

2500 =

**THE ROLE OF THE CHRISTIAN CHURCH
IN CURRICULUM DEVELOPMENT IN KENYA:
A CASE STUDY OF CISRET AND CREATE
INSERVICE TEACHER EDUCATION PROGRAMS**

by

Joseph M. Malusu

A THESIS SUBMITTED IN FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN EDUCATION
KENYATTA UNIVERSITY

Dr

KENYATTA UNIVERSITY LIBRARY

1997

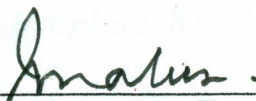
Malusu, Joseph M.
*The role of the
christian church in*



97/230944

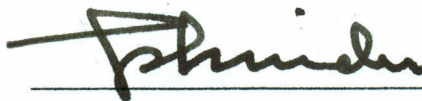
DECLARATION

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



JOSEPH MASINGULE MALUSU

This thesis was submitted for examination with our approval as University Supervisors.



PROF. J.O. SHIUNDU

Associate Research Professor, Bureau of Educational Research

Faculty of Education

Kenyatta University



PROF. S.N. MUTUNGA

Associate Research Professor, Basic Education Resource Centre

Faculty of Education

Kenyatta University

DEDICATION

This Thesis is Dedicated
to the memories of
my beloved sister
Sr. Mary Irma (S.O.M.)

Immortality lies not in the things
you leave behind,
but in the people
that your life has touched.

(Anon.)

ACKNOWLEDGMENTS

I am greatly indebted to many people who have contributed positively to the success of this work. Acknowledgment is made to the authorities cited in the study and to many others who were a source of inspiration. May I thank Prof. J.G. Okech, Chairman of the Department, and especially my University supervisors: the late Prof. A.J. Asiachi, Prof. J.O. Shiundu and Prof. S.N. Mutunga for the professional guidance, encouragement and hope they accorded me during the study.

I am grateful to Z.K. Khadambi, Charles Koech, Andrew Bulinda, who assisted with data collection; the Inservice Programs Directors, Sponsors, Trainers, Graduates and Field Officers who sacrificed their valuable time to answer the research questions presented to them. Special thanks to my teachers, students, colleagues; and to Mrs. E. Welch, Dr. G.P. Oluoch, Prof. T. Groenewegen, Fr. S.N. Clements, John Musintsi, Dr. A.J. Maleche, R. Nthamburi, Sr. Irma and the Xaverian Brothers, especially Bro. Kenny, Bro. Cyprian Ford and Bro. James Lynch, for their support and knowledge. Thanks to Carolyne Kaniu who typed the work from its manuscript stage; and to James Obare who assisted with the computer analysis.

Glowing tribute to my mother, Luciah Shitunduhu, my wife, Baselisa Nakhumicha, and children for their love and encouragement.

To you all I am extremely grateful – *Murio muno.*

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGMENTS	iv
TABLE OF CONTENTS	v
LIST OF TABLES	ix
ABSTRACT	x
CHAPTER ONE - INTRODUCTION	1
Background to the Problem	1
The Need for Inservice Teacher Education Programs in Christian Religious Education	6
Theoretical Framework	15
Statement of the Problem	18
Purpose of the Study	19
Research Questions	20
Assumptions of the Study	21
Significance of the Study	22
Scope and Limitations of the Study	23
Definitions and Explanations of the Key Terms	24
Organization of the Thesis	30
CHAPTER TWO - LITERATURE REVIEW	31
Importance of Inservice Teacher Education Programs	31
Evaluation of Inservice Teacher Education Programs	46

Teaching - Learning Strategy in Primary Christian Religious Education	52
--	----

CHAPTER THREE - DESIGN AND METHODOLOGY OF THE STUDY

Design of the Study	61
Location of the Study	63
Population and Study Sample	63
Research Instruments	65
Procedures for Data Collection	70
Analysis of Data	71
Problems Experienced in the Field	72

CHAPTER FOUR - DATA ANALYSIS AND PRESENTATION

Needs Assessment of the Graduate Respondents	75
Curriculum Activities of the Graduate Respondents	80
Curriculum Design and Implementation of the Inservice Education Programs	108
Administrative Organization of CISRET and CREATE	108
Objectives and Content of the Inservice Programs	119
Training Facilities and Resources	129
Teaching-Learning Strategies used by Program Trainers	141
Curriculum Evaluation of CISRET and CREATE Inservice Programs	146
Curriculum Implementation Problems and Solutions in CISRET and CREATE	163

Participants' Views on Improving the Inservice Programs	167
Church Sponsors' Plan for the Future	173

CHAPTER FIVE - SUMMARY, CONCLUSIONS,

RECOMMENDATIONS

Summary	174
Conclusions	182
Recommendations	183
Recommendations for Further Research	185

BIBLIOGRAPHY

187

APPENDICES

197

1. Questionnaire for Graduates of CISRET and CREATE	197
2. Interview Schedule for Program Directors of CISRET and CREATE	213
3. Interview Schedule for Program Sponsors of CISRET and CREATE	220
4. Interview Schedule for Trainers of CISRET and CREATE	223
5. Questionnaire for Field Officers on CISRET and CREATE Inservice Programs	228
6. Lesson Observation Schedule of CISRET and CREATE Trainers	231
7. Observation Schedule of the Physical Facilities in the CISRET and CREATE Centers	238

8. Interview Guide for Participants and Facilitators of CISRET and CREATE	240
9. Application Form for CISRET Course	242
10. Ministry of Basic Education Letter	243
11. CREATE Information (Application) Sheet	244
12. Letter from the Teachers Service Commission	245
13. Letter to the Teachers Service Commission	246
14. Letter to the Director of CISRET on Evaluation	247
15. Location of CISRET Inservice Education Program (1981- 1991)	248
16. District Distribution of the Graduate Respondents	249
17. District Distribution of CREATE Graduates	251
18. Distribution of CISRET Graduates (1981)	253
19. Church Distribution of CREATE Graduates	254
20. Summary of the Primary Christian Religious Education (1980) Syllabus	256

LIST OF TABLES

1. Graduates Teaching Experience of Christian Religious Education under Different Grades	82
2. Graduates Years of Teaching Experience of Christian Religious Education in Different Classes	83
3. Involvement of the Graduates in the Teaching of the Programs of Pastoral Instruction	84
4. Graduates Ranking of Best Three Teaching Subjects in order of Preference	87
5. Classes in which the Graduates used given Christian Religious Education Textbooks	89
6. Graduates' Knowledge and Use of Primary Christian Religious Education Resources	90
7. Duration of the Inservice Courses conducted by the Graduate Respondents	93
8. Involvement of the Graduates in other School Duties	100
9. Graduates Solutions to Problems/Issues Raised in Christian Religious Education Panels	103
10. Recruitment of CISRET and CREATE Trainees (1981-1991)	111
11. A Synopsis of the Inservice Programs and the Primary Teachers Colleges Christian Religious Education Syllabus	127
12. Graduates Expectations from the Inservice Education Programs	153

ABSTRACT

Introduction of the Primary Christian Religious Education (1980) Syllabus into schools in 1981 and in 1985 following the national implementation of the 8:4:4 System of Education in Kenya faced many curriculum problems connected with lack of resources; deployment of unqualified teachers, a new ecumenical Christian approach to the teaching of Christian Religious Education as opposed to past specific church approach. Teachers were equally confused with the many fast changes in the Primary Christian Religious Education. Some teachers felt inadequate to teach the Programs of Pastoral Instruction which were part of the new Christian Religious Education Syllabus.

The Christian Church responded to the problems of teaching the Primary Christian Religious Education (1980) Syllabus by launching Inservice Education Programs in 1981 (CISRET) and 1982 (CREATE) for Catholic and Protestant teachers of Primary Christian Religious Education respectively. However, since the Inservice Programs were launched, no independent objective study had been carried out to determine the worth of the Programs in meeting the needs of teachers for the implementation of the Primary Christian Religious Education

The purpose of the study was to investigate the role of the Christian Church in curriculum development in Kenya with specific reference to the contribution of CISRET and CREATE Inservice Teacher Education Programs to the teaching of Christian Religious Education in Primary Schools. The study was focused on analysis of the Programs in relation to the implementation of the Primary Christian Religious Education curriculum in Kenya in order to establish their worth. Specific objectives, research questions were formulated and assumptions made on the basis of Lewy's

(1977) curriculum rationale for Inservice Teacher Education Programs to guide in the investigation. The study sample was composed of two hundred and ninety-six graduates of the CISRET and CREATE Inservice Programs who were selected through quota sampling method; two sponsors; six trainers; two Directors of the Inservice Programs, and ten Field Officers, who were all selected through purposive sampling.

Information relating to the purpose of the study was collected through questionnaires, interviews and observation checklists which were constructed to answer specific research questions and discussed with experts in the field of study before using them. The collected data was then categorized, coded and summarized using both quantitative and qualitative descriptions, according to the following three major themes that emerged in the study in relation to the research questions:

Needs assessment of the Graduates of CISRET and CREATE

Curriculum Activities of the Graduates of CISRET and CREATE

Curriculum Design and Implementation of CISRET and CREATE

The findings indicated that the main objective of the Inservice Education Programs, that of providing the trainees with new knowledge, attitudes and skills to implement the Primary Christian Religious Education curriculum, has been sufficiently achieved. The conclusions reached show the importance of Continuous Inservice Education for Teachers (INSET) Programs for curriculum implementation.

CHAPTER ONE

INTRODUCTION

This chapter is a general introduction to the study presenting Background to the Problem, Theoretical Framework, Statement of the Problem, Purpose of the Study, Research Questions, Assumptions, Significance, Scope and Limitations, and Organization of the Study.

Background to the Problem

The expression 'the Christian Church in Kenya' appears in a joint statement signed by Bishop Obadiah Kariuki who was then chairman of the Christian Churches Educational Association, and Archbishop John Joseph McCarthy who was then Chairman of the Kenya Episcopal Conference (1963) on behalf of Protestants and Catholics respectively. The statement is entitled: 'Education: A statement by the Christian Church in Kenya' (1963). The Statement, the first of its kind reflecting unity of the Kenyan Christians at independence, presents the views of the 'Christian Church' on Education and advocates for the long standing policy of Church-State cooperation in promoting education, especially Christian Religious Education in Kenya.

The principle of Church-State cooperation in education appeared first in the Advisory Board of Education headed by J. Nelson Fraser (1910), then in the other Commissions such as the Education Commission Report (1919), Phelps-Stokes

Education Commission (1924), Beecher Commission Report (1949), Binns Report (1952), Kenya Education Commission Report (1964), and in the KANU Manifesto (1963).

In 1908 J. Nelson Fraser was appointed as Education Advisor to the then Government of East Africa. In 1909 Fraser issued a report urging the government to take greater responsibility in the full education of all peoples (Kenya Episcopal Conference, 1982:38). He recommended the establishment of a department of education which was effected in 1911 with an Advisory Board of Education including representatives from the Catholic and Protestant Missionaries. The Education Commission Report (1919) recommended that Mission Schools be registered and subsidized by grade. Teachers were to be graded by qualifying examinations. Missionaries were to continue running their founded schools.

The Phelps-Stokes Education Commission (1924) emphasized the need for greater cooperation between government and missions and the need for education to develop character. (Kenya Episcopal Conference, 1982:36). This was the beginning of the policy of cooperation between church and state which has persisted to the present. All other Education Commissions have always advocated the same policy.

The Education Ordinance (1924) effected recommendations of the Phelps-Stokes Commission (1924) by establishing a Permanent Advisory Committee on African Education, giving the majority of seats to the missionaries, of course; and ordered that only trained teachers be recruited. Through its definition of school, all schools including those founded by missionaries came under the government system since they were equally offering secular education. The Government accepted responsibility for the major portion of the cost of education as a result (Anderson 1970:20). Working through subsidies to the missions reflected the country's

continuing emphasis upon religion and character building through education. Thus in the end, the situation was that those who sought schooling became Christians and those interested in Christianity went to school. In the words of Carey Francis ".....For me education and Christianity both had to embrace the whole of life" (Anderson, 1970:27, 107).

The cooperation between the government and the missions in providing education saw "bush" schools become primary schools, schools for catechists became Teacher Training Centers and boarding schools at the mission stations frequently became secondary schools (Kenya Episcopal Conference, 1982).

Thus, Alliance High School was started in 1926, the year in which Protestant mission formally agreed to cooperate with the British Government in a new education policy for African territories (Anderson, 1970). The Catholic Church cooperation came slowly. By 1939, four Secondary schools of Christian tradition were in existence, namely: Alliance (1926), Kabaa (1927), Maseno (1938) and Yala (1939). The Beecher Commission Report of 1949 further recommended, *inter alia*, the importance of maintaining cooperation between the government and the voluntary agencies as a basis for teaching 'Christian Principles' (Kenya Episcopal Conference, 1982:38). On the same issue of religion, the Binns Report of 1952 (Kenya Episcopal Conference, 1982:39) stresses the deep-rooted belief that:

... religion must be the basis of education and that intellectual advancement, as evidenced by good examination results, achieved at the expense of sound moral and cultural growth was not good enough.

Hence the need for Religious Education in schools was continuously stressed. In 1960 the emphasis on education to be based on sound moral and spiritual foundations

was re-affirmed by the then Minister for Education, Mr. Mathieson (Kenya Episcopal Conference, 1982: 39) thus:

... the government still and completely adheres to this proposition as the fundamental basis for any satisfactory system of education, and we very much value the cooperation of the voluntary agencies in the development and management of our schools.

In 1963, the positive attitude of the new government was summed in the Kenya African National Union (KANU) statement: 'In the great task of educating our people, the continued participation of the missions and other voluntary agencies who have served us so much in the past will be welcome' (KANU 1963). The statement implies that the responsibility of providing education belongs to the government, since it is a social service. However, the recognition of the Church's contribution is also evident. In the same year (1963) the Christian Church in Kenya becoming aware that the future KANU government would not bow down to any pressure from the home churches, decided to approach the new government jointly - Catholics and Protestants - to assert their role in Education.

In their presentation to the Government, they made appeal to the 'natural right of parents' to decide what sort of education their children were to receive. Secondly, they claimed, like the early missionaries, that they have a divine mandate to teach all men and women of all nations (New Test. Mark 16:16). And thirdly, they insisted that the state has, under God, the responsibility to ensure facilities for the education of all children, and to make provision for moral and religious instruction in all schools:

... As the state takes over more and more responsibility for the administration of schools, the position of the Church in

education dating back to the colonial era and recommended that the Church continue to participate in the Religious Education in schools. Recommendations of the Kenya Education Commission (1964) received legal expression through the Kenya Education Act (1968). As a result, church managers became sponsors of their former schools which they transferred willingly to the Government for management and control.

As sponsors of schools, the Christian Church was given several rights (Kenya Government, 1968). Some of these rights stipulated in the Education Act (1968) which pertain to this study are:

The right to be consulted in the posting of teachers to their sponsored schools (especially teachers of Religious Education and Heads of schools). The right to have Religious Education taught in schools in conformity with a syllabus prepared or approved by the sponsor and the right to prepare and recommend textbooks and other teaching-learning resources for Religious Education.

The Need for Inservice Teacher Education Programs in Christian Religious Education

The challenge that the Christian Church faced after independence was therefore preparing an appropriate Christian Religious Education syllabus that was in line with educational objectives and the stated national goals of education rather than the traditional missionary church aims of winning converts for a particular religious denomination. The Kenya Education Commission Report (1964) decried the divisive influence of religion which had characterized the early missionary activity.

Hence, when the Christian Church produced their separate Protestant and Catholic Syllabuses A and B respectively, in 1967, they were still urged by the Government to produce an ecumenical Christian Religious Education Syllabus which could be used by all Christian pupils in schools (Republic of Kenya, 1967).

The effort towards a Joint Christian Religious Education syllabus was partly realized in 1972 when an Interim Joint Syllabus was approved. The specific Protestant and Catholic teachings formed new syllabuses known as Programs of Pastoral Instruction. By 1978 three such Programs had been developed and implemented in schools along with the Interim Joint Syllabus (1972), namely: the Catholic Program of Pastoral Instruction for Catholic pupils developed in 1972; the Protestant Program of Pastoral Instruction for Protestant pupils (1975) and the Seventh Day Adventist (SDA) Church Program of Pastoral Instruction for the SDA pupils (1978).

In practice the Interim Joint Syllabus (1972) was hardly implemented as it was accepted rather hesitantly and gradually by the concerned church leaders. Even the Government did not make it compulsory but made it available only to the three representative church groups who wished to use it (INS/72/81, 29 November 1972). Moreover, the same textbooks which had been recommended for use with syllabuses A and B and which contained specific denominational teachings were recommended for the Joint Syllabus. Although there was effort made by 1975 to separate the common Christian heritage by means of a Cross Reference Index, this practice failed (Malusu 1985).

The Christian Church sponsors were aware of the failure in implementing the Joint Interim Syllabus (1972), for by 1974 work had been started to produce jointly a new Primary Christian Religious Education Syllabus and resource materials (Talboíd, 1979:88). The new Christian Religious Education Syllabus was approved in 1980 and

implemented in schools in 1981 as the Primary Christian Religious Education (1980) Syllabus. The new syllabus fitted in well with other national educational changes leading to the 8:4:4 Education System (Ministry of Education 1986).

The Interim Joint Christian Religious Education Syllabus (1972) failed because the same books which had been prepared for the denominational Syllabuses A and B were recommended for the Interim Syllabus. Teachers did not therefore see any difference as the actual Syllabus was presented to schools after 1975. Teachers who were used to denominational approach to the teaching of Religious Education needed inservice training in the recommended ecumenical approach to the teaching of Christian Religious Education.

The implementation of the new Primary Christian Religious Education (1980) Syllabus equally met with problems which require inservice re-training of teachers (Malusu 1985). First, the curriculum procedure of using an approved syllabus supported by appropriate teaching and learning resources was not followed. Instead, teachers guides were first sent to schools in order to implement the syllabus in 1981. The actual 1980 syllabus was circulated to schools in 1985 for Standards 7 and 8 only and in 1986 for the rest of the classes following the national implementation of the 8:4:4 Education System. Teachers, therefore, need inservice training to understand the link between the syllabus and the Teachers Guides.

Secondly, the Christian Church sponsors have so far not prepared all the relevant pupils books to accompany the Teachers Guides and the new 1980 Syllabus. As a result, schools have had to depend on commercially produced textbooks which are in any case examination oriented; hence, meant for the needs of one class only, the Standard Eight class sitting for Kenya Certificate of Primary Education (KCPE)

examination in Christian Religious Education. Teachers need inservice retraining to handle a situation where they are faced with limited learning resources.

Thirdly, the new curriculum materials (Syllabus and Teachers Guides) emphasize what is known as the "Life Approach" to teaching-learning. This approach emphasizes the need to base religious experiences and concepts on the pupils life experiences and understanding; on their needs and interests. In Religious Education, there has been a shift from trying to convert the pupils to teaching religion for life, thus presenting the message of Christ and leaving the pupils to respond to it as they feel drawn to it.

The fourth problem arises from the curriculum structure of the new 1980 Syllabus and Teachers Guides. The resource materials have been developed using the spiral concept curriculum. This approach indicates that one Christian message is presented at every level of Primary Education (Standards 1-8) but each time the language and religious concepts deepen with each succeeding class. Each year the life experiences of the pupils widen (Ministry of Education 1986, Vol. 111). The teachers Guides which have been produced by the Christian Church sponsors have elaborate information on the instructional procedures to be followed in order to attain the stated objectives. However, without adequate Inservice Programs teachers cannot fulfill their professional roles effectively.

The fifth problem arises from evaluation procedures. Christian Religious Education along with Islamic and Hindu Religious Education were included in the Kenya Certificate of Primary Education (KCPE) examination from 1985. Teachers need inservice training in appropriate methods of assessing their pupils at the formative and summative levels in order to prepare them adequately for the final national examination, the KCPE.

The sixth problem arises from the implementation of Programs of Pastoral Instruction already referred to in the development of a joint Christian Religious Education Syllabus. These Programs require that they be taught only by members of staff belonging to the particular religious denomination. A Protestant teacher of Christian Religious Education, for example, may not be asked to teach the Program of Pastoral Instruction for Catholic pupils as each Program deals with matters of faith and religious practices peculiar to the group. Some of the peculiar denominational church practices are, for example, how the church is organized and administered; only Catholics recognize the Pope as the Head of the church; how worship is conducted and on what day; the Seventh Day Adventist (SDA) church members worship on Saturday (the Biblical Sabbath) while other Christian denominations worship on Sunday; some beat drums and dance, and worship in open air or march like soldiers on parade (for example, the Salvation Army); while others pray silently in church or attend mass said by a Priest (Malusu and Otiende 1994)

In the Preservice Teacher Education, little emphasis is laid on the practical approach to these Programs because Primary Teachers Colleges are not usually staffed with all the different tutors who would implement the programs practically. There is, therefore, need for inservice retraining to enable the teachers acquire the necessary knowledge, attitudes and skills to implement the Primary Christian Religious Education Course and Programs of Pastoral Instruction in particular.

Preservice Teacher Education in many countries has generally been criticized for being conservative, theoretical and irrelevant to the needs of the people. Sifuna (1983:13) observes that the quality of teacher training in Kenya does not lead to teaching effectiveness in Primary School. He attributes this failure to the College Curriculum which he finds to be irrelevant to the needs of society, stating that:

The curriculum to which primary school teachers are exposed to in Kenya makes nonsense of any meaningful discussion of the subject of effective teaching. It is the standardized one handed down from the Ministry of Education and is based on the urban situation; it is usually assumed that what will work in one setting will automatically work in another.

Indeed, new social, political and economic factors bring about re-evaluation, innovation and change in education. Within these influences, teachers play a major role in educational development whether they approach their work actively or passively (Hawes 1979). If teachers are not made aware of new changes in education, they will come out of training only to find themselves unable to fulfill their expected professional roles in society, therefore.

Yet curriculum development without curriculum implementation is a futile exercise. Effective curriculum implementation, therefore, requires inservice programs for the concerned teachers. In this respect, Oluoch (1982) further recommends that inservice retraining should include those teachers still in training institutions so that they are conversant with the new curriculum before they leave college.

Continuous Inservice Teacher Education Programs are, therefore, based on the professional conviction that no Preservice Teacher Education Programs are capable of providing teachers with all the necessary skills they may need for their manifold roles as teachers (Porter 1975). If teachers must maintain high level of teaching competence even in the face of change in knowledge and needs, the construction of comprehensive Inservice Programs is therefore essential.

In Kenya the common known Inservice Program is for untrained teachers which has the same curriculum content as for Preservice Teacher Education Program. The major

differences in the two Programs are that those attending Inservice Teacher Education are already employed; the Preservice course lasts two years whereas the Inservice Program lasts four years; the Inservice Program is conducted through correspondence, residential and radio. Both courses are evaluated by the Kenya National Examinations Council at the end, and by continuous assessment for certification (Kimani 1991)

In this study Inservice Teacher Education Program refers to a comprehensively developed course implemented for professionally trained serving teachers which is intended to enable them implement new curriculum more effectively and especially improve their already acquired knowledge, attitudes and skills in the teaching profession. Such Inservice Teacher Education Programs ensure that teachers become acquainted with new methods and new teaching-learning resources. They also ensure that teachers can keep up to date with changes in knowledge content of the subject matter with which they are concerned (Stenhouse 1975). Inservice Education Programs can also be used to prepare serving teachers for new roles as headteachers, counselors or other administrators (Hawes 1979).

According to the Commonwealth Secretariat (1980), the Inservice Education of Teachers (INSET) Programs in Kenya include those for untrained teachers for the purpose of gaining Primary Teacher Education qualified status, programs for trained and untrained teachers for familiarizing them with new curricula, teaching-learning strategies and evaluation strategies, for Tutors of Primary Teachers Colleges and the staff of Teachers Advisory Centers (TAC), Primary School Education Officers who are closely involved in the preparation of the new curriculum resources and piloting in new teaching-learning, and evaluation strategies. These are Programs organized by Secondary School subject Inspectors, Provincial and District Primary School Inspectors, Kenya National Union of Teachers (KNUT) and Teachers Advisory

Centers (TAC) Tutors for orienting teachers in new curriculum resources, teaching-learning, and evaluation strategies and those that are organized by the Kenya Education Staff Institute (KESI) mainly for the training of Head teachers; and programs for training teachers to handle Early Childhood Education at National and District levels. There are also special inservice courses conducted by the Kenya National Examinations Council (KNEC) for the training of examiners and Test Developers and for their staff involved in the conduct of national examinations.

A different approach to Inservice Teacher Education is that of the Church sponsored *Center for Inservicing of Religious Education Teachers (CISRET)* and *Christian Religious Education Awareness for Teachers (CREATE)* Inservice Programs which were developed and implemented by the Kenya Catholic Secretariat (KCS) and the Christian Churches Educational Association (CCEA) respectively. These two Inservice Programs known by their acronyms: CISRET and CREATE respectively form the subject of this study. CISRET admits only Catholic Primary school teachers of Christian Religious Education. CREATE admits only Protestant primary school teachers of Christian Religious Education. Hence, CISRET is sponsored by the Kenya Episcopal Conference, an umbrella of all the nineteen (19) Catholic ecclesiastical dioceses headed by a Bishop, whose headquarters is in Westlands, Nairobi, Waumini House, known as the Kenya Catholic Secretariat. CREATE is sponsored by the Christian Churches Educational Association (CCEA) which is the Education Department of the National Council of Churches of Kenya (NCCCK) representing major Protestant Churches and affiliated educational institutions, whose Secretariat is in the city center at Church House. The Kenya Catholic Secretariat was established in 1963. The Christian Churches Educational Association was established in 1958 (Malusu 1985a; Nthamburi 1982).

Kenya. Participating teachers are paid their regular salaries by the Teachers Service Commission during their three months of residential inservice retraining. At the completion of their course the teachers are posted back to their former schools to teach Christian Religious Education and other subjects as required of all Primary school teachers. Some of them may be promoted to become field officers, such as Assistant Primary School Inspectors (APSI) currently known as Schools Inspectors, or Teachers Advisory Center (TAC) Tutors.

Theoretical Framework

The theoretical framework used in this study which is the basis for the understanding and investigation of the problem; formulation of objectives, research questions, and assumptions of the study and against which the research instruments were prepared is derived from Lewy's (1977:71) and Hawes' (1978: 23) Inservice Education rationale which states that Inservice Education for professional personnel should follow the basic principles of a good curriculum design that apply to any educational experience. According to this theory,

- Inservice Education Program should be based on both the needs of the new curriculum as well as the needs of individual teachers.
- Inservice Education Program should be conducted from time to time extending over a reasonable length of time in order to avoid trying to do too much in too short a time.
- The teaching and learning strategies should be clear, relevant, appropriate and implemented effectively.

- Teachers who are supposed to train others must have the ability to communicate ideas and must be themselves also effective teachers who have proved innovative in their field and who can themselves transfer their skill to other people.
- The financial and administrative implications should be examined before and not after the event .
- Inservice Education Program should include the element of Evaluation both Formative and Summative.

Curriculum design in this study refers to the way in which the component elements of the curriculum, namely: objectives, learning experiences/activities, teaching-learning resources, teaching-learning strategies, administrative organization and evaluation procedures have been selected and organized in order to facilitate instruction (Shiundu and Omulando 1992). The process of organizing curriculum elements for the purpose of instruction is termed curriculum development. Some authorities, for example, Tyler (1949), Lewy (1977), Wheeler (1967) start with formulation of aims and objectives in the frameworks of curriculum development process. Other authorities, for example, Skilbeck (1984), Oluoch (1982), Dave (1976), Nicholls (1972) start with situation analysis or needs assessment, a process which involves finding out the context in which the curriculum development operates and the possibility of its success (Bishop 1985).

In this study, needs assessment is used in reference to the context in which CISRET and CREATE Inservice Education Programs were designed. Hence, the study examines the needs of the graduates of CISRET and CREATE both before and after the Inservice Training in implementing the Primary Christian Religious Education curriculum. The discussion then focuses on the design and implementation of CISRET and CREATE Inservice Programs assessing whether the Programs are meeting the needs of the trainees and of the subject. The interpretation of the study

which follows was guided by the preceding Lewy's(1977) rationale for Inservice Teacher Education Programs (Fig. 1), keeping in mind the stated broad definition of curriculum design.

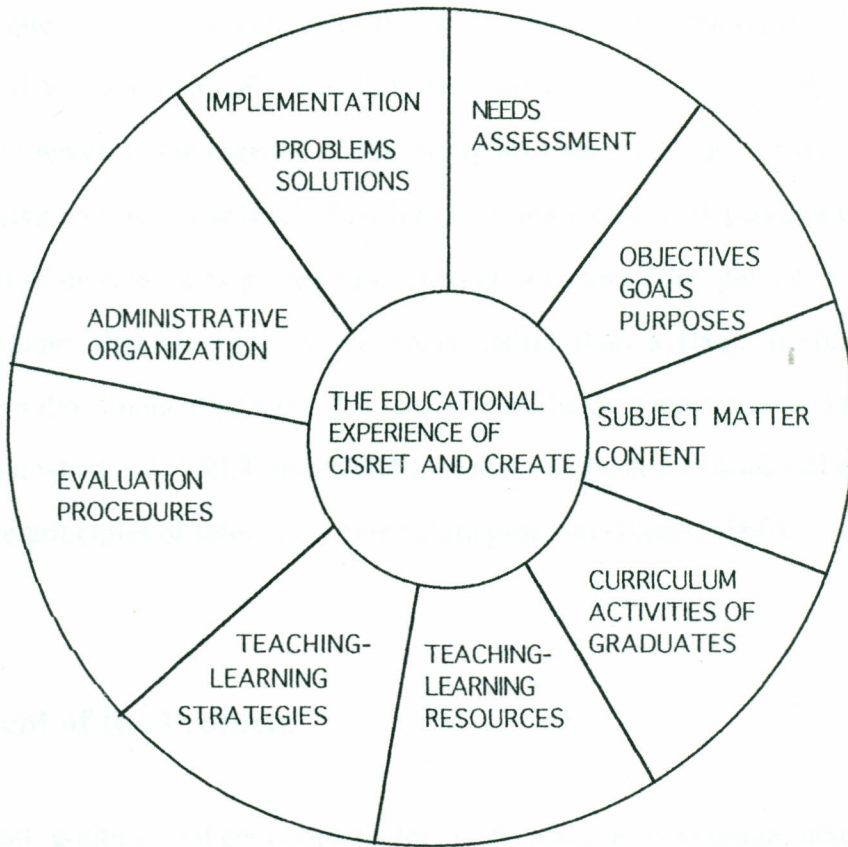


Fig. 1 The Curriculum Design and Implementation for CISRET and CREATE

It should be noted here, however, that curriculum development process is not linear, say from goals to evaluation, in approach (Tyler 1949). As Bishop (1985:126) points out:

It is certainly possible to produce elaborate systems diagrams of the curriculum process. Yet there may be sound institutional and psychological reasons for intervening first at any one of the stages ... Furthermore, in a practical planning operation, the different stages can be developed concurrently.

In this respect, curriculum development is a continuous process without a fixed starting point. (Shiundu and Omulando 1992). The curriculum design of CISRET and CREATE Inservice Education Programs as presented in Fig. 1, therefore, highlights those elements discussed in the study as a result of Lewy's rationale upon which the research questions and objectives of the study were based. Ideally, the elements are considered at every stage of curriculum development process. Similarly, curriculum evaluation which is the essence of this study may start with any of its elements. It may involve just one or several of such curriculum elements depending on the case. The order of discussion as presented in chapter 4 is, therefore, guided mainly by the major themes that emerged in the study rather than a fixed starting point in curriculum development process. The analysis of the responses received leads to the conclusion whether CISRET and CREATE are a worthwhile educational effort, being one of the principles of selecting a curriculum program (Peters, 1966).

Statement of the Problem

New social, political and economic factors bring about re-evaluation, innovation and change in education (Hawes 1979). With the introduction of the 8-4-4 Education System in Kenya many curriculum changes have taken place. The teaching of Primary Christian Religious Education has equally been affected by the national curriculum changes. Yet Preservice Teacher Education cannot provide graduating teachers with all the necessary knowledge, attitudes and skills required for curriculum changes (Porter 1975). Curriculum development without curriculum implementation would be a futile exercise. Effective curriculum implementation, therefore, requires continuous Inservice Teacher Education Programs to enable teachers at various levels maintain a high level of competence even in the face of curriculum change (Hawes 1979).

In response to the curriculum changes in the teaching of Primary Christian Religious Education, the Christian Church in Kenya introduced two Inservice Education Programs, namely: CISRET and CREATE in 1981 and 1982 by the Catholic and Protestant Church Sponsors for their respective teachers of Christian Religious Education. However, since the Church sponsored Inservice Teacher Education Programs were introduced, they have not been subjected to any systematic external evaluation to determine whether the objectives of the Programs are being attained. To what extent do these Inservice Programs follow the rationale for Inservice Teacher Education as advanced by Lewy (1977)? To what extent do these Church sponsored Inservice Education Programs provide the teachers with the necessary knowledge, attitudes and skills for the implementation of Primary Christian Religious Education curriculum? This study addressed itself to these questions, and specifically to the research questions to follow.

Purpose of the Study

The purpose of the study was to investigate the role of the Christian Church in Curriculum Development in Kenya with specific reference to the contribution of CISRET and CREATE Inservice Teacher Education Programs to the teaching of Christian Religious Education in Primary schools. The study focused on the analysis of the Programs in relation to the implementation of Christian Religious Education in Kenya in order to establish their worth. The study was specifically designed to:

- Investigate whether CISRET and CREATE Inservice Education Programs are attaining the project objectives;
- Determine how CISRET and CREATE Inservice Education are organized and implemented;

- Determine whether CISRET and CREATE Inservice Education Programs meet the needs of Primary school teachers in the implementation of Christian Religious Education;
- Investigate the curriculum activities of the graduates of CISRET and CREATE in the implementation of Primary Christian Religious Education;
- Compare the curriculum design of the Church sponsored Inservice Programs with that of the Preservice Primary Teachers Christian Religious Education Program in reference to the teaching of Primary Christian Religious Education;
- Make recommendations with a view to improving CISRET and CREATE Inservice Education Programs;

Research Questions

The study sought to answer the following research questions:

- What are the objectives and content of CISRET and CREATE Inservice Education Programs?
- How are CISRET and CREATE Inservice Education Programs administratively organized?
- How sufficient and appropriate are the training facilities and resources?
- Are the teaching-learning strategies used by the inservice trainers appropriate and relevant to the needs of the trainees?
- What evaluation strategies do the trainees use in the Inservice Programs?
- What were the curriculum needs of the graduates of ~CISRET and CREATE in the implementation of Primary Christian Religious Education?

- What new knowledge, attitudes and skills do graduates acquire from the Inservice Programs for the implementation of Primary Christian Religious Education?
- What implementation problems do the sponsors and participants in the Inservice Programs experience?

Assumptions of the Study

The following assumptions were made to guide the investigation:

- That the church sponsored Inservice Teacher Education Programs for teachers of Primary Christian Religious Education are generally organized along the basic principles of Inservice Teacher Education Programs.
- That both CISRET and CREATE Inservice Education Programs contribute towards the implementation of the Primary Christian Religious Education Curriculum in Kenya.
- That the graduates of the CISRET and CREATE Inservice Education Programs acquire new knowledge, attitudes and skills required for the implementation of the Primary Christian Religious Education.
- That trainees recruited for the CISRET and CREATE meet the basic requirements of the Inservice Education Programs.
- That the Ministry of Education supports the implementation of CISRET and CREATE Inservice Education Programs.

Significance of the Study

The research findings should provide the necessary feedback to the Christian Church sponsors of CISRET and CREATE Inservice Education Programs with a view to improving them. An attempt has been made to establish the worth of CISRET and CREATE Inservice Education Programs in relation to the implementation of Primary Christian Religious Education Curriculum in Kenya. Many educators and policy makers may not be aware of the CISRET and CREATE Inservice Teacher Education Programs. The study should, therefore, create awareness among such educators, policy makers and scholars of this special contribution of the Christian Church to Teacher Education in Kenya.

In its general application, the study is significant in that it should help determine whether such Inservice Education Programs are necessary for curriculum innovation and implementation and the best way of organizing and implementing them. In this case, the researcher has made recommendations in regard to other subjects in the school Curriculum which may require relevant Inservice Teacher Education Programs.

The findings are, therefore, useful in particular to the Church Sponsors, Trainers and Directors of the Programs; to the Ministry of Education Officials and field officers involved in the development and implementation of the Primary school curriculum in particular. The findings could lead to a Government policy statement on Inservice Teacher Education for the professional personnel.

The study also raises issues and challenges leading to further research by other students and scholars interested in curriculum development and implementation

relating to Teacher Education in particular. The findings equally provide a new dimension to Teacher Education in Kenya which becomes a point of future reference by the researcher.

Scope and Limitation of the Study

This is a case study of two church sponsored Inservice Teacher Education Programs, namely: CISRET and CREATE, for Primary school teachers of Christian Religious Education in Kenya.

The study was concerned with the curriculum design and the curriculum activities of the graduates of CISRET and CREATE Inservice Education Programs in relation to the implementation of the Primary Christian Religious Education in Kenya. A comparison of the two Inservice Education Programs was not made. Instead, the study focused on those elements that constitute the educational experience of the CISRET and CREATE Inservice Programs which was derived from Lewy's rationale for Inservice Teacher Education Programs (Fig.1).

It was not possible to reach all the graduates of the Inservice Programs, hence, the findings of the study are the responses of 296 (13.3%) upon which conclusions from the data obtained are generalized to the total population.

Definitions and Explanations of the Key Terms

Primary School - "School" was first defined by the Education Ordinance (1924) as 'a place where secular instruction is given to a body of pupils under instructions from a teacher'. This definition is important because all the missionary church founded schools came under Government control since they were offering secular instruction apart from Religious Education. 'Primary School' refers to the eight years of schooling which are often preceded by nursery and pre-primary education in the 8:4:4 System of Education in Kenya.

Ecumenical - A world movement to unite the Christian Church through emphasis on common beliefs, practices and teachings; the working together of different Churches, denominations to achieve certain goals.

Sponsor - One who assumes responsibility as surety for, or endorser of, some person or thing (Webster Dictionary, 1971). The Christian Church assumed sponsorship of their founded schools after the Education Act (1968) which empowered the Government to take over management of all schools.

Programs of Pastoral Instruction - The General Circular Number Gen/68/19 of 10 June 1968 makes reference to 'pastoral aspects of religion' and allows sponsors of schools to be granted requests to satisfy themselves that the teaching of Religious Education is in accordance with such pastoral aspects in the syllabus provided. According to the Education Act (1968) the role of the sponsor was to maintain the 'religious traditions' of the school (Sec. 10, 1(a)). The word 'Pastoral' comes from the Latin word 'Pastor' meaning 'Shepherd'. Pastoral Instruction is the kind of

teaching which shows concern for helping pupils to be better members of their church (Malusu and Otiende, 1994).

Christian Religious Education - That teaching and learning which focuses on moral social values, and beliefs in one God, the Supreme Being, as revealed in Human experience, Sacred Scriptures (Bible), Christ and the Holy Spirit living among the members. The term 'Religious Education' is relatively new and it connotes modern teaching-learning strategies which emphasize child-centered approach to Education. In Kenya Primary Curriculum two other programs of Religious Education, namely: Islamic and Hindu have been approved and implemented for the respective pupils and are equally weighted in the Kenya Certificate of Primary Education (KCPE) examination. The Primary Christian Religious Education (1980) Syllabus was revised in 1990 but little changes in content and approach are evident.

Objectives - Intended learning outcomes. The words aim and objective are often used with an implied synonymity; and even the word objective connotes different things to different people. Both aim and objective refer to expressions of educational intention and purpose, but each will express varying degrees of generality and specificity respectively. An aim is defined as a general expression of intent. An objective is characterized by greater precision and specificity (Davis, 1976). An objective is an intent communicated by a statement describing a proposed change in a learner - a statement of what the learner is to be like after having successfully completed a learning experience (Mager, 1962).

Goal - While an aim indicates the direction to take, a goal describes the actual destination itself (Davis, 1976:14). Kenya has six national goals of education which were formulated by the Kenya Education Commission Report (1964),

namely: National Unity, National Development: economic and social; Individual Development and Self-fulfillment; Social Equality; Respect for and Development of Cultural Heritage; and International Consciousness (Kenya Episcopal Conference, 1982:25f; cf. Kenya Government, School and Teacher Education Syllabuses).

Learning Experience - The interaction between the learners and the external factors in the environment to which learners are exposed and can respond. It is what the learner does that brings about learning (Tyler, 1949). The curriculum activities of the Graduates of CISRET and CREATE may be described as 'learning experiences'.

