IMPARTATION OF STUDENTS' MORAL REASONING THROUGH SECONDARY SCHOOL CHRISTIAN RELIGIOUS EDUCATION CURRICULUM IN NAKURU COUNTY, KENYA

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DECLARATION AND RECOMMENDATION

DECLARATION

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

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RECOMMENDATION

This thesis has been submitted for examination with our approval as the University Supervisors

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DEDICATION

This work is dedicated to my daddy Michael Githaiga, my mother Idda and to my family; Fredrick, Moses, Joy Queen and Lucky.

ACKNOWLEDGEMENT

ABSTRACT

Moral reasoning is important as it equips students with knowledge and skills to distinguish between right and wrong. Moral reasoning taught in Kenyan secondary schools through Christian Religious Education (CRE) and other carrier subjects. Despite exposure to moral reasoning content, moral judgement of students is generally unsatisfactory as demonstrated in the acts of lawlessness in schools. This suggests that moral education imparted through the carrier subjects has not achieved its objectives. This study investigated the impartation of secondary school students' moral reasoning through the Christian Religious Education Curriculum in Nakuru County, Kenya. The study adopted the *ex- post facto* research design, correlational type. The target population comprised all secondary school teachers and their students while accessible population composed of 332 CRE teachers and 10,603 Form Four students who were studying the subject. A sample of 186 CRE teachers and 386 students was selected using stratified, proportionate and simple random sampling techniques. Four instruments namely; CRE Teachers' Curriculum Perceptions Questionnaire (CRETCPQ), CRE Students' Moral Reasoning Test (CRESMRAT), Moral Reasoning Methods Observation Schedule (MRIMOS) and Curriculum Content Analysis Matrix (CCAM) were used to gather data. The face and content validity of the four instruments were examined by five research experts from the Department of Curriculum Instruction and Educational Management of Egerton University. CRETCPQ, MRIMOS, CCAM and CRESMRAT were piloted for reliability. Their coefficients were estimated using the Cronbach's, Krippendorff's Alpha method; and the Kuder Richardson's formula (KR20) respectively. The reliability coefficients of the three tools were 0.897, 0.803, 0.831 and 0.801 respectively. Data was analysed with the aid of Statistical Package for Social Sciences (SPSS) version 20.0. Qualitative data was analysed and described using frequencies and percentages. The study hypotheses were tested using simple linear and multiple regression at $\alpha = \leq .05$. The results of the study indicated that moral reasoning content coverage in the CRE curriculum and students' moral reasoning level were average. The results also indicated that the instructional methods used by CRE teachers to enhance moral reasoning knowledge and skills to students significantly imparted their moral reasoning. The results further indicated that teachers' perceptions of CRE curriculum do not impart students' moral reasoning. The results of the study can be used by Kenya Institute of Curriculum Development (KICD) to enhance moral reasoning content of the CRE curriculum while teacher training institutions can use them to strengthen moral education and methodologies in their programmes. The results can also be used by teachers to enhance moral education content delivery. Lastly, the results can be used by the other religions such as Islam and Hindu among other and; the society at large to mould young youths into responsible citizens.

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LIST OF ABBREVIATIONS AND ACRONYMS

CCAM	Curriculum Content Analysis Matrix
CRE	Christian Religious Education
CRESDIT	CRE Students' Defining Issue Test Questionnaire
CRESMRT	CRE Students' Moral Reasoning Test
CRETCPQ	CRE Teachers' Curriculum Perceptions Questionnaire
HRE	Hindu Religious Education
IRE	Islamic Religious Education
KCSE	Kenya Certificate of Secondary Education
KICD	Kenya Institute of Curriculum Development
KIE	Kenya Institute of Education
KNBS	Kenya National Bureau of Statistics
KNEC	Kenya National Examinations Council
MRIMOS	Moral Reasoning Instructional Methods Observation Schedule
NACOSTI	National Commission of Science, Technology and Innovation
NCCK	National Council of Churches of Kenya
NCEOP	National Committee on Educational Objectives and Policies
NCFRE	National Curriculum Framework for Religious Education
PRCMOE	People's Republic of China Ministry of Education
RE	Religious Education
RI	Religious Instruction
RoK	Republic of Kenya
SEE	Social Education and Ethics
TIQET	Totally Integrated Quality Education and Training
UNESCO	United Nations Education Scientific and Cultural Organisation
UNICEF	United Nations International Children Education Fund

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Every school has a responsibility to develop the moral reasoning competencies of its students (You & Penny, 2011). According to Dimana (2012), it is important to develop students with moral reasoning competencies because it equips them with the ability to distinguish between right and wrong and make right judgments. Sober (2009), asserts that the type of moral training provided to student determines the quality of adults they become to their families, community and nation at large. Moral reasoning is defined as the conscious effort to make informed and responsible judgment about matters of moral importance (Straughan, 2000). Mensch (2009) provides a more detailed definition of moral reasoning as specific aspects of development that focuses on cognitive ability of the individual to understand morality in context of situation he/she is in. Indicators of moral reasoning include; integrity, self-control, honesty, respect, patriotism, peaceful resolution of conflicts among others (Association for Supervision and Curriculum Development [ASCD], 2001). Moral reasoning can thus be considered as the process of determining right and wrong in a given situation.

Moral reasoning training is provided to the youth because it makes them be aware of what is socially acceptable when dealing with other people and also provides them with a sense of politeness and lawfulness. The type of training provided determines whether the learners become morally upright adults or not. Myyry (2003) avers that, for one to be morally mature and correct, a person must possess four key moral components, namely; moral sensitivity, moral judgement, moral motivation and moral implementation. Moral sensitivity is the consideration of what actions are possible in a situation while moral judgement is concerned with what is morally right and fair. Moral motivation is the drive to do what is morally right while moral implementation is having courage and skills to carry out a line of action even under pressure. All the four components work together to influence a person's moral behaviour (Gardiner, 2000). These key moral components form the basis for moral education among students. Sekerka, McCabe and Bagozzi (2014) describes a moral person as one who engages in a strong evaluation and makes careful ethical descriptions about what is better and worse, worthy and unworthy from self-awareness. Chowdhury (2016) also outlines the qualities of a morally educated person as;

respect of self and others; and the ability to formulate a system of values and take action after reasoning.

According to Landmann (2013), there has always been a close link between religion and moral education. For example, in America, moral teachings was central to all religions. The Bible was used as the basis of moral teachings with emphasis on Judaism (Shrivastava 2017). Also, Freathy and Parker (2015) observed that when the Butler Education Act of 1944 made Religious Instruction (RI) compulsory in all state-funded schools in Britain, it was only making mandatory what was a universal practice. The Education Act was re-addressed by the Education Reform Act of 1988 which changed RI to Religious Education (RE) to make it an inclusive subject of most religious faiths in Britain and, at the same time, enable learners to eventually make personal decisions on matters of faith. According to the act, a National Curriculum would consist of RE and foundation subjects (English, Mathematics, Science, Technology, History, Geography, Music, Art and Physical Education). The content of RE consists of the study of different religions, religious leaders and moral themes. Grusec and Goodness (1994) noted that, in olden times in India, Gurukul type of Education was offered to students to help shape their lives. Students who received this type of education lived a life of tutelage and learnt everything taught by their guru with love. At the end of the training the students emerged as responsible individuals who were well learned and capable of undertaking any challenge in life.

In the African traditional communities, initiation ceremonies, rituals, beliefs habits and practices were both educative and religious in nature (Okeke, Ibenwa & Okeke, 2017). In pre-colonial Africa, moral education was practised as it ought to be, with the parents teaching their children good morals at home where the elderly people gave instructions to the youth in homes and during the performance of rites of passage. Today, however, such instruction is lacking partly because of this negligence and due to external influences such as modern science and technology (Nyabul, 2009). For example, before the advent of western education, the people of Gold Coast (now Ghana) in had their own indigenous form of moral education. The teaching of moral education in Ghana however has gone through an evolutionary process which involves changing its designated titles as Religious Instruction, Religious Knowledge, Cultural Studies and Religious and Moral Education over time (Asare-Danso, 2018).

In Kenya, moral reasoning is facilitated through carrier subjects such as HRE, IRE, CRE and other humanities in the secondary school curriculum (KIE, 2002). Formal CRE was introduced in Kenya by the missionaries with the purpose to evangelise the local people and it was taught according to the religion of the group sponsoring the schools (Groenewegen, 1993). After independence, the government of Kenya formed the first commission, chaired by Ominde, which recommended that CRE be treated as an academic subject and an ecumenical syllabus be applied during instruction (RoK, 1964). The recommendation was implemented in the Educational Act of 1968. Since then, the CRE curriculum has been review many times, that is 1984, 1992, 2001 and 2005 (Ministry of Education, 2008). CRE curriculum aims at stimulating students' feelings which enables them to have good morals and ethical behaviour (KIE, 2002). The curriculum stipulates that students who interact with CRE content should acquire social, spiritual and moral insights to think critically; make appropriate moral decisions in a rapidly changing society; appreciate and respect their own and other peoples' culture, promote international consciousness through the understanding of universal brotherhood and contribute positively to the transformation of self and society as a whole, among others. The Curriculum Development Council of United Kingdom (2012) claims that Religious Education if well taught enhances the achievement of moral maturity through personal, family, social national and global domains. This helps students make informed choice which is the hallmark of the educated persons.

Moral education in Kenya has been provided to secondary school students to equip them with moral reasoning knowledge and skills which help foster good morals (KIE, 2002). Students are trained to reason morally through carrier subjects such as Social Education and Ethics (SEE) and; Christian Religious Education (CRE) among other subjects. SEE was introduced as a separate subject in 1986 based on the recommendation of the National Committee on Educational Objectives and Policies (National Committee on Educational Objectives and Policies [NCEOP], 1976). The recommendation was based on the assumption that Kenyan citizens, irrespective of their religious beliefs, could formulate a common system of values through consensus as evidenced by the constitution and the laws of the land. This idea by the commission was to disentangle the teaching of moral education from the teaching of Religious Education as the two were seen to have been mixed up. The commission indicated that the purpose of the SEE course was to help the learners to consider and reflect upon their social and moral values and, if need be, modify

them appropriately for the well-being of the society of which they are a part. The course aimed at cultivating moral and social insight in the learners to provide direction as they confront the various aspects of complex human life. Incidentally, SEE was one of the subjects that were removed from the secondary school curriculum in Kenya following the major changes in the school curriculum in 2002 leaving CRE with almost the exclusive responsibility of promoting moral development among the youth. This was effected following a recommendation by the Wangai commission on causes of indiscipline in secondary schools in Kenya (GoK, 2001). Xaxx (2014) asserts that people with a solid sense of right and wrong are less easily coerced by others particularly where peer pressure is intense, hence the need for moral education.

Christian Religious Education (CRE) has played a significant role in students' acquisition of moral reasoning which leads to virtues, such as honesty, responsibility, and respect for others among others. Kowino, Agak and Kochung (2012) asserts that CRE curriculum exposes learners to critical thinking which is essential for moral reasoning. Various education commissions have supported and recognised its role in the development of morals. The Report on Totally Integrated Quality Education and Training chaired by Koech (Republic of Kenya [GoK], 1999) devoted a whole chapter to discussing the secular, religious and ethical concerns of the society. The Task Force on Student Unrest in secondary schools in Kenya chaired by Wangai (GoK, 2001) recommended that CRE be made compulsory in all school. The Task Force's recommendation was informed by the fact that most schools in Kenya were sponsored by religious organisations and CRE had been in the secondary school curriculum since the colonial times. Consequently, Religious Education (CRE, Islamic Religious Education [IRE] and Hindu Religious Education [HRE]) are the subject with the highest moral content (Republic of Kenya, 2001). The Basic Education Curriculum Framework in Kenya (Gok, 2016) emphasise that moral and ethical values through Christian Religious Education be taught in a more detailed way both in junior and senior secondary school. Through this, learners will be provided with opportunities to practice their faith by applying Biblical principles to daily living, such as love for God, self and others. Consequently, the knowledge, skills and attitudes gained here will help the learner to cope with the challenges of life.

Christian Religious Education (CRE) is one of the carrier subject used to enhance the acquisition of morals among students in secondary schools in Kenya. Its objectives and

content is geared towards training of morals and is deemed as an important instrument in the making of the nation by inculcating of desirable interrelationships among people and nations (Kenya Institute of Education [KIE], 2002). The CRE curriculum stipulates that students who interact with CRE content should acquire social; spiritual and moral insights to think critically; and make appropriate moral decisions in a rapidly changing society, appreciate and respect their own; and other peoples' culture, promote international consciousness through the understanding of universal brotherhood and sisterhood; and contribute positively to the transformation of self and society as a whole. However, majority of secondary school students are teenagers and are at the stage of learning by experimenting and trying to seek freedom. This makes most of the students become victims of moral decadency. Some common immoral behaviour in secondary schools include; alcohol and drug abuse, bullying, cheating in examination, stealing, raping, among others. Kenya National Examinations Council [KNEC] (2014) reported that cheating and other examination irregularities during the Kenya Certificate of Secondary Education (KCSE) increased significantly from 2,927 cases in 2011 to 5,101 in 2016. The KNEC report states that in 2016, there were numerous reported cases of examination cheating in Kenyan schools which led to the arrest of twenty university students and three principals in 2015.

The education sector in Kenya is an important pillar in the realization of the objectives of Vision 2030 with regard to the attainment of socio-economic and political development of the country (Gichu, Kibaara & Njagi, 2017). However, the sector has in the recent years been witnessing unusual student behaviour especially at the secondary school level. The post- election violence in Kenya which affected mostly the Rift Valley Province was attributed to political influence. Just after the post-election violence early in the year 2008, violence was experienced in Kenyan secondary schools. Several secondary school dormitories and administration blocks were set on fire by students. During this spate of violence, over three hundred secondary schools were closed down between July and September 2008. The incidences were spread out in such a pattern that within this period, at least 70 schools in Central Region were affected, 55 in Rift Valley, 53 in Eastern, 27 in Nyanza and 24 in the Coastal Region. North Eastern Region was the only one that was not affected (Yamano, Tanaka & Gitau, 2010). However, Oyalo (2009) noted that students were used by politicians to advance the violence. Scholars have noted that secondary school students engage in unreasoned activities (Malenya, 2016; Ngwokabuenui, 2015);

Mwalulu, 2007; Wainaina, 2015). In the recent past, over 130 secondary schools in Kenya experienced burning of school property in a period under 15 weeks between May and August, 2016 (National Crime Research Centre, 2017). This often has caused interrupted school learning programmes, loss of human life in some cases and massive destruction of school properties as well as students' belongings. Mariene (2012) concluded that most students' actions are premeditated to cause maximum destruction.

Most counties in Kenya have recorded high number cases of students related disturbances. In Nyeri county, the most widely mentioned unreasoned behaviour among students include; drug abuse and high exposure to pornography through televisions and videos (Gichu, *etal*. 2017). Wambua, Okoth, and Kalai (2017) observed that high incidences of arson, bullying of students, destruction of property, drug and substance abuse were the most prevalent acts of unbecoming behaviour in Thika, Kiambu county. Other counties such as Meru, Kirinyaga, Kisumu, Kakamega and Mombasa have also recorded high incidences of unacceptable behaviour among students such as unlawlessness, destruction of property, early sexual relationships, drug and substance abuse among others (Malenya, 2016, Ndaita, 2016; Kisumu County Adolescent Report, 2017; National Crime Research Centre, 2017).

Nakuru county has also recorded many cases of unbecoming behaviour among students. A taskforce report on factors affecting quality of education in Nakuru County noted that the most prevalent immoral activities among secondary school students were drug and alcohol abuse, gang-like activities, watching pornography, early sexual debut and theft (County Government of Nakuru, 2014). The high cases of unbecoming behaviour in the report is an indicator of the students' inability to make informed judgements. The engagement in immoral activities suggests that the moral reasoning training provided through CRE and other carrier subjects has not achieved its objectives of enabling learners distinguish between what is right and wrong. The study selected the county because it is amongst those which have been recording high incidences of immoral behaviour among students. In addition, Nakuru County has experienced a lot of politically related and tribal engineered violence since 1992 (Kalande, 2008; Constitution and Reform Education Consortium, 2012). It is possible that students who cannot distinguish between what is right and wrong have been involved in such acts of violence. Oyaro (2009) noted that

students and school leavers are normally used by politicians to cause mayhem in the society.

Christian Religious Education (CRE) is a compulsory subject in Christian Religious inclined public secondary schools in Kenya in the first two years and an elective in the third and fourth years (Kenya National Examinations Council [KNEC], 2016). This means that all in Christian Religious inclined secondary school students have been exposed to some moral education. Despite this, the moral reasoning level of most students is relatively low which is reflected in the unbecoming behaviour observed in schools and society. The low moral reasoning level maybe due to inappropriate CRE curriculum, inadequate instructional materials and lack of qualified and experienced teachers (Sahu, 2013; Kochung, 2012; Rao,2008). Teaching methods may also be a possible cause as they affect learning outcomes. Felder and Brent (2005) asserts that use of appropriate teaching methods assist learners develop their ability to analyse issues and situations besides gathering knowledge and skills. Ming'yue (2013) demonstrated that moral education is influenced by the instructional methods used in the classrooms.

Teaching methods refers to processes or set of procedures used in imparting knowledge, skills and attitudes (Kiruhi, Mboroki & Githua, 2009). Straughan (2000) recommends those methods of teaching CRE where the learner is the centre of focus. Straughan avers that the teacher is to act only as a guide to the students so as to become self-directed and self-driven in handling his/her day to day moral challenges. There are however a wide range of methods and different contexts which the teacher requires to connect. These methods include discussion, question / answer, role- play, field trips among others (Grossman, 2008). Other commonly used methods for teaching moral reasoning are; experiential, heuristic, critical, and creative and valuing (Groenewegen, 1993). According to Nord and Hayes (2013) such methods enhance a learners' ability to acquire dispositions such evaluation, explaining, interpreting, bargaining and making compromises besides knowledge. Application of such methods makes a learner deal effectively with day to day instances in life such as being able to sort out their beliefs and make responsible moral choices.

Effective implementation of moral education through CRE and other carrier subjects depends on the perceptions of the teacher. Perceptions affect the way the teacher plan for instruction that enables students to interrogate on issues that affect them and the

community at large. Lulley (2009) observed that the teacher is required to help stimulate the students to reflect, analyse, and synthesize information; and apply it to their daily lives. The teachers can only do this if they perceive CRE as an important subject whose content can be used to solve life dilemmas. Positive perceptions assist teachers to select appropriate instructional methods which will enhance acquisition of moral reasoning. This is not the case as teachers claim that influence of technology, media and moral degradation in the society has negatively influenced students attitudes towards the CRE (Itolondo, 2011). They also claim the syllabus is too wide and hard to implement with the given time frames (Kutto, 2013). Based on the foregoing, it is possible that teachers may not have positive perceptions of the CRE curriculum and this may impact negatively on their work as implementers of the section of the curriculum that covers moral reasoning.

A study carried out by the County Government of Nakuru (2014) identified some common immoral behaviour in secondary schools in the county to include; alcohol and drug and substance abuse, bullying, truancy, cheating in examination, gang-like activities such as stealing, raping, among others. This showed that moral standing of students in Nakuru is wanting as evidenced by their frequent engagement in unbecoming behaviour. Consequently, this could be an indication that moral education provided to students has not achieved its objectives. CRE curriculum is the main guide for teaching of morals (KIE, 2002). Maiyo, (2015) argues that students' moral reasoning can be influenced by the way the subject is implemented. The curriculum content, teaching methods and perceptions of teachers as the implementers of the CRE curriculum influence the achievement of moral reasoning knowledge and skills among students. Bhola (2012) claims that perceptions are important because they influence how teachers translate learning objectives into knowledge and skills; and transfer them to students. It is possible that ineffectiveness of moral reasoning training in secondary schools in the county may be due to weaknesses in the CRE curriculum or ineffective methods used to deliver its contents. It may also be due poor to teachers' perception of the CRE curriculum.

l. 2 Statement of the Problem

Moral reasoning enables students to distinguish between right and wrong hence make informed decisions. In Kenya, moral reasoning is taught in secondary schools through CRE and other carrier subjects Teachers are the implementers of moral reasoning curriculum. Teachers perceptions towards the subject's curriculum affect the way they

teach and consequently how students perceived it. Despite exposure to moral reasoning education, the level of moral reasoning level of secondary school students in Nakuru county was generally low as shown in the Nakuru county taskforce report of 2014. This suggested that moral education has not achieved its intended objectives of equipping students with knowledge and skills on moral reasoning. Failure of moral education to achieve its objectives was perhaps due to inadequacies in the CRE curriculum, methods of instruction and perceptions of the teachers who are the implementers of the curriculum (Ming'yue, 2013). This study investigated the impartation of secondary school students' moral reasoning through Christian Religious Education Curriculum in Nakuru County, Kenya. There was no empirical evidence relating Christian Religious Education Curriculum and secondary school students' moral reasoning in Nakuru County. The study was therefore conducted to provide data on the impartation of secondary school students' moral reasoning through the Christian Religious Education curriculum with reference to moral reasoning content coverage, instructional methods used to teach moral reasoning skills and perceptions of the subject teachers on the curriculum.

1.3 Purpose of the study

The purpose of the study was to examine the impartation of the secondary school students' moral reasoning through the Christian Religious Education curriculum with respect moral reasoning content coverage, instructional methods and teachers perceptions of the curriculum.

l. 4 Objectives of the Study

The specific objectives of the study were:

i)   To analyse the moral reasoning content coverage in the secondary school CRE curriculum.

ii) To determine the moral reasoning levels of the public secondary schools CRE students' in Nakuru County.

iii) To establish the impartation of CRE instructional methods on students' moral reasoning in Nakuru county public secondary schools.

iv) To determine teachers' perceptions of the impartation of CRE curriculum with respect to its practicability and suitability on students' moral reasoning in Nakuru County public secondary schools.

1.5 Research Questions

The study provided answers to the following research questions:

i) What is the moral reasoning content coverage of the secondary school CRE curriculum?

ii) What is the moral reasoning level of public secondary school students in Nakuru county?

1.6 Hypotheses of the Study

The following hypotheses were tested during the study:

H_O1: Instructional methods used in the teaching of CRE do not significantly impart secondary students' moral reasoning.

H_O2: Teachers' perceptions of the CRE curriculum with respect to its practicability and suitability do not significantly impart students' moral reasoning.

l. 7 Significance of the Study

The findings of the study can be used by KICD to enhance moral reasoning content of the CRE curriculum. Institutions can also use findings of the study to strengthen moral education and methodologies in their teacher training programmes. Teachers and counsellors may also use the results to enhance moral education content delivery. The Ministry of Education, Science and Technology may use the findings to develop effective in-service courses, workshops and seminars on moral reasoning for teachers. The results can also be used by the other religions such as Islam and Hindu among others to help shape the morals of the youths.

The findings of the study would also be used to help in the realisation the country's Big Four agenda which are geared towards the attainment of the vision 2030. The education sector in Kenya is an important pillar in the realisation of the objectives of the country with regard to its attainment of socio-economic and political development. Finally, the results can be used by stakeholders such as the church to mould young people into responsible citizens.

l. 8 Scope of the Study

This study was conducted in Nakuru County in Kenya and involved public secondary schools. Public schools were selected because they strictly follow the ministry of education guidelines in allocating teachers the subjects they have trained in and also the

students choose of subjects from the options given. The study examined impartation of secondary school students' moral reasoning through the Christian Religious Education Curriculum. The study determined the students moral reasoning levels, analysed moral reasoning content coverage of the CRE curriculum and methods used to teach moral reasoning. However, moral reasoning development can occur from the following institutions; the home, religious institutions, media and school. This study focused on the school as it is a level ground for moral development of the students. It further determined CRE teachers perceptions of CRE curriculum in imparting secondary school students moral reasoning. A total of 136 CRE teachers and 364 students participated in the study.

1.9 Limitations of the Study

The study had a number of limitations. Mugenda and Mugenda (2007) defined a limitation as aspects of a study that the researcher knows may negatively affect the quality of data, results or generalization of the findings, but over which he/she has no control. The first limitation of the study was the CRE teachers questionnaire return rate. Despite the researcher's effort to increase it by sending reminders and extending data collection duration the return rate was 73.1%. Several scholars (Sivo, Saunders, Chang & Jang, 2004) have shown that low questionnaire return rates leads to a reduction in sample size, an increase in non-response error and biased findings as the analytic sample is neither representative of the whole sample nor the population. The second limitation of the study was that the study was conducted in Nakuru County and involved only public secondary schools. Public schools were selected due to the fact that teachers are qualified to teach the subject and are accessible. Since the study was specific to Nakuru, generalization of the results to other counties should be done with caution.

1.10 Assumptions of the Study

The following assumptions were made during the study:

   i. The CRE teachers and the students were honest when responding to items in the data collection tools.

  ii. The CRE teachers had been exposed to the content and methods of instruction on moral reasoning.

1.11 Definition of Terms

The following terms were used in this study.

Christian Religious Education: It is a one of the subjects taught in secondary school curriculum in Kenya which aims at creating awareness in the student of his/her life and relationship with God as revealed in Jesus Christ in a changing and developing society (KIE, 2002). The study adopted the KIE definition of CRE.

Curriculum: All the opportunities of learning provided by the school including formal subjects taught (CRE, History, Mathematics among others) as indicated in the school timetable and informal programmes (sports, music festivals among others) in secondary schools' curriculum in Kenya (Su, 2012). In this study, it refers to the secondary school CRE syllabus as provided by KICD. This was measured in terms of learning outcomes, instructional methods of teaching and teachers' perceptions.

Content Coverage: This refers to the range of content in a document or publication in any form (Wehmeier & Ashby, 2001). In this study, it refers to the components of moral reasoning content covered in the secondary school through CRE syllabus. This was measured using the scale: low (below 33%), medium (greater than 33% to 66%) and high (above 66%) based on the moral reasoning content covered through the CRE curriculum in terms of personal, family, social, national and global attributes.

Impartation: To convey knowledge to someone as if from a store (Websterm, 2018). In this study, it means conveying of moral reasoning knowledge and skills to secondary school students through the CRE curriculum

Influence: Influence is the capacity to have an effect on the character, development, or behaviour of someone or something, (Macmillan Dictionary, 2002). In this study, influence refers to the ability of the CRE curriculum to enhance students' moral reasoning through content, methodology and implementation.

Instructional Methods: These refer to the set of procedures of teaching which tend to promote specific strategies of teaching (Kiruhi, Mboroki & Githua, 2009). In this study, it refers to CRE methods of instruction which promote moral reasoning among students such as role play, interactive bible reading, and group discussions among others.

Moral Education: Is the stimulation in the individual the desire to gain the greatest possible knowledge and understanding of his/her ability on moral issues such as honesty, responsibility, and respect for others (Okorodudu, 2004). In this study, it

denotes to information about morals that translate students into moral persons with such qualities as honesty, responsibility, and respect for others, by the acquisition of moral reasoning knowledge and skills facilitated through the CRE curriculum.

Moral Reasoning: Moral reasoning is a thinking process with the objective of determining whether an idea is right or wrong (Straughan, 2000). In this study, moral reasoning ability of students to make rational judgements on personal, family, social, national, and global matters.

Moral Reasoning Content: Moral Reasoning Content means useful information presented in a contextually relevant manner with the goal of soliciting an emotion or engagement (English Cambridge Dictionary, 2007). In this study, it refers to the information in the CRE curriculum that is presented to student to them enables make rational judgements on personal, family, social, national, and global matters.

Perceptions: These are individual's feelings or opinion (Wehmeier & Ashby, 2001). In this study, it denotes the views of teachers towards secondary school CRE curriculum with respect to its practicability and suitability on to enhance students' morals. Perceptions were expressed as positive, negative or neutral.

Practicability: Practicability refers to an idea, a plan or a suggestion that can be done (Wehmeier & Ashby, 2000). In this study, it refers to whether the CRE curriculum is implementable to enable students acquire moral reasoning knowledge and skills.

Suitability: The quality of being right or appropriate for a particular purpose or situation. (Wehmeier & Ashby, 2000). In this study, it refers to the appropriateness of secondary school CRE curriculum content in imparting moral reasoning to students.

CHAPTER TWO

LITERATURE REVIEW

2. 1 Introduction

This chapter presents a review of literature on the main thematic areas of the study. It examines the moral reasoning concepts and moral education. It also examines moral education in secondary schools and its link with Christian religious education. It further presents instructional methods used in teaching of moral education in secondary schools through CRE syllabus. Lastly, the chapter examines the relationship between teachers' perceptions of CRE curriculum with respect to its practicability and suitability; and students' moral reasoning, the theoretical and conceptual frameworks of the study.

2.2 Moral Reasoning Education in Schools

The basic aim of education is to equip students with the knowledge and skills which would enable them procure employment; adjust better to the society and acquire virtues so they could be responsible and moral citizens (Trurkkahraman, 2012). A good moral reasoning education will initiate students into cultural traditions which will shape their moral identities in the process (Nord & Haynes, 2013). According to Ogoma and Alanayemola (2015) moral education has both conservative and liberating aspects whose purpose is to make students into good citizens. The internationalisation of moral education calls for a fundamental shift in the nature of teaching and learning. The shift should be from impartation of knowledge to a liberal, critical exploration and deconstruction of perspectives and their implications (VanBalkom, 2014). This perception would make the teachers avoid indoctrination of moral reasoning and actions in students. It is therefore imperative to embed moral development in education throughout childhood. According to Schwa, Zgebel and Cushman (2012) a society cannot function and maintain the desired degree of cohesiveness that makes a society communal and strong without shared common values. Ellenwood (2007) posits that teachers should take advantage of the opportunities to explore values, and character development during teaching.

Jacobsen, Eggen and Kauchak (2009) observed that learning to teach moral education is complex and multifaceted in that it requires many different kinds of knowledge in content and teaching skills. These complexities can be traced to changes in both the schools and society at large. For instance, unquestioned respect for authority figures has been replaced by attitudes of questioning, doubt, and hesitancy. This therefore call for professional

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commitment by the teacher. According to Bledsoe and Baskin (2014) students in such a classroom should feel safe from both physical harm and the fear of ridicule. This would encourage the students to freely express themselves while understanding their limits. If the students operate smoothly and productively, the teacher would take little effort to teach and manage moral reasoning discussions. Therefore, understanding the topics to teach, planning and implementing effective lessons are crucial abilities for a moral education teacher. The planning, implementing, and assessing components should represent a continual process in which professional teachers strive to increase the quality learning of moral education in students.

Kent, Pollard, Haaga, and Mather (2001) and U.S. Department of Education, (2000) aver that faith in schools as instruments of socialisation has been replaced by criticisms of education as students spend a great deal of time watching the television (Kent, Pollard, Haaga, & Mather, 2001; U.S. Department of Education, 2000). Attitudes toward child rearing have changed, and these attitudes have found their way into the schools. The student population has increased over time while an alarming number of students come to school with home environments and experiential backgrounds that place them at risk of not acquiring moral reasoning through moral education content offered in schools (Nderitu, 2016). It is therefore important to motivate students during the teaching of moral lessons through the use of relevant strategies. CRE teachers should have effective classroom management to enhance the teaching of moral reasoning. To be able to facilitate the achievement of moral reasoning, a teacher needs to organize the lesson well to avoid loss of time. During teaching, the teacher should focus the students on the issue of discussion while seeking as much feedback as possible and finally review and close the lesson bringing out sharply the main points (Njuguna, 2012).

Moral education is therefore of prime concern to both the government and other stakeholders. In Kenya, moral reasoning is enhanced through CRE curriculum which is a carrier subject for moral education (KIE, 2002). CRE was introduced in Kenya by the missionaries mainly for evangelical purposes. The local people attended mission schools where they were taught how to read and write using the Bible as the main reference book (Onsongo, 2008). After independence, Kenya became a secular state. However, the Ominde Commission, the first commission after Kenya became a secular state, recommended that CRE continued being taught in Kenyan secondary schools because of

its effort in enhancing moral development of the youths (RoK, 1964). The recommendation was supported by the Catholic bishops in Kenya, 2016, during the ongoing reviews of religious education curriculum who asserted that moral values should be emphasized in schools as this would inculcate in the student moral reasoning attributes such as integrity and sexuality among others (Amadala, 2016). The sentiments of the bishops support the observations by Ogoma and Alaiyemole (2015) while discussing Christian religion and the development of Africa assertions that, there is need to strengthen CRE as an agent of moral education in schools. Although the government and educators are concerned about moral education, the reality is that moral education takes second place to other subjects due to heavy academic demands on students to pass examinations while some claim that moral education is inculcated through the teaching of almost any subject (Cheung, 2006). However, a closer examination of the school's timetable reveals that the time given to the teaching of moral education is very limited and often gives way to the study of academic subjects. Cheung adds that though moral education is taught, teachers find it difficult to teach values and attitudes while students find moral lessons boring.

