



Role of Christian Religious Education in the Moral Values Formation of Secondary School Students in Teso South Sub - County, Busia County, Kenya

Hezekiah Adwar Othoo¹, Okemer Geoffrey Aseu²

¹Department of Education Psychology, Management and Policy Studies

Alupe University College, Kenya

² School of Education and Social Science, Alupe University College, Kenya

Abstract: *The morals of the secondary school former students in colleges and in society do not reveal the acquisition and practice of values learnt through Christian Religious Education (CRE). This study is designed to assess the role of CRE in the formation of moral values to the learners in secondary schools. The objectives of the study were: To establish the effectiveness of secondary school CRE syllabus in the formation of moral values, and to establish the methods that CRE teachers use to form moral values to students. The study was guided by Kohlberg's theory of moral reasoning which holds that morality depends on the environment in which people are exposed to. The study used descriptive survey design. The target population for the study was 100 who included 10 CRE teachers, 5 HODS and 85 Form III students making a total of 100. Simple random sampling was used to select the 61 respondents who participated in the study. Information was collected by use of self-administered questionnaires and face-to-face interview. The data was analyzed using descriptive statistics. The study found that students' moral development was greatly influenced by: CRE syllabus and the methods used by school CRE teachers. The research results provide a feedback to teachers to enable them reflect on their methodologies in teaching CRE subject with respect to character change of students in the school.*

Keywords: *Attitudes, Beliefs, Discipline, Teaching Methods, Morals, Syllabus*

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1. Introduction

According to (Eric, 2015), Religious Education has been a significant subject in helping students to be aware of what it means to live in a multi-faith community. Religious studies have been known to help students to understand and respect the beliefs and practices of others and thereby strengthen social organization. Mbiti (2018) records that Religious Education bore the responsibility of inculcating in each generation forms of knowledge, values and

attitudes which the society needs in order to prosper. He further observes that religion provides mankind with moral values by which to live. Therefore, the formal teaching of Religious Education held a central position in Kenya since the coming of early missionaries who opened the first school in 1846. Formal Education began through the work of Christian missionaries whose main aim was to convert Africans to Christianity (Barret, Mambo, Janice and Mcveiph, 2019). According to Sifuna (2020), missionaries used schools as means of recruiting people in the church, especially children.

He also observes that the Bible which emphasized the doctrines of the church was the main text for teaching Religious Education.

According to (Wanjie, 2017), after 1911, the colonial government began to get involved in education of Africans. It joined the missionaries and gave financial support to mission schools. There were however, some missionary societies which would not accept government aid for fear of losing control of their mission schools and thus, failing to achieve their religious goals. The schools which were controlled by missionaries became famous for good quality education. After independence in 1963, the Kenya government set up a commission to look at issues on how Religious Education and any other faiths were to be taught in a secular state (Republic of Kenya, 1964). This commission (Ominde Commission) came up with six goals of education which were to be realized through the academic subjects taught in schools, Religious Education included. These goals of education included: fostering national unity, promoting national development, promoting individual development and self-fulfillment, promoting social equality and responsibility, promoting respect for and development of cultural heritage and promoting international consciousness.

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

In 1968 the Education Act of 1968 (Republic of Kenya, 1968) gave these recommendations a legal expression. The Act, noted that churches were to act as sponsors in their old schools in order to maintain their religious traditions (Republic of Kenya, 1968). Later on, several education reports and authors recommended that effective, sound, integral and meaningful education should be diversified in order to have an all-round entity (Republic of Kenya, 1976). The same report pointed out that education was expected to meet and satisfy all the needs of the learners, namely; the physical, the mental, the moral and the spiritual needs. It emphasized the need for formal education in helping the students to grow intellectually, physically and spiritually as integrated human beings. It also supported the teaching of Christian Religious Education (CRE) and Social Education and Ethics (SEE) in the education system as a basis for the continued survival and enhancement of life.