Implementation - Refers to the stage when syllabuses and learning and teaching materials are being used by the target group, usually the teacher and the pupils. Curriculum Development translates ideas into classroom practicalities and thereby helps the teachers to strengthen their practice by systematically and thoughtfully testing ideas (Stenhouse, 1975:25). Curriculum Implementation in its wider sense refers to specific activities taken to ensure that the educational program is executed as planned.

Innovation - An improvement which is measurable, deliberate, durable and unlikely to occur frequently (Huberman, 1975). Innovations can only be assessed in relation to the objectives of an educational system; innovations involve a corresponding change in the activities and attitudes of school personnel. Innovation is the creative selection, organization and utilization of human and material resources in new and unique ways which will result in the attainment of a higher level of achievement for the defined goals and objectives.

Worthwhile Activities - Peters (1966) in *Ethics and Education* explains that activities are worthwhile if they contribute to the total development of the learner in a unique way by illuminating other areas of life and contributing much to the quality of living and if they have a wide range of cognitive content (in Stenhouse, 1975:84).

Education - Refers to the process of acquiring desirable knowledge, attitudes and skills (Oluoch, 1982). The whole process of education aims at producing an all round person, equipped with a body of knowledge, attitudes and skills that can be utilized for social, economic, religious and political benefits of both the individual and the community around (*Kenya Episcopal Conference*, 1982:31). In this respect, the researcher defines education as a process of acquiring and developing accumulated and new knowledge, wisdom, values, attitudes and skills as a result of growth, maturation and learning which can be best utilized for life in a changing society .

Curriculum - Curriculum generally includes the planned and unplanned; the situational and institutional; the dynamic actualities and documented intentions and the incidents and accidents (Stenhouse, 1975:5). In this context the researcher defines curriculum as all the selected, organized, integrative, evaluative and innovative educational experiences provided to pupils consciously or unconsciously under the school authority in order to achieve designated learning outcomes.

Curriculum Design - The proposal that indicates the basis for the selection and organization of knowledge, concepts, and skills stressed in any given school system is its curriculum design (Stratemeyer, 1957). In this study, curriculum design refers to the way in which the component elements of the curriculum,

namely: objectives, learning experiences, teaching-learning strategies, teaching-learning resources, organization of learning experiences and evaluation procedures have been selected and organized in order to facilitate instruction (Shiundu and Omulando, 1992:85).

Subject Matter - All the information, concepts, knowledge, attitudes and skills for a field of study (Lawton, 1978:20). Content as used in this study refers to what has been selected from the subject matter by the curriculum developer or an author or even teacher for the purpose of instruction at a particular level and in line with set objectives. It is important to identify not only the knowledge content but the ways in which it is defined at any given moment as valid, correct, proper and generally unquestionable - in other words as being legitimate (Egglestone, 1977:2).

Division - An administrative area within a district comprising of all the schools and institutions located in the geographical area, usually headed by a District Officer (DO). An educational division is headed by an Education Officer who reports to the District Education Officer.

Zone - is made up of 12 to 32 schools in a Division, located in the same geographical area under the Schools Inspector who reports to Education Officer.

Teacher - The word 'teacher' covers those professionally trained staff in schools who are responsible for the education of pupils (ILO, 1984:5). In Kenya, Primary school teachers are graded from P4 to Approved Teacher (ATS). There may be graduate teachers, however, teaching in private Primary schools.

The P4 is a trained Primary school teacher without standard seven or eight Certificate of Education (Certificate of Primary Education [CPE] for standard 7

leavers, or Kenya Preliminary Examination [KPE] for standard eight leavers before the 8:4:4 Education System. In the latter case the standard 8 leavers are awarded the Kenya Certificate of Primary Education [KCPE].)

The P3 is a trained Primary School Teacher with the CPE or KPE Certificate.

The P2 is a trained Primary School Teacher possessing a Kenya Junior Secondary Examination (KJSE) Certificate obtained at the successful completion of Form II and after passing the KJSE offered mainly in the former Harambee schools or a Division 4 of Kenya Certificate of Education (KCE) or its equivalent.

The P1 is a trained Primary school teacher possessing a Division 3 or better in KCE or East African Certificate of Education (EACE) obtained after Form IV. In the 8-4-4 System of Education candidates who score D+ or above in the Kenya Certificate of Secondary Education (KCSE) examination may be admitted for P1 training in any of the Primary Teachers Colleges. The training usually lasts two full years.

The S1 teachers were originally trained in Diploma Colleges to teach in Secondary School after having passed EACE or KCE or East African Advanced Certificate of Education (EAACE). The training for S1 takes 3 years.

P1/S1 are trained P1 teachers who did a further one year upgrading course at the then Kenyatta College to become S1. Approved Teacher Status (ATS) is a trained S1 teacher who is promoted to graduate status on merit. It is possible for a P4 to be systematically promoted on merit up to ATS.

There may be some teachers with a Diploma in Education specializing in two subjects or just one, for example, Music. Such teachers are trained in Diploma Colleges, e.g. Kenya Science Teachers College, Kenya Technical Teachers College and Kagumo Diploma College. The training of P4s, P3s and S1s has since ceased.

Organization of the Thesis

The First Chapter introduces the study, stating the background, theoretical framework, statement of the problem, objectives, research questions, assumptions, significance, scope and limitations. It also deals with definitions of terms used in the study. Chapter Two presents a Review of Related Literature. In Chapter Three the design and methodology of the study, indicating the research design, location, population, sample, research instruments and procedures for collection and analysis of data are presented. Chapter Four presents the analysis of data and interpretation which is the findings of the study. In the Fifth Chapter a Summary of Findings, Conclusions, Recommendations and Suggestions for Further Research are presented.

CHAPTER TWO

LITERATURE REVIEW

This Chapter presents a review of the select literature which provides a basis for the data analysis in Chapter Four. The Literature Review is presented under the following headings:

Importance of Inservice Teacher Education Programs

Evaluation of Inservice Teacher Education Programs

The Teaching - Learning Strategy in Primary Christian Religious Education

Importance of Inservice Teacher Education Programs

This study investigated the relationship between CISRET and CREATE Inservice Programs and the Preservice Primary Teachers Christian Religious Education Program with reference to objectives, content, teaching-learning strategies and evaluation procedures.

The importance of Inservice Teacher Education Programs can be partly explained by a discussion on the broad definitions and application of the terms 'Education' and 'Curriculum' and partly by examining the stated aims, goals and objectives of the Teacher Education and the role of teachers in curriculum development.

The whole process of education aims at producing an all round person, equipped with a body of knowledge, attitudes and skills that can be utilized for social, economic and political benefits of both the individual and the community around (Vat.II: 1965:603). In this context Oluoch (1982) defines education as "The process of acquiring and developing desired knowledge, skills and attitudes". In the school system, the goals of education are realized through the development and implementation of a 'curriculum'.

The term 'Curriculum' has been defined in various ways. Some of the definitions are based on the actual situations of the school system; hence, 'Curriculum' is defined in terms of syllabuses, learning materials and methodology (Hawes, 1978:12). Other definitions are based on what the situation ought to be. Thus in the words of Stenhouse (1975:2):

We appear to be confronted by two different views of curriculum. On the one hand the curriculum is seen as an intention, plan or prescription, an idea about what one would like to happen in schools. On the other hand it is seen as the existing state of affairs in schools, what does, in fact, happen.

Oluoch (1982) makes a distinction between 'Education' and 'Curriculum' by defining the former in terms of teaching-learning process involving acquisition of desired knowledge, attitudes and skills which are essentially planned by way of curriculum. In other words, curriculum refers to planning of educational activities which when they become operative, when effectively implemented, education then takes place. Education becomes then the product and the process of a curriculum experience; as Bruner (1968:31) puts it:

The best way to create interest in a subject is to render it worth knowing which means to make the knowledge gained usable in

one's thinking beyond the situation in which the learning has occurred ...

However, as Hawes (1979:3) points out, there are varying definitions of 'Curriculum' (and even on education). The definition of 'Curriculum' adopted at the International Seminar, held in 1974 at the UNESCO Institute of Education in Hamburg was "all goal-directed activities that are generated by the school whether they take place in the institution or outside it" (Hawes, 1979: 9).

Hawes (1979: 9)) guides us further in our search for a definition of curriculum by stating that:

Whatever definition we take, it should be concerned with what is planned, provided, selected from the culture for the individual learners in schools ...

In spite of the problems experienced in defining 'Curriculum', the following four definitions have been referred to in interpreting the problem of this study:

Basically, the curriculum is what happens to children in school as a result of what teachers do. It includes all the experiences of children for which the school should accept responsibility (Kansas, 1958).

Curriculum is all of the planned experiences provided by the school to assist the pupils in attaining the designated learning outcomes to the best of their abilities (Neagley and Evans, 1962).

Curriculum is the planned composite effort of any school to guide pupil learning towards predetermined learning outcomes. (Inlow, 1966).

Curriculum is the means by which the experience of attempting to put an educational proposal into practice is made publicly available. It involves both content and method, and in its widest application takes account of the problem of implementation in the institutions of the education system (Stenhouse, 1975).

These definitions, however, are more appropriate for a decentralized school-based curriculum development system, which is the case with CISRET and CREATE Inservice Education Programs. Oluoch (1982) divides his school curriculum model into three elements, namely: Objectives, Learning Activities and Student Assessment; and into three dimensions, namely: Formal, Non-formal and Informal (p.8) The last two dimensions may take place outside the planned Formal school activities. They may occur in the home or local community or in another school. They could even be realized much later when schooling is over. The researcher prefers 'intra-curricular' and 'ultra-curricular' to 'non-formal' and 'informal' of Oluoch's terms. We can note here that both 'Education' and 'Curriculum' connote 'desired outcomes' (Oluoch, 1982); 'goal-directed activities' (Hawes, 1979); 'What the school should accept responsibility' (Kansas, 1950); 'designated learning outcomes' (Neagley, 1962); 'predetermined learning outcomes,' (Inlow, 1966); and 'educational proposal' (Stenhouse, 1975).

The descriptive adjectives used in reference to curriculum are consistent with Peters' (1966) view that educational activities emanating from curriculum implementation should be worthwhile. The concern of this study was to investigate the worthwhileness of CISRET and CREATE Inservice Education Programs.

In this study curriculum is generally taken to refer to all the selected, organized, integrative, evaluative and innovative educational experiences provided to pupils

consciously or unconsciously under the school authority in order to achieve designated learning outcomes.

The last definition is relevant to this study to the extent that it implies the curriculum principles related to selection of objectives and content; that is, determining what is to be learned and taught in school and why; development of an appropriate teaching-learning strategy and resources; that is, determining how the content will be learned and taught; and deciding on methods of evaluation which all constitute the process of curriculum development. The Curriculum Development process constitutes curriculum design and implementation which is the object of this study in relation to the CISRET and CREATE Inservice Programs. The Curriculum Development process has bearing on the objectives of Teacher Education Programs.

The Preservice Teacher Education generally aims at preparing the student- teachers to participate in their country's educational system effectively by enabling them to acquire the necessary academic and professional competencies which they can efficiently apply when performing their professional teaching duties in school (Commonwealth Secretariat, 1974).

The UNESCO (1970: 31) Education report further states that:

The sole reason for training and further training of teachers is to improve the overall quality which must also depend on the relevancy of curricula, methods, textbooks and teaching-learning resources employed.

Thus, the goal of Preservice Teacher Education for Primary school teachers in Kenya (Ministry of Education, 1983: iv) is stated as follows:

To develop the basic theoretical and practical knowledge about the teaching profession, so that the teacher's attitude and abilities can be turned (sic) towards professional commitment and competence.

Each Primary Teachers Colleges Curriculum (subject) area has interpreted this first goal of Teacher Education in its own specifications. In the same syllabus, for example, the Christian Religious Education Course, the goal is re-stated thus:

The general objective of the Primary Teachers Colleges Christian Religious Education Course is that students should acquire the necessary attitudes, knowledge and skills to be professionally committed and competent teachers of Christian Religious Education in Kenya Primary Schools.

To achieve its aims, goals and objectives, the Primary Teacher Education Course includes the study of the Primary school Curriculum: its structure of courses, the various syllabuses, assessment and examination procedures; and an advanced content study in the teaching subjects which is intended to deepen the students own knowledge and raise their intellectual abilities above their entering behavior.

The student teachers in training are also equipped with communication skills in order to facilitate effective classroom interaction; and are generally taught by the same methods which they will be expected to use in teaching their pupils.

Moreover, the student teachers are made aware of educational changes resulting from modern rapid social change. Such awareness is realized through the achievement of the following goals of Primary Teacher Education (Ministry of Education, 1983: iv):

To develop in the teacher the ability to adapt to change or new situations.

To develop an awareness and appreciation of innovations in the field of education and an ability to utilize them.

However, there are qualified teachers who were trained many years ago to teach but may find problems coping with the rapid dissemination of a large body of knowledge, use of modern educational technology in a world of rapid social change. As a result new educational Inservice Programs have to be prepared to enable the teachers cope with the changes placed upon them by the society. (Commonwealth Secretariat, 1974).

The concept of life long education supports the fact that a changing world requires constant review of content and teaching-learning strategies (Porter, 1975: 90). From this understanding of 'Education' and 'Curriculum' in relation to their worthwhileness and dynamic change, Wandira (1971: 38) observes that:

... the traditional role of a teacher in many African societies has been seen as the moral force of society, the custodian of good behavior, the means by which society enforces its authority upon dissident youth. As a result the teacher may not take some of the liberties which permissive society allows its other members; for example, if he makes his pupil pregnant, he loses his job.

Secondly, the teacher's task has traditionally been to disseminate a body of knowledge appropriate to the age and the capabilities of their pupils and maintain certain fundamental values (Cohen, 1971: 6).

In the Primary Teacher Education Preservice Christian Religious Education Course (Ministry of Education, 1983: 101), the teacher of Christian Religious Education is seen as a facilitator of knowledge based on Christian religious experience and a counselor in promoting the religious and moral growth of the pupils. The teachers role is not to convert but teach along sound educational lines respecting the freedom of the pupils through the guidance of the Holy Spirit. (Talbóid, ed. 1979: 159). All these views on the role of the teacher, especially the teacher of Christian Religious Education, point to the importance of a teacher as a 'resource person providing a service for his clients' (Musgrove, 1974).

To be a resource person, a facilitator of learning, a guide and counselor in religious and moral values requires adequate training. It requires that the teacher be equipped with adequate knowledge, attitudes and skills. Yet we know that no Preservice Teacher Education Programs are capable of providing graduating teachers with all the necessary skills they may need for their manifold roles as teachers. Hence, the need for continuous Teacher Education and re-training. Education in this sense then is viewed as a continuous, lifelong process – from womb to tomb (Oluoch, 1982).

The objective of this study was to investigate the curriculum activities of the graduates of CISRET and CREATE Inservice Programs in the implementation of the new Primary Christian Religious Education. The nature of Teacher Education Course is also important in helping the new teachers evaluate their teaching-learning situations and how to account for their own practices (Okech, 1986). The study also investigates the new knowledge, attitudes and skills which the graduates of CISRET and CREATE have acquired towards the implementation of Primary Christian Religious Education.

New social, political and economic factors bring about re-evaluation, innovation and change in education. Within these influences, the teachers have a major role in educational development whether they approach their work actively or passively (Hawes, 1978: 17).

Indeed, educational innovation remains unfulfilled without the active cooperation of the classroom teacher. Although the success of curriculum activities depends on cooperation of three kinds of agents, namely: the facilitators, the operators and consumers, Hawes (1978: 21) further observes that:

No factor affects curriculum change so deeply as the energy, capacities and morale of teachers, and one of the main reasons for the failure of so many attempts at curriculum improvement has been that the teachers have been unable to implement the new syllabuses and materials, either by reason of their insufficient basic education, or because their (initial) training, had not fitted them for the new approaches and because no significant re-training had taken place.

In fact, ideally, the teacher participates in all the stages of curriculum design, development and implementation. The teacher may at different times be the facilitator, or operator and consumer of educational programs.

Continuous Teacher Education and training is, therefore, based on the professional conviction that no Preservice Teacher Education Programs are capable of providing graduating teachers with all the necessary skills they may need for their manifold roles as teachers (Porter, 1975).

A study conducted by the International Labour Organization (ILO, 1972: 524) on Employment, Incomes and Equality in Kenya indicates that:

. . . the quality of mathematics teaching received by pupils in low-cost Nyeri schools is extremely variable, not only between teacher and teacher but also between topic and topic. No teacher seems to have managed to cover the entire syllabus adequately: all have concentrated to some extent on certain topics and ignored others. This patchiness is most apparent in parts of the syllabus requiring specialized knowledge, which suggests that some, at least, of the teachers have not mastered all the material themselves.

The evaluation report on the Humanities Curriculum project in England under Pattern and Variation in Curriculum Development Project (1973 in Lawton, 1978: 56) concludes, after examining the evidence:

... that teachers who had undergone training in the use of materials tended to achieve results of a different order from 'non-trained' teachers; the former used strategies which gave pupils more autonomy over their learning and at the same time they were able to reflect more systematically on their own actions.

If teachers are to maintain the present levels of teaching competence in the face of change in knowledge and needs, the construction of comprehensive and structured Inservice Programs appears to be essential. Oluoch (1982: 58) further argues that Inservice Programs should include those still in Pre-service Teachers Training so as to enable newly qualified teachers to be conversant with the new curriculum before they leave college.

Inservice provision ensures that teachers become acquainted with new methods and new teaching and learning resources; and also ensures that they can keep up to date with changes in the knowledge content of the subject matter with which they are concerned. It is not enough to assume that teachers are in a good position to develop

new strategies independently on the basis of common professional skills (Stenhouse, 1975: 25).

Inservice provision can also be used to prepare serving teachers for new roles as Headteachers, Inspectors, Counselors or other Administrators. Inservice training can be given to teachers who are being retrained to work in new areas, at new levels, with new technologies or with new types of pupils (Commonwealth Secretariat, 1974).

Given effective Inservice training, the teacher may play an important role in curriculum development processes such as identifying the issues that need revision or development; planning field try-outs; undertaking investigations, experiments and preliminary evaluation results (Oluoch, 1982).

Indeed, the success of any curriculum reforms depends to a very large extent on the convictions and willingness of teachers to implement these reforms (Hawes, 1978). In this respect, teachers' role would appear to be even more crucial in curriculum implementation than it is in curriculum design. The first thing in any preparation of teachers for implementing of a new curriculum is, therefore, getting them to see and accept the need for change. Oluoch (1982: 58) argues that:

The teachers should look at the particular curriculum development effort as their own and not as something being imposed from outside. Thus they have to understand, accept and internalize the philosophy or reasoning behind the new ideas, materials and teaching methodology advocated in the new curriculum.

In Kenya, for example, implementation of new Mathematics failed because teachers were not sufficiently inserviced to understand the need for change and to acquire the

necessary new knowledge and skills for the implementation. Oluoch (1982), who is a former Director of the Kenya Institute of Education, and a former Director of Education, laments the fact that teachers were not given enough time to understand what was involved in the introduction of the new Mathematics in Kenya in 1971. According to Oluoch (1982) 'directives had to be obeyed'. On the same issue, Eshiwani (1980: 6) makes a similar observation:

The curriculum developer at K.I.E. failed to communicate to classroom teachers what they were trying to accomplish. There were no significant inservice training programs for teachers who were supposed to teach the new Mathematics. As a result many of the Mathematics teachers were no better than their students .

Eshiwani (1980) and Oluoch (1982), therefore, raise the issue of attitude, knowledge and skills which are necessary in the implementation of a new curriculum. They stress the importance of Inservice Teacher Education for curriculum implementation.

Gatumu (1983) investigated the headteachers' attitude towards Religious Education in primary schools in Embu District. It was found that the headteachers had a negative attitude towards Christian Religious Education because the subject was not at the time being examined in the Certificate of Primary Education. The study recommends that Religious Education should be examined at the national level (implemented in 1985) and regular inservice courses for the headteachers be organized.

The observation made in reference to attitude is important for this study because it means that whatever steps may be taken to protect Religious Education in schools, even by an Act of Parliament, as it is the case where it is protected by the Education Act 1968, its implementation in schools will still be ineffectual if the teachers are not tuned to the right knowledge, attitudes and skills to implement the subject. Grimmitt

(1973) describes the situation in England where although 'Religious Instruction' is the only subject in the English Education System which appears in the curriculum by Law, 1944 Act, it is the worst taught subject because there is very little emphasis on teachers professional training in the subject. It is assumed that anyone can teach it without training. Thus teachers have adopted teaching and learning strategies which the author terms sheer indoctrination, the teaching of beliefs as if they were facts.

Hawes (1978: 21) reaffirms the need for training in knowledge, attitudes and skills by stating that:

. . . a new program in curriculum development entails not just the need for new attitudes but also new knowledge and new skills. It would be wrong, therefore, to assume that those teachers in the classroom will automatically pick up the new skills and knowledge without further training.

The rapid dissemination of a large body of knowledge, the impact of educational technology and the rapid social change affect the school curriculum and the role of the teacher (Commonwealth Secretariat, 1974). The need for Inservice Teacher Education Programs is therefore based on the teachers role in curriculum development and implementation. Thus all the Education Reports and Commissions in Kenya and National Plans make reference to Inservice Teacher Education. The National Committee on Educational Objectives and Policies (NCEOP) (1976), for example, recommended a massive inservicing of teachers to be able to handle the changes in the content and approach in the new curriculum areas like Pre-vocational Studies, Social Education and Ethics.

UNESCO (1970 a: 67) Education report on the evaluation of an experiment with Inservice Teacher Training conducted by the United Nations Relief and Works

Agency/United Nations Education Scientific and Cultural Organization (UNRWA/UNESCO) Institute of Education emphasizes the need for Inservice Teacher Education thus:

Modern schools, at all levels, require teachers whose knowledge, skills and methods are brought up to date and kept up to date by continuous further training, not only during vacation time but through inservice methods, and such training must be related to the teachers obligations to children who have to keep pace with, and prove their stamina in, this technological world.

In the UNESCO Education yearly reports there is reference to life long Education which is also interpreted as 'continuous further training' or 'Inservice training' for teachers at all levels of education (UNESCO, 1970 a: 13). The need for life long education is due to changes in education and in society. In this regard UNESCO (1970b: 24) argues that

In all countries throughout the world, whatever the system of education in existence, teachers must be given continuing opportunities for learning. A single course of teacher training, however long it lasts and however excellent it may be, no longer suffices in view of the radical changes which may intervene.

UNESCO (1983: 122) even anticipates Inservice Teacher Education Programs becoming compulsory for all teachers:

An anticipated trend is that, as soon as possible, inservice courses, however provided, will become compulsory for all teachers so as to ensure that in a rapidly changing world, in which education is for all is given priority, teachers will be able more adequately to meet the many responsibilities they have now been given.

Reference is equally made to Article 1 of the World Declaration of Education for All in UNESCO (1993: 78), World Education Report on the theme: Overcoming the knowledge gap, Expanding educational choice and Search for Standards:

The World Conference on Education for All recognizes that peoples learning needs are very broad and varied: they comprise both essential learning tools and the basic learning content (such as knowledge, skills, values and attitudes) required by human beings to be able to survive, to develop capacities, to live and work in dignity, to participate fully in development, to improve the quality of life, to make informed decisions, and to continue learning.

Thus Inservice Teacher Education has come to be inextricably interwoven with the entire process of Teacher Education for effective teaching force (Commonwealth Secretariat, ed., 1982: vii).

Makau (1986), however, argues in his research paper that professional qualifications of teachers are not the most important in the Certificate of Primary Education (CPE) performance. Earlier Makau and Somerset (1980) found out that some Districts with more untrained teachers performed better than those with more trained teachers in the CPE examination; for example, Siaya and Uasin Gishu with proportionately more than three times the number of untrained teachers Kiambu had, performed better than the latter between 1980 and 1982 with Siaya maintaining a better position in 1983. He attributes the success in the CPE to in-school factors as opposed to external factors. Regular inspection and Inservice Courses organized at all levels of education: Zone, Division, District and Provincial have a greater effect on the performance of teachers, hence, of their pupils. Makau's findings further indicate the importance of continuous Inservice Teacher Education Programs.

After attending a comprehensive inservice program teachers may effectively implement what they themselves have not had a hand in as designers. The teachers *can, as a result*, participate actively as initiators of curriculum innovation and change or as interpreters of plans devised by others. Inservice Teacher Education Programs are, therefore, *very important for curriculum implementation*.

Evaluation of Inservice Teacher Education Programs

The report from the Commonwealth Secretariat (1982: 5) defines Inservice Education of Teachers (INSET) as :

... the whole range of activities by which serving teachers and other categories of educationist within formal school systems may extend and develop their personal education, professional competence, and general understanding of the role which they and the schools are expected to play in their changing societies.

The report presents recently published and readily available material, including official reports submitted to International Conference and seminars as well as research studies in the Commonwealth countries. Regional surveys are presented for African and Asian Commonwealth countries. A regional approach is also retained for the Caribbean and Pacific countries in the Commonwealth.

The survey seeks to analyze key issues such as the various purposes for which Inservice Education is being provided and of the relative priority accorded to these purposes and to INSET generally in different regions. The survey reveals for example that in the United Kingdom (UK) Professional Associations are not major providers of INSET. Moreover, the extent of evaluation of INSET activities in the UK has been

limited. There has been a greater integration between initial and inservice teacher education and involvement of initial training institutions in inservice training. The Teachers Centers that were set up in UK for provision of INSET courses and conferences have not been able to respond as rapidly or decisively as they ought to the needs of teachers and schools, and have subsequently lost support (pp 21 - 27). A school based INSET is recommended which focuses on the needs of particular schools or groups within the school (p. 35).

The UNESCO (1983: 1194) International Yearbook of Education documents a variety of Inservice Teacher Education Programs in various parts of the world. Each country interprets Inservice Education differently according to her needs and resources. Inservice Teacher Education is provided in the German Democratic Republic, for example, immediately after teachers have completed their period of initial training. (p. 120). The Kenya Government, in establishing Teachers Advisory Centers, believed that given the necessary support, such centers can play a vital role in improving teachers quality (Ayot, 1982).

The Teachers Advisory Centers are to be under the professional control of the District Primary Schools Inspector (DPSI). The Centers are to be managed by personnel who are at that level acquainted with the problems of Primary schools and curriculum development (Ministry of Education, 1978). According to Miles (1975) Teachers *Advisory Centers act as avenues through which the teaching professionals can study, analyze and develop teaching and effects of teaching for the purpose of achieving improved learning for both teachers and pupils. In addition, teachers can take their problems to the Teachers Advisory Center, and from there the matter can find its way through to the national level if it is important enough* (Commonwealth Secretariat, 1980: 28).

The success of Teachers Advisory Centres in the Inservice Education of teachers was highlighted in the National Development Plan (1979-83: 168). In the Ministry of Education Report (1978: 81), however, some shortcomings of the Teachers Advisory Centers are presented:

Some Teachers Advisory Centers were located in places which were inaccessible to the majority of the teachers. They were housed in poor and badly equipped buildings. The tutors had barely adequate facilities and equipment. Majority of the Teachers Advisory Centers Tutors depend entirely on unreliable public means for transport hence they are not able to provide the teachers and sub-centers with the necessary supervision. There was no clear establishment and teachers were posted to the Centers by the Teachers Service Commission. An effective chain of command was lacking. Moreover, majority of the Teachers Advisory Centres Tutors were not retrained for their new roles. There was no clear policy on the financing of the Centers, hence, the Teacher Advisory Centers Services were inadequately financed.

The implementation problems observed by the Lijembe Commission (1978) on effective implementation of the Teachers Advisory Centers are consistent with the research findings by Maranga (1979), Odhiambo (1975), Ayot (1982), Okioma (1992) on the role of Teachers Advisory Centers in Kenya. Shiundu and Omulando (1992:28) after highlighting the same problems suggest that the functions of Teachers **Advisory Centers could be boosted by raising their status to serve both Primary and Secondary school teachers, by expanding the facilities and engaging high caliber professional and technical personnel to work in the Centers.**

National, provincial and district inspectors from the inspectorate, and curriculum specialists from the Kenya Institute of Education; tutors from the Teachers Advisory

Centers, and local subject panels will continue to play a major role in Inservice Education Programs (Commonwealth Secretariat, 1982: 45). Most of the general statements of INSET goals reflect the needs of education systems as perceived by ministries of education and make little or no reference to needs as they may be perceived by individual teachers. In most countries Inservice Education has been adversely affected by current expansion of schooling which leads to recruitment of untrained teachers; curriculum changes based on changing needs; and limited resources of finance and experienced staff for Inservice work (Commonwealth Secretariat, 1982:117).

On evaluation of INSET activities, the Commonwealth Secretariat survey (1982: 90, 100) concludes:

Certainly the findings of INSET Africa Project are that inservice activities are rarely evaluated and the inservice trainees even more rarely followed up at a later date..... Whilst a great deal of INSET in African Commonwealth countries is directed to improving teacher competence in classroom teaching, it is difficult to establish how much training is provided and how efficiently.

The International Labor Office (ILO) (1984: 19) Article 32 on the status of teachers observes that:

Authorities, in consultation with teachers organizations, should promote the establishment of a wide system of Inservice Education, available free to all teachers.

However, the committee further observes that further education is not recognized everywhere as a duty of the authorities or as a right of teachers. The principle of free

provision and availability to all teachers is far from being achieved as long as Inservice Education is not effectively institutionalized.

Asiachi (1984), in her research project on the role of Protestant Churches in curriculum development, makes reference to church sponsored Inservice Teacher Education Programs, citing CREATE as one of the Programs conducted by the Christian Churches Educational Association (CCEA) as part of their continuing contribution to education in Kenya. Asiachi does not, however, analyze the impact of these church-sponsored Inservice Teacher Education Programs on the implementation of Primary Christian Religious Education. The Kenya Episcopal Conference resource book (1982) also makes reference to the implementation of CISRET Program as a way of ensuring adequate number of committed and able teachers. Otiende and Malusu (1994) make a similar reference to CISRET and CREATE Inservice Programs as the Churches' contribution to improving the teaching of Christian Religious Education in Primary school. The authors, however, do not present an evaluation of these programs. This study, therefore, investigated whether the implementation of CISRET and CREATE Inservice Teacher Education Programs conducted by the Christian Church in their continuing contribution towards curriculum development in Kenya has made it possible for teachers of Primary Christian Religious Education to acquire the necessary knowledge, attitudes and skills which they could use in the implementation of the new Primary Christian Religious Education Curriculum. Hence, this study is an evaluation of CISRET and CREATE Inservice Teacher Education Programs

Generally, the purpose of evaluation is to provide information that could be used for making both descriptive and relative decisions regarding the efficiency of an educational program; and to provide feedback data which is useful for improving an educational program (Cronbach, 1970).

Sources of curriculum evaluation are teacher-made tests, examinations, student records, curriculum documents such as textbooks, syllabuses and other related educational resources. The varied experiences and situations of the learner: documented official, formal or informal, intra-curricula or ultra-curricula activities; deliberate or accidental; planned or unplanned; in the school environment or outside are all our basis for curriculum design and evaluation. These experiences constitute the product and process of an educational program which are the object of evaluation.

Several researchers, for example, Cronbach (1970), Tyler (1949), Scanell (1975), Gronlund (1985), Kiminyo (1988), all agree that assessment is an essential aspect of the teaching-learning process which provides feedback for the purposes of selection, motivation, reporting, planning, directing, improving, comparing, guiding and evaluating.

The Ministry of Education, Syllabuses (1986) lists a number of procedures of assessment which should enable the teacher to find out the extent to which the objectives have been achieved. The procedures involve a multiplicity of test items for assessing pupils knowledge, attitudes and skills.

Bell (1983) suggests that the effective teacher should use many techniques to measure pupils learning and evaluate his teaching effectiveness on regular basis. Ayot and Patel (1987) further suggest such evaluation procedures as: oral tests, quizzes, class assignments, painting, modeling, planting ...

Shiundu and Omulando (1992) suggest written and oral examinations, practical situations or tasks, field experiences and workshops among other procedures of evaluation. Thus evaluation includes a variety of techniques indispensable to the teaching-learning process. Wainaina (1984) in his research referred to already, found

that teachers used oral questions and written tests in assessing their pupils in Christian Religious Education.

Nyambok (1992) in her research study on The Procedures used by Teachers in Assessing the Performance of Primary School Pupils in Westlands Division of Nairobi Province used fifty teachers and found out that only twenty-two (44.0%) of the teachers had been inserviced in specific subjects, including Primary Christian Religious Education. Twenty-five (50.0%) of the respondents had problems with assessing pupils values and attitudes. However, majority of the teachers used a variety of recommended educational techniques in assessing their pupils but needed constant inservice courses in effective use of the same. This literature review guides us in determining whether the evaluation procedures used in CISRET and CREATE are in keeping with sound educational practice.

The Teaching - Learning Strategy in Primary Christian Religious Education

In this study the term teaching-learning strategy is adopted instead of 'instructional methods' because of the modern emphasis on the learner and the learning process. The traditional term 'instructional methods' seems to place stress on the teacher and the subject matter. The term 'strategy' indicates careful, purposeful planning and implementation of educational activities and objectives. It also implies a variety of skills mixed together and used at the same time to produce one desired effect

It has been re-stated that the early European missionaries did not introduce formal education but schooling in Kenya (Anderson, 1970). The school education in this

context refers to grouping children into classrooms for regular daily lessons, emphasizing the importance of reading and writing, and showing particular concern over examination results and certificates. Commenting on school education in Africa, Anderson (1970:107) observes that:

Githomo in the Kikuyu language served for both 'school' and 'church' and on many of the early mission stations the same building fulfilled both functions and the same people officiated before class and congregation. As the demand for education grew, many missionaries hoped to maintain the link and used their monopolistic position, in regard to the supply of education, to impose their own view of religion on their new adherents.

These experiences point to the fact that the basic purpose of the missionary school was for evangelization. In reality, the early Christian beginnings were initiated by men and women who came both for exploration and trade, and evangelization. There was also an increasing concern in Europe spearheaded by John Wesley for the spiritual purpose of life and importance of the Christian revelation (Anderson, 1970).

As a result, some churches were hesitant in cooperating with the Government. The seventh Day Adventist never accepted Government help on principle while the Catholic Church cooperation came slowly (Anderson, 1977). The missionaries feared government control of the syllabus which could reduce the teaching of religion in their founded schools that was mainly aimed at winning converts for the respective denomination (Anderson, 1977).

In discussing educational systems and educational reforms in African countries at present, Melber (1985:29) observes that:

The functions of a formal system of education can be ascertained more or less equally in all societies. Institutionalized education fulfills several functions: one is that of qualification, another that of selection and allocation, and a third is that of integration.

The National Committee on Educational Objectives and Policies (NCEOP) sees the teaching of Religious Education to have failed in its objectives and argues that it be supplemented with the teaching of Social Ethics (a move that was effected with the introduction of the 8:4:4 System of Education in Kenya in 1985). The Committee attributes the failure of Religious Education on the way religion was presented. It seemed to lack the functions of a formal system of education as advanced by Melber (1985). The National Committee on Educational Objectives and Policies (Republic of Kenya, 1976: 6) states unequivocally that:

... Christianity was itself brought into the country by Western religious education teachers during the colonial rule, a time when there was also a strong resentment by Africans against colonial domination. Western religion, therefore, tended to be rejected from a social and political point of view because it was seen as a pacifying tool of the colonial master. For example, religious and ethical teaching of Christianity did not use the strongly religious and ethical beliefs of African society as a foundation. It tended to declare the latter as sinful, primitive, heathen and totally irrelevant in a society which the missionary was aiming at civilizing.

Thus two of the significant changes that have taken place in Christian Religious Education are the teaching-learning strategy and evaluation procedures which would require Inservice Teacher Education.

The Education Commission of 1964 recommended that the teaching of Religious Education was to be handled as an academic subject along sound educational lines. That is, it must have an approved syllabus and textbooks, and be taught professionally by a qualified regular member of staff just like any other subject in the school curriculum. The teaching of Religious Education in schools was not to be associated with the particular objectives of any church. Thus, the commission tried to differentiate religious education from church education; educational aims from church aims (Groenewegen, 1980).

Indeed, like any other subject in the school curriculum today, Christian Religious Education by definition has changed from being subject-centered to learner-centered, from being adult-centered to child-centered; from passive reception to active participation; from memory training to education for life; from being told what to do to choosing what to do and seeing Religious Education in the wide scope of nation building (Freire, 1970).

The task of the teachers of Christian Religious Education is that of being relevant, that is, of being aware of the needs, interests, hopes, fears, aspirations and life situations of their pupils. With this awareness, the teachers will thus base their teaching on such human experiences in order to help their pupils feel, articulate their Christian convictions appropriate to their own age levels and Christian maturity. This new approach to Religious Education is what is known as the 'Life Approach'. It simply means beginning with the human experience of the learners, which may be personal experiences or experiences of other people in real life situations and moving on to a religious interpretation of the same experience or people in the Bible who experienced a similar situation and with what consequences. Thus the learners are able to assess their own life situations in relation to other situations, people in the community and discover God's message for them inviting them to a personal

response (Talbot, ed. 1979). The new approach also lays strong emphasis on the African culture as the natural religious experience and expression of Christianity.

Fowler et al. (1990:93) emphasize the role of experience in learning thus:

At no level is learning detached from the concrete world of everyday experience, but if it is sound, it is a deepening and extending of our knowledge of that world.

Grimmitt (1973:52) further observes that:

Religious concepts only come alive when we are able to relate them sometimes partially, sometimes completely to our life experiences. Life experiences means all experiences, all that result from being existent.

Thus the validity of a particular religious concept for an individual is not merely to be found in the knowledge that it is revealed in the Bible or in the written traditions of the church, but in the knowledge that what it points to illuminates the learners own experience and situation (Grimmitt, 1973).

To be acquainted with the new life approach to the teaching of Christian Religious Education requires training. Grimmitt (1973) decries the teaching of Religious Education in England by untrained teachers who used the teaching-learning strategy that he terms sheer indoctrination, the teaching of beliefs as if they were facts (p.1). In regard to the teaching-learning strategy, Grimmitt is supported by Goldman (1965: 66) who observes that:

To impose upon a child something which is alien to his needs is quite contradictory to educational endeavor; to impose a religion,

with a capital R, which does not evoke any of the child's experiences and which cannot satisfy his needs is not only wasted effort but may also destroy a child's true spiritual potential.

Evening (1972) shows, on the contrary, how the use of good teaching-learning strategies such as thematic approach, team teaching, dance, drama, projects could improve the teaching of Christian Religious Education. Evening's suggested life themes are relevant to the emphasis given to the 'Life Approach' in Kenya. The Primary Christian Religious Education Curriculum is developed along the 'life themes' approach also discussed by Grimmitt (1973).

In the Preservice Teacher Education, the student teachers are equipped with communication skills in order to facilitate effective classroom interaction; and are generally taught by the same teaching-learning strategies which they will be expected to use in teaching their pupils, that is, the Primary Teachers Colleges Tutors use the Life Approach which the student-teachers learn from them for their future use (Ministry of Education, 1983; Primary Teacher Education: Draft Teaching Guide for Christian Religious Education, KIE, 1985).

The Preservice Teacher Education, therefore, provides the student-teachers with competence in theoretical knowledge about learning and human behavior; knowledge in the subject matter to be taught and competence in the technical skills of teaching that facilitate effective pupil learning (Ministry of Education, 1983:61)

However, research conducted by Wainaina (1984) among thirty-four teachers of Primary Christian Religious Education in Thika shows that teachers had difficulties in the use of 'Life Approach' in the implementation of Christian Religious Education.

Yet nearly all the teachers (97%) were trained. The researcher attributes the problem to lack of adequate inservice programs as only 9 (26.5%) had undergone Inservice Education in the teaching of Primary Christian Religious Education.

Muturo (1985) conducted a study on problems which children may have in understanding of Religious Education in Primary schools. She used Goldman's model on Moses and the Burning Bush to find out if pupils in Kenya experience problems in understanding symbolism in the Christian Religious Education. In this research, fifteen pupils of ages 13-14 were randomly selected from Kenyatta University Primary School. She identified some factors that act as barrier to the understanding of Religious education, for example, intellectual development of the learner, the relevance of the Biblical message, the cultural background of the learner and lack of teaching-learning resources. Most important, however, from Muturo's findings is that most teachers lacked skills of interpreting or even providing the direct experiences.

Muturo recommends inservice courses to train the teachers in the selection and interpretation of suitable biblical and non-biblical teaching-learning resources and also training in the use of 'Life Approach' to the Primary Christian Religious Education.

Shiundu (1980) in his research on the teaching of Social Studies in Kisii District touches on the subject of Religious Education. He concludes that Religious Education has low academic status in the Primary School Curriculum both among pupils and teachers due to lack of textbooks, teaching and learning resources and inadequate teacher preparation in both the Preservice and Inservice Programs.

