

**THE ROLE OF CHRISTIAN RELIGIOUS EDUCATION IN
TRANSMITTING MORAL VALUES AMONG SECONDARY
SCHOOL STUDENTS IN MATHIOYA DISTRICT IN
MURANG'A COUNTY, KENYA**

KAMAU MARY WAITHIRA

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DECLARATION

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

Signature.....

Date.....

Kamau Mary Waithira,

E55/CE/11080/2006

Department of Educational Communication and Technology

We confirm that the work reported in this thesis was carried out by the candidate under our supervision as University supervisors.

Signature.....

Date.....

Dr. Mary W. Nasibi,

Department of Educational Communication and Technology,

Kenyatta University

Signature.....

Date.....

Dr. Mueni Kiiro,

Department of Educational Communication and Technology,

Kenyatta University

DEDICATION

To my family, my husband Daniel Maina and my children Morris, Mark and Maxwell for their prayers, encouragement and moral support they accorded me throughout the study period.

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ABBREVIATIONS AND ACRONYMS

| | | |
|--------|---|--|
| AIDS | - | Acquired Immune Deficiency Syndrome |
| CF | - | Cumulative Frequency |
| CMS | - | Church Missionary Society |
| CRE | - | Christian Religious Education |
| CU | - | Christian Union |
| DEO | - | District Education Officer |
| FDSE | - | Free Day Secondary Education |
| HoD | - | Head of Department |
| KIE | - | Kenya Institute of Education |
| MoE | - | Ministry of Education |
| MoEST | - | Ministry of Education Science and Technology |
| NCSS | - | National Council for Social Studies |
| NT | - | New Testament |
| OT | - | Old Testament |
| RE | - | Religious Education |
| RS | - | Religious Studies |
| UNESCO | - | United Nations Educational, Scientific and Cultural Organization |
| UNICEF | - | United Nations International Children Education Fund |
| USA | - | United States of America |

ABSTRACT

The moral standing and general conduct of the Kenyan secondary school student in the wider society has been dropping in the recent past. The morals of the secondary school graduates in colleges and society do not reflect the acquisition and practice of values learnt through Christian Religious Education (CRE). This study was, therefore, designed to assess the role of CRE in the transmission of moral values to the learners in secondary schools. The objectives of the study were: to establish the effectiveness of secondary school CRE syllabus in the transmission of moral values to learners; to find out how moral beliefs of CRE students are expressed in their behaviour; to establish the methods that CRE teachers use to transmit moral values to secondary school students; and to establish the views of both teachers and students concerning the role of CRE subject in the development of moral values in secondary schools. The study was guided by two theories; elaboration likelihood theory of persuasion that explains how attitudes are formed and changed and Kohlberg's theory of moral reasoning. The study used descriptive survey design. The study was conducted in Mathioya District in Muranga County in Kenya. The target population for the study was the 28 secondary schools in Mathioya District. The eligible respondents included 56 CRE teachers, 28 heads of discipline and 1180 Form III students in the 28 secondary schools making a total of 1264 possible respondents. Simple random sampling was used to select the 142 respondents who participated in the study. Information was collected by use of self administered questionnaires and face-to-face interview. The data were analyzed using frequency distribution tables, percentages, and bar graphs. The study found that students' moral development was greatly influenced by: CRE syllabus; moral belief of the students; and the methods used by secondary school CRE teachers. The study, therefore, recommends that: teachers should cultivate an atmosphere of trust and act as role models; parents should create conducive home environment for the child's upbringing; CRE should be made a compulsory subject in secondary schools; school administration should ensure that school rules are seriously followed and educators, especially quality assurance officers, should make visits to the schools to ensure that teachers use learner-centered methods.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Religious Studies has been an important subject in helping students to be aware of what it means to live in a multi-faith community. It has been known to help them understand and respect the beliefs and practices of others and thereby strengthen social cohesion (Eric, 1994). Its evolution as a discipline could be traced in Europe and particularly in Britain from the 19th century. The report further notes that this period had the scholarly and historical analysis of the Bible flourishing, while Hindu and Buddhist texts were first being translated into European languages (Oliver, 2005).

Debate on the place and purpose of Religious Education (RE) was vigorously pursued in Britain in the nineteenth century and even generated a lot of research work (Lord & Barley, 1973). For more than half a century after the 1870 Education Act, the main question remained to be how RE was to be offered in the country's schools. By 1944, school curriculum in Britain was conceived as two fold- secular instruction and religious instruction. Distinction was made between evangelization and education, as the former was affecting religious teaching in the country's schools.

Hull (1982) further notes that the Education Act of 1944 mandated the teaching of RE and made it a compulsory subject in all state- funded schools. This subject consisted of the study of different religious and moral themes, though Christianity formed the major part of the content.

According to Eric (1994), in USA, religious education has been an important subject of study because of its contribution to moral and spiritual growth of the learners. It was first conceived as Comparative Religion or Science of Religion in the early years of its inception as a discipline in the 1950s. Hull (1982) notes that by the second half of the 20th century the study of religion had become a prominent and important field of academic enquiry. This made several state agencies and local school districts to create mandates and guidelines regarding the teaching of religion (Eric, 1994).

For instance, California was among the first to publish the handbook on moral, civic education and teaching about religion. The National Council for Social Studies gave a statement on its position about religion that stated that knowledge about religion was not only a characteristic of an educated person, but it was also necessary for understanding and living in a world of diversity (Eric, 1994:3)

In Africa, Mbiti (1969) observes that Religious Education in Africa could be traced long before the coming of Christian missionaries who termed Africans as heathens and uncivilized. Mbiti (1969), while analyzing African religion, observed religion as the strongest element in the traditional background that exerted the greatest influence upon the living and the people concerned. As a matter of principle, religious teachings have traditionally been the vehicle by which moral standards were inculcated in Africa (Amugune, 2005).

Mbiti (1969) continues to note that religious education bore the responsibility of inculcating in each generation those forms of knowledge, values and

attitudes which the society needed in order to prosper. He further observes that religion provides mankind with moral values by which to live. His candid remark on religion went as follows:

...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 a virtue and what is vice...(Mbiti, 1969:52).

Chesaro (2003) supports this when he notes that no society can exist without morals and discipline for its welfare and that of the individual. He observes that it was morals which build relationships between people and the world around.

In Kenya, formal teaching of Religious Education held a central position since the coming of early missionaries who opened the first school in 1846 (Stanfield, 2005). Formal Education began through the work of Christian missionaries whose main aim was to convert Africans to Christianity (Barret, Mambo, Janice and Mcveiph, 1973). According to Sifuna (1986), missionaries used schools as a means of recruiting people in the church especially children.

Sifuna (1986) observes that the Bible which emphasized the doctrines of the church was the main text for teaching Religious Education. After 1911, the colonial government began to get involved in education of Africans (Wanjie, 1992). It joined the missionaries and gave financial support to mission schools. There were however, some missionary societies which would not accept government aid for fear of losing control of their mission schools and thus, failing to achieve their religious goals. The schools which were controlled by missionaries became famous for good quality education (Wanjie, 1992).

After independence in 1963, the Kenya government set up a commission to look into, among other issues how Religious Education and any other faiths were to be taught in a secular state (Republic of Kenya, 1964). This commission (also known as Ominde Commission) came up with six goals of education which were to be realized through the academic subjects taught in schools, Religious Education included. These goals of education included: fostering national unity, promoting national development, promoting individual development and self fulfillment, promoting social equality and responsibility, promoting respect for and development of cultural heritage and promoting international consciousness.

Religious Education tried to achieve these goals by promoting positive attitudes of mutual respect which enabled the youth to live in harmony. Precisely, the commission recommended that RE should be handled as an academic subject on educational lines dissociated from the objectives of any church. This in turn, changed the face of Religious Education completely. It was for instance, no longer taught for converting pupils, but like the other disciplines in the school curriculum, had unique objectives.

This helped fulfill the above primary stated goals of education. It was however, until 1968 when the Education Act of 1968 (Republic of Kenya, 1968) gave these recommendations a legal expression. The Act, noted that churches were to act as sponsors in their old schools and colleges in order to maintain their religious traditions (Republic of Kenya, 1968).

Later on, several education reports and authors recommended that effective, sound, integral and meaningful education should be diversified in order to have an all round entity (Republic of Kenya,1976). The same report pointed out that education was expected to meet and satisfy all the needs of the learners, namely; the physical, the mental, the moral and the spiritual needs. It emphasized the need of formal education in helping the students to grow intellectually, physically and spiritually as integrated human beings. It also supported the teaching of Christian Religious Education (CRE) and Social Education and Ethics (SEE) in the education system as a basis for the continued survival and enhancement of life.

Another development which affected the RE subject was the MacKay Report (Republic of Kenya,1981) and the Kamunge Report (Republic of Kenya,1988) which recommended the inclusion of SEE in the school curriculum. The Kamunge Report (Republic of Kenya, 1988) saw SEE as a better subject in causing behavioral change and character than CRE.

In the 1990s, Koech Report (Republic of Kenya, 1999) observes that when SEE was introduced in January 1985 and placed in the same cluster with RE, it became more popular among students. It was noted that students performed better in SEE than CRE. This had serious implications on the CRE subject, which was expected to transmit morals from the beginning. The commission however, supported the teaching and learning of RE subjects in schools. According to the report, Religious Education was considered by religious organizations as not just another academic subject, but as a vehicle that was expected to effect behavioral changes among learners.

Koech Report (Republic of Kenya, 1999) in its mandate also reviewed the goals of education as recommended by Ominde Commission (Republic of Kenya, 1964). The Koech Report revised the goals of education to the following status: fostering nationalism, patriotism and promoting national unity; promoting the social, economic, technological and industrial needs for national development; promoting individual development and self- fulfillment; promoting sound moral and religious values; promoting social equality and responsibility; promoting respect for and development of Kenya's rich and varied culture; promoting international consciousness and fostering positive attitudes towards other nations; and promoting positive attitude towards good health and environmental protection.

These national goals were seen as long term and expressed broad values of the society, Republic of Kenya, (1999). For them to be achieved, they were translated into primary and secondary level objectives. Secondary education provides the learner with the opportunity to:

- i. Acquire necessary knowledge, skills and attitudes for the development of the self and the nation
- ii. Promote love for and loyalty to the nation
- iii. Promote harmonious co-existence among the people of Kenya
- iv. Develop mentally, morally, physically and spiritually
- v. Enhance the understanding and respect for own and other people's cultures and their place in contemporary society
- vi. Enhance understanding and appreciation of inter-relationships among nations

- vii. Promote positive environmental and health practices
- viii. Build a firm foundation for further education and training
- ix. Develop ability for enquiry, critical thinking and rational judgment
- x. Develop into a responsible and socially well-adjusted person
- xi. Promote acceptance of and respect for all persons
- xii. Enhance enjoyment in learning
- xiii. Identify individual talents and develop them
- xiv. Build a foundation for technological and industrial development
- xv. Develop into a self-disciplined individual who appreciates work and manages time properly

These objectives aimed at making the learner grow up morally, spiritually, physically, self-disciplined and relating well with other people. Therefore, CRE became very important in the curriculum in helping achieve objectives of secondary education. The secondary education syllabus (KIE, 2002) provides the following as the seven objectives of teaching CRE. Teaching CRE in secondary school is intended to help the learners to:

- i. Gain insight into the unfolding of God's revelation to human kind through their personal experience, the African Religious Heritage, the Biblical revelation as a whole and specifically in Jesus Christ and the Christian community.
- ii. Use the acquired social, spiritual and moral insights to think critically and to make appropriate decisions in a rapidly changing society.
- iii. Appreciate and respect their own and other peoples' culture and Christian beliefs and practices.

- iv. Acquire the basic principles of Christian living and develop a sense of self- respect and respect for others.
- v. Promote international consciousness through the understanding of universal brotherhood and sisterhood
- vi. Contribute positively to the transformation of self and the society as a whole
- vii. Acquire knowledge for further studies in various career fields.

These formed the specific objectives derived from the primary objectives which the CRE teachers were to aim at by the end of every topic in each of the four classes in secondary schools in Kenya. It was the researcher's concern that though the subject has evolved greatly, it has not sufficiently yielded the moral change as stipulated particularly at secondary schools in Mathioya District and therefore, evoking the need for this study.

1.2 Statement of the Problem

CRE is an important subject in instilling desirable moral behavioral changes and character building in learners. This is indicated by the objectives of teaching CRE in secondary schools. Gichaga, Kerre, Mwaura and Onoka (1997), note that CRE is an effective regulator of the children's behavior and act as a channel through which the moral demands of the society are conveyed to the child. CRE is, therefore, a strong instrument in instilling discipline among students.

However, Nasibi (2003) notes that between 1986 and 1991, 17 percent of secondary schools in Central Province were involved in strikes. At the start of the 21st century, the percentage reduced to 13 percent before soaring again to 26.8% percent in July 2008. Mathioya District, and by extension the whole country has suffered high levels of indiscipline in secondary schools despite CRE being a subject taught as part of the current curriculum.

Events of strikes and general indiscipline in secondary schools seem to negate the objectives of teaching CRE in secondary schools in Kenya. This called for filling a research gap arising from the need to investigate and explain the role of CRE in the transmission of moral values to secondary school learners. This study filled the gap by answering the question: what is the role of CRE in transmitting moral values to students in secondary schools in Mathioya District?

1.3 Purpose of the Study

The purpose of this study was to examine the role of CRE in transmitting moral values among secondary school students in Mathioya District, Murang'a County.

1.4 Objectives of the Study

The study's objectives were:

- i. To establish the effectiveness of secondary school CRE syllabus in the transmission of moral values to learners.

- ii. To find out how the students moral beliefs are expressed in their behaviour.
- iii. To establish the methods that CRE teachers use to transmit moral values to secondary school students.
- iv. To establish the views of both teachers and students concerning the role of CRE subject in the development of moral values in secondary schools.

1.5 Research Questions

The following research questions guided the study:

- i. How does the CRE syllabus influence the transmission of moral values to learners in secondary schools in Mathioya district?
- ii. Do the moral beliefs of CRE students in secondary schools in Mathioya district determine their behaviour?
- iii. How do the methods used by CRE teachers effect the transmission of moral values to students in secondary schools?
- iv. Does CRE as a subject influence the development of moral values in secondary schools?

1.6 Assumptions of the Study

This study assumed that the school administration, teachers and students would cooperate during the data collection exercise. It also assumed that all secondary schools in Mathioya District were offering CRE from Form I to Form IV, and that they had adequate and qualified CRE teachers. Thirdly, the study assumed that the available teaching and learning resources were accessible to all CRE

teachers and learners. Fourth, the study assumed syllabus coverage was uniform given the outline of teaching content per class. Finally, the study assumed that CRE was the major variable contributing to the moral behaviour of secondary school students

1.7 Limitations and Delimitations of the Study.

1.7.1 Limitations of the study.

The focus of this study was limited to the establishment of the role of CRE in transmitting moral values to students of CRE in secondary schools in Mathioya District. Consequently, only heads of discipline, teachers of CRE and the form 3 CRE students in secondary schools were studied. In line with the objectives, the study limited itself to establishing how the secondary school CRE syllabus, the moral beliefs of students and how CRE subject influences development of morals to secondary school teachers and students and the teaching methods used by secondary school teachers of CRE in the transmission of moral values to learners.

1.7.2 Delimitations of the study.

This study was carried out in Mathioya District of Murang'a County. The study delimited itself within the boundaries of Mathioya District and not beyond. This study was only carried out in public secondary schools because there were no private secondary schools by the time of study.

1.8 Significance of the Study

The findings of this study will be helpful to the stakeholders in the following ways. First, the findings provide vital information to the Ministry of Education on the manner in which the CRE syllabus was being implemented at secondary schools.

The research results provide a feedback to teachers to enable them reflect on their methodologies in teaching CRE subject with respect to character change of students in schools. If implemented, the recommendations could be used by the teachers to caution secondary school students against social vices. Finally, the study will form a resource base on which future researchers can develop their studies.

1.9 Theoretical Background

This study is based on two theories. These are Elaboration likelihood theory and the Kohlberg's theory of moral reasoning. These theories are discussed in this subsection.

1.9.1 Elaboration Likelihood Theory

The theory was developed by Richard Petty and John Cacioppo. It describes how attitudes are formed and changed and how individuals elaborate (think deeply) on a persuasive message leading to the message's success. It states that a person's likelihood to elaborate is determined by two things; a person's motivation and his/her ability to elaborate.

The theory proposes two routes for processing information. These are central route and the peripheral route. They state that either route may be used regardless of the message subject or content. The central route is most appropriate when the receiver is motivated to think about the message. If the person has access to the message with minimum of distraction, then he will elaborate on the message. The theory adds that lasting persuasion is likely if the receiver thinks, or rehearses favourable thoughts about the message.

On the other hand the receiver must note that the persuader is an expert and understands that what an expert says is true for peripheral processing to occur. This creates an impression that the listener can do either central or peripheral processing.

This theory is applicable to this study in that the teacher as an expert must use heuristic methods that appeal to the learner to change their character. According to this theory, the learner is likely to be motivated to think about the moral values he or she acquires and practices them in their daily lives. This will eventually help them to change their attitude after learning CRE since virtues have been instilled in them.

1.9.2 Kohlberg's Theory of Moral Reasoning

Kohlberg (1971) identifies seven stages of moral development presented in the Theory of Moral Development. According to this theory, a child develops through: the punishment and obedience orientation stage, the instrumental relativist orientation stage, the interpersonal concordance stage, the "law and order" orientation stage, the social-contract legalistic orientation stage and the

universal ethical-principle orientation stage. The first and second stages are together called the pre-conventional level. The third and the fourth are called the conventional level while stage five and six are called the post-conventional level.

In the pre-conventional level, the child is responsive to cultural rules and labels of good and bad, right or wrong. However, the child's interpretation is done basing on either the physical or hedonistic consequences of action (i.e. punishment, reward or exchange of favors) or the physical power of those who articulate the rules and labels. As such, in the punishment and obedience orientation, physical consequences of an action determine its goodness or badness. This is regardless of the human meaning or value of the consequences. Avoidance of punishment and unquestioning deference to power are values in themselves to the child. In the instrumental relativist orientation stage, right action consists of what instrumentally satisfies the child's own needs and occasionally the needs of others. Elements of fairness, reciprocity, and equal sharing are present, but they are always interpreted in a physical way (Kohlberg, 1971).

In the conventional level, the child focuses on the maintenance of the expectations of his or her family, group, or country as valuable in its own right. This is in total disregard of the immediate and obvious consequences. The attitude is the one of conformity to personal expectations and social order. It also ensures loyalty to it and actively maintaining, supporting, and justifying the order and identifying with persons or group involved in it (Kohlberg, 1971).

The conventional level has the interpersonal concordance stage, the "law and order" orientation stage. In the interpersonal concordance stage, good behavior is what pleases or helps others and is approved by them. The child earns approval by being "nice." In the "law and order" orientation stage, the child is oriented toward authority, fixed rules, and the maintenance of the social order. To the child, the right behavior consists of being dutiful, showing respect for authority, and maintaining the given social order (Kohlberg, 1971).

