ROLE OF CHRISTIAN RELIGIOUS EDUCATION IN THE
MORAL DEVELOPMENT OF SECONDARY SCHOOL
STUDENTS IN RONGAI DIVISION, NAKURU
DISTRICT, KENYA.

BY

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DECLARATION

This project is my original work and has not been presented for a degree in any other university.

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This project has been submitted for examination with my approval as university supervisor.

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DEDICATION

To Rael, Brenda, Brian, Mitchel and Mathew
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ABSTRACT

Christian Religious Education as a body of knowledge to be learned has been inadequate to lead the learners to deeper commitment in their religious faiths so as to enhance their morals. This realization is what led to the establishment of the Pastoral Programme of Instruction in 1999 through the creation of chaplainry in secondary schools to complement the teachings given in Religious Education. However, since its introduction, the problem of student unrest in our learning institutions has continued to persist. This has made the public [teachers, parents and the Clergy] to question the role of schools and by extension C.R.E. in shaping the moral character of the youth. The purpose of this study therefore, was to investigate the role of C.R.E. in the moral development of secondary school students.

The research was conducted in Rongai Division, Nakuru District; and involved 4 Discipline Masters, 4 subject heads of C.R.E. and 91 Students taking C.R.E. in Form Four, from 4 public secondary schools. Data was collected through questionnaires that were administered to the subject heads and students. Interviews were used to collect more information from Discipline Masters. Data was analyzed using descriptive statistics such as frequency distributions and percentages. Qualitative descriptions were also used in the presentation of data. This
study established that teachers play a significant role in the shaping the moral character of students through the teaching and learning of C.R.E and for this reason the ministry of education should continue to train and employ C.R.E teachers besides training them on guidance and counseling skills. In addition, it was also established that teachers encounter a number of challenges such as negative attitude towards the subject and inadequate administrative support, in inculcating moral values.
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CHAPTER ONE
INTRODUCTION

1.0 Background to the Study

One of the national goals of education in Kenya is that education should promote sound moral and religious values. Education should provide for the development of knowledge, skills and attitudes that will enhance acquisition of sound moral values and help children to grow up into self-disciplined, self-reliant and integrated citizens. [Report of the Task force on student discipline and unrest in secondary schools, 2001]. Christian Religious Education seeks to develop a positive attitude in the learner, towards God, the self, others and the environment in which he/she lives.

Following the recent spate of incidents of students unrest in secondary schools it was recommended that pastoral care programmes be enhanced in all public schools and be handled by trained religious personnel who are able to relate the teaching and its moral implications (Report of the Task force on student discipline and unrest in secondary schools, 2001). The Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond, of 1998 (Kamunge Report, 1988), states that the philosophy of education and training must always be in consonance with and positively
contribute to national development. This was further echoed by the Commission of Inquiry into Education System in Kenya of 1999 (Koech Report, 1999) which states that, “the philosophy of education must be based on the need to fashion the individual to grow and develop into a sound and effective citizen with the mental capacity to appreciate the cultural heritage of his/her nation as well as being able to make a meaningful contribution towards further development and the socio-economic stability of the nation.”

The inclusion of C.R.E. in the Kenya Secondary School Education Curriculum has been done with a purpose and goal, as it is the case with any other subject. The learning of C.R.E. is geared towards promoting a whole round student, morally upright and academically sound. The many topics covered in the entire C.R.E. syllabus alongside Christian Ethics are sufficient to meet the expected objectives of the subject. This is because at the end of the syllabus the student would have adequately been instilled with Biblical as well as healthy African traditional values. These values influence the student and mould him or her into a morally mature person in a position to make reliable rational decisions in all spheres of life situations. During C.R.E. class lessons the student participation and critical discussions often leave the subject teacher assured that the students are not only gaining academically,
but also moulded spiritually and morally.

However, in spite of these moral values acquired in C.R.E., Christian Ethics and Pastoral care programmes in the majority of the Kenyan secondary schools, still there has been unexpected student unrests. Although the area of concentration in this project is not to research on the course and causes of student unrests, but just to give various examples of these, because they tend to place the moral contribution of C.R.E. and Christian Ethics in a questionable scenario.

A good number if not all of these students involved in strikes and unrests take C.R.E., hence exposed to valuable Biblical and traditional values. Some of these values consist of sanctity of life, respect for other people's property, among others. When students go on the rampage, these sacred values are down trodden and one is left asking, “Haven't these students any sense of morality and Ethics?” Cases of student unrest have been in existence as far back as the beginning of the 20th century when the first case was reported in Maseno in 1908. [Report of the Task force on student discipline and unrest in secondary schools, 2001].

Lately the concern has been the changing nature, characteristics and
increase of the number of schools experiencing student unrest. The increase in the number of schools experiencing some form of student unrest alarmingly increased in the seventies. It is worthy noting that these disturbances were confined to secondary schools. The disturbances were characterized by violence and wanton destruction of school property. Between 1980 and 1990, the number of schools, experiencing student unrest had increased tremendously from 22 (0.9%) to 187 (7.2%). These figures comprised the known and the recorded cases and perhaps the number of schools that had experienced unrest could have been higher. [Report of the Task force on student discipline and unrest in secondary school, 2001].

Tragically, the nature of student unrest took a new dimension as happened at St. Kizito Mixed Secondary School on 13 July 1991 when male students invaded the girl’s dormitory and violently raped a number of them. In the melee that followed 19 girls lost their lives.

In spite of the government’s effort to stem out the culture of student unrest in schools, the very nature of the unrests took a dramatic turn for the worse. Not only were they violent and destructive but they were also premeditated and planned to cause maximum harm to human life. The first such case was recorded in Nyeri District where a few students
at Nyeri High School locked school prefects in their cubicles while they were asleep, poured petrol and set them on fire killing four of them. [Report of the student discipline and unrest in secondary schools, 2001]

Cases of student unrest intensified with more schools being burnt, down, property destroyed and with more innocent lives being lost as happened in the arson attack in Kyanguli Secondary School, in Machakos District, where 68 children were burnt to death and scores injured. These increasing waves of student unrests take place against the background of Christian Religious Education taught in secondary school.

1.1 Statement of the Problem

With all these ugly incidences in mind, the researcher pursued this project paper by ascertaining the efficiency of C.R.E. as far as moral and academic moulding of the student is concerned. The researcher tried to achieve this by gathering responses from C.R.E. students and C.R.E. subject teachers of Rongai Division in Nakuru District through questionnaires and interviews. This may not give comprehensive perception of the Kenyan Secondary school students about the impact of C.R.E. but it will at least provide an eye opener. These responses
alongside other useful pieces of information gave the researcher a basis to make observations and critical evaluation then came up with well thought recommendations that pertain to the objectives of C.R.E. and the entire syllabus.