Wassike (1985) undertook a study concerned with problems of teaching the Old Testament paper in Forms III and IV in Kenya. The findings indicate that among other problems cited, students had difficulties in answering the application questions in the final examination because they lacked appropriate examples from modern life which the teacher should have used when teaching before the examination. The researcher, however, does not come to the conclusion that students faced the problem of applying scriptures to daily life because the teachers themselves did not help them get appropriate examples from modern life through the teaching.

However, no conclusive research has been conducted in Kenya to determine whether the teachers of Christian Religious Education at both Primary and Secondary use life approach and with what effect.

Life approach teaching-learning strategy is not unique to Religious Education, however. All the educational reports make reference to a relevant education based on the life and needs of the learner. The ILO (1972: 241) Report, for example, recommended a type of education related to activities of life:

... the learning that takes place in the home, on the farm and at the work bench must be blended with, not set in opposition to, that which takes place in the school.

Thus curriculum innovations in Mathematics, Science, Languages, Social Studies and Religious Education in the United Kingdom and the United States were a result of child-centered movement. These curriculum innovations have been imported into the school curriculum in Kenya (Sifuna, 1980).

Entwistle (1970), a critic of Life Approach, however, argues that:

Some discussions of education for life ignore the fact that life is lived at many different levels and through a multitude in content and quality ... many of life activities are immoral or culturally barren.

Jamieson (1986) further states that:

The experiential mode of learning cannot be easily grafted onto traditional schooling. It is difficult to organize experience-based learning in the traditional timetable slot of 35-40 minutes, which is designed to fit the attention span of most pupils in didactic teaching situations ... Evaluation is cumbersome.

A detailed discussion of the merits and demerits of child-centered education, and by inference, the 'Life Approach' teaching-learning strategy, is beyond the scope of this study. What is presented here then is simply the background to understanding the teaching-learning strategy adopted in the CISRET and CREATE Inservice Education Programs in line with the objectives of this study.

CHAPTER THREE

DESIGN AND METHODOLOGY OF THE STUDY

This chapter presents the Design and Methodology of the study. It presents the procedures used in investigating the problem and their explicit or implicit rationale (Eshiwani 1984; Kerlinger 1973).

Design of the Study

This is a descriptive Case Study of the Church sponsored CISRET and CREATE Inservice Teacher Education Programs. In this respect, Bless and Achola (1990: 42) argue that:

The purpose of descriptive research is to give an accurate account of a particular phenomenon, situation, community or person. It also includes the estimate of how frequently some events occur or of the proportion of people within a certain population sharing certain views ... The subject of investigation is precisely determined before the research starts. The case study is a way of organizing social data and looking at the object to be studied as a whole. All aspects are considered, which means that the development over time of the event or person constitutes an important dimension.

Hence, the subject of investigation which was determined before the research started was the church sponsored CISRET and CREATE Inservice Teacher Education Programs focusing on:

The curriculum context of CISRET and CREATE by analyzing the factors that led to the implementation of CISRET and CREATE Inservice Education Programs.

Objectives and content of the Inservice Education Programs.

Administrative organization and implementation of the Inservice Education Programs.

The success and worth of the Inservice Education Programs in relation to the stated objectives.

As a result, various types of information have been collected using different instruments and presented in both qualitative and quantitative (that is, using words and numerals) descriptions. Bless and Achola (1990:43) point out that:

One criterion for the quality of the case study will be the diversity of the information, the quantity of properties discovered, i.e. how many different and relevant questions were asked.

The different various types of information collected and the different instruments used are described in this Chapter and Chapter 4 under various headings.

Location of the Study

The Catholic Church sponsored CISRET Inservice Teacher Education Program was at the Nyeri Pastoral Center in Central Province. The Protestant sponsored CREATE Inservice Teacher Education Program was administered at Goibei Christian Center in Western Province since its introduction in 1982. The different locations of CISRET are presented further in Appendix 15.

The graduates of the church sponsored Inservice Programs are found in all the eight Provinces of Kenya, namely: Western, Nyanza, Rift Valley, Central, Coast, Nairobi, Eastern and North Eastern Provinces.

Population and Study Sample

Information gathered from the Directors of the Inservice Programs shows that the total number of the CISRET Inservice Program graduates is 1150 (1981-1991). The total number of CREATE Inservice Program graduates is 1076 (1982-1991). The population of the study was therefore, 2226 (100%) spread all over Kenya.

The graduate subjects of the study were selected through 'Quota Sampling' which Bless and Achola (1990) describe as a method which is the non-probability equivalent of stratified sampling; and whose purpose is to draw a sample that has the same proportions of characteristics as the whole population. The sampling procedure in this case also relied on availability choice which involved taking all cases on hand until the sample reached the desired size. The quota sampling method was used in order to have a representative sample of Protestant and Catholic teachers who had completed

Inservice Training; representatives from each District or Province and to cater for male and female variation.

The 'Quota Sampling' method was adopted basing on Miller's (1977:56) argument that:

When practical considerations preclude the use of probability sampling, the researcher may seek a representative sample by other means. He looks for a subgroup that is typical of the population as a whole. Observations are then restricted to this subgroup and conclusions from the data obtained are generalized to the total population.

To achieve the desired sample for the study, all the past graduates of CISRET and CREATE were invited to their respective training centers by the Program Directors for a reunion. The reunion of all past graduates was held at every successive graduation – three times a year – in both Inservice Programs. The researcher used one of these occasions to collect the necessary data from the graduates of the Programs. Those who responded to the invitation, representing 155 from CREATE and 104 from CISRET, made part of the sample for the study; other graduates of the programs were invited to selected Provincial Headquarters by the District Education Officers, representing 15 from CREATE and 20 from CISRET; others were sent the Questionnaires through the Post using information gathered from the Directors of the Inservice Programs. The latter represented 16 from CREATE and 10 from CISRET, selected by the researcher using every odd number in the listed addresses. No graduate of the Programs responded to the Questionnaire more than once.

In the end, three hundred and twenty out of four hundred questionnaires distributed (two hundred to CREATE participants and two hundred to CISRET participants) using the methods described were received. Out of the three hundred and twenty

respondents, twenty-four from CISRET Center were found to be only half answered hence, were not considered in the final sample of two hundred and ninety six 296 (13.3%). The expected least sample was 10 per cent of the population. Ary et al. (1972) suggest that for descriptive research, a sample representing 10 to 20 per cent of the accessible population is a suitable one.

The total sample of the graduate respondents 296 (100%) consisted of one hundred and eighty six (62.8%) CREATE Inservice Program former trainees and one hundred and ten (37.2%) CISRET Inservice Program former trainees.

Besides the graduates of the Inservice Programs, the following persons were selected through purposive sampling for the purpose of the study (Kerlinger, 1973): Six Programs Trainers: Three from CISRET Inservice Program, three from CREATE Inservice Program, the two Church Sponsors of CISRET and CREATE; the two respective Directors of CISRET and CREATE Inservice Programs and ten Field Officers. Three of the Field Officers worked at zonal level, two at Division and five at District levels.

The final sample, therefore, included graduates, trainers and sponsors of the Inservice Programs and the field officers.

Research Instruments

The following instruments were used in the collection of data:

Two Questionnaires;

Three Interview Schedules; and

Two Observation Checklists.

QUESTIONNAIRES

One questionnaire was answered individually by the sampled graduates of the Inservice Programs (Appendix 1). The Questionnaire was divided into three main sections. Section one was designed to provide background information on the graduates of CISRET and CREATE which included demographic, academic and professional information on the graduates. The items in this section one were designed to illustrate whether the teachers selected for the Inservice Programs needed the Inservice Training and whether the teachers selected for the Inservice Programs met the recruitment requirements of the specific Inservice Program.

Section Two of the Questionnaire dealt with the curriculum activities of the graduates of CISRET and CREATE such as teaching, panel activities, church activities and inservicing of other teachers in the Primary Christian Religious Education curriculum. The items in section Two of the questionnaire were designed to investigate the curriculum activities of the graduates of CISRET and CREATE Inservice Programs in relation to the implementation of the new Primary Christian Religious Education in Kenya. The responses to the items in section Two were also intended to reveal whether the activities of the graduates were consistent with the objectives of the Inservice Programs.

Section Three of the Questionnaire provided information on the curriculum design and implementation procedures of the CISRET and CREATE Inservice Programs based on the theoretical framework of the study.

The second questionnaire was sent by post to forty District Education Officers but only ten of them responded (Appendix 5). The responses revealed whether the

Government officials were aware of the Church sponsored Teacher Education Inservice Programs; number of teachers from their District who had undergone inservice retraining; the teachers' contribution to the implementation of primary school curriculum, especially the primary Christian Religious Education Curriculum; problems experienced by Field Officers in the implementation of Primary Christian Religious Education in schools and what steps they took to alleviate them; the role of inservice graduates in the solution to the problems; the field officers evaluation of performance of CISRET and CREATE Inservice Programs graduates. The information was compared with that of the graduates, Sponsors, Directors and trainers of the Inservice Programs on related issues. Use of a questionnaire was appropriate as it did not require direct personal contact with the respondents. These were self-administered questionnaires to be filled by the respondents themselves. It was also possible to use the post office to collect data from some individuals who could not be reached directly (Bless and Achola 1990; Travers 1969; Koul 1984).

INTERVIEW SCHEDULES

The two Program Directors were interviewed to elicit information on their educational experiences, involvement, the Administration, Organization and implementation of the respective Inservice Programs (Appendix 2). The responses to interview schedule for Program Directors provided the curriculum design and implementation of the Inservice Programs.

The second interview schedule was administered to the two Church Sponsors to determine whether the Inservice Programs were achieving their stated goals and objectives; any problems of implementation; general overall management of the Inservice Programs and specific recommendations for improvement. The responses

were compared with those of the Directors, trainers, graduates and of the Field Officers on related issues. (Appendix 3).

The third interview schedule was administered to the Programs trainers to elicit information on their background; professional competency, nature of work; terms of service; instructional procedures; evaluation procedures used in the Inservice Programs; Problems experienced and their solutions. The items presented to the program trainers were designed against the stated Lewy (1977) rationale concerning Inservice Programs trainers and the teaching-learning strategies used (Appendix 4). An Interview Guide was also used with some graduates of the Inservice Programs; Education Officers; Programs Trainers, Directors and Church Sponsors in the sample to allow dialogue between the researcher and the subjects of the study and provide further indepth information on the issues raised (Appendix 8). The interview method was appropriate in this case study where comparison was sought between different answers from the different respondents to the same question. An interview can be used to obtain a great deal of information, is flexible and adaptable to individual situations. It was used to supplement other methods by validating them and going deeper into the motivations of respondents and their reasons for responding as they did (Kerlinger, 1973:480).

OBSERVATION SCHEDULES

A lesson observation schedule was applied to two trainers, one from each of the Inservice Programs while teaching, to determine course objectives, content, teaching-learning strategies; use of resources and evaluation procedures adopted by the Programs Trainers in the classroom, and the relation of these to the Primary Christian Religious Education Curriculum. The purpose of using the instrument was to compare

the information collected with the responses from the trainers and graduates on similar issues, particularly on the teaching-learning strategies adopted (Appendix 6).

The second observation schedule was used to collect information on the facilities available for the Inservice of teachers and the use made of what facilities are available. The facilities included boarding facilities, learning and teaching resources. The information collected was compared with the responses from the graduates, directors and trainers on the quality and quantity of the teaching-learning resources (Appendix 7).

All the instruments were developed after a careful study of related research instruments used by Wainaina (1984), Malusu (1985) and Phillips (1968). They were then discussed with experts in the field and modified in relation to multiple meaning and ambiguity of words, lack of sharp and constant focus on the problem and research questions of the study. Kerlinger (1973:418) observes that:

... one way of checking the validity of a measuring instrument is to use an outside criterion. One compares one's results to some outside, presumably valid, criterion.

The questionnaire to the graduates of CISRET and CREATE was further piloted using ten graduates from Nairobi who were not included in the final sample and further modified accordingly. The research instruments were both objective, requiring specific responses, and open-end – allowing the respondents more latitude (Appendices 1, 2, 3, 4, 5, 6, 7, 8; Kerlinger, 1973).

In addition to the use of the instruments described, a documentary analysis was used to investigate the relationship between the CISRET and CREATE syllabuses and the Preservice Primary Teachers Colleges Christian Religious Education Syllabus (1986)

in reference to objectives, content, teaching-learning strategies and evaluation procedures. Relevant documents on CISRET and CREATE were collected from the Directors, Sponsors and from Newspapers for further analysis. Correspondence in the CISRET file was also studied and useful information extracted. The different instruments were used to cross-check and verify the responses from the participants before reaching conclusions (Kerlinger, 1973).

Procedures for Data Collection

The research was carried out in three stages:

The first stage involved the formulation of the research problem leading to the research proposal.

The second stage was the development of appropriate research instruments which were discussed with experts in the field, piloted and improved upon. During the phase information was gathered on the two church sponsored Inservice Teacher Education Programs; CISRET and CREATE: the historical setting, purposes, objectives, content and general management.

The third stage was the collection and analysis of data.

The Questionnaires were distributed to the participants at the training centers through appointed facilitators who had full knowledge of the Programs, by virtue of being trainers. The facilitators then collected the responses and sent the information directly to the researcher either personally or through post. Some of the Questionnaires to the graduates of the inservice programs were sent through the post

using contact addresses from the Program Center Records. The Questionnaire answered by the Field Officers was sent to the concerned officers through post using addresses from the Ministry of Education. Some field Officers were visited by the Researcher or the Research Assistants. The Sponsors, trainers and Directors of the Programs were interviewed separately and individually in their places of work.

When responding to the questionnaire and interview schedules, the subjects of the study were requested to study each item carefully and answer it appropriately in writing. Enough time was given to the subjects to respond to all the items as required by the questionnaire and during the interview. All the information was treated in confidence when dealing with personal views and expressions in order to avoid possible victimization and also to elicit honest free responses from the subjects of study. In this regard, the respondents were not required to provide their personal identities. The introductory remarks contained in the questionnaire also assured the respondents of strict confidentiality of the information provided (Appendix 1).

Analysis of Data

Kerlinger (1973: 134) defines analysis as categorization, ordering, manipulating and summarizing of data to obtain answers to research questions.

When a representative sample (13.3%) was reached through the quota sampling method described, the collected data was categorized, ordered and coded. Responses to the questionnaires, interviews and the two checklists were each coded separately and then computed using descriptive statistics, namely: frequencies, percentages, modes and means.

The computed data was then organized according to the stated curriculum elements of the Educational Experience of CISRET and CREATE (Fig. 1) and presented using frequencies and percentages. The information was then interpreted according to the research questions, objectives and assumptions of the study which were derived from Lewy's rationale for Inservice Teacher Education Programs (1977). The items in the questionnaire, interviews and checklists were designed to provide answers to specific research questions, objectives and assumptions which were under investigation.

The responses from the different subjects of the study: Graduates, Directors, Trainers, Sponsors and Field Officers were compared where they related to the same issues and conclusions were drawn in line with the research questions, objectives and assumptions of the study and the literature reviewed.

All the collected data were analyzed, presented and interpreted under the main questionnaire addressed to the graduates of CISRET and CREATE Inservice Education Programs (Appendix 1) which was divided into three main sections for the purpose of the study. The responses to the interview schedules for the Program Directors, Trainers, Sponsors, and questionnaire for the Field Officers; together with the checklists (Appendices 2, 3, 4, 5, 6, 7, 8) were, as a result, presented and interpreted in the relevant parts and sub-headings of the main questionnaire addressed to the graduates of the Inservice Programs, the findings of which are presented in Chapter 4 following.

Problems Experienced in the Field

Some of the graduates of CISRET and CREATE were unwilling to complete the questionnaire presented to them. In fact some filled only half-way which could not be

considered for the final data analysis. It was not known why the graduates behaved in this manner. Perhaps those who acted in this manner were afraid of saying something that could annoy the Program Trainers or the Sponsors, although they were assured of strict confidentiality. The response through the Post Office was very poor, even after several reminders. In one incident there was need to make several trips to the Inservice Center because the Program Director was suspicious of the information to be provided. The several trips put strain on finance.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

The main purpose of the study was to investigate the role of the Christian Church in curriculum development in Kenya with specific reference to the contribution of CISRET and CREATE Inservice Teacher Education Programs to the teaching of Christian Religious Education in Primary schools. The study focused on the analysis of the Programs in relation to the implementation of the Primary Christian Religious Education Curriculum in Kenya in order to establish their worth.

In this chapter, the findings of the study are discussed under the following three major themes that emerged in the study:

Needs assessment of the graduates of CISRET and CREATE.

Curriculum activities of the graduates of CISRET and CREATE.

Curriculum design and implementation of CISRET and CREATE.

The discussion is guided by the following principles drawn from Kerlinger (1973) of data analysis and interpretation:

First the rationale is stated by making reference to the research question, objectives, assumptions or stated principles that guided the study; Secondly, the type of questions asked through the research instruments and the responses received from the subjects

of study are provided; this is followed by the analysis and interpretation of the same responses in light of the stated rationale and the conclusions reached.

Needs Assessment of the Graduate Respondents

One of the objectives of this study was to determine whether CISRET and CREATE Inservice Education Programs meet the needs of primary school teachers in the implementation of Christian Religious Education. The objective is based on Lewy's (1977) rationale for Inservice Teacher Education Program which states that: The Inservice Program should be based on both the needs of the new curriculum as well as the needs of individual teachers. The items in Section One of the questionnaire to the graduates of CISRET and CREATE (Appendix I) were, therefore, designed to collect demographic, academic and professional information which would reveal whether the trainees selected needed the inservice retraining and also met the recruitment requirements of the specific Inservice Program. The responses also answer the guiding research question: What were the needs of the graduates of CISRET and CREATE with reference to the implementation of Primary Christian Religious Education? It was necessary to actually establish the curriculum needs of the graduates both before and after retraining in order to investigate how the Inservice Programs provided for the same curriculum needs. In this sense then, the needs assessment, as stated in Chapter I, provides the context for the implementation of CISRET and CREATE Inservice Education Programs.

The demographic information collected from the graduates of the Inservice Programs shows that 74.3 per cent were male, 25.7 per cent of the respondents were female; 12.2 per cent of the respondents were less than thirty years old, 61.5 per cent were between 30 - 40 years; 24.3 per cent were between 41 - 50 years (the voluntary

retirement age) and only 2.1 per cent were over 50 years. Majority of the graduate respondents were relatively active members of the teaching profession.

Majority of the graduate respondents were Protestants, representing 62.8 per cent; Catholics were 37.2 per cent. Most of the respondents, representing 23.0 per cent came from Kakamega District both as a home and teaching District. While no response came from Nairobi as a home District, 3.4 per cent of the teachers recorded it to be their teaching District, however.

Seven provinces out of eight responded, with Western Province leading with 35.8 per cent; Rift Valley and Eastern tied at 21.6 per cent, followed by Central Province with 11.5 per cent, Nyanza with 4.1 per cent, Nairobi with 3.4 per cent and Coast Province with 2.1 per cent. There was nil response from North Eastern Province. The district responses were equally varied (Appendix 16).

Two of the graduate respondents had attained the Kenya Certificate of Primary Education (KCPE) or its equivalent; eighteen had attained the Kenya Junior Secondary Examination (Form 2); one hundred ninety-eight had attained the Kenya Certificate of Secondary Education (KCSE) or its equivalent; majority of the respondents (93.2%) had completed Secondary Education ('O' level). seventy-eight had attained the Kenya Advanced Certificate of Education (KACE) or its equivalent.

All the graduate respondents were trained teachers but of various grades. Two respondents were of the P3 grade, fifty-four were of the P2 grade; one hundred eighty-four were of the P1 grade; fifty-four were of the S1/Diploma grade; two were of the approved Teacher Status (ATS). The P3 grade was the lowest in rank here, the lowest in the profession being P4; the ATS was the highest at the Primary school

level. The ATS, which is equivalent of university graduate status is achieved through promotion on merit (a government system of upgrading primary school teachers through the Inspectorate Department depending on their classroom performance and community involvement). Majority of the graduate respondents (93.2%) had high academic qualifications having completed Form Four or better. Majority of the graduate respondents (81.1%) also had high professional qualifications having achieved a P1 grade or better.

Two of the respondents studied Christian Religious Education at Primary school level for four years; another two for five years; two hundred and thirty eight for seven years; fifty-four for eight years. Only eighteen of the respondents studied Christian Religious Education for the Kenya Junior Secondary Examination (a two year Secondary course which was discontinued in 1985). Two hundred seventy six studied Christian Religious Education for four years of Secondary school level ('O' level). Thus, eighteen achieved only the Kenya Junior Secondary Examination, while two ended at the Primary school level in the study of Christian Religious Education.

Seventy-eight of the graduate respondents studied Christian Religious Education up to Advanced level (Form V-VI). Four of the respondents studied Christian Religious education at Primary Teacher Education level for one year (probably at the beginning of Teacher Education Programs when such institutions were managed by the missionaries). The rest of the graduate respondents, numbering two hundred ninety-two, studied Christian Religious Education at the Primary Teacher level for two years which is the normal duration of Preservice Primary Teacher Education.

Thus, all the respondents were trained teachers possessing academic and professional knowledge of Christian Religious Education. The majority of the respondents (93.2 per cent) had at least four years of Secondary Christian Religious Education, while

seventy-eight (26.4 per cent) had an additional Advanced level study of the Christian Religious Education.

Between 1957-1966 when the catechetical approach to Religious Education was being used, twelve of the graduate respondents had completed their initial preservice training. Similarly, between 1967-1976 when Christian Religious Education Syllabuses A and B were being used, eighty-four of the respondents had undergone their initial training. Between 1977 -1981 when the interim Joint Syllabus 1972 had been accepted by both Catholic and Protestants, fifty-six of the respondents had undergone their training. Between 1982 - 1991 when the Primary Christian Religious Education (1980) Syllabus had been introduced in schools to replace the Joint Syllabus 1972, one hundred forty four of the respondents had undergone their initial Preservice Teacher Education.

Majority of the graduate respondents (51.4 per cent) had undergone training between 1957 - 1981. Some of the graduates (48.6 per cent) were familiar with the curriculum changes in Christian Religious Education. The majority of the respondents (51.4 per cent) who completed their initial training between 1957 - 1981 required inservice retraining to be able to explain and appreciate the curriculum changes in the teaching of Primary Christian Religious Education. Of all the graduate respondents who completed their initial training between 1957 - 1991, twenty two of them were awarded a P3 grade; fifty eight were awarded a P2 grade, and two hundred and sixteen were awarded a P1 grade.

Between 1972 - 1980 only sixteen of the graduate respondents had undergone further training. Between 1981-1991, seventy eight had undergone further training. Two hundred and two of the graduate respondents had not undergone any further training. The further training attended by the seventy-eight of the respondents (1981-1991)

was stated to be the CISRET and CREATE Programs. The two hundred and two did not correctly consider attendance of CISRET or CREATE to be further training, which normally should lead to attainment of a higher grade or certificate.

Among the graduate respondents, representing 31.8 per cent, who had attended further training, four were awarded Diploma in Education, while ninety were awarded certificates. Graduates of CISRET and CREATE are awarded attendance certificates upon completion of the Inservice Program.

Some of the graduate respondents (61.5 per cent) felt that the Preservice training was average in preparing them to teach Christian Religious Education in Primary schools; 29.0 per cent felt that the preparation was sufficient; 6.7 per cent felt that the preparation was insufficient; while 1.4 per cent felt that they were not prepared at all to handle Primary Christian Religious Education.

The graduate respondents, representing 65.3 per cent, who felt that the preparation was average or insufficient explained that they had to discover more on their own after the initial training; 23.0 per cent felt that the initial training was sufficient because they ended up being more knowledgeable; 6.3 per cent felt that the preparation was sufficient because they were able to teach well. Twelve of the respondents who had earlier said that the training was insufficient gave their reason as having to discover more on their own after the initial training. Indeed, all teachers must learn to discover more on their own after initial training. A teacher is a constant student always in search of more and new knowledge (Talb'oid ed., 1979).

On the whole the majority of the respondents (90.5 per cent) were positive towards initial training to teach Primary Christian Religious Education. The number of positive responses towards the initial training is close to the number of those who

completed their initial training between 1977-1991, (67.6 per cent) when the Primary Teachers Colleges had a centralized curriculum and examination system; and 95.9 per cent who completed the training between 1967-1991 when Primary Teachers Colleges were managed by the government after the Education Commission Report (1964). However, such responses as average preparation (61.5 per cent), insufficient preparation (6.7 per cent) and no preparation at all (1.4 per cent) making a total of 69.6 per cent would require further retraining. Majority of the respondents, (69.6 per cent) therefore, required Inservice Education after their initial Preservice training. The results on preservice preparation of teachers for teaching Primary Christian Religious Education are consistent with the findings on the period of training where majority of the respondents (51.4 per cent) who completed their training between 1957-1981 required Inservice Education in order to cope with the curriculum changes in content and teaching-learning strategies that have taken place in Primary Christian Religious Education. Hawes (1978) observes that initial training does not provide graduating teachers with all the skills, knowledge and attitudes required for effective curriculum implementation. The results presented under the curriculum design and implementation of CISRET and CREATE show the new knowledge, attitudes and skills which the graduates of CISRET and CREATE acquired for the teaching of Primary Christian Religious Education.

Curriculum Activities of the Graduate Respondents

One of the objectives of this study was to investigate the curriculum activities of the graduates of CISRET and CREATE in the implementation of Primary Christian Religious Education. The objective was set on the assumption that CISRET and CREATE Inservice Education Programs contribute towards the implementation of the Primary Christian Religious Education Curriculum in Kenya. In this respect, Section

two of the questionnaire to the graduates of CISRET and CREATE dealt with such curriculum activities of the graduates as teaching of Primary Christian Religious Education; knowledge and use of teaching-learning resources in the subject; involvement in the Inservice Education of other teachers and in panel and church activities (Appendix I). The responses were also intended to show the extent to which the objectives of the Inservice Programs are being attained, and if the graduates still experienced curriculum problems, hence, the need for continuous Inservice Education. An investigation of the curriculum activities of the graduates of CISRET and CREATE further sets the context for the design and implementation of CISRET and CREATE against which the Inservice Programs are evaluated in the study.

Teaching of the subject increases the teachers competency through the search for more knowledge and keeping abreast with curriculum changes. Teachers assimilate new changes, new skills, new knowledge through active participation in the curriculum development process and, in particular, through curriculum implementation provided they accept the changes. (Oluoch, 1982). Different levels of teaching, namely: Primary, Secondary, Teacher Education, even in different classes at the same level, moreover, provide different learning experiences for the teacher. Knowledge is acquired, clarified, deepened and applied through different interactions in different situations.

Table 1 presents the graduate respondents' teaching experience of Christian Religious Education under different teaching grades. Table 2 shows the graduates' years of teaching experience of Christian Religious Education in different classes. Majority of the respondents, representing 77.7 per cent, had taught Christian Religious Education under the P1 grade for more than one year. Moreover, majority of the respondents representing 83.8 per cent had been teaching Christian Religious Education under different grades for over six years. Most of the teachers who responded having taught

in Primary school for a period ranging from five to over twenty years had taught Christian Religious Education at different levels of Primary school. Teachers who were selected for the Inservice Education Programs had been consistently teaching Christian Religious Education, therefore. Graduate respondents' years of teaching experience in different classes reveal the breadth and depth of understanding the subject.

Table 1 GRADUATES' TEACHING EXPERIENCE OF CHRISTIAN RELIGIOUS EDUCATION UNDER DIFFERENT GRADES

Teaching Grade/ Status	Number of years											
	Less than 1 year		1-2 years		3-4 years		5-6 years		over 6 years		not applicable	
	F	%	F	%	F	%	F	%	F	%	F	%
Untrained T.	14	4.7	36	12.2	22	7.4	8	2.7	14	4.7	202	68.2
P3	2	0.7	6	2.0	2	0.7	4	1.4	8	2.7	274	92.6
P2	2	0.7	8	2.7	6	2.0	4	1.4	56	18.9	220	74.3
P1	-	-	16	5.4	36	12.2	20	6.8	158	53.4	66	22.3
S1	4	1.4	10	3.4	12	4.0	10	3.4	10	3.4	250	84.5
ATS	-	-	-	-	-	-	-	-	2	0.7	294	99.3
TOTAL	22	7.5	76	25.7	78	26.3	46	15.7	248	83.8		

Table 2 GRADUATES' YEARS OF TEACHING EXPERIENCE OF
CHRISTIAN RELIGIOUS EDUCATION IN DIFFERENT CLASSES

Teaching Experience in Years	Class															
	(1) One		(2) Two		(3) Three		(4) Four		(5) Five		(6) Six		(7) Seven		(8) Eight	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Less than 5 years	144	48.6	126	42.6	122	41.2	108	36.5	154	52.0	248	83.8	140	47.3	96	32.4
5-10 years	12	4.1	10	3.4	2	0.7	54	18.2	24	8.1	16	5.4	34	11.5	92	31.1
11-15 years	-	-	-	-	2	0.7	4	1.4	4	1.4	-	-	-	-	4	1.4
16-20 years	2	0.7	2	0.7	2	0.7	-	-	-	-	-	-	8	2.7	2	0.7
Not applicable	138	46.6	158	53.4	168	56.8	130	43.9	114	38.5	32	10.8	114	38.5	102	34.5
Total	296	100	296	100	296	100	296	100	296	100	296	100	296	100	296	100

The Programs of Pastoral Instruction (PPI) were a major curriculum concern as stated in Chapter One. It was, therefore, necessary to investigate the activities of the graduates of CISRET and CREATE in relation to the teaching of the Programs of Pastoral Instruction (PPI) at the various levels of the Primary school under the assumption that CISRET and CREATE Inservice Programs contribute towards the implementation of the Primary Christian Religious Education curriculum in Kenya. Information concerning the graduates' involvement in the teaching of Programs of Pastoral Instruction is presented in Table 3. Majority of the respondents teach Programs of Pastoral Instruction in upper Primary school (classes 4 - 8). In total 91.9 per cent of the graduates respondents indicated being involved in the teaching of the Programs of Pastoral Instruction. Graduates of CISRET and CREATE are, therefore,

involved in the implementation of Primary Christian Religious Education curriculum in Kenya.

Table 3 INVOLVEMENT OF THE GRADUATES IN THE TEACHING OF THE PROGRAMS OF PASTORAL INSTRUCTION

Response	Class															
	(1)		(2)		(3)		(4)		(5)		(6)		(7)		(8)	
	One	Two	Three	Four	Five	Six	Seven	Eight								
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Yes, teaching	44	14.9	38	12.8	56	18.9	76	25.7	116	39.2	148	50.0	132	44.6	146	49.3
Not teaching	8	2.7	8	2.7	8	2.7	8	2.7	8	2.7	8	2.7	8	2.7	8	2.7
Not Applicable*	244	82.4	250	84.5	232	78.4	212	71.6	172	58.1	140	47.3	156	52.7	142	48.0
Total	296	100	296	100	296	100	296	100	296	100	296	100	296	100	296	100

* 'Not applicable' refers to number of graduates not teaching at the stated class level.

Primary school teachers are not, however, subject specialists when compared to those who teach in the Secondary school who specialize in two subjects only. A teacher of Christian Religious Education, therefore, teaches several other subjects assigned by the Headteacher. It was, therefore, necessary to investigate what other subjects the respondents had taught in the past and what they were teaching at the time of study. Teachers who had undergone inservice retraining could also transfer their newly acquired skills to other subject areas, especially, related disciplines. Investigation concerning other subjects that graduates of CISRET and CREATE teach apart from Christian Religious Education revealed that two hundred-thirty were involved in the teaching of Maths; one hundred sixty eight English; one hundred six Kiswahili; sixteen Mother Tongue; one hundred twenty eight GHC; two hundred-thirty Science; one hundred-six Art/craft/Home Science/Music/Business Education.

Teachers of Christian Religious Education are, therefore, also involved in the teaching of other subjects in the Primary school curriculum as per the professional requirements.

Information on the total number of periods the teachers under study taught per week in lower and upper primary; the total number of periods per week the teachers under study taught Primary Christian Religious Education in Lower and Upper Primary; and the total number of periods per week the teachers under study taught the Programs of Pastoral Instruction (PPI) was as follows: two hundred forty of the respondents did not have a teaching period in Lower Primary; six had 3 - 15 periods; forty had over thirty teaching periods per week in Lower Primary.

On the other hand, eight of the graduate respondents had 3-15 periods, ten had 18-30 periods, while two hundred and thirty-two had over thirty periods per week in Upper Primary. Concerning the teaching of Christian Religious Education workload per week, twenty-four of the graduates had 4 teaching periods of CRE in Lower Primary, one hundred forty two had six teaching periods of CRE in Upper Primary; forty six had nine periods; thirty two had over 10 periods. The weekly teaching of Programs of Pastoral Instruction, was distributed as follows: thirty four had 1 - 3 periods, two had 4 - 9 periods; six had over 10 periods.

Standards 1 - 3 have each 3 periods of Christian Religious Education per week and one Program of Pastoral Instruction. Standards 4-8 have each 3 periods of Christian Religious Education and one Program of Pastoral Instruction. The graduate respondents, therefore, teach several classes of Christian Religious Education and the Programs of Pastoral Instruction. Majority of the respondents (84.5 per cent) teach in Upper Primary (Stds IV-VIII). Majority of the respondents (91.9 per cent) teach over thirty (30) periods per week. The finding on the teaching load per week is consistent

with that of Wainaina (1984) and Malusu (1985) which indicated that Primary school teachers felt overloaded and as a result they were not able to perform their curriculum responsibilities most effectively. Nyambok (1992) further found out that Primary school teachers in Nairobi Province were not able to use a variety of techniques in assessing their pupils because of the overloaded teaching duties. If the inserviced Primary school teachers have an overloaded time-table, they are likely to have little time to provide Inservice Education to other teachers; and also devote some time to guidance and counseling of the pupils as per the professional requirements of the role of the teacher of Christian Religious Education (Talb'oid, 1979).

The literature review revealed that teachers generally have a negative attitude towards the teaching of Primary Christian Religious Education, especially towards the Programs of Pastoral Instruction (Wainaina, 1984; Grimmitt, 1973; Gatumu, 1983). One of the research questions to be investigated was: What new knowledge, attitudes and skills do graduates acquire from the Inservice Programs for the implementation of Primary Christian Religious Education? The question is important because teaching effectiveness is partly affected by the teacher's interest and knowledge in the subject concerned. The graduates of CISRET and CREATE were, therefore, asked to list in order of preference three important subjects which they enjoyed teaching in the Primary school curriculum. The graduates' responses are presented in Table 4.

TABLE 4 GRADUATES' RANKING OF BEST THREE TEACHING SUBJECTS IN ORDER OF PREFERENCE

SUBJECT	RANK 1		RANK 2		RANK 3		TOTAL	
	F	%	F	%	F	%	F	%
CRE	158	53.4	56	18.9	14	4.7	228	77.0
Mathematics	34	11.5	78	26.4	56	18.9	168	56.8
Science	50	16.9	60	20.3	40	13.5	150	50.7
English	6	2.0	54	18.2	88	29.7	148	49.9
Kiswahili	24	8.1	14	4.7	30	10.1	68	22.9
GHC	24	8.1	12	4.1	26	8.8	62	20.9
Art/Craft/ Music/B.Ed.	20	6.8	14	4.7	26	8.8	60	20.3
P.P.I.	2	0.7	12	4.1	6	2.0	20	6.8
Mother Tongue	2	0.7	4	1.4	2	0.7	8	2.8

One hundred-fifty-eight of the respondents listed Christian Religious Education (CRE) as the first subject they enjoyed teaching in the Primary school curriculum, fifty-six listed CRE as their second best choice; fourteen listed it as their third choice. The total number who listed CRE as their number one, two and three best teaching subject respectively was two hundred twenty eight.

The results show that majority of the respondents (77.0 per cent) prefer teaching Christian Religious Education. The information is consistent with the findings on those involved in the teaching of the subject (96.6 per cent). Moreover, 95.3 per cent further expressed a strong wish to continue teaching the subject (Appendix 1, item 41).

The teaching of the Programs of Pastoral Instruction is not strongly favored among the respondents. Only twenty (6.9 per cent) prefer teaching the subject. This shows that, although the graduates are involved in the teaching of Programs of Pastoral Instruction, they do not rate them very highly among the subjects they prefer

teaching. The Inservice Programs were introduced mainly to orient teachers towards the implementation of the Programs of Pastoral Instruction which as stated in the Background to the study in Chapter One presented unique problems and challenges. It could imply that the attitudinal change towards the teaching of the Programs of Pastoral Instruction has not been effected. The findings on the subjects preferred are consistent with those of Wainaina (1984) who found Primary Christian Religious Education popular among the subjects of his study but 75 per cent felt that the Programs of Pastoral Instruction were not necessary and should be discontinued.

In order to investigate further the knowledge which graduates of CISRET and CREATE have acquired, the respondents were presented with Titles of books used with the various syllabuses of Primary Christian Religious Education beginning in 1967 with Christian Religious Education Syllabuses A and B to the current Primary Christian Religious Education (1980) Syllabus and were asked to identify which textbook they may have used, in which class, with which syllabus and in which year the textbook was used. Knowledge of the historical background is important in the implementation of Primary Christian Religious Education as it helps the teachers of the subject to appreciate the changes that have taken place, and also to effectively implement current programs knowing which books and syllabuses should be used in which class and for which program, and why (Malusu and Otiende, 1994). Lack of such knowledge would, therefore, require Inservice Education. Table 5 presents the responses of graduate respondents on the classes in which they used the given Christian Religious Education textbooks. Similarly, Table 6 presents responses from the graduates of CISRET and CREATE concerning the syllabus which they were asked to name that they used with a given textbook in the teaching of Primary Christian Religious Education curriculum and the period of time they used the given textbook in the teaching of Christian Religious Education.

The responses clearly show that most of the graduate respondents did not know which books were used with which syllabus. Most of the respondents did not know names of the correct syllabuses, either; hence, names of non-existent or pseudo-names like *Ministry of Education Syllabus*, *K.I.E. Syllabus*; *Lower and Upper*, or *Old* are adopted. It is possible that the teachers who responded and many other teachers in the field do not bother about knowing the exact name of the syllabus they may be using in a particular subject.

The graduate respondents, therefore, lacked historical information concerning the development and implementation of Primary Christian Religious Education in Kenya. Even those who completed Preservice training between 1977 - 1991 (17.6 per cent) had already forgotten the exact information they should have acquired in the Primary Teachers Course (cf. Synopsis of the Inservice Programs and the Primary Teachers College Christian Religious Education Syllabus, Table II). Majority of the graduate respondents (52.0 per cent), however, were familiar with *One in Christ* series which is used with the Primary Christian Religious Education (1980) Syllabus.

TABLE 5 CLASSES IN WHICH THE GRADUATES USED GIVEN CHRISTIAN RELIGIOUS EDUCATION TEXTBOOKS

NAME OF TEXTBOOK	CLASSES USED																	
	1		2		3		4		5		6		7		8		TOTAL	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1. Lesson Notes for Christian Teaching	14	4.7			36	12.2	20	6.8	102	34.5	2	0.7	16	5.4			190	64.2
2. Children of Africa and the Bible			8	2.7			2	0.7			10	3.4					20	6.8
3. Watoto wa Mungu							8	2.7			4	1.4			2	0.7	14	4.8
4. In Christ Series					8	2.7	2	0.7	12	4.1	36	12.2	6	2.0	6	2.0	70	23.6
5. One in Christ Series							46	15.5	54	18.2	38	12.8	16	5.4	68	23.0	222	75.0
6. My Christian Community	2	0.7					16	5.4			14	4.7	8	2.7			40	13.5
7. God, Myself and Others							4	1.4			20	6.8	14	4.7	28	9.5	66	22.3
8. When God Chose People											2	0.7					2	0.7

Table 6 GRADUATES' KNOWLEDGE AND USE OF PRIMARY CHRISTIAN RELIGIOUS EDUCATION RESOURCES

Title of Textbook	Name of Syllabus Used														Year Used														
	Ministry of Education		KIE		Syllabus A & B		Joint		Lower - Upper		Old		Do Not Know		1957-61		1962-66		1967-71		1972-76		1977-81		1982-86		1987-91		
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F
Lesson Notes for Christian Teaching Children of Africa and the Bible	4	1.4			8	2.7	2	0.7	2	0.7	12	4.1	268	90.5					10	3.4	18	6.1	16	5.4	84	28.4	40	13.5	
Watoto wa Mungu					2	0.7			8	2.7	2	0.7	284	95.9							2	0.7			6	2.0	8	2.7	
In Christ Series							2	0.7	6	2.1	2	0.7	286	96.5									2	0.7	32	10.8	14	4.8	
One in Christ Series			8	2.7	2	0.7	14	4.7	14	4.8	6	2.0	252	85.1							2	0.7			100	33.9	154	52.0	
My Christian Community					4	1.4	2	0.7	0	3.4	4	1.4	276	93.2							4	1.4	10	3.4	12	4.1	28	9.5	
God, Myself and Others			4	1.4	2	0.7	18	6.2			10	3.4	262	88.5					2	0.7	2	0.7			6	2.0	22	7.5	
When God Chose People									4	1.4	6	2.0	286	96.6	2	0.7					2	0.7			4	1.4	4	1.4	

The first two titles: *Lesson Notes for Christian Teaching* and *Children of Africa and the Bible* were produced and used in the Protestant sponsored schools, with Syllabus A in 1967. The third and fourth titles: *Watoto wa Mungu* and *In Christ* series were used in Catholic sponsored schools with Syllabus B in 1967. Between 1972 - 1981 the four titles were used with a cross reference index in teaching the interim Joint Syllabus (1972) which was replaced with the Primary Christian Religious Education (1980) Syllabus implemented in 1981 with the text series *One in Christ* (Stds 1 - 8) to date.