Moral and intercultural dilemmas are often inextricably entwined with one another during the teaching of moral reasoning (Cush, Man & Young 2009). Cultures and ethics involve multidimensional frameworks of values, beliefs, epistemological orientations, and expectations (Vangronsvelt & Manchal, 2009). According to Leo (2010), intercultural moral reasoning skills help students to live and work with others who come from very different cultural backgrounds. Moral reasoning enables one to adjust behaviour as he/ she moves in and out of cultures in order to meet the implicit and explicit expectations of each culture's framework. Due to increasing cultural diversity within many countries, people are constantly called upon to make personal decisions on ethical issues that have the potential to harm or help others whether directly or indirectly. For example, the life-and-death encounters are typically considered to be moral dilemmas such as euthanasia and abortion among others (Endicott, Bock & Narvaez, 2003; KIE, 2002). Therefore, given the sensitivity of discussions in today's classrooms, teachers should be willing to invest time to train their students in discussion techniques and to encourage them to participate whenever needed so as to develop moral reasoning skills. To achieve a level of balanced participation, it is necessary to actively draw all students into the discussion. A good way to promote discussion is to provide opportunities for various kinds of group discussions,

such as pairs, conversation circles, panels, fishbowls and cooperative learning (Barton & Levstik, 2011; Awan, 2014). In teaching, moral reasoning skills in students, discussion of controversial social issues arising from the topic being taught should be facilitated by the teacher. A controversial issue is any issue of public debate about which there is an argument or disagreement, and in which values and emotions are invested (Kruger, 2012). It creates reflective dialogue between students having opposing points of view. Controversial issues are highly disputable in nature as they are viewed as a vehicle for preparing students to avoid and resolve conflict and to look for peaceful solutions (Hedley & Markowitz, 2001). However, Mikhail (2007) notes that differences may occur in moral grammar, that is, the framing of dilemmas which can lead to different moral evaluations by students.

Bollich, Hill, Harms, and Jackson (2016) found that people with higher education responded with more sophistication to moral dilemmas. On the same note, Livengood, Sytsma, Feltz, Scheines, and Machery (2010) are in agreement that philosophy graduate students treated evidence and argument more skillfully than did other groups. Therefore, education on moral content would enable students make informed decisions on moral issues. Kelly (1986) argues that teachers have a responsibility to disclose their position in the discussion of moral issues. Kelly identifies four perspectives for the teacher in the teaching of moral dilemma issues as; exclusive neutrality, exclusive partiality, neutral impartiality, and committed impartiality. Teachers should assume the role of committed impartiality when discussing controversial issues. Jebungei (2013) identified a number of factor impending the successful implementation of moral education through CRE curriculum namely; emphasis on science subjects, moral decadence in the society, unavailability of seminars and workshops for CRE, broad syllabus and exam pressure, negative media Influence and general negative attitude towards the subject.

According to Ndarwa (2007) there is little or no emphasis on moral education enhanced through CRE in most of the schools despite the moral role CRE as a subject is expected to play. Ndarwa further asserts that teaching of moral reasoning knowledge and skills faced with many challenges among them;

i. Use of conventional method which are characterized by indoctrination, memorization and rote learning in order to succeed in examination. Students are not

stimulated to develop and demonstrate the inherent morals in the concepts that are learnt through the skills of moral reasoning.

ii. Bad role model from teachers which include lateness to school, selfishness, corruption and laziness among others. This makes teachers neglect their professional calling thereby jeopardizing the expectation of teaching and learning.

iii. Students' peer group which may negatively influence their ability to make responsible moral decisions.

iv. Wide spread of moral laxity in the society which is characterized by such behaviours as dishonesty, disrespect, disobedience, selfishness and corruption among others which may influences a students' way of thinking.

Turgeon, (2011) noted that it is plausible that students understand what the right and wrong answers are, without learning to form, evaluate and discuss their own opinions. Ngunju and Amukowa (2013) also identifies the teacher, who is the implementer of moral reasoning content as a factors that hinder the learning of moral reasoning. This is because the teacher who tends to 'sell' the values they hold dear to students. Also there is no standard measure which the teacher use to ascertain whether students have attained the moral reasoning skills. With these challenges, the teaching of moral reasoning can be derived from its concept, theory and development. The study sought to understand the moral reasoning knowledge and skills imparted through moral education.

2.3 Moral Reasoning Concepts

The word moral comes from a Latin root, *mos* or *moris* and means standards, principles and habits of behaviour that are applicable to the distinction between what is right and wrong (Dimana, 2012). Morals are therefore regarded as desirable and held with high esteem by the society. They are codes or customs that define how individuals should live together. Morals are principles or standards of good behaviour. According to the Icheku (2011) morality has three principal meanings from the Latin word *moralitas (*manner, character, proper behaviour). The first descriptive usage of the term morality means a code of conduct held to be authoritative in matters of right and wrong. This means that morals are created and defined by society, philosophy, religion, or individual. The second meaning is normative and universal; and refers to morality as an ideal or code of conduct, one which would be exposed in preference to alternatives by all rational people, under

specified conditions. In third usage of morality is synonymous with ethics the systematic philosophical study of the moral domain. Morals such as industriousness, courage, self-control, honesty, responsibility and respect for others are moral virtues developed for one's personal interest (Turgeon, 2011).

Kalsoom, Behlol, Kanyani and Kaini (2012) defines moral reasoning as the conscious effort to make informed and responsible judgements about matters of moral importance. It is the judging of what actions are morally right and wrong, also referred to as moral judgement (Falade, 2015). Mensch (2009) provides a more detailed definition as the specific aspects of moral development that focuses on the cognitive ability of the individual to understand morality in the context of the situation. According to You and Penny (2011) therefore, moral reasoning is a process of determining right and wrong in a given situation. The school has an integral part to develop moral reasoning in students. The type of moral, religious and social training offered to the student by the school determines the quality of adults they would become to their families, community and nation at large (Sober, 2009).

According to Gallagher (2011), moral reasoning enables the students acquire desirable moral qualities, enriching their life and facilitating their identity-building in the domain of family, society, country and world. It also emphasizes the development of students' independent thinking and autonomy that they are able to distinguish between right and wrong and make informed decisions in a caring and reasonable manner. Hence morality is a department of life concerned exclusively with a person's interest in reference to the interest of others. Zhang (2013) stressed that morality which emanates from moral reasoning is an important part of human interaction because it maintains a relatively central aspect of the sense of self control which is referred to as moral competence. Moral competence is defined as the ability to solve conflicts on the basis of shared moral principles or ideals though thinking and discussion rather than through violence, deceit and power (Wachira, 2014).

O'Flaherly and Gleeson (2017) defines reason as an explanatory sense that impel people to do something.According to Straughan (2000) moral reasoning therefore is the conscious effort to make informed and responsible judgements about matters of moral importance. This implies that it involves the judgement of what actions are morally right and wrong, also referred to as moral judgement. Mensch (2009) provides a more detailed definition as

the specific aspects of moral development that focuses on the cognitive ability of the individual to understand morality in the context of the situation. Spielthenner (2007) claims that a moral reason is grounded in the valuations of others. That is, a practical reason becomes a moral reason if it can be shown that it is socially grounded. Schwit, Zgebel and Cushman (2012) argue that moral thinking is concerned with finding ways of acting that can be justified to others. However, Doris (2009) and Haidt (2008) identifies three types of moral reasoning namely;

    i.   Internal versus external moral reasoning. Internal reasoning is reasoning something out by oneself or personal deliberation while external reasoning involves reasoning done for or together with others. The two types of reasoning often intersect.

    ii.   Theoretical versus practical moral reasoning. Practical reasoning is reasoning that is apt to modify ones' decisions whereas theoretical reasoning is reasoning that is apt to modify ones' beliefs.

    iii.   Conscious versus unconscious moral reasoning; some accounts of moral judgment identify reasoning with conscious reasoning.

The objective of moral reasoning is to enable students take part in a democratic life in the classroom and develop an attitude of openness to the world and respect for diversity (Quebec Education Programme, 2014). Every school has an integral role to develop moral reasoning in students (You & Penny, 2011). Moral reasoning is a process of determining right and wrong in a given situation. The type of moral, religious and social training offered to the student by the school determines the quality of adults they would become to their families, community and nation at large (Sober, 2009). Hence, moral reasoning continues to be a most powerful force for shaping global citizens and influencing the course of global development and inter-ethnic relations (VanBalkom, 2013). Haidt (2008) avers that moral reasoning is grounded on specific beliefs of a general moral principle. However, these principles may not be universal but they are at least widely applicable across a defined set of situations. For instance, if CRE has to address the situation, it must endeavour to revive the natural awareness and sensitivity which enable a student discover his/herself. Effective teaching of CRE is expected to help students become kind, compassionate and also promote good citizenship (Turgeon, 2011). Hence the subject is understood as a subject whose primary function is moral education. Gino (2012) describes

a moral person as one who engages in a strong self-evaluation and makes careful ethical descriptions about what is better and worse, worthy and unworthy from self-awareness.

The last decade has witnessed a continuing decline in formerly coherent moral systems due to an increasing individualization in modern society and the tendency towards globalization which has broadened the cultural spectrum in which many people live and society has become more diverse (Veugelers & Vedder 2003). Dombeck and Wells-Moran (2008) defined morals systems as the pattern of behaviour that the society wants from the people. The duo aver that some behaviours are considered to be desirable or undesirable in the society. They identify the types of behaviours that are university despised in stable societies to include; murder, and various forms of abuse, including incest and adult-child, sexual contact of any sort among others. However, in most societies, morals are not documented or thought to be proclaimed by God but they instead reflect local sensibilities.

Many aspects of school life such as the school culture and the teacher as a moral person, are constitutive elements of moral education and are extremely significant in students' moral development. Students need to develop certain qualities, behaviours and dispositions through the learning of a specific set of values, such as trustworthiness, respect, responsibility, honesty, justice and fairness hence moral relativism can be avoided (Wild, Cant & Niekerk (2013). The autonomous development of one's own value orientations and the ability to reflect on values has to be considered as an important educational endeavor. This enables a person to be able to make responsible decisions. According to Senah (2006) such questions of wrong and right, what one ought to do and what not to do, the nature of acts and judgments that are good or bad require moral reasoning. With this regard, Cam, Cardar, Soydoogullar and Cok (2012) observed that a mentally deranged person is not regarded as a moral agent or morally responsible person. Questions related to moral issues therefore require moral reasoning. Hence, what is basic to all moral situations is that there must be genuine choices available at the point when judgments or acts are made or acted upon.

According to Decety and Cowell (2015), the concept of moral teachings in education is not new to the society. The written record from the time of Aristotle and the Bible to the present portrays great teachers as instrumental in conveying moral education to students. Moral education is seen as an agent in socialisation and helps young people grow to possess more highly developed moral standards (Falade, 2015). Most proponents of

citizenship education stress the development of attitudes and values such as responsibility, tolerance, respect for others, appreciating differences and community involvement through moral reasoning (Veugelers & De Kat 2003). More specifically, Beane (2002) advocates knowledge about the government, the constitution and civil rights. In addition, students need to become autonomous and open-minded citizens and to develop a critical attitude (Turkkahraman, 2012). Senah (2006) aptly puts it that moral debates are important in teaching moral reasoning as students are involved in taking positions on issues concerning free will and determinism; and the meaning and attributes of personhood. All human societies therefore have developed systems of providing guidance in dealing with moral and ethical issues which are idealism and relativism. In most societies, the actual mechanism for making sure that individuals choose one or the other of these resides with chiefs, leaders, priests, deities, diviners among others who act as moral guides. Therefore, all aspects of life generate their own moral and ethical problems. However, the problems are as much for individuals to decide as it is for societies and communities because there are always consequences. Education should therefore foster a positive attitude towards participation in a democratic society (Sreenivasulu, 2013).

Myrry (2003) identifies four components of moral behaviour. These are moral sensitivity, moral reasoning, moral motivation and moral implementation. Moral sensitivity is the consideration of what actions are possible in a situation while moral reasoning is concerned with what is morally right and fair. On the other hand, moral motivation is the drive to do what is morally right while moral implementation is having courage and skills to carry out a line of action even under pressure. Moral reasoning is one of the factors that derive moral behaviour. This is because moral reasoning enables a student make a distinction between right and wrong in a moral situation. According to Herbutzki (2014) morality is a developmental process based on how students interact with their environment. Thus, schools should teach morality which is defined as whatever the school does to influence how students think, feel and act regarding issues of right and wrong. Educational practitioners and parents acknowledge that students need to learn how to live harmoniously in school and beyond (Encyclopaedia, 2014). Schools bring together students of diverse social and cultural origins with a variety of traditions, beliefs values, and ideologies (Quebec Education Programme, 2014). This makes a school an ideal place for learners to learn to respect others and accept their differences. The concern of the school should therefore be to help students develop both intellectually and morally.

The Curriculum Development Council (2012) asserts that moral reasoning enables the students acquire desirable moral qualities, enriching their life and facilitating their identity-building in the domain of family, society, country and world. It also emphasizes the development of students' independent thinking and autonomy that they are able to distinguish between right and wrong and make informed decisions in a caring and reasonable manner. Morality can be defined as a department of life concerned exclusively with a person's interest in reference to the interest of others. The purity and integrity of the heart has been pointed out as moral. Turlel (2012) defines moral conduct as a persons' standards or principles of good behaviour. Zhang, Kong, Li, Zhao, and Gao, (2018) stressed that morality which emanates from moral reasoning is an important part of human interaction because it maintains a relatively central aspect of the sense of self control.

According to Falade (2010), every society has established ways of inculcating acceptable values of the society to its people. For instance, the Yoruba, like other communities in Africa adopts multidimensional approaches in inculcating values that are cherished in the society. Education is a lifelong process, is a tool for human moral development. Therefore, that home and school have the stronger influence in trying to curb the negative trend of morality among the youths in the society than the church or mosque. To reduce the non-adherence to morality in the society to manageable level, a vital constituent of an effective moral learning experience need to be developed for schools (Kamau, 2014). Itolondo (2013) noted that there are number of secondary influences which have substantial impact on the morality and values of the youth which include are the school, the church, the peer group, and mass media in the contemporary society. The school curricular are expected to articulate learning experiences that can promote moral values through reasoning in the student (Iyamu & Otote, 2003). Thus, moral education, then, refers to what the schools do consciously and unconsciously, to help the students think about issues of right and wrong, to desire the social good, and to help them behave in an ethical manner (Birnbacher, 2013). Therefore, the responsibility of inculcating morals in the youth rests on the school curriculum entrusted with facilitation of moral reasoning.

Gallagher and Gleeeson (2017) opines that what the school does consciously refers to the intended, planned learning of the school by students. It refers to the formal curriculum of subject matter and certain skills and attitudes that are intentionally fostered. By unconsciously, it means what happens in an unintended manner. The informal curriculum

refers to the unplanned learning of the school, which is sometimes referred to as the "hidden" curriculum. The perspective of society is most strongly articulated in citizenship education whose main focus is to enhance engagement with democratic society and active participation in that society. Such citizenship skill as engagement and participation, voting, willingness to volunteer, confidence in the ability to make a difference in the social environment' or willingness to protest against injustice are facilitated through the school curriculum (Haste 2004, Torney-Purta 2004). Various authors advocate for a broad education embracing cognitive, social and moral-learning objectives to prepare students to participate in society in different forms.

Katola (2014) claimed that there has been renewed interest in the past few decades concerning moral education in the schools as culture has experienced upheavals and change in cultural norms. According to Kohlberg (1986), much of this interest may be explained by the recent awareness of the differences between personal moral development and outward social interaction. Researchers and learning theorists such as Emile Durkheim, John Dewey, Jean Piaget, and Lawrence Kohlberg believe that the responsibility for the moral development of the child falls upon the schools. Dombeck and Wells-Moran (2008) claim that infants have little or no moral sense, because they are not born with an understanding of the nature of human relationships. Dombeck and Wells-Moran further argue that, as children reach the school going age, they enter into the first major stage of moral understanding, known as the pre-conventional stage. In this stage children are essentially selfish in orientation. They do not think about what behaviours will serve the greater good, but rather think in terms of what will most benefit them and follow rules so as to avoid punishment.

Davies and Evans (2002) noted that one of the important features of moral issues is that they are often stated in the form of dilemmas. These are as situations where the choice of one principle results in the infraction of another important principle. An issue is said to be moral in the assertion that one recognises a principle or set of principles which should override all other considerations. Moral issues involve transcendent principles, beliefs, and judgments. Most moral debates are about which principles are ultimate and how they can be justified as such. Teachers should therefore be able to link between self and behaviour by applying situations which can influence positive moral reasoning in a student. Kamau (2014) holds that moral action is more likely to follow moral judgement when moral

considerations are deemed essential and core to one's personal identity. This means that after making a moral decision, one ascertains whether he or she is will take responsibility of the choice made. Responsible judgement is concerned with the extent to which a morally good action is necessary to self.

Moral reasoning knowledge and skills in Kenya are enhanced through the teaching of CRE and other carrier subjects. Itolondo (2013) noted that the National Council of Christian Churches in Kenya (NCCK) and the Catholic Church Council suggested that CRE be made compulsory and examinable in schools at all level to curb the rising cases of unreasonable preferences such as cheating in examinations, touching of schools, drugs and substance abuse among others. However, Kutto (2013) observed that Kenyan parents and public leaders emphasize passing of examinations, and especially more in mathematics and the sciences, as of great value. In Kenya and in many parts of Africa there are extremely high expectations leading to labelling those persons who do not pass examinations as failures. The implication is that students concentrate more on mathematics and science oriented subjects as they leap instant divided as opposed to humanities where CRE is part. However, students may work hard to pass well in CRE simply to boost their overall performance in KCSE. Papathanasiou (2014) asserts that due to pressure on performance, students may fail to critically and reflectively study in order to internalise the content so that it can influence their moral behaviour through reasoning. A research carried out in public schools by the county government of Nakuru (2014) showed that there has been concomitant increase in students' unreasoned practices such as destruction of public property, unusual sexual debut, recruitment into illegal groups and drug abuse among others. The county government of Nakuru therefore recommended that schools should not only seek to attain good grades for their students but also emphasise the achievement of positive attitudes and morals.

Mwale (2010) avers that young people tend to make moral decisions depending on how much harm may be made regardless of the motive and intention behind the action. Gallagher, (2011) conducted a study to assess the moral reasoning of pharmacy students in United Kingdom. The study established that the moral reasoning level of students was average with a significant growth with increase in the number of years in the university. However, Lind (2002) has shown that moral development through learning is not invariantly moving from low to high but can regress. The regression of moral reasoning

competence in students has been attributed to lack of opportunities for responsibility-taking and guided reflection. Lind further noted that the regression is also experienced in low track secondary school graduates, whose moral reasoning competence erodes after leaving school at age 15 (Schillinger, 2006). Kowino, Kochung and Agak (2011) observed that CRE students in Kisumu district did not possess high levels of moral reasoning skills such as conflict resolution, consensus building and negotiating among others. This was evidenced by the poor performance of the learner in questions which demanded that they show competence in identifying social relating skills and explaining their usability in social interactions. However, O'Flaherty and Gleeson (2017) noted that Irish student teachers moral reasoning levels were high. They attributed the high moral reasoning level to transitions year programme which prepares students socially to fit in to the society and their strong Christian family backgrounds. Studies on students moral reasoning have been conducted in other countries in the world such as United Kingdoms and Nigeria among others (Falade, 2015; Ellenwood 2007). However, the study conducted in Kenya was not specifically related to students moral reasoning levels with regard to CRE curriculum. This study therefore aimed at determining the impartation of secondary school students moral reasoning through the CRE curriculum. The study aimed at understanding the moral reasoning education imparted through the CRE curriculum.

2.3.1 Theories of Moral Development and Reasoning

According to cognitive-developmental theorists, moral development evolves alongside cognitive development (Hammond, 2014). The approach explains that transition from anomy to morality is enabled by the progressive maturation of the cognitive structures that provide the tools through which the increasingly sophisticated criteria for the formulation of moral judgment may develop. Kohlberg (1983) has built the most complete theoretical model, which has served as touchstone for all the subsequent theories of moral reasoning. In his model, moral development is structured through a hierarchical and invariant stage organization evolving from a selfish and instrumental viewpoint to the perspective based on interdependence and mutual respect to get to the point where morality identifies with the sense of justice. Ellenwood (2007) observed that implementing moral education in schools using Kohlberg's model as a theoretical framework would help to produce an educated citizenry by teaching moral reasoning through content-integrated dilemma-based discussion, modeling a democratic environment through shared leadership, and facilitating growth through the stages of moral development.

Matarazzo, Abbamonte and Nigro (2008) viewed moral development as to unfold from childhood to adulthood through three levels. The first is pre-conventional level which include prize-punishment orientation in which authority and rules are respected for selfish reasons and individualistic; and based on give-take principle. The second is the conventional level which comprise of interpersonal accord and conformity orientation, aiming at maintaining good interpersonal relationships and at living up to social expectations and roles and social-order maintaining orientation that lead to a well-functioning society. The last is the post-conventional level that covers orientation towards social contract and individual rights in which focus on the rules that allow the society to be organized in accordance with the fundamental rights of the person and universal ethical principles orientation through which justice can be achieved in valid age and culture. These stages are achieved in an invariant sequence. Colby and Kohlberg, (1987) claims that new stage displaces its predecessor because it provides better cognitive tools to deal with moral problems and stage can be skipped and no retrogression to lower stages is predicted. However, Kohlberg identified two factors as responsible for moral development. These are; the increase in cognitive abilities, which improves the moral reasoning at the basis of moral judgment and subsequent behaviour; and the perspective-taking process acquired through social interaction.

According to Dombeck and Wells-Moran (2008), infants have little or no moral sense, because they are not born with an understanding of the nature of human relationships. As children reach school age, they enter into the first stage of moral development which is the pre-conventional stage. In this stage children are essentially selfish in orientation and think in terms of what will most benefit them; and following of rules to avoid punishment. As children grow into adulthood, they enter into conventional stage moral understanding. However, some children may delay in developing from the first stage and becomes young adults who have the moral understanding of children. These are referred to as sociopaths or anti -social personalities (Falade, 2015). Falade further noted that majority of people that do make it to the conventional moral understanding where one starts thinking in terms of the duty to promote the greater good as they orient towards behaviours that are most likely to gain other people's respect and admiration. Part of conventional morality is the duty to behave lawfully and to conform to what other influential people around them want. Hence, many adults do not achieve the final stage of morality. Barman (2009) asserts that for one to achieve moral maturity he/she have to throw off his/her sense of duty to what

others around them wants and re-invest his/her moral sense in higher principles, such as honesty, reciprocity and social welfare. Barman claims that such people become willing to take unpopular stances and make unpopular decision simply because those decisions represent the right thing to do. Therefore, understandings on morals develop and mature over time.

Cross-cultural studies which tested the assumption about the universality and the invariant stage sequence of moral development found that in many cultures from late childhood to early adolescence, which is the shift from the instrumental to mutualistic orientation, a great cross-cultural variability was found for the first and the final stages of Kohlberg's taxonomy (Gibbs, Basinger, Grime, & Snarey, 2007).The researchers agree that the post-conventional level is not a genuine developmental stage but rather a meta-cognitive reflection on the principles underlying moral judgment, which is only made possible by a high cultural level, when living in a complex society. Rest, Endicotta, Bockb and Narvaezb (2003) depict the development of moral reasoning as shifting distributions whereby the more primitive ways of thinking are gradually replaced by more complex ways of thinking. According to Juujarvi (2005) the commonly experienced dilemmas in the stages of moral development include antisocial reaction which is transgressions and reaction to temptations and; social pressure. These may include pro-social reaction to conflicting demands and reaction to the needs of others. These types of dilemmas could easily be dealt within the pre-conventional and conventional levels of Kohlberg taxonomy. In the social constructivism perspective, Lind, Hartmann and Wakenhut (2000) argue that the social organization is not guided by general rules but rather by different moral order related to specific situations. That is, each stage in the Kohlberg model can be applied depending on the situation at hand.

King and Mayhew (2013) have elaborated specific models of moral behaviour in which attention is paid to emotional, motivational and personality factors that contribute to determine whether individuals will behave or not in ways consistent with their moral judgment. Bandura (1986) a social learning theorist, has developed the construct of moral disengagement to explain the discrepancies between the cognitive adherence to ethical principles and the plan of action. Bandura aptly puts it that behavioural moral principles can be disregarded by means of specific internal mechanisms of self-regulation that allow to justify the action that is incompatible with one's own moral code, preventing the onset

of cognitive conflict and hence preserving one's self-esteem. Bucciarelli (2008) asserts that moral reasoning is categorical and that individuals should act only in accordance with a maxim that they hold to be a universal law. This principle provides a four steps procedure for moral decisions which are; formulation of a maxim capturing ones' reason for an action, framing the maxim as a universal principle for all rational agents, assessing whether a world based on this universal principle is conceivable and asking oneself whether the maxim would be an acceptable principle in the world. If it would, then the action is morally permissible. The procedure for determining what is, and is not permissible, depends on conscious reasoning about moral propositions (Bartels, 2014).

Gilligan (1982) revised Kohlberg's model and stated it in a feminist perspective. Gilligan stated that there is existence of two different gender-related modalities of moral reasoning: the male-oriented based on the notion of equal rights and of obligatory nature of the moral norm and; the female-oriented based on the preservation of interpersonal relationships by giving time and care to for others, understanding their needs and wishes and being committed. According to Gilligan, Kohlberg taxonomy classifies the ethic care in the post-conventional stage of moral reasoning, without acknowledging its autonomy and specificity. Haidt (2007) proposes a social-intuitionist theory in which moral evaluations come from immediate intuitions and emotions due to perception than reasoning. This theory postulates that conscious reasoning about moral issues comes only after intuitions. Moral intuitions are taken to be the sudden appearance in consciousness of a moral judgment, including an affective valence (good-bad, like-dislike), without any conscious awareness of having gone through steps of searching, weighing evidence, or inferring a conclusion.

The Rationalists argue that there is an innate universal grammar specifying all humanly possible languages (Barman, 2014). The language contains a finite number of principles, and the settings of their parameters specify a finite but large number of different languages. Monroe (2012) claims that the innate moral grammar is universal and equipped with principles and parameters for building moral systems. The resulting grammar unconsciously generates judgments of right and wrong for a variety of actions. Mikhail (2007) agrees that moral grammar yields rapid intuitive judgments with a high degree of certainty. Matarazzo, Abbamonte, and Nigro (2008) in their study concluded that moral reasoning and behaviour in adulthood are partially affected by the type of situations and

by interpersonal variables such as gender and age. Matarazzo. *etal* further noted that moral reasoning depends on cognitive and affective factors and that there is no gender polarity between the ethic of justice and the ethic of cure. Lastly, moral reasoning and behaviour are perceived as reciprocally congruent even though their congruence decreases with a more objective assessment. In the view of this, the study aimed at determining the impartation of secondary school students moral reasoning through the of CRE curriculum. This study sought to understand the development of moral reasoning to secondary school students.

2.3.2 Development Moral Reasoning through Moral Education in Secondary Schools

There has always been a close link between religion and education. For example, the Roman education was rooted in the ideals of the Roman people and endeavoured in shaping the youth in such a way that they were able to fit in the Roman society (Maiyo, 2015). According to Acquah (2011), traditional African communities habits and practices, initiation ceremonies, rituals and beliefs among others, were both religious and educative in nature. For example, during initiation, blood was left to flow into the soil which was believed to unite the initiate with the ancestors. The pain an initiate experienced during the ceremony and the subsequent instruction during the seclusion period after the initiation were to instill, in the prospective adult, the virtue of endurance during times of hardship while the instructions were to prepare him/her for the adult life. Isanda (2016) argues that although indigenous education in Kenya varied from one community to another, the goals were almost the same. It was concerned with the systematic socialization of the young generation into norms, beliefs, collective opinions of the wider society, practical skills and the acquisition of knowledge which was useful to the individual and the society as a whole. Isanda agrees with Aborde (2014) by defining religion in the African context as a way of their life.

Throughout the course of America's history, religion has been a component of public schooling. During the early 19th century, Americans believed that schools could perfect the good person and hence create the good society (Miedema, 2010). According to Ellenwood (2007) the ushering in of the progressive period distanced moral education from religion and was renamed character education. Moral education focused on teaching honour, patriotism and work ethic as a means for developing a strong sense of morality with an emphasis to teach such virtues such as courage, honesty and fairness. These virtues were

not considered part of the standard curriculum but teachers were expected to help students understand the importance of such virtues to the society. Thus, character education became the hidden curriculum in schools.

Many countries are trying to maintain religious ideals under the umbrella of Religious Education (RE). For instance, the United Kingdoms, (UK) Government (1988) saw the codification of confessional but non-denominational religious education. Confessional religious education was an important part of schooling prior to 1944, but was contested at that time and citizenship was being seriously considered as an alternative (Freathy, 2008). Fancourt (2010) noted that more child-centered approaches to religious education came under particular scrutiny and were developed in 1960s. This was due to wider patterns of secularization and immigration in the UK). Therefore, RE was treated as a unique subject because it was accorded a special status in the basic national curriculum of Britain. For example, Freathy (2015) observed that the Butler Education Act of 1944 made Religious Instruction (RI) compulsory in all state-funded schools in Britain, it was only making mandatory what was a universal practice. The Education Act was re-addressed by the Education Reform Act of 1988 which changed RI to RE to make it an inclusive subject of most religious faiths in Britain and, at the same time, enable learners to eventually make personal decisions on their faith and life. According to the act, the National Curriculum would consist of RE and foundation subjects such as English and Mathematics among others. The content of RE would consist of the study of different religions, religious leaders, other religions and moral themes. However, the curriculum was required to reflect the predominant place of Christianity in religious life and hence Christianity forms most of the RE content.

Muricho and Chang'ach (2013) aptly puts it that a country's national integration, political stability, economic and educational development, scientific and technological progress depends on moral reasoning of its citizens. Religious Education has been viewed as one of the means that shapes moral and restores social order in the society. For instance, Adebayo (2013) claims that Nigeria was portrayed in rampant fraud, corruption, bribery, stealing, robbery with violence, scandalous nepotism, political patronage, abuse of power and general indiscipline and hence recommends the teaching of RE in schools to curb the menace. Itolondo (2012) asserts that basic aim of moral education in schools should be to restore sanity to the nations way of life through the entrenchment of such values as

honesty, discipline, respect and concern for others, justice and devotion to duty. However, many education systems have made efforts to de-link RE and Moral Education (ME) have remained fruitless. Flaherty (2017) asserts RE and ME are so interwoven such that it is difficult to separate the two.

The National Curriculum of UK (2007) defines religious education as an academic field of multi-disciplinary, secular study of religious beliefs, behaviours, and institutions. It describes compares, interprets and explains religion, emphasizing systematic, historically-based, and cross-cultural perspectives. Religious education draws upon multiple disciplines and their methodologies including anthropology, sociology, psychology, philosophy, and history of religion. Western education as well as Christian religious education came to Kenya through the activities of the Christian missionaries. Moral education has been a constant thread seen throughout history. In colonial Kenya, moral education started with a religious basis, but has shifted to more civics based with the Nation's shift towards producing educated citizenry and leaders (RoK, 1964). The gradual shift from a colonial religious morality to a progressive patriotic morality established the moral education foundation present in the contemporary mission statements of public schools nationwide which is to produce an educated citizenry. Missionary schools were then set up as means of teaching Christian religious education to those who had been converted into Christianity (Kasomo, 2011). The sole purpose for this was evangelization mainly to enable people to read the Bible and some religious books (Acquah, 2011).

Lawrence Kohlberg (1975) put across stages of moral development that can be used as a theoretical framework for these goals prescribed by public schools today. With the dawn of independence, the first independence education commission which is the Kenya Education Commission of 1964 chaired by Ominde was charged with the responsibility of looking into the education system among other issues (RoK, 1964). The commission recommended that CRE should continue being taught as it offered moral education to the youth. However, CRE needs to be treated as an academic subject and an ecumenical syllabus be applied during instruction. CRE was to be taught using a common syllabus in all Kenyan schools and not according to the various religious groups as it was earlier done. The recommendation was only effected in 1968 when the Education Act became a law. Hence, CRE was given equal standing with the core subjects of the curriculum such as English, Mathematics and Science. However, the National committee on Educational

Objectives and Policies chaired by Gachathi was constituted in 1976. The commission became more critical of Religious Education as a means of teaching ethics. The committee argued that Christianity, in particular, was rejected from a social and political view because it was seen as a pacifying tool for the colonial master. It therefore recommended the introduction of a common subject on moral education for all students irrespective of their religious affiliation with the argument that RE had not accomplished the objective of inculcating national moral consciousness which came to be SEE (RoK, 1976).

According to Itolondo (2012) Catholic bishops in Kenya were, initially, happy to see how much the Gachathi-led committee stressed on the importance of social ethics and inclusion of another subject to this effect. In 1986, Social Education and Ethics (SEE) was included in the curriculum. The Koech Commission's Report (RoK, 1999) strongly agreed with the Gachathi report and recommended that CRE and SEE continue being taught because they would contribute to the inculcation of religious, social and ethical values to the youth. According to the report, the programmes would be aimed at equipping the youth with necessary tools for dealing with the anti-social activities such as drug abuse and addiction, irresponsible sexual behaviour and indulgence in various cults with anti-social activities and behaviour such as devil worship. The church became resistant when they learnt that the report thought that CRE were incapable of imparting moral values properly. The church wanted to be recognised as the custodian of moral education.

