a focus on the values and potential benefits of re-socialisation, and practical approaches that can be undertaken to fill the gaps. Conclusions emphasise that re-socialisation is essential for the country and has potential to contribute to the attainment of the Kenya Vision 2030 and sustainable development. An urgent action should be taken to address the deteriorating state of human security and erosion of values and norms to salvage the nation from crumbling social and moral health, crime, and insecurity.

Key words: *Human security, Kenya Vision 2030, Norms and values,* Re-S*ocialisation, Sustainable Development Goals*

1.0 Introduction

Socialisation is a process of imparting societal knowledge, values, and norms to young people, initiated at infancy and which continues throughout the life of an individual. The agents of socialisation (schools, peers, technology, media, science, urbanisation, and globalisation) influence the process at both primary and secondary levels (Giddens, 2006; Macionis and Plummer, 2012). Despite the existence of socialisation over the years, there is currently rising confusion on what is considered right or wrong, moral or amoral, consistent with growing trends of crime in the society. This calls for re-evaluation and re-designing existing socialisation process (re-socialisation) for better outcomes. Whether gender, environmental, political,

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cultural, psychological or economy-based, socialisation is meant to strengthen local structures and produce individuals that fit well and contribute positively to societal and national expectations and development (Syahrir, 2024; Cherry, 2025; Okoroafor & Njogu, 2012; Sardak, et al 2017; Deeva, 2006; Otto et al., 2012).

Kenya as a country faces many challenges (social, economic, political, heath, insecurity and environmental, among others), which not only affect the general sustainable development, but also create gaps in human security and social and moral health Wike, et al. 2016; World Bank, 2022 & Thuo, 2020). The situation requires re-socialisation to bring in national values of sharing, equity, equality, transparency, accountability, and affection for the environment, accompanied with social skills and moral values (Oluoko-Odingo, 2022; Macionis and Plummer, 2012 & Good Therapy, 2022). Families were initially responsible for socialisation, but the challenges of urbanisation, mass media and globalisation have rendered family socialisation ineffective, thus calling for a new approach to socialisation (herein called, re-socialisation) consisting of all facets of socialisation for a healthy and secure nation and for sustainable development (Karwińska, 2018; Abudi, 2012; Akuma, 2015; National Police Service, 2017; Ministry of Health (MoH), 2015; Muthoka, et al., 1998 & Williams, 2015). If successful, re-socialisation would contribute to a well-functioning society in which each individual can satisfy their own basic needs, enjoy healthy relationships and lifestyles, while also attain life goals. The role of communication is underscored (Karwińska, 2018; LibreTexts, 2022; Hall & Paul, 2020; Epstein, 1983).

The article, therefore, provides a discourse on the current socialisation and is aimed at filling the research gap in tenets of positive socialisation for healthy and security society and nation, with specific reference to human security and social and moral health which are critical for women and girls. The specific objectives are to highlight the gaps in the current socialisation process and its mismatch to societal expectations; raise an alarm over deteriorating values and norms in the society, leading to increasing levels of crime and insecurity; and suggest possible ways of re-socialisation to re-introduce positive socialisation with social and moral values for better security and attainment of the Kenya Vison 2030 and the Sustainable Development Goals. The article is based on a systematic review of literature and the Kohlberg's theory of moral development, the Gidden's theory of structuration and the social interactionism (Cherry, 2025; Syahrir, 2024; Hsueh, et al., 2016; Okoroafor & Njogu, 2012). Findings are discussed in relation to the identified gaps, with a focus on possible values and benefits of re-socialisation, together with approaches thar can be undertaken to fill the gaps.

Conclusions emphasise that re-socialisation is essential for the country and has potential to contribute to the attainment of the Kenya Vision 2030 and sustainable development. An urgent need to arrest the deteriorating state of human security and erosion of values and norms has been underlined.

2.0 Socialisation, Human Security, Health, and Kenya Vision 2030

2.1 Concept of Socialisation

Socialisation is understood as the process through which individuals absorb systems of knowledge, social norms, and moral principles enabling them to participate as recognised members of society (Sardak et al., 2017). This process can occur naturally and spontaneously, as well as through deliberate educational interventions aimed at shaping the personality. Within this interdisciplinary framework, both cultural and economic dimesons of socialisation are integral. The agents of socialisation (schools, peers, digital technology, new media, new science, movements, and globalization) later take centre stage during secondary socialization, making socialization a continuous process throughout one's life.