My Christian Community was introduced into the Primary School curriculum in 1972 when the Catholics withdrew the Syllabus B and adopted the Joint Interim Syllabus 1972 together with the Program of Pastoral Instruction for Catholic pupils for which *My Christian Community* was the textbook. In 1975 the Protestants through the Christian Churches Educational Association (CCEA) had developed their Program of Pastoral Instruction to which *God, Myself and Others* was the textbook. In 1978 the Seventh Day Adventist produced their Program of Pastoral Instruction for the Seventh Day Adventist (SDA) pupils and the book *When God Chose People* was the textbook. The SDA later withdrew the book replacing it with *Our Faith and Mission* in 1981. However, all the other books produced and approved for Programs of Pastoral Instruction are currently used with Primary Christian Religious Education Curriculum. (Malusu and Otiende, 1994). If the responses of graduates reflect what is happening in the field, then it means some teachers are still clinging to outdated books. Graduates of CISRET and CREATE Inservice Education Programs, therefore, lacked the historical knowledge of the development of Primary Christian Religious Education. This lack of knowledge could affect the implementation of the subject in the Primary school curriculum especially when they do not know the right textbooks and syllabuses for the teaching of Primary Christian Religious Education.

The effect of CISRET and CREATE Inservice Programs may also be partly judged by the involvement of the graduates in the Inservice Education of other teachers. Indeed, as professionals, teachers are encouraged and are obliged to share related knowledge. Moreover, to achieve effective change in curriculum, inservice education for teachers should start from the school level where they teach (Ayot, 1982).

As we shall find out later, the Sponsors and Directors of the Inservice Programs expect the graduates to be involved in the Teacher-Teacher Inservice Education in the implementation of Primary Christian Religious Education. One of the objectives of the CREATE Program is to equip the trainees to provide inservice on school, zone, divisional or provincial level.

Information was therefore sought on whether the respondents had ever been called upon to conduct inservice courses for other primary school teachers of Christian Religious Education since graduating from the Inservice Programs. The information elicited indicates that forty (13.5%) of the respondents had participated in the Inservice Education of other primary school teachers of Christian Religious Education on request by the Government Field Officers; two hundred thirty six (79.7%) had not participated in the Inservice Education of other teachers; twenty (6.8%) did not respond to the item.

To investigate the quality and quantity of the inservice courses provided by graduates of CISRET and CREATE to other teachers at various levels, the respondents were asked to indicate the different levels of involvement in the Inservice Education of other teachers, namely; School, Zone, Division, District, Province, National, Church; and indicate the duration of the courses they conducted with reference to hours, days, months or years. The responses (to item 32) are presented in Table 7.

Table 7 DURATION OF THE INSERVICE COURSES CONDUCTED BY THE GRADUATE RESPONDENTS

Duration	LEVEL													
	School		Zone		Division		District		Provincial		National		Church	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Less than 3 hours	16	5.4	10	3.4	4	1.4	8	2.7	4	1.4	4	1.4	14	4.7
A day	14	4.7	22	7.4	14	4.7	8	2.7	8	2.7	8	2.7	2	0.7
A week	2	0.7	0	0	0	0	0	0	0	0	0	0	20	6.8
One month	8	2.7	8	2.7	0	0	0	0	0	0	0	0	0	0
Not applicable*	156	86.5	156	86.5	278	93.9	280	94.6	284	95.9	284	95.9	260	87.8
Total	296	100.0	296	100.0	296	100.0	296	100.0	296	100.0	296	100.0	296	100.0

* 'Not applicable' refers to those graduates who had not participated in the Inservice Education of other teachers at the various stated levels.

A small number of respondents 40 (13.5%) is involved in the Inservice Education of other teachers at primary school level. Inservice courses are usually organized by the Headteachers or Field Officers; the Assistant Primary Schools Inspector (APSI), the District Inspection team or Teachers Advisory Center (TAC) Tutors. Teachers cannot organize such courses on their own. Hence, the small number of 40 (13.5%) that has been involved in this case. Thus one of the recommendations from the Inservice Program Directors was to involve graduates of CISRET and CREATE more in the Inservice Education of other teachers at all educational levels. Duration of most inservice courses conducted by graduates of CISRET and CREATE lasts from one day to less than three hours (Table 7). However, ideas are shared through effective membership on the CRE panels, especially at the school levels as very little could be assimilated in such a short period.

Evaluation is an essential component of any curriculum activity. The essence of this study, for example, is to provide feedback to both the Church sponsors of the Primary Christian Religious Education CISRET and CREATE Inservice Teacher Education Programs, to the Ministry of Education and to the teachers concerned on the usefulness of the Programs.

It was, therefore, necessary to investigate whether the graduates who had conducted Inservice courses for others had evaluated their performance in this respect, and the procedures used to this end. The information was equally intended to find out if graduates of CISRET and CREATE had acquired appropriate procedures of conducting inservice programs- such procedures should include an element of evaluation (Lewy, 1977); and if indeed they had acquired appropriate evaluation techniques. The responses to the question: How did you evaluate your performance? were as follows:

Of the forty (13.5%) respondents who had conducted Inservice courses for other teachers at various levels, thirty 30 (75.0%) of them had evaluated themselves by holding a general discussion on the conduct of the Inservice course by asking for the participants comments on the good and bad aspects, and how the Inservice course could be improved; Ten (25.0%) answered general questions raised by the participants and addressed themselves to the specific issues of the Inservice course. The graduate respondents, therefore, used some of the common relevant evaluation procedures for an Inservice Program.

Information concerning graduates involvement in informal Inservice Education of other teachers in Christian Religious Education at the school level shows that: Ninety four (31.8%) of the respondents indicated that other teachers come to them for advice in the teaching of Christian Religious Education very frequently; seventy two (24.3%)

indicated that other teachers come for the same frequently; eighty six (29.1%) indicated that other teachers come for advice sometimes; twenty two (7.4%) indicated that other teachers never come to them for advice. No response was received from twenty two (7.4%) of the respondents. At least two hundred fifty two (85.1%) of the respondents provide advice to other teachers on the teaching of Christian Religious Education very frequently, or sometimes. Information presented shows that there is informal Inservice Education within the school as other teachers seek advice of the CISRET and CREATE graduates 252 (85.1%) in the implementation of Primary Christian Religious Education curriculum. The Teacher- Teacher Inservice Education Approach (TTIEA) could be more effective than the formal inservice organized by a Government officer. In Teacher-Teacher Inservice Education Approach (TTIEA) individual teachers identify the need and the person to satisfy it, and take appropriate measures to the effect.

A distinction may be made here between 'Inservice Education' and 'Inservice training'. In Inservice training, a teacher is told what to do by the experts who think that they know the teachers problems and can provide the answers. In Inservice Education teachers are recognized individually as professionals who are capable of examining their own problems, and that they only need the support from outside to tackle the identified problem (Ayot, 1982). The Teacher-Teacher Inservice Education Approach emphasizes 'Inservice Education' to effective curriculum implementation. The school based Teacher-Teacher Inservice Education Approach should be more effective where the Teachers Advisory Centers are not within the easy reach of teachers. It is cost free.

Information was further sought to establish the actual relationship that existed between the graduates under study and other members of staff including those who do not teach Christian Religious Education, Church Sponsor and Ministry of Education

officials. It was found out that majority of the graduate respondents 254 (85.8%) had a positive relationship with other members of staff. The information is consistent with that presented showing that two hundred and fifty two (85.1%) of the respondents receive other teachers for advice in the teaching of Primary Christian Religious Education. Most of the respondents 268 (90.5%) had a cordial relationship with the church sponsor of their school. Most of the respondents 274 (92.6%) had a cordial relationship with the Ministry of Education officials. A negative relationship would of course affect the quality of Teacher-Teacher Inservice Education Approach at the school level, whereas a positive relationship would enhance such an approach. Teachers should keep a cordial relationship not only with members of staff but with other persons involved in the development of Education. Teachers are further encouraged to offer leadership and establish new types of relationships with parents, pupils and local officials (UNESCO, 1991: 122).

The relationship with both church and the Ministry of Education is very much in keeping with church-state cooperation in the development of Education, and, in particular, in the development of Christian Religious Education in Kenya. Moreover, graduates of CISRET and CREATE are employees of the government under the Teachers Service Commission and may be posted to teach in any school regardless of the sponsor. It therefore stands to reason that the teacher of Christian Religious Education whether trained or untrained, graduates of CREATE or CISRET, or not, should maintain good relationships with the church sponsor of the school and with the Ministry of Education field officials. Hawes (1978) emphasizes the need for interaction between teachers and field officials. In essence, teaching is an art requiring flexible inter-personal relationships.

The investigation of the study, so far, shows that the graduates of CISRET and CREATE were involved in the teaching, inservice education relating to the

implementation of Primary Christian Religious Education. The findings further indicate that continuous Inservice Education Programs are necessary for the implementation of Primary Christian Religious Education. An investigation of the activities of the graduates of CISRET and CREATE, therefore, further establishes the need for the Inservice Programs.

One way of sharing new acquired knowledge, attitudes and skills is through subject panel discussion. Emerging problems could also be brought to the relevant panel and appropriate solutions sought. Thus subject panels at various levels: School, Zone, Educational Division, District, Province and National (KIE) provide a professional forum for practicing teachers to share their professional experiences, to seek solutions to curriculum problems and ways of improving the teaching of the school subjects; and for personal development. Moreover, it would be expected of the graduates of CISRET and CREATE to be fully conversant with and involved in the Christian Religious Education Panels at the various levels of the educational administration: School, Zone, Division, Province, National and at the Church level. Panel membership was one of the activities listed by both Programs Directors and Trainers as an activity of the graduates of the Inservice Programs reflecting the graduates involvement in Primary Christian Religious Education. Panels further provide opportunity for graduates of CISRET and CREATE to conduct Inservice Education for teachers of the subject.

Churches have constituted two subject Panels: one for Primary Christian Religious Education another for Secondary Christian Religious Education which deliberate on curriculum matters relating to Christian Religious Education separately and jointly before presenting their views to the Kenya Institute of Education (KIE) Christian Religious Education Panels to which they are also represented (Malusu and Otiende, 1994). The Churches are equally represented on other higher panels, and machinery

of national curriculum development process, namely: the Course Panel where all subject panels present their views for discussion at a particular level, for example, Primary Course Panel, Secondary Course Panel, Teacher Education Course Panel, before the deliberations are presented to the Academic Board for approval, and finally presented to the Minister for Education for policy decision (Malusu and Otiende, 1994). A teacher of Christian Religious Education may be a member of the School Panel and rise to the position of Course Panel member and even become a member of the Academic Board representing the Church or teachers.

Information was therefore sought concerning the activities of the graduates of CISRET and CREATE on Christian Religious Education Panels at various levels in order to investigate further the curriculum activities of the graduates. Two hundred twenty four of the respondents were members of the school Christian Religious Education panel; ninety four were members at the Zonal level; sixty four were members at Divisional level; two were members at District level; none at Provincial level; two at National level; sixty eight were members at church level. Some of the respondents were involved in more than one Subject Panel activities. Most of the respondents, numbering 224 (75.7 per cent), were involved in the school Christian Religious Education Panel. Effective representation at the District, Provincial and National levels was, however, lacking.

Leadership plays a very important role in decision making. The quality of leadership influences deliberations and decisions of members of an organization. Quality effective leadership, however, will to a large extent depend upon self-initiative, self drive, character, training and the dynamics of an organization. Information on the leadership role among the graduate respondents in the Christian Religious Education Panel membership at the various levels, which was considered of great importance to the study, was as follows:

Eighty two (27.7%) of the respondents were Chairmen of the school Christian Religious Education Panel; fourteen (4.7%) at the Zonal level; and none at the Divisional, District, Provincial, National and Church levels. Thirty (10.1%) of the respondents were Secretary or Assistant Secretary at the school level, twelve (4.1%) at Zonal; two (0.7%) at Division; thirty two (10.8%) at church level and none at District, Provincial and National levels. Two (0.7%) respondents were special committee members at the school level; eight (2.7%) at Zonal level; and none at Division, District, Provincial and National levels. Ten (3.4%) of the respondents were treasurers or Assistant Treasurers at Church Panels, and none at school, Zone, Division, District, Provincial and National levels. Fifty-two (17.6%) of the respondents were ordinary members at the school level; fifty six (18.9%) at Zonal, sixty two (21.0%) at Division, two (0.7%) at District; two (0.7%) at National, six (2.0%) at Church level and none at Provincial level. The respondents were again seen to be more active leaders at the school and church levels but not at District, Provincial, or National levels.

Information was equally elicited concerning the respondents belonging to and positions held in other relevant panels. The responses were intended mainly to show how many of the respondents were involved in other curriculum areas apart from Christian Religious Education as panel members and other community oriented activity participation. Equally one other way of utilizing the knowledge gained through the Inservice Education would be for graduates to be involved in as many of the school activities as they find time for and where their professional competency is required. With the foresaid in mind, the respondents were asked to name any other school activities they were involved in apart from teaching. The responses are presented in Table 8.

Table 8. INVOLVEMENT OF THE GRADUATES IN OTHER SCHOOL DUTIES

Duties	F	%
Chairman Business Education Panel	16	5.4
Headteacher	2	0.7
Games master	94	31.7
Guidance and Counseling	122	41.2
Other subject panels	58	19.6
Choirmaster	2	0.7
No response	2	0.7
TOTAL	296	100.0

Graduates of CISRET and CREATE are involved in other school activities. Majority of the respondents, representing 41.2 per cent are involved in Guidance and Counseling besides teaching; 19.6 per cent belong to other panels apart from membership on the Christian Religious Education panels. Pastoral care and guidance and counseling are now expected of teachers whose task is to ensure the all-round development of their pupils (UNESCO, 1991:122).

The school and the church have always been associated with the teaching of Christian Religious Education from the early missionary era. At one time it was the Pastor, Preacher, Priest who conducted both the church service on Sundays and taught 'Religion' in schools during the weekdays (Anderson, 1970). It would be natural, therefore, for graduates of CREATE and CISRET to be equally involved in church activities apart from the teaching of Christian Religious Education in primary schools. Information already presented shows that sixty eight (23.0%) of the respondents

belong to the Church Christian Religious Education panel and thirty-two (10.8%) act as Secretary or Assistant Secretary; ten (3.4%) act as Treasurer or Assistant Treasurer on the same Church panel. Information was further sought on whether the graduate respondents were involved in any other church activities apart from being members of a church panel. Furthermore, graduates of CREATE and CISRET would be expected to be more concerned with the pastoral aspects of the school curriculum.

Information collected shows that ninety-four (31.8%) of the respondents belonged to the Regional Youth Evangelist; one hundred twenty (40.5%) were involved in Youth Programs organized by the Church; forty-six (15.5%) were choirmasters; eighty six (29.1%) were members of the small Christian communities (in the Catholic Church); two-hundred fifty (84.4%) were Sunday school teachers; fifty (16.6%) belonged to women groups (Mother's Union, Legion of Mary); ninety two (31.1%) were members of the Parish Council. No response was received from twelve (4.1%) of the teachers under study. The information presented shows that graduates of CISRET and CREATE were involved in more than one church related activity. Most of the activities aim at the spiritual development of the respondents and of those they may interact with.

Teachers influence is felt not only in the classroom but equally outside the classroom. Curriculum 'informal' activities which in this study are described as 'intra-curricular' and 'ultra-curricular', the former referring to such activities as games, clubs and the responsibilities of the teachers that go with those activities; the latter referring to teachers general behavior, dress, speech, character, commitment, devotion to duty and everything good that pupils could learn from such a teacher either consciously or unconsciously are all aspects of the teaching-learning process in education. Graduates of CISRET and CREATE have been active in various dimensions of the school curriculum, therefore.

In order to gather information on the important curriculum issues discussed in the Christian Religious Education Panels, the respondents were asked to list all the problems/issues that they had discussed in the Panels at various levels in the last five years.

Ninety-six, representing 32.4 per cent of the respondents had discussed methodology of Christian Religious Education ; seventy eight (26.4%) had discussed content; one hundred and six (35.8%) had discussed learning resources ;twenty eight (9.5%) had discussed shortage of personnel ;one hundred and thirty four (45.3%) had discussed syllabus and Test techniques; one hundred fifty four (52.0%) had discussed using teaching-learning resources ;one hundred ninety four (65.5%) had discussed issues related to implementation of the Programs of Pastoral Instruction (PPI) in schools. There were no problems / issues indicated from two (0.7%) of the respondents. The issues raised are common curriculum implementation ones and of particular concern to the teaching of Christian Religious Education as also discussed in Chapter 1.

The respondents were expected to offer appropriate guidance in finding solutions to the curriculum implementation issues raised in schools. The ability to deal with the curriculum issues raised would reflect adequacy of the inservice and relevance of the preservice and inservice training they had received. Table 9 presents responses to the question of solutions offered to the problems/issues raised in the Christian Religious Education Panels to which the respondents were members.

Table 9 GRADUATES SOLUTIONS TO PROBLEMS/ISSUES RAISED IN CHRISTIAN RELIGIOUS EDUCATION PANELS

Type of Solution	Frequency	%
Participated in the preparation of appropriate syllabus	26	8.8
Participated in the preparation of appropriate textbooks	26	8.8
Conducted Inservice Programs	40	13.5
Provided advice to Teachers	224	75.7
Consulted Church sponsor	94	31.8
Consulted Ministry of Education	22	7.4
Advised the Headteacher on appropriate resources	224	75.7
Attended workshop/seminar on Evaluation	12	4.1
Participated in Group setting	224	75.7
Consulted other teachers	52	17.6
Participated in Harambee to buy learning resources	24	8.1
No responses	2	0.7

It was necessary to investigate major problems that graduates of CREATE and CISRET encounter individually and jointly in the teaching of the subject and the solutions offered for the same. The responses would show whether continuous inservice retraining is necessary for teachers of Primary Christian Religious Education (Lewy, 1977).

The information elicited indicated that two hundred (67.6%) of the graduates under study admitted having problems in the teaching of Christian Religious Education; ninety (30.4%) never encountered any problems in the teaching of CRE since graduating. Six (2.0%) did not respond as they were no longer teaching at the Primary school level. The problems encountered were varied. One hundred and thirty two (44.6%) did not have enough learning resources, especially course books, charts and syllabuses. Sixty four (21.6%) attributed the problems they encountered with the

learners to irreligious influences in the community; four (1.4%) attributed the same to the home background of the pupils; twenty-two (7.4%) encountered problems with the school administration; and equally bad influence from other members of staff; and sixteen (5.4%) attributed their problems to other religions. The graduate respondents experienced more than one problem in the teaching of Primary Christian Religious Education.

The major problems that other teachers of Christian Religious Education who had not had Inservice Programs through CISRET and CREATE face were slightly different from the point of view of the CREATE/CISRET graduates. The problems of non-graduates of CISRET and CREATE, as reviewed by the graduates, tended to emphasize lack of moral and intellectual development in the teachers.

Fifty-four (18.2%) of the graduate respondents indicated that teachers of CRE today had misconceptions about the teaching of the subject; twenty-eight (9.5%) indicated that teachers used outdated methods; ninety (30.4%) were in general agreement concerning lack of teaching-learning resources; sixty-six (22.3%) pointed out that teachers needed frequent inservice retraining; fourteen (4.8%) identified lack of commitment and positive attitudes as a major hindrance to the teaching of CRE; twenty (6.7%) pointed at lack of faith and spiritual development among teachers and pupils as a major problem among teachers of CRE today.

The solutions offered by the graduates were equally varied. The most outstanding was the recommendation of forty six (15.5%) of the respondents for teachers of CRE to attend regular inservice courses, especially CISRET and CREATE; eight (2.7%) of the respondents suggested regular CRE seminars and workshops; twenty two (7.4%) recommended Teacher-Teacher Inservice Education Approach which would include regular inservice, seminars and workshops; four (1.4%) felt that some problems could

be solved only by the church sponsor of the school; eight (2.7%) recommended dialogue with the headteacher; twenty four (8.1%) recommended guidance and counseling for the pupils who have learning problems in Christian Religious Education; four (1.4%) felt that certain problems, for example, lack of appropriate syllabus, should be referred to the Ministry of Education officials; twenty (6.8%) suggested inviting such guest speakers as Pastors, Priests to come and counsel the pupils, or to provide pastoral care; twenty two (7.4%) suggested a harambee to raise funds for learning resources; ninety (30.4%) recommended all the preceding solutions. The graduate respondents offered more than one solution to different problems. The responses reflect a mature outlook to problems relating to the implementation of Primary Christian Religious Education curriculum. The responses of the graduates also reveal a growth in spiritual awareness and a positive response to religious values.

The church sponsors of the Inservice Programs were investigated to determine whether they had identified the problems of teachers of Primary Christian Religious Education and if in their opinion the Inservice Programs are indeed a solution to the stated problems. The investigation was based on Lewy (1977) rationale for Inservice Teacher Education Programs that: Inservice Programs should be based on the needs of the teacher and of the subject. The information was to be compared with the stated curriculum needs of the teachers. Both sponsors listed lack of resources and motivation, especially support from other members of staff. The CISRET Sponsor also indicated that teachers were ignorant of the policies concerning the teaching of Christian Religious Education in schools.

In order to help solve the problems of teachers of Primary Christian Religious Education, CISRET and CREATE Inservice Education Programs had been launched for teachers. There were on going discussions between the church sponsors and the

Ministry of Education on the formulating of an appropriate Education Policy which would probably replace the existing Education Act (1968).

Equally, 80.0 per cent of the Field Officers who responded indicated having experienced problems relating to the teaching of Christian Religious Education. The following problems were cited by the Field Officers who responded: Teachers fear teaching Christian Religious Education; No textbooks in Christian Religious Education; Lack of qualified staff; subject not taken seriously and teachers lack adequate knowledge. The responses to the question 'What steps did you initiate to resolve some of the problems? were as follows: organized inservice courses, appealed to church leaders for assistance, talked to headteachers of schools, wrote a circular to school , kept quiet as the matter was sensitive.

The responses of graduates, sponsors and Field officers indicate recurrent curriculum problems that affect the teaching of Primary Christian Religious Education (Malusu, 1985).

The Church Sponsors generally agree with the teachers on the issue of lack of teaching-learning resources for Christian Religious Education. However, it is not entirely true that teaching-learning resources for Primary Christian Religious Education are lacking. With the introduction of the 8:4:4 Education System which made Christian Religious Education one of the Examination subjects at the end of Standard 8, many private publishers and authors, including the researcher, have written suitable textbooks for the course. The problem is within the Church hierarchy which recommends books only produced by the Church panels. Unfortunately, the Church Panels have not been able to keep pace with the needs of the curriculum. As a result only Teachers Guides entitled *One in Christ* which were hurriedly produced between 1980-1985 have for a long time been the only recommended teaching-

learning resources in the subject. The policy referred to by the Church sponsors is that stated in the Education Act 1968 which has been explained in Chapter One of this study. The Churches hitherto have misinterpreted the Education Act (1968) policy concerning preparation and recommendation of Christian Religious Education Syllabuses and materials to mean monopoly over the same.

The study also reveals that the teachers who had participated in Inservice Education Programs still faced implementation problems in the teaching of the Primary Christian Religious Education. On the surface, this could raise misgivings about the Inservice Programs where teachers are retrained and then sent out without constant and continuous retraining, reviewing of the curriculum issues, revisiting and professional consultations. New and old problems will continue to confront teachers of the Primary Christian Religious Education requiring novel ways of solving them. Thus Lewy is supported by the graduates when he suggests that the Inservice Teacher Education Programs be conducted from 'time-to-time' instead of attempting to cover too much in a very short time. The essence should be continuous Inservice Education for effective curriculum implementation. However, the graduates of CISRET and CREATE are able to meet the challenges of the subject and offer tangible mature solutions to the curriculum problems that they experience. The graduates also value inservice programs on the teaching of Primary Christian Religious Education. Teachers seem more aware of the serious curriculum problems and issues than the Church sponsors (see the responses) because the teachers are directly affected by such problems since they are the interpreters and implementers of the curriculum.

Curriculum Design and Implementation of the Inservice Education Programs

This study investigated how CISRET and CREATE Inservice Education Programs are organized and implemented. It was also an assumption of this study that the Church sponsored Inservice Education Programs are organized along the basic principles of curriculum design. Section Three of the Questionnaire to the graduates of CISRET and CREATE (Appendix 1) provided information on the curriculum design and implementation of the Inservice Programs, based on the theoretical framework of the study.

Having presented the curriculum needs and activities of CISRET and CREATE graduates in the preceding analysis and discussion, this section presents information collected from all the respondents: Graduates, Directors, Sponsors, Trainers of the Inservice Programs and Field Officers concerning the curriculum design and implementation of CISRET and CREATE under the following sub-headings:

Administrative Organization

Objectives and Content (Syllabuses)

Training Facilities and Resources

Teaching-Learning Strategies.

Evaluation Procedures in the Inservice Programs.

Implementation Problems and Solutions.

Administrative Organization of CISRET and CREATE

This study investigated the administrative organization of CISRET and CREATE Inservice Programs. The investigation of these factors was guided by the criterion that

the financial and administrative implications of an inservice program should be examined before and not after the event (Hawes, 1978: 23). A study of costs at every stage of an Inservice Education Program is an essential factor of permanent evaluation (Commonwealth Secretariat, 1982: 60). The administrative organization discussed here includes: sources of finance, recruitment of trainees, duration of the Inservice Programs and discipline. The issue of staffing is discussed under teaching-learning resources.

To answer the question: What are the sources of finance for the Inservice Education Programs? (Appendix 2, Item 48) information was collected from the Program Directors and Sponsors showing that CISRET is financed by Missio (a Papal office in Rome for the propagation of the Catholic faith in the World), the Kenya Catholic Secretariat and the individual dioceses that send participants to the Program. CREATE is financed by the Christian Churches Educational Association (CCEA) which subsidizes operational costs; participants themselves through school fees levies, and foreign Protestant church donors. The Ministry of Education pays full salaries of teachers during the three months of residential inservice training. The Ministry of Education also pays the travel expenses of the participants (Appendices 12).

This study investigated the recruitment procedures of CISRET and CREATE Inservice Programs. The need for teacher Education Inservice Programs was restated in chapter one of the study as providing the trainees with new knowledge, attitudes and skills to enable them implement the Primary Christian Religious Education more effectively. Indeed, inservice training is an integral part of continuing Teacher Education.

It was, therefore, necessary to investigate how the trainees are recruited into the CISRET and CREATE Inservice Teacher Education Programs in order to ensure that teachers from different districts of Kenya are able to benefit from these programs being the only residential inservice programs for teachers of Primary Christian Religious Education; and whether the teachers recruited actually need the inservice education. The research question to be answered was: What procedures are used to recruit the trainees for the Inservice Education Programs? (Appendix 2, Item 27) The following are the responses of the Directors of CISRET and CREATE concerning recruitment into the Inservice Programs.

To be admitted into the CISRET Program, the applicant must be a Catholic trained, experienced primary school teacher recommended by the respective Catholic Church Council and sent by the Diocese after approval from the Ministry of Education. To be admitted into the CREATE Program, one must possess a recognized teacher training college Certificate (S1, P1 or P2) and be capable of successfully assimilating the course content; have a teaching experience of at least three years and a maximum of fifteen years; be a recognized, committed and practicing Protestant; be a person with a vocational commitment to church/family/school and be approved by the Ministry of Education. Thus, CISRET admits only Catholic Primary School teachers of Christian Religious Education. CREATE admits only Protestant Primary School teachers of Christian Religious Education.

The assumption that CISRET and CREATE Inservice Education Programs are open to all teachers of Primary Christian Religious Education in Kenya was, therefore, not held. The academic and professional requirements of recruits are generally consistent with the information on the needs assessment of the graduates of CISRET and CREATE already presented. The total yearly recruitment of trainees into CISRET and CREATE Inservice Programs (1981-1991) is presented in Table 10.

The information presented in the table shows that the total number of graduates in the CISRET program is one thousand one hundred and fifty (100%) after eleven years of the existence of the program, that is, from 1981 to 1991 conducted three times per year for different groups. Of the total number of graduates (1150) nine hundred and twenty one (80.1%) are male; Two hundred and twenty nine (19.9%) are female making the ratio of male to female 4:1. The information also shows that the intake per year has not been uniformly consistent; the number fluctuates, sometimes up sometimes down. The highest intake was in 1986 and 1988 for one hundred and twenty two (10.6%) trainees each, and the lowest was 1982 of fifty six (4.9%) trainees only. However in 1981 and 1982 only two courses per year were held (Appendix 15).

Table 10 RECRUITMENT OF CISRET AND CREATE TRAINEES (1981-1991)

Year	CISRET						CREATE						TOTAL					
	male		female		total		male		female		total		male		female		total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1981	52	4.5	10	0.9	62	5.4	-	-	-	-	-	-	52	2.3	10	0.5	62	2.8
1982	39	3.4	17	1.5	56	4.9	60	5.6	14	1.3	74	6.9	99	4.4	31	1.4	130	5.8
1983	84	7.3	27	2.3	111	9.6	34	3.1	17	1.6	51	4.7	118	5.3	44	2.0	162	7.3
1984	97	8.4	11	1.0	108	9.4	65	6.0	21	2.0	86	8.0	162	7.3	32	1.4	194	8.7
1985	95	8.3	20	1.7	115	10.0	71	6.6	14	1.3	85	7.9	166	7.5	34	1.5	200	9.0
1986	109	9.5	13	1.1	122	10.6	88	8.2	27	2.5	115	10.7	197	8.8	40	1.8	237	10.6
1987	90	7.8	25	2.2	115	10.6	112	10.4	41	3.8	153	14.2	202	9.0	66	3.0	268	12.0
1988	91	7.9	31	2.7	122	10.6	106	9.9	37	3.4	143	13.3	197	8.8	68	3.1	265	11.9
1989	90	7.8	29	2.5	119	10.3	97	9.0	31	2.9	128	11.9	187	8.4	60	2.7	247	11.1
1990	91	7.9	20	1.7	111	9.6	96	8.9	25	2.3	121	11.2	187	8.4	45	2.0	232	10.4
1991	83	7.2	26	2.3	109	9.5	94	8.7	26	2.4	120	11.1	177	8.0	52	2.3	229	10.3
Total	921	80.1	229	19.9	1150	100.0	823	76.5	253	23.5	1076	100.0	1744	78.3	482	21.7	2226	100.0

Similarly, the total number of CREATE graduates is one thousand and seventy six(100%) after ten years of the existence of the program, that is from 1982 to 1991. Of these 1076 graduates, eight hundred and twenty three (76.5%) are male; two hundred and fifty three (23.5%) are female making a ratio of approximately 3:1 male to female. Equally, the intake per year has not been uniformly consistent but fluctuating in number. The highest recorded intake was in 1987 of one hundred and fifty three (14.2%); and the lowest intake was in 1983 of fifty one (4.7%) graduates.

The total number of graduates from both CISRET and CREATE is two thousand two hundred and twenty six, of whom one thousand seven hundred and forty four (78.3%) are male, and four hundred and eighty two (21.7%) are female, making the ratio of male to female 4:1. The highest recorded intake for both Programs was in 1987 of two hundred and sixty eight (12.0%) graduates; and the lowest recorded intake was in 1981 of sixty two (2.8%) graduates. However the figure sixty two caters for only the CISRET program since the CREATE Program had not yet been launched. Hence, the lowest recorded intake when both programs were in operation was in 1982 of one hundred and thirty (5.8%) graduates. There is a gradual increase of participants following the implementation of the 8-4-4 Education System. Most teachers must have been concerned with the acquisition of new knowledge, attitudes and skills towards the implementation of the new system.

Information collected indicated that Kakamega and Vihiga had most trained CREATE graduates, numbering 124 (11.5%). Mandera and Wajir had none. Garissa and Marsabit had one (0.1%) each. One of the trainees (0.1%) was from Sudan. Hence the total number of CREATE graduates trained from Kenya was 1075 (99.9%). (Appendix 17).

Information on district and diocesan distributions was not available from the Director of CISRET. Complete information was not available in the CISRET file at the Kenya Catholic Secretariat either.

Information concerning diocesan representation of CISRET graduates for the year 1981 showed that Nairobi had 7 (11.3%), Nyeri 8 (12.9%), and Eldoret 7 (11.3%) trainees; Ngong Diocese had 6 (9.7%), Kisumu 6 (9.7%), Kakamega, Nakuru and Machakos 5 each (6.4%), Kitui, Marsabit and Kisii 4 (6.4%) each and Mombasa 1 (1.6%). There were some dioceses that did not provide any trainees at the beginning (1981), namely: Garissa, Meru and Lodwar. Bungoma, Muranga, Embu, Kericho and Homa Bay had not yet been established (Appendix 18).

The Church of the Province of Kenya (CPK) had the highest number of CREATE graduates, two hundred sixty-nine (25%). In general, the established Churches, the first fourteen presented in Appendix 19, have nine-hundred-seventy-nine (91.0%) CREATE graduates compared to the remaining independent thirty-five churches with ninety-seven (9.0%) graduates only. Not all Protestant Churches were catered for, for example, Africa Israel Church Niniveh (AICN). Yet it is situated in Western Province with its Headquarters in Vihiga District, where the Inservice Program is located (Appendix 19).

Concerning the Inservice Program the graduate respondents had attended, one-hundred-and-ten (37.2%) indicated having attended the Catholic CISRET Program. One hundred and eighty-six (62.8%) had attended CREATE. The respondents knew only the acronym name of the inservice program. The total number here tallies with the demographic information on religious denominations. The information is also consistent with the programs requirements concerning the religious denominations of recruits.

Majority of trainees numbering 228 (77.0%) were nominated by their Church/Bishop. This is consistent with the common requirements of the Inservice Programs. Sixty-four (21.6%) applied after learning of it but still had to be recommended by their church leaders, or Religious Education Advisors (REAs). Four (1.4%) were selected and then interviewed.

The graduates who responded met the set out criteria for recruitment into the Inservice Programs, therefore. Teachers who are recruited into the programs are those who are already committed to the faith and to the teaching of Primary Christian Religious Education. To be recommended one must have been seen committed to the teaching of Primary Christian Religious Education in word and action. Hence a small number of Primary School teachers is recruited into the Inservice Programs.

According to the record of the meeting of the committee to study the feasibility of establishing CISRET held at the Catholic Secretariat, 10 May 1978, there were a total of 100,000 primary school teachers of whom 40 per cent were expected to be Catholics. At the rate of training 180 per year it would take over 222 years to inservice 40,000 teachers just once for three months (Min. 4/78, item 9(c) p.5). Yet in practice the highest number of teachers inserviced in one year has just been 122 (10.6%). Few teachers have as a result benefited from the inservice programs.

The number of primary school teachers has at least doubled to about 200,000 since 1978 (*Sunday Nation* Newspaper 20, 1994: p.6); the Ministry of Education statistical report indicates that there were 173,370 Primary school teachers: 107,745 male, 65,625 female in 1991. The Ministry male to female ratio is 2:1. Hence at the current rate of training only 104 teachers in CISRET per year it would require over 769 years to retrain the current number.

The figures presented here simply mean that the strategy of centralized Inservice Education has to change. There will be need for more than one center in both CISRET and CREATE (since the available facilities can take no more than sixty at each session) if their impact is to be felt nationwide.

The information presented so far shows that the distribution of teachers per District and church denomination is not balanced. It is uneven. Some districts and church denominations send more teachers to the Programs than others. The uneven distribution of teachers raised concern at the very beginning when the Ministry of Education reacting to the first intake of CISRET (1981) suggested that the practice be corrected (Appendix 10). The Inservice Programs cannot benefit many teachers country-wide if the distribution per district and church or diocese is unbalanced. Moreover, women are the majority of primary school teachers at the lower primary school level of Standards 1 - 3 (Malusu, 1985; Wainaina, 1984; Nyambok, 1992) and yet they are under-represented when it comes to training and retraining opportunities (Kimani, 1991). Globally women account for 45 per cent of Primary school teachers (UNESCO, 1983: 166). The male-female representation in the CISRET and CREATE Inservice Programs has, therefore, implications on gender issues. The Ministry of Education, on the other hand, is closer to the UNESCO (1983) representation of the male-female training ratio.

The relatively small number of retrained teachers and the disparity in district recruitment of the trainees would imply that the programs in essence are ineffectual. The Christian Church is not reaching a significant number of teachers who need the Inservice Education Programs. However, an effort has been made to reach nearly all Districts.

The study was also designed to investigate whether the Inservice Programs met Lewy's criterion concerning duration of Inservice Programs for teachers which states that: The Inservice Program should be conducted from time to time extending over a reasonable length of time in order to avoid trying to do too much in too short a time. When the graduates of the programs were therefore asked whether the duration of the training, three months, was long enough (Item 65, Appendix 1), Seventy (23.6%) responded with a 'Yes'; two hundred-fourteen (72.3%) responded with a 'No'; twelve (4.1%) did not respond to the item. Hence, majority of the respondents, 214 (72.3%) would want the duration of the Inservice Programs extended. One of the Programs Directors (CREATE) felt the same, suggesting a six month period instead.

However, a three month period is a long enough period for trained teachers to acquire the necessary knowledge, skills and attitudes for the teaching of Primary Christian Religious Education. Respondents have indicated having acquired new knowledge, attitudes and skills in the three month period as it will be presented later under Curriculum Evaluation of CISRET and CREATE. Experience has also shown that after six weeks of Inservice Education the saturation point is reached and results fall off (UNESCO, 1970b: 57).

Moreover, the curriculum activities of the graduates of CISRET and CREATE presented earlier in the study also confirm that the objectives of the Inservice Programs have been attained within the available three months.

However, some of the information presented also shows that certain aspects of the Inservice Programs were not enjoyed because the topics were too long and complicated for the time available. In this case, it would require shortening the long topics to suit the time. The essence of Inservice Teacher Education is its continuity. Lewy (1979) suggests that it should be conducted 'from time to time'. This approach

could be realized through Teacher-Teacher Inservice Education Approach (TTIEA) and if the Inservice Programs were decentralized.

Discipline is essential in the organization and implementation of educational programs. Discipline is required in the learning process . Individual self-discipline is required in all aspects of life and more particularly in the inter -personal relationships. The study investigated what kind of discipline is required of the trainees, how the same is maintained, and how the trainees felt towards the discipline measures applied.

In order to collect information in this respect, the Program trainers were asked to describe the behavior of trainees on the first encounter (Appendix 4), the Directors of the Programs were asked to state how discipline was maintained and if they had any disciplinary cases (Appendix 2), and the graduates (trainees) were asked whether they were happy with the disciplinary measures taken (Appendix 1).

Six of the Inservice Programs trainers who responded were presented with a list of descriptive behavior of their trainees on the first encounter (Item 20 ,Appendix 4) .The trainers were asked to tick as many of the characteristics of trainees as were applicable.

All the six trainer respondents (100.0 %) indicated that the trainees were eager to know more. Two male respondents (33.3%) one from CISRET and one from CREATE further added that the trainees were receptive. Only one respondent, a male, from CISRET further indicated that the trainees were anxious to get over with the course ; that the trainees were ignorant of what they were expected to undergo and were slow in understanding . None of the respondents indicated that the trainees were undisciplined and lacking basic moral values -these were strong negative attributes.

Both Directors of CISRET and CREATE indicated (in response to item 3, Appendix 2) that they had rules and regulations provided for a conducive study atmosphere. The CISRET Director stated ' No drinking alcohol during the inservice ' as an example of the ten guidelines they had. The CREATE Director explained that they had minimal rules such as: Attending all lectures; Doing all tests and examinations; Respecting others and their property; No entry to the dormitory of the opposite sex; No entry to the dormitories of non-course participants; No alcohol. These rules were the same for CISRET Center.

In response to disciplinary measures taken, the CISRET Director reported the use of dialogue, brotherly correction and the personal intervention of the Director. The CREATE Director reported discontinuation from the course and a report made to the Ministry of Education in cases of indiscipline.