Mugambi and Nasimiyu (2003) observe that the Protestant and Catholic subject panels at the Kenya Institute of Education (KIE) separately, but co-operatively, opposed the recommendation by the Gachathi led committee on grounds that one of the objectives of Christian religious education syllabus content was to inculcate moral education. They maintained that moral education could not be taught effectively in isolation from religion. Itolondo (2012) reported that religious leaders, and more especially the church leaders, were disquiet about the exclusion of religious groups from the education review exercise of late 2005. They raised concerns based on the fact that approximately 64% of educational institutions in the country were church-based and the best performing in national examinations. Religious groups are major stakeholders in the education sector in Kenya and therefore, their exclusion from an education review process meant the exclusion of their input which may not augur well with the education system. It may lead

to problems during and after the implementation of some of the outcomes of the review process.

The Government of Kenya ([GoK], 2013) reported of continued acts of lawlessness like car-jacking, robbery, rape, murder, arson among others, mostly committed by young people. In 2016, the ministry of education also reported cases of lawlessness and arson in secondary schools where over one hundred schools were touched leading to loss of life, destruction of property and disruption of social order. According to the report of the task force on student unrest in secondary schools in Kenya chaired by Wangai (GoK, 2001) students indiscipline was attributed to lack of teaching of core moral values through CRE. The report argued that many students have been consumers of the CRE content, especially at primary and form one or two of secondary levels of education in Kenya. The task force recommended that CRE be made compulsory in all public schools in Kenya to help curb the menace. Incidentally, SEE is one of the subjects that were axed from the secondary school curriculum in Kenya following the major changes in the school curriculum leaving CRE with almost the exclusive responsibility of promoting moral development among the youth. However, despite the fact that CRE is the most dominant subject in the school curriculum in Kenya teaching moral education since the colonial period, incidents of moral decadence have been on the increase not sparing the church sponsored schools. Considering this, one is tempted to pose the questions on the impartation of students' moral reasoning through the CRE curriculum.

2.3.3 Students' Moral Reasoning Levels

According to Royal and Baker 2007, deliberate moral education program on school students have potential for enhancing the moral reasoning. Moral reasoning can be referred to as specific aspects of development that focuses on cognitive ability of the individual to understand morality in context of situation he/she is in (Mensch, 2009). Kohlberg's claims that moral development involves two main processes (Lind, 2000). That are; acquisition of positive attitudes toward moral norms and principles; and the development of competencies required to deliver consistent and differentiating judgments related to moral norms and principles. Kohlberg defined these competencies as the capacity to make decisions and judgments which are moral based on internal principles and act in accordance with such judgments (Kohlberg, 1976).

A variety of factors have been attributed to influence the moral reasoning development of students. These include; parents who are considered to be the most important sources of influence (Walker & Hennig, 1999). The duo claim that parents' interaction styles, ego functioning and level of moral reasoning used in discussion are predictive of their children's moral development. Studies have also shown that there are cultural differences in the way people respond to moral dilemmas. Acquah 2011 noted that culture is important in determining moral reasoning of the people. A longitudinal study of moral judgment in Turkish males conducted by Nisan and Kohlberg (1982) concluded that the rate of moral development was slower among students who lived in the rural settings than among city subjects. Jaffar, Kolodinsky, Carthy and Schroder (2002) who studied the impact of cultural norms and values on the moral judgment of Malay and American adolescents observed that both males and females in the Malay sample demonstrated high level of moral reasoning than American sample. The highest level of moral reasoning was showed by Malay females which was attributed to culture.

Studies also provided evidence that principled moral reasoning can be stimulated by deliberate educational interventions. Lara, Robinson, Leeb, MerricK and Forbes (2016) claim that the school is the primary setting for exposure to nurturing prosocial models in children. Teaching methods employed in moral education have an impact on the moral development of students (DeYoung, 2009). For instance, lecture format may deliver a great deal of information in a short time but it has disadvantages for achieving objectives related to problem solving, decision making, or analyzing while group discussions have been identified as the most effective teaching format for delivering moral reasoning content (Clarkeburn, 2004). According to Smith, Fryer-Edwards and Diekema (2004), group discussion is significantly effective for increasing students' moral reasoning rather than the use of written case analysis. Therefore, engaging students in dilemma discussion would be the most successful way of increasing students' moral reasoning (Schlaefli, Rest, & Thomas, 1985). Frisch (1987) reported that students' self-reflection on their experiences might facilitate their moral reasoning skills.

A study by Park, Kjervik, Crandell,and Dermann (2012) which explored the relationships between academic year and student moral sensitivity and moral reasoning showed that there were significant differences in level of moral sensitivity between freshman and senior students in nursing profession. Though the study showed that more formal

education is associated with a higher development in moral reasoning, formal moral education in Korea proved to be less effective for developing the principled thinking of students than in Western society. The researchers attributed this to the ineffectiveness reflected in the social and cultural changes in Korean society. Studies that have investigated moral reasoning in education students suggest that such reasoning may be less advanced for them than for college students with non–education majors (Cummings et al., 2001). In addition, the college experience has been found to influence gains in moral reasoning scores to a much greater degree than it influences gains in other variables related to the college experience, such as verbal abilities, math skills, and self-concept (McNeel, 1994). Studies have also shown that university students have relatively higher growth in moral reasoning than non-university students do, as illustrated by United States DIT norms (Dong, 2010).

Some researchers have attributed the lower moral reasoning if students to certain aspects of the education curriculum (Tokic & Nikolic 2017).). According to Haritos (2004) secondary education students major in academic content areas and do not engage in moral reasoning skills. Secondary students are adolescents and their teachers who have personality and attitudinal differences which may affect the Moral Reasoning of Education delivery. A search of scholarly research found little to no data on moral reasoning levels in kenyan secondary school students. Therefore, the study examined the level of moral reasoning levels of secondary school students in Nakuru county, Kenya.

2.4 Instructional Approaches and Methods for Teaching Moral Reasoning

According to Ming'yue (2013) the achievement of moral education is influenced by the methods and means of moral education activities in the classroom. Methods of teaching refer to the processes or set of procedures of teaching which tend to promote specific strategies of (Kiruhi Mbroki & Githua, 2009). The methods are classified as transmission (teacher centered) which aim at impacting knowledge, values and skill to learners and heuristic (learner centered) which focus at the learner as the center of learning. According to Groenewegen (1993) the CRE teaching methods can be classified as transmission and facilitative. Transmission methods include; lecture, narratives, text reading, audio-visual presentations and demonstration while facilitative methods enhance in a learner other dispositions other than pure acquisition of knowledge. Facilitative methods develop in the

learner ability to explain, pick differences, summarize, interpret and analyse issues and situations. Such methods include;

i. Experiential methods which expose a learner to reality. These include; enquiry survey, self- exploratory, role play, field trips, social action project among others

ii. Heuristic methods are those methods which allow a learner search and find things. These are; Library search, interview of a resource person and higher order questions and answers.

iii. Critical methods such as debate, diagram making, discussion, note making and comprehension exercise encourage learners to apply critical thinking. The use of critical faculties enhances the ability to analyse, make distinctions, identify differences, separate things and put them together.

iv. Creative method in which the teacher encourages a student to re-arrange the heritage leant through transmission or facilitation into a new way which may take the form of a poem, song, play, mosaic or report and;

v. Valuing methods which is an approach to the teaching of affective domain. Most of facilitative methods are valuing methods which enable a learner to make responsible value choices (Groenewegen, 1993).

Falade (2015) on the other hand observed that the teaching of CRE in secondary schools has been mainly through rote learning. However, there are recent models and approaches advanced by several scholars on how to moral reasoning. These include;

i) Conservative or Inculcation Approach: In this approach, the CRE curriculum is intended to enable a student accept the society as it is without questioning it. The aims of direct teaching include inducing by constant practice the actual habit so that there is a better chance of students doing so in everyday life. This would help wean them away from false methodologies (reliance on their peer groups, on authority or anti-authority, false ego ideas) clarifying the logic of moral components to give them insight into which are lacking both in themselves and in other people and give them a chance of developing components for themselves and welcoming any other studies or activities that would encourage such developments (Cummings, Cleborne, Cladranos & Richmond, 2010).

ii) Value Clarification Approach: In this approach, teachers help students clarify their morals by having them reflect on moral dilemmas and think through the

consequences of the options open to them, choosing that action that maximizes their deepest morals. In using this approach, the teacher does not teach a particular set of values, but rather to helps students to use rational thinking to examine their personal moral values and resolve value conflicts (Nord & Haynes, 2013). One would therefore be responsible for their choice of morals, opinion and beliefs. Teachers are expected to help students make moral choices which involve three stages of choosing, prizing and acting (Straughan, 2000). Moral courage is demonstrated by speaking out against unethical, unlawful or outdated practices (Lachman, 2010). However, the approach relativises morals and lack consensus on the definition of moral values (Dinama, 2012).

iii) Reasoning Approach: According to Benner, Hughes and Sutphen (2008), the reasoning approach is a conscious effort to provide students with the intellectual resources that enable them to make informed and responsible judgments about difficult matters of moral importance. It gives students opportunities, guidance and practice as being moral actors (Gardiner, 2018). In this approach, morality is based on universal human concern and the principles of justice equality and reciprocity (Dinama, 2012). The school moral reasoning programme provides training, guidance and problem solving support to students as they encounter problems and difficulties in life (Nord & Haynes, 2013).

iv) Moral Sensitivity Approach: It states that teachers are expected to be free of bias, and should set aside their opinions to encourage students express themselves without inhibitions (Dinama, 2012). The challenge of this theory is that it may lead to misinformation and hence, teacher-student relationship is necessary for purpose of clarification of moral issues (Smith, 2011). CRE is viewed as a broad-base education which would enrich the students' outlook of life. The main purpose of CRE should be to assist students develop the ability to make rational decisions so that they can resolve personal problems and shape public policy by actively and effectively taking part in social actions.

v) Constructivist Approach: This approach negates the teacher -centered teaching methods that are common in our schools today. The constructivist approach posits that the teacher should encourage learners to discover principles by themselves. This involves collaborative activities where groups of students interact and help each other to learn (Dinama, 2012).

Schuilema, Dam and Veugelers (2014) argue that there are very few clear answers to questions about which strategies teachers should adopt for teaching moral reasoning skills. However, there is acceptance that specific teaching strategies should be used to exploit properly the learning opportunities available (Graue & Rauscher, 2009). Jacobsen, *etal.* (2009) observed in that the commonly used methods of instruction in social studies lessons, of which CRE is part are those which revolve around traditional teacher-centered and text-centered teaching strategies. However, research has indicated that these core subjects rate well with students when teaching strategies are interactive, inductive, and which are investigative in nature (Situma, 2016). Such methods would enable a student to become aware of the surrounding and hence will be able to make responsible decisions on issues within the society. Scholars have however noted that teachers do not vary their teaching strategies and rely on traditional methods of teaching (Harfitt, 2012). Teachers were still found to control student choice, independence and interest and were less concerned with proper ways of content coverage (Nino-Zarazua & Masino, 2016).). This could be attributed to the fact that teaching is a conservative profession and that a gap has been identified between knowledge on classroom teaching and the actual practice of teaching (McInytre, 2005). There seems to be a disjuncture between what teachers say they do and what they actually do during teaching. Such a teacher is unlikely to change his or her practice in a class and the students end up only gaining knowledge and less of other dispositions (McDaniel, 2012). It is therefore not possible to teach moral reasoning skills if the teacher does not see the value of interaction with, and among students with regard to the topics of study.

Wagner and Ruch (2015) observed that people have their own norms which direct their conduct and behaviour. Consequently, students in secondary schools have different experiences in their lives and they do not necessarily have the same goals to shape their thought processes. Through CRE, a leaner is made aware of himself and his/her landscape which feed and house him/her. CRE as such, focus on people and their environment as a social, biological, spiritual and political being (Fosnacht & Broderick, 2017). The discipline teaches students how to share and accommodate, respect, welcome, identify and accept the feelings and opinions of others with an inquiry mind that fosters cordial relationship between and amongst themselves. Thus, the objectives of teaching CRE curriculum as outlined by KIE (2002) are expected to focus on learning about public issues, societal problems, national and international understanding, personal and

individual participation, and political and economic realities which are vital to the participatory role of citizens. Hence CRE teacher should apply those approaches and methods appropriate for enhancing students' moral reasoning.

According to Haidt (2008), moral dilemmas can be resolved in schools in two ways. These are; deontological ethics where certain acts are thought to be wrong in and of themselves no matter their consequences whereas consequential ethics is where an act of morality is judged based on the extent to which it maximizes positive consequences. Consequently, students are trained to be judges and attorneys of moral dilemmas. The major role of the teacher as a moral educator is to challenge moral evasions, whether in the classroom and to teach the practical wisdom that enables students to discern and explore the grounds of the judgments being made (Kiss & Euben, 2010). Strauss (2004) claims that some teachers are afraid to insist that students adhere to rules of right and wrong which is not a standard way of teaching CRE. A CRE teacher should be courageous to handle controversial moral discussions. Teachers are moral educators who should have both direct and indirect moral influence on their students (Arnold, 2012). According to Arnold, moral reasoning education should be the responsibility of a teacher whose moral outcomes such as ability to co-operate with others on basis of understanding and respect, ability to put the cause first without resentments and bitterness are worthwhile outcomes of teaching and learning CRE. In order to enhance clarity, the teacher must have a very clear idea of what the learner needs and arrange the ideas to be clear to the student as is to the teacher. The teacher therefore needs to prepare well for instruction and organise the learning experiences for students in order for them to acquire the intended knowledge, skills and attitudes (Kahuri, *etal.* 2009).

Cummings, Maddux, Cladianos and Richmond (2010) advocate for classroom discussion as one of the instructional method for teaching moral reasoning. Discussing moral issues in the classroom provides an excellent opportunity for students to develop positive attitudes such as tolerance, respect, open-mindedness and autonomy by stimulating critical-thinking skills (Stewart, 2011). Students have to learn how to reason about morality as morality is considered to be a cultural practice in which students must learn how in to participate (Goodin & Pettit, 2006). However, though discussion method is seen to be important in promoting moral reasoning, relatively few studies elaborate on the question of how to engage students in discussion. A recurrent plea is for teachers to use

classroom discussions using the topics in the syllabus. Uguw and Ezema (2016) argue that while discussing the topics, students develop critical-thinking skills and ethical decision-making skills. The absence of discussing controversial topics in classroom is a negation of participation as citizens in a democracy (Ajiboye, 2009).

Discussion involves planning on the part of the teacher and preparation on the part of the students. These issues could arise spontaneously in classroom discussion or be part of a planned classroom lesson. Incorporating controversial issues in the school should presume a planned inquiry into such issues and not impromptu or incidental classroom discussion (Milkow, 2006). However, the increasing workload of teachers is clearly problematic and is perceived to have diverted them from the core business of teaching. According to Ngunju and Amukoa (2014), teachers have reported that they have a heavy workload which is compounded by the pace of change to which teachers have to adapt. In addition, the teachers contend that, limited resources to adapt to and at the same time respond to required changes in curriculum; and increasing trend of being called upon to resolve increasing social problems are also challenges to the teaching of moral reasoning knowledge and skills.

Abu-Hamdan and Khades (2014) noted that some teachers do not include controversial issues in their classrooms teaching and prefer certain issues with low public sensitivity. Hence, some issues are altogether ignored or briefly skimmed over without dwelling into their dynamics and complexities. A CRE classroom is an idea platform from which students can establish a foundation of critical thinking, problem solving, decision making, global awareness, civic knowledge and empathy through exploration of issues. Social education subject teachers must approach controversial issues in a spirit of critical inquiry and expose students to a variety of ideas. It is through the CRE subjects that students are expected to gain knowledge, skills and attitudes that will help them to effectively deal with issues in our contemporary society (Garcia & Michaelis, 2011). Galton and Pell (2010) note that one of the main reasons why it is so difficult to implement pedagogic change of any kind is that teachers do not have a grasp of the underlying theories which support the use of certain teaching approaches.

Kemndkas (2013) proposes teaching strategies in which students are encouraged to investigate the subject by themselves, including collecting information and hence develop moral reasoning skills. The approach enable students to apply their own knowledge and

interests to the subject. When students actively develop knowledge, attitudes and behaviours the effect is more lasting (Jacobsen, *etal.* 2009). Tredway asserts that co-operative learning stimulates students' critical-thinking skills and enhances perspective taking through moral reasoning. Students have to think together about social issues in an active way and must consider other students' opinions. Constructivists recommend a learning environment which shifts the focus from teacher dissemination to student autonomy and reflection. This suggests active learning activities in which students are given considerable autonomy and control of the direction of learning activities which include; problem solving, small-group work, collaborative learning, investigational work, and experiential learning.

Life approach is one of the methods recommended for enhancing mora reasoning knowledge and skills (Kimosop, 2015). Kimosop defines life approach as a method that it involves the application of real and concrete examples to the present situation of the learners. The students with the help of the teacher are assisted to arrive at a religious understanding of experiences and hence make informed moral choices. According to Jebungei (2013) the approach implies that God speaks to people through their situations and experience and emphasizes the use of the learners' day-to-day experiences as the basis of teaching CRE. In order to make learning more meaningful to students, several authors (Dimana, 2013; Falade, 2013; Gechiko, Katola and Mwindi, 2013) recommend co-operative learning and stimulating students to direct their own learning process

Open forum is another method teachers can use to help students craft informed personal beliefs and develop tolerance for others who possess different perspectives (Zhang, 2013). Barton and McCully (2007) argue that students who are actively involved in classroom discussions are likely to be more responsible and conduct such activities as electing leaders through voting, following news in the media and have confidence in their ability to influence people. Knowing how to handle controversy in the classroom productively is therefore an important skill for CRE teachers as it enhances development of moral reasoning skills. Examples of skills enhanced through moral reasoning curriculum include critical-thinking skills, problem-solving skills, perspective taking and decision-making skills (Beane, 2002). Ten, Dam and Volman (2003) emphasise the reflection on moral education content as a basic skill for responsible decision making as a citizen.

According to Eggen and Kauchak (2007), passive learning activities are those where students are basically receivers of information and include listening to what the teacher says and being asked low-level questions and hence should be minimized during instruction. The duo argue that the most effective learning activities for students involved learning by doing, and that learning should be a continuous lifelong experience in which an active mind interacts with a wide-open world to solve genuine problems that are continuous with and different from previous experiences. According to Bhola (2012), students activities should be meaningful and of practical value. The social learning theories of Vygotsky and the developmental theory by Piaget (1959) focuses on direct, individual experiences that move the learner, sequentially over a period of time, to construct perceptual, concrete, and finally abstract knowledge. The teacher therefore becomes a facilitator who helps a student in construction of knowledge.

Estes and Vasquez-Levy (2001) in their study 'From the perspective of character education' recommend the use of drama and literature because it confronts students with moral values and ethical issues. Using drama in the class provides a stimulating context for students in which students can think and reason about moral dilemmas. Ugwu and Ezema (2016) argue that drama can help students avoid moral relativism. Ugwu and Ezema argue that solving moral dilemmas is not a matter of presenting the right arguments but of placing values in a historical and cultural context. Students can learn the values of their cultural inheritance through drama and literature. Ugwu (2014) argue that students will able to empathize with the characters in the play by acting as a moral agent within a specific context. Hence, students are able to develop moral authority and skills for empathic caring (Verducci, 2000). However, drama is not practical within the classroom situation as it requires a lot of preparation by the student.

Problem-based approach has been expressed as an important method which involves students in the decision-making process (Harasym, Tsai & Munshi, 2013). In addition, researchers advocate for a conducive classroom climate in which students are encouraged to participate actively and express their opinions is important for the learning of moral reasoning (Covell & Howe 2001; Torney-Purta 2002). Lin, Hu, Chung and Yang (2010) describes projects as one of the method that promotes inquiry and can be used in teaching moral reasoning. According to Lin *etal*, a project is a method in which students are asked to write about issues of social concern in contemporary life. Covell and Howe argue that a

change in attitude is most likely when students are able to explore options and values in an open manner. Therefore, teachers must adopt teaching style which offer students opportunities for debate, exercises in self-selected groups and also self-directed activities. This enhances students' self-confidence and self-esteem. Murtagh (2016) argues that discussions about moral issues must be linked to moral action if they are to foster responsibility in students. Joint decision making by teachers and students is the most concrete way of enhancing this. Schuitema, Dam and Veugelers (2014) also observes that one of the reasons CRE lessons tend to be boring is that the subject teachers make almost exclusively use verbal communication in teaching.

Bouchard (2002) proposes a narrative perspective to moral development based on the cultural- historical approach to moral reasoning. Googin and Pettit (2006) argue that an individual cannot reason and judge without being aware of his or her social relationships. The aim of moral development is therefore not moral autonomy but moral authority of individuals in their relations with others. However, Surmak and Thuna (2013) aptly puts it that narratives are transmitive in nature and if not well connected to the topic, little learning would take place. Teachers also have to master a peculiar story telling approach so that students cannot get bored during a lesson.

Sahu (2013) attributes student's lack of morals development and the unhealthy attitudes to poor teaching methods applied in teaching. The methods recommended for teaching moral reasoning and skills through CRE are those where the learner is the centre of focus. This would in turn facilitate the acquisition of moral reasoning skills among students. The teacher is supposed to guide the student to become self-directed and self-driven in handling his/her day to day moral challenges. A survey carried out on problems, causes and solution on moral education in schools in China" showed that teachers think that their main task is to improve students' scores (Ming'yue, 2013). According to OECD (2010), learning is grounded in everyday language and experience which is used to deepen students' understanding of the content, and their ability to connect with different concepts. This is accompanied by students being given the opportunity to internalize concepts for themselves in creative or critical ways. O'Grady (2008) contends that the most powerful and deep material come from imaginative and creative opportunities within the learning processes. O'Grady has highlighted the importance of the creativity as a direct way to achieve depth of learning in moral reasoning. The study therefore sought to establish the

impartation of students the moral reasoning knowledge and skills through the teaching of CRE.

2.5 Moral Reasoning Curriculum in Secondary School

The Curriculum Development Council (2012), argue that moral education subjects aim at cultivating students' positive values and attitudes through systematic moral reasoning. The Council stated that the nature of moral reasoning curriculum demands full knowledge of the cosmos, whether personal, social, spiritual or physical which can be achieved if a student has the ability to think critically. Otunga (2010) emphasised the importance of a relevant curriculum which should focus on the achievement of national development and educational goals. Moral reasoning is a set of abstract concepts that can be examined and evaluated by students through dilemma-based discussions in school. These are tools in which open-ended scenarios are presented and discussed by students with a teacher serving as a mediator. Students can argue based on one position or attempt to take on the perspectives of all stakeholders in the scenario (Kohlberg, 1986).

The best method for teaching moral reasoning curriculum involves instructing the students on collective values and challenging students to think analytically and contextually, and make informed decisions using the social and historical context (Ellenwood, 2007). This can enhanced through the application of appropriate teaching methods. The use of new curricular methods such as team teaching, progressive methods, visual aids, real life approach among others should be encouraged. This is because a learner brings to school a wealthy of knowledge and experiences gained continually from the family and environment and hence the need for young people to understand their environment (Nelkon, 2008). It is therefore important that teachers provide learning activities that allow students to explore different aspects of life. Quebec Education Programme (2014) asserts that the method of solving problems collectively by means of discussion, debating various moral issues help learners acquire respect for others.

Farris and Rieman (2014) indicate that for a person to be morally mature, one has to possess six qualities. These are;
  i.   Respects of human dignity which include showing regard for the worth and rights of all persons, avoiding deception and dishonesty, promoting human equality, respecting freedom of conscience, working with people of different views, and refraining from prejudiced actions.

ii. Cares about the welfare of others which involve recognizing interdependence among people, caring for one's country, seeking social justice, taking pleasure in helping others, and working to help others reach moral maturity.

iii. Integrates individual interests and social responsibilities which include becoming involved in community life, doing a fair share of community work, displaying self-regarding and other-regarding moral virtues, self-control, diligence, fairness, kindness, honesty, civility in everyday life, fulfilling commitments, and developing self-esteem through relationships with others.

iv. Demonstrates integrity which include practicing diligence, taking stands for moral principles, displaying moral courage, knowing when to compromise and when to confront, and accepting responsibility for one's choices.

v. Reflects on moral choices which comprise recognising the moral issues involved in a situation, applying moral principles (such as the golden rule) when making moral judgments, thinking about the consequences of decisions, and seeking to be informed about important moral issues in society and the world.

vi. Seeks peaceful resolution of conflict which entail striving for the fair resolution of personal and social conflicts, avoiding physical and verbal aggression, listening carefully to others, encouraging others to communicate, and working for peace. A morally mature person should therefore understand moral principles and accepts responsibility for applying them. A serious commitment to developing moral reasoning requires exploring specific curriculum arrangements and classroom climate by the teacher.

A morally mature person should therefore understand moral principles and accepts responsibility for applying them. A serious commitment to developing moral reasoning requires exploring specific curriculum arrangements and classroom climate by the teacher.

The nature of moral reasoning curriculum demands full knowledge of the cosmos, whether personal, social, spiritual or physical. This can be achieved if a student has the ability to think critically which will enable him/her comprehend the world. Kowino, Agak and Kochung (2012) recommends that the teacher should acquaint the learner with clear reasoning skills by consistently emphasizing on advancing moral issues as they emerge. Thus, logic and appeal to precision in reasoning should dominate the teaching-learning process. This should lead to justification of religious concepts through induction. Rao

(2008) emphasizes that logic and appeal to precision in reasoning must be accompanied by the use of affective strategies and exploitation of the micro and macro skills. Through this, the learner's critical faculties shall be tuned to look at religious and moral life issues critically and to reflect on them diligently. Hence, in implementing moral reasoning curriculum, emphasis should be on relevant content, relevant learning opportunities and a professional team.

According to Curriculum Development Council (2012), teaching of moral reasoning curriculum should aim at enhancing the achievement of moral maturity through five main domains. These are;

i. Personal domain which aims at cultivating personal moral qualities through cognation, skills and affection. These include self-discipline, honesty, modesty, integrity and cautious.

ii. Family domain which deals with ones' identity as a family member through communication, responsible understanding and concern. Moral qualities in this include trust, forgiveness appreciative, optimism and mutual responsibility.

iii. Social domain which aims at building of identity in school, friends and society. Moral qualities include forgiveness, open-mindedness, equality, service, obedience, altruism and mutuality.

iv. National domain which aims at nation identity areas of natural resources, contemporary development and history. Moral qualities include participation, patriotism, rationality, broad-mindedness and appreciative.

v. Global domain which involves building world citizenship through universal moral values such as peace, freedom, democracy, human rights, sustainable development and better human kind. (Source: Curriculum Development Council, 2012).

Davis (2008) argues that the teacher should provide the social implications of the lesson content by asking the learner thought provoking questions on moral issues, identifying values for the learner, leading students in valuing and employing the use of value sheets. Through this, the learner's critical faculties shall be tuned not to look at religious and moral life issues casually but also to reflect on them diligently. Kowino, Agak and Kochung (2009) reports that critical thinking can be taught using CRE and recommends that the teacher should acquaint the learner with clear reasoning skills on religious matters. In doing this, the teacher should consistently emphasize on advancing moral issues as they

emerge from religious episodes. Herbutzki (2014) holds Piaget view that morality is a developmental process based on how students interact with their environment hence teachers should emphasise cooperative methods of decision making and problem solving rather than indoctrinating them with norms. CRE is aimed at helping shape the individual student's experiences and their awareness of what the world is and what it will be like. This is affected by the manner in which the subject is presented (Ming'yue, 2013). Ming'yue avers that the main teaching method in secondary schools is indoctrination. This process is cutting up the knowledge into examination points and the main teaching goal is reciting knowledge and the main standard evaluation is test scores. Teachers stick to textbooks hence teaching lacks flexibility, vitality and hampers students participation.

Sahu (2013) attributes the problems in schools to student's lack of morals and the unhealthy attitudes. Lack of moral reasoning knowledge and skills can be attributed to poor teaching methods applied in teaching of the CRE curriculum. The methods recommended for teaching CRE are those where the learner is the centre of focus that is facilitative. The teacher is supposed to guide the student to become self-directed and self-driven in handling his/her day to day moral challenges. A survey carried out on problems, causes and solution on moral education in schools in China showed that teachers think that their main task is to improve students' scores (Ming'yue, 2013). There is however a wide range of methods and different contexts which the teacher requires to connect. These methods include discussion, question / answer, role- play, field trips among others. These will boost moral education for young people and enhance understanding of morality so that improper behaviour can be avoided (Grossman, 2008). The application of such methods make learning transferable to real life situations, hence a student shall be armed effectively to deal with particular instances of his/her own life. This makes what is learnt clearer to the learner.

According to Kiss and Euben (2010), the teaching of moral reasoning curriculum should be dialogical. There should be a degree of reciprocity between students and teachers. Students have to make arguments, offer evidence, show they are listening to others and reading the texts with care. This can be done through discussion method. Kiss & Euben assert that the centrality of dialogue to moral education acknowledges the degree to which ethical life is necessarily collective and enhances moral imagination by enabling student and teacher alike to see the world from one another's point of view. It is believed that by

placing the responsibility of determining and enforcing rules on students, they will take prosocial behaviour more seriously. At the same time, this approach stems from the cognitive-develop mentalist view that discussion of moral dilemmas can stimulate moral development (Kohlberg, 1986). Thus, as students grow, morals and standards of conduct arise from diverse sources of influence and are backed by institutions. Teachers are therefore the mainstream influence in a student's life and may serve as a representative of a world that a student might not otherwise know.

An effective CRE curriculum enable students gain greater understanding and command of the subject matter (National Curriculum Framework for Religious Education (NCFRE, 2013). NCFRE claims that progression in learning religious education involves extending and deepening knowledge; and asking questions and expressing views through reasoning, use of examples and relevant materials. This enables students explore human shared values, reflect on what it means to live a good life and understanding of beliefs and practices within their family, community, nation and neighbourhood. In Kenya, moral reasoning curriculum is embedded in the teaching of CRE as a subject.

The CRE curriculum stipulates the moral reasoning content, objectives and the methods of facilitating the acquisition of moral reasoning skills (KIE, 2002). The outcomes of learning CRE as stated in the curriculum indicate the moral aspects that a learner should achieve at the end of the course. These include; Gaining insights into God's self-revelation to human kind through personal experience, African religious heritage, the Biblical revelation and the Christian Community; acquiring social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society; appreciate and respect their own and other people's cultural and Christian beliefs and practices; acquiring the basic principle of Christian Living and develop a sense of self-respect and respect for others; promotion of international consciousness through the understanding of universal brotherhood and sisterhood and contributing positively to the transformation of self and the society as whole. The teaching of CRE curriculum should therefore enhance in the students such moral qualities as; respect for self-respect for others, respect for environment natural and cultural respect for beauty; and respect for truth. The study sought to determine the presence of the moral reasoning components in the in the CRE curriculum that are enhanced through the teaching of moral reasoning

knowledge and skills so as to understand the indepth of students moral reasoning after studying the CRE curriculum.

2.5.1 Qualities of a Practical and Suitable Moral Reasoning Curriculum

Kaur (2015) describes moral education curriculum as whatever schools do to influence how students think, feel and act regarding issues of right and wrong. A Curriculum is defined as a description of what, why, how and when students should learn (Stabback, 2016). Stabback argues that a curriculum is not an end in itself but rather it seeks to achieve worthwhile and useful learning outcomes for students and also to realize a range of societal demands and government policies. It is through the curriculum that key economic, political, social and cultural questions about the aims, purposes, content and processes of education are resolved. Kabita and Ji (2017) further describes a curriculum as the vehicle through which a country empowers its citizens with the necessary knowledge, skills, attitudes and values that enable them to be empowered for personal and national development. Curriculum should, therefore, meet the needs of the individual citizens and the nation. According to the International Bureau of Education, curriculum articulates educational domains (policy-making, educational planning, curriculum development, teacher education, student learning and assessment.) to give effect to lifelong learning (UNESCO, 2015).

The goal of moral education is to cultivate confidence so that students who go through such education become successful, contribute to their communities and serve society as ethical citizens (Bialik, Bogan, Fadel, Horvathova, 2015). Seitz (2017) claims that quality curriculum content refers to the intended and taught curriculum of schools. According to Ritchhart (2007) an education focuses on the topics to be covered, skills to be mastered and facts to be learned in a particular grade in a given subject. . However, Ritchhart noted that the written curriculum is just a shadow of the enacted curriculum. In the enacted curriculum the experience shapes students' learning. The aspects of the written curriculum are certainly important as they guide teachers' to plan, ensure some uniformity across schools and provide a template for formal assessments. National goals for education, and outcome statements that translate goals into measurable objectives, should provide the starting point for the development and implementation of curriculum (UNICEF, 2000).

According to the People's Republic of China Ministry of Education [PRCMOE] (2003), there are three basic principles of the enacted curriculum for morality. These are; helping

students to be responsible citizens and to live positive and healthy lives, guiding students towards right value orientations and respecting their independence; and developing moral competence. The PRCMOE noted that whereas the traditional moral education curriculum laid too much stress on knowledge and classroom instruction, one of the new objectives for moral education stresses moral competence. This involves demonstrating the congruence between the practical nature of morality and the methods of moral education by learning moral competence through practice.