The final level according to Kohlberg (1971) is the post-conventional level. This level is also called the autonomous or principled level. The child makes a clear effort to define moral values and principles that have validity and application. The validity and application are being defined separate from the authority of the groups of persons holding them and separate from the child's own identification with the group.

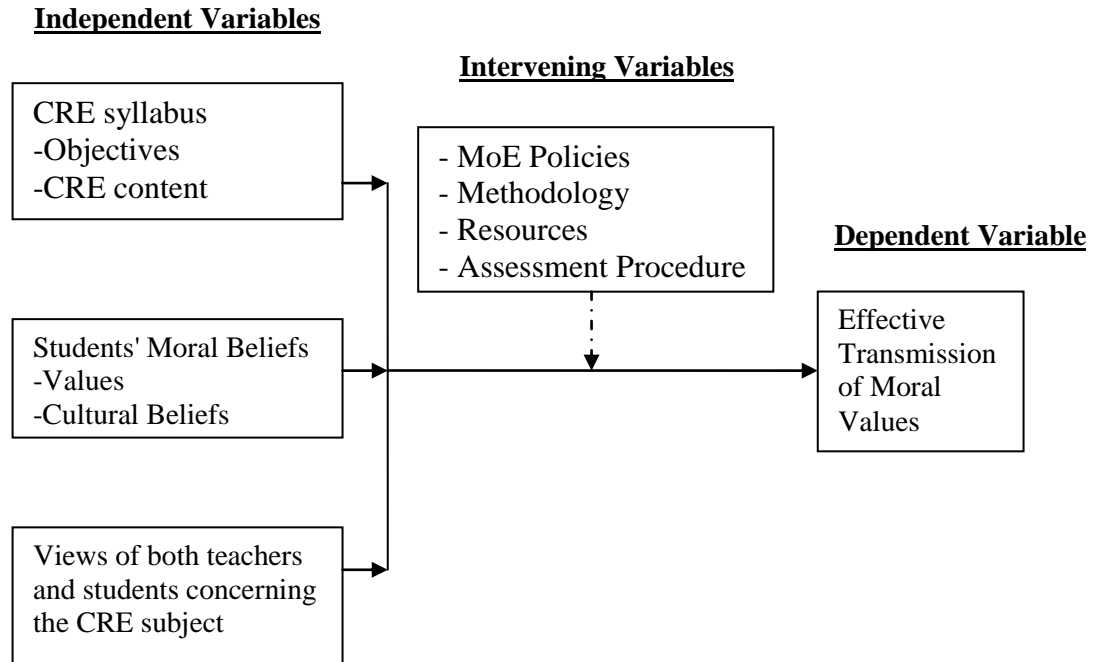
In this level are the social-contract legalistic orientation stage and the universal ethical-principle orientation stage. In the social-contract legalistic orientation stage, the child interprets right action in terms of general individual rights and standards that have been critically examined and agreed upon by the whole society. The child is aware of clear awareness of the relativity of personal values and opinions and the corresponding emphasis on procedural rules for reaching consensus. In the universal ethical-principle orientation stage, the child defines right based on conscience in accordance with self-chosen ethical principles that appeal to logical comprehensiveness, universality, and consistency. The child has formed abstract and ethical principles. These rules are not concrete moral rules (Kohlberg, 1971).

Kohlberg's (1971) theory has strong implication to moral education. In his assertion, Kohlberg would wish to see people advance to the highest possible stage of moral thought. For children to reorganize their thinking, they must be active. Turiel (1966) found that there was some change when children listened to adults' moral judgments. The theory suggests that teachers can have a strong influence on the morality of the learners if they became their moral mentors. However, if the teachers fail to become moral mentors, the learners get mentoring from other sources and this determines the rule and principles the children will set regarding their morality.

1.10 Conceptual Framework

A conceptual framework is a model of presentation where the researcher conceptualizes or represents the relationships between variables in the study and shows the relationships diagrammatically (Orodho, 2004). The conceptual framework in figure 1.1 summarizes the features that are specifically related to the research study.

Figure 1.1: The Conceptual Framework



Source: Researcher (2014)

The independent variables include the secondary CRE syllabus, students' moral beliefs, and views of teachers and students concerning CRE. The dependent variable is effective transmission of moral values to the students. The intervening variable was methodology, Ministry of education policies, resources used in teaching CRE and ways of assessing CRE.

1.11 Operational Definition of Central Terms

| | |
|---|---|
| Attitudes | The learned tendency of teachers and learners in secondary schools in Mathioya District to evaluate things in a certain way |
| Beliefs | Ideas that secondary school learners holds with conviction and importance to be true. |
| CRE teaching methods | The general principles, pedagogy and management strategies used by CRE teachers in Mathioya District for classroom instruction with regard to CRE. |
| Discipline | Discipline is the system of rules, punishments and behavioral strategies appropriate to the regulation of children and the maintenance of order in schools. It aims at creating a safe and conducive learning environment in the classroom. |
| Effective transmission of moral values | The passing of moral values to secondary school learners in Mathioya District through the teaching and learning of CRE. |
| Emerging issues | New trends that are starting to appear and are raising general concern in the society and in schools in particular. |
| Morals | Concerned with principles of right and wrong in conduct of character, teaching and upholding standards of behavior. Morals are the rules which schools use to guide their behavior and thinking. |

| | |
|-----------------|---|
| Society | Structured community of people bound by similar traditions, institutions or nationality. |
| Syllabus | An outline and time line of the CRE course in secondary schools in Kenya. It gives a brief overview of the CRE course objectives, course expectations, and time line. |
| Values | An idea about what is right or wrong or what is important in life. |

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of literature related to the role of CRE in transmitting moral values among secondary school students. The literature reviewed focused on the historical development of CRE in the curriculum, importance of Religious Education in transmitting morals, role of the CRE teacher in instilling moral values among students, methods of teaching CRE that can enhance moral development and resources used in teaching CRE to enhance moral development. A summary of the reviewed literature is also provided at the end of the chapter.

2.2 Historical Development of CRE Curriculum in Kenya

The first known contact between Christianity and East African people was in the fifteenth century when Portuguese sailors passed through the East African coast in their search for a sea route to India (Wanjie, 1992). In 1564, the Portuguese viceroy of India ordered the gospel to be preached around Mombasa and by 1598, Roman Catholic missionaries moved to Lamu although their work only endured for a few years (Barret et al, 1973). The starting point in the history of Christianity in East Africa was marked in the year 1844 when John Ludwig Krapf, a German working under the CMS (Church Missionary Society) arrived at Mombasa to start Christian evangelical work (Wanjie, 1992). In 1846, Ludwig Krapf was joined by Johann Rebman, a fellow country man of the Church Missionary Society. They established a mission station at Rabai near Mombasa. With the church, they built schools in which new

converts were taught how to read and write (Wanjie, 1992). This was the beginning of developing formal western education in Kenya.

According to Sifuna (1986), the curriculum of missionary education was confined to religion, reading, writing and arithmetic. These were known as the four R's. Reading the Bible, accompanied by religious songs and hymns, was an integral part of the curriculum. Thus, missionary education was religious in content. The main objective of teaching by missionaries was for moral and religious instruction.

Up to 1910, the missionaries had monopoly over the provision of education in the country. After 1911, the government began to get involved in the education of the Africans where colonial government gave financial support to mission schools (Wanjie, 1992). By 1920s and 1930s, missionaries had developed a more advanced form of literacy education by opening up the first secondary schools for boys. Similar institutions for girls were established later. All this time, religion catered for different denominations such as Roman Catholic, Holy Ghost Fathers, Alliance of Protestant Churches, Church Missionary Society and Roman Catholic Mill Hill Fathers (Sifuna, 1986).

After independence, the Kenya government set up a commission, (Republic of Kenya, 1964) to look into among other issues, how Religious Education was to be taught in a secular state. This commission released a report, which came to be known as the Ominde Report, (Republic of Kenya, 1964) and had the following details among others touching on education in schools.

- (i) Religious Education as far as it is concerned with growth and knowledge and understanding including moral growth, should continue to play this vital role in the school curriculum.
- (ii) The churches should continue to participate in the religious teaching in their former schools.
- (iii) Religious Education should be handled as an academic subject along sound Educational lines.
- (iv) Schools should open to all children and there should be no discrimination on Religious or racial lines (Republic of Kenya, 1964: 69-72).

These recommendations strengthened Religious Education in schools. The Education Act of 1968 re-affirmed the recommendations when it gave legal status to the changes in the Ominde report (Republic of Kenya, (1964). The Act also gave the church the responsibility of sponsoring their former schools. Sponsorship was to ensure that religious traditions of the schools were respected (Barret et al, 1973).

By 1967, sponsoring churches had produced two syllabuses. Syllabus “A” was for protestant sponsored schools and syllabus “B” for Catholic sponsored schools (Malusu, 1980). In 1972, Protestants, Catholics and the Seventh Day Adventists negotiated and came up with an interim joint syllabus. This syllabus aimed at teaching all Christian children their Christian heritage. The joint syllabus was accepted in 1974 and implemented in 1975.

The harmonization was an attempt to make the syllabus more relevant to the needs of the local people. The joint syllabus was two in one. This means code

223 was called Christian living today which was taught in Form I and Form II. Code 224 was the Old Testament and New Testament taught in Form III and Form IV.

However, Gachathi Report (Republic of Kenya, 1976) criticized formal education in Kenya as being mainly oriented towards passing examinations and obtaining certificates, rather than in helping the students to grow intellectually, physically and spiritually as integrated human beings. The report supported the teaching and learning of CRE as a basis of moral change. It recommended the teaching of Social Education and Ethics (SEE) alongside CRE and in the educational system as a basis for the continued survival and enhancement of quality life.

The new syllabus had two main aims: to make Religious Education more relevant to the lives of the students and to adapt Religious Education to the student's cultural background, that is, African culture and traditional religion. The two syllabuses took into account the background of the student and relevancy of his or her life. These two syllabuses therefore marked a new phase in Religious Education in Kenya (Malusu, 1980).

Later Mackay Report (Republic of Kenya, 1981) recommended the restructuring of the education system from 7-4-2-3 to 8-4-4. The emphasis of the 8-4-4 system was on practical and technical education. Mackay recommended the inclusion of SEE in the school curriculum. Many schools then opted for SEE while dropping CRE. This had a negative impact on the moral development of the students.

In 1982, the Kenya government decided to overhaul the entire education system and restructured it to meet the long-term national needs. Replacing the 7-4-2-3 structure, the 8-4-4 system was adopted in 1985. The teaching of CRE in secondary schools now emphasized life approach (Ombuna, 1994).

In 1985, the CRE syllabus was reviewed again in order to suit the society's needs. According to Kenya Institute of Education (1985), the new syllabus had five main areas of study. These areas are: The Bible (Old and New Testament); African religious heritage; Christian witness; the church in Kenya and contemporary Christian living.

This reorganization was done to help CRE student understand and appreciate the saving presence of God in his life as revealed in; his personal experience, the African Religious Heritage, the Biblical revelation as a whole and specifically in Jesus Christ and the Christian community, past and present. The reorganization was also done to enable the student to use the acquired spiritual and moral insights in reaching conclusions and making choices appropriate to a Christian in a changing and developing society. Further, the new syllabus was to help the student acquire the basic principles of Christian living and develop a sense of self- respect and respect for others. It was also aimed at enabling the learner to contribute towards the development of the quality of life (KIE, 1985).

In 1992, KIE (1992) established another CRE syllabus called Volume Two. Volume two also had five main areas of study. These areas were: The Bible

(Old and New Testament); African religious heritage; Christian witness; church in Kenya and contemporary Christian living.

According to KIE (1992), the new syllabus was supposedly learner-centered. The biblical courses were to be studied with an aim of giving an immediate relevance of the biblical message to the lives of the learners. In this syllabus, two more general objectives were added to make them six.

- a. The learner was to be helped to understand and appreciate the saving presence of God in his life as revealed in; his personal experience, the African Religious Heritage, the biblical revelation as a whole and specifically in Jesus Christ and the Christian community, past and present.
- b. The learner was to use the acquired spiritual and moral insights in reaching conclusions and making choices appropriate to a Christian in a changing and developing society.
- c. The learner was to acquire the basic principles of Christian living and develop a sense of self- respect and respect for others.
- d. The syllabus was to contribute towards the development of the quality of life.
- e. The syllabus was to promote unity by developing understanding, respect and appreciation of other people's faith and living in love with all people.
- f. The syllabus was to develop an international consciousness through understanding of a universal brotherhood (KIE, 1992).

In 1999, a national assessment survey was carried out leading to the revision of the primary and secondary curriculum. The survey revealed that there were

unnecessary overlaps within subjects, across subjects and levels. It was then resolved that CRE be reduced from five content areas to three. The same survey indicated that there was need to respond to the changing society by incorporating emerging issues like the HIV and Aids pandemic, drug abuse, gender parity, human/children's rights, morality and social responsibility (KIE, 2002).

These issues were incorporated and infused into the content of CRE. The CRE teacher now had to start teaching them. The rationale for this was that, besides imparting Bible knowledge, CRE provides the right and proper place for the inculcation of moral values and their implications for living (Evening, 1972).

In 2002, a third volume of the CRE syllabus was produced. In this syllabus, the secondary CRE syllabus covered three main areas. These are, the Bible (Old and New Testament), African Religious Heritage and Contemporary Christian Living (KIE, 2002).

According to KIE (2002), a thematic approach was adopted for the study of the three broad areas. The course was also progressive. It began with the creation of the universe, to the fall of man then to the promise of salvation and its fulfillment in Jesus Christ. The syllabus also emphasized the use of life approach to teaching and learning. In this method, the teacher would begin from the known to the unknown.

According to KIE (2000) the syllabus had the following objectives regarding the teaching CRE in secondary schools:

- (i) To enable the learner to gain personal insights into the unfolding of God's self-reliance to human kind through; their personal experience, the African Religious Heritage, the Biblical revelation as a whole and especially in Jesus Christ and the Christian community.
- (ii) To enable the learner to use the acquired social, spiritual and moral insight to think critically and make appropriate moral decisions in a rapidly changing society.
- (iii) To enable the learner to appreciate and respect their own and other people's cultural and Christian beliefs and practices.
- (iv) To enable the learner to acquire the basic principles of Christian living and develop a sense of self-respect and respect for others.
- (v) To promote international consciousness through the understanding of universal brotherhood and sisterhood.
- (vi) To contribute positively to the transforming of self and society as a whole
- (vii) To acquire knowledge for further studies in various career fields (KIE, 2002).

These objectives indicate that CRE as a subject was expected to train the learner in the spiritual, mental and social dimensions of life. CRE should lead to the total development of the learner so that he or she contributes positively to the development of the society.

2.3 The Importance of CRE in Transmitting Moral Values

According to Mcphail (1982), the teaching of morals in school has become a serious concern in the world. This concern is due to the increasing evidence of

socially and morally irresponsible behaviour on the part of the individuals. Gay (1975) observes that there is a moral crisis in the world which makes it clear that schools should not avoid the responsibility of teaching in the area of moral education.

Education is, therefore, perceived as a necessary driver of morality. It needs to be based on moral and spiritual foundations for it to be fruitful and effective. Kombo (2005) observes that, through Religious Education, students acquire the desired beliefs, values and practices of the society which enable them to live in harmony with other members of the society. According to Harding (2005), the aim of Religious Education is to facilitate desirable changes in an individual since it encompasses theoretical, practical, moral, spiritual, human and divine aspects.

Wainaina (2007) posits that many nations of the world have realized the importance of religion and have included it as a subject of study in schools. In Europe for example, the main aim of teaching Religious Education is building and maintaining a national identity. Grove (2009) notes that Religious Education in England had been mandated by the 1944 Education Act where the subject consisted of different religious leaders and moral themes. However, the state required that more of Christian content was taught as compared to content of other faiths.

Eric (1994) notes that many states in United States of America (USA) view religious education as an important subject. This is because it enhances the moral and the spiritual growth of the learner. Several state agencies and local

school districts created mandates and guidelines regarding teaching about religion.

Tritter and Taylor (1992) observe that, religious education provided an important part in ensuring the transmission of moral values to children in high schools in USA. They argue that it is the acquisition of appropriate norms, attitudes and values which is perhaps more essential for success than the actual knowledge. The National Council for Social Studies (NCSS) of the USA asserted that knowledge about religion is not only a characteristic of an educated person, but is also necessary for understanding and living in a world of diversity (Eric, 1994).

Teaching religion in schools encourages children to be responsible and spiritually sound adults. According to Eric (1994) one's education cannot be complete without a study of religion and its relationship to the advanced civilization. Religious education is, therefore, important in any education system.

A study carried out by United Nations International Children Education Fund (UNICEF) (2004) revealed that religion could help prevent HIV and Aids. The study revealed that young people who knew and followed the teachings of their religion were less likely to engage in immoral sexual relations than those who did not. Such findings demonstrate the importance of studying RE for both moral and health reasons.

In Japan, the overall objective of teaching RE, especially Christianity is to create awareness of human moral responsibility (Japanese Government, 2001).

Similarly, Evening (1992), observes that Religious Education (RE) lessons present proper place for exploring moral values and their implications for living. In a study in Iran, Golnal (2004) found that religious instruction plays an important role in the transfer of culture and transmission of moral values to the youth. In Asia, therefore, RE enables the transfer of culture and moral values.

According to Ivorgba (2006), education in most African countries was formally established by the missionaries. When the Phelps Stokes Commission visited Africa between 1922 and 1925, it made a plea for religious and moral education to form a basis for lasting education. In Nigeria for example, RE and especially CRE have been used to develop a culture of peace.

Nwomah (1998) in a study on the Nigerian situation regarding the need for CRE and moral education notes a distressing behaviour ranging from immorality. The distressing behavior is revealed in different ways such as dishonesty, greed, injustice, selfishness, sexual promiscuity and secret cult activities. He thus recommends that the school is the best institution in the society where moral education should start.

In Kenya, the role of education in the development of good character and the formation of high moral standards among the youth through school is a strong educational goal (Oanda, 1995). Indeed, one of the goals of education has been to promote sound moral and religious values (KIE, 2006). According to Chesaro (2003), CRE seeks to fulfill this by inculcating a positive attitude in the learner about God, self, others and the environment we live in. This, he

notes, helps children to grow into self- disciplined, self- reliant and integrated citizens.

Barret et al (1973) argue that RE contributes to the production of good citizens through character building and fostering high moral standards. This prepares the learners to take their rightful place in the society. Ochara (2008) similarly observes that the society does not need an education that prepares learners only for academic excellence and demonstration of skills. Rather the society needs an education that makes learners morally equipped for useful and purposeful services to themselves, the nation and to live in manner required by God. Religious and moral education therefore becomes important in the secondary school curriculum.

The Koech (1999) report supports this view by recommending that Religious Education be considered by religious organizations as not just another academic subject, but one that is will affect behavioural changes among learners. It adds that RE should be taught by committed and qualified teachers who practice the faith in which they offer instruction.

The Report of the Commission of the Inquiry into the Education Systems of Kenya (Republic of Kenya, 1999), found that the knowledge acquired in CRE would not be considered effective if it was not practised in people's daily lifestyle. Such application includes worship, mode of dressing and general mannerisms. The report established that CRE provides an opportunity for the students to learn and express the moral values acquired. It added that since CRE is one of the vital tools for inculcating social values and ethics,

educational institutions should provide an appropriate environment for this purpose. CRE subject provides a powerful motivation for right behaviour (Chesaro, 2003).