The MacKay Report (Republic of Kenya, 1981) and the Kamunge Report (Republic of Kenya, 1988) recommended the inclusion of SEE in the school curriculum. The Kamunge Report (Republic of Kenya, 1988) saw SEE as a better subject in causing

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

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

These national goals were seen as long term and expressed broad values of the society, Republic of Kenya, (1999). For them to be achieved, they were translated into primary and secondary level objectives. Secondary education provides the learner with the opportunity to: Acquire necessary knowledge, skills and attitudes for the development of the self and the nation; Promote love for and loyalty to the nation; Promote harmonious co-existence among the people of Kenya; Develop mentally, morally, physically and spiritually; Enhance the understanding and respect for own and other people's cultures and their place in contemporary society; Enhance understanding and appreciation of inter-relationships among nations; Promote positive environmental and health practices; Build a firm foundation for further education and training; Develop ability for enquiry, critical thinking and rational judgment; Develop into a responsible and socially well-adjusted person; Promote acceptance of and respect for all persons; Enhance enjoyment in learning xiii. Identify individual talents and develop them; Build a foundation for technological and industrial development and to develop into a self-disciplined individual who appreciates work and manages time properly. These objectives aimed at making the learner grow up morally, spiritually, physically, self-disciplined and relating well with other people. Therefore, CRE became very important in the curriculum in helping achieve objectives of secondary education.

The secondary education syllabus (KIE, 2016) provides the following as the seven objectives of teaching CRE. Teaching CRE in secondary school is intended to help the learners to: Gain insight into the unfolding of God's revelation to human kind through their personal experience, the African Religious Heritage, the Biblical revelation as a whole and specifically in Jesus Christ and the Christian community; Use the acquired social, spiritual and moral insights to think critically and to make appropriate decisions in a rapidly changing society; Appreciate and respect their own and other people's culture and Christian beliefs and practices; Acquire the basic principles of Christian living and develop a sense of self-respect and respect for others; Promote international consciousness through the understanding of universal brotherhood and sisterhood; Contribute positively to the transformation of self and the society as a whole and to acquire knowledge for further studies in various career fields.

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

1.1 Statement of the Problem

CRE is an important subject in instilling desirable moral behavioral changes and character building in learners. This is indicated by the objectives of teaching CRE in secondary schools. Gichaga, Kerre, Mwaura and Onoka (2019), memorandum was that CRE is an effective regulator of the children's behavior and act as a channel through which the moral demands of the society are conveyed to the child. CRE is, therefore, a strong instrument in instilling discipline among students. Events of strikes and general indiscipline in secondary schools seem to contradict the objectives of teaching CRE in secondary schools in Kenya. This called for filling a research gap arising from the need to investigate and explain the role of CRE in the transmission of moral values to secondary school learners.

1.2 Objectives of the Study

The study's objectives were:

- i. To establish the effectiveness of secondary school CRE syllabus in the transmission of moral values to learners in public secondary schools in Teso South Sub County, Kenya.
- ii. To establish the methods that CRE teachers use to transmit moral values to secondary school students in public secondary schools in Teso South Sub County, Kenya.

2. Literature Review

2.1 Role of CRE Teachers in Instilling Moral Values among Students in the School

According to Wright (2016), he says that any CRE teacher should undergo training in order to cope with the demands of the subject. He writes...teachers are expected as a minimum part of their role to have adequate knowledge of their subject matter, to know something of how children develop and to be able to devise appropriate learning teaching experiences.

Teachers by themselves have a stake in the transmission of morals. Buchner (2017) argues that teachers ought to be good role models to the learners. He observes that during adolescence age, learners are in need of role models, and they tend to take on these models from all professions that are close to them; whether mass media, parents and family or their teachers.

Thus, Kumar (2020) appeals to teachers to uphold moral values since they are found to be the catalyst of social change. The study found that learners tend to acquire several character traits from teachers such as responsibility, tolerance, justice, honest, care among others.