1.2 Purpose of the Study.

The broad objective of this study was to underscore the role of C.R.E subject in moral development of students in secondary school. However, the specific objectives were:

- To investigate the moral values acquired by form four C.R.E students in secondary schools.
- To find out how the form four C.R.E students express the moral values acquired in teaching and learning of the subject in secondary schools.
- To investigate how the teachers help students promote moral values among CRE students in secondary schools.
- To find out the problems encountered in the teaching of C.R.E subject in secondary schools.
- To find out the problems encountered in the learning of C.R.E subject by students.
1.3 Research Questions

This study was guided by the following research questions based on the research objectives;

What moral values do Form Four C.R.E students acquire through the teaching and learning of C.R.E in secondary schools?

In what ways do form, four C.R.E students express the moral values acquired through the teaching and learning of C.R.E in secondary schools.

How do teachers promote moral values among C.R.E students in secondary schools?

What problems do teachers encounter in the teaching of C.R.E. subject in secondary school?

What problems do students encounter in the learning of C.R.E. subject in school?

1.4 Significance of Study

The Study was intended to underscore the significance of C.R.E. in moral development of secondary school students. The prime purpose of the inclusion of C.R.E. in the Kenyan Secondary School Curriculum is geared toward cherishing morality among the students and promoting ethical ideals that nurture healthy co-existence. In our African traditions, the clan-web and the tribal identity guarded against abuse of morality according to the tribal norms. However, our life today goes beyond tribal boundaries. The individuals belong to a more expanded complex society, which call for moral principles that go beyond tribal norms. (National Committee in Educational Objectives and Policies, 1976).
Nationalism and globalization does not only advocate for national and global consciousness but also proclaim inter-cultural, inter-racial peaceful co-existence and concern. This attempt obviously calls for supra-racial and supra-cultural ethical ideals for its realization and sustainability. Christian Religious Ethics is one sure option of achieving the 21st century's international move to come with "a global village" blending the diverse races and cultural practices.

The Kenyan Educational Policy makers have acknowledged the pertinent role C.R.E. plays in the moral development of the student instilling in him or her the importance of having a perfect relationship with the creator and in turn desire to nurture healthy interpersonal relationships based on Christian moral principles. The religious bodies and organizations making submissions to the Ominde Report [1964] underscored the fact that an education system is one-sided unless the spirit, the values and standards of Religion informs it.

Religious Education provides the main avenue for religious instruction in educational institutions. The essence of Religious Education is the redirection of individual life, from finite attachments to active love and devotion, and to God and Creator in a personal way. The purpose of Religious Education is, therefore, to impart in the learner the mental
and the spiritual capacity for reverence to God who is the foundation of all knowledge. Religious study, therefore, is an exposition of what is true, excellent and just.

It is also hoped that the findings of this study will be able to review and evaluate the efficiency of C.R.E. in the attempt to promote moral, development in the Kenyan high school students. In the same vein, the study will try to explore on any additional information that may provide answers to the escalating moral decadence among secondary school students amidst the many moral principles instilled in them through the teaching of C.R.E.

1.5 Basic Assumptions of the Study

The basic assumptions of the study were:

C.R.E. was a worthwhile area of learning and contributes to the development of the student’s character.
Subject heads and discipline masters play an important role in inculcating moral values in students.
Indiscipline in secondary schools is contributed by lack of Christian values among the students.
School administrators were aware of the objectives of teaching C.R.E. in schools.

1.6 Scope and Limitations of the Study

This study was carried out in Rongai Division, Nakuru District, in Rift
Valley Province. Indiscipline in secondary schools prompted the researcher to choose the area. The study focused on the role of C.R.E. in the moral development of secondary school students. The study involved a relatively small sample, hence; the significance of the findings would only claim immediate applicability to the area.

In carrying out the study, the researcher encountered the following problems:

Relevant literature to this study was not readily available in the researcher’s environment. The area of study was large hence; only four schools were selected which may not be adequate for generalization of findings.

1.7 Definition of Significant Terms

For understanding this study, the following terms are defined:

**Education:** A process of acquiring and developing accumulated and new knowledge, wisdom, values, attitudes and skills as a result of growth, maturation and learning which can be best utilized for life in a changing society [Malusu, 1997].

**Moral:** Concerned with the principles of right and
wrong in conduct or character, teaching and upholding standards of good behaviour. The term is also used to refer to virtues and values in the text.

**Christianity:**
Is the body of religious beliefs and practices based on the teachings of Jesus Christ, who was believed by his followers to be the Son of God.

**Religious Education:**
Process of acquiring knowledge, values and skills that enable one to apply religious standards to various issues that affect people individually and the society at large. It covers areas such as Christian Religious Education, Islamic Religious Education and Hindu Religious Education.

**C.R.E.:**
Christian Religious Education

**Secondary School:**
Second level of education after eight years of primary schooling. Secondary Education lasts four years and is a preparation for higher learning at the university or in other tertiary institutions.

**Public School:**
An institution of learning that receives
financial support from the government.

**Role:**
The part played or undertaken in this case by the Christian Religious Education on the moral development of students.

**Objectives:**
Refers to specific desirable outcomes after a certain educational process.

**Morality:**
Any set of rules, standards or principles that define and guide good behavior [Bennaars et al 1990].

**1.8 Organization of the Project**

This chapter presents the problem to be investigated and put it in the proper context for the benefit of the researcher and other readers. It also outlines the significance, objectives and assumptions on which the study was based. Research questions, scope and limitations are dealt with. Terms used in the study are defined so as to facilitate understanding and application of the research findings by consumers.

Chapter two presents the review of related literature highlighting the importance of Christian religious education, basic moral principles of Christianity and studies carried out in C.R.E. Chapter Three outlined the research design, study locale, population, sampling and data collection
procedures. Data analysis and interpretation was dealt with in Chapter Four. A summary of the findings, conclusions, recommendations and suggestions for further research are presented in Chapter Five.
CHAPTER TWO
REVIEW OF RELATED LITERATURE

2.0 Introduction

In this chapter, the researcher presented and organized the review of literature in two interrelated parts;

(i) The importance of C.R.E.
(ii) Basic Moral Principles of Christianity.

2.1 Importance of Christian Religious Education

In recent years, the study of Christian ethics has become an integral part of mainstream theological studies. The reasons for this are not hard to detect. It has become a more widely held view that Christian ethics is actually central to Christian theology as a whole. Theologians increasingly have had to ask what contemporary relevance their discipline has in a context where religious belief is on the wane, and whether Christian ethics, that is, ethics based on the Gospel of Jesus Christ has anything to say in a multi-faceted and complex secular society. There is now no shortage of books on most substantive moral issues, written from a wide variety of theological positions. However, what is lacking are books within Christian ethics, which are taken at all seriously by those engaged in the wider secular debate. The aim of this literature review is to demonstrate that Christian ethics can make a
distinctive contribution to this debate, either in moral substance, or in terms of underlying moral justifications.