According to Mbiti (1969), the greatest value of religion is to teach people to be humble because of their limitations. Human beings are created and therefore, they should depend on their creator. Gichaga, Kerre, Mwaura and Onoka (2003), note that CRE provides students with morals which play a dominant role in molding the attitude and approaches in their lives.

2.4 Role of CRE Teachers in Instilling Moral Values Among Students in Schools

Any CRE teacher should undergo training in order to cope with the demands of the subject. Wright (1987) captures this very candidly when he writes:

...teachers are expected as a minimum part of their role to have adequate knowledge of their subject matter, to know something of how children develop and to be able to devise appropriate learning teaching experiences (Wright 1987:51).

Diana (2009), in support of this view, cautions that schools need better teachers distinguished by being intellectually brighter, more liberally educated with greater command of the subject matter and better understanding of the child development. She observes that within the teaching profession, the moral dimension of teaching and of teachers has great historic concerns.

Lord and Barley (1973) note that religious materials tend to be difficult to handle and therefore, need special training. Lierop (1992) argues that this is caused by the fact that CRE is not just for the impartation of knowledge, but

also contributes to the building of Christian character. Education without the spiritual development is incomplete because man has the spiritual and moral tendencies. Therefore, for education to be complete, it is necessary that it includes these elements of man's nature and development.

Teachers by themselves have a stake in the transmission of morals. Buchner (1997) argues that teachers ought to be good role models to the learners. He observes that during adolescence age, learners are in need of role models, and they tend to take on these models from all professions that are close to them; whether mass media, parents and family or their teachers.

Thus, Kumar (2010) appeals to teachers to uphold moral values since they are found to be the catalyst of social change. Sanderse (2008) in his study on teacher's character in Netherlands found that many teachers recognize that they make a contribution to the moral development of children. The study found that learners tend to acquire several character traits from teachers such as responsibility, tolerance, justice, honest, care among others.

However, Bond (1996) observes that teacher's conversations in school mainly focus on school reports and underperforming students and not on what a morally educated student should be. Golnal (2004) also observes that teachers should act as models of perfection and humanity to their students, teaching them kindness, benevolence, sense of duty, purpose, courage and hard work. He continues to note that students learn more from teachers' behaviour than from their words of mouth.

Buchner (1997) adds that no printed or spoken word can teach young minds what they should be. It is not the books on the shelves but what the teachers are themselves that can teach young minds what they should be. This means that the subjects teachers teach, the decisions they make and how they react to classroom situations reveal their moral thoughts, emotions and habits. Thus, according to Buchner (1997), teachers are the role models to students and hence influence student's moral development.

Chesaro (2003) in his study on the role of CRE in moral development of secondary school students in Nakuru District Kenya had recommended that teachers should serve as examples of morality. In this regard, teachers should abstain from drunkenness, chain smoking at school and sexual relationships with their students.

Lantos (2001) observes that character education is accomplished by teachers and parents striving to be good role models to the students. Adeyemi (2009) argues that the influence of the teachers and parents on students shape student behaviour in the society. Students often look upon their parents and teachers as role models on matters of unity, honesty, justice and fairness, responsibility, caring, respect and trustworthiness. The school authorities also have a role to play in shaping the character of students and especially the enhancement of unity as a value among the students.

Cox (1983), notes that teachers of religious education should have a religious commitment so as to handle the diverse materials in the syllabus. This is because religion is still the major source of normative orientation in the

modern society (Tritter and Francis, 1992). In a study by Ziro (2002) on students' unrest in Kaloleni in Coast Province, it was established that a genuine and purposeful commitment to the teaching of religious values could foster human moral values, which are elements of self- discipline.

The Koech Report (1999) echoes what Ominde Report (1964) had recommended that Religious Education be considered by religious organizations as a subject expected to effect behavioural changes among learners. To achieve this, religious education needed to be taught by committed and practicing teachers of the faith they offer to teach.

However, Cox (1983), observes two practical problems faced by religiously committed teachers and which the teachers are to be aware of. These include how to teach about one's religion without going beyond the syllabus expectations, and how to deal with other faiths and ideologies without giving half- baked instruction.

According to KIE (2006), CRE teachers are expected to have specific objectives which were derived from general objectives. These objectives help the teacher to choose a relevant content; identify appropriate teaching and learning resources; choose appropriate teaching learning resources; select suitable methods to help achieve the objectives and determine areas and methods of assessments.

A CRE teacher should strive to achieve both knowledge and attitude objectives. By so doing, the teacher would be creating an environment for the development of citizens with sound moral and religious values as stated in the

fourth national goal of education in Kenya. This is the goal in which education in Kenya should promote sound moral and religious values.

2.5 Methods of Teaching CRE that Could Enhance Moral Development

The diverse methods that CRE teachers employ during teaching help learners to understand the lesson and practice what they learn. The teaching methods and techniques take care of individual differences in children. The use of the methods varies according to context.

According to Lierop (1992), teaching methods are divided into four broad types. These are telling, showing, exchanging ideas and group planning activities. Use of the appropriate teaching methods makes learning interesting and focused (Evening, 1972). A teacher should select methods which make teaching learner-centered and that bring out positive behaviour change in the learner. The teacher should also use creativity and innovativeness in order to help promote and sustain positive change (KIE, 2006).

Adeyemi, (1989) observes that real use of instructional methods has been singled out as one area that contributes to the success of the curriculum. A study by Adeyemi (1989) on qualities of social studies teachers found that most of the teachers felt that for a teacher to be effective, he or she should have a large stock of teaching methods. The study concludes that any teacher education programme ought to help the teacher find the methods best suited in the class context.

The Ominde (1964) Report disapproves the use of drill method of teaching. The report cautions teachers against ignoring learner participation in teaching. The report encourages teachers to adjust their instruction methods to suit the needs of the learners and that use learner activity. The Gachathi (1976) Report also recommends that teaching methods should emphasize on making education relevant to the day-to-day problems. This should be achieved by enabling the learners to observe phenomena of the environment, gather data about them, interpret the data and use the information to solve problems.

KIE (2002) asserts the CRE syllabus in use is designed to encourage the child-centered approach in the teaching of CRE. According to this syllabus, teaching-learning resources should make use of children's interest, activities and experiences to enable them explore the Christian faith. The teacher should avoid presenting religious truths and values in an adult way. This allows the children to learn about religious traditions and to reflect on what those religious ideas and concepts mean to them (Illiot, 2008).

Groenewegen (1993) indicates that there are many instructional methods ranging from transmission methods to experiential methods. He defines transmission as the transfer of content from the teacher to the students. It is a teacher-centered approach. Lecturing is one such method widely used in teaching (Lierpo, 1992).

Groenewegen (1993) asserts that lecturing method requires little time to transmit information. However, it makes learners passive, sometimes to the extent of dozing, falling asleep or day dreaming without the teacher's notice.

Lierop (1992), notes that this method is more effective when it is supplemented by a question and answer session or followed by a group discussion.

Gachegoh (1990) cautions that the teacher should be careful on the kind of instruction he or she uses. The teacher should avoid mere lecturing, but involve learners through drama, question and answer time and Bible reading among other heuristic methods that bring interaction, discussion and discovery. Story telling or narration is a popular and effective method in the teaching of CRE (KIE, 2006). In this method, teachers use stories based on day-to-day experiences of the learner and relates them to Biblical teaching. This helps learners to acquire good morals.

According to Lierop (1992), stories tend to draw people together in fellowship breaking any racial, tribal or even inter-school barriers. Teachers are, therefore, encouraged to narrate stories that lead to character formation.

The use of affective valuing skills as opposed to over-reliance on cognitive strategies opens up the possibilities for free choice and critical decision-making abilities on moral habits. The models of valuing that are used in teaching CRE are important for they capture affective aspects of learning morals. According to Ryan and Lickona (2003), using the valuing model ensures that the competence and mastery of the self is developed in the learner.

The teacher must teach the learners to value themselves as persons in order to have the kind of self-respect that will enable them to stand up for values and command respect. In building a social community, learners are made to create groups which extend to others the values that one has for oneself. It means

enabling the learners to know each other as individuals, respect and care about each other and feel a sense of membership in the group (Boss, 2001).

In any CRE teaching episode where the value model is not used, the affective personality of the learner which will make him/her value self and others is not developed. Such learners do not realize the value of corporate morality. Self-esteem, created by the value model, is important to character development because morality begins with valuing the self because it is easier to love one's neighbours when one loves oneself (Boss, 2001).

Social community building is also of value because, it contributes to self-esteem, partly by creating a norm of mutual respect that inhibits the put downs by which learners undermine each other's self-esteem and partly by helping children to feel known and positively valued by their peers. Social community supplies a vital affective dimension to moral education, a flow of good feeling that makes it easier for learners to be good, easier for them to cross the bridge from knowing what is right to doing it. Teachers who take the trouble to build positive group feeling, Akech (2005) observes, that developing virtue is an affair of the emotions as much as it is an affair of the mind.

Fisher (2006) reveals that a supportive classroom community provides for an increasing number of learners, "a surrogate family" that enables them to meet important moral or value needs which may not be met at home. However, Groenewegen (1993) notes that one of the weaknesses of narrative is that most of the secondary school teachers are very boring story tellers.

Teachers could also use audio visual presentations to transmit information to the learners. The use of films, video and taped audios can make presentations interesting (Groenewegen, 1993). Brennah (1975) posits that visual materials from religious bodies could be used for the benefit of learners. Such materials stimulated students thinking and understanding of different concepts. A good example was a video on drug abuse and/or on HIV and Aids which could help to warn the learners against such vices as drug abuse and HIV infections. Groenewegen (1993) argues that the strength of the audio visual presentation can present something that is close to real life experiences, thus simplifying a complex issue.

Groenewegen (1993) identifies text reading as a method that is used to facilitate the acquisition of dispositions other than knowledge. Textbook reading makes the teachers prepare poorly for the lesson since they only ask learners to read in class. This is worsened since schools have inadequate textbooks in CRE. Studies by Gachego,(1990) and Amugune,(2005), revealed that schools had inadequate textbooks in CRE. On the other hand, this encourages sharing between students and students and between students and their teachers. This is a virtue.

CRE teachers should select methods which aim at making teaching learner-centred and help to bring about positive behaviour change (Kenya Institute of Education, KIE, 2006). One of such recommended methods is discussion. According to KIE (2006), this method gives the learners an opportunity to express their ideas in the topic being taught. This enhances the learner's participation and arouses their interest in the lesson.

Chesaro (2003) adds that discussion in CRE leaves the teacher assured that the students are not only gaining academically, but are also molded spiritually and morally. However, according to Groenewegen (1993), many teachers do not use this method citing a reason that it breeds rowdiness, time wasting, disturbances, and excessive noise.

Use of song and dance is also a good CRE teaching method. Evening (1972), notes that singing and dancing provided a most valuable opportunity of sharing and demonstrating values in communities. Some songs and dances carry deep messages which positively changes behaviour in the entire community (Levi, 1989). According to KIE, (2006) songs and dances are important ingredients in the teaching of CRE subjects, because they arouse attention, create interest in the lesson and help the learners to internalize the main ideas and values.

In the question and answer method cited by the KIE (2006) the mental growth of the learner is encouraged. Lierop (1992) observes that this method stimulates the mental growth of the learner and also encourages them to be active in searching for the truth. Groenewegen (1993) also notes that the teacher's question raises a question mark in the mind of the learners who subsequently begin to search for solutions to their problems. Kerry (1982), observes that this method helps to create good relationship between the teacher and the learners.

A Maudho (2007) note that role play is widely supported by educationists since it encourages learners to work as a group thus promoting leadership skill. This method enables one to unfold his potential and to socialize with the others

while learning to be independent. Lierop (1992) observes that this method offers an excellent means for the Christian educator to build moral and spiritual values in character formation. Role play provides an opportunity for co-operation, planning and judging, making moral and religious ideas more concrete and real.

The Project work method gives the learners an opportunity to apply life skills like creative thinking, critical thinking and decision making. These life skills are acquired in the process of learning and help the teacher assess the acquisition of knowledge, skills and attitudes (KIE, 2006). Groenewegen, (1993) observes that, projects help students grasp what it means to be a loyal citizen or a committed Christian.

Lierop (1992), notes that project is an outstanding method for character building. This method trains the learner in planning, carrying out one's purpose, strengthening the will and perseverance of the personality. It is a better alternative to lecturing (Gachegoh, 1990).

Adeyemi (1989) recognizes the value of instructional methods to the success of any subject in the curriculum. Most students feel that an effective Social Studies teacher must have a stock of methods from which to draw and carry out the teaching task. Any teacher education program should help the teacher find the methods best suited to one's purposes, tasks and the peculiar problems faced.

Wainaina (1984) who studied the implementation of the New CRE Syllabus in Thika Municipality observes that methodology stood out as major difficulty in

the implementation of the new syllabus. He found that teachers found it difficult to use the recommended approaches due to lack of time, heavy teaching load, inadequate teaching and learning resources, poor professional guidance and supervision in the subject.

A related study by Kiarie (2006) on factors affecting the implementation of integrated English in selected public schools in Kiambu District observes that time management and syllabus coverage has a bearing on the effectiveness of teaching and learning in schools. The study confirms that teacher's workload affected their effectiveness. Teachers with too many lessons in addition to other tasks like administration cover the syllabus inadequately. This makes the teachers rush over the syllabus as time runs out without paying attention to methodology.

Ombuna (1994), who studied the effectiveness of teachers' use of life approach method in teaching CRE in Nairobi District, notes that teachers make little effort to link the students with the day-to-day experiences. Teachers concentrate on the use of lecture method with very little participation of the learners. This makes the students have a negative attitude towards the subject. This inadequate teaching approach, combined with inadequate learning resources contribute to poor performance of the students. This study recommends intensified supervision by the inspectorate in the Ministry of Education (MoE) to guide secondary schools on the need to vary their approaches to CRE.

Amugune (2005) recommends that teachers of CRE should be encouraged to attend in-service programmes, seminars and courses in order to boost their efficiency and effectiveness. Appropriate teaching methods are, therefore, important and teachers should vary them in lesson presentation to make learning interesting, focus on the learner's attention and cater for individual needs of the learner.

Luvanga (2003), recommends that teacher educators, quality assurance officers and other stakeholders in the teacher education should emphasize the use of learner centered teaching in CRE. The teacher should be encouraged to employ learner centered strategies as opposed to teacher-centered approaches to teaching CRE.

2.6 Resources Used in Teaching CRE to Enhance Moral Development

Teaching resources or teaching aids are essential in making learning effective and meaningful to learners. Feuter and Wegner (1983) observe that students learn best by doing and by making use of various media, like posters, sketches, charts, radio, comics and films. This means that keeping learners active through use of different types of media makes learners understand the lesson better. Teachers are therefore, encouraged to use teaching-learning resources not for mere illustrations, but for interactions, discussion and discovery.

Munene's (1994) study on the factors affecting teaching and learning of home science in primary schools in Westland, Nairobi District in Kenya, notes that resources ensure effective communication to the learners and make complex concepts realistic and clear. Resources also increase the learner's motivation

and concentration in classes. KIE (2006) also notes that a CRE teacher should select the most appropriate teaching/learning resources to reinforce lesson objective achievement and positive change of attitude and behaviour in the learners.

Teaching resources for CRE are classified into: print media, electronic media, realia and resource persons. These kinds of resources are known to be used in different levels of a lesson, for example, according to KIE (2006), a teacher could use a chart on the qualities of a good leader today at the introductory stage of a lesson. Munene (1994) observes that print media or teaching-learning materials include materials such as textbooks, reference books, magazines, newspapers among others.

Fullan (1994) cautions that reading materials should be varied, appropriate to different age levels and suitable for a range of activities, adding that textbooks ought to be written to cover the requirements of a particular syllabus. Chizelu (2006) in a study on Teaching CRE in Zambian Multi-religious secondary schools found that there was lack of spirituality and morals in schools which had created dependency among the young people. According to him, this situation resulted from learners not being taught the Bible, which alone taught absolute standards of righteous living.

Groenewegen (1993) indicates that non-reading materials included audio-visual, teaching aids such as films, tapes, radio, charts, pictorial among others. Farrant (1967), on the other hand, notes that teachers work mainly consisted of communicating experiences by sound and sight, adding that sound learning is

limited because it consists mainly of the spoken word which could eventually lead to verbalism or parrot learning. The study indicates that learning by sight could make use of a much wider range of teaching aid than hearing could. These include pictures, charts, films and models. It maintains that this has been proved by many studies that when properly used, visual methods result in more effective learning than sound alone. This is because things we hear must first be changed into visual impression before we understand and remember it.

Realia, according to Groenewegen (1993), were those resources that comprised real objects of study in the teaching and learning process. Farrant, (1967) observes that education should be associated with daily life experiences since it introduces learners to a great many visual experiences which the teacher could use for teaching. For example, a visit to a marriage ceremony or a crusade would introduce the learners to various moral values being taught. Adeyemi (2009), in a study at Botswana on Teacher Character Education Across the Curriculum and the Role of Stakeholders at Junior Secondary Level, observes that students should be given an opportunity to visit and collect relevant data from individuals in the society who are known for exemplary character. These include traditional rulers, lawyers, clergy men and women educators and those in business who have contributed to the moral upbringing of their society.

Rusnaik, (1988) in his view, observes the school alone cannot build the character of learners. The scholar further added that, resource persons helped the learners to understand national unity, which enhanced the social, psychological and economic development. Gilbert (1984) observes that immediate community was very valuable resource for the school. This

comprised people, places or materials which are used to promote learning. These enable learners to have lasting and positive effects on the way they see themselves as a nation rather than as ethnic groups. The scholar recommends that learners ought to visit places of interest so that they could interact with the environment and learn more about God's creation and people's activities.

Farrant (1967) notes that models and specimens have a distinct appeal to children and attracted their close attention better than a chart. This scholar argues that a three dimensional character gives a better concept of reality than two dimensional pictures. Any teacher who is concerned about school children should be in essence, give thought to anything that is likely to help learners especially the teaching aids. However, it was noted with regret that teachers do not use teaching aids after they leave training colleges. Although teaching and learning resources are useful in the teaching of CRE, it was noted that most schools did not have adequate resources. A couple of years ago, Gachegoh (1990), found that schools did not have adequate resources in the teaching of CRE and this affected their performance in the national examinations. The scholar recommended that quality and quantity CRE learning resources be provided in schools.

Luvanga's (2003) study on Teacher Related Factors that Affected the Implementation of Integrated Secondary School CRE Syllabus, observed that, there was need for schools to stock their libraries with a variety of CRE textbooks from other publishers other than KIE as well as other relevant teaching learning resources such as audio visual aids. This would enable teachers and learners to have a wide variety of reference materials and thus

enhance the teaching and learning of CRE. This was bound to make the subject interesting, even as it was established by Odege's (2002) study that observes that teaching and learning of CRE become more effective when learners are actively involved in the lesson. This active participation could only be ensured by making use of the most suitable teaching and learning resources.