UNESCO (2015) asserts that the principal objective of a quality moral education curriculum is to enable students to acquire and develop the knowledge, skills and values, and the associated capabilities and competencies, to lead meaningful and productive lives. Stabback (2016) identified key indicators of a moral education curriculum success to include; the quality of the learning achieved by students, and how effectively students use that learning for their personal, social, physical, cognitive, moral, psychological and emotional development. Luciano (2014) observed that moral education curriculum content goes beyond a focus on rote memorization and test preparation; rather, it provides experiences for higher thinking that actively engage students in learning experiences.

Laurie (2016) noted two principles that attempt to define quality in education; the first is learners' cognitive development as the major explicit objective of all education systems; and the second emphasises education's role in promoting values and attitudes of responsible citizenship; and in nurturing creative and emotional development. Wagner and Ruch (2015) assert that it is important for a country to judge the quality of an educational curriculum. Wagner and Ruch identifies four main stages of judging the curriculum. These are; development of the curriculum, the curriculum itself, implementation and evaluation. A good curriculum should therefore lead to quality learning that is relevant to holistic development of the student and also be inclusive and equitable, promote lifelong learning, and relevant to holistic development. Akareem and Hossain (2016) assert that the specific content of school curriculum, however, depends on local and national values.

According to Hamlin (2016), moral reasoning education is whatever schools do to influence how students think, feel and act regarding issues of right and wrong. Facing the challenges of the 21st century requires a deliberate effort to cultivate in students personal growth and the ability to fulfill social and community responsibilities as global citizens

(Pacific Policy Research Center, 2010). In many morally upright societies, moral education is introduced into the schools through the study of heroes, heroines and special teachers (Otewa, 2016). Wansheng and Wujie (2004) asserts that moral reasoning education must be close to the real life of students by including adolescents daily lives and the public life experiences. The interests of the state and society should be related to personal ideals, and the analysis of social problems should be related to personal development so that students will be able to feel a close relationship between the destiny of the motherland and their own personal future.

Josephson Institute (2013) asserts that the content of moral reasoning curriculum should encompass such virtues as trustworthiness, respect, responsibility, fairness, care and citizenship (The six pillars of character). The content should also include decision making process which entails teaching, enforcing, advocating and modelling the six pillars. Successful implementation of moral reasoning curriculum should therefore be purposeful, pervasive, repetitive, concrete, consistent and creative. Results of a properly implemented moral reasoning curriculum are students who are conscious of, committed to and competent at following the six pillars. Hamlin (2016) claims that despite the importance of moral reasoning education in Kenyan, the emphasis is placed on good grades or high test scores by the student so much that, the good schools are those with good grades rather than good character. Zuljan and Vogrinc (2010) advocate for active learning methods such as directed learning, cooperative learning, group work, project-based learning, discussion, activity based learning, inquiry, hands-on learning and critical pedagogy to be used to make the moral education curriculum practical and suitable for enhancing moral reasoning. According to Theuri and Wamutitu (2012), a suitable curriculum should cultivate in the student a global outlook, love of nature and concern for fellow human beings and environment. An effective curriculum therefore provides teachers, students, administrators and community stakeholders with a measurable plan and structure for delivering a quality education.

The school curriculum in Kenya is based on the Kenya's philosophy of "Education and Training for Social Cohesion as well as Human and Economic Development" (Republic of Kenya, 2005). Based on this philosophy, education in Kenya aims at equipping the youth with Knowledge, skills and attitudes to enable them to realize and practise the norms and values of the society while at the same time removing inequality

between sexes, regions, social and economic groups. Korkmaz and Erdenis (2012) argue that in order to determine the necessary characteristics that should take place in a curriculum, the curriculum should have features which; individualize the instruction, address students' interests, needs and strengths, activate the attention of the learners, simulate real-life situations and promote active learning in order to gain necessary knowledge, skills and attitudes for democratic life and self-improvement. The schools in Kenya are today known with cases of vandalism, cultism, drug abuse, cheating in examination, disrespect for authority and other self-destructive behaviour, most of the youth carry these antisocial behaviour into adulthood (Kilonzo, 2013). Otewa (2016) observed that the teachers, especially from Kenya, are not aware of the non-formal curriculum, hidden curriculum, and based on this ignorance the curriculum goals cannot be achieved. This study sought to understand the appropriateness of the CRE curriculum to enhance moral reasoning knowledge and skills in secondary school students.

2.5.2 Christian Religious Education Curriculum and Moral Reasoning

According to Magoma (2012), Christian Religious Education which is one of the RE subject in the school curriculum in Kenya, has had its shortcomings since its inception. During the colonial period, the objectives, content and practices of CRE varied as the many Christian groups that there were in Kenya because it was used as tool to propagate the faith of the various groups (Itolondo, 2013). Therefore, during the colonial period, Christianity was viewed as a pacifying tool for the colonialists, a situation that came to affect the CRE curriculum after independence.

A study carried out by Otunga (2010) on the dilemma of curriculum relevance in Kenya emphasised the importance of a relevant curriculum which should focus on the achievement of national development goals. One of the national goals of education is to promote moral development among secondary school students (KIE, 2002). This is designed to be achieved though the teaching of subjects in the school curriculum especially CRE. The changes in religious education curriculum over the last decades are open to re-interpretation which may affect the way the subject is implemented. Some doubt the value of the changes, some want a return to a more confessional Christian-focused curriculum while others are opposed to a return to confessional Christianity. Others broadly value the changes but want them refined (Barnes 2007; Doble, 2005; Jackson; 2004 Thompson 2004). Other researchers emphasise that doing justice to

diversity in society means that the history and views of different social groups should be incorporated into the CRE curriculum (Banks et al. 2001, Kumashiro 2000).

According to Zubairu and Sakariyau (2016), there has always there has been a close link between religion and education. For example, the Roman education was rooted in the ideals of the Roman people. It endeavoured to shape the youth in such a way that he/she was able to fit in the Roman society (Shiundu & Omulando, 2007). In traditional African communities, initiation ceremonies, rituals, beliefs, habits and practices, among others, were both religious and educative in nature. For example, during initiation, blood was left to flow into the soil which was believed to unite the initiate with the ancestors. The pain an initiate experienced during the initiation ceremony and the subsequent instruction during the seclusion period were to instil in the prospective adult, the virtue of endurance and responsibility while the instructions were to prepare him/her for the adult life (Falade, 2015). Ndofirepi and Ndofirepi (2012) argue that although indigenous education in Kenya varied from one community to another, the goals were almost the same. Indigenous African Education was for living. It was concerned with the systematic socialization of the young generation into norms, beliefs, collective opinions of the wider society, practical skills and the acquisition of knowledge which was useful to the individual and the society as a whole. Agbiji and Swart (2010) therefore defines religion in the African context as a way of their life.

Many countries are trying to maintain religious ideals under the umbrella of Religious Education (RE). For example, Itulua-Ibumere (2013) observes that the Butler Education Act of 1944 made Religious Instruction (RI) compulsory in all state-funded schools in Britain, it was only making mandatory what was a universal practice. The Education Act was re-addressed by the Education Reform Act of 1988 which changed RI to RE to make it an inclusive subject of most religious faiths in Britain and, at the same time, enable learners to eventually make personal decisions on their faith and life. According to the Education Reform Act (1988), the National Curriculum would consist of RE and foundation subjects (English, Mathematics, Science, Technology, History, Geography, Music, Art and Physical Education). The content of RE would consist of the study of different religions, religious leaders, other religions and moral themes. However, the curriculum is required to reflect the predominant place of Christianity in religious life and hence Christianity forms most of the RE content. Therefore, RE is treated as a unique

subject because it is accorded a special status in the basic National Curriculum of Britain. Though RE has been given equal standing with the core subjects of the curriculum (English, Mathematics and Science), there were feelings that it would be stronger as a subject with its own statutory status rather than it being part of the National Curriculum. According to Kohlberg (1986), embedding the moral reasoning curriculum into core content areas allows both students and teachers to have integrated discussions the school years. As Aristotle is quoted as saying that the best way to teach morality is to make it a habit with children (Dolph & Lycan, 2008).

Religious Education has been viewed as one of the means that shapes moral and restores social order in the society. For example, in Nigeria which is portrayed in rampant fraud, corruption, bribery, stealing, robbery with violence, scandalous nepotism, political patronage, abuse of power and general indiscipline. Arnold and Kanjes (2013) aptly puts it a country' national integration, political stability, economic development or educational, scientific and technological progress depends on moral reasoning of its citizens. Therefore, the basic aim of moral education in schools must be to restore sanity to the nations way of life through the entrenchment in peoples' such values as honesty, discipline, respect and concern for others, justice and devotion to duty. Efforts to de-link RE and Moral Education (ME) by many education systems have remained fruitless. This is because RE and ME are so interwoven that it is difficult to separate the two (Arweroshogheni, 2013).

In Kenya, the formal CRE started with the coming of the missionaries with the purpose to evangelise to the people. With the dawn of independence, the first independence education commission, known as then Kenya Education Commission of 1964 chaired by Ominde (RoK, 1964), was charged with the responsibility of looking into the education system among other issues. The commission recommended that CRE should continue being taught as it offered moral education to the youth. However, it should be treated as an academic subject and an ecumenical syllabus be applied during instruction. CRE was to be taught using a common syllabus in all Kenyan schools and not according to the various religious groups as it was earlier done. The recommendation was only effected in 1968 when the Education Act became a law.

In 1976, the National committee on Educational Objectives and Policies chaired by Gachathi was constituted (RoK, 1976). The commission became more critical of Religious Education as a means of teaching ethics. The committee argued that Christianity, in

particular, was rejected from a social and political view because it was seen as a pacifying tool for the colonial master (Groenewegen, 1993). It recommended the introduction of a common subject on moral education for all students irrespective of their religious affiliation with the argument that RE had not accomplished the objective of inculcating national moral consciousness (RoK, 1976). According to Burgman (1990), Catholic bishops in Kenya were, initially, happy to see how much the Gachathi-led committee stressed on the importance of social ethics and inclusion of another subject to this effect. In 1986, Social Education and Ethics was included in the curriculum. The Koech Commission's Report (GoK 1999) strongly agreed with the Gachathi report and recommended that CRE and SEE continue being taught because they would contribute to the inculcation of religious, social and ethical values to the youth. According to the report, the programmes would be aimed at equipping the youth with necessary tools for dealing with the anti-social activities such as drug abuse and addiction, irresponsible sexual behaviour and indulgence in various cults with anti-social activities and behaviour such as devil worship.

In Kenya, Christian Religious Education is one of the subjects of the school curriculum that is expected to cater for the learning of moral reasoning. Otunga (2010) stressed that CRE as a subject has unique goals of improving moral values through the teaching of moral reasoning skills to its recipients. The teaching of CRE curriculum in Kenya has been justified on educational grounds as contributing to the fulfilment of national educational goals. Wepukhulu (2001) points out that the kind of knowledge acquired in CRE is important if well taught and internalised as it would help in the formation of students' moral reasoning skills and consequently be applied in problem solving. Besides critical-thinking skills and acquisition of knowledge CRE is important in fostering attitudes such as tolerance, respect for others and a desire to get to know and to understand others (Carrington & Short 1997, Santas 2000). However, not all students consider the subject for its ability to promote moral reasoning skills since some do it for the purpose of passing examinations Chemutai (2008). According to Achola and Pillai (2001) career opportunities are pegged on good performance in KCSE and at the same time no proper systems have been put in place to evaluate learning in the affective domain. Hence, the learning of CRE may not go beyond the cognitive domain.

Another reason that made CRE students choose to take CRE for KCSE in Kenya and in many parts of Africa are the extremely high expectations leading to labelling those persons who do not pass examinations as failures. Achola and Pillai (2001) observed that Kenyan parents and public leaders emphasize passing of examinations, and especially more in mathematics and the sciences, as of great value. The implication is that students concentrate more on mathematics and science oriented subjects as they leap instant divided as opposed to humanities where CRE is part. They may work hard to pass well in CRE simply to boost their overall performance in KCSE but fail to critically and reflectively study in order to internalise so that it can influence their moral behaviour through reasoning. Itolondo (2011) observed that CRE teachers are de-motivated because they feel they are not given recognition by the government like the Mathematics and Science teachers. The teachers also point an accusing finger at the government for undermining the implementation of CRE curriculum and being responsible for the escalation of moral decadence in the country mainly because it places more emphasis on Mathematics and Science subjects with very little concern of the social sciences especially and also failure to recognise the CRE teachers. The church on its part has failed to assert its authority as a key stakeholder in education and is also unconcerned about the CRE teachers.

According to Theuri and Wamutitu (2012), education need to cover four distinct dimensions which include human personality, physical body, intellectual and aesthetic sensibility, development of desirable social values and the spiritual growth. Moral content should consist of such principles, facts, morals, development, beliefs, process and concepts which cover the stated dimensions (Ngusa & Role, 2016). Effective religious education may therefore be concerned with the building of concepts which are worthy of a person's total development, emotional, experimental and intellectual. The learning of CRE therefore stimulates students' moral feelings and to enables them to have good morals and ethical behaviour. Only on this basis can people make the informed choice which is the hallmark of the educated persons. CRE should therefore endeavour to revive the natural awareness and sensitivity which enable students to recover self-awareness. According to the Curriculum Development Council (2001), moral education curriculum should be designed to cultivate students' moral and national qualities by building knowledge related to the topics covered. The curriculum should cover personal, family, national domain and global domains. This would enable the learner adopt positive attitude and face adversities

with broad reasonable judgment and act accordingly. Hence, sufficient time should be allocated to the teaching of CRE. Consequently, there was need to study CRE curriculum moral reasoning content coverage in Kenyan secondary schools to establish whether it covers adequately moral reasoning aspects as depicted in Table 1.

Table 1:

Characteristics Matrix of the Moral Reasoning Curriculum

Curriculum structure	Curriculum Aims	Learning/Teaching strategies	Curriculum contents
• Cater for students' developmental needs and whole person development • Provide sustainable and holistic learning experiences. • Based on students' life experience and centered on relevant life events with a focus on students' feelings and reflections.	• Cultivate values and attitudes of students for improvement of their moral and identity building in different domains. • Help students understand identity, clarify and organize core values for practice in daily life.	• Teachers' role as a facilitator for learning (act as role models and have good contact) • Stress students' autonomy, respect their feelings and values participation and self-reflection. • Help students resolve value conflicts with multi-perspective independent and rational thinking to make caring and reasonable judgment.	• Deliver values through life events and issue in the personal family, social, national and global domain. • Use examples, direct or indirect experiences of students in life events as the entry point for them to understand how values can influence individual opinions and decision.

Source: Curriculum Development Council of United Kingdom (2012)

Table 1 shows the structure of a CRE curriculum. The structure emphasises a curriculum whose content is life based. Such a curriculum would enhance students acquisition of experiences which are applicable to their daily lives. The structure also advocates for the use of child centered methods to help in the achievement of intended objectives.

The Government of Kenya (Gok, 2001) found out that there was little consensus on the nature of moral reasoning education and how it should be taught among students. The teaching has been turned into a cognitive relationship between the old and young people where morals era to be passed on to the young by the teachers (Ngunju & Amukowa, 2013). In the l960s, new and progressive methods of teaching were introduced in the classroom with the emphasis on promoting moral reasoning skills. This was enhanced in

the late l980s with the inclusion of moral reasoning content in the CRE curriculum in secondary schools (KIE, 2002). The paragym shifted from biblical teachings to Christian centered to grounds that contribute significantly to the students moral education and learning expectation. However, the current stand on moral reasoning is unsatisfactory maybe due to conservative cognitive development strategies in the classroom.

In Kenya, CRE is compulsory up to form two and becomes an elective in form three. It is in group three subjects where it is an elective with IRE, HRE, geography and history and the student selects at least one (KNEC, 2016). Catholic Mirror indicated that it is important for Kenyans to reflect on the moral direction of young generation with regard to respect and understanding of the common good (Catholic Bishops, 2016). According to the National Curriculum Framework for Religious Education (NCFRE, 2013) an effective CRE curriculum enables a student gain greater understanding and command of the subject matter. NCFRE (2016) claims that progression in learning religious education involves extending and deepening knowledge; and asking questions and expressing views through reasoning, use of examples and relevant materials. This enables students explore human shared values, reflect on what it means to live a good life and understanding of beliefs and practices within their family, community, nation and neighbourhood. Mwale (2010) argues that moral reasoning during adolescence should be developed early and continue throughout the lifespan. Characterkidz (2008) supports the claim by Mwale that the best way to teach morality is to make it a habit with young people. The CRE curriculum in Kenya (KICD, 2002) stipulates that, a student who studies the subject up to form four should be able to:

i. Gain insights into the unfolding of God's self-revelation to human kind through: Their personal experience, the African religious heritage, the Biblical revelation as a whole and, specifically, in Jesus Christ and the Christian Community.

ii. Use the acquired social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society.

iii. Appreciate and respect their own and other people's cultural and Christian beliefs and practices.

iv. Acquire the basic principle of Christian Living and develop a sense of self-respect and respect for others.

v. Promote international consciousness through the understanding of universal brotherhood and sisterhood.

vi. Contribute positively to the transformation of self and the society as whole.

vii. Acquire knowledge for further studies in various career fields.

Out of the seven general objectives of the CRE curriculum, six have moral orientation. The stated objectives are achieved through four themes which are divided into topics per each form. Form one has nine topics, form two five, form three six while form four has seven topics. The study therefore aimed at establishing the moral reasoning content coverage in the CRE curriculum with regard to personal, family, social, national and global attributes.

2.6 Teachers Perceptions of CRE Curriculum and Students Moral Reasoning

Terenzini (2003) claims that various variables have been seen to influence moral reasoning such as interaction of students with high moral reasoning individuals such as teachers. This is consistent with social learning theory which indicates that interaction which includes role modelling influence moral development (Sandy, Boardman & Deutsch, 2006. A range of complex classroom interactions translates the written curriculum into implemented curriculum, that is, what learners learn and demonstrate (UNESCO, 2015). Hence, a teachers' personality, perceptions, knowledge of the subject matter and communication skills impact on the moral, social and educational development of the student. Teachers' perceptions are the thoughts or mental images that teachers have regarding teaching a certain subject in the classes, which are shaped by their background knowledge and life experience. It is a way of regarding situations and judging their relative importance (Abu-Hamdan & Khader, 2014). According to Bhola (2012), the teacher is the one who translates objectives into knowledge and skills; and transfers them to students. Therefore, teachers and students must be alert as parts of their personality overlap (VanBalkom, 2013). Students must be physically, emotionally and morally alert for new ideas, challenges and controversies to come (Macgoye, 2003). According to Jeff (2013), CRE teachers have to think about what one should do in class and whether it will work or not. Hence, teaching practices such as lesson plan and schemes of work preparation; and proper choice of teaching resources is a crucial duty of a CRE teacher.

The kind of planning a teacher does is influenced by his/her overall opinion of the subject (Chand, 2015). However, there are various factors that affect teachers' perceptions

towards teaching of a particular subject. These includes; halo effect, contrast effects, projection, stereotyping and pygmalion effect (Pickens, 1993). A research carried out in New Zealand indicated that the nature of teachers' work in contemporary society is complex, demanding, and may be misunderstood by those outside the immediate teaching environment (Kane & Mallon, 2006). One challenge that emanates from the literature is that religious studies teachers are expected to be as professional as their counterparts in other disciplines, yet they lack the structural resources for developing that teaching professionalism (Nderitu, 2016; Ogoma & Alaiyemola, 2015). Also, teachers are part of the wider society and come to their profession as religious, social, political and cultural agents. They are part to the issues of secularisation, globalisation and immigration. Furthermore, they may be Christian, from different religions, or with no religious conviction. Some Christian teachers may be critical of some manifestations of their religion in education while non-Christians may be supportive (Brown, 2000).

According to Barnes (2007), some teachers emphasise that the teaching of current religious education should be non-confessional and secular in nature. A survey report by Jackson, Ipgrave, Hayward, Hopkins, Fancourt, Robbins, Francis, and McKenna (2010) of 301 secondary school teachers showed that they 77% departmental heads were Christian while 58% were attending weekly worship. In a research by Miller and McKenna, humanities teachers who taught religious education explained the importance of their personal beliefs to their identity. A Roman Catholic teacher in research held that his faith was the cornerstone of his life and provides him with his moral framework while an Anglican colleague felt that his faith was a guide to life and a refuge (Miller &McKenna, 2011; Hayward 2007). This confirms the close association between responsibility for religious education teacher and their commitment to personal faith. Astley, Francis, Burton and Wilcox (1997) who addressed the issue on how religious education teachers taught biblical content found out that different intentions directly affected the choice of classroom practices. The project showed that teachers were presenting Biblical narratives to pupils but were not helping them to grasp the deeper theological issues which connected them to pupil's daily life. Instead teachers encouraged a secular interpretation of the texts (Everington 2007; Copley & Walshe 2002).

The way a teacher conducts the class, organise students, and discipline them to maintain order are all teachings of values that take place on a daily basis within schools which leads

to desired learning outcomes (Kane &Mallon, 2006). However, Christian religious education teachers face a lot of challenges in the teaching of the subject. They are expected to meet the needs of students who desire religious instruction, students who are indifferent to religious instruction, and students who may lack knowledge or who may be cynical about religion altogether (McDonough, 2011; Donlevy, 2007). The teachers may also experience a challenge in choosing the approach to instruction of moral reasoning. That is, to teach in a constructivist or student-centered manner or to follow the expectations of the society. According to Ramey (2014), CRE teachers view themselves as representing the church for their students and that they may be the only church the students encounter. They also face a variety of common challenges such as meeting the needs of students of different religious groups and of those who are non-religious and making the classes relevant without academic oppression. However, despite all the challenges, Ramey observed that teachers had genuine love and dedication for their profession. This passion drives them to do their best and to be role models to the students. They are personal models of the students. However, according to Kane and Mallon, some teachers are lazy, incompetent and disinterested in their profession.

Conducting beneficial discussions on moral issues is an art that requires skill and practice. Hess (2004) outlined three perspectives which may hinder teachers to inculcate moral reasoning in students. These are;

i. Denial - when teachers do not perceive an issue to be controversial. It indicates to students that they are not trusted to deal with the diverse issues present in their own community.

ii. Privilege - where teachers teach toward a particular view point and might promulgate a biased view.

iii. Avoidance - when teachers avoid talking about the issue due to acknowledging a strong personal bias influencing their teaching. However, a balance should be sought where a teacher makes sure to include different perceptions about the issue, and where the controversial issue is thought as truly a controversial issue.

Abu-Hamdan and Khader (2014) in their study on social studies teachers' perceptions on teaching contemporary controversial issues noted that a few of CRE teachers believed that they are competent to teach controversial moral issues, and that they are adequately prepared and have no anxiety about teaching such issues. However, majority of them

believed that teaching controversy would create controversy within the school system as this approach was likely to cause disturbance of peace and stability within the school environment by setting students against each other. Hence, many teachers do not feel comfortable dealing with controversial moral topics rather they opt for a safer environment in order to avoid contradictions with school officials, parents and students. Abu-Hamdan and Khader claim that teachers do not receive adequate preparation or training on how to deal with the sensitive topics dealing with controversies in the syllabus. This makes teachers face uncertainty on how to best teach these topics as they feel unprepared to guide their students in deep reflective conversations. CRE teacher also hold negative feeling towards the subject which has affected the way they teach moral reasoning and hence shy away from the subject while others feel that it is a subject for the female educators (Nderitu, 2016).

Tanang and Abu (2014) asserts that appropriate teaching of moral reasoning needs professional competence and enthusiasm that teachers bring to the issues under discussion. According to Cheung (2003) teachers and students enjoy the use of popular culture in the teaching and learning of moral education. Teachers need to take seriously value-related aspects of CRE subject which is the carrier of moral education and find ways into students' experiences, which may be surprisingly different from their own (Bassett, 2000). However, there has also been overwhelmingly belief that class size reduction leads to better student behaviour, easier classroom management and the development of more positive attitudes in learners (Wang & Finn, 2000). With the subsidized secondary education in Kenya, there has been an increase in students population, less resources and strain among teachers during teaching (GoK, 2003). Teachers also identified such factors as students own culture, religion, political system, socialization, large class sizes, government and curriculum mandates and lack of familiarity with the topic as some of the factors that determine the way they teach moral reasoning (Kane & Mallon, 2006). Kane and Mallon expressed teaching as a fractured workforce with a high level of negative opinion expressed about by other participants while those from different sectors appear to demonstrate minimal respect for each other's work, and the same is true of more experienced teachers' views of beginning teachers. According to Enaga (2012), perception process follows four stages. These are stimulation, registration, organization, and interpretation. A person's awareness and acceptance of the stimuli play an important role in the perception process. Receptiveness to the stimuli is highly selective and may be

limited by a person's existing beliefs, attitude, motivation, and personality Therefore, one would skip over information that does not think is important to achieve the set goal.

According to Kane and Mallon (2006), stakeholders believe that teachers have responsibility for an important service within society and that, unlike most high-status professions, teaching is not a profession for which there is strong competition to join, thus reinforcing concerns about the quality of initial teacher education. However, Itolondo (2011) observed that CRE teachers are de-motivated because they feel they are not given recognition by the government like the Mathematics and Science teachers. The teachers also point an accusing finger at the government for undermining the implementation of CRE curriculum and being responsible for the escalation of moral decadence in the country mainly because it places more emphasis on Mathematics and Science subjects with very little concern of the social sciences especially and also failure to recognise the CRE teachers. The church on its part has failed to assert its authority as a key stakeholder in education and is also unconcerned about the CRE teachers.

Research also indicates that teachers treat students for whom they have high expectations much better than those for whom their expectations are lower (Ogoma & Alaiyemola 2015). They call on high-expectation students more often to give clearer and more thorough explanations, and are more enthusiastic in their instruction. They praise high-expectation students more often and give them more complete feedback. Students are sensitive to this differential treatment, and are aware of unequal treatment of high and low achievers). Differential treatment can inadvertently lead children to confirm predictions about their abilities by exerting less effort and ultimately performing more poorly (Florack, 2012). Teachers need to treat students with fairness so as to encourage a conducive environment for teaching and learning of moral reasoning skills.

Macgoye, (2003) established that when students join secondary schools, some may meet unfamiliar behavioural patterns different from that of their family. Hence, the student has to make up his or her mind on what is right or wrong otherwise the answers to moral questions will mean to the students what teachers expect or what society wants. This judgement will not translate to effective decision and action. The teacher giving the right answer moral answer is educationally inadequate because in moral questions the students already know the answer the teacher wants to hear. Teachers' beliefs about teaching and learning are communicated through modeling. According to Ilannah (2013), a positive

classroom climate is virtually impossible if teachers model distaste or lack of interest in the topics they teach. Therefore, teachers have a big responsibility for they deal with young people at their most impressionable years. CRE teachers should help students think deeply through issues of inter-ethnic conflict and reconciliation.

Studies also indicate that young people can learn to extend moral concepts into moral action (Turiel, 2012). Teachers need to train students in moral skills as they cover the CRE curriculum. The moral reasoning skills include; disagreeing respectfully without diminishing others in the process, moral problem solving by using real class problems and personal problems to give young people practice in identifying and weighing alternatives and anticipating consequences, choosing wisely by taking time to weigh information from their physical, rational, and inner-selves, as well as from outside themselves; and empathy development which is saying "No" by discussing effective ways to handle problematical situations during a lesson. The teacher plays a crucial role in modelling moral actions and in emphasizing moral themes in the curriculum. The teacher therefore should create conducive conditions that facilitate learning of moral skills (Kiruhi, *etal*. 2009). This is by encouraging students to contribute to discussion and ideas. This teaching practice is based on the assumption that there is no single, correct answers to ethical dilemmas, but that there is moral in holding clear views and acting accordingly.

Chand (2015) noted that teacher training has downplayed the teachers' role as a transmitter of social and personal morals and emphasis such areas as teaching techniques, models and skills. The teacher is expected to grasp firmly the moral components in the syllabus as this is the only way that makes him or her more effective in teaching morals. Reading the book or bible feature in itself does not lead to morally educated students. It is the way the teacher encourages the students to learn from those features and what they generate. The teacher should not therefore indoctrinate students with moral issues. However, the methods used should enhance moral development. However, the introduction of free primary education and subsidized secondary education in 2003 in Kenya has led to influx of students in schools (Muyanga, Olwande, Mueni & Wambugu, 2010). The increase of students in secondary school has led to poor classroom interaction between teachers and students for purpose of moral education. In addition, the examination system doesn't give teachers time to treat student as people as parents keep complaining about performance and teachers have to change classes all the time

(Ming'uye, 2003). The school hence is seen as an academic factory. This indicates that the social arrangements of the school do not give scope for personal relationships.

CRE teachers are the implementers of moral education. They are therefore entrusted with the role of helping students make responsible moral choices by creating opportunities which will enable the students to achieve this of secondary school students (Njuguna, 2012). There are three major ways of evaluating the professional decisions that teachers make namely; research, experience, and context (Eggen & Kauchak, 2009). According to Eggen and Kauchak, one major way that teachers improve decision making by students is through reflection. Reflective teachers are thoughtful, analytical, and even self-critical about their teaching. Such a teacher is committed to thinking through difficult issues in depth, persistently seeking more knowledge and better ways to teach and to manage classrooms, maintains a healthy skepticism about educational theories and practices, gathers as much information as possible about any given topic, weighs the value of the evidence against suitable criteria, draws a conclusion, makes a judgment and willingly takes responsibility for personal actions (Ely, 1994). Teachers therefore need to always have goals in mind when they teach because goals provide direction for teaching and guide decision making. Decision making is strategic in that decisions are based on purposeful and explicit goals set (Beyer, 1988). The study sought to determine teachers perceptions on the teaching of CRE curriculum to enhance moral reasoning.

According to Kane and Mallon (2006), stakeholders believe that teachers have responsibility for an important service within society and that, unlike most high-status professions, teaching is not a profession for which there is strong competition to join, thus reinforcing concerns about the quality of initial teacher education. However, Itolondo (2011) observed that CRE teachers are de-motivated because they feel they are not given recognition by the government like the Mathematics and Science teachers. The teachers also point an accusing finger at the government for undermining the implementation of CRE curriculum and being responsible for the escalation of moral decadence in the country mainly because it places more emphasis on mathematics and science subjects with very little concern of the social sciences especially and also failure to recognise the CRE teachers. The church on its part has failed to assert its authority as a key stakeholder in education and is also unconcerned about the CRE teachers. Therefore, the study sought to

determine teachers perceptions of the CRE curriculum in imparting moral reasoning with regard to its practicability and suitability.

2.7 Theoretical Framework

This study was guided by Lawrence Kohlberg's (1969) theory of moral development and education. Kohlberg has built the most complete theoretical model, which has served as touchstone for all the subsequent theories of moral reasoning. In his model, moral development is structured through a hierarchical and invariant stage organization evolving from a selfish and instrumental viewpoint to the perspective based on interdependence and mutual respect to get to the point where morality identifies with the sense of justice. Kohlberg modified and elaborated Piaget's work, and laid the groundwork for the current debate within psychology on moral development. Consistent with Piaget, Kohlberg proposed that students form ways of thinking through their experiences which include understandings of moral concepts such as justice, rights, equality and human welfare. Kohlberg identified six stages of moral reasoning grouped into three major levels. The classification can be outlined as;

- Pre-conventional level   i   Obedience/avoid punishment

                      ii   Individualism, Instrumentalism and exchange
- Conventional level   iii   Good boy/ girl

                      iv   Law and order
- Post Conventional   v   Social contract

                      vi   Principled conscience

Each level represented a fundamental shift in the social-moral perspective of the individual. At the first level, the pre-conventional level, a person's moral judgments are moralized by a concrete, individual perspective. Within this level, a Stage 1 heteronymous orientation focuses on avoiding breaking rules that are backed by punishment, obedience for its own sake and avoiding the physical consequences of an action to persons and property. At Stage 2 there is the early emergence of moral reciprocity. The Stage 2 orientation focuses on the instrumental, pragmatic moral of an action. Reciprocity is of the form, "you scratch my back and I'll scratch yours." The Golden Rule becomes, "If someone hits you, you hit them back." At Stage 2 one follows the rules only when it is to someone's immediate interests. What is right is what is fair in the sense of an equal exchange, a deal, an agreement. Individuals at the conventional level of reasoning,

however, have a basic understanding of conventional morality, and reason with an understanding that norms and conventions are necessary to uphold society. They tend to be self-identified with these rules, and uphold them consistently, viewing morality as acting in accordance with what society defines as right in terms of moral reasoning.

Within post-conventional level, individuals (stage 3) are aware of shared feelings, agreements, and expectations which take primacy over individual interests. Persons at Stage 3 define what is right in terms of what is expected by people close to one's self, and in terms of the stereotypic roles that define being good. Being good means keeping mutual relationships, such as trust, loyalty, respect, and gratitude. The perspective is that of the local community or family. There is not as yet a consideration of the generalized social system. Stage 4 marks the shift from defining what is right in terms of local norms and role expectations to defining right in terms of the laws and norms established by the larger social system. This is the "member of society" perspective in which one is moral by fulfilling the actual duties defining one's social responsibilities. One must obey the law except in extreme cases in which the law comes into conflict with other prescribed social duties. Obeying the law is seen as necessary in order to maintain the system of laws which protect everyone.