The Binns Report [1952] stressed the importance of religious basis for education. This report was supported by the Education Commission [1964], which recommended the continuing participation of the church in religious life of their former schools. The Ominde Report [1964] stated that:

Religious Education should be taught in schools. It must be taught according to an approved syllabus. This means that Religious Education is a worthwhile subject to be learnt and that it has something unique and valuable to contribute to the national goals of education.

The Ominde Commission recommendations found their legal backing in the education Act of 1968, which gave to the church powers to continue sponsoring their former schools. The Ominde Commission, like other Commissions before it also defined goals of education which all subjects must strive to fulfill in order to make education relevant to life. Therefore, the teaching of Christian Religious Education in Kenya has been justified on educational grounds as contributing to the fulfillment of national education objectives.

The first of these national goals is that of National Unity. Religious
Education is supposed to fulfill this goal by promoting positive attitudes of mutual respect, which enable the youth to live together in harmony. This goal offers a challenge to the churches to show that Religious Education is not divisive force and that people of different religions can live together in harmony. The goal has also influenced the development of a common syllabus for all Christian pupils.

The second goal is that of national development both socially and economically. Religious Education attempts to fulfill this goal by its emphasis on content relevant to life. This need for relevance to life is strongly reflected in the syllabus.

The third goal is that of individual development and self-fulfillment. Religious Education is supposed to fulfill this goal by trying to foster sound moral and religious values in order to help the youth to grow up into self-disciplined citizens.

The fourth goal is that of social equality. Religious Education promotes this goal by fostering a sense of responsibility in the youth. Religious Education also advocates a common syllabus for Christian students in all schools with courses based on their common Christian heritage.
The fifth goal is that of respect and development of cultural heritage. Religious education assists the youth to respect other cultures. To meet this challenge religious education curriculum development have incorporated the study of African Religious Heritage in the syllabus.

The sixth goal is that of international consciousness, where education is supposed to help foster positive attitudes to the international community. Religious Education teaches courses on contemporary Christian living in an effort to help the youth in enhancing appreciation of the current social, political, religious and economic issues affecting the world today.

Another very important report is the National Committee on Educational Objectives and Policies [1976] [popularly known as Gachathi Report]. This report foresees a Religious education programme, which integrates all the religious persons. The report states that:

The responsibility for the teaching of ethics of society has generally been undertaken within the teaching of religion, because of the traditional role of religion to provide a strict moral code for the community.

According to Sifuna and Karugu [1985] the missionaries viewed the Africans as being:
backward, uncivilized and uncultured with no
tradition or history, too un-intelligent and lazy to
have evolved a set of beliefs about the world that
were worth studying, too superstitious and
immoral to have developed a serious religion.[p.5].

The aim of education according to Sifuna [1976] was:

...to give these youth a plain education to lead
them to adopt the modes and habits of civilized
life, to train them up as Christians and bring them
to adopt such habits, industry and economy as
when no longer supported by the mission, they
may find good citizens well be able to support and
take care of themselves [p.50].

Wainaina [1991] supports these views by stating that:

An educational system without Religious Education
could only bring disaster, whereas a system with
religious foundations would be the best for the
well being of the country.

According to several education reports and authors, effective, sound,
integral and meaningful education should be a diversified and all-round
entity. It should also meet and satisfy all the needs of the learner,
namely the physical, the mental, the moral and the spiritual [K.I.E.
Report, 1976; U.N.E.S.CO. 1982;]. This view was appreciated,
recognized and realized in the African traditional society.

One aspect that was regarded as very important was the spiritual or
religious one. From conception to death and even in the beliefs people held about life after death, religion played a crucial role. Rituals, stories and many other activities with religious connotation were the order of everyday life. A child growing up in the African traditional settings, therefore, had his or her spiritual needs well catered for, and because of this, each individual was deeply religious [Mbiti; 1969:1-5]

According to Mbiti [1969] Religion provides mankind with moral values by which to live. He states that:

Part of any religious system is its moral values, which regulate and harmonize human life. It is religion which tells us what is right and what is wrong, what is good and what is evil, what is just and what is unjust, what is a virtue and what is a vice........No society can exist without morals. Religion enriches people's morals, for the welfare of the individual and society. It is morals which build relationships between people and between them and the world around.

The greatest value of religion is to teach people to be humble because of their great limitations. It tells human beings that they are created, and that however much they may celebrate this life, it is short, temporary and flowing like a river. Religion teaches human beings to be dependent on their creator. Even though African Religion puts human beings at the center of the universe, it also shows them very clearly that they have their limitations. This is what drives them to their rituals,
prayers, ceremonies and trust in God. Even the greatest achievement of human beings is limited, and does not last forever. Mbiti [1969:p.202].

The views of Mbiti [1969] therefore can be construed to mean that Christian Religious Education provides Students with moral values by, which to live. From his views, students’ need a good reason to convince them that they should be concerned with their neighbor, instead of looking out for himself/herself and his/her interests. In the past, our clan and our tribe gave us that reason. But today our life goes beyond clan and our tribe. It is more complex and students are concerned with many things. They need a new reason, a more complex reason why they should be concerned with their neighbor and his welfare. Christian Religious Education gives them that reason. It starts with the very nature of man himself, why he is here on earth, how he should relate to his fellow human beings and to God himself; how everything mortal is one day finished; and how each one of them must give an account of the days he lived here on earth.

Davies [1971] states that:

Nowhere is the gospel set forth without a moral demand, and nowhere is morality.... understood apart from the gospel.
Thus, it is imperative that Christian theologians carefully set forth the ethical demands of the gospel in clear, relevant terms. Christian Religion then, teaches men to be dependent on their creator. Whether Christianity is right or wrong, it tells students to be humble in the sight of their creator who is God, and to trust in him. Their life comes from him and depends on him. In directing students to put their trust in God, Christianity is doing the best it can for students, by showing them both their origin and their destination. This is what in its own limited ways; African religion has done for African peoples throughout their history.

2.2 Basic Moral Principles of Christianity

One of the general objectives of Secondary Christian Religious Education Syllabus is that the learner should be able to acquire the basic principles of Christian living and develop a sense of self-respect for others (K.I.E. 1988 Teachers’ Guide Form 2 C.R.E.). According to Segundo (1976):

God has not remained silent about the kind of people He wants us to be. He has expressed Himself clearly on this subject, not by word but also by deed and example. He has given us a vision of Christian personhood. He has conveyed a sense, an impression, of how we are to think, feel and act. The directions or norms that He has given us are more like the counsel and example of a parent than, for example, like a tough set of laws given by a dictator to his subjects. These directions describe concretely the kind of persons
we can and should be. They are far more than an abstract set of moral principles, rules, or virtues.

Character is concrete, and it has been the glory of the Christian ethic from the beginning that it has found its ideal not in abstract principles or virtues but in the character of an historical person. Jesus not only taught us what the moral ideal is; he exemplified it in his own life; he bade us follow him. The result has been that the Christian life has been generally regarded as consisting in the “imitation of Christ” rather than in obedience to general rules and precepts. Jesus himself, his example, has been and is the Christian moral ideal.