Shiundu (1980) in the study on the Status of Social Studies in Primary Education in Kisii District identified CRE as one of the social studies subjects with low status in primary schools both among primary teachers and pupils. The study found that teachers face a number of problems in teaching CRE such as lack of textbooks and high enrolment which make classes unmanageable. Learners in such cases were encouraged to share the few text books available, while the issue of large classes discouraged teacher- learner interactions.

Amugune's (2005), work on the Analysis of the Factors Affecting Achievement and Enrolment in CRE in public secondary schools in Vihiga District, Kenya found that schools lacked enough learning resources especially textbooks. It therefore recommended that head teachers should organize a book donation day for their schools. It also recommended that the utilization of computer technology should be encouraged in public secondary schools so that learners could fit in the ever changing world. As such, teachers should be in a position to make use of drawings, pictures, wall writings and other aids, if learning had to take place most efficiently.

A general review in the area of CRE subject in some parts of the country showed a bit of neglect in the subject. This was probably because secondary

school curriculum in CRE at the time of the study was an optional subject, at Form III and Form IV. Thus, majority of the students who did not take it, were left without religious and moral education which almost implied that morality was an option as well. From this study, the teaching and learning of CRE has been affected by use of poor methods of instruction, poor role modelling and insufficient teaching and learning resources and this was thought to be negatively influencing the learning of CRE, thus failing to inculcate the expected morals.

2.7 Student Discipline

The Education Act of 1968 Cap.211 indicated that schools were expected to promote among its learners good behaviour and acceptable moral and social conduct. One major method of enforcing discipline in school has been enacting strict school rules and regulations. Any action or behaviour that is not in conformity with these rules and regulations constitutes indiscipline. According to Ziro (2002) acts of student indiscipline include lateness, chronic absenteeism, insubordination, drug abuse, bullying of fellow students among others.

Were (2006) noted that for a long time punishment had been used as a disciplinary measure with two major aims of deterrence and reformation. He further identified the common forms of punishments which teachers used such as suspension, sending a student out of class, withdrawal of some privileges, informing parents of the misconduct or cutting grass in the school compound among others.

According to Mbiti (2007), punishment through forceful means with strict rules and regulations breeds fear and hatred rather than respect. He further postulates that such strict rules and regulations make the offending learner dislike school. Further research findings indicate that many truants were fearful and timid and withdraw from social contacts by staying away from school. Hence harsh treatment only causes them to feel more rejected and misunderstood. Were (2006) notes that severe punishment is responsible for a high rate of school dropout and a major cause of school wastage in Sub-Saharan Africa.

Ndung'u (2006) in support of the above view notes that a student who is not disciplined may be involved in activities that contravene the school rules, leading to suspension depending on the weight of the offence committed. This finally leads to dropping out of school, especially if frequently done, jeopardizing the schools' effort of enhancing retention. Mbiti (2007) postulates that teachers and parents should seek to understand children better before employing any disciplinary measure.

From the foregoing discussion, it is clear that student discipline has been a major determinant of not only student retention in schools but a morally adjusted person in the society, both in the present and future days in life. It is with this understanding in mind that the researcher sought to find out the status of discipline especially with the students who have been taking CRE subject in Mathioya District secondary schools.

2.8 Summary of the Literature Review

In summary, the reviewed literature has illustrated the general development and implementation of CRE syllabus in schools. Its importance in development of one's moral character has also been noted. CRE teaching methodologies as recommended and practised in different parts of the globe has also been highlighted, more so the methods that are geared towards inculcating or instilling moral skills with the students. The review has also demonstrated how CRE influences school discipline, which in itself spoke to a great extent about the quality of social morality with the students according to some earlier scholars. The literature review shows that studies have been done in many parts of the world on the importance of CRE in bringing character change. However, in Kenya no studies have been done to establish whether CRE leads to character change among learners. In an attempt to fill this gap, this study sought to establish the role of CRE in transmitting moral values among secondary school students in Mathioya District, Murang'a County.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter provides the methodology that was used in conducting the study. It includes the research design; the location of the study; target population; the sampling procedure; sample size; research instruments; pilot study; data analysis methods and logistical and ethical considerations.

3.2 Research Design

The study used descriptive survey design. Nwadiuro (1997) defines research design as a structure of a research that is, what to do and how to do it. It involves the structuring of variables in a manner that enable their relationship to be determined. Kombo (2002) observes that descriptive research design collects information that describes or answers questions concerning a current situation such as school. Gay, (1995) asserts that survey design can be used to asses cause and effects of events. According to Orodho (2005), descriptive survey deals with incidences, distribution and interrelationships of educational variables. Descriptive survey design entails an in-depth empirical collection of data about a phenomenon.

According to Orodho (2005) and Kothari (2002), this design describes the nature of phenomena, examines actions as they are or as they happen rather than manipulation of variables. This design was found suitable for the study because it enabled the researcher to collect facts and views from diverse

categories of respondents. The gathered data was summarized and interpreted for the purpose of clarification Orodho (2005).

3.3 Variables

In this research design, the independent variables were secondary school CRE syllabus, moral beliefs of CRE students, and the views of secondary school teachers and students concerning CRE subject. The dependent variable is the transmission moral values to students. The intervening variable was the methods used in teaching CRE, Ministry of education policies, resources used in teaching CRE and assessment procedures.

3.4 Location of the Study

The study was conducted in Mathioya District in Muranga County, (situated in the formerly larger Central Province) Kenya. Mathioya Constituency where Mathioya District is situated has four Divisions which include: Gitugi, Kamacharia, Kiru and Njumbi. According to the Muranga District's Statistics Office (2001), Mathioya's population was reported to be about 110,139, with 136.9 sq miles (220.8sq. km) land. It was noted to be densely populated and prides itself with the great River Mathioya named after the constituency, and has been rated as one of the hardest rafting rivers in Kenya with over 137ft of descent over its 13.7-mile length.

The District has a steep hilly topography and a climate suitable mainly for tea production, although there are pockets of coffee plantations. Education wise, particularly in secondary education, the district has a total of 28 public secondary schools according to 2010 KCSE result analysis. All the 28 schools

were noted as public schools, with a majority sponsored by either Catholic Church or Anglican Church of Kenya. Relevant to the study was the fact that they all offered CRE as an examination subject in their curriculum. The area was selected by the researcher because it was accessible in terms of transport. The researcher was also familiar with the area making it a good choice for her.

3.5 Target Population

Borg and Gall (1986) define target population as all the members of a real or hypothetical set of people, events or objects to which the researcher wish to generalize the results of the research. The target population for the study at hand consisted of all the 28 secondary schools in Mathioya District.

The eligible respondents included 56 CRE teachers, 28 heads of discipline and 1180 Form III students in the 28 secondary schools. The CRE teachers were selected because they teach the subject. Students were selected because they received CRE lessons and the assessment of the effectiveness of the transmission of moral values focuses on them. They were also deemed capable of responding to the questions accurately.

3.6 Sampling Techniques and Sample Size

Borg and Gall (1986) define sampling as a research technique for a given number of subjects from a target population. Gay (1976) observes that a sample size of 10% to 30% of the total population may be taken as adequate in descriptive research. Basing on these, all the 28 secondary schools in Mathioya District were considered. From the schools, a total of 1264 persons were eligible. However, actual respondents were selected using stratified random

sampling. The strata were heads of discipline, CRE teachers and students. The guiding principle was that the sample from each stratum was to yield between 10% and 30% of the total membership in the stratum.

Out of the 28 heads of discipline, 9 participated in the study making a sample of 32.1% for the stratum. Out of the 56 CRE teachers, 9 participated in the study making 16.1% of the stratum. Out of the 1180 form three students, 124 participated in the study making 10.5% of membership of the stratum. A total of 142 respondents participated in the study making a sample size of 11.2%.

Table 3.1 shows the sample distribution.

Table 3.1: Study Sample distribution

| Respondents | Population | Sample | Sample % |
|----------------------------|-------------------|---------------|-----------------|
| Heads of Discipline | 28 | 9 | 32.1 |
| CRE Teachers | 56 | 9 | 16.1 |
| Students | 1180 | 124 | 10.5 |
| Total Respondents | 1264 | 142 | 11.2 |

Source: Researcher 2012

Out of the 28 public secondary schools in the district, 9 were selected using stratified random sampling making 32.1%. In each sampled school teachers of CRE in form 3 were selected. If a school had more than one CRE teacher, the researcher picked one of the teachers at random. The head of discipline in each of the sampled school was purposefully selected making a total of 9.

On the other hand, at most 22 form 3 CRE students were randomly selected in a school with two or more streams. For a school with a single stream 10 students were randomly selected. Kerlinger, (1973) points out that a sample drawn at random is unbiased in the sense that no member of the population has any more chance of being selected than the other. In total 124 students out of 1180 students in form 3 were involved, 9 CRE teachers and 9 heads of discipline were enlisted as respondents in the study.

3.7 Construction of Research Instruments

The study used two different types of questionnaires and an interview schedule to collect the information required for this study. One questionnaire which is put in Appendix I was for the CRE teachers. One other questionnaire, put in Appendix II, was for the Form Three CRE students. The questionnaires were complemented by the face-to-face interview guide in Appendix III.

3.7.1 Questionnaires

Borg and Gall (1989) observe that a questionnaire gives the researcher comprehensive data on a wide range of factors. Questionnaires provide a fast way of obtaining data as compared to other instruments. In this study both open-ended and closed-ended items were used.

The two questionnaires used were, one for the CRE teachers and the other for the form 3 CRE students. Each questionnaire had an introduction and two parts. The first part covered demographic information about the respondents

3.7.2 Interview Schedule

Interview schedule was used to get verbal responses from the heads of discipline. It mainly targeted information on the role of CRE in transmitting moral values among secondary school students in the sampled schools. Mugenda and Mugenda (1999) observe that an interview schedule makes it possible to obtain data required to meet specific objectives of a study.

3.8 Pilot Study

In the pilot study, 10 students and 10 teachers were selected randomly to complete the questionnaires. The 10 teachers were given the questionnaires in appendix I while students were given questionnaires in appendix II. They were free to make comments about the questionnaires and to respond to the questionnaires. The researcher then made changes on the questionnaires according to responses of the 10 teachers and 10 students. For each group, the questionnaires were divided into two sets five each and their responses analyzed for reliability.

3.8.1 Validity

Wiersma (1985) defines validity as the extent to which an instrument measures what it is supposed to measure. Reliability is the extent to which results are consistent over time and accurately represent the characteristics of the total population under study. A study is reliable if the results of a study can be reproduced under a similar methodology. The Cronbach's Alpha was used to test the reliability of the responses from the respondents.

A commonly accepted rule of thumb for describing internal consistency using Cronbach's Alpha is shown in Table 3.2

Table 3.2: Cronbach's Alpha Measures

| Cronbach's alpha | Level of Internal Consistency |
|-------------------------|--------------------------------------|
| $\alpha \geq 0.9$ | Excellent |
| $0.8 \leq \alpha < 0.9$ | Good |
| $0.7 \leq \alpha < 0.8$ | Acceptable |
| $0.6 \leq \alpha < 0.7$ | Questionable |
| $0.5 \leq \alpha < 0.6$ | Poor |

Source: Gliem and Gliem (2003)

The researcher sought expert opinion in assessing the validity of the instruments from research supervisors, as well as subjecting the proposed work to a study group for professional criticism.

3.8.2 Reliability

Orodho (2008) stipulates that measurements of reliability concern the degree to which a particular measuring procedure gives equivalent results over a number of repeated trials. The split-half method was used to determine the reliability of research instruments in the pilot study. The questionnaires were administered to 10 teachers and 10 students. The 10 teachers were given the questionnaire in Appendix I while the 10 students were given the questionnaire in Appendix II. The completed questionnaires for the teachers were divided into subgroups of five each.

The Pearson Product moment was used to establish the correlation between the two sets of responses. A correlation coefficient of 0.8 was realized indicating a high level of reliability. A similar analysis on the students realized a correlation coefficient of 0.86 which was equally high, indicating high level of reliability. The participants in the pilot study did not participate in the actual data collection.

3.9 Data Collection Procedure

The researcher visited each of the 9 sampled secondary schools in Mathioya District. In each school the researcher first visited the principal's office for familiarization and introduction. The principal then introduced the teacher who could provide the necessary assistance in selecting the teacher, the students and setting an appropriate room for conducting interviews.

The questionnaires were handed to the identified teachers and learners by the researcher in person. The questionnaires were completed individually by each of the respondents after being given direction by the researcher in the room set aside. The teacher and the students provided the required information by filling in the empty spaces in each questionnaire. The researcher collected the questionnaires and thanked all the respondents. Interviews for the heads of discipline were conducted by the researcher.

3.10 Data Analysis and Presentation

This involves working with data, organizing data, breaking it into manageable units, synthesizing them and searching for patterns (Orodho, 2005). In this study, data collected was assembled and information organized systematically.

The researcher tallied the responses and obtained frequency distribution tables and then computerized using SPSS program. The data was presented using tables, percentages, graphs, and pie charts. Tables and percentages were used because they were found easy to read and interpret. Gay (1976) argues that simple statistics are as good as complex ones in analysis of data. This enabled the researcher to note major findings, conclusions and to give suggestions and recommendations for the study.

3.11 Logical and Ethical Considerations

In undertaking the study, the researcher ensured that ethical issues were strictly observed. Data collected were treated with utmost confidentiality. The responses were purely voluntary and the participants were assured that the information would not be made available to anyone who was not involved directly in the study. No respondent was coerced either by force or by reward to participate in the research.

CHAPTER FOUR

REPORTING OF RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter presents the results of data analysis, data interpretation and discussion of findings. The study aimed at examining the role of CRE in transmitting moral values among secondary school students in Mathioya District, Murang'a County. Findings presented are based on the research objectives.

The study objectives included: establishing the effectiveness of secondary school CRE syllabus in the transmission of moral values to learners; finding out how moral beliefs of CRE students in secondary schools are expressed in their behaviour; establishing the methods used by secondary school CRE teachers to transmit moral values and to establish the views of both teachers and students concerning the role of CRE in the development of moral values in secondary schools.

4.2 Response Rate

This study had sampled 124 CRE students, nine (9) heads of discipline and nine (9) CRE teachers from a targeted population of 1180 students, 56 CRE teachers and 28 heads of discipline in Mathioya District, Murang'a County. All the heads of discipline and the CRE teachers sampled participated in the study. However, 120 of the expected 124 Form Three CRE students returned usable questionnaires. This led to a response rate of 97.2 percent.

4.3 Background Information of Respondents

Students were asked to indicate their ages. The responses are summarized in figure 4.1.

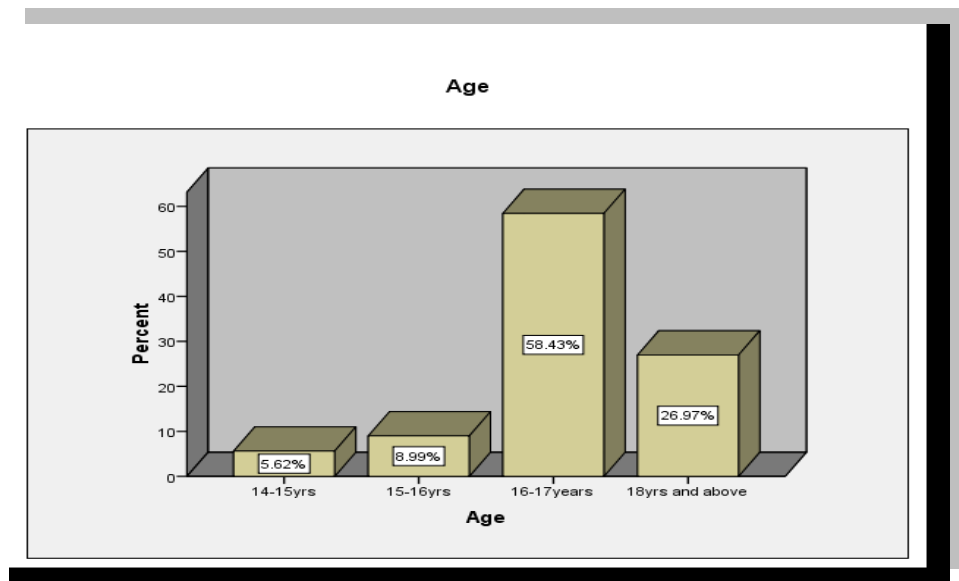


Figure 4.1: Learners' respondents' age distribution in Mathioya District

The age composition of learners showed that about a half (58.4%) of the respondents were in the age bracket 16-17years. This was followed by 27% of the learner respondents who indicated that their ages were above 18years. Gender composition of CRE teachers was also sought, with the results showing that a majority (87.5%) of CRE teachers were female teachers, while male teachers stood at 12.5%. Half of these CRE teachers indicated that they were married.

The study also sought to find out the religious affiliation of the learner respondents, as the CRE subject has a religious connotation to it. Almost all the

respondents (89%) indicated that they belonged to the Christian faith, while 1.2% indicated that they belonged to the Muslim faith. It was also noted that 9.8% of learners declined to indicate their religious affiliation. Results also showed that all (100%) the CRE teachers sampled subscribed to Christian faith. None were found to subscribe to other faiths such as Muslim or Hinduism.

4.3.1 Academic Qualification and Experience of CRE Teachers

The researcher sought to establish the professional qualifications and experiences of teachers in the sampled schools. Results indicated that all (100%) CRE teachers in Mathioya District had a Bachelor's degree. Their teaching experience ranged from 4 years to 17 years. Table 4.1 shows a summary of the teaching experience of CRE teachers.

Table 4.1: Teaching Experience of CRE Teachers (n=9)

| Responses | Percent | % CF |
|------------------|----------------|-------------|
| 1-5 yrs | 25.0 | 25 |
| 6-10years | 12.5 | 37.5 |
| 11-15years | 25.0 | 62.5 |
| 16-20years | 37.5 | 100 |
| Total | 100.0 | |

Table 4.1 shows that teachers of CRE in Mathioya District were qualified as secondary school teachers as required by Education Act of 1968. Their experience indicated that 62.5% have been in the teaching profession for ten years after graduation in secondary schools. According to UNESCO (2009),

professional training experience in school management and leadership enhance skill and performance capabilities. In addition, it is able to boost confidence among the teachers while conducting their duties within schools. It is for this reason that, CRE teachers were perceived as reliable in offering information on the role of CRE in transmitting moral values among secondary schools students.

4.4 CRE Syllabus Contents' and Morality of Learners

The first research objective sought to establish the effectiveness of secondary school CRE syllabus in transmission of moral values to learners. To achieve this objective, the researcher did a document analysis of the Secondary Education Syllabus -Volume Three (Kenya Institute of Education, 2002) as used from 2006-2013. CRE schemes of work, some selected CRE textbooks, students' CRE note books and school discipline records in the sampled schools were also scrutinized to supplement the findings from the syllabus.

It was confirmed that the CRE objectives were well- articulated in the school working tools and were accessible for easy reference too all (n=9) CRE teachers in the schools. Teachers were noted to be adequately familiar with the syllabus requirements and the resources required. According to the Secondary Education Syllabus (KIE, 2002), the objectives of teaching CRE were confirmed as intended to help the learners to:

- (i) Gain insight into the unfolding of God's revelation to human kind through their personal experience, the African Religious Heritage, the

Biblical revelation as a whole and specifically in Jesus Christ and the Christian community.