The post-conventional level is moralized by reasoning based on principles, using a "prior to society" perspective. These individuals reason based on the principles which underlie rules and norms, but reject a uniform application of a rule or norm. While two stages have been presented within the theory, only stage 5, has received substantial empirical support. Stage 6 remains as a theoretical endpoint which rationally follows from the preceding 5 stages. In essence this last level of moral judgment entails reasoning rooted in the ethical fairness principles from which moral laws would be devised. Laws are evaluated in terms of their coherence with basic principles of fairness rather than upheld simply on the basis of their place within an existing social order. Thus, there is an understanding that elements of morality such as regard for life and human welfare transcend particular cultures and societies and are to be upheld irrespective of other conventions or normative obligations. These stages (1-5) have been empirically supported by findings from longitudinal and cross-cultural research (Power *etal.,* 1989).

Kohlberg (1969) used these findings to reject traditional moral education practices. These approaches are premised in the idea that virtues and vices are the basis to moral behaviour,

or that moral is comprised of a "bag of virtues", such as honesty, kindness, patience, strength among others. According to the traditional approach, teachers are to teach these virtues through example and direct communication of convictions, by giving students an opportunity to practice these virtues, and by rewarding their expression. However, critiques of the traditional approach find flaws inherent in this model. This approach provides no guiding principle for defining what virtues are worthy of espousal, and wrongly assumes a community consensus on what are considered "positive morals". In fact, teachers often end up arbitrarily imposing certain morals depending upon their societal, cultural, and personal beliefs. In order to address this issue of ethical relativity, some have adopted the morals-clarification approach to moral education. This teaching practice is based on the assumption that there is no single, correct answers to ethical dilemmas, but that there is moral in holding clear views and acting accordingly. In addition, there is a moral of toleration of divergent views. It follows, then, that the teacher's role is one of discussion moderator, with the goal of teaching merely that people hold different morals; the teacher does attempt to present her views as the "right" views.

Kohlberg believed a better approach to affecting moral behaviour should focus on stages of moral development. These stages are critical, as they consider the way a person organizes their understanding of virtues, rules, and norms, and integrates these into a moral choice (Power, Higgins, & Kohlberg, 1989). In addition, he rejected the relativist view point in favour of the view that certain principles of justice and fairness represent the pinnacle of moral maturity, as he found that these basic moral principles are found in different cultures and subcultures around the world (Kohlberg & Turiel, 2012).

The goal of moral education is to encourage individuals to develop from one stage of moral reasoning to the next. Kohlberg (1969) theory therefore informed this study as it helped the researcher how students apply thinking skills in developing their moral reasoning through the study of CRE secondary school curriculum. Ellenwood (2007) observed that implementing moral education in schools using Kohlberg's model as a theoretical framework would help to produce an educated citizenry by teaching moral reasoning through content-integrated dilemma-based discussion, modeling a democratic environment through shared leadership, and facilitating growth through the stages of moral development. Therefore, the study aimed at determining the impartation of secondary school students' moral reasoning through the CRE curriculum.

2.8 Research Gap

The review of literature was carried out to help understand the research topic and also identify what has not been studied yet. Studies conducted by various scholars have shown that teaching of moral education is widely studied. Literature also indicate that moral reasoning of students in higher institutions of learning in different parts of the world has been fairly studied. However, studies reviewed do not shed light on the impartation of secondary schools students moral reasoning through the CRE curriculum in Kenya. This study therefore sought to establish the impartation of secondary school students moral reasoning through the Christian Religious Education curriculum in Nakuru county, Kenya.

2.9 Conceptual Framework

The conceptual framework shows diagrammatically how variables in a study interact. This study aimed at determining the impartation of secondary school students' moral reasoning through the CRE curriculum. Figure 1 shows the interaction of the variables.

CRE curriculum	Government policy	Students' moral reasoning
• Learning outcomes • Moral reasoning content • Instructional methods • Teachers' perceptions of curriculum content practicability and	• Government policy • Students' gender and background/learning experiences) • Mass media (print and electronics) • School location • Teacher qualification and experience	• Students achievement (Responsibility, Making choices, Informed decisions)
Independent Variable	**Intervening Variable**	**Dependent Variable**

Figure 1: Conceptual Framework on Impartation of Students' Moral Reasoning through Secondary School CRE Curriculum

The Kenyan secondary school students are expected to acquire moral reasoning through the teaching of carrier subjects such as CRE. Through the CRE curriculum, students are imparted with the necessary knowledge, skill, attitudes and values necessary for the acquisition of moral reasoning. Students' of moral reasoning was the dependent variable. Indicators of moral reasoning among secondary school students include their ability to make responsible choices and decisions through the CRE moral reasoning content. The independent variables were CRE curriculum which was examined on moral reasoning

learning outcomes, CRE content coverage on moral reasoning attributes, instructional methods and teachers perceptions in relation to CRE curriculum's ability to enhance moral reasoning with respect to its practicability and suitability. The intervening variables included government policies on education, student's background (experiences in school), media (print and electronic), students 'gender, school location and; teachers academic qualifications and experience. Government policies, student's background and media were held constant by the fact that all CRE students study the same curriculum which has been approved by the government of Kenya through the ministry of education. All students are also exposed to forms of basic media such as the print, radio and mobile phones. However, students' gender, school location and; teachers qualifications and experience were controlled by looking at the variables. This helped understand the responds characteristics and also reduce their effects on the outcomes of the study. These factors were therefore held constant. It is in this regard that the researcher sought to determine the impartation of secondary school students' moral reasoning through CRE curriculum in Nakuru County, Kenya.

CHAPTER THREE
METHODOLOGY

3.1 Introduction

This chapter presents the description and justification of research methodology that was used in this study. It describes the research design, location of the study, population, sample size and sampling procedure, research instruments, data collection procedures, analysis and ethical issues**.**

3.2 Research Design

A research design is the overall operational pattern or framework of a project that stipulates what information is to be collected, from which sources and by what procedures (Green & Tull, 2009). Creswell (2014) considers it as a scheme, outline or plan that is used to generate answers to research questions. Selection of a research design is influenced by factors such as the focus of study, the unit of analysis (the person or object of data collection) and the time dimension (Sekaran & Bougie, 2010). The study adopted the *Ex-post facto* research design, correlational type. The design type is ideal for establishing the strength and direction of association between variables (Field, 2017). *Ex-post facto* research design examines variables in their natural environments and do not include researcher-imposed treatments (Simon & Goes, 2013). The design type involves collecting data at one point in time, analysing all participants as a single group, correlating two or more variables and make interpretations or draw conclusions from statistical test results. The design type was deemed appropriate because the study did not manipulate any variables and correlated CRE curriculum and secondary school students' moral reasoning.

3.3 Location of the Study

The study was carried out in public secondary schools in Nakuru County in Kenya. Nakuru County covers an area of 7496.5 square kilometres with a population of 1,603,325 (Kenya National Bureau of Statistics [KNBS], 2009). It is bordered by seven counties-Laikipia to the north east, Kericho to the west, Narok to the south east, Kajiado to the south, Baringo to the north, Nyandarua to the east, and Bomet to the west. It has nine education Sub-Counties namely; Naivasha, Nakuru North, Nakuru West, Kuresoi, Njoro, Molo, Rongai, Gilgil and Subukia. The county has 408 secondary schools with a student population of 95774 (County Director of Education, Nakuru, 2014). Figure 2 shows the map of Nakuru County showing educational Sub Counties.
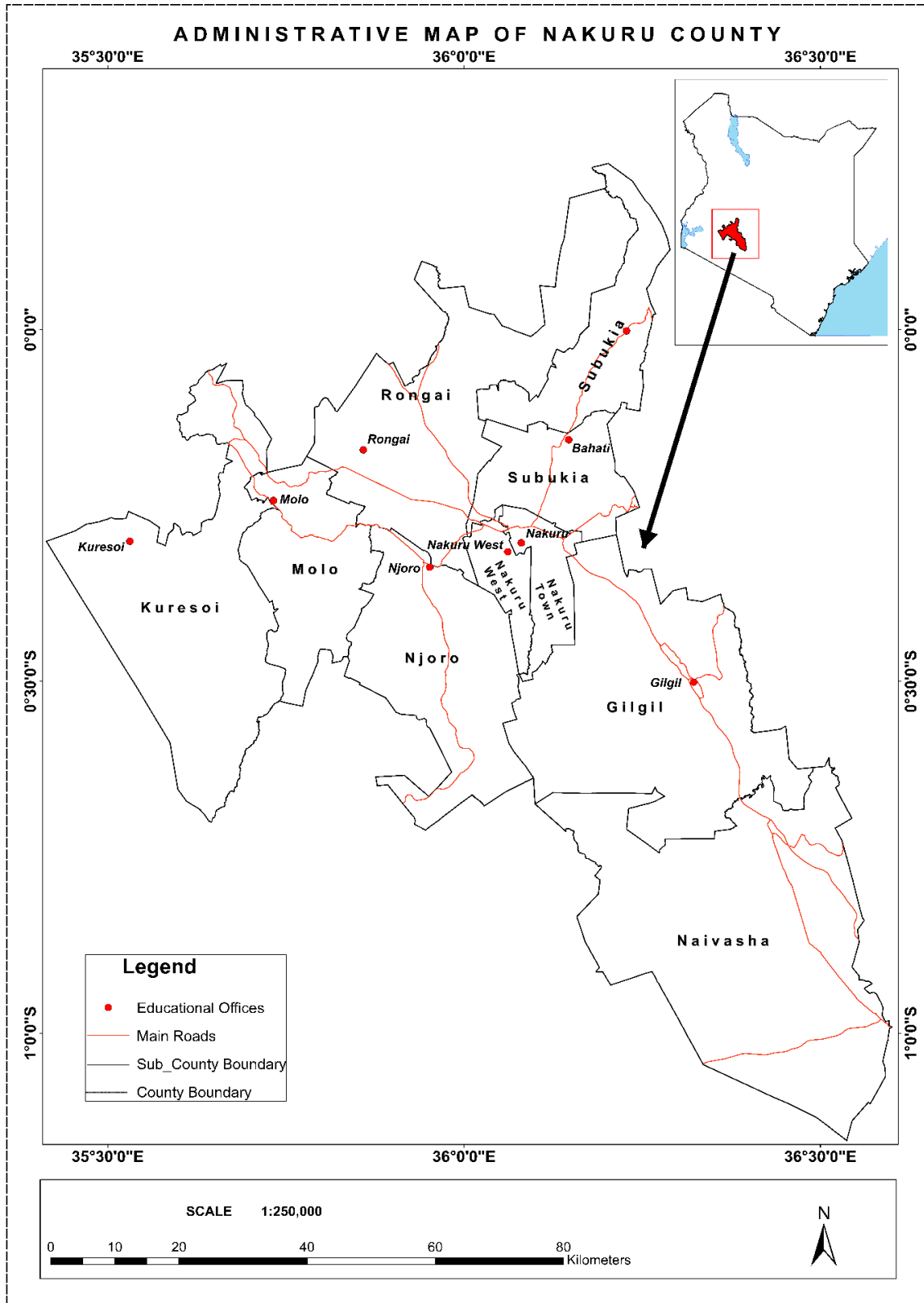
Figure 2: Administrative Map of Nakuru County

Source: Nakuru County First County Integrated Development Plan 2013 - 2017

Nakuru is a cosmopolitan county whose population is made up of many tribes with majority (70%) being Kikuyus and Kalenjins (Kenya Information Guide, 2015). Other communities found in the county include; the Maasai, Luo, Luhyia, Kamba, Meru and Kisii among others. These communities mainly engage in farming, livestock rearing and business. The location was chosen because it is cosmopolitan with rural and urban settings. The selection was also informed by the tendency of students to make irresponsible decisions as evidenced by frequency of engagement in undesirable behaviour. For example, according to Nakuru County Government (2014) there has been a steady increase in reported cases of drugs and alcohol abuse; and theft among secondary school students in Nakuru.

3.4 Population of the Study

Nakuru County had 408 secondary schools of which 266 are public and the remaining 142 are private schools with a student enrolment of 95744 (Nakuru County Government, 2014). The target population of the study comprises of all secondary school CRE students in the county and their teachers. The accessible population comprised of all CRE teachers and form four CRE students in public secondary schools in six of the nine sub counties of Nakuru. The three sub counties were not included in the study as they were used for piloting the study instruments. The accessible population was thus 332 CRE teachers and 10603 form four CRE students (Nakuru County Director of Education, 2014). The distribution of the accessible population by Sub County is given in Table 2.

Table 2

Distribution by Sub County of the Form Four CRE Students and CRE Teachers in Public Secondary Schools in Nakuru County- 2014

Sub-Counties	CRE Teachers	Form four CRE Students
Nakuru North	50	1913
Nakuru Town	56	2424
Subukia	44	1022
Molo	52	1453
Rongai	68	1917
Naivasha	62	1874
Total	**332**	**10603**

Source: County Government of Nakuru, Education Statistics Department (2014)

Table 2 shows the distribution of CRE teachers and form four CRE students with respect to the selected sub-counties in Nakuru County. The six sub-counties are; Nakuru North, Nakuru Town, Subukia, Molo, Rongai and Naivasha. The numbers from these sub counties was informed by the accessible population of CRE teachers and students in them. Majority of the teachers were in Rongai and the least were in Subukia Sub County.

3.5 Sampling Procedure and Sample Size

Cohen, Manion and Morrison (2011) asserts that it is not possible to question every member of the target population, hence the need for sampling. According to Sekaran and Bougie (2010) sampling is the process of choosing units of the target population which are to be included in the study in such a way that the selected elements represent the population. Mugenda and Mugenda (2007) assert that the purpose of sampling is to secure a representative group which enables the researcher to gain information about an entire population when faced with limitations of time, funds and energy.

The study adopted the proportionate-stratified sampling procedures to ensure that all the sub-counties participated in the study. The numbers of the CRE teachers and form four CRE students from each sub county was determined using proportionate- stratified sampling techniques. This is because the area of study has both rural and urban settings and also the number of teachers and students in the sub counties was not the same. The CRE teachers from each sub county were chosen using simple random sampling procedures. The same technique was also used to select the CRE students at the county level. The sample sizes of the CRE teacher and form four CRE students was determined using Slovin's formula (Dionco-Adetayo, 2011) for determining a sample of a finite population.

$$n = \frac{N}{1+NE^2}$$

Where: n = sample size

N = population size

E = margin of error or error tolerance

1 = is a constant value

The sample sizes of the teacher and students when the error margin is 5% were:

Teachers = 332/ (1 + 332 x 0.05 x 0.05) = 186

Students = 10603/ (1 + 10603 x 0.05 x 0.05) = 386

The distribution of the samples by division is given in Table 3.

Table 3

Summary of the Sample Sizes of CRE Teachers and Students

Sub-Counties	CRE Teachers	Form four CRE Students
Nakuru North	28	70
Nakuru Town	31	88
Subukia	25	37
Molo	29	53
Rongai	38	70
Naivasha	35	68
Total	**186**	**386**

Source: County Government of Nakuru, Statistics Department (2014)

Data in Table 3 indicates the highest (38) number of teachers were from Rongai sub county while Nakuru North provided the least number (28) of teachers. Data in Table 3 further indicate that the highest (88) number of students who participated in the study were from Nakuru Town sub county while the Subukia provided the least (37) numbers.

3.6 Research Instruments

Four research instruments namely; CRE Teachers' Perceptions Questionnaire (CRETCPQ), CRE Students Moral Reasoning Test (CRESMRAT), Moral Reasoning Methods Observation Schedule (MRIMOS) and CRE Curriculum Content Analysis Matrix (CCAM) were used to collect data. Zohrabi (2013) recommends use of a variety of tools to collect information as such an approach enhances the validity and dependability of data. Use of a variety of data sources minimises common methods bias which is caused by obtaining data from the same respondent at the same time (Krishnaveni & Deepa, 2013). Common methods bias is attributed to the measurement method rather than to the constructs the measures represent. Each of the instrument used in the study is described in the subsequent sections.

3.6.1 CRE Teachers' Curriculum Perceptions Questionnaire (CRETCPQ)

The Teachers' Perceptions Questionnaire was used to gather data on their views on the practicability and suitability of the CRE curriculum in enhancing students' moral reasoning. Questionnaires allow use of a large sample; and their administration and scoring is straightforward and yields expected results (Gibson, 2014). A questionnaire was selected because it is efficient, practical, allow use of a large sample and their

administration and scoring is straight forward. Salkind (2009) asserts that questionnaires are ideal in surveying people who are dispersed over a wide geographical area, where the travelling demands on the researcher would be excessive.

The researcher adopted Githua's (2002) questionnaire on perceptions and customized it to fit the study. CRETCPQ had five sections A, B, C and D. Section A of the instrument was used to generate data on the respondents' characteristics. The second part, B generated data on teachers' perceptions on CRE curriculum practicability and suitability. Section C was used to gather data on instructional methods while part D generated data on CRE teachers views on the ability of the subject in enhancing moral reasoning on students. The instrument was constructed using both open and close ended items. The close-ended items were used because they are easy to fill, takes little time to complete, keeps the respondent' focused on the subject and are fairly easy to tabulate and analyse (Bleuel, 2015). The responses to the close ended items were scored on a 1 (Strongly Disagree) to 5 (Strongly Agree) points scale. The open-ended items were included in the questionnaire to allow the researcher to get more information by asking follow-up questions. Data generated by the the open-ended items was used to supplement those generated by the close-ended items.

3.6.2 CRE Students' Moral Reasoning Achievement Test

The CRE Students' Moral Reasoning Achievement Test (CRESMRAT) was used to measure their moral reasoning levels. The test had four parts, namely; respondents' characteristics, multiple choice, defining issues; and a section that contained open ended items. The section with multiple choice items measured the students' knowledgeability on moral issues. The section contained seventeen (17) items which were developed by the researcher from topics in the secondary school CRE syllabus. Response to an item was awarded 1 point for a correct answer and 0 for a wrong answer.

The section with Defining Issue Test (DIT) measured how well a student could make a moral judgement in a given situation. The test comprised of fifteen (15) moral dilemma items. The responses to the items were awarded 2 points for a correct answer with a logical explanation, 1 point for an answer and a 0 for an incorrect answer or failure to respond to the item. Section four of CRESMRAT had two open ended items; the first one solicited data on students' reasons for choosing CRE as an optional subject. The second item was used to gather data on the suitability of the CRE curriculum in equipping learners with knowledge and skills to make correct moral judgments.

3.6.3 Moral Reasoning Instructional Methods Observation Schedule (MRIMOS)

The study sought additional information on the instructional methods used by CRE teachers to teach moral reasoning. The Moral Reasoning Instructional Methods Observation Schedule (MRIMOS) was used to gather information for purpose of verifying the information gathered through the teacher perceptions questionnaire. An observation schedule is a data collection technique that involves systematically selecting, watching and recording behaviour and characteristics of living beings, objects or phenomena (Kawulich, 2005). The instrument was selected because oobservational techniques have advantages over other qualitative data collection methods when the focus of research is on understanding actions, roles and behaviour (Walshe, Ewing & Griffiths, 2011). MRIMOS contained 12 commonly used instructional methods in teaching CRE which are; lecture, narratives, self-exploratory exercises, role play, use of life examples, class discussion, field trips, group discussion interactive textbook reading, poems and songs. The research used the tallying method to record the frequency of use of a method using a three point scale, namely; Never (0), occasionally (1) and often (2).

3.6.4 Curriculum Content Analysis Matrix (CCAM)

Moral reasoning content of the CRE curriculum was measured using data gathered using the Curriculum Content Analysis Matrix (CCAM). The content analysis matrix was adopted from Wamutitu (2008) and modified to suit this study. Topic objectives in the curriculum for each form (forms one to four) were examined with respect to five moral components namely; personal, family, social, national and global attributes. Presence of a moral component in a topic objective was awarded a point while absence of a component was awarded a zero. The scores for the topic objectives were summed and expressed as a percentage. The percentage scores were then transformed into moral content coverage levels using a scale:

Low coverage = 33% and below

Average coverage = Above 33% to 66%

High coverage = Above 66%.

This scale was used to determine the morals content coverage of the topic objections of the CRE curriculum of the four forms.

3.6.5 Validation of Research Instruments

According to Kothari (2011), validity is the degree to which results obtained from analysis of data represents the actual phenomena under study. Validation of data collection tools ensures that the instrument is not biased and the language used, the format and the layout is appropriate (Kasomo, 2006). The face and content validity of CRETCPQ, CRESMRAT. MRIMOS and CCAM were examined by five research experts drawn from the Department of curriculum Instruction and Educational Management of Egerton University. The experts identified seven weaknesses in the data collection tools and gave suggestions how to improve them. The weaknesses were; four poorly constructed items in CRETCPQ, a leading item in the CRESMRAT and two double edged items in MRIMOS. The poorly constructed items were rephrased before the instruments were used in the field.

3.6.6 Reliability of Research Instruments

Reliability refers to the degree to which an instrument yields consistent results or data repeatedly (Mohamad, Sulaiman, Sern & Salleh, 2014). The purpose of piloting is to examine the items in a data collection tool and identify any ambiguities in it before it is used in a study (Zohrabi, 2013). CRETCPQ MRIMOS, CRESMRAT and CCAM were piloted for reliability. Belle (2002) suggests that researchers use at least 12 observations in constructing a confidence interval. In the medical field, Julious (2005) recommends a minimum of 12 subjects per group be considered for pilot studies. A sample of 12 CRE teacher from 6 schools in 3 sub counties in Nakuru County participated in piloting CRETCPQ and MRIMOS. StudentsThe teachers were drawn from schools which did not take part in the actual study. The reliability of CRETCPQ was estimated using the Cronbach Alpha formula. The Cronbach Alpha formula is;

Cronbach Alpha α = K.c/ [v + (K − 1) c] (Institute of Digital Research and Education, 2016).

Where K is the number of items in the test tool

   c is mean inter-item covariance among the items

   v is overall mean variance

The Cronbach Alpha method was chosen because the data tool was administered once and had close ended multiple choices items. Ritter (2010) recommends use of the formula when estimating the reliability of polychotomously scored items.

The reliability coefficient of CRETCPQ was;

$54 \times 0.023/[0.164 + (54 - 1) \times 0.023] = .898$

While that of MRIMOS was;

$12 \times 0.013/[0.078 + (12 - 1) \times 0.013] = 0.708$

The instrument was considered reliable as it coefficient was above the 0.7 threshold as recommended by Fraenkel and Wallen (2000)

The reliability of CRESMRAT was estimated using the Kuder Richardson (KR) 20 formula. The formula is given below;

KR20 $\alpha = k/ (k - 1) [1 - (\Sigma pq)/\delta^2]$ (Sabri, 2013)

K = Number of items in the test tool

δ^2 = Variance of the test

p = Proportion of the test takers who got an item right

q = Proportion of the test takers who got an item wrong

The formula was selected because the items did not have the same difficulty index. In addition, the data it generated was dichotomous, "right/wrong" type. According to Sabri, the formula is recommended for estimating the reliability of instruments that generate dichotomous data. The reliability of the instrument was:

$17/16[1 - 2.07/8.54] = .805$

The data tool was deemed reliable as its reliability coefficient was above .7 level. According to Panayides (2013), the .7 level is the recommended threshold in social sciences.

The reliability of the CRE curriculum content analysis matrix (CCAM) was estimated. Content reliability refers to the tendency of a coder to consistently recode the same data in the same way or the tendency of a group of coders to classify categories membership in the same way, or the extent to which the classification of a text corresponds to a standard or norm statistically (Krippendorff, 2007). Three coders were involved in determining the reliability of the CCAM. The reliability of the instrument was estimated using the Krippendorff formula. The formula is:

$\alpha = (P_a - P_e)/ (1 - P_e)$ (Krippendorff, 2011)

Where

P_a is the weighted percent agreement and

P_e the weighted percent chance agreement

The formula was chosen because the instrument was for determining the content coverage of moral reasoning of the CRE curriculum. According to Gwet (2011), the formula is ideal for determining the presence of certain words or concepts within texts or sets of texts. The concept under study was moral reasoning. CCAM yielded a reliability of

$$(0.88 - 0.29)/ (1 - 0.29) = .830$$

CCAM was deemed reliable given that its reliability coefficient was above .8 threshold recommended by Gwet (2011).

3.7 Data Collection Procedures

The researcher obtained an introductory letter from the Board of Postgraduate Studies of Egerton University after which a research permit was sought from the National Commission of Science, Technology and Innovations (NACOSTI). Once the permit was obtained, the researcher contacted the CRE teachers and students through County Director of Education and their principals. The purpose of the study was explained to the teachers and students, and their consent to participate in the study sought. Once the consent was granted, dates for administering the test, questionnaires and making observations were set. On the appointed days, the researcher explained to the students the modalities of sitting for the test and filling the questionnaires. The researcher administered the CRESMRAT to the students with the assistance of the CRE teachers and two research assistants. The students were given one hour which was considered adequate time to respond to the items in the test. The CRETCPQs were also administered to the CRE teachers as scheduled, after which observations of the CRE teaching methods used in classes were made. Once all the data were collected, they were arranged by sub-county awaiting analysis.

3.8 Data Analysis

After data collection, a code book was developed and used to code the collected data. A data file was created using the Statistical Package for Social Science (SPSS). The coded data was then keyed into the data file, checked for errors and analysed. The students scores in the moral reasoning test were converted into percentages and then transformed into level using the scale; Low (33% and below), Average (Above 33% to 66%), High (Above 66%). The levels were summarised using Frequencies, and percentages. The scores generated during content analysis were also converted into percentages and transformed

into levels using the scale; Low (33% and below), Average (Above 33% to 66%), High (Above 66%). The levels were also summarised using frequencies and percentages.

The CRE curriculum was analysed for moral reasoning content coverage. Topic objectives in the curriculum for each form were examined with respect to five moral components namely; personal, family, social, national and global attributes. Tallying was done and the scores for the topic objectives were summed and expressed as a percentage. The percentage scores were then transformed into moral content coverage levels using the scale using the scale; Low (33% and below), Average (Above 33% to 66%), High (Above 66%).

The tallying method was used to determine the most frequently used instructional method. The influence of the instructional method on moral reasoning was established using multiple regression. This involved regressing teaching methods indices on moral reasoning mean scores. The test was deemed appropriate because the data was continuous and the procedure involved examining the combined influence of 12 teaching methods on moral reasoning. Tabachnick and Fidell (2007) recommend the test when determining whether the combined set of independent variables contribute significantly to the prediction.

The tallying method was used to determine the teachers perceptions of the CRE curriculum appropriateness with respect to its suitability and practicability. The perception of the respondents were considered positive when they agreed with the majority of the positive items and disagreed with majority of the negative items that were used to measure the construct. Perception was considered negative when participants agreed with majority of the negative items and disagreed with majority of the positive ones. The respondents perceptions were considered neutral when they were undecided on majority of the items use to measure perception. The perceptions; positive, neutral and negative were summarised using frequencies and percentages. The influence of teachers' perceptions on appropriateness of the CRE curriculum on students moral reasoning was established using the simple linear regression test.

The test was selected because it is ideal for establishing causal relationships between variables and also explaining the power of an independent variable in accounting for variations in the dependent variable (Cronk, 2012). Dummy variables were created before running the regression since teachers perceptions (negative, neutral and positive) were at

nominal scale. Oyeka and Nwankwo (2014) assert that regression assumes that variables are at ratio or interval scale. They recommend use of dummy variables when explanatory variables are at nominal or ordinal scale for regression to correctly test association between constructs. Dummies were created for negative, neutral and positive perceptions. Neutral was then selected as the baseline category since it was the perception of majority of the teachers. Hayes and Preacher (2014) recommend use of the most frequent category as the baseline variable. The influence of teachers perception on the curriculum on students moral reasoning was established by regressing the negative and positive perception dummy variables on students moral reasoning indices. According to Skrivanek (2009) when using linear regression, the number of dummies of a polytomous variable is $m - 1$ (where m is the number of conditions it can take).

3.9 Ethical Considerations

After obtaining research clearance from NACOSTI the researcher sought permission to conduct research in Nakuru county from the countys' Director of education. Participants were briefed on the need of this study and their consent sought by the researcher. Respondents' were assured of confidentiality of information given as well as their identity

CHAPTER FOUR
RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the results and discussions of the study. This chapter is organised based on the objectives. It first examines the questionnaire return rates and the characteristics of the respondents and then establishes the moral reasoning levels of secondary school students. Thereafter, it establishes the moral reasoning content coverage of the secondary school CRE curriculum. The last two sections of the chapter present the instructional methods used in teaching moral reasoning and teachers' perceptions of CRE curriculum in imparting secondary school students' moral reasoning.

4.2 Questionnaires Return Rates

This study used four research instruments namely; CRE students Moral Reasoning Test (CRESMRAT), CRE curriculum content analysis matrix (CCAM), Moral Reasoning Methods Observation Schedule (MRIMOS) and CRE teachers' Curriculum Perceptions Questionnaire (CRETCPQ). The 386 CRE students were subjected to the moral reasoning test (CRESMRAT). However, the return rate was 94.3% (364) as a number 16 of the returned CRESMRAT were rejected during data cleaning due to incompleteness. A total of 186 questionnaires were administered to the CRE teachers. Out of this number, 136 questionnaires were returned which translates to 73.1% return rate. A number (6) of the returned questionnaires were not included in the analysis as they were blank or incomplete. The study ended up with 130 usable teachers' questionnaires, which translates to 70.0% return rate. The usable questionnaires were considered adequate for analysis. According to Babbie, Mouton, Vorster and Prozesky (2001), a response rate of 50 per cent and above is considered adequate for analysis and reporting.

4.3 Characteristics of Respondents

The respondents of the study were CRE teachers and form four CRE students. Their characteristics were examined in order to minimise their effects on the outcome of the research objectives and also give a better understanding of the demographic context of the study. Kipkebut (2010) asserts that describing the characteristics of a sample provides a foundation for a detailed discussion of the results based on the objectives of the study. The teachers' characteristics were examined with regard to gender, school location, school category, highest level of education and CRE teaching experience. The profiles of the

students were examined with respect to gender and school location. A summary of the characteristics of the teachers is given in Table 4.

Table 4

Characteristics of the CRE Teachers

Scale	Characteristic	Frequency	Percentage
Gender	Male	54	42.2
	Female	74	57.8
Location	Urban	79	63.2
	Rural	46	36.8
Highest level of education	Diploma	5	4.0
	Degree	104	82.5
	Masters	12	9.5
	Others (PGDE)	5	4.0
Experience in years as a CRE teachers	5 years and below	52	43.7
	6- 10	19	16.0
	11 – 15	6	5.0
	16 – 20	17	14.3
	21 years and above	25	21.0

The results in Table 4 show that majority (57.8%) of the CRE teachers were females. This means that there was gender imbalance in favour of the females. The results of this study supported those of a study conducted in Kenya Public Universities by Otieno and Ndayambaj (2015) which established that female participation in humanities and social science was dominant in programmes historically viewed as feminine in nature. The results are also in line with those of Igbinedion (2011) who noted that majority of students in Nigerian universities, colleges and polytechnics taking arts related courses were predominantly women. The results of this study also supports the findings of a study carried out by Ombati (2012) who noted that a majority of CRE teachers were females.

Results of an analysis of the distribution of the study sample by location in Table 4 indicate that nearly two thirds (63.2%) of the teachers were from schools in urban areas. The results support those of a study done by Education for All (2015) which noted that teachers prefer working in schools located in urban areas than in rural areas. The results are also in harmony with those of Adedeji and Olaniyan (2011) who observed that

teachers in Africa prefer working in schools located in urban settings. They attribute this to better facilities in such schools and availability of other social amenities.

With regard to highest level of education, the results in Table 4 reveal that more than three quarters (82.5%) of the teachers were degree holders, close to a tenth (9.5%) had a Masters degree while a few (4.0%) had Diploma certifications. This was an indication that the level of education of CRE teachers meets the requirements set by the Ministry of Education. According to the framework for education and training in Kenya (GoK, 2012) the minimum qualification for a secondary school teacher is either a degree or a diploma. The results support those of a study carried out by Ngunju and Amukowa (2013) which revealed that majority (80%) of the teachers were professionally qualified to teach integrated CRE in secondary schools. Further, the results of this study support those of Yala and Wanjohi (2011) who noted that high qualifications are an advantage as they enable teachers to select resources, plan lessons and deliver content better than non-specialists.

The results in Table 4 further reveal that more than a half (56.3%) of the respondents had been CRE teachers for 6 years and above. This is an indication that CRE teachers are experienced in the teaching of the subject. The results agree with those of Jackson, Ipgrave, Hayward, Hopkins, Fancourt, Robbins, Francis and McKenna (2010) who found out that about a third of teachers attending an INSET course had a theological background, religious training and were qualified teachers. The findings further support the results of Ombati's (2012) who observed that majority of the teachers has more than five years teaching experience. Yala and Wanjohi (2011) contend that teaching experience is very important as it significantly influences learning outcomes. Adeyemi (2010) noted that teachers' experience and educational qualifications were the prime predictors of learning outcomes. The students' characteristics were examined with respect to gender and school location. A summary of the profiles is given in Table 5.