According to Gay [1975:360] the moral crisis in the world have made it clear that schools can no longer evade their responsibilities in the area of moral education, which has four fundamental functions to fulfill:

Moral autonomy, which involves the development of a person whose identity, is so secure that he or she can rely on the validity of his or her moral judgments and reach a decision independently. Rationality, which has to do with the willing to discuss reasonably the moral obligations of interpersonal interactions leading to independent,
thinking. Moral altruism, which deals with the concern of other people and place their needs on an equality with one’s own. Moral responsibility where one is willing to accept culpability for his or her own actions.

Graham [1972] supported these sentiments by asserting that the ultimate goal of moral education was to raise the level of moral judgment and behavior in such a way that they were based upon general moral principles. According to Masolo [1988] the basic moral principles of Christianity have three important sources. The first source is the ten laws that God gave to Moses on Mt. Sinai after the Israelites had fled from Egypt. These laws were ten in number, and have come to be known as Ten Commandments [Exodus 20:1-17]. The second source is the teaching of Jesus Christ himself. Jesus gave this teaching when, one morning he stood on a mountain and preached to all those who had gathered to listen to him [Luke 6:17-49].

Therefore, this teaching of Jesus has come to be known as the Sermon on the Mountain. The third source of Christian ethics is another teaching of Jesus, which is known as the Golden Rule [Mathew 7:12, Luke 6:31].
Masolo [1988] states that:

The Ten Commandments are like rules we learn in the family. They are divided into two parts: those that concern our duties to God as father in a family, and those that concern our duties to other members of the human family at home, at school, in the village, or in the nation. The first four of these commandments tell us our duties to God. The remaining six directly concerns social ethics.

Christians form a kind of family. Because in the family we have only one head, so too, Christians have only one God who is the head of the Christian family. Since there is only one God and therefore only one family of all peoples under him, He tells us to obey only Him. However, God tells us to love and respect our earthly parents as well. He has given them to us and we must obey them. They represent Him.

Masolo [1988] continues to state that the Ten Commandments also teach us how to relate to other people. This can be in the family, at school, in the village, or in the whole nation. They tell us:

- to respect other people and all that belongs to them. Therefore, we must not kill, because everybody else has a right to life just as we do. We must not commit adultery. This commandment teaches us not to misuse sex. God therefore commands us not to use sex except where it is appropriate; that is, in marriage. This is why Christian religion condemns any form of sexual relation outside marriage. We must not steal. Even here, God teaches us that all people live in a very good family under him. Like a very good father,
He is responsible for us, and whatever we ask Him, He is able to give us.

We therefore do not have to take other people's things, nor should we have lust or bad desire for them. The observance of these commandments, especially the last six, leads to the virtues of respect for life, honour and property, truthfulness and humility.

The foregoing literature review illustrates the importance of Christian Religious Education in the development of one's moral character. Similarly, it is evident that the role of C.R.E in the development of moral character in secondary schools has not been given an in-depth analysis, particularly in the study locale. It is for this reason that this study examined the extent to which C.R.E has contributed to the moral development among Form Four C.R.E students.
CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This section presents a number of logical aspects of research methodology. Included in this section are: Research Design, Study Locale, the Population Size, Sample and Sampling Techniques, Description of Research Instruments, Piloting, Data Collection Procedures and the plan for the analysis of data.

3.1 Research Design

The study investigated the role of C.R.E. subject in the moral development of secondary school students. This was a descriptive survey study since it sought to describe the current situation in schools. According to Rosier [1990] descriptive research design involves collection of information from members of a group of students, teachers or other persons associated with the educational process and the analysis of the information to illuminate important educational issues. This study elicited information from students and teachers in various schools.

It was on the basis of these characteristics of descriptive research that the role of C.R.E. subject in secondary schools could be assessed. The
design was found to be appropriate because it allowed for the use of research instruments like questionnaires and interview schedules.

3.2 Study locale

The study was carried out in Rongai Division, Nakuru District in Rift Valley Province, Kenya. The researcher chose the area because of limited time and financial resources at his disposal. Schools in this area were accessible in terms of transport prompting the researcher to choose the area. Finally, indiscipline in schools that had disrupted learning programmes in the Division also prompted the researcher to choose the area.

3.3 Population and study sample

There were 8 public schools in the division, all of them offered C.R.E. up to form two and in form three students take the subject as an option. Four schools formed the population for the study with a total of 91 form four students taking C.R.E.

The study sample comprised 4 schools and 91 students. Subject heads of C.R.E. and discipline masters of the respective schools participated in the study. Subject heads of C.R.E. were involved by the researcher because they were directly involved in the teaching of the subject. The
researcher-involved form four students because they had gone through the C.R.E. syllabus. These group of students were better placed to comment on how the subject was being taught in school. The junior classes were excluded because they had not covered the entire C.R.E. syllabus.

3.4 Sampling procedures

The study employed both purposive and random sampling techniques in selecting schools for the sample. Non-probability was used to obtain schools for the purpose of this study. The reason for using this method was to overcome inaccessible schools within the study area. The selection criteria was based on the accessibility of the secondary schools within Rongai Division.

Four schools were involved in the study. The 4 schools were stratified according to type-boarding and day schools. There were 2 mixed boarding schools, 1 mixed day school, 1 girls' boarding school. Each school was represented by one discipline master; the subject head of C.R.E. and 30 students of C.R.E. in form four. Stratified random sampling (SRS) was used to ensure an equal chance of selection of schools on the basis of type -boarding and day schools. This SRS technique guards against wild samples and ensures that no sub-
population is omitted from the sample. It also avoids overloading a
certain population, thus giving a more representative sample.

To select the thirty students from each school the researcher wrote
'yes' on thirty papers and 'no' on the remaining papers. Both stratified
and simple random sampling techniques were applied to ensure an
equal selection of boys and girls in mixed schools. Stratified random
sampling was used to classify students on the basis of gender.

3.5 Data Collection Procedure

Information regarding moral values acquired by students and
expression of these values was obtained using a set of questions in
students' questionnaire. Similarly subject heads were asked certain
questions from which response were tallied. For the students, questions
were asked regarding the following aspects:

- Relationship with other students in the school with regards to
  friendship and discussion groups.

- Influence of the virtues acquired from CRE in enrolling for the
  subject for examination at Kenya Certificate of Secondary
  Education (K.C.S.E.).

- Expression of moral values acquired from the learning and
  teaching of CRE in the wider society.
For teachers (subject heads) the questions put across were mainly tailored to establish the correlation between moral uprightness and study of CRE by students. Each question had a response to it as either being strongly agree, agree, disagree or strongly disagree. Response to each question was coded, tallied and grouped accordingly to generate frequencies, which were expressed in percentages.