The CISRET Director did not record any cases of misbehavior as there were none in response to item 32. The CREATE Director recorded three cases in the last ten years (1982-1991). The CISRET Director being a few months old in the Program would not have known if trainees had been discontinued from the Program due to indiscipline in the past.

When the graduates of the Inservice Programs were asked whether they were happy with the disciplinary measures applied, two hundred fifty six (86.6%) responded with a 'Yes'; twenty eight (9.4%) responded with a 'No', twelve (4.1%) did not respond .

Generally, there is discipline in the Inservice Program Centers. The graduates were happy with the disciplinary measures applied. In fact there should be no discipline problem at all if the conditions set out for the trainees to be accepted into the Programs under recruitment and the impression created on first encounter as receptive

and eager to know more are considered . The report on discipline is therefore consistent with the conditions for entry into the Inservice Programs. The strategies adopted for maintaining discipline are effective and within the general principles of educational administration. Indeed, every teacher should want to be responsible for their own cultural enlightenment (UNESCO, 1970b: 28).

Objectives and Content of the Inservice Programs

This study was designed to investigate whether CISRET and CREATE Inservice Education Programs for teachers of Primary Christian Religious Education are attaining the Project Objectives. The research question to be answered was: What are the objectives and content of CISRET and CREATE Inservice Programs?

As Tyler (1949:3) points out, educational objectives are the criteria by which materials are selected, content is outlined, instructional procedures are developed and tests and examinations are prepared. If the program of evaluation is to be effective, attention must be given to defining carefully the objectives of instruction (Phillips, 1968:3).

The information on objectives and content of the Inservice Programs was collected from the Directors of the Programs, Sponsors, Trainers and Graduates. It was found out that each Inservice Program has a syllabus outlining its general and specific objectives, content, teaching-learning resources and, in the case of CREATE Program, the number of hours allocated to each topic of study. The syllabuses were approved by the Ministry of Education through the Kenya Institute of Education (KIE) Primary Christian Religious Education Panel (Appendix 13). The details of the objectives and content of the CISRET and CREATE Inservice Programs follow.

The objectives of the CISRET Inservice Program are to provide Primary school teachers of Christian Religious Education an opportunity to:

- Live in a community situation.
- Become familiar with the total Primary Christian Religious Education curriculum.
- Deepen their personal awareness of God's presence in their lives.
- Revitalize their sense of Christian vocation to the teaching profession.

The content of the CISRET Inservice Program includes the content of the Primary Christian Religious Education, content of the Programs of Pastoral Instruction for Catholic pupils; Catholic teachings on the Church, Scripture; Sacramental life, Family life/community, Culture and Tradition, Teaching techniques including use of educational resources, Child psychology/Guidance and Counseling, Liturgy and Music, Primary Christian Religious Education (1980) Syllabus.

The objectives of CREATE program are summarized as follows:

- To improve the academic knowledge of teachers of the Bible and to improve their theological understanding.
- To provide counseling skills.
- To improve general teaching skills.
- To improve their knowledge on understanding of the Kenya CRE (1980) Syllabus and the appropriate Pastoral Programs.
- To revitalize their sense of Christian vocation to the teaching profession.

The CREATE syllabus has the following content outline:

Understanding the Christian Faith in African culture (140 hours),
 Educational psychology and its application to teaching approaches in
 the classroom (140 hours) ,
 Counseling the child (140 hours).

When the question of objectives was put to the Church Sponsors of the Inservice Programs (item 16, Appendix 3), both Sponsors were in agreement that the Programs are intended to familiarize the teachers with the content, methods, resources and evaluation of Primary Christian Religious Education curriculum including the Programs of Pastoral Instruction; secondly, to deepen the religious experience and Christian Commitment of the trainees. The Field Officers who responded gave similar responses on the objectives of CISRET and CREATE (item 16, Appendix 5). When asked whether the stated objectives for the respective Program were being met, both Sponsors responded with a 'Yes' (item 17 ,Appendix 3).

The Sponsors explained (in response to item 18) that separate evaluations of their graduates had revealed a change of attitude towards the teaching of Christian Religious Education, new teaching skills acquired in the Programs; successful performance in their teaching ; and, involvement in both church and community activities.

The Sponsors here have laid emphasis on the Primary Christian Religious Education curriculum for obvious reasons. This is one way of winning government support in their endeavor. However, their views are supported by information from the Field Officers who are familiar with the Inservice Programs and by the findings on the curriculum activities of the graduates of CISRET and CREATE already discussed.

When the Programs trainers were asked what the main objectives of the Inservice Programs were (item 20, Appendix 4), their responses were more varied and reflected the objectives of the individual Inservice Program.

Five of the trainer respondents (83.3%) indicated the main objective of the Program is to make the trainees become better teachers of Primary Christian Religious Education and Programs of Pastoral Instruction. This view is consistent with that of the Programs Directors and Sponsors. Of the five respondents, three (50.0%) were from the CISRET ; and two (both males) from the CREATE Program (33.3%).

One trainer respondent (16.7%) listed change of teachers attitude towards Christian Religious Education as one of the main objectives of the Program. Three of the respondents (50.0%) indicated the spiritual development of the teachers and of pupils to be one of the main objectives. One female respondent (16.7 %) from the CREATE Program listed the spiritual development of teachers and pupils as the only main objective. One trainer respondent (16.7 %) listed making trainees to be committed teachers of CRE and PPI to be one of the main objectives apart from making them better teachers of CRE. Two of the trainer respondents (33.3%) both from CISRET indicated making trainees more responsible family members to be one of the main objectives of the Program. The responses indicate the particular emphasis of each Program as viewed by the trainers .

The instructional objectives of the Programs trainers (in response to item 21, Appendix 4) were the same as the main objectives of the Program just discussed. In this respect, one respondent from the CREATE indicated the instructional objective being 'to inspire and motivate the teachers to teach CRE ' which is the same as making the trainees committed teachers of CRE and PPI; two respondents (33.3%) from the CISRET Program indicated ' helping teachers to become more efficient and

professionally committed to the teaching of CRE', which is the same response given to item 20 as making teachers better teachers of CRE and PPI; three (50.0%) respondents indicated moral development of the trainees, same response given to item 20 as uplifting the spiritual development.

Hence, the instructional objectives are derived from the stated main objective of the Programs. Similarly, the graduates of the Inservice Programs were asked to state with a 'Yes' or 'No' response whether they were made aware of the individual Program objectives; and, if the stated objectives were, in their opinion, realized.

Two hundred-fifty eight (87.2%) responded with a 'Yes' to the research item: Were the tasks of the course clearly stated out in course objectives/aims? Twenty-eight (9.4%) of the graduate respondents answered 'No' to the same item; ten (3.4%) did not respond to the item. Two-hundred-fifty eight (87.2%) of the graduates responded with a 'Yes' to the research item: Do you think the objectives of the course were realized? Twenty-eight (9.4%) responded with a 'No', and ten (3.4%) did not respond to the same item. (Items 50, 51 Appendix 1). Thus majority of the respondents, numbering 258 (87.2%) indicated that the objectives were clearly stated and were realized.

In order to establish the link between the Inservice Program and the Primary Christian Religious Education Curriculum, information was collected to find out if the Program trainers had identified any such links, which meant that they were familiar with both the Primary Christian Religious Education Curriculum and the respective Inservice Program; secondly, the information would be compared with the trainers main objectives of the Inservice Program and with the responses from the Graduates, Sponsors and Directors of the Programs on the major objectives of the Inservice Programs.

Four of the trainers (66.6%) indicated the link to be that of better equipping the trainees to handle the Primary Christian Religious Education Curriculum. One respondent (16.7%) saw the link as the Inservice Program having been approved by the Ministry of Education. There was not a response to the item by one male trainer from the CISRET Program. The Inservice Programs prepare teachers to handle Primary Christian Religious Education more effectively. But the responses were general statements which did not establish the actual link.

The trainers were therefore required to identify specific aspects of the Inservice Program that deal with both the spiritual and intellectual development of the trainees. The information was then compared with the previous responses on the link with the Primary Christian Religious Education Curriculum, content of the Inservice Programs and with the information presented on benefits acquired in the Programs by trainees presented under curriculum evaluation of CISRET and CREATE.

Five of the trainer respondents (83.3%) listed worship, which includes prayer, music, devotion, retreat, as an aspect of the spiritual development of the trainees in the Programs. Of the six respondents three (50.0%) were from CISRET and two (33.3%) from CREATE Program. Two respondents (33.3%) one from CISRET and one from CREATE listed pastoral care of the trainees.

There was not a specific response from one trainer (16.7%) of the CREATE Program. The trainer had just been hired (1991) in the Program. Three respondents (50.0%) further listed the Primary Christian Religious Education Curriculum (Syllabuses and Resources for CRE and PP1) as the main aspect of the intellectual development of the trainees. Of these three, two (33.3%) were from the CREATE Program and one (16.7%) from the CISRET Program.

One respondent (16.7%) from the CREATE Program listed developing learning resources as another aspect of intellectual development. One respondent (16.7%) from the CISRET program listed deepening of the Catholic faith as an important intellectual aspect. Two respondents (33.3%), one CREATE one CISRET listed knowledge gained in the course (CISRET) and Philosophy of education (CREATE) to be important intellectual development of the trainees. Again the same one respondent (16.7%) who did not specify the spiritual aspect, did not specify the intellectual aspects.

Majority of the teacher trainers who responded 5 (83.3%) were familiar with the objectives and content of the respective Inservice Program. The specific content of the Inservice Programs as presented by the trainers is related to the implementation of Primary Christian Religious Education.

The responses of the program trainers in respect to the objectives and content reflect the particular emphasis of each Program although there is general consensus that the Inservice Programs are intended to provide trainees with the knowledge, attitudes and skills to implement the Primary Christian Religious Education. The responses of trainers do not reflect the gender of the respondents but their experience with the particular Inservice Program.

When asked whether objectives of the program had been changed since the Inservice Program was first implemented, both Directors of the Inservice Programs indicated no change. The Director of CREATE, however, pointed out that the content had been changed over the years to add new topics (for example, introduction to Philosophy, Islamic studies, Modern cults; and dropped Business Administration). Internal evaluation of CISRET had not suggested any change, whereas it was felt that objectives of CREATE 'are sufficiently and satisfactorily producing the CREATE

aims'. The objectives and content of the Inservice Education Programs enrich the content of Primary Christian Religious Education Curriculum (Appendix 20).

One of the objectives of this study was to compare the curriculum design of the Church-sponsored Inservice Programs with that of the Preservice Primary Teachers Colleges Christian Religious Education course in reference to the teaching of Primary Christian Religious Education.

The general objective of the Primary Teachers Colleges Christian Religious Education Course is that students should acquire the necessary attitudes, knowledge and skills to be professionally committed and competent teachers of Christian Religious Education in Kenya Primary Schools (Ministry of Education, Primary Teachers College, Syllabuses, 1983: 99).

A Synopsis of the content of the two Teacher Education Inservice Programs and the Primary Teachers Colleges Christian Religious Education is presented in Table 11. The Synopsis shows that the content of the Inservice Programs is related to the content of the Primary Teachers Colleges Christian Religious Education curriculum. There is a serious omission in the Inservice Programs of the Historical Development of Primary Christian Religious Education resulting in lack of knowledge concerning Primary Christian Religious Education Resources as the findings of the study have so far indicated (Tables 5 and 6).

TABLE 11 A SYNOPSIS OF THE INSERVICE PROGRAMS AND THE PRIMARY TEACHERS COLLEGES CHRISTIAN RELIGIOUS EDUCATION SYLLABUS

The Primary Teachers Colleges Christian Religious Education (PTC RE, 1986; Malusu, 1994)	The CISRET Inservice Program	The CREATE Inservice Program
The Historical Development of Primary CRE in Kenya		
The Primary Christian R.E. Curriculum	The Primary Christian R.E. Curriculum	Educational Psychology and its application to teaching; Kenya CRE Syllabus Approaches (1980)
The Programs of Pastoral Instruction	Content of the Programs of Pastoral Instruction, Liturgy	Pastoral Programs Worship
Meaning and Expression of Religion	Culture and Tradition	Understanding the Christian Faith and African Culture <ul style="list-style-type: none"> • African Traditional Heritage • Modern Cults
Salvation History based on the stages of God's Revelation The Life and Teachings of Jesus Christ	Scripture Sacramental Life Catholic teachings on the Church	Understanding the Christian Faith in the African Culture <ul style="list-style-type: none"> • Church History • Systematic Theology • Bible survey
The role of the teacher of Christian Religious Education	Child Psychology Guidance and Counseling	Counseling the child <ul style="list-style-type: none"> • Moral Education • Pastoral Counseling
Life Approach to the teaching of Christian Religious Education	Teaching techniques including use of educational resources, child psychology, music	Educational Psychology and its application to teaching approaches <ul style="list-style-type: none"> • Child Psychology and Christian Religious Education • Teaching Approaches for CRE • Music and drama in CRE • Visual Aids
	Family Life/Community	
		Research and writing
		Philosophy and Education in Africa

A documentary analysis of the detailed syllabuses reveals that some of the major headings for the CREATE Program Syllabus are misleading, for example, Educational Psychology and its application to Teaching Approaches embrace a wide range of topics including Research and writing, Philosophy and Education in Africa that are not directly linked with teaching approaches. It would be very difficult to interpret the various topics under the main heading. The CREATE Syllabus also lacks consistency in the statement of the objectives, for example:

The student should know the major stages in the development of religious and moral thinking of persons.

To introduce the student to Educational Philosophy with specific references to the African context to comprehend it in its entirety.

Moreover, some of the statements of objectives are not stated in behavioral terms, for example, in the first statement referred to (3.2.1) 'to know' is not considered a behavioral term in stating educational objectives. 'To explain' or 'to state' would be more explicit, and behavioral (Mager, 1962).

The CISRET syllabus contains purposes, goals and objectives. The syllabus was developed in the late seventies when there was a raging debate over curriculum objectives, Aims, Purposes, Goals, and how they could be stated. The debate has settled and all the syllabuses produced at the Kenya Institute of Education make reference to the National Goals of Education, objectives of Primary or Secondary or Teacher Education and objectives of a specific subject (8:4:4 System of Education, 1 December, 1984).

The content of the CISRET Program is presented without additional objectives for each content as it is the case with the CREATE Program and with current syllabuses

for Primary, Secondary and Teacher Education from the Kenya Institute of Education. CREATE seems to have more up to date content than CISRET. Hence the findings are consistent with the information provided by the Director of CREATE Program on changes in the content of the Inservice Program.

On the whole the Inservice Programs are designed to equip the trainees with the necessary knowledge, attitudes and skills to effectively implement the Primary Christian Religious Education Curriculum which is the objective of the Primary Teachers Colleges Christian Religious Education.

The main objective of the Inservice Programs is to produce a committed effective Christian teacher of Primary Christian Religious Education and to deepen the religious experience of the teacher.

The assumption that the CISRET and CREATE Inservice Programs contribute towards the implementation of the Primary Christian Religious Education Curriculum in Kenya is further supported by the findings on the objectives and content of the Inservice Programs, therefore, since both have common content and major objective for teachers of Primary Christian Religious Education.

Training Facilities and Resources

Teaching-learning effectiveness may be affected by such factors as material and human resources. The research question to be answered was: How sufficient and appropriate are the training facilities and resources?

With the foresaid in mind, several instruments were designed and used in the study to collect information on the physical, the material teaching-learning resources, for

example, tuition blocks, boarding and recreational facilities, textbooks available in the Inservice centers for the teaching-learning purpose. The listed resources in CISRET were textbooks, recommended Primary Christian Religious Education books, materials from the Kenya Catholic Secretariat. While those of CISRET were library, video films and equipment, overhead projector, subject textbooks and notes (Item 46, Appendix 2).

When the graduate respondents were asked if the learning facilities were adequate, two hundred thirty (77.7%) responded with a 'Yes', while fifty (16.9%) responded with a 'No'. Sixteen did not respond. Majority of the respondents, numbering 230 (77.7%), therefore, indicated that the learning facilities were adequate (Items 67,68,69,70 Appendix 1).

Majority of the graduate respondents, numbering 230 (77.7%), were satisfied with the living conditions of the Inservice centers; however, six (2.0%) recommended better water resources (from the CREATE center); twelve (4.1%) complained of too much malaria (CREATE Center); thirty-two (10.8%) complained of general discomforts, for example, cold weather (CISRET), long distance from the center (CISRET) unreliable transport (CREATE) poor communication system (CREATE). In total negative responses to the living conditions were fifty (16.9%). Sixteen (5.4%) did not respond.

When the graduate respondents were further asked if they were satisfied with the recreational facilities, majority of the respondents, numbering 230 (77.7%), were satisfied with the recreational facilities in the centers, fifty-four (8.2%) were not satisfied; twelve (4.1%) did not respond to the item.

When the graduate respondents were asked whether they were satisfied with the transport arrangements (item 71), majority of the respondents, numbering 259 (87.5%), stated 'Yes'; thirty two (10.8%) stated 'No', five (1.7%) did not respond.

When the graduates were asked how the Inservice centers could be improved, 45 (15.2%) recommended expansion of the Library; Sixty-six (22.3%) recommended buying of more music instruments; Forty eight (16.2%) recommended building more classrooms; Ninety (30.4%) had other recommendations, for example, buying radio, installing electricity, better water sources, better communication means; Five (1.7%) did not respond. It was interesting to note here that even among those who had indicated that the facilities were adequate and the conditions were good some had good recommendations to make to improve the existing conditions. The responses therefore raise a genuine concern. The dormitories should be expanded, presumably to accommodate more trainees for the Inservice Education. There may also have been congestion at an earlier center for the CISRET Program (Appendix 15).

In order to ascertain the information given by the Programs Directors and graduates (trainees) of the Inservice Programs concerning the training facilities and resources provided in the Program centers, a checklist observation instrument was designed and administered by the researcher (Appendix 7) and the results were as follows:

The accommodation provided in both centers could each cater for a maximum of sixty (60) participants. The total number of participants at a training session had been less than forty (Table 7). Hence, there was no congestion in either of the center. The dining facilities were spacious and well equipped for the number of inservice trainees. There was a variety of recreational facilities provided which included facilities for indoor games and open field playgrounds - in both centers; open theater was provided at the CREATE center; a swimming pool was provided at the CISRET center.

Both centers had stocked libraries containing appropriate course titles, for example, One in Christ series, Bibles, Primary Christian Religious Education (1980) syllabus and the relevant books and syllabuses for Programs of Pastoral Instruction (each center having only their relevant books of their Program of Pastoral Instruction) which all relate to the teaching of Primary Christian Religious Education, and other titles relating to the stated objectives and content of the respective Inservice Program.

Tuition blocks were adequate, there were at least two large classrooms with a seating capacity of forty (40) available though they preferred to use just one in both centers to maximize available staff. Lighting was sufficient and desks were of moderate quality. There was time set aside for library reading, prayer and research. Tap water was provided, although CREATE center had occasional problems with water due to unreliable water sources (bore holes). Other notable educational facilities were a chapel; well equipped administrative offices, canteen, van, a hospital in each center, and a *shamba* (garden) at the CISRET Center on which dairy cows were kept and vegetables grown. These facilities seem to cater for the spiritual and physical needs of the trainees.

The information provided through the checklist instrument, was consistent with the responses of the Programs Directors and of the graduates concerning the training facilities and resources in the Inservice Centers. They are appropriate, adequate and relevant for the implementation of the Inservice Programs. They could be utilized even more by increasing the number of trainees in each session. They could also be improved for effective learning (see recommendations).

Learning effectiveness to a large extent depends on the training and experience of the teacher who in this case is the facilitator of learning and transmitter of knowledge (Groenewegen, 1993). The teachers make such professional and often administrative

decisions as choice of content for the students, mode of transmission or the learning strategies to be adopted, teaching - learning resources to be used, motivation approaches and principles to be applied, and evaluation procedures to be followed. An investigation of the professional role of the Trainers in the CISRET and CREATE Inservice Programs, namely: planning implementing and evaluating curriculum activities was an objective of this study. To guide in the investigation, Lewy's principle that "Teachers who are supposed to inservice others must have the ability to communicate ideas and must also be themselves effective teachers who have proved innovative in their field and who can themselves transfer their skill to other people" was applied. Teachers who have had good training and adequate experience have been known to have stronger classroom management skills, make good instructors and produce better achievement with their students (Calloids and Postelthwaite, 1989).

Using Lewy's rationale on the Inservice Education Program Trainers, the Interview Instrument used on the Programs Directors sought information on recruitment of staff for the Inservice Program, nature of employment, terms of service and remuneration benefits (Item 18-26, Appendix 2); Academic and Professional experiences. It was found out that each Program is headed by a Director who is employed on full-time basis. The Directors are in charge of the academic and spiritual welfare, coordinate day to day activities of the Programs and recruitment of trainees into the Programs. The Director of CISRET is paid by the Kenya Episcopal Conference (KEC) who are the sponsor of the Program. He is presented as male Catholic being of Kenyan Nationality. The Director of CREATE is paid by the Pentecostal Assemblies of Canada who commissioned her as a Missionary to Kenya. She is a female belonging to the Pentecostal Assemblies of God and a Canadian.

The CISRET teaching staff consists of three full-time trainers. The CREATE teaching staff consists of two full-time trainers and ten part-time trainers. The full-time trainers in each Program include the Directors of the Programs. The Director of CISRET indicated that they were understaffed. The Director of CREATE indicated that they had just enough personnel.

The Programs trainers are selected by the Sponsors of the Programs. To qualify to be a Program trainer in the CISRET, one must be a Catholic; a trained teacher or well informed about education in Kenya; One must also be recommended by the local Bishop. To qualify to be a Program trainer in CREATE, one must have subject expertise and experience in teaching; born again believers from any Protestant denomination. The CREATE trainers are recruited by the Director with approval of the Sponsor from among Bible College Tutors, University lecturers, Primary Teachers Colleges Tutors, Religious Education Advisors (Item 26, Appendix 2).

The CISRET trainers (all Kenyans) are paid a monthly salary by the Kenya Episcopal Conference (KEC). Two full-time CREATE trainers (both foreigners) are paid by their foreign missions: the Director is paid by the Pentecostal Assemblies of Canada, while the Assistant is paid by the Pentecostal Assemblies of Sweden who commissioned them as missionaries to Kenya. The part-time trainers of CREATE Program are all Kenyans who work on voluntary basis but receive travel and subsistence allowance from the Sponsor of the Center through the Director.

All the Programs trainers services may be terminated any time on the recommendation of the Sponsor. The Academic qualification of the CISRET Director is M.A degree in theology acquired at the Catholic Higher Institute of Eastern Africa (CHIEA) now Catholic University of Eastern Africa (CUEA). The Director of CREATE listed the academic qualification as BA, MA, DMIN. degrees. The highest

professional qualification of CISRET Director is listed as Master of Arts in Theology (MA) while that of CREATE Director is Doctor of Divinity (D Min). The professional qualifications listed are also the highest college level of the respective Directors in Religious Studies (Item 7, Appendix 6).

Neither of the Directors had any teaching experience of Christian Religious Education at Primary School level, Secondary School level and Primary Teachers Colleges. The CISRET Director had a teaching experience of three years in the CISRET Program. The Director of CREATE had taught for a period of thirty eight (38) years, twenty eight of them in a Bible college and ten by 1991 in the CREATE Program. The Director of CISRET received the last training or academic study in Religious Education between 1984- 1986. The Director of CREATE received the last training or academic study in 1984. The CISRET Director did not respond to the item of dates (years) attended inservice programs in Christian Religious Education. The CREATE Director has been attending regular inservice programs in Christian Religious Education from 1954-1991 (the time of study).

The CISRET Director had been involved in the following Christian Religious Education activities: Religious Education Advisor (REA), Teaching, Inservice Program (CISRET) coordinator. The CREATE Director had been involved in the following Christian Religious Education activities: Religious Education Advisor, Teaching, Course writer, Inservice Program (CREATE) coordinator.

Detailed information on the other Programs trainers (non-Directors) was elicited through a separate interview schedule (Appendix 4) the results of which are presented as follows:

The total number of trainers who responded is six (100%). Four of the trainers (66.7%) were male; two (33.3%) were female. Of the four men, two (33.3%) were Catholics and the other two (33.3%) were Protestants. Of the two female respondents, one was Catholic (16.7%), the other was Protestant (16.7%). All three Catholic trainers (50%) belonged to the CISRET Program. All three Protestant trainers (50%) belonged to the CREATE Program. There was equal number (50%) respondents from each of the Inservice Programs.

One of the respondents (16.7%) had an age range between 30 - 40 years and was a Protestant male. Four of the respondents (66.7%) had an age range between 41 - 50 years; of the four, two were male (33.3%), two were female (33.3%); two of the male and female were Catholics from CISRET Program (33.3%) and the other two, male and female, were Protestants from the CREATE Program. One male respondent (16.7%) from the CISRET Program was over fifty years in age range. All the six respondents (100%) were Kenyans.

One male respondent (16.7%) of CISRET indicated the academic level to be 'O' level (EACE), one male respondent (16.7%) of CISRET had acquired a Diploma; four respondents (66.7%) distributed as one female (16.7%) from CISRET; one female (16.7%) from CREATE, and two males (33.3%) from CREATE had degree status.

Two male respondents (33.3%) from the CISRET Program had Approved Teacher Status (ATS), four respondents (66.7%) distributed as one female from CISRET (16.7%), one female from CREATE (16.7%) and two males from CREATE (33.3%) had a degree. But the nature of the degree had not been specified. Two male respondents (33.3%) from the CISRET Program had studied Religious Education to Primary Teachers College level; the four respondents were distributed as one female CISRET (16.7%), one female CREATE (16.7%) and two male CREATE (33.3%).

All the three respondents from CREATE (50%) had degree level in Religious Education.

Two of the respondents (33.3%): one male from CISRET and one female from CREATE had taught CRE in Primary School for eight years. One male respondent (16.7%) from CISRET had taught CRE in Primary School for eleven years; one male respondent from CISRET had taught CRE in Primary School for fourteen years: one female respondent (16.7%) from CISRET had taught CRE in Secondary school for four years; one male respondent (16.7%) from CREATE had taught in Primary Teachers College for twelve years; one male respondent from CREATE had taught Inservice Programs (CREATE) for two years; one female respondent from CISRET had taught Inservice Program (CISRET) for four years. One male respondent (16.7%) had taught Inservice Programs (CISRET) for eleven years. One male respondent (16.7%) from CREATE had taught in Pre-school Teacher Education Programs for unspecified number of years.

One male respondent (16.7%) from CISRET had last training in Religious Education in 1976; no further dates were indicated of continued inservice attendance (see item 10) for the same respondent. Three respondents (50%), two from CISRET, one male, one female; one male from CREATE had their last training in Religious Education between 1981-85. All the three had continued to attend inservice retraining programs as indicated in their responses to item 10, although the CISRET respondent did not indicate the dates for the inservice.

One male respondent from the CREATE Program attended last training in Religious Education in 1986-89 and had continued to attend inservice retraining programs. One female respondent (16.7%) from CREATE attended last training in 1990 and continued to attend inservice training programs (in response to item 10). Three of the

respondents (50%) distributed as two (33.3%) from CISRET of one male and one female, and one male from CREATE were members of the Kenya Institute of Education (KIE) Panels. The same respondents had been Religious Education Advisors (REA) in the field. All the respondents (100.0%) had participated in the teaching of Christian Religious Education. Four of the respondents (66.7%) distributed as two (33.3%) one male and one female of CISRET, two (33.3%) of CREATE both males, had participated in Primary Christian Religious Education Course writing.

The respondents were also required to state specific professional training they received before qualifying to become teacher trainers in the Inservice Programs (Item 12, Appendix 4). None of them had received any specific re-training for the new task. Instead the respondents referred to their academic and professional training they had undergone and to their teaching and related work experiences, for example, Religious Education Advisors (REA), teaching of Christian Religious Education at various levels.

The oldest trainer respondent was male and was deployed in 1982, in the CISRET Program; was between 41-50 years old; had 'O' level academic qualification, ATS professional qualification, had taught in Primary schools for eleven years and was among the first graduates of CISRET in 1981. The trainer was employed as a tutor through interview on a full time basis, and worked for five hours a week. The next respondent, of the same age range, was deployed in the CREATE program in 1986. He possessed a university degree (MA) as his highest academic and professional qualifications. He had taught in a Primary Teachers College for twelve years. He was employed as a part time lecturer in the Inservice Program.

The third respondent was male, deployed in the CISRET program in 1988, and had a teaching experience of fourteen years at Primary school level. He had achieved a diploma in Educational Administration and was of Approved Teacher Status. He was employed as a facilitator on a full time basis through interview.

The fourth respondent was a female of the age range 41-50 years. She was a university graduate, possessing a Bachelor of Arts (BA) degree, had taught at primary school level for eight years and at Secondary school level for four years. She was deployed on a full time basis in the CISRET Program in 1989 as a teacher through invitation and worked for twelve hours a week.

The fifth respondent was a female of the same age range as the fourth. She was a university graduate, deployed in the CREATE Program in 1990 as a lecturer on a part-time basis as a voluntary worker.

The sixth respondent was a male, of the age range between 30-40 years. He had an unspecified university degree, with eight years of teaching experience in Primary school. He was deployed in the CREATE Program in 1991 through invitation as part time voluntary worker, yet he had indicated working for seventy two hours per week. All the three (50%) respondents (non Directors) from the CISRET Program worked on full time basis. All the three (50%) respondents from the CREATE Program worked on part time basis.

Four of the respondents (66.7%) indicated being involved in other such pastoral work in the church as counseling, parish council, pastoring. Of these four, two were males from the CISRET program (33.3%), and two were from the CREATE Program, one male, one female. (33.3%). One respondent (16.7%) from the CISRET Program indicated being involved in CRE writing workshop. The respondent was a female.

One male trainer (16.7%) from the CREATE Program employed in 1991 did not respond to the item. The Program Trainers were employed at different times, under separate conditions and possessed varied experiences.

An investigation of the Programs trainers was made further by asking the graduates of the Inservice Programs to comment on whether the Programs trainers were competent in their knowledge of the subject matter and how the trainers compared with the Tutors in the Primary Teachers Colleges (Item 63, 64. Appendix 1). Both items were free response.

Majority of the graduate respondents, numbering 238 (80.4%), indicated that the trainers were knowledgeable of the subject matter. Majority of the respondents, numbering 176 (59.5%), also indicated that the Programs trainers were comparable to the Primary Teachers Colleges Tutors. Moreover, 28 (9.4%) of the respondents reported that the Programs trainers were more committed than the Primary Teachers Colleges Tutors. However 60 (20.3%) of the respondents indicated that the Primary Teachers Colleges Tutors were more competent. Just as 34 (11.5%) indicated that some Programs trainers were not competent enough.

It is not clear whether those who were not competent enough were the Programs trainers whose academic qualification was 'O' level or Diploma. However, all the trainers had appropriate teaching experience of Christian Religious Education, mostly at Primary school level. Only one trainer had teaching experience at a Primary Teachers College. The Programs trainers also had relevant training in Religious Education and had been involved in curriculum implementation activities such as panel membership, Religious Education Advisors, Teaching, Course writing and in Church Pastoral work. However, none of the Programs trainers indicated specific

retraining in training others. The trainers met the criteria for employment set out by the Directors of the Programs.

The Teaching-Learning Strategies Used by Program Trainers

Lewy (1977) suggests that the teaching-learning strategies should be clear, relevant and appropriate and implemented effectively. It was the objective of the study, therefore, to investigate the teaching-learning strategies adopted by the Inservice trainers and compare the same with accepted instructional models recommended in the Primary Teachers Colleges Christian Religious Education Syllabus and also in keeping with sound educational communication practice as advanced by Lewy (1977). Generally, the kind of teaching-learning strategies adopted reflect the competency and experience of the user (trainer). The research question to be answered was: Are the teaching-learning strategies used by trainers appropriate and relevant to the needs of the trainees?

The responses of the Inservice trainers on the teaching-learning strategies (Appendix 4, item 27) were: Three of the respondents (50%) prepared their lesson notes in the format of a lecture to be read in class. Of these three respondents, two, one male and one female, were from the CREATE Program (33.3%); one male respondent (16.7%) was from the CISRET Program.

Two of the respondents (33.3%) from the CREATE Program, one male and one female, prepared their notes in form of a lesson plan as would be used by a teacher in Primary school. Of these two respondents, only the female respondent had also indicated that the lesson notes were prepared in form of a lecture to be read to the class. None of the respondents from the CISRET Program indicated preparing lesson notes in form of a lesson plan.

Four of the trainer respondents (66.7%) indicated preparing their notes as handouts to be given to the class. Of these four respondents, two had earlier indicated that they prepared lesson notes in form of a lecture to be read to class. The two respondents in this case were both male, one from CISRET and the other from CREATE Program. Three of the respondents (50%) further indicated use of other methods, for example, video tapes, group discussions, lecture and discussion. All the three respondents in this case were from the CISRET Program, two males and one female.

Only one respondent (16.7%) indicated just one strategy of preparing lesson notes - in form of a lesson plan as would be used by a teacher in Primary School. It is doubtful whether the method would be effective at this level. Four of the trainer respondents (66.7%) used lecture methods. The distribution of the four respondents according to Program and gender was uniform, viz: two male and two female, two from CISRET Program (33.3%) and two from CREATE Program (33.3%).

All the six respondents (100.0%) used discussion and assignment. Three of the respondents (50.0%) used projects. The distribution of the three respondents was two (33.3%) male and one female, two from CISRET Program; one male from CREATE (16.7%). Five of the respondents (83.3%) further indicated use of a mixture of varied activities, named as lecture and discussion, class demonstration and visits, assignment, projects, resource people. Only one respondent (16.7%) from CREATE did not indicate any use of varied activities. The distribution of the five respondents (83.3%) was three from CISRET (50.0%); two (33.3%) one male and one female, from CREATE Program.

All the three respondents (50.0%) who had indicated preparing their lesson notes in lecture format also stated using lecture method. One respondent (16.7%) who had indicated preparing lesson notes in form of lesson plan as would be used by a teacher

in Primary school later indicated using lecture and discussion in response to the question: What teaching strategies do you use in your presentation? One respondent (16.7%) who had earlier indicated preparing lesson notes in the form of handouts later indicated use of lecture method, discussions, assignment, projects in response to the same question. A quick observation here is that the way lesson notes are prepared affects the classroom transmission of the same.

Finally, in respect of teaching learning strategies adopted, the trainer respondents were asked to state which instructional procedures they found most effective and why (items 29 and 30). All the trainer respondents 6 (100.0%) indicated that discussion and assignment was the most effective approach. The reasons given, however, were varied. Three of the respondents (50.0%) one male from CISRET and two other males from CREATE Program indicated that use of discussion and assignment was the most effective teaching -learning strategy because it involved the learner. One respondent from CREATE (16.7%) indicated that the approach provided the learners with an opportunity to share new ideas and information from diverse ethnic backgrounds. Another one respondent from CISRET (16.7%) indicated that the method was enjoyed by the trainees; the last respondent from CISRET (16.7%) indicated that the approach provided both the learners and the trainers necessary feedback on the effect of the learning process.

In principle, discussion and assignment is an appropriate teaching - learning strategy because it involves the learners in sharing new ideas, information, knowledge, skills thus bringing about learning and attitude change and can be an evaluation tool providing necessary feedback to both the learner and the teacher. The strategy could be also easier linked to the life approach in the teaching of Christian Religious Education.

The lesson observation checklist instrument (Appendix 6) was designed specifically to gather information on the classroom procedures adopted by the trainers and compare the same with the information provided by the trainers in response to the items addressed to them (Appendix 4) on the teaching-learning strategies and lesson preparation just discussed. Only one trainer was observed teaching once in each of the two Programs on different occasions by the researcher. Each trainer was observed without prior warning, during normal timetabled teaching. The results were as follows:

One trainer subject from CREATE had a scheme of work to be followed with themes, sub-themes and objectives clearly defined and sufficient time allocated to different themes and sub-themes. The other trainer subject from CISRET did not have a scheme of work but prepared lessons to be taught from various theological textbooks and personal experience without indicating exact time allocated to the different themes or sub-themes. However, in both cases the selected content and course objectives were related to the Primary Christian Religious Education Curriculum. Equally the teaching-learning resources were closely related to the implementation of Primary Christian Religious Education Curriculum.

The lesson plans past and present were in both cases structured in form of lecture notes including discussion, projects and related activities. The lesson plans were closely related to the content of the course outline. The lesson plans were logically organized reflecting entering behavior. The instructional objectives for the lessons observed were clearly stated.

The content to be covered was reasonable in terms of amount and quality. There was emphasis when teaching and explaining on both denominational church teaching and common Christian heritage. The academic professional level of specific activities

suggested in the lesson plan were suitable. The quality of teaching-learning resources was average.

While teaching, the trainers frequently used experiences of the trainees to explain religious concepts. The trainers also frequently used a variety of teaching and learning strategies which involved active class participation. Both trainers made use of a variety of teaching-learning resources. The trainers did try to find out whether the trainees had learnt what they wanted them to learn in a variety of ways, namely : Asking relevant questions of varying difficulty frequently while teaching; Displaying work produced; written work; project work; Examinations and Tests.

The trainers frequently allowed the trainees to ask them questions. They did not impose their views and answers on the class. Instead they encouraged class participation by using frequently effective learning incentives (e.g. praises, probing questions, explanation); and frequently gave clear appropriate explanations of religious concepts and made reference to the Primary Christian Religious Education. The trainers frequently corrected class errors and misconceptions; had frequently marked and corrected assigned class work. They did not encounter discipline problems in class and were able to meet the academic challenges of the class. They frequently used suitable teaching-learning strategies which could be adopted for a Primary school Christian Religious Education learning experience. Although the trainers had a working knowledge of the Primary Christian Religious Education Curriculum, they showed deep rooted Christian faith all the time. They were rated above average in classroom performance.

In summary, it may be noted here that Programs trainers used a variety of teaching-learning strategies and understood why. The lesson observation checklist instrument revealed that the classroom procedures adopted by the trainers were generally

consistent with the information provided earlier by all the trainers on lesson preparation and transmission procedures. The classroom procedures were generally in agreement with acceptable principles of teaching Christian Religious Education as found in the Primary Teachers Colleges, which is the 'Life Approach' (Talbot ed. 1979). The classroom procedures also reflected the competency of the trainer, which had been rated by the graduates of the Inservice Programs to be very good. The classroom procedures included evaluation of change in learners behavior in relation to the stated objectives.

The teaching-learning strategy used by the trainer did not depend on the gender or Inservice Program but on the teaching experience of the individual trainer. The professionally trained trainers knew and used a variety of teaching-learning strategies. The trainers selected were therefore generally competent and innovative in the teaching of Christian Religious Education.

Curriculum Evaluation of CISRET and CREATE Inservice Programs.

Educational evaluation is an essential component of any curriculum design and implementation. It was the assumption of this study that CISRET and CREATE Inservice Programs meet Lewy's (1977) criterion stating that: The Inservice Program should include the element of evaluation both Formative and Summative.

Educational evaluation is described by Cronbach (1970) as a process of collecting information in order to make decisions about the worth of an Educational Program. The purpose of this study was to investigate the contribution of CISRET and CREATE Inservice Teacher Education Programs to the teaching of Primary Christian Religious Education curriculum in Kenya. The information collected would be used

as a feedback to modify or improve the Programs and to make judgment as to the worth of the Inservice Programs.

Evaluation in this context is, therefore, to be understood in two dimensions, namely: investigation of the kind of evaluation procedures used in the Inservice Programs, thus answering the research question: What are the methods and approaches used in evaluation of the Inservice Programs? Secondly, an investigation of the overall effect of CISRET and CREATE Inservice Programs on the implementation of the Primary Christian Religious Education curriculum, particularly, in providing the necessary knowledge, attitudes and skills. In this respect the question addressed was: What educational benefits do graduates receive from the Inservice Programs in relation to the implementation of Primary Christian Religious Education? (Appendix 2, Item 37).

Evaluation in practice includes a number of techniques that are indispensable to good teaching (Gronlund, 1985). It was an objective of this study to investigate the relationship between the evaluation techniques used in the Inservice Programs and those used in Primary Teachers Colleges discussed in the Literature Review. The research question to be answered was What evaluation strategies do the trainers use in the Inservice Programs? Information on evaluation of trainees was sought from the Programs Directors, Programs trainers and indirectly from the graduates themselves. The following are findings on curriculum evaluation in CISRET and CREATE.

When the Programs graduates were asked whether the evaluation methods used in the Inservice Programs were appropriate (Appendix 1, Item 66), two hundred sixty (87.8%) responded with a 'Yes'. Hence majority of the graduates who responded (87.8%) indicated that the evaluation techniques used in the Inservice Programs were appropriate. The graduates were trained primary school teachers acquainted with evaluation procedures.