Table 5
CRE Students' Characteristics

Scale	Characteristic	Frequency	Percentage
Gender n = 352	Male	180	51.1
	Female	172	48.9
Location of the school n = 341	Urban	144	42.2
	Rural	197	57.8

The results in Table 5 reveal that slightly more than a half (51.1%) of the students who participated in the study was males. The gender distribution of the respondents was comparable with data from the Ministry of Education, Science and Technology (2014) which indicate that overall enrolment in secondary schools in 2014 was 51.7% for males and 48.3% for females. However, these findings do not agree with those of Ombati (2012) who found that female (54.3%) students enrolment in CRE was higher than that (45.7%) of their male counterparts. This suggests that enrolment in CRE may differ from one county to another.

The results in Table 5 also indicated that more than a half (57.8%) of the students who participated in the study were from schools located in rural areas. The results were in support those of Kenya National Bureau of Statistics (2014) which indicate that 61.5% of the population of Nakuru lives in rural areas. The results conflict with those of a study conducted in China by Liu, et al. (2009) who noted that access to high school education was limited in rural areas. Liu, et al. observed that poor regions in rural areas recorded low enrolment of between 20 % and 30%, while in large cities, more than 80% of junior high school graduates progress to high schools. The Ministry of Education, Science and Technology, Education Sector Report (2005) also noted large regional disparities in enrolment of students by provinces in Kenya. For instance, Nairobi province had an enrolment of 2,130,000 secondary school students while North Eastern had 76,100.

4.4 Moral Reasoning Content Coverage in the Secondary School CRE Curriculum

The first objective of the study sought to establish moral reasoning content coverage of the secondary school CRE curriculum. Content analysis enables a researcher to study human behaviour in an indirect way through an analysis of communication documents (Elo & Kynga, 2008). The study examined content of the revised secondary school CRE curriculum developed by Kenya Institute of Education (KIE) in 2002. The content of the curriculum was analysed and then summarised in terms of topics taught in Forms 1 to 4.

Each topic was analysed and attributes that enhance moral reasoning identified. Five attributes of a topic namely: personal (PA), family (FA), social (SA), national (NA) and global (GA) were examined. An attribute was assigned 1 point if present in a topic or else a 0. Topic coverage was expressed in terms of the summated attribute scores. The moral reasoning content coverage of the CRE syllabus for each form was examined and expressed in terms of topics mean score and then transformed into percentages. The CRE curriculum moral reasoning content coverage was established by averaging the percentage mean scores of each of the four classes. The averaged percentage mean scores were then transformed into content coverage levels using the scale;

Low = Below ($\leq$) 33 %,

Average = Above 33 % to 66 % = average,

High = Above 66 % = high.

Form 1 syllabus was analysed to assess the moral reasoning content in each of the topics namely with regard to; personal (PA), family (FA), social (SA), national (NA) and global (GA) attributes. The form 1 CRE syllabus has nine (9) topics. Moral reasoning content of the topics were analysed and expressed into levels using frequencies and percentages. A summary of the levels is given in Table 6.

Table 6

Summary of Form One Content Matrix

Topic Code	Moral Reasoning Attributes Maximum score = 61					Score	Max Score	Percent %	Moral Reasoning coverage Level
	MR-PA	MR-FA	MR-SA	MR-NA	MR-GA				
1	1	1	1	1	0	4	10	40.0	Average
2	1	0	1	0	1	4	20	20.0	Low
3	2	2	2	2	1	9	35	25.7	Low
4	3	2	5	1	1	12	45	26.7	Low
5	2	1	1	1	1	6	45	13.3	Low
6	5	1	4	4	2	16	50	32.0	Low
7	3	3	4	4	3	17	30	56.7	Average
8	2	0	1	0	0	3	25	12.0	Low
9	8	8	8	1	1	26	40	65.0	Average
Total	27	18	27	14	10				
Percentage	**44.26**	**29.51**	**44.26**	**22.95**	**16.39**				

Legend: Personal Attributes (PA); Family Attributes (FA); Social Attributes (SA); National Attributes (NA); Global Attributes (GA)

The results in Table 6 reveal that the attributes with the highest moral content coverage were personal (44.26%) and social (44.26%) while global had the lowest (16.39%) coverage. The overall mean content moral reasoning content coverage by attribute was 31.47%. The results further reveal that topic 9 has the highest (65.0%) moral reasoning content coverage while topic 8 had the lowest (12.0%). The moral content coverage mean by topic was 32.38%. On the basis of these results, the moral reasoning content coverage of the form one CRE syllabus was rated low.

Moral reasoning content coverage of Form 2 syllabus was analysed after examining that of form one. The syllabus had 6 topics, of which each was examined with respect to 5 attributes. Table 7 presents a summary of the form 2 syllabus with regard to topic and moral attributes.

Table 7

Form Two Moral Reasoning Content Matrix

Topic Code	Moral Reasoning Attributes Maximum score = 63					Maximum Score	Max Score	Percent	Moral Reasoning coverage Level
	MR-PA	MR-FA	MR-SA	MR-NA	MR-GA				
10	0	0	0	0	0	0	10	.00	Low
11	1	1	1	1	1	5	10	50.00	Average
12	10	9	9	9	9	46	85	54.12	Average
13	15	10	10	10	10	55	90	61.11	Average
14	2	1	2	1	1	7	30	23.33	Low
15	2	2	2	2	2	10	30	33.33	Low
Total	30	23	24	23	23				
Percentage	**47.62**	**36.51**	**38.10**	**36.51**	**36.51**				

Legend: Personal Attributes (PA); Family Attributes (FA); Social Attributes (SA); National Attributes (NA); Global Attributes (GA)

The results in Table 7 indicate that MR-PA had the highest (47.62%) moral reasoning content coverage while the attributes with the lowest (36.51%) content coverage were MR-FA (36.51%), MR-NA (36.51%) and MR-GA (36.51%). The results show that the means of the five attributes were comparable except that of MR-PA (47.62%). The overall mean by attribute was 39.05%. An examination of the results in Table 17 reveals that topic13 had the highest (61.11%) moral reasoning content coverage while topic 10 had none (0.00%). An analysis of the mean percentages by topic reveals that there were wide variations in coverage. The overall mean of the 6 topics was 36.98%. The overall moral reasoning content coverage of the Form 2 syllabus was rated average.

The moral content coverage of the form three syllabus was also examined. The moral reasoning content coverage of the 6 topics of the syllabus was analysed with regard to attributes; MR-PA, MR-FA, MR-NA and MR-GA. Table 8 presents a summary of form 3 moral reasoning content coverage with regard to the attributes

Table 8

Form Three CRE Curriculum Moral Reasoning Content Analysis Matrix

Topic Code	Moral Reasoning Attributes Maximum score = 59					Score	Max Score	Percent	Moral Reasoning coverage Level
	MR-PA	MR-FA	MR-SA	MR-NA	MR-GA				
16	2	0	0	0	0	2	30	6.67	Low
17	2	2	2	2	2	10	10	100.00	High
18	1	0	0	0	0	1	35	2.86	Low
19	5	3	3	3	3	17	40	42.50	Average
20	14	4	8	6	4	36	85	42.35	Average
21	8	6	6	6	6	32	75	42.00	Average
Total	32	15	19	17	15				
Percentage	**54.24**	**25.42**	**32.20**	**28.81**	**25.42**				

Legend: Personal Attributes (PA); Family Attributes (FA); Social Attributes (SA); National Attributes (NA); Global Attributes (GA)

Results in Table 8 indicates that the attribute with the highest mean (54.24%) was MR-PA while MR-FA and MR-GA had the lowest means (25.42%). The results indicate that there were wide variations among the means of the attributes. The overall mean of the attributes was relatively low (33.22%). An examination of the means reveals that topic 10 had the highest (100.00) while 18 had the lowest (2.86%). The results indicate that there are wide variations in moral reasoning content coverage among the topics. The overall mean of the topics was relatively low (39.40%). On the basis of the overall topics mean, moral reasoning content coverage of the form three syllabus was rate average.

The moral reasoning content coverage of form four CRE syllabus was analysed after examining that of Form three. The moral reasoning content coverage of the 7 topics of the form four syllabus were analysed with regard to 5 attributes namely; MR-PA, MR-FA, MR-NA and MR-GA. Table 9 gives a summary of form 4 moral reasoning content coverage of the syllabus.

Table 9

Summary of Form Four Content Analysis Matrix

Topic Code	Moral Reasoning Attributes Maximum score = 47					Score	Max Score	Percent %	Moral Reasoning coverage Level
	MR-PA	MR-FA	MR-SA	MR-NA	MR-GA				
22	0	0	0	0	0	0	10	.00	Low
23	15	14	14	12	12	67	75	89.33	High
24	6	6	6	5	5	28	35	80.00	High
25	8	6	6	5	5	30	45	66.67	High
26	5	2	2	2	2	13	30	43.33	Average
27	8	4	6	6	4	28	40	70.00	High
28	2	2	2	2	2	10	10	100.00	High
Total	44	34	36	32	30				
Percentage	**93.62**	**72.34**	**76.60**	**68.09**	**63.83**				

Legend: Personal Attributes (PA); Family Attributes (FA); Social Attributes (SA); National Attributes (NA); Global Attributes (GA)

The mean scores of moral reasoning attributes in Table 9 were relatively high as they ranged from 63.83% (MR-GA) to 93.62% (PR-PA). The variations among the attributes means were thus wide. The overall attribute mean was 74.90% and was rated high. The mean scores of the 7 topics were in the range of 00.00% (topic 22) and 100.00 (topic 28). The variations among the means were considered high. The overall topic means was 64.19% and was rated high.

The moral reasoning content coverage of the secondary school CRE syllabus was determined by averaging the moral content coverage percentages of the four classes (Forms one to four). The results of the computation are contained in Table 10.

Table 10

Moral Reasoning Content Coverage of the CRE Syllabus

Topics per Form	Forms				Average % Per Topic
	One	Two	Three	Four	
1	40.00	0.00	6.67	0.0	**11.7**
2	20.00	50.00	100.00	89.33	**64.8**
3	25.71	54.12	2.86	80.00	**40.7**
4	26.67	61.11	42.50	66.67	**49.2**
5	13.33	23.33	42.35	43.33	**37.2**
6	32.00	33.33	42.00	70.00	**44.3**
7	56.67	-	-	100.00	**78.3**
8	12.00	-	-	-	**12.0**
9	65.00	-	-	-	**65.0**
Average % Per Form	**32.38**	**36.98**	**39.40**	**64.19**	**43.24**

The results in Table 10 indicate that form one had the highest number (9) of topics while forms 2 (6) and 3 (6) had the lowest number of topics. The table further indicates that the CRE moral content coverage of form 4 was highest (64.19%) while that of form 1 was lowest (32.38%). The results show that there are wide variations in content coverage among forms given that they range from 32.38% to 64.19%. An examination of the distribution of the mean scores indicates that moral reasoning content coverage increase as students progress from Form one to four. The content coverage mean of the four classes was 43.24%. The moral reasoning content coverage of the CRE syllabus as measured by the overall mean score of the four classes was rated average.

This study analysed the moral reasoning content coverage of the revised secondary school CRE curriculum (syllabus) (KICD, 2002). The results in Table 10 revealed that moral reasoning content of Form 1 was low while those of Forms 2, 3 and 4 were average. The results (Table 10) further revealed that the overall moral reasoning content coverage was average. These results agree with those of Senem's (2013) study conducted in Turkey which analysed the curriculum content of 9th grade physics curriculum with respect to science process skills. The results showed that the curriculum was inadequate as it emphasised collecting-interpreting data but disregarded predicting, experimenting and inferring. These results are in harmony with those of Wamutitu's (2008) study which examined impartation of environmental education through secondary school geography

curriculum in Kenya. Environmental education content covered through the secondary school geography curriculum was rated average. The results support those of a study by Onyango (2016) who analysed peace education content covered through the upper primary school social studies curriculum in Kenya. The study rated content coverage in terms of objectives of peace education as average (40.37 %). However, the results in Table 10 do not agree with those of Hernández-Garbanzo *et al*. (2013) who examined the curriculum of the Youth Expanded Food and Nutrition Education Program in the USA. They established that themes on nutrition, physical activity, and food safety were adequately addressed across curricula.

The aim of this objective was to analysis the content of the CRE curriculum with respect to its ability to impart moral reasoning knowledge and skills to students. In Kenya, moral reasoning is imparted to students through CRE among other subjects. CRE aims at creating awareness through reasoning in the students' life as revealed in Jesus Christ in a changing and developing society as stipulated in the general objectives of the subject (KIE, 2002). The CRE curriculum in Kenya stipulates that, a student who studies the subject up to form four should be able to:

i) Gain insights into the unfolding of God's self-revelation to human kind through: Their personal experience, the African religious heritage, the Biblical revelation as a whole and, specifically, in Jesus Christ and the Christian Community.

ii) Use the acquired social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society.

iii) Appreciate and respect their own and other people's cultural and Christian beliefs and practices.

iv) Acquire the basic principle of Christian Living and develop a sense of self-respect and respect for others.

v) Promote international consciousness through the understanding of universal brotherhood and sisterhood.

vi) Contribute positively to the transformation of self and the society as whole.

vii) Acquire knowledge for further studies in various career field.

Based on the foregoing, it is worth noting that all the expected learning outcomes of the curriculum except one (vii) are related to enhancing learners' acquisition of knowledge and moral reasoning skills. Based on the foregoing, an effective curriculum should be able

to assist students develop moral feelings that revive in learners a global outlook that shun unbecoming behaviour.

The content analysis revealed that moral reasoning content coverage in Forms 1and 2 are low whereas average in Forms 3 and 4. This is not adequate for imparting moral reasoning to learners given that CRE is an optional subject in Forms 3 and 4. With the high concentration of moral reasoning content in form four, those students who do not select the subject may not be adequately equipped with moral reasoning skills. A CRE syllabus therefore be built around a vision that encampuses academic, personal, spiritual, moral, social, cultural, aesthetic and physical developments. Such a curriculum would help learners to acquire knowledge and develop skills, values, attitudes and dispositions that are deemed appropriate by society. It would also equip students with the capacity to utilise the opportunities in life, meet its challenges and become responsible citizens in their locality, nation and world. The results of the CRE curriculum content analysis indicate that its lacks a balance as the moral content coverage is highest (64.19%) in form 4 and lowest (32.38%) in form 1. Kohlberg (1986) aptly puts it that moral reasoning curriculum should allow students and teachers to have discussions at various times throughout the school life. Mwale (2010) agrees with Kohlberg that moral reasoning during adolescence should be developed early and continue throughout the lifespan. This means that moral reasoning content should be fairly distributed at all levels of the 4 years secondary school cycle. However, this is not the case with the CRE curriculum as the moral reasoning components are concentrated in the fourth form.

From the findings in objective one, learners are operating at an average level of moral reasoning. The findings in objective two also indicate that the curriculum content for moral reasoning is also average. It can therefore be concluded that the average moral reasoning curriculum content coverage can be a contributing factor to the average level of moral reasoning among the students.

4.5 Moral Reasoning Level of Secondary School Students
The second objective of the study aimed at examining the level of secondary school students' moral reasoning. A moral reasoning achievement test was administered to the respondents. The test had two sections; A which had 17 multiple choice items and B which had 15 open ended dilemma issue items (Appendix B). The items measured moral reasoning in areas of personal, family, social, national and global domains. A correct

response to a multiple choice item was awarded one (1) mark whereas an incorrect response was awarded a zero (0). A wrong answer to a defining issue test item was awarded a zero while a correct answer was awarded a point. A correct answer to a defining issue test item with an explanation was awarded two points. The test mean scores are presented in Table 11.

Table 11

Moral Reasoning Test Means and Standard Deviations (SD)

Test	Maximum Score	N	Mean	SD
Multiple Choice =17		363	13.21	1.99
Defining Issues =30		362	16.26	6.22
Moral Reasoning Test Total = 47		362	29.50	7.26

The results in Table 11 reveal that the students' multiple choice test mean (M = 13. 21, SD = 1.99) was fairly high given that it was marked out of 17. The mean (M = 16.26, SD = 6.22) score on the defining issue test was average as it was marked out of 30. The overall moral reasoning mean (M = 29.50, SD = 7.26) score was rated average given that it was measured out of 47. On the basis of the results, the students' moral reasoning level was rated average. The results support those of Gallagher's (2011) study which observed that moral reasoning scores increased with years of study. However, the scores generated by Gallagher were generally low as they ranged between 11% to 18% percent. The findings of the study contradict those of Maiyo's (2015) who established that whereas that CRE plays an important role towards moral development of students, it was not effective in developing learners' moral reasoning as schools place more emphasis on science subjects and students pursue CRE only for academic purposes.

The results observed in Table 11 showed that the students' moral reasoning level was moderate despite exposure to moral education curriculum. Though CRE was found to play an important role towards moral reasoning of students, Maiyo (2015) contend that the major impediment to its effectiveness was emphasis placed on science subjects and the fact that CRE is an optional subject in Kenya. The average moral reasoning level observed from the study (Table 11) may be attributed to social norms, culture and traditions of the students. Herbutzki (2014) support the social aspect by contending that moral reasoning is a process based on how people interact with the environment. Another contributing factor for the students average moral reasoning may be due to the teaching approach used in

teaching CRE in secondary schools. Ming'yue (2013) asserted that the methods used to teach moral reasoning influence the capacity of learner to reason.

Moral education is crucial for schools as it provides students with skills needed to handle moral dilemmas that they encounter in their daily lives (Ellenwood, 2007). While the primary mission of schools is to promote academic excellence, there is nonetheless need to promote character development as well (Beane, 2002). Kowino, Agak and Kochung (2012) recommend that the teacher should adopt instructional methods that emphasis logic and appeal to precision in reasoning. Scholars (Zhang, 2013; Walker, Hennig & Krettenauer, 2000) also identify peer interaction as a major influences of students' moral development. The researchers contend that students who interact with peers are more likely to advance in their moral reasoning than those who do not. Haidt (2008) adds that moral reasoning is grounded on principals and beliefs that are universal or specific to a group. These factors could perhaps explain the average moral reasoning level of the students posted in Table 6. However, moral education should be emphasised in schools because when students acquire high moral reasoning skills they are able to resolve conflicts peacefully, practice pro-social behaviours, and engage in service to the community (Dolph & Lycan, 2008). As a result, schools become better places due to decline in cases of unbecoming behaviour.

After the determination of the moral reasoning mean scores, the means were compared to establish whether there was a difference in moral reasoning by respondent's gender. The comparison of the means assisted in establishing whether gender affects students' moral reasoning. The comparison was done using the t-test (Table 12)

Table 12

Differences in Students' Moral Reasoning mean scores by Gender

Scale	Gender	N	Mean	SD	Df	t-value	p-value
Multiple Choice maximum score = 17	Male	180	12.91	2.29	350	2.811	.005*
	Female	172	13.50	1.60			
Defining Issues maximum score = 30	Male	180	15.08	6.48	349	3.575	.000*
	Female	171	17.41	5.69			
Moral Reasoning maximum score = 47	Male	180	27.98	7.77	349	3.913	.000*
	Female	171	30.96	6.37			

*Significant at alpha $\alpha \geq .05$

The results in Table 12 indicated that the difference of the means scores of the section with multiple choice items, t(350) = 2.811, p<.05, and dilemma issue items, t(349) = 3.575, p<.05, by gender were statistically significant at .05 level in favour of the females. The results also indicate that the overall moral reasoning mean (M = 30.96, SD = 6.37) of the females was higher and significantly different from that (M = 27.98, SD = 7.77) of the males, t(349) = 3.913, p<.05. This is an indication that gender affects students' moral reasoning. The results support those of Ford and Richardson (1994) who observed that females are likely to act more ethically than males. The results in Table 12 are also in support of those of a study conducted by Ikwuji (2010) who investigated the influence of age, gender and value orientation on adolescent students' moral judgments in conflict situations. The study revealed that the female respondents were superior or higher than their male counterparts in terms of the achievement of adult morality by making moral judgments more along adult-approved directions. However, the results in Table 12 contradicts those of study carried out by Kashu (2014) in Kenya on gender and academic performance in secondary schools, which found that males had a higher overall moral self-concept than female undergraduate students. Gilligan (1982) contends that men and women differ in how they solve moral dilemmas. Gilligan explains that men tend to consider moral issues in terms of justice, rules and individual rights while women consider such issues in terms of relationships, caring and compassion.

The link between gender and moral reasoning has been examined by several scholars (Ikwuji, 2010; Dawson, 2000; Gilligan's, 1982). Gilligan established that females are better at solving moral conflicts and attributes this to the fact that males and females use either a justice or a care perspective to make moral judgements. Gilligan adds that care reasoning is used predominantly by females while justice reasoning is used predominantly by males. Dawson attributes the gender differences in moral reasoning because of the way people make moral decisions. Females are more likely to make moral decision with regard to the way the message has been relayed, are guided by emotions, search for compromise, ask who will hurt and seek solutions to minimise harm, and respect feeling. Males on the other hand are likely to rely on rules as guided by logic, ask who is right and seek decisions which are o fair; and respect rights. Attanucci (1988) noted that moral reasoning of the females is characterized by a focus on maintaining relationships, responding to the needs of others, and a responsibility not to cause hurt.

Further analysis was conducted to determine whether there were differences in moral reasoning mean scores with regard to location of the school. The results of the comparisons by school location are given in Table 13.

Table 13

Differences in Students Moral Reasoning mean scores by School Location

Scale	Location	N	Mean	SD	Df	t-value	p-value
Multiple Choice Test (Maximum score = 17)	Urban	143	13.30	2.42	339	.357	.722
	Rural	197	13.18	1.97			
Defining Issues Test (Maximum score = 30)	Urban	144	15.60	6.54	338	.648	.517
	Rural	195	16.27	6.21			
Moral Reasoning Test (Maximum score = 47	Urban	142	29.09	7.80	338	.293	.769
	Rural	194	29.44	7.27			

*Significant at alpha α= ≤ 05.

The results in Table 13 indicate that the difference in the mean scores by location of the multiple choice, t(339) = 357, p>.05, and defining issue test items t(338)= .648, p>.05, were not statistically significant at the .05 level. The results further indicate that the difference in the overall moral reasoning by location was not statistically significant at the

.05 level, t (338) =.293, p>.05. This is an indication that school location does not affect students' moral reasoning.

The results in Table 13 indicate that moral reasoning mean scores of students in schools located in rural (M = 29.44, SD = 7.27) and urban (M = 29.09, SD = 7.80) areas were comparable. This implies moral reasoning is not influenced by school location. This may perhaps be due to the fact that moral reasoning is taught through CRE which is a compulsory subject in form one and two in Kenya (KIE, 2002). This exposes students to basic moral education irrespective of the location of the school.

The results in Table do not support those of Host, Brugman, Tavecchio and Beem (1998) who examined students' perception of the moral atmosphere in secondary school and the relationship between moral competence and moral atmosphere. Moral atmosphere was operationalised as norms, values and meaning systems which students of a school share. These atmospheres not only vary by school but also by type and location (rural, urban). The results of the study indicated that there was significant difference in moral competence by school location in favour of those in urban settings. This implies that school location affects moral reasoning as students in urban setting tend to have higher moral reasoning levels. The result in Table 13 also contradict those of O'Flaherty and Gleeson (2014) who carried out a longitudinal study of levels of moral reasoning of undergraduate students in an Irish university and the influence of contextual factors. The study showed that the DIT mean scores of female students were consistently higher than those of males. The study also showed that humanities students consistently scored higher than students from other disciplines while engineering students such as family, religion and surrounding influenced achievement in the DIT. Given that one's surrounding may be an urban or rural setting, It can therefore be said that location influences moral reasoning.

The students' moral reasoning levels were established by transforming the mean score into percentages by multiplying by 100 and dividing the product by 47 (maximum score). The percentage score was then transformed into moral reasoning level using a scale:

    Low = Below ($\leq$) 33 %,

    Average = Above (>) 33 % to 66 %

    High = Above (>) 66 %.

The levels were then summarised as shown in Table 9.

Table 14

Distribution of Students' Moral Reasoning Levels by Gender and Location

Scale	Character	Levels (%)		
		High	**Average**	**Low**
Gender	Male n=180	35.6	56.7	17.8
	Female n=172	53.2	43.9	2.9
Location	Rural n=144	44.4	50.5	5.1
	Urban n=197	44.2	46.6	9.3
Overall Level		**44.5**	**50.3**	**5.2**

The results in Table 14 indicate that the moral reasoning level of majority (56.7%) of the males was average while that of majority (53.2%) of the females was high. This is an indication that the moral reasoning level of the females is higher than that of the males. The high moral reasoning level posted by the female students (Table 14) may be attributed to the fact that women made moral judgments based less on justice and rights, and more on care and compassion (Gilligan, 1982). Consequently, the results in Table 14 are in harmony with those of Miller (2008) who established that girls tend to make better moral judgments than their male counterparts. Kalsoom, Behlol, Kayani and Kaini (2012) also observed that the moral reasoning of female students was higher than that of their male colleagues. Ikwuji (2010) who investigated the influence of age, gender and value orientation on adolescent students' moral judgments in conflict situations also revealed that the female respondents were more superior making moral judgments along adult-approved directions than their male counterparts.

The results in Table 14 also revealed that the reasoning level of majority of students in rural (50.5%) and urban (46.6%) areas was average. The results further reveal that a significant number of students from urban (44.2%) and rural (44.4%) schools had high levels of moral reasoning. The results reveal that the moral reasoning level of students by school location is comparable. The comparable moral reasoning levels may perhaps be due to the fact that all secondary school students are exposed to morals education through CRE which is compulsory in forms 1 and 2 (KIE, 2002).

The results in Table 14 indicate that the overall moral reasoning level of majority (50.3%) of the students was average. The results support those of Gallagher, (2011) who conducted an assessment of moral reasoning of pharmacy students in United Kingdom. The study

established that the moral reasoning level of students was average with a significant growth with increase in the number of years in the university. Kowino, Kochung and Agak, (2011) noted that CRE students in Kisumu district did not possess high levels of moral reasoning skills such as conflict resolution, consensus building and negotiating among others. This was evidenced by the poor performance of the learner in questions which demanded that they show competence in identifying social relating skills and explaining their usability in social interactions. However, the results do not support those of O'Flaherty and Gleeson (2017) who noted that Irish student teachers moral reasoning levels were high. They attributed the high moral reasoning level to transitions year programme which prepares students socially to fit in society and their strong Christian family backgrounds.

The results in Table 14 also indicate that the overall moral reasoning level of students is average with the female students presenting higher reasoning levels than their male counter parts. This average moral reasoning level may explain the why there have been cases of lawlessness such as massive destruction of school property and disruption of social order by secondary school students. For instance, over 100 schools were torched in Kenya in the months of June and July 2016 (Mabel, (2016). The relatively low moral reasoning level can be attributes to several factors. For instance, Murphy-0'Connor (2003) contends that lack of proper moral reasoning development causes one to be a victim of emotions which may lead to immorality. The relatively low moral reasoning level may also be due to ineffectiveness of the curriculum and methods used to teach moral education (Ngunju & Wamukowa, 2013). Negative students' attitudes, peer pressure, family background and influence of an immorality society are also possible causes (Akaranga & Simiyu, 2016).

The results in Table 14 also contradict Kohlberg (1979) claim that moral reasoning increase as a person increases with age. Kohlberg claims that post-conventional level, in which form four students fall, is moralized by reasoning based on principles, using a prior to society perspective. The individuals at this level reason based on the principles which underlie rules and norms, but reject a uniform application of a rule or norm. In essence this last level of moral judgment entails reasoning rooted in the ethical fairness principles from which moral laws would be devised. Laws are evaluated in terms of their coherence with basic principles of fairness rather than upheld simply on the basis of their place within an

existing social order. The results of the study indicate an average moral reasoning level of the students. This may imply that the learning CRE curriculum has not led to high moral reasoning among students.

Further, data on moral reasoning curriculum was gathered using open ended items in the students' questionnaires. The qualitative data was analysed and the information generated used to supplement those derived from quantitative one. The students were asked why they choose to study CRE up to form four. The reasons advanced by the students are shown in Table 15.

Table 15
Students' Reasons for choosing to Study CRE up to Form Four

Reason n = 364	Frequency	Percentage (%)
CRE is a compulsory subject in the school	94	25.8
Boost grade in national examination	84	23.1
Enhances one's ability to relate with others	104	28.6
CRE enhances moral development	63	17.3
CRE helps in spiritual development	163	44.8
CRE enables students acquire knowledge and skills	28	7.7

The results in Table 15 show that spiritual development (44.8%) is the main reason why students study CRE up to form four. It is followed by enhances one's ability to relate with others (28.6%) and is a compulsory subject (25.8%). Other reasons advanced by students were; boost grade in national examination (23.1%), moral development (17.3%) and acquisition of knowledge and skills (7.7%).

The reasons behind the selection of CRE advanced by students are in harmony with the observation of several scholars. The results (Table 15) indicate that spiritual development (44.8%) is the main reason why students study CRE up to form four. This is in harmony with Chemutai's (2015) study which established that majority (93.4%) of students regardless of their abilities, agreed that CRE builds them spiritually. Chemutai further revealed that most teachers are not interested in molding students' behaviour but in good grades in examinations. The results are in line with (Weber, 2013) view that C.R.E has a spiritual role to play in the life of a student since religion and life are inseparable. Ombati (2012) conducted a study amongst public secondary schools in Nyamachi division, Kisii

district, Kenya and listed; boosts KCSE mean grade, is compulsory and enhances one's ability to relate with others as reasons why students study CRE. Kasomo (2011) found out that some students consider CRE not useful, but were forced to select it by school administrators.

Moral reasoning is a process of determining right and wrong in a given situation (You & Penny, 2011). The school has an integral part in the development of students' moral reasoning since the type of moral, religious and social training offered by the school determines the quality of adults they become to their families, community and nation at large (Sober, 2009). Nucci (2002) stressed that morality which emanates from moral reasoning is an important part of human interaction because it is central to self control. Because of this, students should be provided with quality moral education. In secondary schools in Kenya, CRE is the only subject in the time table that enhances moral development (KIE, 2002). It is compulsory subject in form one and two but an optional one in form three and four. Given that CRE is one of the carrier subject in the school timetable that teaches moral reasoning, students should be encouraged to study it throughout the four years secondary school cycle as this will enhance their moral development.

The teachers and students were asked whether CRE equips students with knowledge and skills that enhance moral reasoning. Majority (60.2%) of the teachers were of the view that CRE equips students with knowledge and skills which enhance moral reasoning while 39.8% thought it did not. Data from the students also showed that nearly all of them (93.4%) were of the view that learning CRE equips students with knowledge and skills that help them make correct judgments in life. The results of the study support those of Cummings, Maddux, Cladianos and Richmond (2010) which demonstrated that moral reasoning can be advanced by educational interventions. The views of the teachers and students are similar to the observations of Gallagher (2011). Gallagher established that moral reasoning of students increased as they progress through a 4-year degree programme at a school of pharmacy in the UK. The results also support those of O'Flaherty and Gleeson (2017). Their study revealed that exposure to moral education enhances Irish student teachers' capacity to make moral judgment. Maiyo (2015) and Wachira (2015) established that also noted that teachers were of the view that CRE helps in moral development of students in secondary schools. In addition, the teachers and

students were asked to give reasons why they thought CRE equips students with knowledge and skills that enhance moral reasoning. The reasons provided by the teachers were summarised in Table 16.

Table 16

Reasons Provided by Teachers why CRE Equips Students with Moral Reasoning, Knowledge and Skills

Reason n=62	Frequency	Percentage
Assist students identify virtues and vices	8	12.9
Students acquire positive values (respect, patriotism)	11	17.7
Skills and knowledge acquired (critical thinking, decision making, self-esteem) enhance moral judgment	20	32.3
Enhance ability to interrogate and deal with life situations	29	46.8

The results in Table 16 show that less than a half (46.8%) of the teachers pointed out that CRE helps students to negotiate and deal with contemporary life situations while about a third (32.3%) were of the view that the subject fostered skills needed for critical thinking and decision making. Other reasons advanced by the teachers include; acquisition of positive values such as respect and patriotism (17.7%) and identifying virtues and vices (12.9%). These results agreed with those of a study conducted in Nandi Central Sub-County, Kenya by Maiyo (2015). The study noted that CRE equips students with knowledge and moral reasoning skills. Wachira's (2015) study is also supported by the results in Table 16. Wachira's study established that teachers view CRE as a subject that helps in moral development of students as well as inculcating values such as honesty, respect for others and their property, cooperation and courtesy.

The students were also asked to give reasons why they of the opinion that CRE enhances moral reasoning knowledge and skills. Like the teachers, gave a wide range of reasons why they thought that CRE equips young people with knowledge and skills that help them make correct moral judgment in life. The reasons advanced by the students are summarised in Table 17.