3.6 Research Instruments.

Attitudes are naturally subjective and therefore difficult to measure reliably and to validate using a paper and pencil test. However, the classroom teacher through observation and through a period can assess attitudes with a considerable degree of reliability. It is for this reason that, although the attitudinal objectives may not seem to have content directly linked to them, they are closely related to the content covered. [Report of the Task force on student discipline and unrest in secondary schools, 2001].

In order to answer the research questions, data was collected by use of questionnaires and interview schedules. There was a questionnaire for subject heads of C.R.E. and students respectively. An interview schedule for discipline masters was used.
3.6.1 Questionnaires

Acquisition of information from the subject heads of C.R.E. was done through the use of a questionnaire. According to Best and Kahn (1992) questionnaires enable the person administering them to explain the purpose of the study and the meaning of items that may not be clear. The questionnaire for subject heads was used to gather information on their personal background, what they perceived to be their roles in the moral development of students, ways of dealing with indiscipline, what they perceive to be the role of C.R.E. in the moral development of students and the problems encountered in the teaching and learning of C.R.E. subject. The information given was meant to countercheck responses given by students regarding the role of C.R.E. in the moral development of students.

A questionnaire was also used to acquire information from students as regards the importance of the subject as far as moral development is concerned, how they express the moral values acquired in the subject and problems encountered.

3.6.2 Interview Schedules

The researcher used an interview schedule to collect information from discipline masters. According to Gall et al (1996) interviews allowed
interviewers to follow up respondents' answers to obtain more information and clarify vague statements. The researcher therefore, employed this method of data collection so as to obtain additional information from the discipline masters and also to seek clarification to some of the responses given in their respective questionnaires.

3.7 Data Analysis

Once data had been collected, it was organized by editing, classifying, structuring and tabulating the information to produce knowledge and basis for interpretation in order to verify the research questions and therefore provide answers to the issues under examination. Responses to each question in the questionnaires and interview schedule were coded, tallied and grouped accordingly to generate frequencies, which were then expressed in percentages out of the sample size of 91. Both descriptive and quantitative techniques were used to analyze the summarized data. Descriptive statistics techniques were useful in studying variable occurrence and summarizing collected data into measurable units using quantitative methods. The quantitative analyses of data involved use of mathematical techniques to facilitate the interpretation of numerical data obtained from the field survey.
CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0 Introduction

The study was concerned with the role of C.R.E. in the moral development of secondary school students. The presentation, analysis and discussion of data in this chapter focus on the research questions that guided the study.

4.1 Moral Values Acquired by Form Four Students in The Learning of C.R.E.

This study sought to establish the moral values acquired by form four students in the teaching and learning of C.R.E. primarily, this was based on the recognition that C.R.E. is intended to impart moral values on its learners whereby according to Mbiti (1969) Religion enriches peoples morals for the welfare of the individual and the society.

In order to ascertain the moral values acquired, the form four students were asked to describe their relationship with other students in their schools. This study established that the relationship existing between the C.R.E. students and others is friendly. This was reported by 87% of the respondents (Table 1). This was supported by the students through elaborate description of their co-existence in their schools. Among
these relationships were sharing knowledge through discussion groups, stories, jokes, helping those who are not feeling well etc.

According to Aggarwal [1982:193]:

Students come to school to learn to be healthy, to acquire civic practices, participate actively in home betterment, to learn to participate in groups, to properly utilize leisure.

Schools therefore through the teaching of C.R.E. play a significant role in moulding the moral character of the youth. It prepares the youth to fit into the wider society and live in harmony with others. When asked whether C.R.E subject plays an important role of inculcating moral values to the learners 75% of the subject heads strongly agreed that C.R.E. subject plays a role. They singled out virtues like honesty, friendship, humility, kindness, patience, obedience among others as virtues learned by the students while learning C.R.E. subject. This study has established and concluded that C.R.E. help the learners to acquire moral values as illustrated in the table (1) below:
Table 1: Moral Values Acquired by Form Four C.R.E. Students

<table>
<thead>
<tr>
<th>Relationships</th>
<th>FREQUENCY</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cordial</td>
<td>7</td>
<td>8 %</td>
</tr>
<tr>
<td>Friendly</td>
<td>79</td>
<td>87 %</td>
</tr>
<tr>
<td>Indifferent</td>
<td>4</td>
<td>5 %</td>
</tr>
<tr>
<td>Hostile</td>
<td>1</td>
<td>1.1 %</td>
</tr>
</tbody>
</table>

When asked if the study of C.R.E. subject and virtues acquired influence other students into desiring to enroll in the subject, 73% of the respondents agreed. This shows that the students who do not learn C.R.E. subject can recognize the moral virtues acquired. This was supported by the response the respondents gave when asked if they agree that the best way of educating youths in order to bring them to the place fit for life is to impart Christian values and virtues in them, 71% of the respondents strongly agreed and 29% agreed. The heads of subject supported the significant role of C.R.E. by confirming that there was some difference in moral uprightness when one observes students learning C.R.E. and those who do not in that if one looks at them closely, character wise one will not miss to notice the difference.

In an interview schedule all the discipline masters (100%) noted that majority of the students who are indisciplined are not students who
learn C.R.E. subject.

The students of C.R.E., although they may not be Christians, have an aspect of Godliness, which is that of moral uprightness. In most cases unless otherwise, Students of C.R.E are known to be rational while reacting to difference which may occur between students. This was evidenced by the students' response when asked to describe their reaction towards a thief found stealing. 92.3% of the respondents chose to report the thief to the authorities for justice to be done against 4.4% who preferred to call for mob justice.

4.2 Expression of Moral Values by Students

This study sought to establish how students express moral values acquired in C.R.E. subject. In order to ascertain the expression of moral values, the form four students were asked to describe how they would react to a thief found in the dormitory stealing. This study established that 92.3% of the respondents chose to report the thief to the authorities whereas 4.4% preferred to call for mob justice (Table 3). This implies that the students applied the spiritual and moral insights acquired in the teaching and learning of C.R.E. subject in making appropriate choices.
These findings concur with Gachathi’s Report (1976), which stress the role of Religion in providing a strict moral code for the community whereby the choice by the students to report the theft incident instead of causing death through mob justice signifies their respect for life as required by the ten commandments of the bible. The observation in Table (3) whereby no student (0 %) chose to advice the thief to leave personal property and steal other peoples’ property implies that the students have internalized the virtues of loving a neighbor much as one would love himself (Mathew 6:17-49). Masolo (1988) also stressed respect for other people and all that belongs to them.

**Table 2: Expression of Moral Values by Students**

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage [%]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Report to the authorities</td>
<td>84</td>
<td>92.3%</td>
</tr>
<tr>
<td>Call for mob justice</td>
<td>4</td>
<td>4.4%</td>
</tr>
<tr>
<td>Do not report to the authorities</td>
<td>3</td>
<td>3.3%</td>
</tr>
<tr>
<td>Advice him to leave your property and steal your neighbors</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

In addition, students [respondents] were presented with scenarios, which tested their moral values acquired through the teaching and
learning of C.R.E. For instance, they were asked to give their reaction concerning lost and found items in their school compound. It was established that majority of the students [97%] preferred to announce the lost and found item as opposed to 3% who preferred to destroy or use it. This underlines the significance of the teaching and learning of C.R.E. in secondary school as outlined in the National goals of Education.