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

A CRE teacher should strive to achieve both knowledge and attitude objectives. By so doing, the teacher would be creating an environment for the development of citizens with sound moral and religious values as stated in the fourth national goal of education in Kenya. This is the goal in which education in Kenya should promote sound moral and religious values.

2.2 Methods of Teaching CRE that Could Enhance Moral Development

According to Lierop (2020), the various methods that CRE teachers use during teaching help learners to understand the lesson and practice what they learn. The teaching methods and techniques take care of children differences. He goes ahead and says teaching methods are divided into four broad types. These are telling, showing, exchanging ideas and group planning activities. Use of the appropriate teaching methods makes learning interesting and focused (Evening, 2016). A teacher should select methods which make teaching learner-centered and that bring out positive behaviour change in the learner. The

teacher should also use creativity and innovativeness in order to help promote and sustain positive change (KIE, 2018). Groenewegen (2019) stressed that lecturing method requires little time to transmit information, however, it makes learners passive, sometimes to the extent of dozing, falling asleep or day dreaming without the teacher's notice. Lierop (2020), records that this method is more effective when it is supplemented by a question and answer session or followed by a group discussion. Lierop (2020), says that stories tend to draw people together in fellowship breaking any racial, tribal or even inter-school barriers. Teachers are, therefore, encouraged to narrate stories that lead to character formation.

CRE teachers should select methods which aim at making teaching learner-centred and help to bring about positive behaviour change (Kenya Institute of Education, KIE, 2006). One of such recommended methods is discussion. According to KIE (2006), this method gives the learners an opportunity to express their ideas in the topic being taught. This enhances the learner's participation and arouses their interest in the lesson. Chesaro (2021) complements that discussion in CRE leaves the teacher assured that the students are not only gaining academically, but are also molded spiritually and morally. However, according to Groenewegen (2019), many teachers do not use this method citing a reason that it breeds rowdiness, time wasting, disturbances, and excessive noise.

Use of song and dance is also a good CRE teaching method. According to Evening (2016), singing and dancing provided a most valuable opportunity of sharing and demonstrating values in communities. Some songs and dances carry deep messages which positively change behaviour in the entire community. According to KIE, (2006) songs and dances are important elements in the teaching of CRE subjects, because they arouse attention, create interest in the lesson and help the learners to internalize the main ideas and values. Question and answer method cited by the KIE (2006) makes the mental growth of the learner encouraged. Lierop (2020) discerns that this method stimulates the mental growth of the learner and also encourages them to be active in searching for the truth. Kerry (2017), perceives that this method helps to create good relationship between the teacher and the learners. According to Maudho (2021), role play is widely supported by educationists since it encourages learners to work as a group thus promoting leadership skill. This method enables one to disclose his potential and to socialize with the others while learning to be independent. Lierop (2020) detects that this method offers an excellent means for the Christian educator to build moral and spiritual values in character formation. Role play provides an opportunity for cooperation, planning and judging, making moral and religious ideas more concrete and real.

The Project work method gives the learners an opportunity to apply life skills like creative thinking, critical thinking and decision making. These life skills are acquired in the process of learning and help the teacher assess the acquisition of knowledge, skills and

attitudes (KIE, 2010). Groenewegen, (2019) sees that, projects help students grasp what it means to be a loyal citizen or a committed Christian.

3. Methodology

3.1 Research Design

According to Nwadiuro (2020), a research design is a structure of a research that is, what to do and how to do it. It involves the structuring of variables in a manner that enables their relationship to be determined. Kombo (2021) observes that descriptive research design collects information that describes or answers questions concerning a current situation such as a school. So, the study used descriptive survey design. According to Orodho (2021), research design describes the nature of occurrences, examines actions as they are or as they happen rather than manipulation of variables. This design was found suitable for the study because it enabled the researcher to collect facts and views from diverse categories of respondents. The gathered data was summarized and interpreted for the purpose of clarification.