- (ii) Use the acquired social, spiritual and moral insights to think critically and to make appropriate decisions in a rapidly changing society.
- (iii) Appreciate and respect their own and other peoples' culture and Christian beliefs and practices
- (iv) Acquire the basic principles of Christian living to develop a sense of self- respect and respect for others
- (v) promote international consciousness through the understanding of universal brotherhood and sisterhood
- (vi) contribute positively to the transformation of self and the society as a whole
- (vii) acquire knowledge for further studies in various career fields.

From the above, it was evident that morality was a target subject matter in the study of CRE subject. It was notable that about a third (30%) of these objectives touched very directly on moral values while the others touched on different domains. Two of these CRE objectives that were perceived as directly relating to morality included: a) use the acquired social, spiritual and moral insights to think critically and to make appropriate decisions in a rapidly changing society, and b) appreciate and respect their own and other peoples' culture and Christian beliefs and practices.

A class by class analysis of the secondary school CRE syllabus was also done with a broad aim of tracing reference to morality. Table 4.2 shows a summary of secondary CRE syllabus.

Table 4.2 indicates that the theme of morality was both directly and indirectly referred in the four years of study at schools. Direct reference into the theme of morality constituted topics such as: African moral and cultural values- done in Form I class and introduction to Christian ethics in Form IV class. These topics as found in Table 4.2 formed the basis for specific instructional and psychological objectives for CRE subject derived from the primary education goals in secondary education. CRE teachers had these objectives well-captured in the schemes, defining clearly what they intended to achieve by the end of every topic/lesson, in each of the four classes.

Table 4.2: Shows a summary of the topics in secondary CRE syllabus

| Form I | Form II | Form III | Form IV |
|--|---------------------------------------|--|---|
| Introduction to CRE | OT prophesies about Messiah; | The gifts of the Holy spirit | Introduction to Christian ethics |
| The Bible | The infancy and early life of Jesus | Unity of unbelievers | Christian approaches to human sexuality, marriage and family |
| Creation and the fall of man | The Galilean Ministry | Selected OT prophets and their teachings | Christian approach to Work, Leisure, Wealth, money and poverty, Law, order and justice |
| Faith and God's promises Abraham | The journey to Jerusalem | Amos | Christian approach to other selected issues related to modern science, technology and environment |
| Sinai covenant: Moses | The ministry in Jerusalem; | Jeremiah | |
| Leadership in Israel: David and Solomon | Jesus passion, death and resurrection | Nehemiah | |
| Loyalty to God: Elijah | | | |
| Selected aspects in African Religious Heritage | | | |
| African moral and cultural values. | | | |

Still under the same, results indicated that all the schools (100%) had all the necessary authorized documents like the syllabuses, schemes of work and used the recommended textbooks. Some of the key text books used in teaching CRE syllabus in schools include: Secondary CRE (Kenya Literature Bureau), Living the Promise (2005) and God's People (2006).

Teachers were also noted to keep up-to-date records of student's performance lists or examination analysis records. Examination analysis records showed CRE subject as one of the best performed across all the classes. Eighty (80%) of the sampled schools had the subject ranked at top three, with 20% of them having CRE as the best performed subject in Form III classes. This finding was in agreement with previous studies done which had shown that cognitive approaches to the teaching of CRE enabled the learners to acquire good grades in C.R.E (Mukongole, 2001; KIE, 2006). However, the same study noted that, translating knowledge of cognition into practice remained a challenge to the learner, particularly if it was not backed by critical affective skills (Groenewegen, 1993; Nyagwencha, 2006; Oanda, 1995).

To bridge the gap between cognition and affective domain requires that a teacher uses the professionally agreed valuing skills (i.e.) story-telling/narration, acting and group discussions methods of teaching – all quoted as popular and effective methods in the teaching of CRE (KIE, 2006). To this effect, the researcher investigated on the common methods adopted at Mathioya District for teaching CRE. Teaching methodology has a big stake in the acquisition of skills that are part of life experiences which enhance moral growth and overall behaviour change (Kowino et al. 2011). Results on methods used in teaching CRE highlighted under objective three.

To find out how sensitized students were on moral issues on the already covered CRE lessons, the researcher sought to find out from the learners which topics from the subject they deemed to promote more noticeably the issues of morality. Table 4.3 shows a summary of these topics and their frequencies.

Table 4.3: CRE Topics as perceived to contribute moral values by students

| Topic | Frequency | % |
|-----------------------------|------------------|---------------|
| Unity of Believers | 16 | 12.70 |
| African Religious Studies | 14 | 11.10 |
| Sexual immorality | 9 | 7.40 |
| Crucifixion of Jesus Christ | 16 | 13.00 |
| Prophet Jeremiah | 7 | 5.60 |
| Leadership in God's plan | 11 | 9.20 |
| Prophet Nehemiah | 9 | 7.40 |
| Christian ethics | 14 | 11.10 |
| Moral values | 9 | 7.40 |
| Others | 2 | 1.40 |
| Total | 124 | 100.00 |

Results in table 4.4 indicate that students were generally familiar with the syllabus and some of its content, especially in areas dealing with the morality.

To further verify on the impact of CRE subject on morality with the students at personal levels, the researcher posed a question to the student, 'CRE as a subject has played an important role in inculcating moral values in my life as a person to which they were expected to answer using the scale strongly agreed, agree, undecided, disagreed or strongly disagreed. Table 4.4 summarizes the responses.

Table 4.4: CRE Content appropriateness on morality

| Scale | Frequency | Percent | CF (%) |
|-------------------|------------------|----------------|---------------|
| Strongly agree | 92 | 74.20 | 74.20 |
| Agreed | 0 | 0.00 | 74.20 |
| Undecided | 16 | 12.90 | 87.10 |
| Disagree | 16 | 12.90 | 100.00 |
| Strongly disagree | 0 | 0.00 | 100.00 |
| Total | 124 | 100.0 | |

Precisely, Table 4.4 indicates that 74.2% of the respondents agreed that CRE inculcated moral values among learners, while those who disagreed or were undecided were each at 12.9%. Those who appeared to disagree may be considered as insincere as the other category of respondents concurred that CRE was appropriate for both teachers and students morality development.

4.4.1 Reasons for Choosing CRE Subject

The study also sought to find out what reasons that the learners considered in choosing CRE subject among other elective subjects. It was the researcher's feeling that subject content would propel them to select the subject, far and above the morality factor. Responses were selected from multiple choices given in the questionnaire to students. The results are summarized in Table 4.5.

Table 4.5: Reasons for choosing CRE

| Reasons for choosing CRE | Frequency | % |
|------------------------------------|------------------|------------|
| It is an easy subject | 95 | 76 |
| It helps me acquire moral values | 10 | 8 |
| It helps me grow spiritually | 7 | 6 |
| It helps me boost my overall grade | 12 | 10 |
| Total | 124 | 100 |

Table 4.5 indicates that majority (76%) of the student respondents chose CRE because it was perceived easy among the others, while 10% chose the subject because it helped boost their overall grade. Only 8% of the sampled learner respondents chose CRE subject because of moral development. The results in Table 4.5 could be attributed to a number of factors, including teachers' inability to present the subject as a vehicle for good moral development, students heightened examination centred drive, or complete ignorance of the goals of education.

The priority of passing the examination seemed to override the bigger picture of developing morally stable or holistic persons. The same feelings were also confirmed by teachers who also ranked CRE subject selection as motivated by easiness of the subject in comparison with other subjects. This may be seen as a rather off-side position for the society needs morally upright people.

Narrowing down to the issues of spirituality and CRE subject as perceived by the students, the researcher sought to find out whether learners attributed their spiritual stand on the study of CRE subjects. The results are summarized in Table 4.6.

4.6: CRE and students' spiritual orientation

| Scale | N | % |
|-------------------|------------|------------|
| Strongly agree | 83 | 66.6 |
| Agree | 33 | 26.4 |
| Undecided | 6 | 4.6 |
| Disagree | 1 | 1.1 |
| Strongly disagree | 1 | 1.1 |
| Total | 124 | 100 |

Table 4.6 indicates that majority (66.6%) of the respondents strongly agreed that CRE contributed to their spiritual well-being, while 26.6% agreed. Those who disagreed and strongly disagreed stood at 1.1% equally. The general implication from this suggests that goal number one, as cited in the Secondary Education Syllabus (KIE, 2006) (cited below) was being realized to some degree in Mathioya District secondary schools.

Gain insight into the unfolding of God's revelation to human kind through their personal experience, the African Religious Heritage, the Biblical revelation as a whole and specifically in Jesus Christ and the Christian community (KIE, 2006).

This notwithstanding, a comprehensive study may need to be done so as to take care of other intervening variables.

A further interrogation about the subject indicated that CRE subject was rated among the first to complete the syllabus in every academic year in all (100%) schools. Majority (89%) of the heads discipline observed that while some other subjects tended to overflow to the oncoming academic calendar, CRE content coverage was always up- to- date- a strong point in making sense of the better performance in the subject with the majority of students/schools. This finding

was also confirmed from the CRE record of work books and students exercise books in documents analysis.

To conclude on this research objective which sought to find out how secondary school CRE content promoted moral values of the learners in secondary schools, it was evident from both the students, teachers and heads of discipline that CRE content was indeed perceived as a source of moral development for students. Although all the teachers were found to be academically and professionally competent, they did not appear to use higher value adding methodologies in imparting moral skills during the CRE lessons. Most of them employed lecture and question and answer methods at the expense of methodologies that augured well with the teaching of affective skills. Putting it in different words, CRE content was appreciatedly found to promote moral values by both teachers and students, however, the teaching methodologies of CRE at the sampled schools were largely teacher- centered at the expense of the more helpful learner-centered approaches.

4.5 Students' Moral Expressions at Mathioya District Secondary Schools

Research objective two sought to find out how the moral beliefs of CRE students are expressed in their behaviour in schools at Mathioya District secondary schools. To achieve this objective, the researcher interrogated the heads of discipline at the sampled schools to collect the data. A document analysis on secondary school discipline records was also done in the sampled schools. The heads of disciplines' views, who also served as deputy principals in secondary

schools (Ministry of Education, 2002) were very significant on the issues of social moral expressions with students in schools as well as on CRE subject in general. The responses are presented in the following section.

4.5.1 Teachers' Views on General Morality in Schools

The researcher sought to find out from the teachers how the students' behaviour expressed their morals beliefs at the schools. A key finding indicated that indiscipline affected all manner of students (i.e.) both those who had taken or were taking CRE, and those who had not. Indiscipline was prevalent in schools despite teaching of CRE. Majority (87.5%) of teachers agreed that indiscipline among students was prevalent despite teaching of CRE. Only 8% of teachers were of the contrary opinion, while 8% refrained from responding to this issue. The foregoing observation speaks of students poorly formed moral value. Teachers (100%) were unanimous on the fact that students loved CRE subject, while the application part of it, seemed very minimal.

Heads of discipline noted some of the major vices in schools as violence, sexual harassment, sodomy, lesbianism, homosexuality and rape. Ninety percent (90%) of the sampled heads of discipline indicated to have dealt with vices related to sexuality within a period of one year. Three (3%) of the heads of discipline observed that they had even suspended some students on the same vices in an effort to correct the behaviour in schools. These forms of immorality were taking place in schools where CRE was being taught and against a background of strong religiosity.

In addition, there has been a public outcry that corruption, robbery with violence, sexual promiscuity and murder has all become a way of life in Kenya. One discipline master noted the following sentiments: “...religious sector had become a conduit for immoral behaviour while the schools and the parents at home seem to have failed in offering value education to the students. This can be a terror closing in on Kenyans.” The respondents’ verbatim lamentations indicated the magnitude of the consequences of poor moral development with the young people. It sounded like a helpless cry for a situation that is getting out of hand.

4.5.2 Students’ Views on General Morality in Schools

Students were further asked to evaluate themselves on how they perceived the moral expressions with themselves at schools. The focus was on whether they practiced moral values learnt from what was taught in class. Table 4.7 shows the results of this interrogation.

Table 4.7: Students’ practice of good morals according to learners

| Responses | Frequency | % |
|------------------|------------------|--------------|
| Very often | 36 | 28.7 |
| Often | 51 | 41.4 |
| Sometimes | 36 | 28.7 |
| Not at all | 1 | 1.1 |
| Total | 124 | 100.0 |

Table 4.7 indicates that majority (70.1%) of the respondents often practiced moral values they learnt in CRE, 28.7% indicated they sometimes put in practice moral values learnt in CRE, only 1.1% indicated they never practiced

moral values learnt in CRE. These findings, however, differed with the teachers' opinions, and heads of discipline hence may not add a lot of weight.

4.5.3 Students' Involvement in Strikes

Literature review done in this work had shown that school strikes were the extreme forms of rebellion in schools. It involved situations where students went on rampage and destroyed any property within reach as a way of protesting. It was for this reason that the researcher sought to find out from the students what reasons they had for strikes. The results are summarized in Table 4.8.

Table 4.8: Summary of students' reasons for strike according to learners

| Responses | Frequency | % |
|---|------------------|--------------|
| Peer pressure | 50 | 40.3 |
| Rebelliousness | 24 | 19.0 |
| Stress from academic work/exams | 30 | 24.3 |
| Communication breakdown in schools | 8 | 6.3 |
| Teacher related factors like discrimination | 14 | 10.9 |
| Total | 124 | 100.0 |

Table 4.8 shows that students went on strike for the following reasons; peer pressure- as noted by 40.3% of the learner respondents, stress from academic work or examinations as mentioned by a 24.3% of respondents and rebelliousness (19.0%). Teachers on the other hand, appeared to agree with students, though majority (63%) observed rebellion as the primary reason for the students strike in schools. Peer pressure, which was perceived by the researcher as lack of assertive skills, was ranked second reason with 35% of the teaching staff pointing it as the main reason. Other factors like

communication breakdown and teacher-related factors took 14% and 13% respectively. This finding suggests that morality in schools was wanting as rebellion has got everything to do with the moral authority of the culprits.

Heads of discipline who were interviewed reported that teachers dreaded being part of the discipline committees in Mathioya secondary schools. This was attributed to the generally very demanding and numerous issues to attend to outside the normal teaching workload. Responding to the interview question “what role does the discipline committee play to enhance discipline”, 90% of the sampled heads of discipline noted that the frequency of the meetings for the discipline issues were often bothersome and tended to interrupt their teaching programme. While the whole lot of moral expressions may not be totally attributed to CRE activities in school, the result does indicate that efforts towards developing good morals may not be yielding or better put, has a long way to go to realize the affective, or social relating skills. Subjects that carry morality objectives in their content or those that have integrated it in the subject contents may need to be examined again or their mode of implementation reviewed.

Teachers’ views on strikes indicated that they generally occurred when students were extremely provoked or pressurized. They (35%) indicated that the cause triggering the urge to strike was heavily propelled by peer influence. While this finding may not tell the direct relationship between real cause of the strikes and the CRE lesson activities, it does paint a rough picture of the impact made by the CRE as the lead subject in developing student morals in secondary schools. There is accumulated evidence to suggest that subjects geared towards

developing the morals of students are yet to make some good impact as to help contain the urge to do wrong or rebel the authority, particularly in Mathioya District schools. One discipline master while at this point, could not help to bring the society to this. The said respondent observed that while schools may be akin on developing a morally upright generation, the society was sometimes counterproductive. Below is a verbatim lamentation.

Crime is rife in the neighborhood, crime in the streets and pornography is awash in the internet while families are consistently falling apart. All these vices suggest that something drastic needs to be done in an attempt to restore social morality and accountability in the country. (A discipline master's response)

4.5.4 Theft in Schools Involving Students

Another major form of unstraightened morality prevalent in schools was stealing in secondary schools according to the literature review done. The researcher, therefore, sought to find out some of the main causes of this vice, from the teachers and students' perspectives. Students' reasons for stealing are captured in Table 4.9, while teachers' reasons are thematically discussed, closely after the students' views.

Table 4.9: Reasons for students' stealing in school according to students

| Responses | Freq | % |
|---------------------------|-------------|------------|
| Product of laziness | 71 | 57.1 |
| Peer influence | 21 | 17.3 |
| Carelessness of victims | 29 | 23.4 |
| Insufficient requirements | 3 | 2.2 |
| Total | 124 | 100 |

Table 4.9 shows that majority (57.1%) of the respondents attributed laziness as the main cause of the stealing vice with students. This was followed by a 23.4% of students who perceived carelessness on the part of victims as the cause of stealing. Peer pressure was perceived as a cause by a 17.3% of the sampled students. These findings helped to inform on the level of accountability with students, a necessary component of morally upright person. Students were, therefore, found to be inadequately mature on the manner of morals as majority of those who indulged in stealing did so mainly because of laziness. Students who stole other's property cannot be justified, for whatever reasons.

Even though there were those who were perceived as careless and hence provoked others to steal, the same does not imply a free ticket license for stealing from the others. It is morally wrong or unethical to steal something because it is irresponsibly stored. This is another factor indicating the poorly assimilated CRE content by the students. At the bare minimum, a head of discipline who happened to be a CRE teacher noted that the Ten Commandments of God in the Old Testament (Book of Exodus 20, Bible) which taught against stealing should have been evident with students.

Teachers and heads of discipline on the other hand were presented with the same question and asked to explain, their response. From these students' superiors, laziness (53%) resurfaced again as the main cause of stealing. Students who were reported with stealing behaviour were identified as those perceived as lazy students in most of the activities- class-work and extra curriculum activities. They were noted as the inactive lot, who were normally

caught in the 'offside' most of the time and hence resorted to stealing to compensate for their loss or wants.

Other vices noted with students included cheating. Students were noted to cheat in examinations according to heads of discipline (76%) to avoid poor grades and hence reprimand from the parents. Heads of discipline reported that it was only about 20% in average of students who would not cheat when caught in circumstances that would call for cheating to escape punishment.

4.5.5 Schools and Indiscipline despite Teaching of CRE

Finally, the research investigated the general discipline in schools in Mathioya District. Literature review indicated that indiscipline was prevalent in secondary schools particularly in Central Province, where Mathioya District is located, despite teaching of CRE in schools. Students were asked to rate their agreement on the statement "there has been high indiscipline with the students in school for the last one year". The results are presented in Figure 4.2.