Table 3: Expression of Honesty as a Moral Value

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Announce in the lost items notice board</td>
<td>88</td>
<td>97%</td>
</tr>
<tr>
<td>Use it</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Leave it where you found it</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Destroy it</td>
<td>1</td>
<td>1%</td>
</tr>
</tbody>
</table>

Report of the Commission of Inquiry into the Education System of Kenya [1999] found out that knowledge acquired in C.R.E. is not effective if it is not practiced in peoples' daily life-styles. Such application includes worship, mode of dressing and general mannerisms. This study has established that C.R.E. provides an
opportunity to the students to learn and express the moral values acquired.

### 4.3 How Teachers Promote Moral Values Among C.R.E. Students

One of the objectives of this study was to establish the role of the teachers in promoting moral values among C.R.E. students. When teachers were asked on whether they had any role to play in inculcating moral values on C.R.E. students, majority of the teachers strongly agreed [50%] while the remaining [25%] were split half between those who agreed [25%] and disagreed [25%].

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage [%]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>Agree</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Disagree</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

This study established that there are various ways in which C.R.E. teachers promote moral values. When asked to state other ways of
encouraging desirable behaviour among students rather than punishment. All the four which represented 100% of subject heads pointed out that they ensure that school rules are strictly followed by the students and strict measures taken against those who break the rules. Two out of four (50%) of the subject heads indicated that teachers who teach C.R.E. serve as examples of morality by refraining from acts such as drunkenness, smoking, dishonesty, lack of commitment at school and even negative relationships between male teachers and female students. According to the Report of the Commission of Inquiry into the Education System of Kenya [1999], Religious Education has been considered has a subject that is expected to effect behavioral changes among the learners. In this regard, a need arises to have C.R.E. taught by committed and practicing teachers of the faith in which they offer instruction. The Report further stated that, since Christian Religious Education is one of the vital tools of inculcating social values and ethics, educational institutions should provide conducive environments for religious practices and obligations.

The subject heads 3 (75%) stated that they do encourage more students to opt for C.R.E. in order to enrich their moral values and in fact they propose the subject be compulsory. However, some teachers [10%] expressed the view that there are other stakeholders who
equally play a significant role in the inculcation of moral values, for example, the school administration, teachers who teach other subjects, guidance and counseling department as well as the parents.

Richards O. L. (1975, p.30) stated that:

Much of education is concerned with helping people know what their teachers know; Christian education is concerned with helping people become what their teachers are. In the world, a pupil is often expected to know what his teacher knows, but in the church, a student should live as his teacher lives.

This study established that teachers play a significant role in inculcating moral values in students but not all teachers of C.R.E. are good role models to their students.

4.4 Reasons Why Indiscipline is Still Prevalent in Schools Despite the Teaching and Learning of C.R.E.—as Perceived By Subject Heads.

When asked why there was indiscipline in their schools, four subject heads [100%], felt it was due to small number of students taking C.R.E. subject since it is an option. This has caused the entire student body not to be exposed to Christian ethics. Some students who do C.R.E. do not take the subject seriously because they only take it for career and getting good grades in examinations hence does not
influence their morals. According to Shililu [2001] the causes of indiscipline in schools are laxity in enforcement of rules and unexplained punishment, lack of good role models among parents and teachers and lack of proper communication between students and head teachers.

When asked that despite the teaching and learning of C.R.E. subject the problem of indiscipline is still prevalent in schools. 3 subject heads (75%) strongly agreed that indiscipline still exists in schools against the teaching and learning of C.R.E. subject. When asked to state reasons to support the answer the subject heads pointed out the strong influence of mass media, drug abuse, lack of canning, C.R.E. subject being an option in the school curriculum renders many students not getting exposed to Christian ethics, home background e.g. some students come from homes where parents are separated, drunkards and smokers.
Table 5: Subject Heads' Reasons Why Indiscipline is Still Prevalent in Schools

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>3</td>
<td>75</td>
</tr>
<tr>
<td>Agree</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Disagree</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Griffin, 1994 stated that the absence of clear channels of communication was an indication potential source of conflict in schools were not being addressed by head teachers. A study by Maina [1994] also found out that indiscipline in schools was due to limited interactions between parents, teachers and students. Similarly, parents' attitude to teachers, head teacher and reaction to school disciplinary procedures, rules and regulations also affected student behavior [Maundu 1986].

A study by Shililu [2001] also found out that parental participation was vital if students were to imitate them and for teachers to understand them. Considering the age of students when they enter secondary school, [adolescence age], there was need for a concerted effort between school and home. This would boost the teachers' morale in guiding students. As a result, the exposure of students to rules and
regulations and punishment as a way of making them appreciate law and order in society would probably be realized.

4.5 Problems Encountered in the Teaching of C.R.E. in Secondary School

This study established a number of challenges encountered by the teachers, administration, and students in the teaching and learning of C.R.E.

Table 6: Problems Encountered in the Teaching of C.R.E. in Secondary School

<table>
<thead>
<tr>
<th>Problem</th>
<th>Students</th>
<th>Teachers</th>
<th>Administrators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of resources</td>
<td>20%</td>
<td>40%</td>
<td>40%</td>
</tr>
<tr>
<td>Attitude</td>
<td>50%</td>
<td>20%</td>
<td>30%</td>
</tr>
<tr>
<td>Time management</td>
<td>30%</td>
<td>40%</td>
<td>30%</td>
</tr>
</tbody>
</table>

A study by Shiliulu [2001] found out that S.E.E. was offered up to form four alongside C.R.E. The findings show that student enrolment in the subject [S.E.E.] was high in schools. Majority of the subject heads indicated that it was popular compared to C.R.E. According to the findings the subject content was relevant to the present day life. Other reasons given were the excellent results in past national examinations
and student's positive attitude towards the subject. This probably undermined the enrolment of C.R.E. in schools.

The 8.4.4. System introduced in secondary schools in 1986 relegated religious education to the status of option. Religious education at secondary school level is an option to social education and ethics. Currently S.E.E. is being phased out of the curriculum.


CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

The purpose of this study was to investigate the role of C.R.E. in the moral development of secondary school students in Rongai Division. It was envisaged that the study would come up with recommendations as to how C.R.E. would effectively promote moral values in students. In order to accomplish the above task, the researcher sought answers to the following questions:

- What moral values are acquired in the teaching and learning of C.R.E. subject?
- How do C.R.E. students express the moral values acquired in their day-to-day life?
- How do teachers promote moral values among students?
- What problems are encountered in the teaching and learning of C.R.E. subject?