Table 17

Reasons provided by Students why CRE equips them with Moral Reasoning Knowledge and Skills

Reason n = 364	Frequency	Percentage
Able to interrogate issues critically before making choices/judgements	6	1.6
Makes one emotionally stable (deal with low self-esteem, depression)	9	2.5
Develop capacity to handle issues (relationships, peer pressure, drugs)	94	25.8
Shapes ones' behaviour (morally upright)	97	26.6
Enhances relationship with God	48	13.2
An effective channel for learning (education) morals	17	4.7

Results in Table 17 indicated a wide range of reasons provided by students why they are of the opinion that CRE equips them with moral reasoning knowledge and skills. The major reasons advanced were; shapes ones' behaviour (26.6%), assists learners develop capacity to handle social issues (25.8%) and enhances ones' relationship with God (13.2%). This implies that majority of the students hold the view that CRE equips them with moral reasoning skills. The results are in harmony with the views of Harish (2011) who contended that CRE enlightens the way of human beings by not only imparting knowledge but also inculcating moral values, spiritual attitude, and the righteousness in character. The results (Table 17) supports those of Ngussa and Role (2016) whose study in Tanzania showed that divinity inculcates moral values and prepares students to live peacefully with fellow students and other members of society. It makes them mature and responsible citizens before God and fellow human beings. The result also support those of Kidakwa and Obonyo (2014) observation that CRE enables learners to gain insight into the unfolding of God's self revelation to humankind and use the acquired social, spiritual and moral insights to think critically and to make appropriate moral decisions in a rapid changing society.

About one third (31.5%) of the teachers (Table 18) and a few students (Table 19) were of the view that CRE does not equip students with knowledge and skills which enhances moral reasoning.

Table 18

Teachers Reasons why CRE does not equip Students with Knowledge and Skills which enhance Moral Reasoning

Reason n = 41	Frequency/	Percentage
Emphasises knowledge for passing exams	19	46.3
It is inadequate in moral knowledge and skills	25	61.0

The results in Table 18 indicate that majority (61.0%) of the teachers felt that CRE does not equip students with knowledge and skills which enhance moral judgement as its curriculum coverage of morals and emerging issues is inadequate. The results also indicate that nearly a half (46.3%) of the teachers attributed the ineffectiveness of the CRE to emphasis on knowledge and passing examinations. The results support those of Ngunju and Amukowa (2013) who noted inadequacies in the CRE curriculum. The results are also in harmony with those of Itolondo (2013) who established that CRE hardly yields the expected learning outcomes. The study also attributed the ineffectiveness of the CRE curriculum to students' lack of keenness in studying the subject due to the low value given to it by the government and teachers in favour of sciences and other subjects.

The results in Table 18 support those of Achola and Pillai (2001) who noted that the aim of teaching in schools is to enable learners pass national examination and those who do not are termed as failures by society. Akaranga and Simiyu (2016) observed that whereas students perform well in CRE in KCSE, it has failed to equip students with knowledge and skills which enhances moral reasoning. They lament that despite the good performance in CRE society is still facing unprecedented levels of decline in morals. Akaranga and Simiyu assert that this could be explained by unfavourable attitudes towards Christian Religious Education by teachers and students on the basis that it is merely an examinable subject.

Table 19

Students Reasons why CRE does not equip them with Knowledge and Skills which Impart Moral Reasoning

Reason n = 21	Frequency	Percentage
Only considered as an examination subject	10	47.6
CRE alone cannot shape students moral reasoning as there are other parameters (society, family, church)	6	28.6
Concepts are abstract do not impact on students day to day lives	3	14.3

The results in Table 19 show that students who were of the view that CRE does not equip them with knowledge and skills which enhance moral reasoning provided 4 reasons to back their stand. The main ones were; only considered as an examination subject (47.6%), CRE alone cannot shape students moral reasoning as there are other parameters (28.6%) and Concepts are abstract do not impact on students day to day lives (14.3%). This implies that the teaching and learning of the subject would help enhance moral reasoning if these sentiments from students are addressed. These results support the results of Ngussa and Role (2017) who attribute ineffectiveness of CRE in imparting moral reasoning on the fact that schools do not have important documents to guide the teaching and learning of the subject. The results also support those of Kamau's (2014) study conducted in Muranga, Kenya. Kamau's study revealed that CRE did not achieve its intended objectives as evidenced by prevalence of unbecoming behaviour among students. The study attributed this to teachers' reluctance to use higher value adding methodologies in imparting moral skills during the CRE lessons. Akaranga and Simiyu (2016) attributes ineffectiveness of CRE curriculum to equip students with knowledge and skills which enhance moral reasoning to negative attitudes by teachers and students towards the subject.

4.6 Instructional Methods and Students' Moral Reasoning

The third objective of the study examined the impartation of CRE instructional methods on students moral reasoning. Data on instructional methods was generated using the teacher's perceptions questionnaire and lesson observation schedule. The teachers were asked to state how frequently they use specified teaching methods during CRE lessons. The teachers responses to the items are summarised in Table 20.

Table 20

Teachers Usage of Instructional Methods

Method	N	Very often	Often	Occasionally	Rarely	Never
Lecture	126	25.5	48.4	0.8	16.7	8.7
External resource persons	128	6.3	10.9	3.9	55.1	25.8
Narratives	127	33.9	54.3	4.7	5.5	1.6
Self-exploratory exercises	127	32.5	50.0	7.1	8.7	1.6
Role play	128	15.6	54.7	3.9	18.8	7.0
Use of life examples	128	59.4	35.9	2.3	3.8	1.6
Class discussions	128	29.7	58.6	-	10.2	1.6
Field trips	124	4.0	21.8	13.7	38.7	21.8
Group discussions	124	3.2	16.1	3.2	36.3	41.1
Poems	126	4.0	26.2	12.7	38.9	18.3
Songs on contemporary topics	129	5.4	26.4	7.8	45.0	15.5
Interactive textbook reading	127	9.4	13.4	3.1	39.4	34.6

Legend: Very often, Often, Occasionally, Rarely, Never

Table 20 indicate that the most frequently used methods were; use of life examples (95.3%), class discussions (88.3%) and narratives (88.2%). However, the least frequently used methods were; group discussion (19.3%), interactive bible reading (22.8%) and external resource persons (17.1%). The results indicate that teachers mainly use life examples, class discussions and narratives. These results are in harmony with the recommendations of the Scottish Government (2012) that advocate frequent use of discussions and life experiences during CRE lessons. Dinama (2013) study indicated that teachers used various teaching techniques in their classrooms such as group work, role plays and debates which was supported by the results of this study. Dimana asserts that these methods are deliberately chosen because they are students centered and give learners an opportunity to explore the environment. The results in Table 20 also support those of a study by Ngunju and Amukowa (2013) on constraints facing CRE teachers' usage of life approach method in secondary schools in Nairobi East district, Kenya. The duo established that teachers use a variety of methods such as; group work, question and answer, class discussion and storytelling during lessons.

The results in Table 20 contradicted the findings of a study carried out by Dinama (2010) who observed that CRE teachers in the Northern Region of Botswana frequently use teacher-centered methods such as lecture. This study differed with Situma (2016) who noted that CRE is mainly taught using verbal communication and use of textbooks. The

results (Table 20) are also not in harmony with those of Ongiria's study. Ongiria observed that teachers rarely use life approach method and recommended that teachers be taken for in-service courses to equip them with such skills.

Data on CRE teaching methods was also generated using lesson observation. The data was necessary as a way of verifying the information that was gathered trough the teacher perception questionnaire. The researcher attended a CRE lesson in each of the selected schools and tallied the usage of a method in a lesson using a scale (Rarely-used once, occasionally -used two or three times and often -used more than thee time) and then recorded the frequency of occurrence a method. The occurrences are summarised in Table 21.

Table 21
Instructional Methods Observed During Teaching of CRE (N=16)

Method	Frequency of Use		
	Often	**Occasionally**	**Rarely**
Lecture	81.3	6.3	12.5
Narratives	6.7	-	93.3
Songs	6.3	6.3	87.5
Self-exploratory exercise	6.3	12.5	81.3
Group Discussions	12.5	12.5	75.5
Question and Answer	18.8	12.5	68.8
Class discussion	6.3	31.1	62.5
Use of life examples	31.3	31.3	37.5
Interactive Text Book Reading	18.8	43.8	37.5
Probing Questions	26.7	53.3	20.0
Poems	-	-	-
Role Play	-	-	-

Legend: Rarely (used once), Occasionally (used two or three times), Often (used more than thee time)

The results in Table 21 reveal that the most frequency method used by the teachers were lecture (81.3%), use of life examples (31.3%) and probing questions (26.7%). The results further reveals that the least frequently used methods noted during the observation were role play, poems and narratives (6.7%). This implies that lecture, use of life examples and probing questions were the preferred methods of teaching CRE. Although the lecture method was popular it is teacher centred and learners are hardly involved in practical activities to enable develop moral reasoning skills. This could be the reason CRE

instruction seems not to be achieving its intended objectives of imparting knowledge and skills which enhance moral reasoning in students. However, the popularity of lecture method could be attributed to the fact that, it enables the teacher to cover much content within a shorter time (Sandhu, Afifi & Amara, 2012).

The results of the study from observations (Table 21) conducted by the researcher showed that group discussion was rarely used in the teaching of CRE. This supports the findings of Chesaro (2003) that active learner participation and initiative methods such as discussion and learners experiences were less used. Situma (2016) obtained comparable results as use of class discussion was rated low (11.9%).

The results in Table 21 indicate that a variety of methods were used in the teaching CRE However those that are considered to enhance moral reasoning skills such as group discussion, interactive textbook reading, narratives, poems, songs are rarely or not used at all. The results are in harmony with those of Ugwu (2014) who noted that teachers hardly use methods that are effective in imparting moral reasoning skills such as probing questions, use of life examples and discussions. The results of this study also agree with those of Njoku and Njoku (2016) which showed that the lecture is the most frequently used method in the teaching CRE. These results are consistent with those of Ngunju and Amukowa, (2013) who noted that lecture and question/answer methods are the most frequently used methods in the teaching of CRE. The results of this study support those of Nderitu (2016) who established that majority (80%) of teachers used the lecture method when teaching CRE.

A teaching method is viewed as a technique used by a teacher in his/her instructional exercises to enable learners acquires relevant knowledge and skills (Wachanga, 2009). Researchers like Mkpa (2009) contends that no one teaching method or technique should be adopted since each has its merits and demerits. It is advisable that teachers of CRE adopt appropriate methods in order to enhance the interest of students in the subject. Many researchers (Odo, 2011; Kalu, 2012; Ugwu, 2014; Edube & Odiegwu, 2014) have identified discussion, demonstration, discovery, simulation method and role play as effective teaching methods of CRE. The researchers believe that these methods allow full participation of students; increase interest and knowledge. This study noted that the lecture, probing questions and use of life examples were the most preferred teaching methods. Whereas probing questions and use of life examples have been recommended for

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teaching CRE, the one lecture method is not effective in enhancing moral reasoning knowledge and skills. Teachers should be encouraged to use innovative teaching methods such as simulation, drama, discussion and demonstration which involve action in the teaching of CRE. In doing this the level of students interest in CRE will be enhanced leading to improved acquisition of moral reasoning skills.

The impartation of CRE instructional methods on students moral reasoning was established using Multiple regression. This was established by first computing the instructional methods indices as shown in Table 22

Table 22
Teaching methods indices (maximum = 3)

Teaching methods	N	Mean	SD
Lecture	126	2.48	0.87
External resource persons	128	2.62	0.76
Narratives	127	2.81	0.55
Self-exploratory exercises	126	2.72	0.64
Role Play.	128	2.45	0.88
Use of life examples	128	2.93	0.34
Class discussions	128	2.77	0.65
Field trips.	124	1.65	0.87
Group discussions	124	1.42	0.80
Poems	126	1.73	0.90
Songs	129	1.71	0.92
Interactive bible reading	127	1.49	0.84

Table 22 indicates that the means of the teaching methods were in the range of 1.42 (SD = 0.80) to 2.93 (SD = 0.42). Teaching methods such as; Use of life examples (M = 2.93, SD = 0.34), Narratives (M = 2.81, SD = 0.55); Class discussions (M = 2.77, SD = 0.65) had high means. This is an indication that the methods were frequently used in the teaching of CRE. The standard deviations of the methods were relatively low as they ranged from 0.34 to 0.92. This implies that there were small variations in frequency of use of the teaching methods among the study subjects. The small variation indicates that the teachers frequency of use of the teaching methods were comparable.

The multiple regression procedure was then used to determine the impartation of CRE instructional methods on students' moral reasoning. This was determined by regressing instructional methods indices on the students moral reasoning scores. Table 23 presents the results of the regression test.

Table 23

Regressing Instructional Methods on Students Moral Reasoning

Model	Unstandardized Coefficients		Standardized Coefficients	t-value	p-value
	B	**SE**	**Beta**		
Constant	25.027	3.810		6.569	.000
Lecture	-1.144	.488	-.136	-2.346	.020
External resource persons	-.257	.557	-.027	-.461	.645
Narratives	2.324	.707	.187	3.289	.001
Self-exploratory exercises	-.509	.660	-.044	-.770	.442
Role play	-.374	.509	-.044	-.735	.463
Use of life examples	.194	.577	.018	.336	.737
Class discussions	.536	.662	.046	.809	.419
Field trips	-.080	.513	-.009	-.157	.876
Group discussions	-.232	.526	-.025	-.440	.660
Poems	-.446	.564	-.055	-.791	.430
Songs	-.018	.528	-.002	-.035	.972
Interactive Bible reading	1.737	.448	.220	3.881	.000

$R = .298$, $R^2 = .089$, Adjusted $R^2 = .055$, $F (12, 614) = 2.614$, $p<.05$

*Significant at alpha $\alpha = \leq 05$.

The results in Table 23 indicate that the relationship between instructional methods and moral reasoning was positive ($r = .298$). The results also show that teaching methods explain 8.9% ($R^2 = .089$) variation in moral reasoning. The results further show that interactive bible reading ($\beta = .220$, $p<.05$) and narrative ($\beta = .187$, $p<.05$) have a positive and significant effect on moral reasoning. However, the lecture method ($\beta = -.136$, $p<.05$) has a negative and significant effect on the outcome. These results indicate that interactive bible reading and narratives enhance moral reasoning while the lecture impends it. The order of influence from the most significant to the least significant is narratives >interactive bible reading>class discussion>self-exploratory exercise>poems>roleplay>external resource person >group discussion>use of life examples>field trips>songs>lecture. The overall effect of the instructional methods on students moral reasoning was significant at .05 level, $F(12, 323) = 2.614$, $p<.05$. The first hypothesis which state that instructional methods do not impart significantly students moral reasoning was rejected.

The results in Table 23 revealed that interactive bible reading and narratives significantly impart students' moral reasoning. These results of this study are in harmony with those of Cummings, Maddux, Cladianos and Richmond (2010) who observed that instructional

methods which provide learners with opportunities to discuss of controversial moral dilemmas designed to challenge thinking, reexamine assumptions, take others' points of view, set up logical arguments, and respond rationally to counterarguments enhance their moral reasoning. The results concur with those of Dimana (2013) who noted that the choice of teaching techniques that are student centred such as class discussion and interactive reading enhance achievement of learning goals.

Results in Table 23 are in harmony with Kamau's (2014) findings which found that students moral development was greatly influenced by; CRE syllabus; moral belief of the students; and the methods used by teachers. The results are also in agreement with those of Waithera (2014) in that a majority of the participants were of the view that 'moral development was greatly influenced by the methods used by secondary school CRE teachers.

Table 23 indicate that the lecture method ($\beta = -.136$, $p<.05$) negatively impart on students moral reasoning. The results concur with those of DeYoung (2009) who noted that although teacher centered instructional methods like the lecture deliver a great deal of information in a short time, they are not effective in equipping learners with analysis, problem solving, decision making skills essential for moral reasoning. A study conducted by Smith *et al* (2004) showed that such instructional methods are only effective in facilitating rote learning. The results in Table 23 support those of Falade (2015) who noted that instructional method like the lecture, which do not assist learners acquire analytical skills, use rational thinking to examine personal moral values and resolve value conflicts are not effective in enhancing moral reasoning. Nderitu (2016) assert that negative attitudes towards CRE among teachers and students, and use of traditional methods of delivery are major impediments to students acquisition of moral reasoning skills.

According to Berling (2004), instruction is concerned with teachers' knowledge of teaching and learning process in terms of how the content is organized and delivered and how class are managed. Instructional knowledge enables the teachers to package content and present it in such a way that it is accessible to learners. Dinama (2015) asserts that this kind of knowledge enables the teacher to select appropriate content delivery methods that ensure that the learning outcomes are realized. This means that learning outcomes may not be realized if the methods of instruction are not appropriate.

4.7 Teachers' Perceptions of CRE Curriculum and Secondary School Students' Moral Reasoning

The fourth objective sought to establish the teachers' perceptions of the impartation of CRE curriculum practicability and suitability in enhancing secondary school students' moral reasoning. Teachers are the most important element in delivering quality education (Greyling, 2009). The most effective way of raising instructional quality is to improve teachers knowledge and pedagogical skills through In-service, and ensuring that conditions under which they work promote effective instruction and focus on students' learning out comes (Liu & Linggi, 2009). Their perceptions are also important as they significantly affect how they implement a curriculum and the learning outcomes.

The CRE teachers perceptions of the curriculum was measured with respect to its practicability and suitability using data from their questionnaire. They were also requested to suggest changes, adding, removing and reorganising topics, in the curriculum that can enhance its effectiveness in equipping students with moral knowledge and skills. The influence of the teachers' perceptions on students' moral reasoning was then determined using the simple linear regression.

4.7.1 Teachers Perceptions on CRE Curriculum Practicability

The teachers' perceptions on practicability of the CRE curriculum in enhancing moral reasoning knowledge and skills was measured using a set of 15 close ended items. The teachers were asked to indicate the extent to which they agreed or disagreed with the items which were then converted into scores. The scores of each item was averaged, summated and then transformed into the perception on CRE curriculum suitability index (overall mean). The item frequencies, means, standard deviations and the index are summarised in Table 24.

Table 24
Teachers Perceptions on CRE Curriculum Practicability, Frequencies, Means and Standard Deviation

Statement	n	A	U	D	Mean	SD
My school appreciates role of CRE curriculum in promoting moral education	126	84.9	-	15.1	3.96	1.12
My school has the capacity (human resource and facilities) to implement aspects of the CRE curriculum geared towards enhancing students understanding of personal identity and moral values	127	97.6	-	2.4	4.53	0.73
Positive morals and national values can be realized through the CRE curriculum	126	97.6	-	2.4	4.58	0.73
The CRE curriculum is structured such that those who are exposed to it are able to differentiate between right and wrong	127	90.6	2.4	7.14.	4.32	0.91
The current secondary school CRE curriculum does not encourage learners to practicing the moral attributes taught.	127	23.6	3.9	72.4	3.72	1.20
The CRE curriculum does not allow teachers to emphasize the importance of moral reasoning.	129	44.2	2.3	53.5	3.09	1.39
The content of the secondary school CRE curriculum does not help a learner to understand the importance of one being a responsible citizen.	129	27.9	1.6	70.5	3.58	1.24
The CRE curriculum does not encourage a learner to interrogate day-to-day moral issues.	129	32.6	3.1	64.3	3.47	1.26
School are able to implement the CRE curriculum because they have appropriate and relevant materials and facilities for teaching of moral reasoning.	121	63.6	5.8	30.6	3.42	1.26
The CRE curriculum have several missing gaps which do not encourage learner acquire knowledge on moral reasoning.	126	38.9	11.9	49.2	3.14	1.25
Teachers have problems delivering content of CRE curriculum as they are not familiar with the methods of teaching moral reasoning.	125	32.8	5.6	51.6	3.42	1.31
The main concern of the CRE curriculum is students academic achievement in the subject, not on moral development of the students	128	36.7	4.7	58.6	3.27	1.41
Implementing the CRE curriculum is a challenge since it encourages memorization and not application.	129	57.4	3.9	38.8	2.72	1.40
The moral reasoning component of the CRE curriculum is not supported with appropriate reference materials in the library	128	57.0	10.2	32.8	2.64	1.23
Broadness of the secondary school CRE curriculum does not give the teacher room to apply appropriate moral reasoning teaching methods.	128	66.4	6.3	27.3	2.44	1.29
Curriculum practicability index	**129**	-	-	-	**3.43**	**0.70**

Legend: n =Sample Size, A = Agree, U = Undecided, D = Disagree, SD=Standard Deviation

The results contained in Table 24 indicate that the teachers were in agreement with 8 out of the 15 items which were used to measure curriculum practicability. For example, nearly all (97.6%) the teachers were of the view that positive morals and national values can be realized through the CRE curriculum. Majority (97.6%) of the teachers indicated that their schools had the capacity (human resource and facilities) to implement aspects of the CRE curriculum geared towards enhancing students understanding of personal identity and moral values. Most (90.6%) of the teachers agreed that CRE curriculum is structured such that those who are exposed to it are able to differentiate between right and wrong equips students with the ability to differentiate between right and wrong.

The results in Table 24 also indicate that the teachers were not in agreement with 7 items out of 15. For example, about three quarters (72.4%) of the teachers disagreed with the item which stated that the current CRE curriculum does not encourage students to practice moral reasoning. About half (51.6%) of the CRE teachers also disagreed with the item which stated that they are not familiar with the methods of teaching moral reasoning. Generally, the teachers agreed with the positive statements and disagreed with the negative ones. This means that teachers support the view that CRE curriculum equips learners with knowledge and moral skills.

The results in Table 24 revealed that teachers are of the view that CRE curriculum equips learners with knowledge and moral skills. The results support the views of Itolondo (2012) who consider the CRE curriculum as an effective tool for the spiritual, moral and social development of the consumers of its content. The results are also consistent with those of Chesaro's (2003) study on the role of Christian religious education in moral development. It observed that CRE curriculum has the potential to provide students with an opportunity to learn and express the moral values acquired.

The results in Table 24 indicate that teachers were of the view that CRE equips learners with moral reasoning knowledge and skills. These results do not support those of Falade's (2015) study that was conducted in Nigeria. The study noted that most schools have the resources to implement CRE curriculum. However, it is not implemented well due to deficiencies in instructional materials. As a result, they often adopt conventional teaching methods that are characterized by recitation, indoctrination and memorization of facts. This retards the development and demonstration of moral traits and values in the learners. The results in Table 24 also contradicts those of Njoku and Njoku (2015). The study

established that the teaching of CRE was not effective in enhancing students moral reasoning due to challenges in schools such as; time allocated to subject, vast nature of the curriculum, abstract contents and inadequate instructional materials. Ombati (2012) study also noted that the CRE syllabus was too wide and could not be implemented effectively to equip learners with moral reasoning skills. The CRE teachers who participated in Ngunju and Amukowa's (2013) study concurred with Ombati as they also were of opinion that the syllabus was too wide and gave teachers problems and overburdened the students. They were of the view that the curriculum cannot be effectively implemented within the allocated time.

In order to determine the teachers' perceptions, their responses to items that were used to measure practicability of CRE curriculum were assigned scores, averaged and transformed into the practicability index (overall mean). The item means, standard deviations and CRE curriculum practicability index are also in Table 24. The results indicate that the item means ranged between 2.44 (SD=1.29) to 4.58 (SD=0.73) out of a maximum of 5. An examination of the results indicates that the item "It is important to impart positive morals and national values through the teaching of CRE" had the highest mean (M = 4.58, SD=0.73). This means that teachers strongly believe that CRE is key in imparting morals and national values to students. However, the item which states that "Broadness of the secondary school CRE curriculum does not give the teacher room to apply appropriate moral reasoning teaching methods." had the lowest mean (M = 2.44, SD=1.29). The low mean score implies that the teachers agreed with the statement. Hence, teachers consider the curriculum too broad to complete the within the given time while applying methods appropriately to enhance moral reasoning.

The results in Table 24 indicate that the standard deviations of the items were in the range of 0.73 to 1.41. All the standard deviations except two were above 1 and were considered high. A low standard deviation is an indicator that there was consistency in response to an item while a high one indicates that there were wide variations in responses to an item. The curriculum practicability index (M=3.43) was slightly above the mid-point (3.00) with a standard deviation (SD 0.70). This means that the teachers were not sure whether the curriculum was implementable or not. Scholars have attributed this to several factors. Njoku and Njoku (2015) attribute the neutral stand of the teachers to poor understanding of pedagogical and theological aims of the subject, societal moral decadence, low job

motivation, poor communication technique, wide CRE curriculum and abstract nature of content. Highberg (2010) and; Abu-hamdan and Anda (2014) consider negative attitudes towards CRE and incompetence in handling the subject as the reasons behind the teachers neutrality on practicability of the curriculum.

The teachers curriculum practicability indices were converted into their perception using the scale; Negative (M = 1.00 to 2.33), Neutral (M = 2.34 to 3.66), Positive (M = 3.67 to 5.00). The scale was developed by the researcher based on a five (1 to 5) point scale used to measure the construct. A summary of the teachers' perception on practicability of the CRE curriculum is given in Table 25.

Table 25
Teachers' Perception on CRE Curriculum Practicability in Imparting Students' Moral Reasoning

Perception n = 120	Frequency	Percentage
Negative	5	4.2
Neutral	71	59.2
Positive	44	36.7

The results in Table 25 indicate that the perception of majority (59.2%) of the teachers on practicability of CRE curriculum was neutral. Slightly more than a third (36.7%) had a positive view of practicability of the curriculum while a few (4.2%) held a contrary opinion. The neutral position by majority of CRE teachers on curriculum practicability suggest that they not concerned of whether the curriculum is implementable or not.

4.7.2 Perception of Teachers on CRE Curriculum Suitability

Teachers' perception of CRE curriculum suitability in enhancing moral reasoning knowledge and skills in secondary school students was determined using a set of 14 items in their questionnaire. The teachers' responses to items that were used to measures their perception on the CRE curriculum suitability. The teachers were asked to indicate the extent to which they agreed with the items. The responses to the items were summarised using percentages. The responses were also were assigned scores which were summated and transformed into the teachers perception of the CRE curriculum suitability index (overall mean). The frequencies, means, standard deviations and suitability of CRE curriculum index are given in Table 26.

Table 26

Frequencies, Means and Standard deviations of Teachers Perceptions on CRE Curriculum Suitability in Enhancing Moral Reasoning

Statements	N	A	U	D	Mean	SD
Students learn about morals from the society better than from the school.	128	63.3	7.0	29.7	2.61	1.39
Knowledge and skills acquired through CRE curriculum assist students develop national qualities.	125	96.0	0.8	3.2	4.42	0.71
The CRE curriculum enhances students global attributes	124	84.7	4.8	10.5	4.10	0.96
The content of CRE is adequate for the development of students' moral reasoning	125	62.4	8.0	29.6	3.46	1.15
Learning activities in the CRE syllabus yield the expected moral reasoning outcomes	126	73.8	10.3	15.9	3.72	0.98
The curriculum can be used to assess moral development in a student	121	51.2	14.0	34.7	3.26	1.18
The content of CRE emphasises authority and submission to God	123	69.9	3.3.	26.8	3.62	1.30
Moral reasoning content in the CRE curriculum does not add any value to learners as it is covered better through other subjects	124	7.3	4.8	87.9	4.32	1.00
CRE syllabus is effective as it has adequate themes on contemporary moral issues	124	66.1	3.2	30.6	3.53	1.23
The current secondary school CRE curriculum is thin on content that assist learners develop moral reasoning skills.	128	44.5	5.5	50.0	3.11	1.36
The current CRE content is not appropriate in imparting knowledge on moral reasoning.	129	20.9	3.9	75.2	3.79	1.15
CRE curriculum helps to increase the learner awareness and motivation to know more about themselves	125	69.6	5.6	24.8	3.64	1.23
The current CRE content is not appropriate in helping learners acquire positive family attributes.	126	23.0	8.7	68.3	3.60	1.15
The learning objectives in the CRE syllabus can effectively enhance students' personal qualities.	127	80.3	2.4	17.3	3.89	1.03
Curriculum fitness index	**129**	**-**	**-**	**-**	**3.54**	**0.64**

Legend: n = Frequency, A = Agree, U = Undecided, D = Disagree, SD=Standard Deviation

The results in Table 26 show that CRE teachers agreed with 11 out of the 14 items that were used to measure their perceptions of suitability of the CRE curriculum. For instance, majority (96.0%) of the teachers agreed that CRE curriculum is effective in imparting to students' nation qualities. About three quarters (73.8%) of the teachers agreed that learning activities in the CRE curriculum are appropriate for teaching moral reasoning. More than three quarters (80.3%) of the teachers agreed that the learning objectives in CRE curriculum are effectively in enhancing students' personal qualities.

The results (Table 26) indicate that the teachers were not in agreement with three items that were used to measure their perception of CRE curriculum suitability in equipping students' with moral reasoning knowledge and skills. Majority (87.9%) of the teachers disagreed with the item which stated that "moral reasoning content in the CRE curriculum does not add any value to learners as it is covered better through other subjects". About three quarters (75.2%) of the teachers disagreed with the item which stated that" the content in the current CRE curriculum is not appropriate for imparting knowledge on moral reasoning". Majority (68.3%) of the teachers also disagreed with the item which stated that "the current CRE content is not appropriate in helping learners acquire positive family attributes". The negative reaction to the statements indicate that the teachers are of the view that CRE curriculum equips learners with moral reasoning knowledge and skills.

In general, the teachers agreed with most of the items in Table 26, an indication that the CRE curriculum was appropriate for imparting moral reasoning knowledge and skills to students. These results are in harmony with those of Gallagher's (2010) study which assessed the moral reasoning of pharmacy students at different stages of the undergraduate curriculum. The study revealed that the moral reasoning cores of the pharmacy students increased with the number of years of study. Temli, Sen and Akar (2011) found out that exposure to moral education curricula contributed positively towards the development of self respect, integrity and honesty. The results in Table 26 support those of Tannsjo (2007) who established that CRE curriculum contributes to the development of individuals with global values such as trustworthiness, responsibility-taking, humaneness and sensitiveness to national values. The assertion by Tannsjo is supported by Oladipo (2009) who indicated that the role of moral education curricular in schools is to reinforce values gained at home.

The results (Table 26) support those of Wachiras' (2014) study conducted among pre-school learners in Limuru, Kiambu, Kenya. The chi-square test results of Wachiras' study

showed that there was a significant relationship between content taught in CRE and moral development of the children. The findings also agree with Njuguna (2012) who noted that the content in CRE imparts appropriate values and beliefs to the children with an aim of enriching their spiritual and moral development. Kowino, Agak and Kochung (2012) observed that CRE curriculum enhances critical thinking which leads to improved moral reasoning.

The results in Table 26 indicated that the teachers were of the view that CRE curriculum was effective in enhancing moral reasoning knowledge and skills. The results are contrary to those of Njoku and Njoku's (2014) study conducted among secondary school students in Nigeria. The study established that moral degradation in the society was occasioned by negative media and internet which influence student's psychosocial life. This makes it difficult to mold students' behaviour through the Christian Religious Studies (CRS) curriculum. Dinama (2013) also noted that CRE was not an effective tool of imparting moral knowledge and skills to junior secondary school students in Botswana. Dinama attributed this to inadequate pedagogical skills of the teachers and the limited time allocated to cover the CRE curriculum. Due to these challenges, the teachers were not able to effectively implement the curriculum thus reducing its chances of enhancing students' acquisition of moral reasoning skills. The results in Table 26 also contradict those of Situma (2016) who observed that students who have gone through secondary education CRE curriculum were not able to make appropriate moral decisions. Situma attributed the observation to inadequate instructional facilities and use of inappropriate teaching methods when delivering curriculum content.

The responses to the items on the suitability of the CRE curriculum to impart moral reasoning knowledge and skills to students were assigned scores and averaged for purposes of establishing the teachers' perceptions. The results contained in Table 26 show that the items means were in the range of 2.61(SD = 1.39) and 4.42 (SD =0.71) out of a maximum of 5. The means of 6 out of the 9 positive items were high. For example, the item means for "CRE curriculum is effective for imparting knowledge and skills on national qualities to learners was 4.42 (SD= 0.71) while that of "CRE curriculum enhances personal social national and global attributes among learners was 4.10 (SD= 0.96). The high item means score implies that the teachers agreed with the statements and were of the view that the curriculum was suitable for enhances moral reasoning knowledge and skills.

The results in Table 26 also indicate that the means of 4 out of the 5 negative items were high. For instance, the mean of "It is not necessary to emphasise moral reasoning through CRE curriculum because this is covered through other subjects" was 4.32 (SD= 1.00). The high mean score of the negative items is an indication that the teachers were not in agreement with them, but were of the view that CRE curriculum was suitable for imparting moral reasoning knowledge and skills to learners. The standard deviation in Table 26 were in the range of 0.71 to 1.39. The standard deviations indicate that there were inconsistences in response to some items while in others they were comparable. For instance, the standard deviation of "Students learn about morals from society better than from the school" was 1.39. This implies that there were wide variations in response to the item with some agreeing, disagreeing and others neutral. The teachers perceptions on the CRE curriculum suitability index was M= 3.54, SD= 0.64. The index was rated as average given that it was measured out of 5.

The indices were converted into teachers perceptions on the suitability of the CRE curriculum to impart moral reasoning knowledge and skills to learners using the scale; Negative (M = 1.00 to 2.33), Neutral (M = 2.34 to 3.66), Positive (M = 3.67 to 5.00). The perceptions were then summarised using frequencies and percentages as shown in Table 27.

Table 27
Teachers Perception of CRE Curriculum Suitability in Imparting Students' Moral Reasoning

Perception	Frequency	Percentage n = 129
Negative	5	3.9
Neutral	68	52.7
Positive	56	43.4

The results in Table 27 reveals that slightly more than a half (52.7%) of the teachers were neutral on the suitability of the CRE curriculum in imparting moral reasoning knowledge and skills. The results also reveal that a reasonable percentage (43. 4%) of the teachers had positive perception of the syllabus. It can therefore be said that the teachers' perceptions towards the suitability of the curriculum was neutral. The neutral position held by a majority of the teachers may imply that they are not concerned if the content learnt through CRE curriculum is suitable for moral development of the students.