However, it is imperative to interrogate the prevailing system by asking a fundamental question: *Why is there growing confusion about what is considered right or wrong in today's society? And what underlies the escalation of crime and human insecurity?* These concerns suggest the need for a comprehensive re-evaluation of our social processes to determine whether there is a deficit in moral guidance, or perhaps a misdirection of it (Giddens, 2006). As Macionis and Plummer (2012) observe, individuals' lives are continuously reshaped by external forces, such as family, culture, religion, education, media, social divisions, economics, power structures, and advancements in science and technology. Societies with strong cohesion tend to exhibit lower suicide rates, while more individualistic and isolated ones experience higher rates. Economic progress and urbanization have instilled a moral obligation towards

authority figures, simultaneously weakening the traditional fabric of family and community by elevating individualism and a work ethic rooted in efficiency and empirical reasoning. This shift has contributed to the erosion of conventional morality (Macionis & Plummer, 2012).

Contemporary society is now rethinking the roles of traditional families, religious institutions, and work patterns, often in the absence of clear guidelines on what constitutes an ideal life. The heightened visibility of social divisions and inequalities, particularly along lines of class, ethnicity, age, and gender, coupled with increasing tensions around religion and culture, necessitates a re-assessment of what is considered traditional versus modern (Macionis & Plummer, 2012). Socialization, as explored in the following paragraph, emerges as a complex and layered process that reflects these broader societal transformations.

Socialisation is a multidisciplinary concept and draws from gender, ecology, politics, sociology, psychology, economics, culture, and anthropology, among others. Gender socialization is a process through which gender-related norms, values, and expectations are passed on from one generation to another (Guy-Evans, 2025). For instance, girls and women are associated with pink, and are socialized to become future wives and mothers, while the boys and men are linked to blue and are socialized to dominate using toys and other means. Environmental socialization builds a close relationship between an individual and nature and makes a convincing case for sustainability studies (Otto, et al, 2017). The environment offers the first place to interact with agents of socialization and children are taught how to conserve the environment for ecological sustainability. Political socialization is essential in acceptance of political ideas, manifestos, and influence as individuals and groups draw their political attitudes, beliefs, and behaviours to shape the public views and culture. The various agents of socialization are re-examined, to influence societal dynamics in line with Gidden's structuration theory (Syahrir, 2024).

Acemoglu et al. (2005), on the other hand, emphasize the critical role economic institutions play in shaping societal incentives—encouraging investment through favourable property rights and efficient technologies. These institutions also guide resource allocation and influence how profits, revenues, and residual control rights are distributed. Culture, as noted by Itulua-Abumere (2013), perpetuates values and norms while also facilitating cultural shifts by introducing alternatives to dominant paradigms.

Socialization begins in childhood and continues throughout one's life, serving to preserve and reinforce social structures. It enables individuals to express their perspectives, integrate into society and social groups, and navigate their social environments. This aligns with the principles of the social interactionism framework, as discussed in the theories of socialization (Syahrir, 2024; Cherry, 2025; Okoroafor & Njoku, 2012). Socialization addresses multiple dimensions—including historical transitions, global trends, policy functions, and value systems (Sardak, 2017; Deeva, 2006)—with societal shifts examined to identify more developed social formats.

Enhancing social integration involves evaluating global challenges and events that drive envisioned transformations. Enrichment of socialization is achieved through processes that regulate social relations (policies, activities, and functions), support individual development (actions and thoughts), and promote core values such as integrity, solidarity, justice, respect, and protection. In addition, advancing research and theory within academic disciplines provides a foundation for economic socialization (Sardak, 2017).

Economic socialization equips children, adolescents, and young adults with essential financial knowledge and skills at various stages of their development. This process is fundamental for cultivating financial autonomy (Otto et al., 2017). However, there remains a notable research gap in integrating social and economic socialization within a unified framework. Such a framework could foster holistic personal development—intellectually engaged, socially responsible, morally grounded, and creatively inclined—ultimately contributing to national progress. It would support character formation, promote responsible citizenship free from criminal influence, and enable economic empowerment that strengthens both institutional development and individual well-being.

Kenya as a country faces a number of economic challenges: control of resources and power, social priorities, information policy of local governments, formation of associate structures and unions, socialisation of markets, local budgets, and demarcation of regions and territories. As a result, the macro-levels (macroenvironment-national economy) may entail socialisation of the process of production, distribution and consumption of wealth, social state programmes, state regulation of social relations, state

social standards and guarantees, as well as support of education and science. Economic socialisation at the global level may include sub-continental level and continental level (Sardak, 2017:3).