The sample comprised of four secondary schools each represented by a discipline master, one head of subject and thirty form four students taking C.R.E. The study employed purposive and random sampling techniques in selecting the sample. Data to answer the research questions was collected through questionnaires that were personally administered by the researcher to
students, subject heads and an interview schedule with the discipline masters. The validity of the instruments was established through expert judgment and discussions during departmental and faculty seminars. Both quantitative and qualitative descriptions were used in the presentation of findings.

5.1 Summary of the Findings.
The following is a summary of the findings.

Religion provides powerful motivation for right behaviour. In Christian Religious Education, the learners appreciate God’s love made manifest in Jesus Christ and respond to his teaching. Up to 75% of the heads of subjects singled out virtues like honesty, friendship, humility, kindness, patience, obedience as virtues acquired by students while learning C.R.E. Seventy one (71%) of the students strongly agreed that the best way of educating youths in order to bring them to the place fit for life is to impart Christian values in them. Schools therefore through the teaching of C.R.E. play an important role of inculcating moral values to the learners. This study has strongly established that Christian Religious Education is imperative in the development of moral character among students. Similarly, it emerged through the interviews in this study that there is need to teach C.R.E at all levels in Secondary Schools.
Christian Religious Education is a valuable subject on its own right, for it helps the learner to look towards man’s final goal and destiny. This study established that 92.3% of students chose to report a thief caught stealing to the authorities instead of lynching him. This is an expression of the teachings of the Ten Commandments that we must not kill. The observance of these commandments, especially the last six leads the learners to exercise the virtues of respect for life, honour and property, truthfulness and humility. This study therefore established that through the teaching and learning of C.R.E. students are provided with an opportunity to learn and express themselves morally.

Christian Religious Education, though effective in making students learn to behave well in schools, it may not instill respect for God in them. Findings from this research reveal that 75% of students who would be involved in strikes in schools were clearly aware of the biblical and traditional values learnt in C.R.E. This implies that biblical moral values acquired in the teaching and learning of C.R.E. were not internalized so as to behave in a disciplined manner.

5.2 Conclusion

It is a mere assumption that the type of information-oriented training we give candidates will somehow translate into godliness. Subject matter content only has indirect bearing on prayer, faith, truthfulness,
The teachers interviewed in this study observed that, Words and even statements of faith do not necessarily result in action and that Bible knowledge is taught as part of the school curriculum, but seldom do they find much connection between a student’s mark on the Bible, knowledge exam and his or her Christian living. Nevertheless, they noted that in most cases unless otherwise, C.R.E. students are rational while reacting to difference that might occur between students. This study established that teachers encounter a number of problems in the teaching and learning of C.R.E, for instance lack of administrative support, and indifference towards C.R.E subject.

Christian Religious Education is an effective means of making students acquire moral values and although it may not be immediately, after sometime students along the way in life change because of what they have learned.

5.2 Conclusion

Arising from the findings of the study, Christian Religious Education play a significant role in the moral development of secondary school students. It is not simply ethical theory or ethical reflection but it is
application of the biblical message to life in such a way that that life becomes more like the life of Christ. Christian Religious Education attempts to study and interpret the Christian life, to grapple with problems and issues in the world, and to be a vital force of morality in the world. Proclaiming the Christian gospel is not complete until the ethical implications of the gospel are adequately communicated so that the learners can find help in confronting life's problems in a uniquely Christian manner.

Thinking about moral issues from the perspective of Christian faith should never cease. What has already been done is but prologue to what must yet be undertaken. The world is moving, faith is pilgrimage, and the intellectual enterprise must report and challenge what transpires. Perhaps this analysis can contribute to ongoing discussion about the Christian understanding of moral responsibility.

5.3 Recommendations.

From the findings and conclusion of the study, the following were the recommendations.

- Christian Religious Education should be made compulsory for all students to be exposed to Christian ethics.
• Teachers should also serve as examples of morality i.e. abstaining from behaviors like drunkardness, chain smoking at school and even extreme relationships between male teachers and female students and vice versa.

• To make the inculcation of moral values possible in the school, administration should see into it that school rules are seriously followed by the students and strict measures taken against those who break the rules.

• Guidance and counseling by the teachers and by trained counselors should take place on moral values. The Ministry of Education Science and Technology should appoint teacher counselors for every public school. These teachers be trained so that they can have the required skills and knowledge in Guidance and Counseling.

• Pastoral Care Programmes be enhanced in all public schools and be handled by trained religious personnel who are able to relate the teaching and its moral implications.
BIBLIOGRAPHY


May, P.R. (1968). *Teachers Attitude to Religious Education*. Education Research Vol.II No.1


APPENDICES

APPENDIX 1: LETTER OF INTRODUCTION TO HEADTEACHER.

Chesaro, O.K.
Kenyatta University,
P.O. Box 43844,
NAIROBI.

Dear Sir/Madam,

PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL.

I am a Postgraduate student pursuing a masters degree in education at Kenyatta University.

I am conducting research on the role of Christian Religious Education on moral development of students in public secondary schools in Rongai Division. I would thus be grateful if you, the subject head of C.R.E. and form four students take part in the study.

The study is important putting in mind the challenges and demands expected of head teachers and the entire school in molding the character of students under their care.

Thank you for your anticipated co-operation.

Yours faithfully

Chesaro, D.K.
APPENDIX 2: STUDENTS’ QUESTIONNAIRE

Instructions: The study is out to investigate the role of C.R.E. on moral development of students in secondary schools. As a C.R.E. student, you can greatly assist in achieving this objective. Please answer all the questions by putting a tick [✓] in the bracket or explain your responses in the space provided where required. Information collected will be treated with utmost confidentiality.

Name of School.................................................. Type:

Boys boarding [ ]

Girls boarding [ ]

Mixed day & boarding [ ]

Mixed day [ ]

1. How often do you go to the teacher for coaching in C.R.E. subject?

[a] Very frequently [ ]

[b] Frequently [ ]

[c] Sometimes [ ]

[d] Never [ ]
2. [i] How would you describe your relationship with the students of your school?

[a] Cordial [ ]
[b] Friendly [ ]
[c] Indifferent [ ]
[d] Hostile [ ]

[ii] Explain briefly your relationship with the other students
.................................................................................................................................
.................................................................................................................................
.................................................................................................................................

3. If you happen to catch a thief stealing your property in the dormitory, what would you do?

[a] Report to the authorities [ ]
[b] Call for mob justice [ ]
[c] Do not report to the authorities. [ ]
[d] Advice him to leave your property and steal your neighbors property. [ ]

[i] Do you ever encounter any problem in the learning of C.R.E.?

[a] Yes [ ]
[b] No [ ]
[ii] If 'Yes', state some of the major problems.

(a) ............................................................................................................

............................................................................................................

(b) ............................................................................................................

............................................................................................................

(c) ............................................................................................................

............................................................................................................

(d) ............................................................................................................

............................................................................................................