3.2 Target Population

According to Borg and Gall (2017), target population is all the members of a physical or assumed set of people, events or objects to which the researcher wishes to generalize the results of the research. The target population for the study was 100 respondents. The eligible respondents included 10 CRE teachers, 5 heads of departments and 85 Form III students making a total of 100 possible respondents. The CRE teachers were selected because they teach the subject. Students were selected because they received CRE lessons and the assessment of the effectiveness of the transmission of moral values focuses on them and they were also believed to be capable of responding to the questions precisely.

3.3 Sampling Techniques and Sample Size

According to Borg and Gall (2017), sampling is a research technique for a given number of subjects from a target population. Gay (2019), spots that a sample size of 10% to 30% of the total population may be taken as adequate in descriptive research. Grounding on these, all the 100 respondents were considered. However, actual respondents were selected using stratified random sampling. The strata were heads of departments, CRE teachers and students. The guiding code was that the sample from each stratum was to yield between 10% and 30% of the total membership in the stratum. Out of the 5 heads of departments, 5 participated in the study making a sample of 8.2% for the stratum. Out of the 10 CRE teachers, 6 participated in the study making 9.8% of the stratum. Out of the 100 form three students, 50 participated in the study making 82.0% of membership of the stratum.

Table 1: Sample distribution

RESPONDENTS	POPULATION	SAMPLE	%
Heads of department	5	5	8.2
CRE Teachers	10	6	9.8
Students	85	50	80.2
Total respondents	100	61	100

Out of the 100 students in this secondary school, 50 were selected using stratified random sampling making 80.2%. Teachers of CRE in form 3 were selected, the researcher picked 6 CRE teachers at random. The head of department was purposefully selected making a total of 5.

3.4 Research Instruments

The study used two different types of questionnaires and an interview schedule to collect the information required for this study. One questionnaire for the CRE teachers. One other questionnaire for the Form Three CRE students. The questionnaires were complemented by the face-to-face interview.

3.5 Validity

Wiersma (2020) defines validity as the extent to which an instrument measures what it is supposed to measure. Validity is the extent to which results are consistent over time and accurately represent the characteristics of the total population under study. A study is valid if the results of a study can be reproduced under a similar methodology. The Cronbachs Alpha was used to test the validity of the responses from the respondents.

A commonly accepted rule of thumb for describing internal consistency using Cronbach's Alpha is shown in Table 2

Table 2: Cronbach's Alpha Measures

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

Source: Gliem and Gliem (2021)

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

3.6 Reliability

According to Orodho (2021) reliability concern the degree to which a particular measuring procedure gives equivalent results over a number of repeated trials. The split-half method was used to determine the reliability of research instruments in the pilot study. The questionnaires were administered to 5 teachers and 5 students.

The Pearson Product moment was used to establish the correlation between the two sets of responses. A correlation coefficient of 0.7 was realized indicating a high level of reliability. A similar analysis on the students realized a correlation coefficient of 0.73 which was equally high, indicating high level of reliability. The participants in the pilot study did not participate in the actual data collection.

3.7 Data Analysis Procedure

According to (Orodho, 2021), data analysis and presentation involves working with data, organizing data, breaking it into manageable units, synthesizing them and searching for patterns. In this study, data collected was assembled and information organized systematically.

The researcher tallied the responses and obtained frequency distribution tables and then computerized using SPSS program. The data was presented using tables, percentages, graphs, and pie charts. Tables and percentages were used because they were found easy to read and interpret. Gay (2019) argues that simple statistics are as good as complex ones in the analysis of data. This enabled the researchers to note major findings, conclusions and to give suggestions and recommendations for the study.

4. Results and Discussion

4.1 CRE Syllabus Contents' and Morality of Learners

The first research objective sought to establish the effectiveness of CRE syllabus in formation of moral values to learners. To achieve this objective, the researchers did a document analysis of the Secondary Education Syllabus -Volume five (Kenya Institute of Education, 2015) as used from 2013- 2016. CRE schemes of work, some selected CRE textbooks, students CRE note books and school discipline records were also scrutinized to supplement the findings from the syllabus.