Despite significant political and economic reforms over the past decade (World Bank, 2022), Kenya continues to face a range of systemic challenges. A notable gap persists in developing a contemporary form of socialisation that integrates both economic and social dimensions across the life cycle, from childhood to adulthood. This process should be continuous, encompassing all material aspects, and aligned with clearly defined outputs and outcomes.

Additional challenges confronting the nation include corruption, unemployment, poverty, crime, poor health services, inadequate access to clean water, a growing wealth gap, and food insecurity (Wike et al., 2016). Furthermore, issues such as inequality, limited transparency and accountability, climate change, weak private sector investment, and the economy's vulnerability to internal and external shocks remain prevalent.

Kenyan youth are particularly affected. They grapple with unemployment driven by sluggish economic growth, corruption, nepotism, and unrealistic demands for prior experience during recruitment. Their access to employment and meaningful participation remains limited, as does availability of healthcare—especially for those experiencing social and mental health challenges, HIV/AIDS, STIs, and substance abuse. Many also face high school dropout rates due to early pregnancies and restricted access to formal sector training. Additional concerns include exposure to crime and drugs, exploitation in the entertainment industry, and environmental degradation, all of which threaten to undermine their future prospects (Thuo, 2020).

2.2 Theories of Socialisation

Building on the foundational understanding of socialisation as a lifelong process through which individuals internalise societal norms, values, and roles, it becomes essential to examine the theoretical frameworks that shape this process and define its developmental goals. Theories of socialisation offer structured insights into how individuals, particularly women and girls, are socialised to navigate complex social, moral, and cultural landscapes. These frameworks illuminate the mechanisms through which values such as fairness, responsibility, and empathy are cultivated, and how moral reasoning evolves across life stages. In the context of transformative leadership and gender equality, such theories are instrumental in analysing how social norms are transmitted, challenged, and reimagined to foster inclusive development. Moreover, they provide a critical lens for aligning socialisation processes with national priorities such as Kenya's Vision 2030 and the Sustainable Development Goals, where empowerment, equity, and human dignity are central to societal progress.

According to (Hsueh, et al., 2016), socialisation serves distinct goals and equips children with essential skills for personal and societal development. These goals are outlined as follows:

i. **Survival Goal – Safety Needs:** Children must develop awareness of safety issues and acquire self-protection skills. The family plays a central role in ensuring the child's safety, while broader social structures provide safety education.

ii. **Economic Goal (1) – Development and Learning Needs:** Socialisation fosters habits such as personal hygiene, active learning, attentive listening, and civility. It also cultivates character traits like endurance, perseverance, and a well-rounded intellect that goes beyond academic achievement.

iii. **Economic Goal (2) – Social, Emotional, and Moral Needs:** Children are encouraged to develop cooperative skills, appropriate emotional responses, self- control, fairness, and a sense of responsibility in their interactions with others.

iv. **Cultural Goal – Continuity and Transformation Needs:** Socialisation instils empathy, gratitude, and the capacity to care for others. It also helps children recognise that adults understand and care for them, reinforcing intergenerational continuity and transformation.

The theory provides three levels of moral development, with each level having two stages. It is important to note that currently, physical health and to some extent mental health are prioritised, with little attention given to social and moral health (Oluoko-Odingo, 2023). Further explanation can be obtained from Kohlberg's theory.

Kohlberg posits that moral development is neither the result of genetic blueprint nor of direct moral instruction but rather emerges from cognitive engagement with moral dilemmas. Kohlberg's theory of moral development outlines three levels of moral reasoning, each comprising two stages.

Kohlberg's Stages of Moral Development

i. **Pre-conventional Morality (Birth to Age 9)**
Stage 1: Morality is driven by obedience and fear of punishment.
Stage 2: Decisions are guided by self-interest and the desire to avoid punishment, with limited moral reasoning.

ii. **Conventional Morality (Ages 10 to 20)**
Stage 3: Emphasis is placed on maintaining pleasant interpersonal relationships and pleasing others.
Stage 4: Focus shifts to upholding laws, conventions, and social norms to maintain societal order.

iii. **Postconventional Morality (Age 20 and beyond)**
Stage 5: Individuals begin to value social contracts and individual rights, allowing them to reject immoral behaviour.
Stage 6: Moral reasoning is guided by universal ethical principles, such as justice and human dignity.