(c) Disagree

4. If you happen to collect a lost item in the school compound, what do you do?

[ a] Announce in the lost items notice board [ ]

[ b] Use it [ ]

[ c] Leave it where you found it [ ]

[ d] Destroy it [ ]

6. How many times do you pray?

[ a] Very frequently [ ]

[ b] Frequently [ ]

[ c] Sometimes [ ]

[ d] Not at all [ ]
7. How frequently do you voluntarily go to church for worship?
   [a] Very frequently [ ]
   [b] Frequently [ ]
   [c] Sometimes [ ]
   [d] Not at all [ ]

8. How strongly do you agree that the learning of C.R.E. contributes to your spiritual well being?
   [a] Strongly agree [ ]
   [b] Agree [ ]
   [c] Disagree [ ]
   [d] Strongly disagree [ ]

9. Does the study of the subject and virtues acquired influence other students into desiring to enroll in the subject?
   [a] Strongly agree [ ]
   [b] Agree [ ]
   [c] Disagree [ ]
   [d] Strongly disagree [ ]

10. Do you agree that the best way of educating youths in order to bring them to the place fit for life is to impart Christian values and virtues in them?
    [a] Strongly agree [ ]
    [b] Agree [ ]
11. If the answer to [10] above is 'strongly agree' list down the virtues acquired in C.R.E. subject

12. How often do you put into practice the moral values learnt in C.R.E. subject?

13. Do you agree that Guidance and Counseling Sessions held in your school promote moral values on the students?
14. If C.R.E. is promoting moral values in individuals. Can you strongly support the suggestion that the subject be made compulsory for all to learn?

   [a] Strongly agree [ ]
   [b] Agree [ ]
   [c] Disagree [ ]
   [d] Strongly disagree [ ]

15. If the answer to [14] above is ‘Strongly agree’ give reasons why C.R.E. should be made compulsory.

   .............................................................................................................
   .............................................................................................................
   .............................................................................................................
   [d] Strongly disagree

16. Do you agree that apart from C.R.E. there are other subjects that inculcate moral values in students?

   [a] Strongly agree [ ]
   [b] Agree [ ]
   [c] Disagree [ ]
   [d] Strongly disagree [ ]
17. [i] Do you find school rules and regulations of any help to students and the school at large?  
[a] Yes [ ]  
[b] No [ ]  

[ii] If your answer to [18] above is 'Yes' give reasons.  

18. Prefects are good role models to the student body. Do you agree?  
[a] Strongly agree [ ]  
[b] Agree [ ]  
[c] Disagree [ ]  
[d] Strongly disagree [ ]  

d. Students in this school who come from the low socio-economic community  

19. [i] Striking students are aware of the biblical and traditional values learnt in C.R.E.?  
[a] Strongly agree [ ]  
[b] Agree [ ]  
[c] Disagree [ ]  
[d] Strongly disagree [ ]
If your answer is 'Strongly agree' show reasons why they engage themselves in these evil practices.

20. Below are statements that describe the relationship among students. Tick the ones you think are applicable to your situation.

[a] Students in this school assist others whenever they have a problem

[b] Old students of this school provide necessary guidance to those students joining the school

[c] The relationship between students in this school is not always smooth

[d] Students in this school who come from the same ethnic community have closer relationship

[e] Students in this school have no respect for other students' property
APPENDIX 3: QUESTIONNAIRES FOR SUBJECT HEADS OF CHRISTIAN RELIGIOUS EDUCATION [C.R.E.]

Instructions: The study is out to investigate the role of C.R.E. on moral development of students in secondary schools. As head of subject you can greatly assist in achieving this objective. Please answer all the questions by putting a tick [✓] in the bracket or explain your responses in the space provided where required. Information collected will be treated with utmost confidentiality.

Name of School.......................... Type:

Boys boarding [ ]
Girls boarding [ ]
Mixed day & boarding [ ]
Mixed day [ ]

1. One cannot teach C.R.E. without undergoing training.

[a] Strongly agree [ ]
[b] Agree [ ]
[c] Disagree [ ]
[d] Strongly disagree [ ]
2. C.R.E. subject is an enjoyable subject when teaching.

[a] Strongly agree [ ]
[b] Agree [ ]
[c] Disagree [ ]
[d] Strongly disagree [ ]

3. C.R.E. subject plays an important role of inculcating moral values to the learners.

[a] Strongly agree [ ]
[b] Agree [ ]
[c] Disagree [ ]
[d] Strongly disagree [ ]

[ii] If your answer to [3] above is 'strongly agree', list down the moral values acquired in C.R.E subject

3. As a teacher, I can confidently affirm that C.R.E. has achieved moral transformation in the lives of the students that take it.

[a] Strongly agree [ ]
[b] Agree [ ]
4. If your answer to [3] above is ‘strongly agree’ give reasons

5. Having taught and examined C.R.E subject, I do recommend, additional topics to be accommodated in the syllabus for C.R.E. to achieve its utmost goal.

[i] It is morally healthy to recommend C.R.E. to be a compulsory subject in all Christian sponsored schools.

[ii] If your answer to [5] above is ‘strongly agree’ give reasons
6. Many school administrators do not know the reason why C.R.E. is included in the school curriculum.

[a] Strongly agree
[b] Agree
[c] Disagree
[d] Strongly disagree

7. If your answer to [6] above is 'strongly agree' give reasons
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[i] There are problems encountered in the teaching and learning of C.R.E. subject.

[a] Strongly agree
[b] Agree
[c] Disagree
[d] Strongly disagree

[ii] If your answer to [7] above is 'strongly agree' list down the problems
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8.[i] Due to the problems encountered in the teaching and learning of C.R.E., I do frequently help students adopt morally acceptable behaviors.
10.[i] If your answer to [8] above is 'strongly agree', how do you help students?

[ii] If your answer to [9] above is 'strongly agree', state briefly ways in which the students manifest the virtues

9.[i] C.R.E. students do express the virtues they have acquired in the subject in their day-to-day life.

[a] Strongly agree
[b] Agree
[c] Disagree
[d] Strongly disagree

[ii] Despite the teaching and inspiration of the subject, students still exert weaknesses in both personal and academic life. This is due to:

11.[i] Despite the teaching and inspiration of the subject, students still exert weaknesses in both personal and academic life. This is due to:

[c] Disagree
10. [i] C.R.E. is the only subject in the school curriculum that inculcates moral values to students.

[a] Strongly agree [ ]
[b] Agree [ ]
[c] Disagree [ ]
[d] Strongly disagree [ ]

[ii] Give reasons to support your answer in question [10] above

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11. [i] Despite the teaching and learning of C.R.E. the problem of indiscipline is still prevalent in the school.

[a] Strongly agree [ ]
[b] Agree [ ]
[c] Disagree [ ]
[d] Strongly disagree [ ]

[ii] Give reasons for your answer.................................................................

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12. Punishment is an effective means of making students learn to behave well in school.

[a] Strongly agree [ ]
[b] Agree [ ]
[c] Disagree [ ]
13. Other than punishment, what other ways, if any, are used to encourage desirable behavior?

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