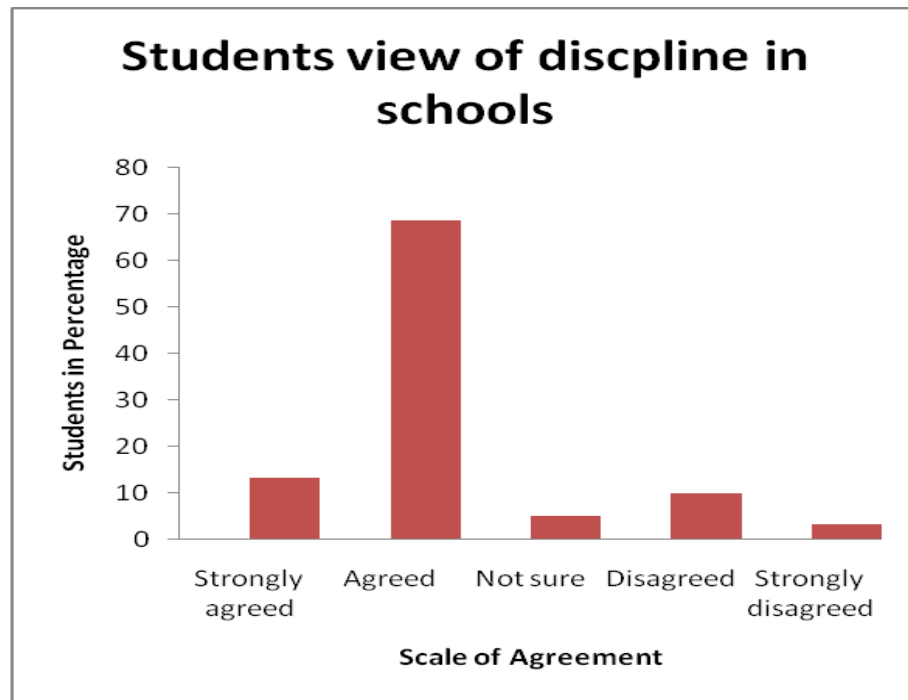


Figure 4.2: State of Discipline in Schools as Viewed by Students

From figure 4:2, 71.6% of the students from the sampled schools indicated that they agreed that indiscipline was prevalent in secondary schools. Twenty three percent (23%) disagreed that there was indiscipline while 5.2% were not sure. The findings indicated that students perceived themselves as in disciplined within the last one year as at the date of this study. Teachers on the other hand reported the situation as not badly off, with 53% perceiving discipline as not bad. They disagreed with the statement that “there has been high indiscipline with the students in school for the last one year”. Only 47% were of the contrary opinion leaning on the disagreed and strongly disagreed. The findings indicated a discrepancy between teachers and students on the question element. This could be explained by the students’ apparent ignorance in the matters of

morality. Their understanding on importance of moral integrity in life could be rated as very low in the eyes of the researcher.

In summary, students' expression on morality was noted as deprived in most aspects. Results on their moral expressions were in no doubt a reflection of the fact that teachers in their classroom interactions with the learners did not inspire in their behaviour those characteristics or moral values which would enable the learner to see those values that may be of importance in their lives and even in the life thereafter in the society. There was a general feeling from the findings that issues of morality were a source of concern to both teachers and students themselves. There was a genuine concern from the all respondents for a solution towards the levels of immorality at schools in Mathioya District secondary schools as it is a source of discomfort in the area.

4.6 Teachers Role in Imparting Moral Values

The third study objective sought to establish the methods the secondary CRE teachers use to transmit moral values both within the classroom and outside the class in a school environment. Teachers' personal conduct as perceived by the students and their devotion to work were examined, as this, according to the literature reviewed has an implication to the moral impartation with the students. Their interactions with the students in the line of duty in classrooms or outside classes have an implication on how much they can impact the students. In this section therefore, teachers' workload, their character or personality as perceived at schools and their adopted teaching methodologies-

related data, were collected and analyzed with an aim of examining the role of CRE in transmitting moral values among secondary school students.

4.6.1 CRE Teachers and Their Workload

It was important to investigate what responsibilities CRE teachers held in schools, as the researcher believed that teachers' responsibilities influenced the level of interactions or the time of interaction with the students. Teachers were, therefore, asked to indicate what other responsibility they held in school besides teaching CRE subject in schools. Table 4.10 shows a summary of the findings.

Table 4.10: Other responsibilities held by CRE teachers in schools

| Responses | Freq | % |
|---------------------------|-------------|---------------|
| A school principal | 1 | 11.10 |
| A deputy principal | 2 | 22.20 |
| HoD (Academics) | 5 | 55.60 |
| HoD (Non academic) | 4 | 44.40 |
| Class teacher | 4 | 44.40 |
| Religious movement patron | 1 | 11.10 |
| Other clubs patron | 1 | 11.10 |
| Total | 18 | 100.00 |

Table 4.11 indicates the various roles that CRE teachers held. The totals do not add up to nine (9) because of multiple responsibilities for example a class teacher could be a HoD and also in charge of religious movement. About 55.6% of the CRE teachers were heads of departments in academics, while, 44.4% were HoDs in non-academic areas. Forty-four point four per cent (44.4%) were found to be class teachers at the time of this study. These categories of positions carried with them some level of authority which was

assumed to be contributing to their perceived impact on students. Eleven percent (11%) of the teachers in the sampled schools was also noted to be commanding a category of students affiliated with the religions, namely; Christian Union for Protestants and Catholic Action for the Catholic denomination.

An interview conducted with heads of discipline revealed that class teachers were at the heart of students' moral development. Of all the school sampled, 25% indicated that individual guidance and counselling on moral matters was the duty of class teachers according to heads of discipline. The rest 60% indicated that it was the work of the guidance and counselling department. Fifteen per cent (15%) of the teachers attributed this role to all teachers in general.

Undoubtedly, class teachers were said to have an upper hand in shaping morality in schools, for they were said to be in control of the class, and they were free to adopt whatever approach that was deemed necessary to drive their moral lessons or presentations home. One discipline master reported that teachers' approach during class meetings (meetings held weekly between class teachers and the respective students in class) did not have anything to do with examination. They were perceived as the 'parents' of the students in boarding schools setup. During the same period of the study, 8.2% of the CRE teachers were also school principals.

While this may be speaking of added responsibility in the matters of functioning, it also brought with it greater accountability to the cause of the

syllabus or curriculum requirements. Both of these positions -principal and the deputy principal could be said to be positions of authority in secondary schools, both to the teachers and students at large. Their input, therefore, to the moral development of students carried a lot of weight to the students and teachers at large. It is in the researcher's opinion that the two set the pace on moral developments in secondary schools.

4.6.2 CRE Teacher's Character versus Students' Moral Development

Part of objective number three was to determine whether or not teachers' own personalities influenced moral development in learners. Elements such as setting moral examples, insisting on rules of moral behaviour until the value is accepted, persuasion, inspiration and appeal to the learner were considered. The research sought the responses of sampled learners on the availability of important qualities with the teachers. Sampled students, therefore, rated the teacher qualities as occurring 'always', 'occasionally' or 'never'. Overall results indicated that in majority of the cases, teachers never used this strategy of "moral example" faithfully. A summary of the findings is shown in Table 4.11.

Table 4.11: Teachers setting a moral example to the learners (n=124)

| Activity | Always | Occasionally | Never |
|--|---------------|---------------------|--------------|
| Teacher setting moral examples to the learners | 10.4% (10) | 15.6% (14) | 64.0% (58) |
| Teacher insisting on rules of moral behavior until the value is unthinkable accepted | 0.0% (00) | 4.2% (04) | 95.9% (92) |
| Ability to inspire learners through dramatic and emotional pleas shown | 0.0% (00) | 7.3% (07) | 92.7% (89) |
| Teacher persuasive and convincing through religious arguments | 1.0% (01) | 7.3% (07) | 91.7% (88) |
| Teacher influencing learners to make free choices | 0.0% (00) | 5.2% (05) | 94.8% (91) |
| Appeal to the learners' conscience | 0.0% (00) | 6.3% (06) | 93.8% (90) |

Data in table 4.11 indicate that majority of the teachers (64.0%) were perceived as “never” set moral examples in their lesson interactions. Apart from the aforementioned, teachers (95.9%) also never insisted on rules of moral behaviour until a value was violated in the daily interactions at school. These results are reflective of the fact that teachers in their classroom interactions with the learners did not exhibit in their behaviour those characteristics which will enable the learner to see those values that may be of importance in their lives and even in the life of the society.

Teachers were also perceived as difficult to reach, or inaccessible by the sampled students. The research further revealed from interview schedule that it was only in rare occasions that teachers used persuasive and convincing ability through religious arguments in teaching, guiding or commending students. Occasionally, the skill was used in a meager portion of the lesson presentation

and in average of 91.7% of the teaching-learning exercise the skill was never used.

Teacher's influence has been noted as a key ingredient in teaching morality values to learners. Where teachers did not use or present themselves to learners as good role models a similar study done in Kisumu, (Kowino O.et al. 2011) noted that the learners might not be in a position to receive, respond and even acquire those desirable habits that are intended for them in CRE lessons.

The researcher also investigated the students' opinion as to whether the CRE teachers were good role models. A question was posed to the students whether they agreed or disagreed with the assertion "...CRE teachers are good role models in schools". Results are presented in Figure 4.3.

Figure 4.3: Students' views of CRE teacher as good role model

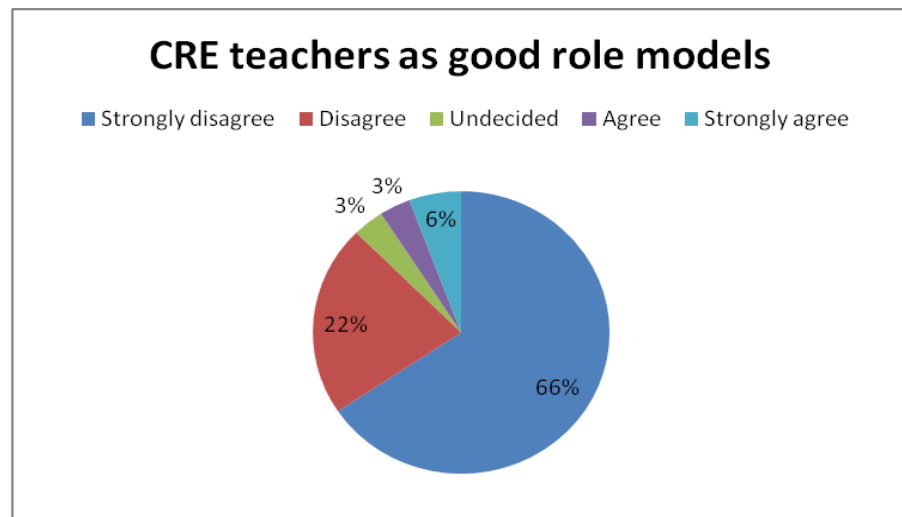


Figure 4.3 indicates that majority of the respondents (88%) disagreed with the proposition that the CRE teachers were good role models, 3% were undecided while 9 % agreed. While this may not be an accurate representation of the position with the teachers, but it does represent important perception of

teachers from students. Their perception in turn affected how they took the counsel they received from them. To further dig out whether students understood what characteristics best described an effective CRE teacher, they were asked to describe characteristics that fitted a CRE teacher, using already predefined qualities i.e. loving, caring, abusive or insensitive. Table 4.12 shows the responses.

Table 4:12: Characteristics of teachers according to students

| Responses | Freq | % |
|------------------|-------------|--------------|
| Loving | 49 | 39.7 |
| Caring | 70 | 56.2 |
| Abusive | 2 | 1.4 |
| Insensitive | 3 | 2.7 |
| Total | 124 | 100.0 |

Total results indicate that a slightly more than half (56.2%) of respondents described their CRE teachers as caring and 39.7% as loving. These were positive attributes accorded to teachers. The results, however, contradicted their perceptions on role model, where the teachers were presented as poor role models. The discrepancy may be explained by students' level of insincerity or even ignorance.

4.6.3 Teacher Availability in the Lives of Learners outside Class

The opinion of the learners as to whether CRE teachers were perceived as easily available to students for any assistance outside the class was sought and the results are indicated in Table 4.13. This was done to help inform how well teachers rubbed shoulders with the students outside the lesson times. The

question posed to students read “teachers were easily available outside the classroom programs activities”.

Table 4.13: Teachers’ involvement in day-to-day lives of learners

| Responses | Frequency | % |
|-------------------|------------------|------------|
| Strongly disagree | 8 | 6.8 |
| Disagree | 10 | 8.0 |
| Undecided | 6 | 4.5 |
| Agree | 32 | 26.2 |
| Strongly agreed | 68 | 54.5 |
| Total | 124 | 100 |

Table 4.13 shows that majority of learners (80.7%) perceived the teachers as available for their programmes outside classes. This suggests that the same CRE teaching staff had more opportunity on top of the class time to help or influence students develop morally. However, 8% of the sampled students were of the contrary opinion with 4.5% not decided. Going by this finding, the secondary school levels of morality ought to be reasonably high, holding other factors constant.

4.6.4 CRE Teaching Methodology

It was the researcher’s opinion that the way the CRE lesson was handled in school influenced the learning of good morals with students at secondary schools. Students were, therefore, asked to identify the main methods of teaching applied by the CRE teachers in classes from a multiple of choices which had the definition of the methods. Their level of frequency was also evaluated. Table 4.14 tabulates the students’ responses about the teaching methods used by the CRE class teachers.

Table 4.14 Methods used to teach CRE according to students (n=24)

| Method | Frequency of the methods | | | | | |
|----------------------|--------------------------|------|------|------|------|-------|
| | VF | F | S | N | M | Total |
| Class discussion | 25.4 | 39.4 | 19.4 | 12.7 | 2.8 | 100 |
| Bible reading | 24.2 | 23.9 | 25.4 | 23.9 | 22.5 | 100 |
| Known to unknown | 28.2 | 35.2 | 18.3 | 12.7 | 5.6 | 100 |
| Group work | 9.9 | 35.2 | 18.3 | 19.7 | 16.9 | 100 |
| Visits/fieldwork | 40.8 | 26.8 | 5.6 | 12.7 | 14.1 | 100 |
| Lecture method | 36.6 | 42.3 | 8.5 | 8.2 | 4.2 | 100 |
| Demonstration | 38.0 | 25.4 | 14.1 | 12.7 | 9.8 | 100 |
| Tests and evaluation | 32.4 | 40.8 | 9.9 | 9.9 | 7.0 | 100 |

Table 4.14 indicates that majority (78.9%) of respondents perceived the lecture method as the most widely used form of teaching CRE in schools. This was followed by tests and evaluation method at (73.2%). Document analysis on the teachers' lesson plan, also confirmed that lecture method was the dominant method of teaching CRE. It was the researcher's expectation to find learner-centred approaches in learning and helping relations in their content delivery. The various elements of this model which the research covered include: Learner-centered approaches, corporative learning, moral problem solving approach and enhancing friendship in learning moral issues.

It was important to determine co-operative learning and helping relations model since methods for delivering content in a given programme play a significant role in making the programme a success particularly in achieving its goals and objectives. Additionally, one of the main purposes of the CRE programme was to ensure moral development in the learners in order to enable

them to lead a value- guided life. These values should be those that are desirable to the society. This study found that learner- centred models were rarely used by the teachers and even learners themselves had little ability to exhibit how the skill of co-operation can be shown in daily interaction.

Document analysis further revealed that corporate moral problem-solving approach was always used minimally and it was used occasionally by teachers in another insignificant portion of the lesson while in 97.9% cases, it was never used in classes. The element of enhancing friendship in learning moral issues yielded a similar result. Teachers were expected to use this model in teaching CRE since it was indicated in CRE teacher's guide books as one of the very methods of inculcating values in the learners. This study revealed that the method of valuing has not been used in the last one year by teachers (100%) in the majority of content presentation cases. This performance may be suggesting the inadequate ability of the learners to value religious education issues as they emanated from the CRE lesson episodes.

From the aforementioned results, it can be noted that learners in the sampled schools were not instilled with the skill of cooperative learning and helping relations for valuing as expected. In the areas where the learners manifested scanty knowledge of the skill, it appeared there were cases of chance and not a consequence of planning skilful value instruction by the teachers.

Heads of discipline were also interviewed to establish whether learner-centered methods were being used by the teachers in teaching moral values. The responses indicated that the teachers were aware of these models and their

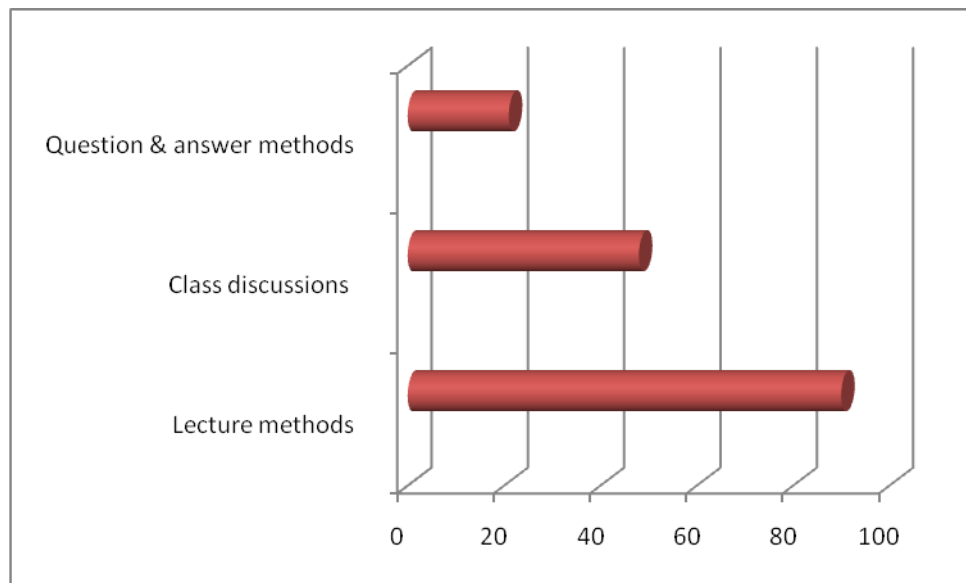
importance in enabling learners to identify values and acquire them. However, they were noted as rarely used in classes. Teachers in their responses also showed that, on average, 87% were not using these models. When asked to explain why this was so; they answered by indicating that it was too demanding in terms of time and preparation. A number (50%) also noted that they were handling large classes, which did not work well with the teaching methodologies in question. Others (12%) further observed that the learners seemed to be averse to this kind of approach in teaching them.

The researcher observes that teachers were attempting to justify their position, especially with the latter answers, that did not appear so convincing in this study. Bruce and Weil (2006) observe that it was rare for the learners to be averse to a teaching method, unless professional competence in using the method was not demonstrated by the teacher, which might be the case here. Moreover, learner- centred approaches tend to arouse learners' curiosity and attention in any classroom activity in classes, generating enthusiasm on the part of learner and teachers.

4.6.5 CRE Syllabus Implementation

To find out if the schools were implementing the CRE syllabus using the appropriate methods, the researcher did a document analysis on the schemes of work and lesson plans. Figure 4.4 shows the instructional methods used in Mathioya District secondary schools.

Figure 4.4: Instructional Methods used in schools in Mathioya District



From figure 4.4 lecture method (90%), class discussions (48%), question and answer method (21%). The obtained results suggested that teachers rarely used the valuing methods in inculcating moral skills in their students. Some of these valuing methods as defined in the literature review include story-telling, role playing, project work and use of songs and dances. These methods were conspicuously not mentioned in the schemes of work or lesson plans already done in all the schools (n=9) within the previous two terms. Another noteworthy finding was that while the CRE syllabus contained relevant elements that could assist students acquire moral skills, passing of the examinations seemed to be the biggest drive, as witnessed by the very many past papers exposed to students for examination answering practices.

There was no evidence of planning by the teachers (100%) to use the strategy of moral dilemma in teaching values in CRE. The syllabus did not indicate the use of this strategy. It however, indicated some of the appropriate strategies

that could be used. The strategy of moral dilemma, if used in teaching values, was said to be important in the sense that it enabled the learners to acquire the ability to deal with those situations that required careful and thoughtful decision- making process. Where a teacher in his/her teaching involves the learner in rehearsing morality in class, the learner was equipped with the ability to practice morality as an individual and also in a corporate manner (Silver, 2006).