It was confirmed that the CRE objectives were well-articulated in the school working tools and were accessible for easy reference to all (n=6) CRE teachers in the school. Teachers were noted to be adequately familiar with the syllabus requirements and the resources required. According to the Secondary Education Syllabus (KIE, 2016), the objectives of teaching CRE were confirmed as intended to help the learners to: Gain insight into the unfolding of God's revelation to human kind through their personal experience, the African Religious Heritage, the Biblical revelation as a whole and specifically in Jesus Christ and the Christian community; Use the acquired social, spiritual and moral insights to think critically and to make appropriate decisions in a rapidly changing society; Appreciate and respect their own and other people's culture and Christian beliefs and practices; Acquire the basic principles of Christian living to develop a sense of self- respect and respect for others; promote international consciousness through the understanding of universal brotherhood and sisterhood; contribute positively to the transformation of self and the society as a whole; Acquire knowledge for further studies in various career fields.

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

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

To find out how sensitized students were on moral issues on the already covered CRE lessons, the researchers sought to find out from the learners which topics from the subject they deemed to promote more noticeably the issues of morality. To further verify on the impact of CRE subject on morality with the students at personal levels, the researcher posed a question to the student, CRE as a subject has played an important role in inculcating moral values in my life as a person to which they were expected to answer using the scale strongly agreed, agree, undecided, disagreed or strongly disagreed.

Table 3: CRE Content appropriateness on morality

Scale	Frequency	Percent	CF (%)
Agreed	38	74.20	74.20
Undecided	7	14.8	14.8
Disagree	5	11.0	11.0
Total	50	100.0	100.00

Table 3 indicates that 74.2% of the respondents agreed that CRE inculcated moral values among learners, while those who disagreed or were undecided were 25.8%. Those who appeared to disagree may be considered as insincere as the other category of respondents concurred that CRE was appropriate for both teachers and students morality development.

4.2 Teachers Role in Imparting Moral Values

The second study objective sought to establish the methods that CRE teachers use to transmit moral values both within the classroom and outside the class in the school environment. Teachers' personal conduct as perceived by the students and their devotion to work were examined, as this, according to the literature reviewed, has an implication to the moral impartation with the students. Their

interactions with the students in the line of duty in classrooms or outside classes have an implication on how much they can impact the students. In this section therefore, teacher’s workload, their character or personality as perceived at the school and their adopted teaching methodologies- related data, were collected and analyzed with an aim of examining the role of CRE in transmitting moral values among students.

4.2.1 CRE Teacher’s Character versus Students’ Moral Development

Part of objective three was to determine whether or not teachers own personalities influenced moral development in learners. Elements such as setting moral examples, insisting on rules of moral behaviour until the value is accepted, persuasion, inspiration and appeal to the learner were considered. The research sought the responses of sampled learners on the availability of important qualities with the teachers. Sampled students, therefore, rated the teacher qualities as occurring „always“, „occasionally“ or „never“. Overall results indicated that in majority of the cases, teachers never used this strategy of “moral example” faithfully. A summary of the findings is shown in Table 4.

Table 4: Teachers setting a moral example to the learners (n=50)

Activity		Always	Occasionally	Never
Teacher setting moral examples to the learners		10.4	15.6	64.0%
Teacher insisting on rules of moral behavior	0.00	0.0%	4.2%	95.9%
Ability to inspire learners		1.0%	7.3%	92.7%
Teacher persuasive and convincing		0.0%	7.3%	91.7%
Teacher influencing learners to		0.0%	5.3%	94.8%
Appeal to the learners’ conscience		0.0%	6.3%	93.8%

Data in table 4 indicate that majority of the teachers (64.0%) were perceived as “never” set moral examples in their lesson interactions. Apart from the aforementioned, teachers (95.9%) also never insisted on rules of moral behaviour until a value was violated in the daily interactions at the school. These results are reflective of the fact that teachers in their classroom interactions with the learners did not exhibit their characteristics which would enable the learner to see those values that may be of importance in their lives and even in the life of the society. Teachers were also perceived as difficult to reach, or inaccessible by the sampled students. The research further revealed from interview schedule that it was only in rare occasions that teachers used persuasive and convincing ability through religious arguments in teaching, guiding or commending students. Occasionally, the skill was used in a meager portion of the lesson presentation and in average of 91.7% of

the teaching-learning exercise the skill was never used.