The graduates were rated by the trainers as 'Above Average' (50%) and 'Average' (50%). None of the trainers stated that the trainees were 'Below Average' (Appendix 4, Item 23). Concerning the kind of evaluation strategies used in the Inservice Programs, the trainers listed Examinations, Quizzes, Tests, Projects, assignments and observation instruments (Appendix 4, Item 30).

One female respondent from CISRET indicated use of questionnaire (in response to the item 30). The responses of trainers on evaluation strategies used in the Inservice Programs were shared by the Directors (Item 32, Appendix 2) who also indicated that successful trainees were awarded a certificate of attendance and commissioned to go and work for the school and country that sent them. The CREATE Program also has listed evaluation procedures.

The reasons given for the particular strategy adopted by the trainers were varied. One respondent (16.7%) used tests and examination because it was the requirement of the CREATE Inservice Program. The second respondent (16.7%) from CREATE used examinations so that trainees could aim at higher grades. The third respondent (16.7%) from CREATE used tests and examinations to know the progress of every trainee. The fourth respondent (16.7%) from CREATE used tests, examinations, projects, assignment and observation in order to be comprehensive in assessing all aspects of learning. The respondent had knowledge of evaluation principles. The fifth respondent (16.7%) from CISRET used questionnaire to enable the trainees express themselves (most likely about the Program). The sixth respondent (16.7%) from CISRET who indicated using tests and examinations did not give a reason for the previous response.

When the trainer respondents were asked to state whether there was a behavioral change in the trainees at the end of retraining, all the six respondents (100%) stated 'Yes' to behavioral change.

Two male respondents (33.3%) from the CISRET Program indicated that the trainees became more committed to and involved in the teaching of Christian Religious Education. One female respondent (16.7%) from the CISRET indicated that the trainees became better teachers of Christian Religious Education and better Christian family members. The sentiments were shared by the Director of CREATE who added that the graduates were ready for leadership responsibilities, for example, TAC Tutors, REA's, APSI and capable of providing inservice education to other teachers.

One male respondent (16.7%) from CREATE indicated that the trainees developed a positive attitude toward CRE at the end of training. Two respondents (33.3%), one male, one female, from CREATE Program indicated that the trainees stopped bad habits and became saved by the end of the Inservice course. Four of the responses (66.7%) to the item were directly related to the teaching of Primary Christian Religious Education. All the different responses on the behavioral change were in line with the stated objectives of the Inservice Programs.

When asked whether the trainers had made any follow-up of the trainees (Item 32, Appendix 4), two of the trainer respondents (33.3%) from CREATE who had indicated having started teaching in the Inservice Program in 1990 and 1991 responded with a 'No'. This would be the most appropriate response.

The remaining four trainers (66.7%) one from CREATE who started teaching in the Program from 1986, and three from CISRET all responded with a 'Yes'. Both Directors indicated having made a follow-up of their graduates in the field (item 35,

Appendix 2). The CISRET file at the Kenya Catholic Secretariat had some evaluation reports on the participants. But the reports were for the first three Inservice Programs only. It is not possible to tell what is happening since the last in-house evaluation was done in 1982. No evaluation reports were available on CREATE. The CISRET report was however criticized by the then Catholic Church Curriculum Developer and former Inspector of Schools, Fr. T. Farrelly, in charge of Christian Religious Education, for lacking factual information and external evaluation (Appendix 14).

When further asked what professional activities the trainees were involved in towards the implementation of Primary Christian Religious Education (Appendix 4, item 33) two of the four 'Yes' trainer respondents, one from CISRET, and the other from CREATE gave irrelevant information to the item. The CREATE respondent, for example, stated that: 'We have introduced the teachers to Government Education officers to be involved in helping to inservice other teachers in the field'. The second respondent from CISRET in this respect stated that 'in Parishes, they form Catholic Teachers Association'. These were not specific curriculum activities the trainees were involved in after graduating as required by the item but indications of things to come. Such activities were spelt out by the remaining two (33.3%) of the four 'Yes' respondents (item 32) who listed teaching, guiding, counseling, Pastoral Care and Inservicing other teachers. Hence, the first two respondents were not sure of what curriculum activities the graduates of CISRET and CREATE should be involved in.

Four of the trainer respondents (66.7%), two male from the CISRET, and the other two, male and female, from CREATE listed the teaching of CRE and PPI as one of the activities they expected the graduates to be involved in. One respondent from CREATE listed Family life; five of the respondents (83.3%), three (50.0%) from

CISRET, and two male and female from CREATE listed involvement in church activities such as preaching, Sunday school, worship and pastoral care.

Two of the respondents (33.3%) from CISRET listed Inservicing of other teachers as one of the activities. Graduates of CISRET and CREATE are therefore expected to be involved in the teaching of Primary Christian Religious Education and of the Programs of Pastoral Instruction, Inservicing other teachers, guidance and counseling, and in respective church activities. Both Directors were in agreement with the responses of the trainers, adding exemplary living. The information is consistent with the results presented earlier in the study on the curriculum activities of the graduates of the Inservice Programs.

When the Sponsors of the Inservice Programs were similarly asked whether they had made a follow-up of the graduates of the Program they separately sponsor and what observations they could make of the graduates (item 19, Appendix 3), both sponsors indicated having encountered graduates of their respective Program. The CISRET sponsor had noted a change of attitude in the graduates towards the teaching of Christian Religious Education. Rather difficult to assess! The CREATE sponsor had noted that the graduates took their teaching profession more seriously; they were zealous; carried out Inservice courses for other teachers and were closer to the church. When asked to explain the observations made on the graduates, the CISRET sponsor stated that the graduates displayed a sense of Christian commitment. The CREATE sponsor stated having received good reports from Government Education officers in the field and from church leaders concerning the performance of the graduates. The CREATE response is more concrete than the CISRET one, which merely made reference to changes in attitude. The statement of the CREATE Sponsor was supported by the responses of the Field Officers.

All the Field Officers who responded were familiar with CISRET and CREATE and had worked with some graduates of the Inservice Programs. When they were asked if graduates of CISRET and CREATE they knew were involved in the implementation of Primary Christian Religious Education, ninety per cent responded with a 'Yes'. The Field Officers further indicated that graduates of CISRET and CREATE were involved in the Inservice Education of other teachers, teaching the subject, helping at the TAC, being active members of CRE Panels, organizing CRE tests and were always willing and ready to take on CRE duties.

Lastly majority of the Field Officers (70.0%) rated graduates of CREATE and CISRET in terms of their professional contribution to the teaching of Primary Christian Religious Education as 'Above Average'.

The Field Officers report on the activities of graduates of CISRET and CREATE is consistent with the reports of Programs Directors, Trainers and Sponsors; and the results presented on the curriculum activities of the graduates of CISRET and CREATE.

Basing on Lewy's (1977) first principle that the Inservice Program should be based on both the needs of the new curriculum as well as the needs of individual teachers, information was collected to determine the expectations of the graduates, whether the stated expectations were met or not. The study also investigated the benefits received by the graduates from the Inservice Programs; and the benefits received from the Programs by the trainers. The investigation was guided by the assumption that graduates of CISRET and CREATE Inservice Programs acquire new knowledge, attitudes and skills towards the implementation of the Primary Christian Religious Education.

The responses to the question: What did you hope to achieve from the Inservice Program? addressed to the graduates of the Inservice Programs (Item 48, Appendix 1) are presented in Table 12:

TABLE 12 GRADUATES EXPECTATIONS FROM THE INSERVICE EDUCATION PROGRAM

Expectations of Graduates	F	%
Become a better teacher of CRE and PPI	206	69.6
Share professional and Christian experience	36	12.2
Train other members of staff	10	3.4
Be upgraded (promoted)	24	8.1
Other (good Christian, family member)	20	6.7
TOTAL	296	100.0

All the graduates hoped for something of value from the Inservice Programs. Majority of the graduates, numbering 206 (69.6%), expected to become better teachers of Christian Religious Education and of the Programs of Pastoral Instruction. The Inservice Programs were in fact introduced to meet the stated need. The same view of becoming better teachers of Christian Religious Education was expressed by the employer, the Teachers Service Commission, in the letter authorizing the launching of the CISRET Program (November, 1979, Appendix 12). Hence the expectations of the graduates were consistent with the major objective of the Inservice Programs and the curriculum activities in which they were involved.

Thirty-six graduates (12.2%) wanted to share their professional and Christian experience with others, either in the Inservice Programs or after the training, or both. Information gathered so far of the activities of the graduates indicates that such a

sharing of religious experience and professional experience is going on especially at the school and church levels.

Ten graduates (3.4%) hoped to train other teachers. Program Directors and sponsors equally felt that one of the activities of the graduates would be to train other teachers of Christian Religious Education. Again an investigation of the curriculum activities of the graduates found that they were training other teachers of the subject for better implementation. Twenty-four graduates (8.1%) hoped to be promoted on merit. It was found out that some graduates of the Inservice Programs had been promoted on merit.

Generally Primary school teachers who have attended inservice programs stand a good chance of being promoted on merit. Thus attendance of such inservice course could be motivated by future promotion on merit rather than mere acquisition of new knowledge, skills and attitudes. The researcher was also interested in finding out how many graduates of CISRET and CREATE had been promoted as a result of having attended the church sponsored Inservice Programs. It was found that 124 (41%) had been promoted on merit after the Inservice Course. However, those who had been initially trained as P3, benefited from the promotion on merit most with 90.9 per cent being promoted; P2 benefited with 24.1 per cent, while P1 benefited with 24.1 per cent.

Some teachers, therefore, had been promoted more than once. The Inservice Programs had also helped some teachers to be promoted as Field Officers, for example, Assistant Primary School Inspectors (APSI) or Teacher Advisory Center (TAC) Tutors. However, promotion should not be the main motive for attending Inservice Education. It is an extrinsic motivation which when not realized, the teacher may become ineffective in the school curriculum activities.

Twenty graduates (6.7%) hoped to become good Christians, family members, church leaders. The expectation is within the objectives of the Inservice Programs and the graduates' activities suggest that their hopes may have been realized to some extent. Some have been given responsible positions on church panels and related church activities as seen from the curriculum activities of the graduates.

When the graduates themselves were asked to state whether their expectations were met, two hundred sixty (87.8%) responded with 'Yes'; twenty-eight (9.5%) with a 'No', and eight (2.7%) did not respond. Majority of the respondents, numbering 260 (87.8%), therefore, have had their expectations fulfilled. The graduates were further asked to state why the expectations were met or not met (item 49(b)) to which twelve (4.1%) stated that their expectations were met because relevant topics were covered in a short time; twenty-two (7.4%) were promoted on merit; two hundred twenty-four graduates (75.7%) were able to apply what they learned in the Inservice Programs. Ten graduates (3.4%) did not give any reasons. Those whose expectations were not met, numbering 28 (9.5%) did not state why. The responses on why expectations were met were generally consistent with the responses on what they expected to achieve.

Information was directly elicited from the graduates as to whether the Inservice Programs improved their teaching experiences and how the improvement came about. The information thus gathered would be compared with the Programs objectives, responses from the Directors, Trainers, Sponsors, Field Officers in relation to the stated assumption of the study and to further answer the research question: What educational benefits do graduates receive from the Inservice Programs?

To the question: Did the Inservice Course make you a better teacher of Christian Religious Education in the Primary school (Appendix 1, item 54), two hundred

seventy four graduates (92.6%) responded with a 'Yes'; seventeen (5.7%) responded with a 'No'; five (1.7%) did not respond. Thus on the whole the majority (92.6%) of the graduates realized the objectives of the Program and of their own expectations.

Further investigation of the specific knowledge, skills and attitudes acquired by the graduates was made in order to compare the responses with the objectives and content of the Inservice Programs. One hundred seventy-two graduates (58.1%) benefited most in knowledge; two hundred twelve (71.6%) benefited most in attitudes; one hundred forty-eight (50.0%) benefited most in skills. The graduates benefited in more than one domain of learning.

The majority, numbering 212 (71.6%) benefited most in attitude. The response here is supported by the information gathered from the Program Directors on what the participants had benefited most from, one of the responses was becoming committed teachers, which is an attitudinal change; the Sponsors too indicated that graduates of CISRET and CREATE took their teaching more seriously, that they were zealous. The same view was supported by the Field Officers who stated that the graduates were willing and ready to take on Christian Religious Education duties. It was also indicated earlier that graduates of the Inservice Programs ranked Christian Religious Education higher among other subjects in the Primary school curriculum (Table 4).

Acquisition of knowledge was ranked second with one hundred seventy-two graduates (58.1%) benefiting most. It is interesting to note that an equally higher percentage (50.0%) gained most in acquisition of teaching skills. In response to specific knowledge, attitudes and skills acquired through the Inservice Programs it was found out that majority of respondents, numbering 212 (71.6%) had acquired relevant knowledge relating to the implementation of Primary Christian Religious Education curriculum. The Director of CREATE made reference to further education

as one of the activities they expected the graduates to pursue. Thus, six graduates (2.0%) indicated having acquired knowledge to continue learning.

There is reference to 'worship for children' in the CREATE detailed syllabus and one of the two objectives for the topic is: The student should be able to plan a service for children appropriate to their age. Hence, the thirty-four respondents (11.5%) who acquired knowledge in preparing church sermons are behaving along the stated objective. Class worship could also be held in the school as part of Christian Religious Education, especially when handling the Programs of Pastoral Instruction. Both courses, the common and the specific teachings, have a topic on worship. Hence, the knowledge gained in this respect is not irrelevant. It is relevant to the implementation of Primary Christian Religious Education curriculum.

Majority of the respondents, numbering 212 (71.6%) realized the value of Christian Religious Education for the spiritual growth of the learner and themselves; hence, a living experience. The Education Commission (1964) recommended the teaching of Religious Education in the school curriculum so long as it deals with both the intellectual and moral growth of the learners.

The Inservice Programs had further helped fifty-two of the graduates (17.6%) develop a willingness to teach Christian Religious Education and the Programs of Pastoral Instruction; hence, changed their attitude towards the subject. However, this is an explicitly expressed change since viewing Christian Religious Education as a living experience could include developing a positive attitude towards it and a willingness to teach the subject. Yet the Programs of Pastoral Instruction are still ranked too lowly (Table 4).

Thirty-two graduates (10.8%) had learned to be good Christian teachers. There is a difference between being a teacher of Christian Religious Education and being a Christian teacher of Christian Religious Education. The former does not require one to be a Christian in order to teach the subject. The requirement is that one should be a believer or a sympathizer of what is contained in the Christian Religious Education curriculum (Tal'oid, ed. 1979). However, the Inservice Programs not only produce teachers of Christian Religious Education but good Christian teachers of the subject which, as we saw earlier, is one of the major objectives of the Inservice Programs.

The Christian teacher is essential in the implementation of the Programs of Pastoral Instruction since they can be taught only by members belonging to the particular Christian tradition. Teachers of Christian Religious Education are also expected to live an exemplary life after the model Jesus set so that pupils learn from them either directly or indirectly, consciously or unconsciously (CISRET and CREATE syllabuses). This is the 'informal' dimension of the school curriculum (Oluoch, 1982).

Developing good family relationships, feeling concern for others, service to the community, honesty in dealing with others are all Christian virtues and values which form the content of Christian Religious Education curriculum at all levels. The CISRET Program has particular reference to these values which thirty-six graduates (12.2%) indicated to have acquired. The attitudes acquired are consistent with the objectives of the Inservice Programs and with the implementation of the Primary Christian Religious Education. Seventy-eight graduates (26.4%) acquired new skills in making and using teaching-learning resources which in our earlier discussion we found to be an essential component of curriculum implementation.

Twelve respondents (4.0%) acquired skills in observing pupils. Observation is a special evaluation strategy which when used with other techniques such as tests,

quizzes and examinations could enhance learning. Observation also could provide a sound base for moral guidance of the pupils concerned.

Thirty-two respondents (19.8%) acquired other related skills, for example, handling pastoral duties, choir, guidance and counseling. These are professional activities, which we found our graduates involved in. These are the activities in which the Programs Directors have indicated that they expected their graduates to participate. Hence, the information presented shows that they have acquired the appropriate skills necessary for their expected roles. Moreover, they were positively responding to their expected roles.

Majority of the respondents numbering 172 (58.1%) became better teachers of Primary Christian Religious Education and Programs of Pastoral Instruction; twenty (6.7%) could organize youth activities better; seventy-eight (26.4%) were better equipped to make and use teaching-learning resources; thirty-two (10.8%) could perform other duties better, for example, family responsibilities, pastoral work. On the whole graduates of the Inservice Programs were prepared in varied ways to implement the Primary Christian Religious Education curriculum and to be of service to the Christian Community.

Majority of the respondents numbering 148 (50.0%) acquire new skills in the teaching of Christian Religious Education and Programs of Pastoral Instruction. The skills acquired are related to the knowledge and attitudes acquired by the majority. The skills acquired also relate to the specific stated expectations of the graduates. With the acquisition of the new knowledge, attitudes and skills in the teaching of Primary Christian Religious Education the graduates indeed became better teachers of the subject as they stated at the beginning.

It may be observed here that the different benefits received by majority of the respondents were acquired through the Inservice Programs. The benefits are consistent with the objectives of the Inservice Programs and with the curriculum activities of the respondents which all relate to the implementation of the Primary Christian Religious Education. Majority of the graduates responded having acquired new knowledge, attitudes and skills necessary for the implementation of the Primary Christian Religious Education curriculum. The Inservice Programs, therefore, met the needs and expectations of the majority of the respondents.

The teaching of Christian Religious Education is aimed at the improvement both morally, spiritually and intellectually of the teacher and the learner (Freire, 1970). This study investigated how the trainers in the Programs had also benefited from the objectives of the Programs and in their assigned roles. One trainer respondent (16.7%) from the CREATE Program expressed that the Program had a greater impact on the teaching of Christian Religious Education. The second respondent from CREATE expressed that the program had led him to search for more truth in the Bible (thus illuminating his understanding of God's Word).

The third respondent from the CISRET Program expressed that the Program had helped him to understand better the problems teachers of Christian Religious Education face and it has deepened his understanding of the subject. The fourth respondent from the CISRET expressed that the program had helped her to understand the needs of teachers better. This is appropriate and useful for effective classroom interaction. The last two respondents (33.3%), one, a male from the CISRET and the other, female, from CREATE expressed that the Programs had helped them to develop spiritually.

The benefits received by the Programs trainers are to a large extent similar to those of the trainees. Indeed, Religious Education is a shared experience which involves a search for truth and understanding leading to full maturity in Christ (Kenya Episcopal Conference, 1982).

In spite of the benefits received by the graduates and the trainers, there will be aspects of the Inservice Programs that were particularly of greater interest to the participants and other aspects that did not interest them. To a certain extent the acquisition of new knowledge, attitudes and skills will depend on the learners interest in the subject matter presented which springs from the expectations of the learners and of those offering it.

The Inservice Programs, as stated before, were established to meet the needs of teachers in implementing the Primary Christian Religious Education. Therefore, the opinions of the graduates as to what aspects of the Program have been of greatest help to them would be useful feedback to the Directors, Trainers, Sponsors of the Programs and to the Ministry of Education. In this respect, majority of the graduate respondents numbering 148 (50.0%) liked topics on the teaching of Christian Religious Education giving such reasons as good presentation and the discussion method used by the trainers which were appropriate and relevant.

Fifty graduates (16.9%) among the participants enjoyed the topics on the church and the Bible. The reason they gave was that they were more enlightened in their understanding of the two topics and how the topics relate to the teaching of Primary Christian Religious Education. Forty-eight respondents (16.2%) enjoyed everything taught because they felt it was interesting and relevant. A rather safe stand! Forty-six graduates (15.5%) enjoyed other topics: family life, music, pastoral duties, guidance and counseling because they had interest in them; they were learning them for the

first time; and the topics strengthened their spiritual life. family life and pastoral duties are topics not included in the Primary Teachers Colleges but are important in the implementation of the Primary Christian Religious Education curriculum.

Aspects of the Programs liked by graduates of the Inservice Program have direct bearing on the implementation of Primary Christian Religious Education. Their views emphasize the cognitive advantage. An objective appraisal of the feelings and attitudes of participants towards the program should not only allow for positive reactions towards the course but should also allow for pointing out its major shortcomings (Obanya and Ezewu, 1985:61).

Hence eighty-eight (29.7%) of the respondents did not enjoy topics on drama, family life, music in CISRET Program because they could not understand them. These topics were completely new to two-hundred and forty-two (81.7%) of the respondents who completed training between 1957-86. Sixty (20.3%) did not enjoy the topic on Church History in CREATE Program because it was too long and complicated (CREATE Syllabus). Fifty-six (18.9%) of the respondents did not enjoy the topic on African Religious Heritage in the CREATE Program because time allocated to it was too short.

It seems that the topics not enjoyed by the respondents were those which they had not been adequately exposed to during the initial training. On the other hand, topics enjoyed, for example, the teaching of Christian Religious education and the Bible are topics in the Primary Teachers Colleges Christian Religious Education Syllabus (1977-1991). In general, individual graduates who responded enjoyed different topics of the Inservice Programs. Equally, there were some other topics which the respondents did not enjoy. The topic on the teaching of Primary Christian Religious Education was enjoyed by the graduate respondents. When topics are repeated over

time, understanding of the same is increased. Hence, the need for continuous Inservice Education.

On the whole, two hundred twenty-four (75.7%) of the graduate respondents indicated that the Inservice course was very challenging both spiritually and intellectually; sixty-eight graduates (23.0%) indicated that the Program was average in terms of content for Primary Christian Religious Education curriculum; ten graduates (3.4%) found it uninteresting; forty graduates (13.5%) found it tuned more towards denominational church doctrine; ten graduates (3.4%) further found it irrelevant to the needs of Primary CRE Curriculum, which means among those who found the Inservice course very challenging both spiritually and intellectually there were some who found it tuned towards denominational teaching, nevertheless; and others who seem not to have benefited by the respective Program (Appendix 1, item 52).

Curriculum Implementation Issues

No curriculum implementation sails smoothly all the time. There are always problems arising either before or during the implementation (Hawes, 1979). The study was also designed to investigate implementation problems of CISRET and CREATE and the solutions of the same in order to provide feedback to the implementers of the Programs and to those interested in them. The guiding research question to be answered was: What problems do the sponsors and participants experience in the Inservice Education Programs?

The following implementations problems and solutions presented are those expressed by the Directors, Trainers and graduates as a result of the study. When asked what specific problems they encountered in the implementation of the Inservice Programs

(item 51, Appendix 2), the CISRET Director stated lack of a permanent residential Center for the Program. As a solution to the problem of having to shift from one diocese to another every year (Appendix 15), an understanding had been reached with the Archbishop of Nyeri to host the CISRET Program from January 1989 until a permanent center was located.

The CREATE Director complained of the negative attitude from the Ministry of Education officials in the field especially Headteachers who sometimes frustrate selected candidates by not signing their application or do not involve graduates of the Inservice Programs in school, zonal, divisional and district Christian Religious Education implementation activities. The CREATE Center also faced lack of up to date training facilities. As a result the Director had tried to educate the headteachers and other Field Officers on the importance of the Inservice Programs. The Director furthermore planned to organize a Harambee to raise funds in order to expand and update the training facilities. The Director had sent a pastoral letter to all the Protestant churches about the activities and needs of the Program.

The Inservice Programs Trainers too were asked about the implementation problems they experienced and their perceived solutions. The responses were compared with those expressed by the graduates, Sponsors and Directors in relation to the same issue. All the six respondents (100.0%) indicated that they experienced problems in implementing the Inservice Programs (item 35, Appendix 4). Description of nature of the problem experienced by the trainers was varied.

One respondent (16.7%) from the CREATE Program listed lack of adequate funds but offered no solution to the same problem. The second respondent from the CREATE Program listed lack of qualified personnel but made no reference to it in the solution to the problem. The same respondent also listed lack of learning

resources and recommended improvisation of the same as the solution to the problem. The third respondent from the CISRET cited lack of learning resources and lack of cooperation and thus recommended quicker production of materials and involvement of all concerned staff for greater cooperation and mutual understanding. The fourth respondent listed inadequate time to cover content and stated having to spend longer extra hours to cover the same. There were two respondents (33.3%) from the CISRET Program who did not respond to the items on problems and their solutions.

The reference to lack of resources is supported by the CREATE Director's report on problems. However, from the facilities and resources checklist report, the available training facilities were adequate. In the words of the Director of CREATE the facilities require updating.

At the beginning participants were not required to pay any fees. The fees were introduced only in the CREATE Program in 1990 as part of cost sharing. Hence thirty-eight (12.8%) of the graduate respondents had a fees problem. Loans were incurred to offset the problem. Twenty respondents (6.7%) had hospital bill problems. It was not stated how the hospital bill was settled under solutions. Fifty-eight respondents (19.8%) complained of poor meals. The researcher found the meals provided at both centers were slightly above the secondary school menu. Forty-four respondents (14.9%) had travel problems. The solution to this was that the participants were given a bus. Thirty-two respondents (10.8%) had family problems which they decided to set aside.

The issue of qualified personnel is rather interesting. Information presented on the Programs trainers shows that they have the academic competency and have relevant communication skills. However, the majority of them, including the Directors, lack professional training and exposure to Primary Teacher Education. It could imply that

professional training is irrelevant to effective curriculum implementation. Yet we know that Preservice and Inservice training are essential in acquiring the necessary knowledge, attitudes and skills for effective curriculum implementation at whatever level (Grimmitt, 1973; Hawes, 1979). The ability to communicate ideas is the emphasis of professional training and retraining which is the concern of this study. Could it be that this important skill could be realized through other ways apart from training? Indeed, we have many university lecturers who are hardly trained in communication skills and who would hardly be considered professionals in education; yet some of them have proved to be innovative in their field and capable of communicating ideas thus making nonsense of Teacher Education Programs.

However, the recommendations of Sponsors, graduates and trainers on the need for qualified personnel in the Inservice Programs would emphasize the importance of training the teacher-trainer to be more effective in the communication and transmission styles. Experience comes through knowledge and knowledge comes through experience which is the essence of learning.

Dependence on foreign donors should be checked. When donors go, programs come to a standstill as it is the case with Teachers Advisory Centers (TAC) and Kenya Education Staff Institute (KESI). It could be the churches are unable to expand the CISRET and CREATE Inservice Programs because the donors are not able or willing to finance the expansion. The introduction of school fees in CREATE has created hardship to some interested participants.

All these implications derived from the findings of the study have serious consequences on the implementation of the CISRET and CREATE Teacher Education Inservice Programs and its further resultant effects on the Primary

Christian Religious Education Curriculum, and on curriculum implementation as a whole in Kenya.

It may be concluded here that Directors, Trainers and Trainees (Graduates) experienced normal implementation problems. The problems of trainees tended to be more personal, but could affect the learning. However, tangible solutions have been sought to the problems presented.

Participants Views on Improving the Inservice Programs

One of the objectives of this study was to make recommendations with a view to improving CISRET and CREATE Inservice Teacher Education Programs. The information presented in the study is intended to help modify or improve the Programs and to make judgment as to the worth of the Inservice Programs.

Recommendations on improvement of the Programs were sought from all the respondents of the study: Graduates, Trainers, Directors, Sponsors and the Field Officers. Ten (3.4%) of the graduate respondents recommended better teaching of drama, music and provision of teaching-learning resources. One hundred and sixty-six graduates (56.1%) recommended that the duration of the Inservice Programs be prolonged. Eight (2.7%) of the graduates recommended introduction of similar programs for the Seventh Day Adventist (SDA) church teachers. Forty-six graduates recommended involvement of more professional staff. There were other general recommendations, for example to involve KIE and Ministry personnel more and to invite more guest speakers from sixty-six (22.3%) respondents.

The recommendation to prolong duration of the course by 56.1 per cent of the respondents is consistent with the earlier response that the course was not long enough. It is equally supported by the Director and one trainer of CREATE Program.

But as stated before investigation into activities of the graduates shows that the objectives are being attained. Prolonging the duration would limit further the number of graduates per year.

The distribution of CREATE graduates according to the Protestant Church denominations indicates that thirty-nine (3.6%) of the Seventh Day Adventist (SDA) Church have so far been inserviced. The Seventh Day Adventists have their own Program of Pastoral Instruction which emphasizes peculiar Christian teachings unique to the Church, for example, observing Saturday as the Sabbath Day. The mixing of the Seventh Day Adventists among other Protestants does not seem to be favored by the eight (2.7%) respondents in the sample from the church. The eight respondents were among the sixty graduates (20.3%) who did not enjoy the topic on Church History – most likely because their religious historical tradition was not adequately handled (CREATE Syllabus; Malusu, 1994). They were among the ten respondents who indicated that the teaching in the CREATE Program was denominationally oriented.

Since the Seventh Day Adventist Church has a separate Secretariat and school sponsorship, it is imperative and urgent that the church consider setting up a similar Inservice Program to meet their special curriculum needs.

The Trainers equally had recommendations to make. One respondent from CREATE Program suggested recruitment of at least two professionally qualified personnel on secondment to the center. The same respondent recommended harmonization of CISRET and CREATE Programs. The second Trainer respondent recommended setting up a good library and increasing the duration of the course from three month to six residential months. The Synopsis (Table 11) of the Inservice Programs and the Primary Teachers Colleges Christian Religious Education course presents similarities

and differences in content. However, there will be need to re-examine the stated objectives and content of the Inservice Programs and find ways of harmonizing the two Programs both in content and curriculum design.

The third respondent recommended training of more teachers. Facilities in the Centers indicate that numbers could be increased to at least sixty per training session. The respondents from CISRET have recommended the setting up of a permanent Center for the Program. There was no response to the item from one trainer of CISRET Program. The issue of a permanent center has been taken care of by having the CISRET Program in Nyeri Diocese until another permanent place is found.

The Director of CISRET recommended that all dioceses send teachers for training; Church sponsor should look for a permanent venue for CISRET; buy learning resources especially audio-visual resources; continues cooperation. The Director of CREATE asked the church sponsor to continue supporting the trainees financially. This recommendation was also supported by one of the CREATE Trainers and by the Field Officers.

The distribution by District, Diocese and Church has been found to be uneven. A better system ensuring equal distribution or fixed ratio would perhaps offset it, hence, the recommendation of the Director of CISRET that all dioceses should send teachers for the Inservice Education. No explanation was given as to why some dioceses did not send any trainees to the CISRET Inservice Program. Equally the ratio of men to women was found wanting (Table 7).

The Sponsor of CISRET suggested that the Program could be improved by having permanent personnel and Center, as well as increasing the number of trainees for

wider outreach. The sponsor of CREATE suggested more resources, clear syllabus, qualified trainers provided by the government.

The CISRET Program apart from lacking a permanent Center does not have permanent staff. Even the Director who responded had just replaced another one who had served for barely two years. Often a change from one diocese to another involved changes in staff. Hence, the recommendation from the CISRET sponsor to have more permanent staff. Of course, this is a serious matter to take up with the Kenya Episcopal Conference (KEC).

CREATE syllabus is quite clear with reasonably spelt out objectives and content. The few technical errors noted in the statement of CREATE Syllabus could be corrected. Reorganization may be necessary in the CISRET Program, however.

Reference is made to the quality of trainers by the graduates, trainers and sponsors. The issue is that more professionally trained trainers, familiar with the Primary Teachers Colleges curriculum should be recruited. As of now nearly all the trainers recruited lack the necessary experience in Primary Teacher Education. They could be lacking appropriate skills of transmission – the professional approach. Interestingly, the classroom observation used indicated that the two trainers possessed some skills of transmission.

However, even graduates and trainers of the Programs seem to agree that there is need for professionally oriented trainers to supplement the activities of the academically oriented already employed trainers especially in the CREATE Program. Teachers were able to assimilate new knowledge, attitudes and skills because they are already trained. They could learn from the mistakes of others. However, we need people with firm grounding in the Primary Christian Religious Education curriculum to discuss the curriculum changes and challenges more effectively. Analysis of the

responses on Primary Christian Religious Education resources shows that the graduates are lacking knowledge of specific aspects of the Primary Christian Religious Education. The Inservice Programs, therefore, do not have sufficient professionally qualified personnel.

It was an assumption of this study that the government supports the implementation of CISRET and CREATE. Information so far presented shows that the government approved the respective Inservice Programs and syllabuses for implementation. The government Field Officers must also approve of the selected teachers by giving them permission to be absent from the school duties during the three months of residential inservice training. The government continued to pay the salary of teachers during the three months they are in the residential Inservice course (Appendices 9, 10, 12, 13).

Recommendations from the Graduates, Trainers, Directors and Sponsors to the Ministry of Education on how the Inservice Programs could be further improved would therefore be in line with the Church-state cooperation in education policy in Kenya. The responses are summarized as follows:

- Teachers who are unable to meet the school fees be given bursaries by the government;
- Graduates of CISRET and CREATE be encouraged to use the skills acquired by involving them in the Zonal, District, Provincial subject panels and Inservice Programs;
- Professional cooperation among the graduates and other local church and government educational authorities be strengthened;
- Graduates of the Inservice Programs be promoted on merit;
- The Government assist the church sponsors financially in the running costs of the Programs;

- The Government be more involved in the implementation of the Inservice Programs by monitoring the activities of the graduates and providing for regular inspection of the Inservice Programs;
- Graduates of the Inservice Programs be considered for advanced study in Christian Religious Education.

Lack of inspection services from the Ministry of Education and lack of direct management control by the Ministry would imply limited government interest in the Inservice Programs and in the activities of the Programs graduates. This limited interest is demonstrated through lack of involvement of the graduates of the Programs in the Divisional, District and Provincial Christian Religious Education Inservice Programs usually organized by the government Field Officers. This may be a very serious omission which could have a negative impact on the implementation of the Primary Christian Religious Education in Kenya. Analysis of the curriculum activities of the graduates of CISRET and CREATE Inservice Programs shows that the graduates are more active at school and church levels. They are not involved in policy making that would be handled at higher levels. The Ministry officials should therefore involve them at Zonal, Divisional, District and Provincial panels and Inservice Programs. However, some Field Officers at these levels may not be aware of the graduates expertise and willingness to inservice other teachers in the teaching of Primary Christian Religious Education.

It is, therefore, the responsibility of the graduates of the Inservice Programs to approach the Ministry's Field Officers and make themselves known. It is their responsibility to initiate such Inservice Programs, especially at School, Zonal and Divisional levels through the Teacher Advisory Centers. However, for an inservice program to achieve the desired effect, the school administration and Field Officers must give it the necessary support (Ayot, 1982).

Church Sponsors Plan for the Future

Finally, the study sought to answer the question: What plans do Church Sponsors of the Inservice Programs have for the future? The CISRET sponsor planned to launch similar Inservice Programs for Secondary school teachers of Christian Religious Education; appoint Religious Education Advisors for Secondary schools and train more chaplains for Secondary schools. The CREATE sponsor planned to introduce a Distance Education project based on the same objectives and content to supplement the Inservice Programs. Before the Church sponsors start new Programs, they should expand the present CISRET and CREATE to reach all teachers of the Primary Christian Religious Education, not just a few who are already committed to the teaching of the subject. However, the future plans are worth the curriculum effort in implementing Christian Religious Education.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This Chapter presents Summary of the study, Conclusions, Recommendations and Suggestions for Further Research.

Summary

The Christian Church has always been associated with the formal school education in Kenya. The Christian Church established many of the educational institutions in the country and has continued to play an active role in the maintenance of academic standards and religious values in the institutions it founded. The church has also set up other educational institutions which it wholly manages and maintains using its own private resources. In this regard, the Christian Church has continued to be involved in Teacher Education in Kenya, working in cooperation with the Government.

The principle of Church-State cooperation in Education first appeared in the Advisory Board of Education headed by J.N. Fraser and then in other subsequent commissions on education before and after independence and in political party manifestos. One significant area of Church-State cooperation in Education is in the teaching of Christian Religious Education. According to the Education Act (1968) the Christian Church acting as sponsors of their formerly managed schools have the right to prepare and recommend syllabuses, textbooks and other learning resources for Christian Religious Education, subject to the approval of the Minister for Education.

The role of the Christian Church in developing appropriate syllabuses, teaching-learning resources in Christian Religious Education for Primary school has not been easy, however. Introduction of the Primary Christian Religious Education (1980) Syllabus into schools in 1981 and in 1985 following the national implementation of the 8-4-4 System of Education in Kenya faced many curriculum problems connected with lack of resources, unqualified teachers, new methods of teaching, and an ecumenical Christian approach to the teaching of Christian Religious Education as opposed to past denominational church approach. Teachers were equally confused with the many fast changes in the Primary Christian Religious Education. Some teachers felt inadequate to teach the Programs of Pastoral Instruction which were implemented together with the Primary Christian Religious Education (1980) Syllabus. The Christian Church responded to the problems of teaching the Primary Christian Religious Education (1980) Syllabus by launching Inservice Teacher Education Programs in 1981 (CISRET) and 1982 (CREATE) for Catholic and Protestant teachers of Primary Christian Religious Education respectively. However, since the implementation of the church sponsored Inservice Teacher Education Programs, no external evaluation study had been carried out to determine whether they were achieving the project objectives.

The purpose of this study was to investigate the role of the Christian Church in curriculum development in Kenya with specific reference to the contribution of CISRET and CREATE Inservice Teacher Education Programs to the teaching of Christian Religious Education in Primary schools. The study was focused on analysis of the Programs in relation to the implementation of the Primary Christian Religious Education curriculum in Kenya in order to establish their worth. Using Lewy's curriculum rationale for Inservice Teacher Education Programs, specific objectives, research questions and assumptions were formulated to guide in the investigation of the descriptive case study of CISRET and CREATE. The sample was composed of

296 graduates of the Inservice Programs who were selected through quota sampling method; two sponsors, six trainers, two Directors of the Inservice Programs; and ten Field Officers were selected through purposive sampling.

Information relating to the purpose of the study was collected through questionnaires, interviews and observation checklists which were constructed to answer specific research questions and discussed with experts in the field of study before using them. The instruments were both objective - requiring specific responses - , and open-ended - allowing respondents more latitude. Development of the research instruments and data analysis were guided by Lewy's curriculum rationale for Inservice Teacher Education Programs. The findings of the study are presented and discussed in Chapter Four under the curriculum elements that constitute the Educational Experience of CISRET and CREATE Inservice Education Programs. This chapter presents a summary of the findings, conclusions and recommendations.

Although all the graduates of CISRET and CREATE Inservice Education Programs who responded for the purpose of the study were trained professional teachers of Primary Christian Religious Education, majority of them who completed Preservice Teacher Education Program between 1957 and 1981 required inservice retraining to be able to explain and implement the curriculum changes in the teaching of the subject. The graduates who responded lacked historical knowledge concerning the development and implementation of the Primary Christian Religious Education in Kenya; and continued to experience implementation problems relating to the teaching of the subject. Teachers from the Seventh Day Adventist (SDA) Church did not have their own Inservice Programs although they have their own Program of Pastoral Instruction.

Majority of the graduate respondents were involved in the teaching of Primary Christian Religious Education at various levels which included the teaching of the Programs of Pastoral Instruction. The graduate respondents were also involved in the teaching of other subjects apart from the Primary Christian Religious Education and the Programs of Pastoral Instruction. Majority of the graduate respondents, numbering 272 (91.9%), taught over thirty periods per week. However, majority of the graduate respondents numbering 228 (77.0%) preferred teaching Christian Religious Education and had developed a positive attitude towards it. The Programs of Pastoral Instruction were, however, not rated highly among the subjects that respondents preferred teaching.

Most of the graduate respondents were involved in the school Christian Religious Education Panel activities which was relatively active. Effective representation of the graduates of CISRET and CREATE at the District, Provincial and National Primary Christian Religious Education Panels was lacking. The graduates were involved in other school activities, especially in Guidance and Counseling and belonged to other subject panels and Church related activities apart from teaching and membership on the Christian religious Education Panel. The graduate respondents provided Inservice Education for other teachers on staff informally in the implementation of the Primary Christian Religious Education curriculum. Only forty of the respondents were involved in the inservice courses organized by Government Field Officers for other teachers of Primary Christian Religious Education and were able to evaluate their performance.

The CISRET and CREATE Inservice Programs were organized and managed along religious lines, namely: CISRET was solely sponsored by the Catholic church, while CREATE was solely sponsored by the Protestant Churches under the Christian Churches Educational Association. Teachers had to belong to the respective Christian

faith in order to be admitted into the particular Inservice Program. Thus only practicing Catholic teachers were admitted into the CISRET Inservice Program, and only practicing Protestant teachers were admitted into the CREATE Inservice Program.

The Inservice Programs were financed mainly by foreign donors and through local efforts. The Ministry of Education paid the teachers salaries during the three month residential retraining. Some teachers were having problems in meeting the required school fees in the CREATE Program.

Recruitment into the Inservice Programs was unbalanced in relation to District, Province, male and female distributions. The number of retrained graduates in both Programs after ten years was relatively small in comparison to the total number of primary schoolteachers (173370 : 2226, about a 78 : 1 ratio, in 1991) of Christian Religious Education .