Critiques of Kohlberg's Theory

Kohlberg theory has been criticised for its limited applicability. Research suggests that many individuals do not reach the post conventional level of moral reasoning, and some may not even attain conventional levels, highlighting concerns about moral decline in contemporary society.

Additionally, Cherry, (2025) critiques Kohlberg's theory for favouring male-oriented conceptions of morality, where men focus on justice while women emphasise fairness and caring. She argues that women's moral development is more relational and rooted in a sense-of-self and responsibility to others. According to Cherry:

i. At the **preconventional stage**, young girls focus on individual survival, making decisions based on practicality and self-interest.

ii. At the **conventional stage**, morality is linked to goodness and self-sacrifice, with personal desires subordinated to the care of others.

iii. At the **postconventional stage**, women recognise that their needs are equal to those of others, and moral reasoning shifts toward universal truths, such as the rejection of violence and exploitation.

The Theory of Symbolic Interactionism

According to the Symbolic Interactionism framework, human beings act in terms of what meaning they assign to objects in their environment, whereby an individual's behaviour tends to corroborate the meaning assigned to the environmental factors within the social surrounding, as shown in Figure 2.1. Figure 2.1 provides an anchor to the other three socialisation theories (Hsueh, et al. 2016, Cherry, 2025). It captures issues dealing with socialisation process, skills development, including gender development issues. The theory is adopted in this study and presented as shown in figure 2.1.

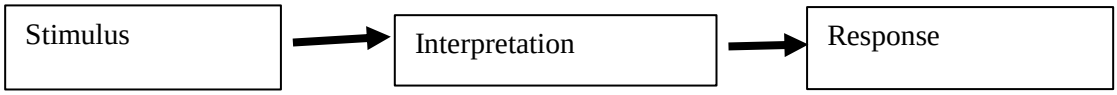


Figure 2.1 Symbolic interactionism (Source: Okoroafor & Njoku, 2012)

The three theories integrate the issues of socialisation, types of health and human security and agents of socialisation which are core in the realisation of a complete personality during re-socialisation. All the three factors take place in the immediate environment, as captured by the symbolic interactionism.

3.0 Unlocking Kenya's Potential: Aligning Socialisation with Vision 2030 Goals

Kenya Vision 2030 seeks to transform the country into a globally competitive and prosperous nation, founded on inclusive growth, social equity, and sustainable development. However, deeply rooted societal vices such as greed, inequality, and gender-based violence continue to erode progress and fragment social cohesion. This section explores the critical role of socialisation in shaping values, competencies, and behavioural norms necessary to counteract these challenges. By strengthening both formal and informal socialisation systems and aligning them with Vision 2030's social, economic, and political pillars, Kenya can cultivate a value-driven citizenry empowered to lead transformative change.

Legislation has not kept pace with efforts to combat avarice and other societal vices since the enactment of the 2010 Constitution. These vices include but are not limited to greed, sexual offences and gender-based violence, ethnic strife and conflict, inequality, weak values and norms, and a pervasive desire for rapid wealth (Oluoko-Odingo, 2022). In contrast, the Sustainable Development Goals (SDGs) advocate for principles such as sharing, equality and equity, transparency, accountability, ethical decision-making, healthy work culture, getting rid of greed, respecting public assets, and appreciating the environment.

To realise the aspirations of Kenya Vision 2030, a strategic shift in development strategy is required, one that directly addresses how these vices weaken family structures, fuel underdevelopment, and amplify vulnerability in the nation. As Oluoko-Odingo (2022: 18) emphasizes, challenges facing current socialisation systems demand that both formal and informal frameworks be used as viable alternatives. This shift includes identifying core moral values that are essential for shaping future generations equipped for development, peace, and national security. Socialisation is pivotal in shaping childhood psychological development, serving as the process through which individuals learn social skills, cultural norms, and societal practices. Inadequate socialisation, especially during formative years, often results in adults lacking appropriate social skills (Good Therapy, 2022)

Karwinska (2018) recommends establishing and supporting an educational initiative to exist alongside the formal system, though non-formal in nature, with the aim of applying the most effective way of transferring knowledge and skills as well as shaping key competencies. Such a system requires that the socialisation process be aligned to the individual expectations. The beneficiaries should acquire skills, knowledge and competencies crucial for effectively dealing with assignments and effectively engaging in various social, economic, and political areas. The effects of socialisation should be aligned to the expectations and needs of the society and the state. The aim of re-socialisation is to get acceptance and commitment for an initiative. It makes people who were hitherto not aligned to a course become champions for that initiative. The process requires an effective communication plan throughout the process and the need to remain consistent in the message passed across while communicating differently (Abudi, 2012).