Teacher’s influence has been noted as a key ingredient in teaching morality values to learners. Where teachers did not use or present themselves to learners as good role models a similar study done in Kisumu, (Kowino et al 2021) noted that the learners might not be in a position to receive, respond and even acquire those desirable habits that are intended for them in CRE lessons.

The researchers also investigated the students’ opinion as to whether the CRE teachers were good role models. A question was posed to the students whether they agreed or disagreed with the assertion “...CRE teachers are good role models in schools”. Results are presented in Figure 1.

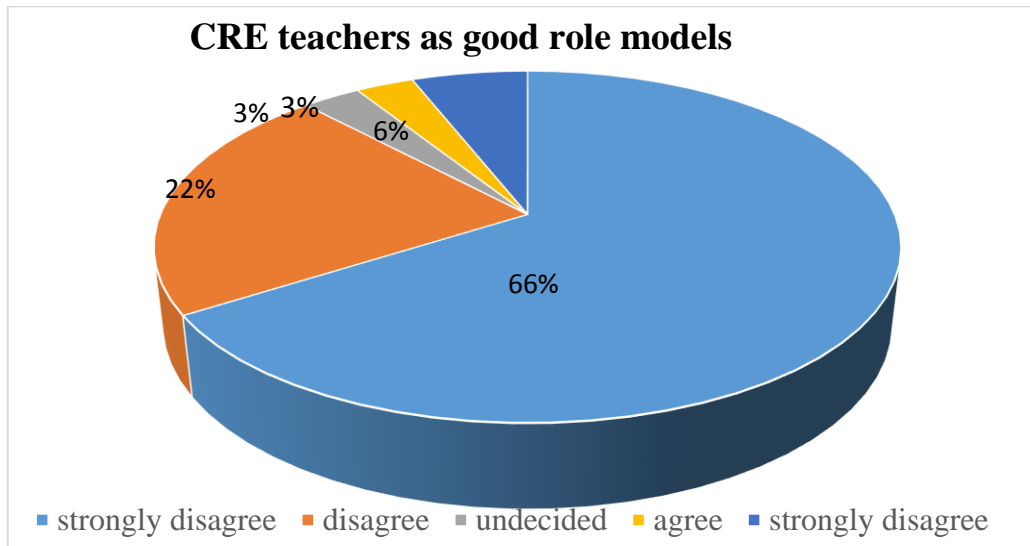


Figure 1: Students' views of CRE teacher as good role model

Figure 1 indicates that majority of the respondents (66%) disagreed with the proposition that the CRE teachers were good role models, 3% were undecided while 3% agreed. While this may not be an accurate representation of the position with the teachers, but it does represent important perception of teachers from students. Their perception in turn affected how they

took the counsel they received from them. To further dig out whether students understood what characteristics best described an effective CRE teacher, they were asked to describe characteristics that fitted a CRE teacher, using already predefined qualities i.e. loving, caring, abusive or insensitive. Table 6 shows the responses.

Table 5: Characteristics of teachers according to students

Responses	Frequency	%
Loving	19	39.7
Caring	28	56.2
Abusive	1	1.4
Insensitive	2	2.7
Total	50	100.0

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

It was the researcher's opinion that the way the CRE lesson was handled in the school influenced the learning of good morals with students. Students were, therefore, asked to identify the main methods of teaching applied by the CRE teachers in classes from a multiple of choices which had the definition of the methods. Their level of frequency was also evaluated. Table 7 tabulates the students' responses about the teaching methods used by the CRE class teachers.