The trainees selected were interested in the Inservice Programs and in the teaching of the Primary Christian Religious Education and met the set out conditions for recruitment for the particular Inservice Program. Majority of the graduates were satisfied with the disciplinary measures applied in the Inservice Programs. The Directors and trainers did not face any serious discipline problems.

Majority of the graduate respondents, numbering 202 (68.2%), indicated that the duration of three months for the Inservice Programs was not long enough. The sentiments were shared with one of the Directors and Trainer (CREATE) of the Programs who suggested a six month period instead. But the suggestion was not supported by the study.

The objectives and content of the Inservice Programs were related to the implementation of the Primary Christian Religious Education curriculum. The main objective of the inservice programs was to equip the trainee with the necessary knowledge, attitudes and skills to effectively implement the Primary Christian Religious Education curriculum. The main objectives and content of the Inservice Programs were related to the general objective and content of the Primary Teachers Colleges Christian Religious Education Syllabus which is stated as: That students should acquire the necessary attitudes, knowledge and skills to be professionally committed and competent teachers of Christian Religious Education in Kenya Primary Schools.

The curriculum activities of the graduates of CISRET and CREATE Inservice Education Programs were consistent with the objectives of the Inservice Programs in the implementation of Primary Christian Religious Education. However, such activities were concentrated at the school and church levels.

Majority of the graduate respondents, numbering 230 (77.7%), were satisfied with the training facilities and recreational facilities provided in the centers. The information provided through the observation checklist used to investigate the quality and quantity of the training facilities provided in the Inservice Centers showed that the facilities were appropriate, adequate and relevant for the effective implementation of the Inservice Education Programs.

Majority of the graduate respondents, numbering 238 (80.4%), indicated that the Programs trainers were knowledgeable in the subject matter. Majority of the graduate respondents, numbering 176 (59.5%), indicated that the Programs trainers were comparable to the Primary Teachers Colleges Tutors.

The Programs trainers had relevant training in Religious Education and had been involved in curriculum implementation activities such as Panel membership, Religious Education Advisors, teaching, course writing and in related Church Pastoral work. However, none of the Programs trainers indicated specific retraining for training others.

The Programs trainers used a variety of teaching-learning strategies and were able to explain the educational principles behind the strategies. The lesson observation checklist instrument revealed that the classroom procedures adopted were consistent with the information provided by the Programs trainers on lesson preparation and facilitation procedures. The classroom procedures were generally consistent with acceptable principles of teaching Christian Religious Education, especially using the learners life experiences and allowing free response.

The classroom procedures included evaluation of change in the trainees behavior in relation to the stated objectives. A variety of evaluation strategies culminating in formative and summative evaluation had been developed into the Inservice Programs.

The information presented on the evaluative field activities of the graduates of CISRET and CREATE was consistent with the study on the curriculum activities of the graduate respondents. That is, the graduates of CISRET and CREATE were involved in the curriculum activities, for example, teaching of the Christian Religious Education, and Programs of Pastoral Instruction; providing Inservice Education to other teachers; active panel membership at the school level and related church activities all expected of them after the retraining.

All the Programs trainers who responded indicated that there was a desired behavioral change in the trainees in relation to the Programs objectives. Majority of

the graduate respondents expected to become better teachers of Primary Christian Religious education and of the Programs of Pastoral Instruction. The expectation was consistent with the objectives of the Inservice Programs already stated. Majority of the graduate respondents had their expectations met. Majority of the graduate respondents acquired new skills, knowledge and attitudes in the teaching of Christian Religious Education and Programs of Pastoral Instruction which they considered to be the benefits acquired from the Inservice Programs. The benefits received from the Inservice Programs by the Programs trainers were to a large extent similar to those of the graduates.

There were certain aspects of the Inservice Programs, for example, Family Life, Church History which the graduates did not enjoy in the Inservice Programs. The graduates had not been exposed to these aspects of the Inservice Programs during the initial Preservice Teacher Education. Majority of the graduate respondents, numbering 292 (98.6%), found the Inservice Programs relevant and appropriate for teachers of Primary Christian Religious Education.

Directors, trainers and graduates of the Inservice Programs experienced curriculum implementation problems, for example, lack of appropriate adequate teaching-learning resources, lack of qualified personnel, lack of adequate finance, to which appropriate solutions had been provided and appropriate recommendations made. Lack of teaching-learning resources, however, was due to church policy which accepts only books produced by the Joint Churches Panel. The Inservice Programs lacked curriculum inspection services and advice provided by the Ministry of Education. This presented a problem in quality control of the Inservice Programs.

Conclusions

The findings of this study led to the conclusion that CISRET and CREATE Inservice Teacher Education Programs had been designed along the basic principles advanced by Lewy relating to Inservice Teacher Education. Moreover, the main objective of the CISRET and CREATE Inservice Teacher Education Programs of equipping the trainees with the necessary knowledge, attitudes and skills to implement the Primary Christian Religious Education Curriculum in Primary school had been sufficiently attained by the graduate respondents. Hence the CISRET and CREATE Inservice Programs for teachers of Primary Christian Religious Education were a worthwhile educational effort. However, the training was not reaching a sufficient number of trained teachers due to its Administrative organization and recruitment procedures. The Inservice Programs lacked the services of professionally trained personnel. Although the Government had approved the implementation of CISRET and CREATE and continued to pay salaries of teachers during their residential Inservice Training, the Ministry of Education had not provided inspection services for the improvement of the church sponsored Inservice Programs. Teachers who had participated in Inservice Education Programs were able to cope with implementation problems. However, they required continuous inservice education to cope with curriculum changes. Finance played a very important role in the implementation of Inservice Education Programs for teachers. To this end the Inservice Programs were financed by foreign church organizations and by the participants themselves. Discipline which is essential for effective curriculum implementation was well maintained within the programs. Teachers of Primary Christian Religious Education belonging to the Seventh Day Adventist Church needed a separate Inservice Program to cater for their specific curriculum needs.

The findings of this study were found to be consistent with previous research reports on the need for Inservice Teacher Education Programs for teachers of the Primary Christian Religious Education; problems of the teachers of the subject; and teachers attitudes towards the Primary Christian Religious Education and Programs of Pastoral Instruction.

Recommendations

Arising from the findings and conclusions of this study, the following recommendations were made:

- The recruitment procedures for admitting teachers into CISRET and CREATE Inservice Education Programs should be reviewed to ensure that the Programs were open and free to all interested teachers of Primary Christian Religious Education in Kenya.
- In order to cater for a greater number of participants and equal distribution in regard to District, church denomination and male-female ratios, the Inservice Education Programs should be decentralized and organized at District or Diocesan level.
- Since the Seventh Day Adventist (SDA) Church has its own Program of Pastoral Instruction for the SDA pupils, there was need to launch their own Inservice Education Program to cater for their curriculum needs.
- Participants felt that the duration of the Inservice Education Programs was not long enough. Graduates of CISRET and CREATE also continued to experience curriculum implementation problems in the teaching of Primary Christian

Religious Education. In this regard this study recommended that Inservice Education for Teachers (INSET) should be a continuous activity 'conducted from time to time'. The Teacher Advisory Centers (TAC) should be strengthened to this end. The Government should also reintroduce Inservice Education in Primary Teachers Colleges and launch comprehensive Inservice Education Programs in conjunction with the universities for trained professional personnel to acquaint the teachers at various levels with curriculum changes. However, teachers at all levels of education should be encouraged to conduct Inservice Education at even school level along the Teacher-Teacher Inservice Education Approach (TTIEA) advanced in this study.

- The Government should provide adequate inspection services and professional advice to the effective implementation of the church sponsored Inservice Education Programs. The Field Officers at various educational levels should also involve graduates of CISRET and CREATE in the Inservice Education for Teachers (INSET) Programs.
- It was revealed in this study that all the Trainers in the Inservice Education Programs had not received any specialized training to train others. The study therefore recommended that Inservice Education for Teacher Trainees should be established preferably at the university level.
- Graduates of the Inservice Programs lacked appropriate adequate teaching-learning resources. The problem was as a result of the church policy of accepting only books produced by the Joint Churches Panel. This study recommended that the church should encourage the teachers to use teaching-learning resources produced by private authors and publishers and approved by the Kenya Institute of Education (KIE) Christian Religious Education Panel. The church sponsors

should also seek ways and means of involving professionally trained and experienced personnel, especially Primary Teacher College tutors, in the implementation of CISRET and CREATE Inservice Education Programs.

Recommendations for Further Research

This study has raised certain issues concerning Church-state cooperation in education, Inservice Education for Teachers (INSET), use of life approach in the teaching of Christian Religious Education, and the teaching of Programs of Pastoral Instruction (PPI) which were not discussed. The background to the study highlights the origin of Church-state cooperation in education in Kenya. The findings of the study indicated that graduates of CISRET and CREATE had to seek permission to be away from their stations from the lawful Government authority – the District Education Officer. The graduates also continued to receive their salaries from the Government during the three months of residential training. In this respect, this study recommends that further research and investigation be made on Church-state cooperation in education with a view to determining the consequences of such cooperation.

The findings of this study emphasize the importance of Inservice Education Programs for the professional personnel, especially if such programs are conducted from time to time. This study, therefore, further recommends a comprehensive research on school-based Inservice Education approach which was referred to as Teacher-Teacher Inservice Education Approach (TTIEA). It was also found out that Inservice Education Programs were rarely evaluated. In this regard, it is recommended that a study be conducted on the government approach to Inservice Teacher Education for professional personnel, especially the Inservice Education Programs organized by the Kenya Education Staff Institute (KESI) with a view to determining their overall

effect on the implementation of the school curriculum. A study should also be made on effects of untrained Teacher Trainers on the school curriculum implementation.

It was revealed in this study that graduates of CISRET and CREATE were involved in the teaching of the Programs of Pastoral Instruction at various levels. However, the Programs were rated lowly among the best three subjects that the graduates preferred teaching. The Inservice Education Programs, CISRET and CREATE, were introduced mainly to orient teachers towards the implementation of the Programs of Pastoral Instruction which presented unique problems and challenges. This study therefore recommends that attitudes of teachers towards the teaching of Programs of Pastoral Instruction be further investigated.

This study made reference to the use of 'Life Approach' in the teaching of Primary Christian Religious Education. It was observed that no conclusive research had been made on the merits and demerits of this teaching-learning strategy. This study therefore recommends a further study to be made on the effect of 'Life Approach' teaching-learning strategy on implementation of Christian Religious Education in Kenya.

BIBLIOGRAPHY

- Abbott, W.M. (ed.) (1965). *The Documents of Vatican II*. New York, Guild Press.
- African Curriculum Organization (ACO) ed. (1979). *Basic Training Course in Systematic Curriculum Development, Course Five, Curriculum Implementation*. Units 2 and 3 on Teacher Education and Inservice Teacher Education respectively.
- Anderson, John (1970). *The struggle for the School*. Nairobi, Longman.
- Anderson, W.B. (1977). *The Church in East Africa 1840-1874*. Nairobi, Uzima Press.
- Ary, D; Jacobs, L. and Razavish, A. (1972). *Introduction to Research in Education*. New York, Holt, Rinehart and Winston.
- Asiachi, A.J. (1991). Curriculum Development Process: A Theoretical Perspective. Paper presented to a Seminar organized by the Centre for Curriculum Studies in Africa (CCSA), Kenyatta University, Nairobi.
- Asiachi, R.A. (1984). 'The Role of Protestant Churches in Curriculum Development'. Unpublished PGDE Project, Kenyatta University College.
- Ayot, H.O. (1982). *Teacher Advisory Centres in Kenya*. An INSET Africa Project Case Study. Bristol University School of Education.
- Ayot, H.O. and Patel, M.M. (1987). *Instructional Methods*. Kenyatta University, Faculty of Education and London Institute of Education, Nairobi.
- Baron, D. and Bernard, H. W. (1958). *Evaluation Techniques for Classroom Teachers*. New York, MacGraw-Hill Books Co.
- Bell, A.W. and Flever, T (1970). *A Review of Research in Mathematical Education*. Berkshire INFER, Nelson Publishing Co. Ltd.
- Bishop, G. (1985). *Curriculum Development: A Textbook for Students*. London, Macmillan.
- Bless, C. and Achola, P. (1990). *Fundamentals of Social Research Methods*. Lusaka, Government Printer.
- Bloom, B.S. (1971). 'Cognitive Domain of Taxonomy of Educational Objectives'. In Hooper (ed.), *The Curriculum: Context, Design and Development*. Edinburgh: Oliver and Boyd.
- Bruner, J. S. (1960). *The Process of Education*. Cambridge, Mass., Harvard Press.
- Calloids, F. and Postlethwaite, T.N. (1989). 'Teaching-Learning Conditions in Developing Countries' in *Prospects*. Vol. XIX 2:170-187.

- Cohen, L. and Marion, L. (1977). *A Guide to Teaching Practice*. London, Methuen & Company Ltd.
- Commonwealth Secretariat (1974). *Teacher Education in a Changing Society*. Commonwealth Conference on Teacher Education. Nairobi, Kenya, 26 April - 11 May 1973; London.
- Commonwealth Secretariat (1977). *A Handbook on Inservice Teacher Training in Developing Countries*. London, The Commonwealth.
- (1980). *Inservice Teacher Education in Commonwealth Africa. Report of a Commonwealth Regional Workshop Swaziland 15-25 May 1979*. London, Marlborough House Pall Mall.
- (1982). *Inservice Education of Teachers in the Commonwealth*. London.
- Clough, E.E. and Davis P. (1984). *Assessing Pupils. A Case Study of Policy and Practice*. Berkshire, NFER, Nelson Publishing Co. Ltd.,
- Cronbach, L. J. (1970). *Essentials of Psychological Testing*. New York, Harper & Row.
- Dave, R.H. (1976). *Foundations of Lifelong Education*. Oxford, Pergamon Press.
- Davis, I. K. (1976). *Objectives in Curriculum Design*. Maidenhead, MacGraw-Hill.
- DeCecco, J.P. (1970). *The Psychology of Learning and Instruction*. New Delhi, Prentice-Hall.
- Doll, R.C. (1978). *Curriculum Improvement, Decision Making Process*. Boston, Allyn & Bacon.
- Dove, L.A. (1986). *Teachers and Teacher Education in Developing Countries*. London, Croom Helm.
- Ebel, R.L. (1972). *Essentials of Educational Measurement*. New Jersey, Prentice Hall Inc., Englewood Cliffs.
- Egglestone, J. (1977). *The Sociology of the School Curriculum*. London, Routledge and Kegan Paul.
- Emmer, E.T. (1972). 'Direct Observation of Classroom Behaviour', In N.A. Flanders and G.N. Nuthall (eds.) *The Classroom Behaviour of Teachers*. The Hague, Nijhoff.
- Entwistle, H. (1970). *Child-Centred Education*. London, Methuen & Co. Ltd.
- Eshiwani, G.S. (1980). 'Death of New Mathematics in Kenya', Nairobi, Kenyatta University College. Unpublished Occasional Paper No. 3042.

- (1984). *A Guide to the Writing of a Research Proposal*.
 Unpublished Occasional Papers, No. 3026. Nairobi, Kenyatta University
 College.
- Evening, M. (1974). *Approaches to Religious Education*. London, University of
 London Press.
- Fowlers and Brumelen (Eds.) (1990). *Christian Schooling: Education for Freedom*.
 Potchefstroom Press, Transvaal.
- Freire, P. (1970). *Pedagogy of the Oppressed*. Penguin Books, Harmondsworth. In
 Golby, M. (ed.) (1975), *Curriculum Design*. Croom Helm, The Open
 University Press, .
- Gagné, R. (1970). *The Conditions of Learning*. 2nd ed. New York, Holt, Rinehart
 and Winston.
- Gatumu, J.C. (1983). 'A Study of Headteachers Attitudes Towards Religious
 Education in Runyenjes Division Primary Schools'. Unpublished M.Ed.
 Thesis, Nairobi, University of Nairobi.
- Golby, M. et al. (ed.) (1975). *Curriculum Design*. Croom Helm, The Open
 University Press, .
- Goldman, R. (1964). *Religious Thinking from Childhood to Adolescence*. London,
 Routledge and Kegan Paul.
- (1965). *Readiness for Religion*. London, Routledge and Kegan Paul.
- Gordon, P. (1978). 'Role of the Teacher', in Denis Lawton et al., *Theory and
 Practice of Curriculum Studies*. London, Routledge and Kegan Paul.
- Grimmitt, M. (1973). *What Can I Do in R.E.? A Guide to New Approaches*. Essex,
 Mayhew-McCrimmon Ltd.
- Groenewegen, T.G. (1980). 'A Student Text for the Course: Subject Methods
 Religious Education'. Unpublished Cyclostyled Script, Kenyatta University
 College.
- Groenewegen, T. (1993). *Subject Methods Religious Education: A Course Book for
 Teachers*. Nairobi, LECTERN Publications.
- Gronlund, N.E. (1985). *Measurement and Evaluation in Teaching*. (5th ed.)
 London, Macmillan Publishing Co.
- Harris, C.W. (1963). 'Some Issues in Evaluation', *The Speech Teacher*, 12. in
 Lewy, A. (ed.) 1977 *A Handbook of Curriculum Evaluation*. Paris,
 UNESCO.
- Hawes, H. (1979). *Curriculum and Reality in African Primary Schools*. Essex,
 Longman.

- Hawes, H.W.R. (1978). *Planning the Primary School Curriculum in Developing Countries*. Paris, UNESCO, International Institute for Educational Planning.
- Hilgard, E.R. and Atkinson, R.C. (1967). *Introduction to Psychology*. 4th ed. New York, Harcourt, Brace World Inc.
- Huberman, A.M. (1975). *Understanding Change in Education*. Paris, The UNESCO Press, No. 4.
- Hudson, B. (1973). *Assessment Techniques: An Introduction*. London, Methuen Educational Publishers Ltd.
- Inlow, G.M. (1966). *The Emergent Curriculum*. New York, John Wiley, quoted in Stenhouse (1975) p.4.
- International Labour Office (ILO) (1972). *Employment, Incomes and Equality: A Strategy for Increasing Productive Employment in Kenya*. Report of an Inter-Agency team financed by the United Nations Development Programme and organized by the International Labour Office, Geneva.
- International Labour Office (1984). *The Status of Teachers*. Geneva, ILO/UNESCO, .
- Jackson (1970). *The Law of Kenya: An Introduction*. Nairobi, East African Literature Bureau.
- Jamieson, I. (1986). 'Schools and Industry - an Overview' in Cross, A. and McCormick, B. (eds.), *Technology in Schools*. Philadelphia, Open University Press.
- Jeffreys, M.V.C. (1961). *Revolution in Teacher Training*. London, Sir Isaac Pitman & Sons, Ltd.
- Jenkins, D. and Shipman, M.D. (1976). *Curriculum, An Introduction*. London, Open Book Company.
- Jones, T.J. (ed.) (1924). *Education in Africa*. 'Report of Phelps-Stokes Fund Commission'. Nairobi, Swift Press.
- Kansas (1958). *Kansas Curriculum Guide for Elementary Schools*. quoted in Stenhouse, L. (1975).
- Kenya Colony and Protectorate (1960). Legislative Council Reports LXXXV. Nairobi.
- Kenya Episcopal Conference (ed.) (1982). *Whither and How: Kenya Catholic Education Policy Handbook*. Nairobi, English Press.
- Kenya Institute of Education (1986). 'Ministry of Education, Science and Technology Primary Teacher Education Pre-service Course Draft Syllabus for P1 Course Christian Religious Education'. Unpublished Mimeograph.

- Kenya Institute of Education (1985). 'Primary Teacher Education Draft Teaching Guide for Christian Religious Education'. Unpublished Mimeograph.
- Kerlinger, F.N. (1973). *Foundations of Behavioural Research*. London, Holt, Rinehart and Winston.
- Kimani, G.N. (1991). 'A Study of Factors Influencing Achievement in Mathematics Among Primary School Inservice Student Teachers in Kenya'. Unpublished Doctoral Thesis, Nairobi, Kenyatta University..
- Kiminyo, D.M. (1980). 'A Survey Report: The Teacher Advisory Centres: Should they be introduced to Secondary Education?' Nairobi, Kenyatta University .
- Kiminyo, D.M. (1988). *General Psychology of Education*. Nairobi, Kenyatta University, .
- Klassen, F.H. et al. (eds.) (1972); *Innovation in Teacher Education: An International Perspective*. Washington D.C., The International Council on Education for Teaching. One Dupont Circle.
- Koul, L. (1984). *Methodology of Educational Research*. Delhi, Modern Printers.
- Langley, M. and Kiggins, T. (1974). *A Serving People*. Nairobi, Oxford University Press.
- Lawton, D. (1978). *Theory and Practice of Curriculum Studies*. London, Routledge and Kegan Paul.
- Lewy, A. (1977). *Planning the School Curriculum*. Paris, UNESCO Press.
- Lewy, A. (ed.) (1977). *A Handbook of Curriculum Evaluation*. Paris, UNESCO Press.
- Loukes, H. (1965). *New Ground in Christian Education*. London, SCM Press.
- Mackenzie, N. (ed.) (1976). *Teaching and learning: An Introduction to New Methods and Resources in Higher Education*. 2nd ed., Paris, The UNESCO Press and the International Association of Universities.
- Mager, R.F. (1962). *Preparing Instructional Objectives*. Palo Alto, Fearon.
- Makau, B.M. (1986). Improving Teacher Effectiveness in the Schools of Kenya: Approaches to Quality Learning through Cost-saving Professional Management. Discussion Paper 281. University of Nairobi, Institute of Development Studies (IDS).
- Makau, B.M. and Somerset, H.C. (1980). 'Primary School Leaving Examination, Basic Intellectual Skills and Equity: Some Evidence from Kenya'. Discussion Paper No. 721, University of Nairobi, IDS.

- Malusu, J. (1985a). *Christian Religious Education: KCPE Revision and Practice Guide*. Nairobi, Nairobi Bookmen.
- Malusu, J.M. (1985). 'A Study of Problems Affecting Implementation of the New Primary Christian Religious Education Curriculum in Selected Lower Primary Schools in Nairobi'. Unpublished M.Ed. Thesis, Nairobi, University of Nairobi.
- Malusu, J.M. and Otiende, J.E. (1994). *Revision CRE for Primary Teacher Education*. Nairobi, East African Educational Publishers Ltd.
- Maranga, J.S. (1979). 'Teacher Advisory Centres: Educational Change Through Teaching and Material Development in Kenya'. Nairobi, Kenyatta University College.
- McCarthy, J.J. and Kariuki, O. (1963). 'Education: A Statement by the Christian Church in Kenya'. in *Whither and How*. (ed.) 1982. Nairobi, English Press.
- Mbiti, J.S. (1969). *African Religions and Philosophy*. London, Heinemann.
- Megill, E.L. (1976). *Education in the African Church*. Legon, Ghana, Trinity College.
- Miles Mathews (1975). 'The Teachers Centres' in Elizabeth Adams (1975), *Inservice Education and Teacher Centres*. Oxford, Pergamon International Library.
- Miller, D. (1977). *Handbook of Research Design and Social Measurement*. New York, David Mackay Co. Inc.
- Ministry of Education (1977). *Kenya Syllabus for Primary Schools: Religious Education*. Nairobi, Jomo Kenyatta Foundation.
- (1983). *Primary Teachers Education Preservice Course P1 Course Regulations and Syllabuses*. Nairobi, Jomo Kenyatta Foundation.
- (1986). *Syllabuses for Kenya Primary Schools*. Nairobi, Jomo Kenyatta Foundation, Vol.I, II.
- Mulber, H.K. (1985). 'Reforms in the African Education System - Experience and Perspectives in Education'. in a *Biannual Collection of recent German Contributions to the Field of Educational Research*. Vol. 31, Tubingen, Institute for Scientific Cooperation.
- Musgrove (1974). 'Education of Teachers for a Changing Role' in Turner, J.D. and Ruston, J. (eds.) *The Teacher in a Changing Society*. Manchester, Manchester University Press.
- Neagley, R.L. and Evans, N.D. (1967). *Handbook for Effective Curriculum Development*. Englewood Cliffs, N.J. Prentice Hall.

- Nicholls, A. and Nicholls, S.H. (1972). *Developing a Curriculum: A Practical Guide*. London, George Allen.
- Njoroge, R.J. and Bennaars, G.A. (1986). *Philosophy and Education in Africa*. Nairobi, Transafrica.
- Nthamburi, Z.J. (1982). *A History of the Methodist Church in Kenya*. Nairobi, Uzima Press.
- Nyambok, L.A.J. (1992). 'A Study of the Procedures used by Teachers in Assessing the Performance of Primary School Pupils in Westlands Division of Nairobi Province'. Unpublished M.Ed. Thesis, Nairobi, Kenyatta University.
- Obanya, P.A.J. and Ezewu, E.E. (1985). 'Participants Evaluation of the University of Ibadan part-time Teachers Inservice Training Programme'. In *Kenya Journal of Education*, Nairobi, Kenyatta University, Vol.2, 1. 47-75.
- Odhiambo, B.D. (1979). 'The Teachers Advisory Centres and the Relevance to some Teaching Problems in Primary Education in Kenya'. A Research Report. Nairobi, Ministry of Education.
- Ogula, P.A. (1983). 'Evaluation of Social Studies in Busia Primary Schools' in 'The Quality of Primary Education in Kenya'. Unpublished Research Reports, Nairobi, Kenyatta University College.
- Okech, J.G. and Hawes, H. (1986). *Readings in Curriculum Development in Primary Schools*,. Vol.1. Nairobi, Kenyatta University.
- Okioma, M.A. (1992). 'A Study of Factors Affecting the Roles of Teachers Advisory Centres in Nyamira District'. Unpublished M.Ed. Thesis, Nairobi, Kenyatta University.
- Oluoch, G.P. (1982). *Essentials of Curriculum Development*. Nairobi, Elimu Bookshop Ltd.
- Ombuna, J.K. (1994). 'The Life Approach to Christian Religious Education: A Survey of its use in Selected Secondary Schools in Nairobi'. Unpublished M.Ed. Thesis. Nairobi, Kenyatta University.
- Peters, R.S. (1966). *Ethics and Education*. London, George Allen and Unwin.
- Philips, R.C. (1968). *Evaluation in Education*. Columbus, Merrill Publishing Company.
- Porter, James (1975). 'The Inservice Education of Teachers and Colleges of Education' in Elizabeth Adams (ed.) *Inservice Education and Teachers Centres*. Oxford, Pergamon International Library.
- Republic of Kenya (1965). Education Commission Report 1964. Nairobi, English Press, Part I, 1964, Government Printer, Part II, 1965.

- (1976). National Committee on Educational Objectives and Policies. Nairobi, Government Printer.
- (1984). 8-4-4 System of Education. Nairobi, Government Printer.
- (1968). Education Act (1968). Nairobi, Government Printer.
- (1924). The Education Ordinance (1924), Nairobi, in *Whither and How* (1982).
- (1963). Kenya African National Union: What a KANU Government Offers You, in *Whither and How* (1982).
- (1969); The Constitution of Kenya Act. Nairobi, Government Printer.
- (1967). Primary Christian Religious Education Syllabuses. Nairobi, Government Printer.
- (1974). Development Plan 1974-1978. Nairobi, Government Printer.
- (1979). Development Plan 1979-1983. Nairobi, Government Press.
- (1972). A Study of Curriculum Development in Kenya (Bessey Report). Nairobi, Government Press.
- (1978). Report of the Primary Teachers Updating Programme Committee (Lijembe Commission Report). Nairobi, Government Press.
- Rosenshine, B. (1973). 'The Use of Direct Observation to Study Teaching' in Travers, R.M.W. (ed.) (1973), *Second Handbook of research on Teaching*. Chicago, Rand McNally.
- Scanell, D.P. (ed.) (1975). *Readings in Measurement and Evaluation in Education and Psychology*. New York, Houghton Mifflin Co.
- Scriven, M. (1967). 'The Methodology of Evaluation' in R.W. Tyler (ed.) *Perspectives of Curriculum Evaluation*. Chicago, Rand McNally.
- Shiundu, J. (1980). 'The Status of Social Studies in Primary Education: Implications for Integrated Social Studies Programme'. Unpublished M.Ed. Thesis, Nairobi, University of Nairobi.
- Shiundu, J.S. and Omulando, S.J. (1992). *Curriculum : Theory and Practice in Kenya*. Nairobi, Oxford University Press.

- Sifuna, D.N. (1983). 'Academic Achievement as a Predictor for Teaching Effectiveness Among Primary School Teachers in Kenya' in 'The Quality of Primary Education in Kenya'. Unpublished Research Reports, Nairobi, Kenyatta University College.
- Sifuna, D.N. (1980). *Short Essays on Education in Kenya*. Nairobi, Kenya Literature Bureau.
- Skilbeck, M. (1984). *Readings in School-based Curriculum Development*. Cambridge, Harper and Row.
- Smith, E. (1950). *The Blessed Missionaries*. London, Oxford University Press.
- Smith, F.M. (1972). *Educational Measurement for the Classroom Teacher*. New York, Harper and Row Publishers.
- Stenhouse, L. (1975). *An Introduction to Curriculum Research and Development*. London, Heinemann.
- Stratemayer, F.B. et al. (1957). *Developing a Curriculum for Modern Living*. New York, Teachers College, Columbia University.
- Taba, H. (1962). *Curriculum Development: Theory and Practice*. New York, Harcourt Brace and World.
- Talboid, A. (ed.) (1979). *No One Taught Like This Man*. Nairobi, Jomo Kenyatta Foundation.
- Travers, R.M.W. (1969); *An Introduction to Educational Research*. London, Macmillan Publishing Co. (Third Edition).
- Tyler, R.W. (1949). *Basic Principles of Curriculum and Instruction*. Chicago, The University of Chicago.
- Turabian, K.L. (1987). *A Manual for Writers of Term Papers, Theses and Dissertations*. Chicago and London, University of Chicago Press (Fifth Edition).
- UNESCO Press (1970a). *Better Teachers*. An Experiment with Inservice Teacher Training conducted by the UNRWA/UNESCO Institute of Education, Paris.
- (1970b). *Practical Guide to Inservice Teacher Training in Africa: Establishment, Execution and Content of Training Programmes* Paris.
- UNESCO Press (1975). *A Systems Approach to Teaching and Learning Procedures: A Guide for Educators in Developing Countries*. Paris, The UNESCO Press.
- (1977). *Some Aspects of Professional Freedom of Teachers*. Paris.
- (1983). *International Yearbook of Education*. Vol.XXXV - 1983. Educational Development Trends. Paris.

4. (a) Your home District is

- (b) District where you are currently teaching
- (c) Province where you are currently teaching
5. What is your present highest academic qualification (Please tick (√) as appropriate).
- (a) KAPE/KPE/CPE/KCPE ()
- (b) KJSE ()
- (c) EACE/KCE/KCSE ()
- (d) EAACE/KACE ()
- (e) Other specify
6. What is your present highest professional qualification? (Please tick (√) as appropriate)
- (a) P4 ()
- (b) P3 ()
- (c) P2 ()
- (d) P1 ()
- (e) S1 ()
- (f) Diploma ()
- (g) Approved Teacher Status (ATS) ()
- (h) Graduate ()
- (i) Other specify

11. State:

- (a) Year of entry into Teachers College 19
- (b) Year you completed training 19
- (c) Professional grade awarded
- (d) Year you went for further training (if any) 19
- (e) Year you completed further training 19
- (f) Grade/Certificate awarded after retraining

12. State:

Year(s) you were promoted on merit (if any) by the Ministry of Education:

- (Grade) (Grade)
- (a) From to year
- (b) From to year
- (c) From to year
- (d) From to year

13. State your present Teaching Grade:

14. (a) Did your initial professional training prepare you sufficiently to teach Christian Religious Education in primary schools?

- (a) Sufficiently well ()
- (b) Average preparation ()
- (c) Insufficiently ()
- (d) Not prepared at all ()

(b) Give reasons for your response in 14 (a)

.....

.....

15. Have you ever attended an inservice course lasting more than one month on the teaching of Christian Religious Education in primary school?

- (a) Yes ()
- (b) No ()
- (c) Cannot remember ()

16. If the answer in question 15 is 'yes', please complete the following table:

Year	Duration	Organized by	Comments (tick what is appropriate)
			(a) Very useful () (b) Useful () (c) Not useful ()
			(a) Very useful () (b) Useful () (c) Not useful ()

17. Indicate the various class levels in primary school in which you have taught Christian Religious Education as follows:

Class/Standard	Number of teaching years	Professional Qualification
I		
II		
III		
IV		
V		
VI		
VII		
VIII		

18. Indicate all the subjects you have taught in the primary school class(es) and number of years as follows:

Subject	Class(es)	No. of Years
(a) Mathematics		
(b) English		
(c) Kiswahili		
(d) Mother-tongue		
(e) Geography		
(f) History/Civics		
(g) GHC		
(h) CRE		
(i) Art/Craft		
(j) Music		
(k) Home Science		
(l) Agriculture		
(m) Business Education		
(n) Physical Education		
(o) Science		
(p) Program of Pastoral Instruction		

19. What subjects are you teaching currently?

Subject	Class(es)	No. of Periods
(a) Mathematics		
(b) English		
(c) Kiswahili		
(d) Mother-tongue		
(e) GHC		
(f) CRE		
(g) Art/Craft		
(h) Music		
(i) Business Education		
(j) Science and Agriculture		
(k) Home Science		
(l) PE		
(m) Program of Pastoral Instruction		
(n) Any other (specify)		

20. Indicate if you have used the following Christian Religious Education textbooks by stating class, syllabus and year you used:

Name of Textbook	Class	Syllabus used	Year you used
(a) 'Lesson Notes for Christian Teaching'			
(b) 'Children of Africa and the Bible' series			
(c) 'Watoto wa Mungu' series			
(d) 'In Christ' series			
(e) 'One in Christ' series			
(f) 'My Christian Community'			
(g) 'God, Myself and Others'			
(h) 'When God Chose People'			
(i) Others (specify)			

21. State total number of periods per week you teach in:

- (a) Lower primary
- (b) Upper Primary

22. State total number of periods per week you teach Christian Religious Education in:

- (a) Lower primary
- (b) Upper Primary

23. State total number of periods per week you teach P.P.I. in:

- (a) Lower primary
- (b) Upper Primary

24. List in order of preference THREE subjects you do most enjoy teaching in primary school.

- (a)
- (b)
- (c)

25. Indicate whether you are a member of any of the following Christian Religious Education panels and date you became a member. Tick (✓) as many as applicable.

Panel	Date of Membership
(a) School ()
(b) Zone ()
(c) Division ()
(d) District/Municipal ()
(e) Provincial ()
(f) National (KIE) ()
(g) Church panel (specify) ()

26. State your leadership position(s) in all of the CRE panels to which you belong.

Panel	Position e.g. Chairman
(a)
(b)

27. List all the other panels you belong to and your leadership position.

Panel	Position e.g. Secretary
(a)
(b)

28. How often does your CRE panel(s) meet?

Panel	Frequency of meetings
(a) School	(a) Very frequently ()
	(b) Frequently ()
	(c) Infrequently ()
	(d) Has never met ()
Other Panels (Please indicate)	
(b)	(a) Very frequently ()
	(b) Frequently ()
	(c) Infrequently ()
	(d) Has never met ()
(c)	(a) Very frequently ()
	(b) Frequently ()
	(c) Infrequently ()
	(d) Has never met ()

29. List all the problems/issues that you have discussed in your Christian Religious Education panel(s).

- (a)
- (b)
- (c)
- (d)

30. What solutions did you offer to the problems/issues that you noted/discussed in your CRE panels?

.....

.....

.....

.....

31. Have you ever been called upon to conduct short inservice courses for primary school teachers of Christian Religious Education?

- (a) Yes ()
- (b) No ()

32. If yes in question 31, please indicate place/level duration and dates of the course as follows:

Level	The duration in hours/days/months	Year (when)
(a) School
(b) Zone
(c) Division
(d) District
(e) Provincial
(f) National
(g) Church

33. How did you evaluate your performance?

.....

34. How often do other teachers come to you for advice in the teaching of CRE?

- (a) Very frequently ()
- (b) Frequently ()
- (c) Sometimes ()
- (d) Never ()

35. Are you involved in any other school duties apart from teaching? (Please name them).

(a)

(b)

36. Are you involved in any Church activities? (Please list them).

(a)

(b)

37. Are you familiar with the Church sponsors of the school where you currently teach CRE?

(a) Yes ()

(b) No ()

38. How would you describe your relationship with the Church sponsor of your school?

(a) Cordial ()

(b) Friendly ()

(c) Indifferent ()

(d) Hostile ()

Explain briefly your relationship with the Church sponsor.

.....

39. What is your relationship with the Ministry of Education Officials?

(a) Cordial ()

(b) Friendly ()

(c) Indifferent ()

(d) Hostile ()

Please explain briefly your relationship with the Ministry of Education Officials.

.....

40. What is your relationship with the other members of staff?

(a) Cordial ()

(b) Friendly ()

(c) Indifferent ()

(d) Hostile ()

Please explain briefly your relationship with the other members of staff.

.....

41. Do you feel the urge to continue teaching Christian Religious Education?

- (a) Very strongly ()
 (b) Strongly ()
 (c) Sometimes ()
 (d) None at all ()

42. Do you ever encounter any problems in the teaching of CRE?

- (a) Yes ()
 (b) No ()

If yes, state some of the major problems.

- (a)
 (b)
 (c)
 (d)

43. State the major problems that teachers of CRE experience today.

- (a)
 (b)
 (c)
 (d)

44. What professional solutions have you sought in regard to your problems?

.....

.....

THE CURRICULUM IMPLEMENTATION OF CISRET AND CREATE INSERVICE PROGRAMS

45. Which one of the following two Christian Religious Education Inservice Teacher Education Programs have you been a participant?

- (a) CREATE ()
 (b) CISRET ()

46. What is the full name of the Inservice Program?

.....

47. How were you selected for the Inservice Program?

(a) I applied after hearing of it ()

(b) I was nominated by my Church leader/Elder/Committee
Pastor/Priest (Please tick also the selector) ()

(c) I was interviewed and selected ()

(d) Other method (specify)

48. What did you hope to achieve from the Inservice Program?

(a)

(b)

(c)

(d)

49. Were your expectations of the course met?

(a) Yes ()

(b) No ()

Please explain briefly how your expectations were or were not met.

.....

50. Were the tasks of the course clearly stated out in course objectives/aims?

(a) Yes ()

(b) No ()

51. Do you think the objectives of the course were realized?

(a) Yes ()

(b) No ()

Please comment:

.....

.....

52. How would you describe the course offered in the Inservice Program? (Tick as many as appropriate).
- (a) Very challenging both intellectually and spiritually ()
- (b) Average in terms of content for Primary CRE curriculum ()
- (c) Uninteresting ()
- (d) Tuned more towards denominational Church doctrine ()
- (e) Irrelevant to the Primary CRE curriculum ()

53. How would you briefly describe the course to other teachers in the field who have never attended an inservice program?
-

54. Did the inservice course make you a better teacher of Christian Religious Education in the Primary School?
- (a) Yes ()
- (b) No ()

Give reasons for your response.

.....

55. What did you benefit most in terms of knowledge, attitude and skills from the Program? (List them in order of importance).
- a)
- (b)
- (c)

56. What new knowledge did you acquire?
-

57. What new attitudes did you acquire?
-

58. What new skills did you acquire?
-

59. What activities do you perform better now as a result of the Inservice Program?
-

60. What other benefits have you received as a result of the retraining?

61. (a) What aspects of the course did you enjoy?

 (b) Give reasons

62. (a) What aspects of the course did you not enjoy?

 (b) Give reasons

63. Were your course lecturers/trainers in the Program competent in their knowledge of the subject matter and the skills of presentation? (Comment fully please)
64. How would you compare the trainers in the Inservice Program with those in the Primary Teachers College?
65. Was the duration of the course (three months) adequate?
 (a) Yes ()
 (b) No ()
- Please Comment:
66. Were the methods of evaluation in line with educational principles?
 (a) Yes ()
 (b) No ()
67. Were the learning facilities adequate?
 (a) Yes ()
 (b) No ()

68. What are your views on the living conditions of the institution for the Inservice Program?

.....

69. Were you satisfied with the recreational facilities and time allocated?

(a) Yes ()

(b) No ()

Please comment:

70. How were the learning resources (books, charts etc.)?

(a) Appropriate ()

(b) Adequate ()

(c) Inadequate ()

(d) Irrelevant ()

71. Were you satisfied with transport arrangements?

(a) Yes ()

(b) No ()

Please comment:

72. Were you happy with the discipline measures applied?

(a) Yes ()

(b) No ()

Please comment:

73. What problems did you encounter as a participant in the course?

.....

74. How were your problems solved?

.....

75. What recommendations would you make with regard to training facilities and resources?

.....