Initially the family was capable of handling socialisation by providing members with the required knowledge and skills while also maintaining social order (Akuma, 2015:3, 6). Contemporary families, however, encounter challenges of modernization, urban development, elaborate education, demographic changes, mass media and consumerist pressures, which render cultural values irrelevant and destabilize traditional socialisation mechanisms (Akuma, 2015: 6).

4.0 Human Security and Sustainable Development

Sustainable human development is said to be inherently dependent on the assurance of human security. It includes all facets of human existence, social, psychological, political, and economic, that enable people and communities to achieve bare minimum standards of living, foster positive group dynamics and sustain continuity over time (Williams., 2015). Human security is people-centred and addresses a wide spectrum of vulnerabilities such as sickness, assaults by wildlife, unemployment, catastrophes, illiteracy, extrajudicial murders, and food security. It also extends to both intra-state and inter-state relations. Human security ensures that people can support themselves, that human rights and dignity are respected, and that people live honourable lives free from fear and want (Asaka & Oluoko-Odingo, 2022). At its core, human security safeguards individuals' capacity for self-sufficiency, ensures respect for human rights, and affirms the dignity of all persons. Security is key in supporting economic activities and maintaining investor confidence (National Police Service, 2017).

This shift in socialisation compromises human security as evidenced by data from the National Police Service (2017). The question is*: Are there other possible ways of socialisation that can be used to enhance skills and produce societal values that respond to the community expectations?*

For instance, according to the National Police Service (2017), insecurity in the country could be linked to the various types of crimes such as theft, terrorism and immigrants, murder, school unrest, drug and alcohol abuse, cyber-crime, road and traffic accidents, rape and sexual assault (classified as crimes against morality), economic crimes and mental illness related cases. Offences against morality are leading, followed by road and traffic accidents and theft. Economic crimes included bribery and corruption, accounting and financial statements, asset misappropriation, customer fraud and money laundering and sanctions.

In Nairobi common criminal activities range from mugging, burglary and breakings, robbery with violence, possession of narcotic drugs, murder, assault-causing bodily harm, rape, being drunk and disorderly, gender-based violence and domestic violence, possession of drugs and/or illicit brew, forgery, child abuse, defilement, prostitution, corruption, drug trafficking/smuggling, car jackings and environmental destruction. The National Crime Research Centre (NCRC, 2022) categorizes intentional homicides as unlawful homicides purposely inflicted as a result of domestic disputes, interpersonal violence, violent conflicts over land resources, inter-gang violence over turf or control and predatory violence as well as killing by armed groups.

5.0 Human Health and Sustainable Development

All these crimes compromise human security while inadequate human security interferes with all aspects of health (physical, mental, social, and moral health), with a close relationship between violence and homicide and mental health ((MoH, 2015-adopted from WHO, 2009). Mental health is defined as a state of well-being in which individuals recognize and realize their abilities, cope effectively with the normal stresses of life, work productively, and contribute meaningfully to their communities (MoH, 2015; adapted from WHO, 2009). Notably, violence and conflict at the household level are significant contributors to poor mental health outcomes.

Mental illness is increasingly prevalent in Kenyan society, due to high levels of stress arising from unemployment, persistent political instability, violent elections, insecurity, poverty and social deprivation. These factors contribute significantly to the mental health burden, with mental illness accounting for approximately 25% of inpatient cases and 40% of outpatient visits in health facilities across the country. Depression and suicide are among the leading concerns, followed by substance abuse disorders, bipolar disorders, schizophrenia, and other psychoses (Ministry of Health (MoH, 2020).
A holistic personality necessitates wellness across four dimensions of health:

i. **Physical health** – the body is free from disease.
ii. **Mental health** – there is a sense of order and stability in the mind.
iii. **Social health** – peace, love, unity, and consideration for others prevail.
iv. **Moral health** – one lives in accordance with moral principles and consistently practices what is right. (Muthoka et al., 1998)

While the medical profession has traditionally focused on physical health, and more recently, mental health, social and moral health, which are central to the process of socialization, have received comparatively minimal attention. This oversight calls for a critical reassessment of the socialization process to ensure these dimensions are meaningfully integrated into contemporary approaches to wellness.