4.2.2 CRE Teaching Methodology

Table 6: Methods used to teach CRE according to students (n=50)

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

Table 6 indicates that majority (78.9%) of respondents perceived the lecture method as the most widely used form of teaching CRE in the school. This was followed by tests and evaluation method at (73.2%). Document analysis on the teachers' lesson plan, also confirmed that lecture method was the dominant method of teaching CRE. It was the researcher's expectation to find learner-centred approaches in learning and helping relations in their content delivery.

The various elements of this model which the research covered include: Learner-centered approaches, corporative learning, and moral problem solving approach and enhancing friendship in learning moral issues. It was important to determine co-operative learning and helping relations model since methods for delivering content in a given programme play a significant role in making the programme a success particularly in achieving its goals and objectives. Additionally, one of the main purposes of the CRE programme was to ensure moral development in the learners in order to enable them to lead a value-guided life. These values should be those that are desirable to the society. This study found that learner-centred models were rarely used by the teachers and even learners themselves had little ability to exhibit how the skill of co-operation can be shown in daily interaction.

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

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

Heads of discipline were also interviewed to establish whether learner-centered methods were being used by the teachers in teaching moral values. The responses indicated that the teachers were aware of these models and their importance in enabling learners to identify values and acquire them. However, they were noted as rarely used in classes. Teachers in their responses also showed that, on average, 87% were not using these models. When asked to explain why this was so; they answered by indicating that it was too demanding in terms of time and preparation. A number (50%) also noted that they were handling large classes, which did not work well with the teaching methodologies in question. Others (12%) further observed that the learners seemed to be averse to this kind of approach in teaching them. The researcher observed that teachers were attempting to justify their position, especially with the latter answers, that did not appear so convincing in this study. Bruce and Weil (2006) observe that it was rare for the learners to be averse to a teaching method, unless professional competence in using the method was not demonstrated by the teacher, which might be the case here. Moreover, learner-centred approaches tend to arouse learners' curiosity and attention in any classroom activity in classes, generating enthusiasm on the part of learner and teachers.

4.2.3 CRE Syllabus Implementation

To find out if the school was implementing the CRE syllabus using the appropriate methods, the researcher did a document analysis on the schemes of work and lesson plans. Figure 2 shows the instructional methods used in the school.