It has been noted that it is in using moral dilemma approach in learning that the learners' opinion on moral issues would be challenged. Such challenges could effectively develop or even improve the learner's ability to reason on moral issues and place effective justification on moral statement that they made and even those that they practiced. Sadker and Sadker (2007) observe that using moral dilemma was a valuing approach in which one would be made to accommodate or develop new ideas, attitudes and beliefs. That the method encouraged the student to acquire values by making choices through prizing one alternative over another, through reflecting on one and adhering to another and through classifying the right decisions appropriately.

Students' views on the methodologies used by their teachers also confirmed what the document analysis found. Sampled students (96%) confirmed that teachers normally lectured as students took notes during the classroom sessions. Students (100%) also noted that the only other activity they did was to read identified texts in class from the Bible and in rare occasions, engaged in class discussions. Valuing methods such as role playing, dramatizing and project work were never noted with all the schools sampled. The implication of

this foregoing situation was that even though learners took long hours in class, and even though they took four years in secondary schools, still they may never acquire the skills of critical thinking to enable them to resolve conflicts encountered in life- if CRE subject was the only avenue. Such learners, the researcher observed, would be those that when confronted with difficult situations would tend to make wrong decisions without foreseeing the consequences of their faulty decision-making habits.

4.6.6 Use of Teaching and Learning Materials in CRE

The research sought to find out the status of teaching and learning resources for teaching CRE in Mathioya District secondary schools. Availability of textbooks, Bible, revision books and past papers were, therefore, investigated. To begin with, students were asked if they used textbooks and how they were distributed in class. Results indicated that majority of the respondents (81.8%) had and used CRE textbooks during lessons within the last one year. Only 18.2% were of the contrary opinion. Concerning distribution of CRE textbooks in class, the results are shown in Table 4.15.

Table 4.15: Distribution of CRE textbooks in classes

| Responses | Percent |
|---|----------------|
| Every learner has a textbook | 20.30 |
| A text book between two learners | 62.90 |
| More than two learners share a textbook | 15.70 |
| One CRE textbook in the class | 1.10 |
| Total | 100 |

Majority of respondents, (62.9%) indicated that they shared one textbook among two students (i.e.) in the ratio 1:2, while 20.3% had a textbook for each learner (i.e.) in the ratio 1:1. Fifteen point seven per cent (15.7%) had more than two learners sharing a text book (1:3), while 1.1% said there was only one CRE textbook in the class. All (100%) students indicated to be using Bible in CRE lessons. Teachers and students made use of Bible during CRE lessons. Interview findings on this issue of teaching and learning materials as used by the teachers and learners indicated that they included internal and external past papers, revision booklets and CRE handbooks.

4.6.7 Other Moral Agencies and Their Effectiveness in Moral Development

The researcher also sought to find out from the heads of discipline what they thought about the various institutions that were perceived as crusaders of good morals like churches (the sponsoring churches in particular), peer counselling clubs, (peer counselors refer to a group of students brought together with an aim of mentoring and guiding fellow students in schools), the prefect bodies and other religious affiliated groups like Christian union and Catholic actions-with a direct influence with students in schools. The study, therefore, provided this category of respondents with various agencies and asked them to rate them in terms of their importance and effectiveness in inculcating moral values. The responses in percentages are provided in the Table 4.16.

Table 4.16: Agencies and their effectiveness in inculcating moral values

| Agency | MI | VI | I | NI | Total |
|---------------------|-----------|-----------|----------|-----------|--------------|
| Sponsoring Churches | 66.70 | 22.20 | 11.10 | 0.00 | 100 |
| Mass media | 0.00 | 11.10 | 0.00 | 88.90 | 100 |
| Peer counsellors | 0.00 | 33.30 | 33.30 | 11.10 | 100 |
| School G & C | 33.30 | 33.30 | 11.10 | 0.00 | 100 |
| Home(Parents) | 11.10 | 22.20 | 66.70 | 0.00 | 100 |
| Prefects | 11.10 | 44.40 | 44.40 | 0.00 | 100 |

Table 4.16 shows the response by the heads of discipline in relation to agencies and their effectiveness in inculcating moral values. Just to mention a few of the results the study found that 66.7% of the teachers said that the sponsoring church was the most important agency followed by the home institutions and school guidance and counselling departments 33.3%. While these findings may not be saying much with respect to the current status of morality at schools, but it does inform on the proper target in development of the morality with young people. It is the researchers' opinion that much more concerted effort needs to be employed to help shape the moral fabric in the society.

4.6.8 Ways of Nurturing Desired Behaviour by Teachers at Schools

In appreciation of the fact that good moral inculcation was a composite affair with many components of achieving the same, the researcher sought to find out how else morality was directly or indirectly nurtured in schools. The various

ways in which reward systems reinforced behaviour was studied through an interview schedule with the sampled heads of discipline. Research findings indicated that positive and negative reinforcements were practiced with academic work, in all the sampled schools (100%). Schools were noted to have prize- giving culture ranging from classes level to a full- fledged thanks giving day for all the stakeholders in the school. However, about 30% of the schools had a component of rewarding the most disciplined student, in the school, as well as the most outstanding prefect in a given academic year.

This is where, as the researcher would note morality took a centre stage. Of these schools that indicated to have rewards for the most disciplined as well as the most active students, those students sampled were reported to be either taking or not taking CRE as a subject. These findings indicate that other factors, other than CRE were present at schools though they were not as systematically organized as the school CRE syllabus.

In conclusion, teachers were noted as playing several roles in the establishment of morally upright students in the sampled secondary schools. Their workload at schools served as an added advantage in enhancing their authority in inculcating moral values. Their teaching methodologies were also noted to be short of the recommended methods of inculcating affective and social relating skills, while their personalities were not perceived as commanding great respect from the students. From the findings above, teachers were found to have a great input in the way they conducted themselves, far and above what they presented from the syllabus in classes.

4.7 Views of Teachers and Students on CRE and Moral Values in Schools

The study's last research objective, sought to gather the views of teachers and students on the role of CRE in transmitting moral values. To achieve this objective, the researcher engaged the heads of discipline on a number of issues affecting moral development of students. Students and teachers were also interrogated on the same issues using open-ended questions in the questionnaires. A few of the key question items are sampled below.

- 1) What strong points does the school celebrate because of offering CRE subject in the school?
- 2) Still on the same, what gaps do you think need to be filled in school in order to make the learning of CRE more effective?
- 3) Has the school social morality benefited from the CRE subject? Explain.

The findings are thematically analyzed in the sections below.

4.7.1 Views about CRE as a Subject in the Curriculum

A wide variety of issues resurfaced from the interview with heads of discipline on the issues of moral integrity of students in schools. Some of these issues were noted to be a direct influence from the subject, while others were indirect, though majority were fuelled by school practices and/or traditions as well as students' home background. It emerged from the teachers' views that both the

teachers and their clients (the students) were benefiting from the CRE subject- from a personal level in terms of tightening their moral fabric and from a professional level by way of handling a subject that was liked by the students.

All the sampled teachers noted that teaching CRE was never a source of stress to both students and teachers, in comparison with the other subjects. Students who chose the subject tended to perform well in this subject, compared to the other subjects- earning subject teachers better promotion opportunities (as it was observed that promotion was heavily performance based) while the students also made better overall grades in comparison to other subjects in the curriculum. It was interesting to note how the motive of passing the examinations had overshadowed the larger benefits of carrying out CRE studies in secondary schools- even as was evident in the other parts of the study. Teachers and students were noted to celebrate CRE, not only within the last one year, but also from as long as the history of the schools existed, for the simple reason that it made better grades for them.

Asked about the application bit of the lessons in the day to day life, majority of the teachers (56%) observed that these matters were personal, and therefore, depended on the individual students. A sample of the teacher's response is captured below:

Application of skills I teach in class is wholly the responsibility of the students. My part is to share the information, while it is upon the students to apply it for their good. You cannot afford time to follow-up beyond the class work.

This kind of response, sincere as it was, suggests a number of things, among them include the teacher was a hands-off person, with little or no good of the students at heart. It would appear as a lack of vision to the utmost good of the students. The other possible explanation of the teachers' remarks would be the teacher's ignorance of educational goals. The perceived examination centeredness of the education system in the secondary education could also be pointed out as a precursor to the teacher's remarks. It is the researcher's take that ethical theories or religious knowledge passed on to students have temporal benefits, but the application of biblical message to life in such a way that life becomes more like the life of Christ is much more important.

In raising their views on the methods adopted in teaching CRE at Mathioya district secondary schools, teachers noted that most of the time they picked on the methods that fitted their limited time to cover the syllabuses. Almost all (85%) were noted to use teacher-centred models in classes for disseminating knowledge to learners. Explanations offered ranged from the ease of the preparation, the humanities department preferred method as well as school tradition from as long as the school had lasted. This view justified as it may be assumed, misses out on one or two important points.

That times and challenges with the young people have changed and hence old methods of approaching issues need to be considered. But far and above, the methods as found in use in Mathioya District fell short of the recommended affective strategies that should be used to appeal to learners' conscience so as to make them change their attitude and embrace societal values. For as long as these methods were not used in teaching CRE in the schools, growing youth

would continue to look at learning religion in terms of passing examinations as opposed to scoring high in moral tests. The tasks or learner centered methodologies may look like they are too involving for teachers, but they form the basis for fostering value acquisition. The research findings suggest that the teachers of CRE were not committed to using these methods. For example, in areas where group discussions or other heuristic approaches which bring learners together when dealing with a moral task were supposed to be used, teachers did not use them. Lectures dominated the presentations in classes at Mathioya District schools.

Corporate moral problem- solving skill was not made use of despite the fact that the approach has been known to inculcate in the learner, the ability to thoroughly and skillfully deal with a moral problem. It is likely that in cases where it was not offered in the classroom, the learner may not acquire that capacity to handle morally challenging issues met in life. Such a learner will as such be easily irritated, impetuous or insensitive thereby perpetuating spiteful habits in the community.

On books and other resource materials, teachers (43%) in the survey observed that information presented in CRE resource materials like textbooks were not organized and presented in easily digestible form. They lamented that the materials as they were at the time of study, were more often than not promoting confusion and indecision, particularly arising from information overload. While the validity of these sentiments may be beyond the scope of this study, the researcher notes that this perception has a lot of weight that the curriculum developers may need to find out and interrogate further. Textbook and Bible

distribution in classes with the CRE students did not come out as a major issue of concern in schools, both from teachers and students' point of view. Their interest on text distribution was more needful with other subjects like mathematics and sciences, where performances were seemingly far low, compared to humanities and CRE in particular.

4.7.2 Teachers' Views About Students Moral Expressions in Schools

Teachers also noted that a good number of students (an average of 60% of schools population) generally grew from environments with poor moral authority, with few role models- causing some implications on students' moral fabrics as well. They, therefore, observed that students ended up with vices not because that was ideal for them, but because they were not shown how to be morally upright. Vices such as lying or cheating were reported as norm in students' lives, and tended to take time to erase. They recommended that the government should open up guidance and counselling centers for social rehabilitation in public places for easy access to both parents/guardians, young people and other personnel in need.

Teachers (35%) also viewed peer pressure, probably as the single biggest determinant factor influencing student's morality in schools. Every generation of students in a given school, and probably even several generations, tended to adopt certain vices or norms as part of their lives. As a result, many of them, including those with no aptitude for bad behaviour, tended to incline to it – often at the expense of equally substantive options that they would be better suited for and happier at. However, heads of discipline also observed that peer

pressure was not necessarily a negative force, and could be managed and channeled to ensure the group, collectively, developed positive values and aspirations. It could be a powerful tool in the guidance and counselling activities. Closely tied to the peer influence was the mentor influence. Teachers' views indicated that some students were subtly pressured into a given behaviour by parents, guardians and/or other persons in positions of moral superiority over them. However, this they noted skewed towards deception in correct moral choices as the personality factors were normally ignored. It tended to go against the fundamental abilities and propensities of the mentees/the students.

When asked their opinion on how to run a successful guidance and counselling programme with the morality objective in mind, almost all (90%) of the teachers felt the need for all teachers to be adequately equipped for moral imparting skills and tasks through the relevant training and capacity building. Second, most of them lacked adequate and space to meet the students as they shared offices with other colleagues, and therefore recommended the structuring of the office, provision of adequate space and recognition of the post as an important part in schools. Further views included the need for schools to network with professional counselors outside the school, so as to supplement the teachers' input on the same. Seventy four per cent (74%) of the teachers also touched on the need to improve on the working environment at school. They suggested the need to reduce workload or exemption from some routine duties so as to research and offer effective career counselling to students.

Other suggestions from teachers and heads of discipline that also found their way at the student's views are also edited and summarized below:

- That student should be more exposed to law and order enforcing agencies to help them embrace reality in the society through invitation of lawyers, prison wardens and social workers from both public and private sector as guest speakers in schools.
- Project work and group work among other heuristic approaches should be made compulsory in the learning of CRE in secondary schools.
- That advanced courses on social ethics should be popularized so that students can consider career related in moral ethics.
- Life skills books and bibles should be availed to all students in secondary schools, not just those taking CRE subjects.
- Learners should be exposed to the requirements such as certificates of good conduct in the society.

It is evident from the above suggestions that teaching and learning work in CRE subjects in secondary schools at Mathioya district had some genuine gaps that require attention from all stakeholders, and especially the government, through its department at the MoE.

4.7.3 Students' Views on Morality in Schools

The researcher sought to find out how the students appreciated the CRE subject from a general perspective. To this end, the study sought to find out from the students whether they would support the idea of making CRE compulsory in all secondary schools with a broader aim of promoting moral values. The responses are presented in Figure 4.5.

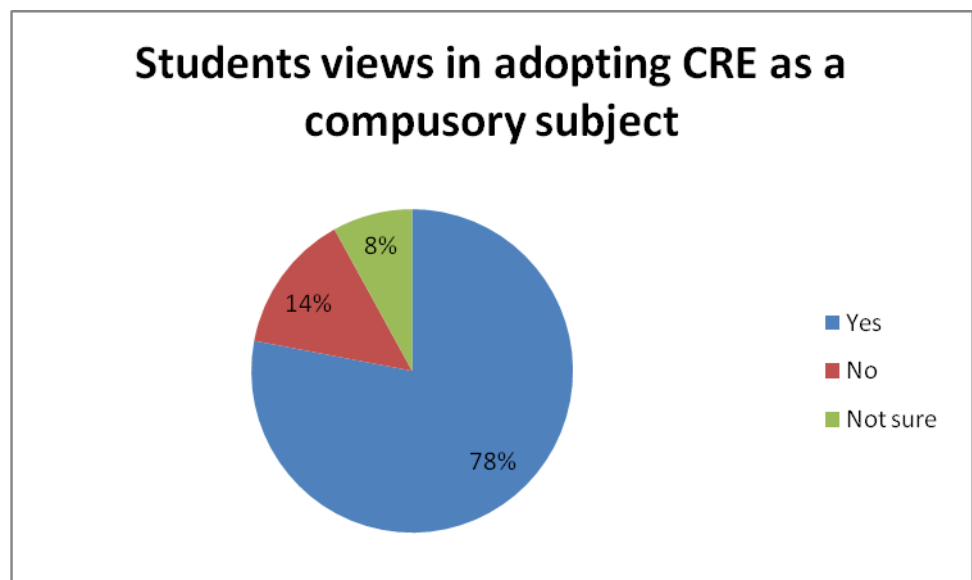


Figure 4.5: Students view in supporting CRE as a compulsory subject

Whereas majority of the students (78%) indicated that they supported the idea that CRE should be made compulsory, a 14% of the respondents indicated otherwise. Eight per cent (8%) were not sure on what to support. These results suggest that CRE subject had a soft spot on the lives of students. It might also be true to say whether they were good or bad morally CRE subject had a place in sorting the moral fabric of the society.

Students in the sampled secondary schools appreciated CRE subject both as a vehicle for good moral development and a vehicle for better grades in examinations. The latter point came out far much stronger than the former. Asked if they (learners) would choose CRE as a subject in relation to their future careers, 80% of the sampled students said ‘no’, 16% said ‘yes’, while 4% were not sure. From these findings, students demonstrated inadequate knowledge on the avenues where CRE subject can be advanced. For those that appeared to have some knowledge in career matters- as per the researcher, the same seemed to prefer superior career professions- like medicine, law, actuarial studies, architecture among others according to interview schedule done.

Still under the importance of CRE in the lives of students, the researcher sought to determine what the students perceived as the priority objective of learning CRE. A guided item asking the importance of CRE to individual student as a person with various answer choices was posed to students. The choices listed geared towards the ultimate benefits students expected to get after studying CRE in secondary schools. Table 4.17 shows the results

Table 4.17: Importance of CRE to the individual students/person

| Importance of CRE | Freq | % |
|------------------------------|-------------|------------|
| It helps make good leaders | 12 | 10 |
| It leads to high paying jobs | 16 | 13 |
| It helps change character | 76 | 61 |
| It helps one grow in faith | 20 | 16 |
| Total | 124 | 100 |

Results in table 4.17 show that 61% of the sampled students pointed CRE as a vehicle for character change, while 16% saw the subject as a means for growth in one's faith. These suggest that students attributed the subject as important in personal development, especially in the area of moral development. The findings may be indicating that the learners were likely to have been ignorant of the primary goals of CRE education. The reasons for this ignorance need to be a subject of investigation.

The study also investigated the learners' perception as to whether CRE prepared them to fit in today's world by imparting moral values. This was again aimed at evaluating students' consciousness on the importance of CRE education for the long- term objectives in life. A question was posed to the students, asking whether they agreed with the statement that CRE subject prepared them to fit in today's world. The results are shown in Table 4.18.

Table 4.18: CRE prepares me to fit in today's world

| Responses | Frequency | % |
|------------------|------------------|--------------|
| Strongly agree | 79 | 63.6 |
| Agree | 41 | 33.0 |
| Undecided | 3 | 2.3 |
| Disagree | 1 | 1.1 |
| Total | 124 | 100.0 |

Table 4.18 indicates that almost all the students (96.6%) of the respondents were of the opinion that CRE prepared them to fit in today's world, 1.1% were of the contrary opinion, while 2.3% of the respondents were undecided.

Further views from the heads of discipline sampled, other than those that were also forwarded by students and teachers had unique recommendations that included the following:

- CRE teachers should make effort in using up- to- date resources in CRE lessons.
- CRE teachers need to expose their students to all career possibilities that are available for the students who have done CRE.
- Equip the library with religious related materials, social ethics and the country's constitution for students to learn from them on personal levels.

Today's young people are living in an exciting time, with an increasingly diverse and mobile society, new technologies and expanding opportunities. To help ensure that they are prepared to become the next generation of parents, workers, leaders and citizens who are morally sound and accountable in their actions, they need well thought out support, guidance and teaching on good morals. CRE subject needs to be made more learner-centered, to accelerate the learning of moral skills.