Addressing these challenges requires a multi-sectoral approach that integrates mental health into broader public health and social development strategies.

6.0 Best Practices in Socialisation

In order to achieve both benefits of health and human security during socialization, it would be necessary to benchmark with some of the existing best practices. Such practices should assist in the understanding of important ways of aligning processes of upbringing and education to respond to the emerging changes in

the society. It would be important to identify the values that the Kenyan society would like to associate with themselves and the state at large. According to Karwinska (2018), socialisation is essential in the maintenance of continuity and social stability which are crucial in pursuing a specific policy. Besides the individual values, it would be important to single out particular challenges in contemporary Kenya that the country would like to address through the socialisation process. Some of the challenges to address could be overcoming the sense of insecurity created by economic processes (threats and opportunities); acquiring real-world expertise (expenditure, planning, savings accumulation, resource management, selecting the suggested benefits or the workplace and actively participating in market processes); adjusting to new financial circumstances influenced by technologies, new rules or the institution/organization, changing values and benefits, implying the need for alterations in attitudes, behaviours, and aspirations; issues like business acumen, independence, creativity, innovation, or pro-development; and learning to take risks all of which allow people to survive intense competition. Civil competencies and knowledge about socio-economic political processes are important for individuals and communities to be able to participate in a well-functioning community. Individuals undertake social roles (in this case the role of a citizen), a member of the community, participation in important processes and tasks and as a negotiator. For instance, sharing legal principles; expansion of civic democracy; creation and operation of NGOs, civic movements and other institutions; the multiplicity of political parties; openness to the world; extending the scope of freedom; and increasing respect for property rights, are all factors that influence values in the society and require attention A strategy like this promotes universal integration at the degree of internalising the ideals that define social integration and provide a happy social existence. Trust, loyalty, reciprocity, solidarity, respect, and fairness are some of the principles. The values are important in maintaining the most important social interactions (Sardak, et. al. 2017; Otto et al., 2017; Deeva, 2006). Consequently, to create a civil society, values must be included in the educational system.

A well-functioning society is one in which each person may fulfil their fundamental and secondary needs, form fulfilling connections with others, following certain lifestyles, engaging in social life at the appropriate level, and accomplishing personal objectives.

With globalisation, it is important to maintain some sense of community. Other competencies include teamwork, a high level of communication, which demand strategies for social unity and equality. For instance, Children's Universities in Europe are used during recess to learn the new competencies (skills, abilities and personal attributes that increase chances for employability) (Karwinska, 2018). Re-socialisation can only be made possible with relevant communication plan in place.

7.0 Approaches to Socialisation

A well-structured communication plan is essential for effective socialisation. Such plans should clearly specify the target group to be socialised, whether children, youth, or other groups; the content and duration of the socialisation process; as well as the procedures and formats to be employed. To ensure impact, there is a need for retraining, setting clear objectives, adopting problem-solving approaches, and implementing frequent monitoring and updates.

Socialisation has been used to assist individuals with mental health challenges to find friends and be able to create interactions. In institutional settings, socialisation has been facilitated through half-day workshops and case study scenarios (Abudi Consulting Group, 2022). The methods employed include operant, affective, observational, cognitive, sociocultural and apprenticeship approaches (LibreTexts, 2022).

Sociocultural socialisation encompasses learned behaviours such as information, beliefs, artistic expression, morality, conventions, laws, and traditions, all shaped by the social milieu in which a person lives. Youth, in particular, are influenced by their environment; this includes the expectations and aspirations of their family, friends, clubs, schools, and religious organisations, and other social structures. These environments transmit expectations, aspirations, customs, and symbols across generations.

In apprenticeship models, a beginner receives guidance from experienced mentors, and self-esteem building is crucial. Organisational socialisation, on the other hand, is the process by which outsiders transition into insiders. New employees become familiar with their core responsibilities and organisational expectations. Successful socialisation programs often include structured group experiences, scheduled

activities, mentorship from existing staff, and recognition of the newcomers' attitudes, skills, and talents (Hall & Paul, 2020).

Through their socialisation experiences, new hires in an organisation learn what attitudes, work styles, conventions, and career routes are acceptable to the institution (Epstein, 1983). As a result, socialisation is the process by which a person learns the norms and practices of a group while also understanding their roles and status within it. This process may be formal or informal, and its influence can be both intentional and incidental.