76. What improvements would you like to see made in the course?

77. What recommendations would you make to the Government concerning the course?

APPENDIX 2

INTERVIEW SCHEDULE FOR PROGRAM DIRECTORS OF CISRET AND CREATE

Please put a tick (✓) in the appropriate bracket (✓) or fill in the information as your response to all the following questions.

1. You are:
 - (a) Male ()
 - (b) Female ()

2. Your age is:
 - (a) Less than 30 years ()
 - (b) 30 - 40 years ()
 - (c) 41 - 50 years ()
 - (d) Over 50 years ()

3. Your religious denomination is:
 - (a) Catholic ()
 - (b) Protestant (specify) ()
 - (c) Seventh Day Adventist ()
 - (d) Other (specify)

4. Your nationality is:

5. Your present academic qualification is (specify degree or certificate):
.....

6. Your present highest professional qualification is (specify degree or certificate):
.....

7. State your level of academic studies in Religious Education (Religious Studies e.g. College, University):

8. State your teaching experience of Christian Religious Education in Kenya under the following:
- | | | |
|-------------------------------|-------|-------|
| (a) Primary level | | Years |
| (b) Secondary level | | Years |
| (c) College (Primary Teacher) | | Years |
| (d) Other (specify) | | Years |
9. When did you receive your last training or academic study in Religious Education?
10. Indicate dates (years) you have attended inservice programs in CRE.
.....
11. Tick as many as applicable of the following CRE activities you have been involved in:
- | | |
|-----------------------------------|-----|
| (a) Panel member KIE | () |
| (b) REA | () |
| (c) Teaching | () |
| (d) Course writer | () |
| (e) Inservice Program Coordinator | () |
| (f) Others (specify): | |
12. What is your title in the Inservice Program?
13. Is your job full-time or part-time?
14. Are you a voluntary worker or in salaried employment?
15. Please explain briefly your duties:
-
16. If in salaried employment, who pays your salary?
17. What challenges do you encounter in your work?
-
18. How big is your teaching staff?

19. Are members of your staff full-time or part-time?
20. Indicate what percentage, if any, are part-time?
21. How do you recruit your teaching staff?
22. Are your staff voluntary workers or in salaried employment?
23. If in salaried employment, who pays their salary? (Who is the Sponsor?)
.....
24. If voluntary, how do they provide for their daily needs?
25. Looking at the activities you are supposed to do, you would say you are:
 - (a) over-staffed ()
 - (b) adequately staffed ()
 - (c) under-staffed ()
26. What qualities and qualifications do you consider for your staff?
27. What procedures are used to recruit the Trainees for the Inservice Program?
28. What criteria do they satisfy before they are considered for the Inservice?
29. What rules have you provided for a conducive study atmosphere?
30. What disciplinary measures, if any, do you take on those who misbehave?
31. How many recorded cases of misbehavior are there?
32. How are participants evaluated at the end of the course?
33. What happens to the graduates after completing the Inservice Program?

34. What curriculum activities do you expect your graduates to be involved in?

35. Have you ever made a follow-up of your teachers in the field?

(a) Yes ()

(b) No ()

(c) If yes, what curriculum activities were they involved in to prove the retraining they had received?

36. How many teachers have undergone the Inservice Program from the time of implementation?

37. Explain clearly how the Inservice Program has benefited those who have participated in it.

38. Could you please give a breakdown in number as per:

	Year	Number
(a) District	1991	Male
		Female
	1990	Male
		Female
	1989	Male
		Female
	1988	Male
		Female
	1987	Male
		Female
	1986	Male
		Female
	1985	Male
		Female

38. Contd.

Year**Number**

1984

Male

Female

1983

Male

Female

1982

Male

Female

1981

Male

Female

(b) CISRET
Diocese

1991

Male

Female

1990

Male

Female

1989

Male

Female

1988

Male

Female

1987

Male

Female

1986

Male

Female

1985

Male

Female

1984

Male

Female

1983

Male

Female

1982

Male

Female

1981

Male

Female

(c) CREATE, Religious denomination, where applicable:

1991

Male

Female

Year	Number
1990	Male
	Female
1989	Male
	Female
1988	Male
	Female
1988	Male
	Female
1987	Male
	Female
1986	Male
	Female
1985	Male
	Female
1984	Male
	Female
1983	Male
	Female
1982	Male
	Female
1981	Male
	Female

39. What is the name of the Inservice Program?
40. When was it started?
41. Where is it located?
42. How long does the training take?
43. What are the main objectives of the Program?
-
44. How is the Program organized?

45. Have the objectives and content changed since the Inservice Program was first implemented?
- (a) Yes ()
- (b) No ()
- (c) If yes, explain the change:
- (d) If no, explain why.
46. What learning resources are made available for effective implementation of the Program? Please list them (e.g. Library).
47. How is the Church Sponsor involved in the implementation of the Program?
48. What are the sources of finance for the Inservice Education Program?
49. How is the Ministry of Education involved in the implementation of the Program?
50. How have the Ministry of Education Officials been made aware of the Program?
51. What specific problems have you experienced in the implementation of the Inservice Program?
52. How did you try to solve the problems of implementation, if any?
53. What particular changes would you like to see made to improve the Inservice Program?
54. What recommendations and suggestions would you wish to make to the church Sponsor?
55. What recommendations would you like to make to the Ministry of Education?

APPENDIX 3

INTERVIEW SCHEDULE FOR PROGRAM SPONSORS OF CISRET AND CREATE

Please put a tick (✓) in the appropriate brackets () or fill in the information as your response to all the following questions.

1. You are:
 - (a) Male ()
 - (b) Female ()

2. Your age is:
 - (a) Less than 30 years ()
 - (b) 30 - 40 years ()
 - (c) 41 - 50 years ()
 - (d) Over 50 years ()

3. Your Religious Denomination is:
 - (a) Catholic ()
 - (b) Protestant (specify) ()
 - (c) Other (specify) ()

4. Your nationality is:

5. Your job description is:
(e.g. Education Secretary, General Secretary, Curriculum Developer).

6. Name your present place of work
 - (a) District
 - (b) Province

7. Name your highest academic qualification
(Certificate/Degree)

8. Name your highest professional qualification
(e.g. P1, S1, Graduate)

9. State any special training you have in Religious Studies or Religious Education (e.g. Certificate in Theology, B.D.)
10. State any teaching experience of Christian Religious Education in Kenya.
- (a) Primary School years
- (b) Secondary School years
- (c) College years
- (d) Other (specify) years
11. How were you employed in your present post?
- (a) I was nominated by my Church ()
- (b) I was elected by my Church ()
- (c) I was appointed through interview ()
- (d) I was posted after training ()
- (e) Other (specify)
12. Briefly describe your work in relation to the teaching of Christian Religious Education in schools in Kenya:
-
13. As a church worker involved with CRE what problems have teachers of Christian Religious Education experienced in the recent past? (Please, list as many as you can remember).....
-
14. What action was taken by your Church to help solve the problems of teachers of Christian Religious Education?
-
15. Have you heard of CISRET or CREATE?
- (a) Yes ()
- (b) No ()

16. If yes, (in 15) briefly explain one of the courses you are familiar with, stating when it was started, main objectives of the Program.
.....
17. Would you say either CISRET or CREATE is meeting its objectives?
 (a) Yes ()
 (b) No ()
18. Please explain your answer referring to one of the Programs.
.....
19. Have you met any of the teachers who have completed either CISRET or CREATE?
 (a) Yes ()
 (b) No ()
 (c) If yes, what observations did you make in regard to their re-training?

 (d) Please give your reasons for your answer.

20. As a Church worker are you involved in either CISRET or CREATE?
 (a) Yes ()
 (b) No ()
21. Explain your involvement in either of the Programs stating which Program.

22. How could either CISRET or CREATE be improved?

23. What suggestions and recommendations would you like to make to the Government?

24. What plans do you have for the future in relation to inservice of all teachers of Christian Religious Education?

APPENDIX 4

INTERVIEW SCHEDULE FOR PROGRAM TRAINERS OF CISRET AND CREATE

Please put a tick (✓) in the appropriate brackets () or fill in the information as your response to all the following questions.

1. You are:
 - (a) Male ()
 - (b) Female ()

2. Your age is:
 - (a) Less than 30 years ()
 - (b) 30 - 40 years ()
 - (c) 41 - 50 years ()
 - (d) Over 50 years ()

3. Your Religious Denomination is:
 - (a) Catholic ()
 - (b) Protestant (specify) ()
 - (c) Seventh Day Adventist ()
 - (d) Other (specify) ()

4. Your Nationality is

5. Your present academic qualification(s) (Certificate/Degree)
.....

6. Your present highest professional qualification is (Certificate/Degree)
.....

7. State your level of academic studies in Religious Education (Religious Studies) (e.g. College, University)

8. State your teaching experience of Christian Religious Education in Kenya under the following:
- (a) Primary school years
- (b) Secondary school years
- (c) College (Primary Teacher) years
- (d) Other (specify)
9. When were you last trained in (studied) Religious Education?
-
10. Indicate dates of any Inservice Programs in CRE you have attended.
-
11. Which one of the following CRE activities have you been involved in? (Tick as many as applicable).
- (a) Panel member (KIE) ()
- (b) R.E.A. ()
- (c) Teaching ()
- (d) CRE Primary Course writer ()
- (e) Other (specify)
12. What professional training did you receive before embarking on the Inservice Course?
-

TRAINERS INVOLVEMENT IN THE PROGRAM

13. What is your title in the Program?
14. When did you start teaching in the Inservice Program?
15. How were you selected to teach in the Program?
-
16. Are you working voluntarily or in salaried employment?
-

17. What is your teaching load in the Inservice Program? (Indicate hours per week)

18. Your teaching is:
 (a) Full time ()
 (b) Part time ()
19. What other activities do you engage in apart from teaching?

20. What are the main objectives of the Inservice Program?

21. What are your instructional objectives?

22. How has the teaching of this Inservice Course improved you as a teacher of CRE?

23. What quality of teachers do you receive for the Inservice Program?
 (a) Above average (Intellectually) ()
 (b) Average ()
 (c) Below average ()
24. Explain how the Inservice Program is linked to the Primary Christian Religious Education Curriculum:

25. What aspect of the Inservice Program lead to the spiritual and intellectual development of the course participants?
 Spiritual:
 Intellectual:

26. How would you describe your teachers when they first come?
- (a) Receptive ()
 - (b) Eager to know more ()
 - (c) Anxious to get over with the course ()
 - (d) Ignorant of what they are to undergo ()
 - (e) Slow in understanding ()
 - (f) Indisciplined ()
 - (g) Lacking basic moral values ()

TEACHING STRATEGIES AND EVALUATION

27. How are your lesson notes prepared?
- (a) In form of lecture to be read to class ()
 - (b) In form of lesson plan as would be used by a teacher in primary school ()
 - (c) As notes to be given as handouts ()
 - (d) Other (specify)
28. What teaching strategies do you use in your presentation?
- (a) Lecture method ()
 - (b) Discussion and Assignment ()
 - (c) Projects ()
 - (d) Mixture of varied activities ()
29. Which instructional procedures do you find most effective?
-
- (b) Give reasons:
-
30. What evaluation procedures have you adopted for your classroom teaching and end of course?
-
- (b) Give reasons:
-

31. Is there a behavioral change in the teachers at the end of re-training?
-
- (b) Explain the change if any:
-
32. Have you made any follow-up of your teachers in the field?
- (a) Yes ()
- (b) No ()
33. If 'yes' what professional activities did you find your graduates participating in?
-
34. What educational activities do you expect your graduates to participate in?
-
35. Do you experience any related problems in running the programs?
- (a) Yes ()
- (b) No ()
- (c) If yes, please describe the nature of the problem.
-
36. How have you solved the problems?
-
37. How could the Inservice Program be improved?
-
38. What recommendations would you like to make to your Church sponsors to improve the Program?
-
39. What recommendations would you like to make to the Ministry of Education to improve the Program?
-

APPENDIX 5

QUESTIONNAIRE FOR FIELD OFFICERS ON CISRET AND CREATE INSERVICE PROGRAMS

Please put a tick (✓) in the appropriate brackets (✓) or fill in the information as your response to all the following questions.

1. You are:

(a) Male ()

(b) Female ()

2. Your age is:

(a) Less than 30 years ()

(b) 30 - 40 years ()

(c) 41 - 50 years ()

(d) Over 50 years ()

3. Your Religious Denomination is:

(a) Catholic ()

(b) Protestant (specify) ()

(c) Seventh Day Adventist ()

(d) Other (specify) ()

4. Your Nationality is

5. Your present place of work:

(a) Division

(b) District

(c) Province

6. Your job description is

(e.g. APSI, REA, DEO)

7. Your present academic qualification(s) (Certificate/Degree)

.....

8. Your present highest professional qualification is (Certificate/Degree)
-
9. State any training you have in Religious Education (Highest level studied e.g. 'O' level)
-
10. State your teaching experience of Christian Religious Education
- (a) Primary school years
- (b) Secondary school years
- (c) College (Primary Teacher) years
- (d) Other (specify)
-
11. When were you appointed to your present position?
-
12. Briefly describe your work in relation to the teaching of Christian Religious Education in schools.
-
13. As a field officer have you experienced any problems in the teaching of Christian Religious Education in the Primary School?
- (a) Yes ()
- (b) No ()
- What problems if any?
-
14. If yes (in 13) what steps did you initiate to resolve some of the problems?
- (a) Organized Inservice for teachers ()
- (b) Appealed to Church leaders for assistance ()
- (c) Talked to Heads of Schools ()
- (d) Wrote a circular to schools ()
- (e) Sought guidance from the Ministry Headquarters ()
- (f) Kept quiet as the matter was sensitive ()
15. Have you heard of CISRET or CREATE?
- (a) Yes ()
- (b) No ()

16. If yes (in 15) briefly explain the objectives of both courses with reference to the teaching of Christian Religious Education in Primary school.

17. If yes (in 15) have you met any of the participants of either course?
 (a) Yes ()
 (b) No ()
18. How many graduates of CISRET and CREATE are there in your area of operation?
19. If yes (in 17) were the graduates of CISRET and CREATE involved actively in the implementation of Primary Christian Religious Education?
 (a) Yes ()
 (b) No ()
20. If yes (in 19) how were they involved? (Please tick as many as possible of the following):
 (a) Inservicing other teachers ()
 (b) Teaching the subject in the classroom ()
 (c) Helping at the TAC ()
 (d) Being active members of CRE panels ()
 (e) Organizing CRE tests (Setting and Marking) ()
 (f) Always willing and ready to take on CRE duties ()
 (g) Other (specify)
21. How would you rate the graduates of CREATE and CISRET in terms of their professional contribution?
 (a) Excellent ()
 (b) Above Average ()
 (c) Average ()
 (d) Below Average ()
22. Make any other relevant suggestions or recommendations which could help improve CISRET and CREATE Programs.

APPENDIX 6

LESSON OBSERVATION SCHEDULE OF CISRET AND CREATE TRAINERS

BACKGROUND INFORMATION

1. Presenter/Trainer
 - (a) Male ()
 - (b) Female ()
 - (c) Trained ()
 - (d) Untrained ()
 - (e) Religious Denomination
2. Inservice Program
 - (a) CREATE ()
 - (b) CISRET ()
3. Date of Observation

PREPARATION

4. Is there a scheme of work to be followed?
 - (a) Yes ()
 - (b) No ()
5. Are themes and sub-themes clearly stated?
 - (a) Yes ()
 - (b) No ()
6. Are objectives clearly defined?
 - (a) Yes ()
 - (b) No ()
7. Are objectives stated in behavioral terms?
 - (a) Yes ()
 - (b) No ()
 - (c) Mixture ()

8. Is time allocation for different themes or sub-themes shown?
- (a) Yes ()
(b) No ()
9. Is sufficient time allocated to different themes and sub-themes?
- (a) Yes ()
(b) No ()
10. Is the selected content related to the Primary Christian Religious Education Curriculum?
- (a) Very closely ()
(b) Closely ()
(c) Irrelevant ()
11. Are the course objectives related to the Primary Christian Religious Education Curriculum?
- (a) Very closely ()
(b) Closely ()
(c) Irrelevant ()
12. Are adequate teaching and learning resources provided for in the scheme of work?
- (a) Plenty ()
(b) Just enough ()
(c) Insufficient ()
13. How are the teaching and learning resources suggested related to the implementation of the Primary Christian Religious Education Curriculum?
- (a) Very closely ()
(b) Closely ()
(c) Irrelevant ()
14. Make other specific comments on the Trainer's preparation not covered by the preceding questions:
-

15. If the trainer does not have a scheme of work for the course, what is used to implement the Inservice Program?
-
16. How are the lesson plans structured?
- (a) In form of lecture notes ()
- (b) In form of sequenced lesson plan as suggested in the Primary Christian Religious Education Guide (*One in Christ Series*) ()
- (c) In form of discussion points or Projects or Activities ()
17. Are the lesson plans related to the content of the course outline?
- (a) Very closely ()
- (b) Closely ()
- (c) Irrelevant ()
18. Are the lesson plans logically organized reflecting entering behavior?
- (a) Very well organized ()
- (b) Moderately ()
- (c) Poorly organized ()
19. Are the instructional objectives clearly stated?
- (a) Very well stated ()
- (b) Clear enough ()
- (c) Vaguely stated ()
20. Is content reasonable in terms of amount and quality?
- (a) Very sound ()
- (b) Average ()
- (c) Below standard ()
21. The content of the lesson emphasizes:
- (a) Denominational Church teaching ()
- (b) Common Christian heritage ()

22. The academic and professional level of specific activities suggested in the lesson plan are:
- (a) Very suitable ()
- (b) Suitable ()
- (c) Unsuitable ()
23. What is the quality of suggested teaching and learning resources?
- (a) Very suitable ()
- (b) Average ()
- (c) Unsuitable ()
24. If the trainer does not have a lesson plan what is used in guiding instructional procedures?
-

QUALITY OF TEACHING (LESSON PRESENTATION)

25. The trainer uses experiences of trainees to explain religious concepts
- (a) Very frequently (more than four times) ()
- (b) Frequently (2-3 times) ()
- (c) Infrequently (only once) ()
- (d) None at all ()
26. The trainer uses a variety of teaching and learning strategies which involve active learner participation:
- (a) Very frequently ()
- (b) Frequently ()
- (c) Infrequently ()
- (d) None at all ()
27. The trainer makes reference to a variety of teaching-learning resources
- (a) Very frequently ()
- (b) Frequently ()
- (c) Infrequently ()
- (d) None at all ()

EVALUATION

28. Does the trainer try to find out whether learners have learnt what was intended for them to learn?
- (a) Yes ()
- (b) No ()
29. How does the trainer evaluate the learning processes?
- (a) Asking relevant questions of varying difficulty ()
- (b) Displaying of work produced ()
- (c) Dramatization of important aspects of the lesson ()
- (d) Written work ()
- (e) Project work ()
- (f) Examinations and tests ()
- (g) Observation reports on each trainee ()
- (h) Other (specify)
30. The trainer asks trainees questions:
- (a) Very frequently ()
- (b) Frequently ()
- (c) Infrequently ()
- (d) None at all ()
31. The trainer allows trainees to ask questions on concepts not clearly understood
- (a) Very frequently ()
- (b) Frequently ()
- (c) Infrequently ()
- (d) None at all ()
32. The trainer imposes personal views and answers on the class.
- (a) Very frequently ()
- (b) Frequently ()
- (c) Infrequently ()
- (d) None at all ()

33. The trainer encourages class participation by using effective learning incentives (e.g. praises, probing questions, explanation).

- (a) Very frequently ()
 (b) Frequently ()
 (c) Infrequently ()
 (d) None at all ()

34. The trainer gives clear appropriate explanations of religious concepts:

- (a) Very frequently ()
 (b) Frequently ()
 (c) Infrequently ()
 (d) None at all ()

35. When teaching, is the emphasis on denominational doctrine? *integration*

- (a) Yes ()
 (b) No ()

36. The trainer makes reference to the Primary Christian Religious Education Curriculum (materials and objectives). *1985* *integrated sec show/CRE syllabus*

- (a) Very frequently ()
 (b) Frequently ()
 (c) Infrequently ()
 (d) None at all ()

37. The trainer corrects class errors and misconceptions.

- (a) Very frequently ()
 (b) Frequently ()
 (c) Infrequently ()
 (d) None at all ()

38. The trainer marks and corrects assigned classwork.

- (a) Very frequently ()
 (b) Frequently ()
 (c) Infrequently ()
 (d) None at all ()

39. The trainer experiences discipline problems.
- (a) Very frequently ()
 - (b) Frequently ()
 - (c) Infrequently ()
 - (d) None at all ()
40. The trainer is able to meet the academic expectations of the class.
- (a) Very frequently ()
 - (b) Frequently ()
 - (c) Infrequently ()
 - (d) None at all ()
41. The trainer uses suitable teaching-learning strategies which could be adopted at a Primary school Christian Religious Education learning experience.
- (a) Very frequently ()
 - (b) Frequently ()
 - (c) Infrequently ()
 - (d) None at all ()
42. The trainer is familiar with the Primary Christian Religious Education Curriculum.
- (a) Sound knowledge ()
 - (b) Working knowledge ()
 - (c) Inadequate knowledge ()
 - (d) Completely ignorant ()
43. The trainer shows deep rooted Christian faith.
- (a) All the time ()
 - (b) Sometimes ()
 - (c) Hardly ()
44. In view of the foregoing assessment, the trainer may be rated as:
- (a) Excellent ()
 - (b) Above Average ()
 - (c) Average ()
 - (d) Unsuitable for the work ()

APPENDIX 7

OBSERVATION SCHEDULE OF THE PHYSICAL FACILITIES IN THE CISRET AND CREATE CENTERS

1. Number of dormitories or other sleeping rooms:
2. Is there congestion?
 - (a) Yes ()
 - (b) No ()
3. Dining Hall
 - (a) Available ()
 - (b) Not available ()
4. Size of dining hall in relation to number of Inservice trainees
 - (a) Spacious ()
 - (b) Small ()
 - (c) Too small ()
5. Recreational facilities
 - (a) Indoor games ()
 - (b) Field (playgrounds) ()
 - (c) Theatres ()
 - (d) Others (specify)
6. Is there a college shamba?
 - (a) Yes ()
 - (b) No ()
7. If yes, is it fully utilized?
 - (a) Yes ()
 - (b) No ()
8. Is there a college library?
 - (a) Yes ()
 - (b) No ()

9. If yes, is it well stocked?
- (a) Yes ()
- (b) No ()
10. What are some of the book titles that relate to the implementation of Primary Christian Religious Education?
-
11. How often is the library used?
- (a) Very often ()
- (b) Often ()
- (c) Infrequently ()
- (d) Hardly ()
12. Are there adequate tuition blocks?
- (a) Yes ()
- (b) No ()
13. Is the lighting sufficient?
- (a) Yes ()
- (b) No ()
14. What is the quality of desks?
- (a) Very high quality ()
- (b) Moderate ()
- (c) Low ()
15. Is there tap water provided?
- (a) Yes ()
- (b) No ()
16. List other educational physical facilities not covered in (1 - 15).
-
17. Are the available physical facilities made full use of?
- (a) Yes ()
- (b) No ()

APPENDIX 8

INTERVIEW GUIDE

FOR PARTICIPANTS AND FACILITATORS OF CISRET AND CREATE

1. Why was the Inservice Program started?
2. Has the Inservice Program achieved its objectives?
3. What are your views on methods of selection to the Inservice Course?
4. In what ways has the Inservice course benefited you as a teacher/trainer/Director?
5. How is the Inservice Program related to the implementation of Primary Christian Religious Education Curriculum?
6. What would you consider to be the major objectives of the Inservice Program?
7. In your view, is the Inservice Program aimed at promoting Church divisions or the ecumenical Christian approach to curriculum development and implementation in Kenya?
8. Are such Inservice programs in Christian Religious Education necessary?
9. Please, explain your answer (for number 8).
10. What problems did you personally encounter either as a participant or facilitator in the Inservice Program?
11. How were the problems solved?
12. What are the short-comings of the Program?
13. How could the Inservice Program be improved?

14. What has been your personal contribution to the Inservice Program?
15. How could you be more involved?
16. Why did you want to be involved with the Inservice Program?
17. What is your personal assessment of the overall impact of the Inservice Program on the implementation of the Primary Christian Religious Education Curriculum?
18. What curriculum activities do you expect graduates of the Inservice Program to be performing?
19. Make any other observations, recommendations to the Church sponsors and to the Government.

Dear Sir,

I am writing to you regarding my application to attend the CISNET Course which will be held at the St. Peter's Conference Centre, Manila, from 9th Sept. 1985 to 12th Sept. 1985. I have been recommended by my Church's Parish Priest, Fr. R. J. O'Connell, Secretary and will abide by all the conditions which will be given to me regarding the participation in this course.

cc: The Director, CISNET

Date of Application

CISNET Document

APPENDIX 9

APPLICATION FORM FOR CISRET COURSE

To: The Secretary
Teachers' Service Commission,
Private Bag,
Nairobi

THROUGH: THE D.E.O.
(signed and stamped)

FROM: Name
District Address
District
T.S.C. Number
School

Dear Sir,

I wish to make formal application to attend the CISRET Course which will be held at Gitoro Conference Centre, Meru, from 9th September to 27th November 1985. I have been recommended by my Church Community thro' the Kenya Catholic Secretariat and will abide by all the directives which will be given to me regarding the participation in this course.

Yours sincerely,

Name:

Signature:

c.c The Director - CISRET

Date of Application

(File Document)

APPENDIX 10

GOIBEI CREATE NATIONAL CENTRE UNDER THE AUSPICES OF C.C.E.A.

INFORMATION SHEET

To be returned immediately to:
CREATE Director
Goibe C.E.T.C.
Box 1828, Kisumu

1. Name:
 2. Address:
 3. District: Church:
 4. Teacher Training College attended:
when
 5. TSC No. Qualification (Tick One)
S1 P1 P2
 6. School presently teaching:
 7. School Address:
 8. Home Address:
 9. Number of years teaching experience:
 10. Class presently teaching:
 11. Marital Status: Single/Widow/Married/Polygamist/Divorced (Tick one)
 12. List areas of involvement in the:

<u>School</u>	<u>Church</u>
.....
.....
 13. Name, signature and address of church officer recommending this application:
 14. Name, signature and address of Church Education Secretary recommending this application:
- Date: Signature:

APPENDIX 11

MINISTRY OF BASIC EDUCATION

JOGOO HOUSE
HARAMBEE AVENUE
P.O. BOX 55980
NAIROBI

21st December, 1981

Mr. R.N. Mbugua,
Ag. Secretary General,
Kenya Episcopal Conference,
P.O. Box 48062
Nairobi

RE: CISRET COURSE - JANUARY 1982

This is to acknowledge with thanks the receipt of your letter dated 8th December 1981 on the above subject.

The Director of Basic Education has requested me to inform you that permission for the course to take place as planned is granted.

However he wishes to draw your attention to the fact that some Districts have no representation in the course and hopes that you are looking into this so that an evenly **distributed attendance of teachers is effected.**

Signed:

G. KIAMBI
for: PERMANENT SECRETARY

(File Document)

APPENDIX 12

Teachers Service Commission
Pan Africa House,
Private Bag
NAIROBI

Ref. No. TSC/ADM/85/27

13th November, 1979

The Education Secretary General
Kenya Catholic Secretariat
P.O. Box 48062
NAIROBI

CENTRE FOR INSERVICING TEACHERS
FOR RELIGIOUS EDUCATION

Thank you for your letter dated 2nd November, 1979 which summarizes the discussion held in my office on 31st October, 1979, with you, Bishop R.S. Ndingi Mwana a' Nzeki, Bishop C. Davies and Mr. R. Njau.

I wish to reiterate that this Commission will support the project to train selected and enthusiastic teachers to become better teachers of Religious Education. The Commission will therefore release those teachers and grant them study leave with pay during the course. I wish to support national courses which take participants from all Provinces because such courses are likely to enhance educational opportunities for participants.

I sincerely hope that other Churches will organize similar courses with a view to bringing about commitment and improved moral conduct.

(D. MWANGI)
SECRETARY

TEACHERS SERVICE COMMISSION

(File Document)

APPENDIX 13

2nd November, 1979

The Secretary
 Teachers Service Commission
 Private Bag
Nairobi

Dear Mr. Mwangi,

Ref: CENTRE FOR IN-SERVICE TEACHERS FOR RELIGIOUS EDUCATION

On behalf of Bishop R.S. Ndingi Mwana a' Nzeki, Bishop C. Davies, Mr. R. Njau and myself, I would like to thank you very much for your kindness in agreeing to see us this morning (31/10/79) and for the fruitful discussion regarding the In-servicing of Teachers to enable them help the children of Kenya.

Since we agreed that this project is of great value we would like to go ahead with its implementation as soon as possible. In view of this, we would be very grateful if you would be kind enough to confirm in writing the following points which were agreed upon:

1. The T.S.C. sees the project as a positive step towards helping teachers to teach R.E. more effectively and indeed to help teachers themselves and the T.S.C. to raise professional standards, and improve spiritual values in the teaching services.
2. The T.S.C. would be willing to release teachers selected by the Church, in consultation with T.S.C. or their agents, for a period of up to 3 months (continuous). Such teachers would be released in accordance with the usual conditions for in-servicing.
3. The Church on its side is willing to offer staff and follow a syllabus which would be in accord with educational standards acceptable to the Ministry of Education.
4. The Church will also provide suitable buildings and facilities for such a Centre for about 60 teachers per course, selected at National Level.
5. The Church would appreciate help towards running costs.
6. Since the involvement of parents and community is so important in the education of the child, the Church requests the T.S.C. and the Ministry of Education to give maximum support to fulfill this aim.

The Bishops of Kenya who are so involved and concerned with fulfilling the aims of the Government for improved Education will be most happy to hear about the result of our meeting with you. Therefore it will be most appreciated to hear from you at your earliest convenience.

Signed:

Yours sincerely,

Francis Musili
EDUCATION SECRETARY GENERAL

(File Document)

APPENDIX 14

THE KENYA CATHOLIC SECRETARIAT

WAUMINI HOUSE
WESTLANDS
P.O. BOX 48082
NAIROBI, KENYA

The Director, CISRET

29th March, 1982

One of the basic principles of evaluation is that it should be based on factual information. It is unlikely that the two authors of the report could have been well informed on such a range of topics even if they were all included in their terms of reference. In fact I do not recall any request for information from the two authors to this office on matters which obviously concern curriculum development.

I would therefore suggest that if another evaluation of CISRET is to be carried out, its objectives and terms of reference should be clearly specified. It would also be advantageous if there was some external evaluation of CISRET, as is the usual practice with educational programmes.

These comments in no way take from my admiration for the wonderful work which the CISRET staff are doing under very difficult circumstances. I wish you all every blessing from God on your good work.

Yours sincerely in Christ,

Signed:

Fr. Thomas M. Farrelly
RELIGIOUS EDUCATION DEPARTMENT

c.c. Rt. Rev. C. Davies,
Episcopal Chairman,
R.E. Dept., K.C.S.

Mr. R.N. Mbugua,
Head of R.E. Dept., K.C.S.

Mr. C. Koech,
Asst. Education Secretary General,
K.C.S.

(File Document)

APPENDIX 15

LOCATION OF CISRET INSERVICE EDUCATION PROGRAM (1981-1991)

DATE	PLACE	DIOCESE
January 1981	Bikira Maria Centre Mbitini	Machakos
May 1981	Mitume Centre Kitale	Eldoret
January 1982	St. Benedict's Centre Nairobi	Nairobi
May 1982	Mitume Centre Kitale	Eldoret
January, May September 1983	Gitoro Centre Meru	Meru
January, May September 1984	Mumias Centre Kakamega	Kakamega
January, May September 1985	Gitoro Centre Meru	Meru
January, May September 1986-'87	Mitume Centre Kitale	Eldoret
January, May September 1988	St. Mary's Pastoral Centre	Nakuru
January, May September 1989/91	Nyeri Pastoral Centre	Nyeri

APPENDIX 16

DISTRICT DISTRIBUTION OF THE GRADUATE RESPONDENTS

<u>District</u>	Number	%
Vihiga	22	7.4
Bomet	6	9.5
Kwale	2	0.7
Baringo	8	2.7
Kericho	10	3.4
Kakamega	68	23.0
Nandi	8	2.7
Busia	6	2.0
Muranga	10	3.4
Nyamira	2	0.7
Nakuru	14	4.7
Kisii	2	0.7
Makueni	8	2.7
Bungoma	10	3.4
Nyeri	16	5.4
Kitui	36	12.2
Siaya	2	0.7
Migori	2	0.7
Machakos	12	4.1
Kajiado	4	1.4
Kisumu	2	0.7
Kilifi	2	0.7

APPENDIX 17

PERCENT DISTRIBUTION OF CREATE GRADUATES		
Nairobi	10	3.4
Taita Taveta	2	0.7
Kiambu	2	0.7
Nyandarua	4	1.4
Trans Nzoia	2	0.7
West Pokot	2	0.7
Uasin Gishu	2	0.7
Kirinyaga	2	0.7
Marsabit	8	2.7
Keyio Marakwet	8	2.7
TOTAL	296	100.0

APPENDIX 17

DISTRICT DISTRIBUTION OF CREATE GRADUATES

District	N	%
Baringo	45	4.2
Bungoma (Mt. Elgon)	28	2.6
Busia	10	0.9
Embu	9	0.8
Garissa	1	0.1
Isiolo	2	0.2
Kajiado	8	0.7
Kakamega (& Vihiga)	124	11.5
Kericho (& Bomet)	89	8.3
Keyio and Marakwet	14	1.3
Kiambu	37	3.4
Kilifi	16	1.5
Kirinyaga	16	1.5
Kisii and Nyamira	27	2.5
Kisumu	21	2.0
Kitui (& Mwingi)	46	4.3
Kwale	12	1.1
Laikipia	15	1.4
Lamu	4	0.4
Machakos (& Makueni)	97	9.0
Mandera	0	0.0
Marsabit	1	0.1

Meru (& Tharaka Nithi, Nyambene)	44	4.1
Mombasa	9	0.8
Muranga	63	5.9
Nairobi	35	3.3
Nakuru	73	6.8
Nandi	35	3.3
Narok (& Transmara)	12	1.1
Nyandarua	15	1.4
Nyeri	27	2.5
Samburu	5	0.5
Siaya	11	1.0
South Nyanza (Homa Bay, Migori & Kuria)	30	2.8
Taita Taveta	17	1.6
Tana River	9	0.8
Trans Nzoia	17	1.6
Turkana	7	0.6
Uasin Gishu	21	2.0
Wajir	0	0.0
West Pokot	23	2.1
Sudan (outside Kenya)	1	0.1
Total	1076	100.0

APPENDIX 18

DISTRIBUTION OF CISRET GRADUATES 1981

Diocese	District	N	%
Mombasa	(Coast Province) Mombasa, Lamu, Kwale, Taita-Taveta, Kilifi	1	1.6
Nyeri	Nyeri, Kirinyaga, Muranga	8	12.9
Ngong	Kajiado, Narok	6	9.7
Marsabit	Marsabit	4	6.4
Nairobi	Nairobi, Kiambu	7	11.3
Garissa	Garissa	0	0.0
Nakuru	Nakuru, Kericho	5	8.1
Lodwar	Baringo	0	0.0
Machakos	Machakos	5	8.1
Kakamega	Kakamega, Busia, Bungoma, Vihiga (Western Province)	5	8.1
Meru	Meru	0	0.0
Kitui	Kitui	4	6.4
Eldoret	Uasin Gishu, Nandi, West Pokot	7	11.3
Kisumu	Kisumu, Siaya	6	9.7
Kisii	Kisii, South Nyanza	4	6.4
Total		62	100.0

APPENDIX 19

CHURCH DISTRIBUTION OF CREATE GRADUATES

Church	N	%
Church of the Province of Kenya (CPK)	269	25.0
Africa Inland Church (AIC)	166	15.4
Pentecostal Assemblies of God (PAG)	90	8.4
Full Gospel Churches of Kenya (FGCK)	87	8.1
Africa Gospel Church (AGC)	65	6.0
Presbyterian Church of East Africa (PCEA)	59	5.5
Methodist Church of Kenya (MCK)	45	4.2
Seventh Day Adventist (SDA)	39	3.6
East Africa Yearly Meeting of Friends (EAYM)	35	3.2
Salvation Army (SA)	33	3.1
Church of God (CG)	31	2.9
Free Pentecostal Fellowship of Kenya (FPFK)	20	1.8
Africa Brotherhood Church (ABC)	20	1.8
Pentecostal Evangelical Fellowship of Africa (PEFA)	20	1.8
Reformed Church of East Africa (RCEA)	9	0.8
Africa Christian Churches and Schools (ACC&S)	8	0.7
Africa Independent Pentecostal Church of Africa (AIPCA)	8	0.7
Evangelical Lutheran Churches of Kenya (ELCK)	8	0.7
Baptist Church (BC)	6	0.6
Deliverance Church (DC)	5	0.5
East Africa Pentecostal Church (EAPC)	4	0.4
Redeemed Gospel Church (RGC)	4	0.4
Africa for Christ Evangelistic Association (AFCEA)	4	0.4
Happy Church (HC)	4	0.4

Bethel Church	3	0.3
Kenya Assemblies of God (KAG)	3	0.3
Good News Church of Africa (GNCA)	3	0.3
Restoration Church	2	0.2
Church of Lord,	2	0.2
Africa Christian Church	2	0.2
Maranatha Church	2	0.2
International Fellowship of Christ (IFC)	2	0.2
Gospel Outreach (GO)	2	0.2
Africa Church of the Holy Spirit (ACOHS)	2	0.2
National International Churches Association (NICA)	2	0.2
Others (14 churches with one graduate each)	14	1.3
<hr/>		
Total	1076	100.0
<hr/>		

APPENDIX 20

SUMMARY OF THE PRIMARY CHRISTIAN RELIGIOUS EDUCATION (1980) SYLLABUS

MAJOR THEMES FOR EACH CLASS AND EACH TERM	STANDARD I THE HOME	STANDARD II THE SCHOOL	STANDARD III PEOPLE OF GOD	STANDARD IV THE BEGINNING OF THE GOSPEL	STANDARD V THE PASSION AND RESURRECTION	STANDARD VI THE EARLY CHRISTIAN COMMUNITY	STANDARD VII VALUES FOR CHRISTIAN LIVING	STANDARD VIII LIVING THE CHRISTIAN FAITH
TERM I THEME: REVELATION Sub-themes: 1. CREATION	1. Myself 2. Others 3. Creation 4. My home and my church	1. Home community 2. School community 3. Church 4. Creation	1. My community 2. Our traditions	1. Jesus and creation	1. Becoming a person	Caring for the environment	Man's increasing knowledge of creation	God's help and self help
2. THE BIBLE	5. The Holy Bible	5. The Bible	3. God has spoken through men	2. Jesus our Leader	2. The greatest Commandment	New life in the new Community	Sermon on the Mount	Christianity and African Traditional Heritage
3. EASTER	6. Jesus the Son of God	6. Jesus Son of God our Teacher	4. The Death and Resurrection of Jesus	3. Jesus our Saviour	3. New Life in Christ	The Breaking of Bread	Resurrection and Eternal Life	Jesus' victory over pain and suffering
TERM II THEME: RESPONSE Sub-themes: 4. THE CHURCH	7. Thankfulness 8. Prayers 9. Obedience	7. Thankfulness 8. Worship and prayer	5. The Worshipping Community	4. Following Jesus as Leader	4. Expressing his faith	Christian caring for the environment	Faith and Work	Living the Christian Faith
5. THE TEACHING OF JESUS	10. Work	9. Trust and Obedience 10. Helpfulness	6. Responsibility and Service	5. Choosing to belong	5. Living as witness to Faith	Christians caring for the underprivileged	Christians in action	Social problems and values
6. PENTECOST	11. Jesus the Son of God	11. Knowing Jesus	7. Spirit-filled people	6. Christian communities in Kenya	6. The role of the Holy Spirit	Led by the Holy Spirit	Christians in action	Jesus frees and commands
TERM III THEME: RELATIONSHIPS Sub-themes: 7. NEIGHBOURS	12. Acceptance and Trust 13. Concern and Sharing	12. Acceptance and Trust 13. Honesty and Fairness	8. Tolerance and Forgiveness	7. Cooperating with others	7. Coping with conflict	Living and working together	Friendship, love and marriage	The Family, Love and Marriage
8. DISCIPLESHIP	14. Friendship	14. Concern and sharing (care)	9. Fair dealing	8. Being at peace	8. Good relationships	The dignity of work	Civic responsibility	Discipleship
9. CHRISTMAS	15. God's love for us	15. God's love and care for people	10. Joy	9. The Prince of Peace	9. Jesus the Light of the World	Jesus the Hope of Nations	God's purpose for every child	Leisure

Source: Malusu and Otiende (1994:25).