4.7.4 Summary of Findings

This study aimed at determining the role of CRE in transmitting moral values among secondary school students in Mathioya District, in Murang'a County. Literature review indicated that moral lapse amongst Kenyan secondary school students was very immense. Specifically, the main focus was to take

cognizance of all those factors that might be impeding effective moral and religious skills acquisition amongst students enrolled in CRE classes.

The suspected gap between the CRE curriculum objectives and actual pedagogical practices surrounding moral education in secondary schools were also assessed. In addition, the researcher aimed to determine the gap that existed between the objectives as stated in the CRE syllabus and actual practices of enhancing moral identification and acquisition by the learners in Kenyan secondary schools with particular focus on Mathioya District.

The study specifically attempted to: find out how secondary school CRE content promotes moral values of the learners in secondary schools, find out how CRE students express their moral values at Mathioya District secondary schools, find out how the CRE teachers were promoting moral values among students in secondary schools and collect views of teachers and students on the CRE subject with respect to the development of moral values.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of the research findings, conclusion and recommendations of the study and suggestions for further research. The purpose of this study was to examine the role of CRE in transmitting moral values among secondary school students in Mathioya District, in Murang'a County, using descriptive survey design. Nine public secondary schools were sampled to represent 28 secondary schools in the district. Stratified random and purposeful sampling methods were used in the selection of the schools that were used in the study. A total of 124 students, nine heads of discipline and nine CRE teachers were selected for the study. Research instruments incorporated in the study included questionnaire and interview schedule.

5.2 Summary of Study Findings

5.2.1 Secondary School CRE Content and Morality

Study's objective number one sought to establish how secondary school CRE syllabus content promotes moral values of learners in secondary schools. According to the findings obtained, it was evident from both the students, teachers and heads of discipline that CRE content was indeed perceived as a source of moral development for students in secondary schools at Mathioya District. Although all the teachers (100%) were found to be academically and professionally competent, they did not appear to use higher value adding methodologies in imparting moral skills during the CRE lessons. Most of them

employed lecture and question and answer methods at the expense of methodologies that augured well with the teaching of affective and social relating skills. Putting it in different words, CRE content was appreciated by students as shown in Table 4.4. CRE subject was found to promote moral values by both teachers and students; however, the teaching methodologies of CRE at the sampled schools were largely teacher- centred at the expense of the more helpful learner centered approaches. Similarly, it emerged through the interviews in this study that there was need to teach CRE at all levels of secondary schools, as CRE as a subject was noted as a valuable subject on its own right, for it helped the learners to gain spiritual stability.

5.2.2 Students Moral Expressions at Mathioya District Secondary Schools

Research objective number two sought how the CRE students moral beliefs are expressed their behaviour in their day-to-day lives. Findings indicated that students' expression on morality was noted as deprived in most aspects. Results on their moral expressions were in no doubt a reflective of the fact that teachers in their classroom interactions with the learners did not inspire in their behaviour those characteristics or moral values which would enable the learner to see those values that may be of importance in their lives and even in the life thereafter in the society. There was a general feeling from the findings that issues of morality were a source of concern to both teachers and students themselves. There was a genuine concern from the all respondents for a solution towards the levels of immorality in schools in Mathioya District secondary schools as it is a source of discomfort in the area. This was clear

evidence that biblical moral values taught in teaching and learning of CRE were not given sufficient space for internalization especially at the point of learning, so that students could appreciate the need to behave in a disciplined manner.

5.2.3 Teachers' Role in Transmitting Moral Values in Secondary Schools

Research objective three sought to establish the methods secondary school CRE teachers use to transmit moral values among students in schools. Findings under this objective revealed that teachers were playing several roles in the establishment of morally upright students in the sampled schools. Their workload at schools served as an added advantage in enhancing their authority in inculcating moral values. Their teaching methodologies were also noted to be short of the recommended methods of inculcating skills in cognitive, affective, psychomotor and social relating domains. Their personalities were not perceived as commanding great respect from the students. Findings from all respondents also indicated that teachers were found to have a great input in the way they conducted themselves, far and above what they presented from the CRE syllabus in classes.

5.2.4 Views of Teachers and Students on Moral Development

The last research objective sought to establish whether CRE subject influences the development of moral values among teachers and students in secondary schools. Results obtained from this study indicated that both students and teachers were positive about CRE as a subject. Students in the sampled Schools

appreciated CRE subject both as a vehicle for good moral development and a vehicle for better grades in examinations. The latter point came out far much stronger than the former. Asked if they (learners) would choose CRE as a subject in relation to their future careers, 80% of the sampled students said 'no', 16% said 'yes', while 4% were not sure. From these findings, students demonstrated inadequate knowledge on the avenues where CRE subject can be advanced. For those that appeared to have some knowledge in career matters- as per the researcher, the same seemed to prefer superior career professions, other than those in the field of sociology or moral reinforcements.

5.3 Conclusion of the Study

From the findings presented in this study and facts accumulated by previous researchers, it was easy to establish that moral development is a key issue of concern to the Ministry of Education. Student retention in secondary schools in Mathioya District has been determined by the moral conduct of students in schools as well. This calls for concerted efforts by all stakeholders in the education sector to put in place intervention measures that are geared towards enhancing students' moral development. Key among these measures may include imparting life skills to students and the sensitization of parents and members of the community on the importance of moral education for their children which will lead to ensuring that students remain in school until completion. Education policies should also be enforced, bearing in mind the current and emerging issues in educational sector.

5.4 Implications of Research Findings

Research revealed that CRE as a subject had a great stake in the moral development of the young people in schools, particularly in Mathioya District secondary schools. Its syllabus content was also rated by heads of discipline, teachers and students as good in moral development. However, its teaching methodology had watered down its effectiveness in terms of moral development. Government through the MoE should intensify on inspection to ensure methods adopted in classes are not just teacher- centered but value oriented. It is also important for the government to ensure that there are enough trained teacher counselors in all public schools to supplement CRE moral objectives.

Results obtained from this study revealed that students' moral development depended heavily on schools input. There is, therefore, a need for the principals to: ensure that the CRE student- book ratios are improved to one is to one, sensitize the parents and the communities surrounding their schools on the need for moral education, ensure that teachers are not promoting examination performance at the expense of gaining important moral skills in CRE lessons and finally ensure that the reward systems in schools reinforced more often morally upright students.

Results obtained from this study as well as from other similar studies done earlier indicated that teachers' method of teaching, their personality and accessibility to learners had an input in their moral development. This implies that CRE teachers may need to check on the message they pass along through

their personality, should closely monitor the students in the class and institute preventive guidance and counselling. It is also important for teachers to enhance effective communication systems in schools in order to curb discontentment which leads to strike. Teachers' pedagogical practices should also be geared towards building the learner competence with regard to acquisition of moral insights, and the need to develop corporate morality. This may be achieved by encouraging the learner to absorb the spirit of teamwork and being accountable to the others in school.

Results obtained in this study suggested that parents were contributing very minimal moral skills to students. There is, therefore, a need for parents to understand their role of molding the character of their offspring, not abandoning their responsibility to teachers. It is also important for parents to understand that home environment is an important socializing agent of children, and hence make the homes conducive for children's moral growth and development. In addition, there is need for parents to understand that they should not frustrate their children when they do not perform well academically. Instead, they should give them moral support and follow up their children's' academic progress with the school.

5.5 Recommendations of the Study

This study aimed at examining the role of CRE in moral development of students at secondary schools in Mathioya District, Murang'a County. It was the researchers' view that the study would provide feedback to the government, education officers, school administrators, teachers, parents and the community

that would be useful in order to enhance student moral development in secondary schools in the region. In view of the findings of the study, various recommendations were generated as follows:

- Teachers should cultivate an atmosphere of trust and act as role models in order to encourage and motivate students to learn, abstaining from behavior like drunkenness, chain smoking at school and even extreme relationship between male and female students of the opposite sex.
- Parents should create conducive home environment for the child's upbringing, moral development and provide attention required by the children.
- CRE should be made compulsory for all students to be exposed to the Christian values.
- To make the inculcation of moral values possible in schools, the administration should ensure that school rules are seriously followed by the learners and strict measures taken against those who break them.
- The educators especially quality assurance officers should make visits to the schools to ensure that teachers use learner-centred methods that can enhance character change. They should also ensure that teachers use the recommended resources of teaching rather than the commercial revision materials aimed at passing examinations.

5.6 Suggestions for Further Research

Taking into consideration the limitations of the study, the following suggestions were made for further research. The study was carried out in Mathioya District, Murang'a County. It is, therefore, suggested that similar studies be carried out in other parts of Kenya and results compared. A study on the government policy on students' moral education and development should be conducted to establish its effectiveness.

A study should be conducted to establish the impact of teachers' management style and their personality on the students' moral development. Since the study was carried out in a rural setting, a similar study should be conducted in an urban setting and results compared.

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APENDICES

APENDIX I QUESTIONNAIRE FOR CRE TEACHERS

This questionnaire is designed to gather general information about the role of CRE in transmitting moral values among students in secondary schools. Answer the questions as honestly as possible in the spaces provided or tick [✓] against the appropriate response (s) from the alternatives given.

PART A:

1. a. Name of the school _____
b. Type of your school.
i. National [] ii. Provincial [] iii. District []
c. Indicate type of school (i) Boys boarding [] (ii) Girls boarding []
(iii) Mixed boarding [] (iv) Mixed day []
2. a. What is your gender? (i) Male [] (ii) Female []
b. What is your marital status? (i) Married [] (ii) Single []
(iii) Separated [] (iv) Widowed [] (v) Divorced []
c. How many children do you have/adopted?
(i) 1-2 [] (ii) 2-3 [] (iii) 3-4 [] (iv) 4-5 [] (v) 5 and above []
d. Which is your religion: Christian [] Muslim [] Traditionalist [] Any other (please specify) _____
e. If you are a Christian, state whether you are:
Saved Christian [] Church -goer [] Elder / deacon /church leader []
Pastor []
3. a. What is your highest academic qualification?
KCSE/ KACE [] Diploma [] Degree/ Bachelor [] Masters [] Others specify _____

b. What is your professional qualification?

MED [], P.G.D.E [], B.E.D [], Approved teacher []
Diploma teacher [], Other specify_____

4. a. For how long have you been teaching CRE in Secondary School?

1-5 years [] 6-10 years [] 11-15 years [] 16-20 years [] Over 20
years []

b. What is your other teaching subject?

Geography [] History [] Kiswahili [] English [] Other
specify_____

c. What other responsibilities do you have in school apart from teaching?

School Principal [] Deputy Principal [] H.O.D [] Class teacher []
Other specify_____

5. What is your teaching load per week?

3-6 lessons [] 6-12 lessons [] 12-18 lessons [] 19 lessons and above []

6. State whether you agree or disagree with the statements below.

a. One cannot teach CRE without undergoing training.

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

b. CRE subject plays an important role in inculcating moral values among the
learners. Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

c. If your answer is strongly agree, list down the some moral values acquired in
CRE.

d. If your answer is disagree or strongly disagree give reasons for your answer.

e. Despite the teaching of CRE, the problem of indiscipline is still prevalent in the school.

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

7.a. In your teaching, what moral values have you been able to inculcate in learners?

b. What methods have you been using in transmitting moral values stated in 7.a above? _____

c. What learning activities do you engage your students in to ensure that moral values are transmitted?

d. State the reason(s) why you support the idea that CRE inculcates moral values among learners?

8. Other than punishment, what other ways if any are used to encourage desired behaviour in your school?

- (i) Encourage learners to read the Bible [] (ii) Guidance and counselling []
 (iii) Rewarding the right behavior [] (iv) Praying for them to change[]

PART B

1. Identify the methods you use to teach CRE and how frequently you use them.

Use 'VF' for very frequently, 'F' for Frequently , 'S' for Sometimes and 'NA' for Not At All .

| No | Method | | | | |
|-----|--------|----|---|---|----|
| | | VF | F | S | NA |
| i | | | | | |
| ii | | | | | |
| iii | | | | | |
| iv | | | | | |
| v | | | | | |
| vi | | | | | |

b. Which other methods would you encourage other CRE teachers to use so that they can change the character of learners?

3. (a) Do you encourage learners to discuss with their classmates?

- Yes [] No []

(b) If yes, what is the value of using discussion method

Encourage interaction [] Help them to mature up []

For leadership training [] Enhances understanding []

3. a. What teaching and learning materials do you use to teach CRE?

Newspapers [] Textbooks [] Journals [] Bibles []

b. Which of the teaching materials identified in (a) above do you think help promote moral values?

Newspapers [] Textbooks [] Journals [] Bibles []

4. Rate the following agencies according to their importance and effectiveness in inculcating moral values to the youth.

Most important (MI), Very important (VI), Important(I) and Not important (NI)

| No. | Agency | MI | VI | I | NI |
|------|------------|----|----|---|----|
| i. | Church | | | | |
| ii. | Mass media | | | | |
| iii. | Peer group | | | | |
| iv. | School | | | | |
| v. | Home | | | | |
| vi. | Society | | | | |

5. (a) Does the society influence the teaching and learning of CRE?

Yes [] No [] b) If yes, how?

i). Providing resource persons [] ii. Providing pastoral care []

iii. Providing CRE teachers [] iv. Allowing us to conduct field study []

(c) If no, why?

i. The society does not interfere with school activities []

ii. Some members of the society sell drugs to students []

iii. Some members of the society steal student's property []

iv. Some society members sell food items to students []

6. As a CRE teacher, I use the following assessment procedures to ensure acquisition of moral values. Observation [] Written exam []

7.a. The objectives of teaching CRE are geared towards transmitting moral values among learners. Yes [] No []

b. If yes, state the objectives that are aimed at transmission of moral values.

8. State whether you agree or disagree with the statement below.

a. CRE teachers are the best role models to the learners

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

b. Students express the virtues they acquire in CRE in their day- to- day life.

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

c. If your answer is strongly agree, state briefly ways in which the students manifest their virtues

9.a. Owing to the importance of CRE, I can recommend that the subject be made compulsory for all learners.

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

b. If your answer is strongly agree give reasons to support your answer in (9a) above

THANK YOU.

APPENDIX II
STUDENTS QUESTIONNAIRE

Instructions

Answer the following questions as honestly as possible by writing your answers in the space provided or ticking [✓] against the appropriate response (s) from the alternatives given.

PART A:

1.a) State the name of your school _____

b) Identify the category of your school:

National [] Provincial [] District []

c) The type of the school

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

2. a) What is your gender? Male [] Female []

b) What is your age? 14-15 years [], 15-16 years [], 16-17 years [],
18 years and above []

c) What is your religion? Christian [] Islam [] Others (specify)

3. a) Why did you choose to do CRE and not any other elective subject?(you can tick more than one answer).

(i) It is easy []

(ii) It helps me acquire moral values []

(iii) It helps me grow spiritually []

(iv) It helps me boost my overall grade []

b. Of what importance is CRE to you as a person?

(i) It helps make good leaders []

(ii) It leads to high paying jobs []

(iii) It will help me change my character []

(iv) It will help me to become an evangelist []

4.a. How strongly do you agree that learning CRE contributes to your spiritual well being? Strongly agree [] Agree [] Undecided []
Disagree [] Strongly disagree []

b. The content learnt in CRE is appropriate and helps one acquire moral values.

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

c. Which topic(s) have you learnt so far and have contributed to your moral well being?

d. CRE prepares me to fit in today's society by imparting Christian virtues in me.

Strongly agree [] Agree [] Undecided [] Disagree []
Strongly disagree []

e. If your answer is strongly agree list the virtues acquired through learning CRE

f. How often do you put into practice the moral values learnt in CRE subject?

Very often [] Often [] Sometimes [] Not at all []

5 a. If CRE promotes moral values in learners, can you support that the subject be made compulsory for all learners? Yes [] No []

b. If yes, give reasons

6.a) Striking students are aware of the biblical and traditional values acquired in CRE. Strongly agree [] Agree [] Undecided [] Disagree [] Strongly disagree []

b) If your answer to the above question is strongly agree, what do you think makes them engage in strikes?

Peer pressure [] Rebelliousness []

Taking CRE as an exam oriented subject []

Forgetting what they have learnt in CRE []

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

Use it [] Announce it on the notice board []

Destroy it [] Leave it where I found it []

PART B:

1. Put a tick [] where appropriate under the following statement:

Strongly Disagree 'SD', Disagree 'D', Undecided 'U', Agree 'A' and Strongly agree 'SA'.

| No | Statement | SD | D | U | A | SA |
|------|---|----|---|---|---|----|
| i | CRE is my best subject. | | | | | |
| ii | CRE is an important subject in the school | | | | | |
| iii | Our CRE teacher does not discriminate. | | | | | |
| iv | Our teacher of CRE is not a good role model | | | | | |
| v | CRE is only for the saved | | | | | |
| vi | I like the way our CRE teacher teaches | | | | | |
| vii | Our CRE teacher involves all learners in group discussions | | | | | |
| viii | CRE helps to shape our behavior and the people in the society | | | | | |
| ix | Our CRE teacher uses lecture method more often | | | | | |
| .x | Our CRE teacher invites guest speakers to address moral issues during CRE lessons | | | | | |

2. What characteristics best describe your CRE teacher

Loving Caring Abusive Insensitive

3.a. Do you have CRE text books that you use during the lesson? Yes

No

b. How are the books distributed in your class?

(i) Every learner has a text book

(ii) A textbook is shared between two learners

(iii) More than two learners share a text book

(iv) We have one CRE textbook in the class

c. Does the teacher use a Bible in class? Yes No

d. Apart from Bibles and text books, what other teaching and learning materials does the teacher use in class?

e. i. Which of these teaching and learning materials help to mould your character?

ii. If they do, how?

3. What problems do you face while studying CRE?

THANK YOU

APPENDIX III
INTERVIEW SCHEDULE FOR DISCIPLINE MASTERS

1. For how long have you been in this school?
2. For how many years have you been the discipline master in this school?
3. What are your teaching subjects?
4. Do you agree that CRE helps to shape the character of the learners?
5. In your own view, how does CRE enhance discipline?
6. What is the subject combination of the students who are always in the wrong?
7. Of the many sources of morality like religious movements (CU and CA), prefects body and peer counseling, which played a big role in morality development.
7. What role does the discipline committee play to enhance discipline?
8. In your opinion, what role does CRE play in the lives of the students in your school?
9. Would you support that CRE be made compulsory for all learners?
10. What problems have the teachers of CRE reported to you about the teaching of CRE?
11. What solutions have you offered to them?
12. What strong points does the school celebrate because of offering CRE subject in the school?
13. Still on the same, what gaps do you think need to be filled in school in order to make the learning of CRE more effective?
14. Has the school social morality benefited from the CRE subject? Explain

THANK YOU

APPENDIX IV

LETTER OF INTRODUCTION TO THE PRINCIPAL

Mary W. Kamau

Kenyatta University

Department of Educational Communication & Technology

P.O Box 43484,

Nairobi.

Dear Sir/Madam,

RE: 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 in the role of CRE in transmitting moral values among secondary school students in Mathioya District, Murang'a County.

The CRE teachers, heads of discipline and form three students in the selected schools will take part in the study. The findings will assist in making recommendations aimed at improving the teaching of CRE in order to bring about the expected moral values.

Thank you.

Yours faithfully,

Mary W. Kamau

APPENDIX V

A MAP OF MATHIOYA DISTRICT-MURANG'A COUNTY