Thus, socialisation is the means by which an individual acquires the culture of the group both by understanding status positions and by learning role prescriptions and role behaviours. Socialisation can be formal or informal and the role intended or unintended.

The literature review has revealed a need for a new form of continuous and consistent socialisation which combines economic and social aspects throughout the lifespan and social and economic socialisation that can be integrated into a framework to produce a complete personality that adequately contributes to national development. Finally, there is little attention given to social and moral health which needs addressing (Sardak, 2017). These gaps emphasise the importance of continuous and transformative education throughout one's life, with more attention on social and moral health, leading to the adoption of Kohlberg's theory (Cherry, 2025) and symbolic interactionism (Hsueh, et al. 2016, Cherry, 2025). The Gidden's structuration theory is important in examining the agents of socialisation.

8.0 Materials and Methods

This review article is based on secondary information, retrieved through the University of Nairobi search engines, ResearchGate, government publications and relevant Google searches where relevant. Keywords used during the literature search included *socialisation, human security, values, and theories of socialisation*, among others. The review process led to the examination of 23 documents, including peer reviewed journal articles, Government, World Bank and other reports, books, book chapters, working papers, and other credible online sources. The findings revealed a notable gap in empirical research and published material specifically addressing the intersection of socialisation, values, and sustainable human security.

9.0 Results and Discussions

9.1 Intersection between Re-Socialisation and Values for Sustainable Human Security

Human security supports the capacities to attain a minimum standard of life and enhances community attachment and continuity. It refers to the preservation of personal privacy and autonomy from both the immediate and secondary threats of violence. Key components of human security include the safeguarding of human rights, sound government, access to healthcare and education, and the freedom for individuals to realise their full potential. Thus, education should be adequate, informative and suitable, and take place throughout the life period to help people understand and develop their full potential.

Human security also entails the eradication of poverty, promotion of economic growth and prevention of conflicts. It starts at family level, extends to the community and ultimately influences national stability. Measurable indicators of human security include a stable sense of belonging, strong social and familial ties, acceptance of the past, and a hopeful outlook for the future. Cultivating responsible citizens, aware of their responsibilities and actively engaged in sustainable economic functions, is essential.

A report by the National Police Service noted that crime is multifaceted, and therefore, requires different approaches to tackle it. The importance of having responsible citizens that play their role in supporting the government to ensure security of life and property within the country was emphasised. This underlines the importance of socialisation to produce responsible citizens to ensure sustainable development and attainment of Kenya Vision 2030.

Though the government has made efforts to enhance security by recruiting more police officers, equipping the force and improving their welfare, fiscal limitations constrain these initiatives. However, with the population increasing annually, the demand for human security resources (police officers) continues to grow. Long-term sustainability requires that citizens should be aware of their social environment and their roles and responsibilities to support the police force in maintaining security in the

country. The table below outlines various categories of crimes in Kenya, many of which could be decreased through targeted socialisation interventions.

Table 1: Examples of Crimes in Kenya (2017)

S.No.	CRIME	CASES (2017)
1	Theft	2280
2	Crime involving Police Officers	29
3	External forces (terrorism and immigrants)	995
4	Murder	76
5	School unrest	235
6	Drug and alcohol abuse	4510
7	Cyber crime	123
8	Road and traffic accidents	5291
9	Offenses against morality	5492
10	Economic crimes	-
11	Mental illness-related cases	-

Source: National Police Service Report (2017)

Economic crimes included:

i. bribery and corruption,
ii. Misrepresentation in accounting and financial statements,
iii. asset misappropriation,
iv. customer fraud, and
v. money laundering and sanctions violations.

Many of these crimes stem from a lack of moral values, highlighting the need to promote ethical behaviour and moral health in the nation. For instance, terrorism is often linked to youth unemployment, which increases their vulnerability to be recruited by the terrorist gangs. Fostering a sense of responsibility and civic engagement among young people can enhance employability and reduce susceptibility to criminal activity

9.2 Re-Socialisation for Social and Moral Health for Realisation of Kenya Vision 2030 and Sustainable Development Goals

Mental health challenges are increasingly affecting human resources, thereby impeding progress toward the realisation of Kenya Vision 2030. Many of these challenges can be prevented through positive socialisation, for instance, dealing with the excesses in pursuit of wealth at the expense of ethical values and with the widespread corruption that continue to widen the gap between the rich and the poor, can mitigate mental health risks. The open display of affluence in a context where the majority live in poverty, coupled with the exclusion of disadvantaged groups from decision-making spaces, fosters feelings of marginalisation and psychological distress. These dynamics underscore the urgent need for value-based socialisation.