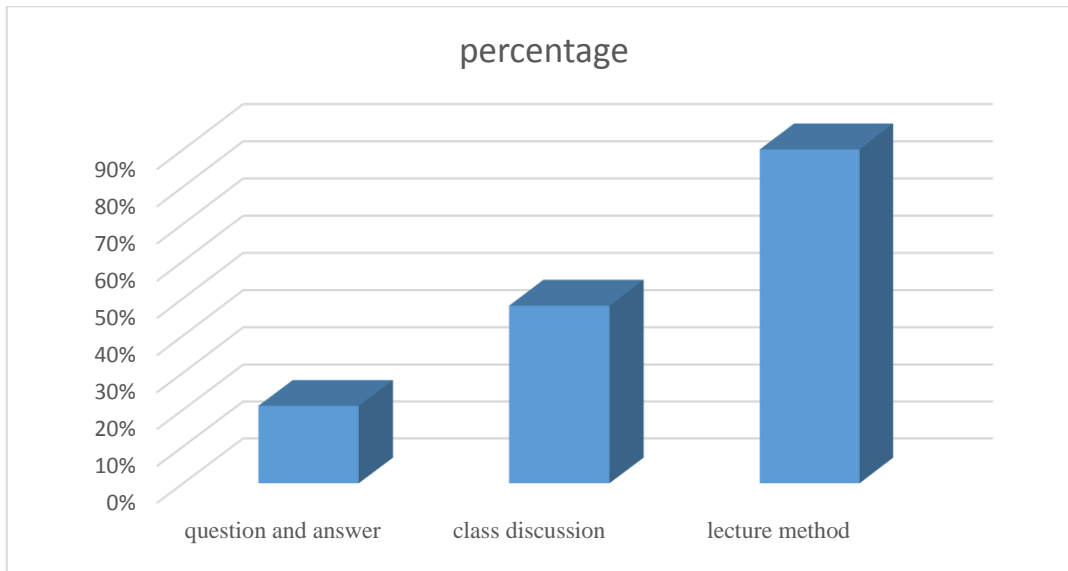


Figure 2: Instructional Methods used in the school

From figure 2 lecture method (90%), class discussions (48%), question and answer method (21%). The obtained results suggested that teachers rarely used the valuing methods in inculcating moral skills in their students. Some of these valuing methods as defined in the literature review include story-telling, role playing, project work and use of songs and dances. These methods were conspicuously not mentioned in the schemes of work or lesson plans already done in the school (n=6) within the previous two terms. Another noteworthy finding was that while the CRE syllabus contained relevant elements that could assist students acquire moral skills, passing of the examinations seemed to be the biggest drive, as witnessed by the very many past papers exposed to students for examination answering practices.

There was no evidence of planning by the teachers (100%) to use the strategy of moral dilemma in teaching values in CRE. The syllabus did not indicate the use of this strategy. It however, indicated some of the appropriate strategies that could be used. The strategy of moral dilemma, if used in teaching values, was said to be important in the sense that it enabled the learners to acquire the ability to deal with those situations that required careful and thoughtful decision- making process. Where a teacher in his/her teaching involves the learner in rehearsing morality in class, the learner was equipped with the ability to practice morality as an individual and also in a corporate manner (Silver, 2020).

It has been noted that it is in using moral dilemma approach in learning that the learners' opinion on moral issues would be challenged. Such challenges could effectively develop or even improve the learner's ability to reason on moral issues and place effective justification on moral statement that they made and even those that they practiced. Sadker and Sadker (2019) observe that using moral dilemma was a valuing approach in which one would be made to accommodate or develop new ideas, attitudes and beliefs. That the method encouraged the student to acquire values by making choices through prizing one alternative over another, through reflecting on one

and adhering to another and through classifying the right decisions appropriately.

Students views on the methodologies used by their teachers also confirmed what the document analysis found. Sampled students (96%) confirmed that teachers normally lectured as students took notes during the classroom sessions. Students (100%) also noted that the only other activity they did was to read identified texts in class from the Bible and in rare occasions, engaged in class discussions. Valuing methods such as role playing, dramatizing and project work were never noted with all the schools sampled. The implication of this foregoing situation was that even though learners took long hours in class, and even though they took four years in secondary schools, still they may never acquire the skills of critical thinking to enable them to resolve conflicts encountered in life- if CRE subject was the only avenue. Such learners, the researcher observed, would be those that when confronted with difficult situations would tend to make wrong decisions without foreseeing the consequences of their faulty decision-making habits

5. Conclusion and Recommendations

5.1 Conclusion

From the findings presented in this study and proofs gathered by previous researchers, it was easy to establish that moral development is a key issue of concern to the Ministry of Education. Student retention in the school has been determined by the moral conduct as well. This calls for concentrated struggles by all participants in the education sector to put in place intervention measures that are geared towards enhancing student's moral development. Important among these measures may include imparting life skills to students and the sensitization of parents and members of the community on the importance of moral education for their children

which will lead to ensuring that students remain in school until end. Education policies should also be enforced, bearing in mind the current and emerging issues in educational sector.

5.2 Recommendations

In view of the findings of the study, various recommendations were formed as follows:

1. Teachers should promote an atmosphere of trust and act as role models in order to encourage and motivate students to learn,

abstaining from behavior like drunkenness, chain smoking at school and even extreme relationship between male and female students of the opposite sex.

2. CRE should be made compulsory for all students to be exposed to the Christian values.
3. The educationalists especially quality assurance officers should make visits to the school to ensure that teachers use learner-centered methods that can increase character change.

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