Socialisation theories highlight the importance of instilling moral reasoning in children as a foundational strategy for addressing familial and societal challenges. Inadequate moral development can contribute to diminished human security, particularly when individuals lack the ethical grounding to navigate complex social environments.

Contemporary society appears to be witnessing a decline in moral development frameworks that once emphasized belief in a higher power and ethical accountability. The emergence of rights, including children's rights, which removed punishment, meant that children are free to do what pleases them. As a result, children may grow up prioritising self-interest over communal responsibility, fostering competitive and isolating behaviours. This shift can be related to increasing numbers of suicide among the youth, as well as the erosion of social norms and customs, particularly in urban settings where innovative ways of circumventing the laws, have contributed to high rates of crime, greed, and violence in the society.

From a moral development perspective, the society appears to be stagnating at the conventional level typically associated with children under the age of ten. This stagnation creates a gap in ethical

maturity, yet some people may want to jump to the post conventional level of reasoning, without the foundational moral grounding. Such leaps can result in intolerance, more violence and widespread human insecurity characterising the society today.

Gilligan's stages of moral development historically reflected a period with high gender-based violence, discrimination and characterised by many barriers for women. Today women have broken many glass ceilings, overcome barriers with advocacy against gender-based violence and discrimination, reducing the burdens on women. The current study, therefore, does not see a problem with the gender perspectives of moral development as all principles of justice, caring and fairness are seen to be all important in ensuring moral health for everyone.

10.0 Conclusions and Recommendations

10.1 Conclusions

This article set out to examine the values and norms essential for Kenya's pursuit of Vision 2030, with a particular focus on the intersection between socialisation and societal values, while also highlighting some of the best practices for fostering a cohesive and value-driven society.

The findings affirm that education must be holistic, lifelong, and transformative, empowering individuals to realise their full potential in a safe and secure environment. Socialisation is a vital mechanism for cultivating responsible citizens to attain the Kenya Vision 2030. In the context of a growing population, structured socialisation can equip citizens with skills and specified roles and responsibilities to support human resources in the security sector by making everyone responsible. Socialisation on moral health issues would reduce crime by encouraging citizens to prioritise positive values, thus emphasising the importance of shared responsibility.

The article also highlights the detrimental impact of conspicuous affluence amid widespread poverty, where the excessive pursuit of wealth at the expense of values contributes to mental health challenges and societal instability. This underscores the urgency of instilling moral values from early childhood. The current state of child socialisation, compounded by rapid urbanisation, has created conditions conducive to crime, greed, and violence. To counter this, society must embrace and promote values such as justice, empathy, and care, essential pillars of moral well-being.

10.2 Recommendations

To achieve a just, equitable, and secure society aligned with Kenya Vision 2030 and the Sustainable Development Goals, the following policy-oriented recommendations are proposed:

i. **Develop a National Socialisation Framework**: Establish a comprehensive framework that integrates formal, informal, and institutional approaches to socialisation, ensuring consistent reinforcement of positive values across all sectors.

ii. **Embed Value-Based Education in Curricula**: Revise educational curricula to include structured modules on ethics, civic responsibility, and mental health, tailored to different age groups and community contexts.

iii. **Strengthen Community-Based Initiatives**: Support grassroots programs that promote intergenerational dialogue, mentorship, and community-led value transmission, especially in urban and underserved areas.

iv. **Promote Inclusive Media and Messaging**: Encourage media platforms to disseminate content that reflects and reinforces societal values, counters harmful narratives, and celebrates ethical leadership.

v. **Institutionalise Moral Leadership Training**: Introduce leadership development programs that prioritise moral reasoning, empathy, and social accountability across public and private institutions.

Call to Action

Realising Kenya Vision 2030 demands more than economic growth; it requires a deliberate and sustained commitment to nurturing values that bind society together. Policymakers, educators, community leaders, and citizens must collaborate to build a culture of integrity, empathy, and shared responsibility. By investing

in structured socialisation and value-based education, Kenya can lay the foundation for a more just, inclusive, and resilient future.

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