The teachers' perception on the CRE curriculum was determined using its two dimensions namely; practicability and suitability. The curriculum perception index was determined by averaging the indices of curriculum practicability and suitability as depicted in Table 28.

Table 28

Teachers Perception on CRE curriculum practicability and suitability index

| | | Percentage | |
Scale	N	Mean	SD
Curriculum suitability index	129	3.54	0.64
Curriculum practicability index	129	3.43	0.70
Perception of CRE Curriculum	129	3.38	0.61

The results in Table 28 show that teachers perception of the CRE curriculum mean (M = 3.38, SD = 0.61) was slightly above the three points marks. The standard deviation of the mean was relatively an indication that there was consistency in responses to items that were used to measure the construct among the respondents. The indices of each respondent was converted into their perception using the scale Negative (M = 1.00 to 2.33), Neutral (M = 2.34 to 3.66), Positive (M = 3.67 to 5.00). The perceptions were then summarised using frequencies and percentages (Table 29).

Table 29

Teachers Perception on CRE Curriculum Practicability and Suitability in Impacting Students' Moral Reasoning

Perception n = 129	Frequency	Percentage (%)
Negative	5	3.9
Neutral	70	54.3
Positive	54	41.9

The results posted in Table 29 show that the perception on the CRE curriculum of majority (54.3%) of the teachers was neutral. Slightly less than a half (41.9%) of the respondents had a positive perception of the CRE curriculum while a few (3.9%) had a negative view of it. On the basis of these results, the teachers' perception on the CRE curriculum imparting moral reasoning knowledge and skills was neutral.

The results in Table 29 show that the teachers' perception on effectiveness of the CRE curriculum in enhancing moral reasoning to students was neutral. The results support those

of Ndarwa (2007) noted that the subject is lowly regarded unlike other subjects like the sciences and languages. The rating and negative comment demean the status of the subject thereby making teachers to have negative attitudes towards it. The result support the views of Akaranga and Simiyu (2016) who argue that unfavourable attitudes towards Christian Religious Education on the basis that it is merely an examinable subject is the main cause of indifference to the subject. Goldman (1966) supports Akaranga and Simiyu by asserting that one's perception about something depends on the value that person attaches to that thing. Jebungei (2013) identified such factors as; emphasis on science subjects, moral decadence in the society, unavailability of seminars and workshops for CRE, broad syllabus and exam pressure, negative media influence and general negative attitude towards the subject as influencing teachers perceptions of the subject. Consequently, Ndarwa (2007) noted that there is little or no emphasis on moral education enhanced through CRE in most of the schools despite the moral role it is expected to play.

The results in Tables 27 and 29 indicate that teacher perceptions of the CRE curriculum were largely neutral. Nsongo (2001) identified some factors that could lead to the neutral perceptions by teachers. These include; negative comments made by other members' of the staff concerning the subject, moral degradation in our society, occasioned by negative media and interest that influence student's psychosocial life which makes a teachers' effort to mould students' behaviour difficult and he impact of secularization and explosion of knowledge occasioned by internet which makes CRE seem irrelevant in the modern world. Ndarwa (2007) also observed that CRE as a subject was not considered as important like the sciences and languages as prerequisite to entrance into higher institution admission.

The results in Table 29 reveal that less than a half (41.9%) of the teachers were of the view that the CRE curriculum was effective in imparting students moral reasoning knowledge and skills. These results suggest that imparting moral reasoning knowledge and skills to students through CRE curriculum is a challenge to teachers. Teachers were also asked to highlight the challenges that they were experiencing in teaching moral reasoning knowledge and skills through CRE. The challenges encountered by the teachers are summarised in Table 30.

Table 30

Challenges of Using CRE curriculum to Impart Students Moral Reasoning Knowledge and Skills (n = 130)

Challenges	Frequency	Percentage
The CRE curriculum encourages memorization and not application.	74	56.9
The moral reasoning component of the CRE curriculum is not supported with appropriate materials in the libraries	73	56.2
Broadness of the secondary school CRE curriculum does not give the teacher room to apply appropriate moral reasoning teaching methods.	85	65.4
Students learn about morals from the society better than from CRE lessons.	81	62.3
The content of CRE emphasises authority and submission to God	86	66.2

Table 30 shows that the teachers encounter both curriculum practicability and suitability challenges when imparting moral reasoning knowledge and skills through CRE. The respondents indicate that; broadness of the secondary school CRE curriculum does not give the teacher room to apply appropriate moral reasoning teaching methods (65.45); The CRE curriculum encourages memorization and not application (56.9%); The moral reasoning component of the CRE curriculum is not supported with appropriate materials in the libraries (56.2%) were the curriculum practicability challenges which they encounter. The results in the table also show that; The content of CRE emphasises authority and submission to God (66.2%) and Students learn about morals from the society better than from CRE lessons (62.3%) were the curriculum suitability challenge that they faces when imparting moral reasoning knowledge and skills through CRE curriculum.

The results in Table 30 indicated that CRE teachers encountered a number of challenges when imparting moral reasoning knowledge and skills to students. The results support those of Dimana (2013) who noted that CRE teachers had difficulties implementing the curriculum. The teachers cited; a congested syllabus, shortage of textbooks and reference materials. The results in the table also support those of a study by Situma (2016) which established that CRE teachers had challenges implementing the curriculum due inadequate

instructional materials. The study recommended that curriculum planners and other educational stakeholders in Kenya should establish CRE resource centres in every County so that resources for teaching CRE can easily be availed to teachers.

 Njoku and Njoku (2015) examined the challenges to effective implementation of Christian Religious Studies among secondary school pupils in Ebonyi State of Nigeria. They identified factors such as; time allocated to the teaching of CRS, vast nature of the curriculum, teachers beliefs, abstract contents of CRS, lack of concrete instructional materials, inappropriate pedagogical practices as the main challenges encountered by teachers in the teaching of CRS.

The teachers were also asked to suggest how to improve on the CRE curriculum so that it is effective in imparting moral reasoning knowledge and skills to students. The suggestion were presented with respect to topics to be added, removed and organization of themes in the CRE curriculum. The suggestions on the topics to be added are summarized in Table 31.

Table 31
Topics that should be Added in the CRE Syllabus

Topic n = 130	Frequency	Percentages
Integrity (corruption, ethnicity)	10	7.7
Church history	3	2.3
Life skills	11	8.5
Emerging issues (Child abuse, gender violence, sexual perversion, moral decay)	10	7.7
Stress management	3	2.3
Personality development	8	6.2
Religions	7	5.4
Constitution (citizenship, nationalism)	6	4.6
Critical thinking	4	3.1
Others (Pauline Epistles, Acts of the Apostles)	2	1.5

Table 31 indicates that the teachers proposed several topics that should be added to the current CRE curriculum. The topics include; life skills (8.5%); and integrity (corruption, ethnicity) and emerging issues (Child abuse, gender violence, sexual perversion, moral

decay) with 7.7% respectively. However, some these topics (integrity, critical thinking) are already in the current curriculum but are being taught as sub-topics (KIE, 2002). The teachers felt that these sub-topics should be treated as independent topics with adequate content to explore the moral issues in the society.

The teachers also indicated topics that should be removed from the CRE curriculum to enhance its effectiveness in imparting students moral reasoning knowledge and skills. A summary of their suggestions is given in Table 32.

Table 32
Topics that should be removed in the CRE Syllabus

Topic n = 130	Frequency	Percentage
African heritage	16	12.3
Prophets (Nehemiah, Amos, Jeremiah)	9	6.9
St Luke's gospel (unity of believers, Galelian ministry)	10	7.7
African moral and cultural values	3	2.3
Others (modern science and technology, causes of church disunity in Corinth, early pregnancy and gifts of the holy spirit)	4	3.1

The results in Table 32 show that the teachers recommended a number of topics that should be removed from the CRE syllabus to improve on its effectiveness in enhancing moral knowledge and skills. . The topics include; African heritage (12.3%), the prophets (6.9%) and St Luke's gospel (7.7%). The justifications advanced by teachers were that the curriculum was too wide; some topics were biased while others were not appropriate at the levels they were taught. For instance, St. Lukes' Gospel was difficult for learners to comprehend due to different interpretations by their religions. Kasomo (2011) supports the teachers suggestions to remove some topics from the curriculum to make it less broad and repetitive; and more relevant.

The teachers further suggested that the CRE be re-organised so as to improve its effectives in the impartation of students moral reasoning. The teachers' responses are shown in Table 33.

Table 33

Suggested Changes in Organization of Themes in the CRE Syllabus (n = 41)

Suggestions	Frequency	Percentage
Move African heritage to form 3	4	9.7
Move African heritage to other forms	3	7.3
Shift some topics of form 2 to form 3 (unity of believers, gift of holy spirit, St Luke and prophets)	5	12.2
Move St Luke to form 3	7	17.1
Human sexuality be taught in form 2	5	12.2
Move form 1 work to form 2	3	7.3
Shift some form 1 (creation, fall of man, ATR) and form 2 topics to form 3	4	9.8
All Old Testament content be moved to form 3 from form 1	5	12.2
All prophets be taught in form 3	3	7.3
Move ATR from form 1 to form 4	3	7.3
Reorganise the topics of the curriculum for logical flow	2	4.9
Teach St Luke in form 4	5	12.2
Others (move first 2 topics in form 3 to 4, swap form 1 and 2 topics, shift unity of believers to form 2, miracles and parables be topics of their own)	11	26.8

The results in Table 33 reveal that the teachers were generally not comfortable with the organization of the topics in the CRE curriculum by form given that their recommendations touch on all forms. The table reveal that the teachers suggested that topics like ATR and St Lukes gospel be shifted to higher class as they seemed to be beyond the scope of understanding. The teachers also recommended that some of the content in form four which deal with contemporary issues like sexuality be shifted to form one and two.

The results in Tables 33 indicate that CRE teachers suggested a number of reforms in the curriculum that can enhance the subject's effectiveness in imparting moral reasoning knowledge and skills to student. The suggested reforms were in the form of addition of topics, removal of others and re-organisation of the syllabus. The many suggestions are an indication that teachers are of the opinion that there is need to review the curriculum to make it fit and practical for the development of moral reasoning in students. Wachira

(2014) supports such suggestions by arguing that CRE curriculum should be structured such that it helps students to think and make articulate and knowledgeable decision on religious and moral issues. Wachira further argues that the curriculum should also help in the development of students sense of character and belonging, preparing them for life as citizens in a multi-cultural society.

The teachers also suggested that a number of topics be removed from the curriculum. They include; African heritage, St Luke's gospel and prophets among others. According to the teachers, these topics are abstract in nature and do not relate well with learners' real life experiences. The teachers observations are in harmony with those of a study conducted in Nigeria on Challenges to effective implementation of Christian Religious Studies (CRS) curriculum by Njoku and Njoku (2015). The study revealed that students considered the curriculum vast and some of the topics in it too abstract. The scholars recommended that solutions to inadequacies in the curriculum be sought through a review. Itulua-Abumere (2013) supports Njoku and Njoku by asserting that educators should regularly review CRE curriculum so that it promotes quality teaching and gives young people the opportunity to gain an informed understanding of their religious beliefs, practices and world views.

Several re-organizations in the curriculum structure were also suggested by the teachers. For example; teachers suggested that topics on contemporary issues like human sexuality and ethics which are offered in form four be moved to form one and St Luke be shifted from Form 2 to Form 3. The teachers also suggested that the Old Testament be shifted from Form 1 to Form 3, and some topics in form 4 be distributed to lower classes. The views of the teachers support those of an eight-year study conducted by Luciano (2014) that established that curriculum re-organization at the local level positively influences learning outcomes. The re-organization allows greater integration of instructional practices and strategies that best address the needs of the students in the particular settings.

The suggestions of the teachers are in line with the Kenyan government policy of regularly reviewing curricula (MOEST, 2015). The government curricula reform policy is influenced by questions about the nature and kind of society; and social system Kenya wants to become or remain. The policy defines the content of learning, the knowledge, skills and attitudes or a range of values and perspectives that the Kenyan society upholds and thus the relevant knowledge to be transmitted and applied daily and in the world of work in Kenya. Otunga (2010) also emphasises the importance of continuously reforming

curricula as it makes them relevant to the needs of the student and the expectations of the society at large. There same should apply to the CRE curriculum as this will make it more accommodating to moral growth of the students.

In Kenya, moral reasoning is facilitated through the CRE curriculum. The CRE curriculum stipulates that students who interact with CRE content should acquire social, spiritual and moral insights to think critically; make appropriate moral decisions in a rapidly changing society; appreciate and respect their own and other peoples' culture, promote international consciousness through the understanding of universal brotherhood and contribute positively to the transformation of self and society as a whole, among others (KICD, 2002). Theuri and Wamutitu (2012) recommends a curriculum which cultivates in the student a global outlook, love of nature and concern for fellow human beings and environment. To achieve this, education has to cover four distinct dimensions which include human personality, physical body, intellectual and aesthetic sensibility, development of desirable social values and the spiritual growth. Moral content should consist of such principles, facts, morals, development, beliefs, process and concepts which cover the stated dimensions. Therefore, the curriculum need to be continually reviewed so as to achieve its objectives in the changing society.

4.7.3 Teachers' Perceptions of CRE Curriculum and Students' Moral Reasoning

The teachers' perceptions of the CRE curriculum on impartation of students' moral reasoning was determined using simple linear regression. A hypothesis which states that teachers' perceptions of CRE curriculum do not significantly impart secondary school students' moral reasoning was tested. The results of the regression test are shown in Table 34.

Table 34
Regression test results between Teachers Perception on CRE Curriculum and Students Moral Reasoning

Model	Unstandardized Coefficients		Standardized Coefficients	t-value	p-value
	B	Std. Error	Beta		
(Constant)	29.963	0.524		57.184	.000
Negative perception dummy	1.656	2.106	.042	.786	.432
Positive perception dummy	-1.400	.791	-.094	-1.77	.078
$R = .109$, $R^2 = .012$, Adjusted $R^2 = .006$, $F(2, 360) = 2.163$, $p > 0.05$					

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The regression test results in Table 34 indicate that the association between teachers perception on the CRE curriculum and students moral reasoning was not statistically significant at .05 level. This implies that teachers' perceptions of the CRE curriculum does not significantly impart students' moral reasoning. On the basis of this observation the first hypothesis which stated that teachers' perceptions of the CRE curriculum do not impart on secondary school students' moral reasoning was accepted.

The results in Table 34 revealed that the teachers' perceptions of the CRE curriculum do not significantly impart students' moral reasoning. This may perhaps be due to the teachers' neutral perception towards the CRE curriculum. Owen (1992) claimed that teachers generally feel unsure of their role in moral education. Those teachers who use value clarification or cognitive-developmental approaches, feel that they should remain neutral and hence place emphasis on learners' freedom to make judgements based on values of their communities. The results are also in harmony with those of Nderitu (2016) who established that teachers strongly disliked confrontations with parents and society at large concerning controversial values such as abortion, drug and substance abuse, dignity of life and related topics. They adopt defensive tactics like avoiding such topics and this impacts negatively on the learning outcomes. The findings of a study carried out in Itolondo (2012) on the role and status of Christian Religious Education in the school curriculum in Kenya revealed that CRE teachers were de-motivated because they felt they were not given recognition by the government like the Mathematics and Science teachers. The teachers accused the government for undermining the implementation of CRE and also being responsible for the escalation of moral decadence in the country. The church was also not spared on its part as it had failed to assert its authority as a key stakeholder in education. The neutral perceptions posted by CRE teachers in this study could be due to discontent as shown in the findings by Itolondo.

The results in Table 34 support those of a study conducted Ming'yue (2013) in China which showed that teachers think that their main task is to improve students' scores. This kind of a perception may lead teacher lack commitment in teaching moral reasoning. The results are in harmony with those of Ndarwa (2007) who noted that teachers views of CRS curriculum did not affect learning outcomes. Ndarwa's study on students and teachers' perception on the role of CRS in moral development of pupils noted that majority of the teachers felt that their perceived role was to remain neutral and not take risks in teaching

personally held values or beliefs in the classroom. The study attributed the insignificant association between teachers' perceptions and learning outcomes to the neutral views which not only affect curriculum implementation but also their roles in society as models. Ogoma and Alaiyemola (2015) noted that there is no link between religion and morality in Nigeria since those who profess to be religious are not morally upright than the so-called pagans. Because of this, the perceptions of religion teachers and quality of the curriculum do not significantly affect the learning outcomes.

The results in Table 34 contradict those of Njoku and Njoku (2015) who established that teachers who have positive perceptions towards CRS have a good understanding of the pedagogical and theological aims of the subject. Such an understanding helps in curbing the challenges that mar effective implementation of the subjects' curriculum leading to realization of learning goals. The results are also not in harmony with those of Kamau (2014). The study examined that role of Christian Religious Education in transmitting moral values among secondary school students in Mathioya, Murang'a County, Kenya. The results indicated that teacher held positive views of the CRE curriculum and there was a positive and significant relations between their views and academic achievement in the subject. This means that the positive perceptions affect learning outcomes.

The results in table 34 indicated that the teachers' perceptions of the effectiveness of CRE curriculum in imparting knowledge and moral reasoning skills was neutral. The results further showed that the relationship between the teachers perceptions and students moral reasoning was not significant. Perception is defined as the cognitive process by which individual selects, organizes and gives meaning to environmental stimuli (Elnaga, 2012). Through perception, individuals attempt to make sense of their environment and the objects, people, and events in it because each person gives his/her meaning to stimuli. Individual perceptions shape individual, and organizational behaviour; and success. Perceptions also play a significant role in the way teachers perform their duties and responsibilities (Greyling, 2009). Liu and Linggi (2009) assert that the most effective way of raising instructional quality is to improve teachers knowledge and pedagogical skills through in-service, and ensuring that conditions under which they work promote effective instruction and focus on students' learning out comes. They also hold the view that teachers' perceptions are also important as they significantly affect how they implement curricula. This underscores the importance of nurturing positive perceptions of

effectiveness of the CRE curriculum to impart moral reasoning skills among teachers. This in turn is expected to enhance implementation of the curriculum and consequently improved moral reasoning among students.

CHAPTER FIVE
SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This chapter gives a summary of the findings, conclusions and implications of the study. It also presents the recommendations and areas of further research.

5.2. Summary of the Findings

The study investigated the impartation of students' moral reasoning through the Christian Religious Education curriculum in Nakuru County, Kenya. The study had four objectives from which two research questions were derived and two hypothesis developed. The findings of the study are summarised in the subsequent paragraphs.

The first objective determined the moral reasoning content coverage of the secondary school CRE curriculum. Analysis of CRE curriculum revealed that moral reasoning content coverage for Forms 1, 2, 3 and 4 were 32.4%, 37.0%, 39.4% and 64.2% respectively. The results revealed that moral reasoning content coverage increased steadily by form. However, the overall content coverage of the four classes was relatively low (43.24%).

The second objective sought to establish the moral reasoning level of public secondary school students in Nakuru County. The results showed that the difference between moral reasoning mean of the female students and that of their male counterparts was not statistically significant. With regard to the location of the school, the moral reasoning mean of students in rural areas and that of students in the urban areas was also not statistically significant. The results also indicated that majority (50.3%) of the students had a moderate moral rating.

The third objective aimed at establishing if the instructional methods that are used in the teaching of CRE curriculum impart students' moral reasoning. The responses from the CRE teachers indicated that the most frequently used methods were; use of life examples (95.3%), class discussions (88.3%), narrative (88.2%), self exploratory exercise (82.5%), lecture (73.9%) and role play (70.3%). The results further indicated that instructional methods significantly imparted students moral reasoning. These include interactive bible reading, narrative reading and lecture methods. The first hypothesis which stated that instructional methods do not influence students moral reasoning was rejected. However,

the results of the test showed that the frequent use of the lecture method would negatively impact on students acquisition of moral reasoning knowledge and skills.

The last (fourth) objective of the study examined teachers perception of the CRE curriculum practicability and suitability on students' morals reasoning. The impartation was determined using the simple linear regression. The results of the test indicated that the association between teachers' perceptions on the CRE curriculum and students' moral reasoning was not statistically significant. This implies that teachers' perceptions of the CRE curriculum does not significantly impart students' moral reasoning. On the basis of this observation the second hypothesis which stated that teachers' perceptions of the CRE curriculum do not significantly impart secondary school students' moral reasoning was accepted.

5.3. Conclusions

The following conclusions were drawn from the findings of the study.

i. The moral reasoning content coverage of the CRE curriculum of form 1 was low, those of Forms 2, 3 were average while that of Form 4 was high. However, the moral reasoning content coverage was average.

ii. Moral reasoning level of secondary school CRE students was average.

iii. The instructional methods used in teaching moral reasoning through the CRE curriculum were ;use of life examples, class discussions, narrative, self-exploratory exercise, lecture and role play. The results further concluded that instructional methods significantly influence students' moral reasoning.

iv. The results showed that teachers perceptions of CRE curriculum with regard to its practicability and suitability was neutral. Further, the results of the simple linear regression test revealed that teachers' perception of the CRE curriculum was not significantly related to students' moral reasoning. On the basis of this observation, it was concluded that teachers perception of CRE curriculum do not influence students moral reasoning

5.4 Implications of the Findings

The findings of the study indicated that most of the moral reasoning content is concentrated in form four. CRE optional in form three and four. The general moral

reasoning content was average. This means that the students who opt for an alternative subject to study in form 3 and 4 may not acquire the skill for moral reasoning enhanced through the teaching of CRE. This implies that some key topics may have been omitted or shallowly covered in the curriculum thus compromising the quality of moral reasoning content. There is need to review the curriculum to make it more relevant to the needs of students.

The findings of the study also showed that secondary school students moral reasoning level is average. This could imply that their moral reasoning is not well formed even after interaction with moral reasoning content through the learning of CRE. This could be due to ineffectiveness of instructional methods used or content coverage is not adequate; or not well distributed over the four-year cycle. There is need therefore for CRE teacher to improve on content delivery through improved instructional methods which would awaken the reasoning faculties in the student.

The findings revealed that a majority of the recommended methods for promoting moral reasoning skills were used during CRE lessons. However, a few key ones were rarely used. This implies teachers are not exploiting all the possible means to enhance moral reasoning in students. This could attribute to the average moral reasoning in students as indicated in the study. Therefore, frequent in-service courses and workshops should be conducted to improve a teachers' pedagogical skills. Therefore, frequent in-service courses and workshops should be conducted to improve a teachers' pedagogical skills.

The findings showed that the teachers' perceptions of the effectiveness of CRE curriculum, with regard to practicability and suitability, in imparting knowledge and moral reasoning skills was neutral.The findings of the hypothesis testing also revealed that the teachers perceptions do not influence students moral reasoning. This means that CRE teachers may not have a good grasp of the core objective of teaching CRE and may have an effect on how content delivered. The neutral perception may compromise preparedness and delivery of moral reasoning content. There is therefore need to have regular workshops for the teachers to enhance their knowledgeability of the subject and its core mandate. This could probably make the teachers develop a positive perception towards CRE hence improve delivery of content and consequently, improvement on students moral reasoning levels.

5.5. Recommendations

The findings of the study indicated that most of the moral reasoning content is concentrated in forms three and four. CRE is an optional in form three and four. This means that the students who opt out of the subject after Form 2 may not acquire adequate moral reasoning skills due to shallow coverage of moral reasoning. There is need to review content coverage, relevance, topics and their distribution throughout the CRE curriculum.

The findings of the study also showed that secondary school students moral reasoning level is average. This suggests that their moral reasoning is not well formed even after interaction with moral reasoning content through the learning of CRE. This is due to ineffectiveness of instructional methods used, moral reasoning content coverage is not adequate and not well distributed over the four-year cycle. There is need therefore for CRE teacher to improve on content delivery through instructional methods mix which awaken the reasoning faculties in the student.

The results indicated that quite a number of the recommended methods for promoting moral reasoning skills were used during CRE lessons. Despite this, the moral reasoning levels of students were not high. It is possible that this could be due to unsatisfactory application of the teaching methods. This calls for more in-service courses and workshops that are geared towards improving teachers' pedagogical skills.

The results showed that the teachers' perceptions of CRE curriculum was neutral and did not influence students moral reasoning. The neutral perception suggests that teachers may not have a good grasp of the core objective of teaching CRE and also they may de discontented due to frustration by stakeholder. These may compromise their preparedness and delivery of moral reasoning content. There is therefore need to have regular workshops for the teachers to enhance their knowledgeability of the subject and its core mandate. This could probably make the teachers develop positive perception towards CRE, improve delivery of content and students' moral reasoning levels.

5.6. Suggestions for Further Research

In the view of the findings of the study, the researcher suggests that studies be carried out on the following areas to enhance understanding of the influence of CRE on students'

acquisition of moral reasoning skills. A study should be carried out to establish the influence of society, peers and technology on students' moral reasoning.

i. Teacher preparedness in terms of training and planning to teach moral reasoning content need to be studied as this may determine how the objectives are achieved. This is because teacher is the implementer of a curriculum in a learning institution.

ii. A comparative study should be carried to ascertain the moral components in the religious education curriculum with regard to the strands. Religious education has three strands; Hindu Religious Education (HRE), Islamic Religious Education (IRE) and Christian Religious Education (CRE) whose content is intended to help students make responsible decisions.

iii. The results of the study indicated an average moral reasoning levels of students. Several factors which are not curriculum related may also influence the moral reasoning levels of students. A study should be carried out to establish the influence of society, peers and technology on students' moral reasoning.

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CRE Teachers' Curriculum Perceptions Questionnaire (CRETCPQ)

General Instructions

1. Please respond to all the items given in this scale as honestly and accurately as possible.

2. All your responses will be treated as confidential and to be used for research purpose only.

3. Kindly complete the preliminary information before responding to the questions given in the main part of the scale. Put a tick mark against the given alternative appropriate for you, or complete the space given for providing information.

4. You have to put a tick mark (✓) in the column which you do think is appropriate for your response (out of the five given columns).

Part A: Preliminary Information

1. Gender (kindly tick ✓one):   (i) Male   ( )   (ii) Female

2. Location of your School (i) Urban ( )   (ii) Rural   ( )

3. School category (i) Boys only ( )   (ii) Girls only ( ) (iii) Mixed ( )

4. Name of Sub-county in which the school is located --------------------------

5. How long have you been teaching CRE?   --

6. Highest level of education   --

Part B: Teachers Perceptions on Curriculum

Section 1: Teachers Perceptions on Curriculum Practicability

Please indicate the degree of agreement you attach to each of the following statements as you teach CRE. Put a (✓tick) mark in the appropriate space, which you think best expresses your opinion.

SA=Strongly Agree U= Undecided SD = Strongly Disagree   A = AgreeD=Disagree

Statement	SA	A	U	D	SD
Curriculum practicability					
My school has been promoting moral education as a key item of the school					
It is an important task to help students enhance their understanding of personal identity and moral values					
It is important to impart positive morals and national values through the teaching of CRE					
The aim of CRE is to cultivate students' ability to differentiate between right and wrong.					
The current secondary school CRE curriculum does not encourage learner to see the need for practicing moral attributes taught.					
The Kenya Certificate of Secondary Education CRE Examination does not encourage teachers to emphasize on the importance of moral reasoning.					
The content of the secondary school CRE curriculum does not help a learner to understand the importance of one being a responsible citizen.					
The current secondary school CRE curriculum does not encourage a learner to practice reasoning on day-to-day moral issues.					
The school provides learner with appropriate and relevant resources for impartation of moral reasoning.					
The current secondary school CRE textbooks have several missing gaps which do not encourage learner acquire knowledge on moral reasoning.					
CRE Teachers are not familiar with the methods of teaching moral reasoning.					
My school's main concern is on academic achievement not on moral development of the students.					
CRE examination questions encourage students to learn by memorization and not application.					
The reference materials in the library for moral reasoning experiences through CRE are not current.					
Broadness of the secondary school CRE curriculum does not give the teacher room to appropriately teach moral issues in class.					

Please indicate the degree of agreement you attach to each of the following statements as you teach CRE. Put a (✓**tick**) mark in the appropriate space, which you think best expresses your opinion.

SA=Strongly Agree U= Undecided SD = Strongly Disagree   A = AgreeD=Disagree

Curriculum suitability					
Students learn about morals from the society better than from the school.					
It is effective to impart students' moral and national qualities by integration of knowledge and skills through CRE Curriculum					
The CRE curriculum enhances personal, family, social, national and global attributes among students					
The content of CRE is adequate for the development of students' moral reasoning qualities					
The learning activities suggested in the CRE syllabus are easily applicable to teaching of moral reasoning to students					
It is easy to assess moral development in a student					
The content of CRE emphasises authority and submission to God					
It is not necessary to emphasise moral reasoning through CRE curriculum because this is covered through other subjects					
CRE syllabus has adequate themes on contemporary moral issues					
The current secondary school CRE curriculum has serious absence of specific information to enable a learner develop moral reasoning.					
The current CRE content is not appropriate in imparting knowledge on moral education.					
CRE curriculum helps to increase the learner awareness and motivation to know more about themselves					
The current CRE content is not appropriate in helping a learner to achieve objectives of teaching CRE to secondary school students.					
The learning objectives suggested in the CRE syllabus can fully and effectively enhance students moral qualities.					

PART C: CRE Instructional Methods

The following methods are applied in teaching CRE. Indicate (✓) how frequently you use them during the teaching and learning process. Use the key given.

Very Often Used, Often Used, Occasionally Used, Rarely Used, Never Used

Methods	Very Often	Often	Occasionally	Rarely	Never
Lecture					
External resource persons					
Narratives					
Self-exploratory exercises					
Role play					
Use of life examples					
Class discussions					
Field trips					
Group discussions					
Poems					
Songs on contemporary topics					
Interactive textbook reading					

SECTION D:

a. Identify any challenges you experience during the teaching of moral reasoning skills and knowledge through the CRE curriculum.

> i.
> ii.
> iii.
> iv.

b. Suggest ways of improving the CRE curriculum to make it more effective enhancing moral reasoning skills and knowledge in students.

THANK YOU FOR YOUR COOPERATION

Appendix B

CRE Students' Moral Reasoning Achievement Test (CREMRAT)

You are kindly asked to answer the questions as sincerely as possible. Please respond by ticking where it is required. There are no correct or wrong answers. The information you give will be treated as confidential and will only be used for this study. You are therefore free to give additional information where you wish.

General Instructions

1. Answer all questions as honestly as possible.

2. Please tick (✓) your answer in each question in section A.

3. Put a tick only one tick (✓) against each question in section A.

3. Answer all questions in section B as honestly as possible.

4. After completing the test, kindly hand over your answer sheet to the test administrator.

5. You have **1 hour** (**60minutes)** to answer all questions.

Preliminary

Please tick (✓)

a) Gender:　　　　　Male ( )　　　Female ( )

b) School location:　Rural ( )　　　Urban ( )

d) Name of Sub-county in which the school is located ---------------------------------------

PART A: Moral Reasoning Achievement Test

Please tick (✓) your correct choice

1.Which of the following activities do you like engaging in during your leisure time?

　　a) Sitting around talking with my friends

　　b) Watching movies

　　c) Going to the field to play

　　d) Have no idea of what I should do with myself

2. The following are reasons why people work. Which do you think is the best reason to work?

　　a) Earn a better life

　　b) Become rich

　　c) Work like everybody else

　　d) To actively participate in society

3). After you complete Form Four, you will be eligible to vote. What kind of a president would you vote for?

    a) Whom people want us to elect.

    b) Who will direct the Kenyans into economic growth.

    c) Who will provide opportunities for individual and social growth.

    d) Who will provide for my needs.

4. Your friend informs you that he/she is HIV positive. What advice would you give him/her?

    a) Get medical attention.

    b) I wouldn't know how to approach him/her

    c) Start taking drugs to forget about the issue

    d) To remain silent about it so as to maintain their dignity

5. You are a manager of a company and needs to employ a supervisor. Which is the best to choose the employee?

    a) Employ my friend

    b) Advertise the post then carry out an interview

    c) Ask my friends to get me a good person

    d) Promote one of my royal employees

6. If I have a job and my late brothers/sisters child lack fees,

    a) I would employ the child to work for my family

    b) I don't have to bother because for the government takes care such cases

    c) I would take up the responsibility to educate the child

    d) Other family members should take up responsibility

7. Our grandmother is very old and has a lot of pain due to illness. What would be the best solution to her condition?

    a) Let her stay with us till her last day.

    b) Take her to the home of the elderly

    c) I would request the doctor to apply mercy killing to alleviate her pain

    d) Take her to hospital for attention

8. Someone has been caught stealing in your neighbour's house. The villagers have come to the scene and want to teach him a lesson. Which is the most appropriate thing to do?

    a) Beat up the person to death

b) Punish him/her through a witch doctor

c) Forgive the person

d) Call the police to handle the matter

9. The government wishes to give Form Fours students computers after completing their exams. Which is the best way to use the computers?

a) Watching moves

b) Listening to music

c) Searching for colleges where to join after exams

d) Chatting with friends

10. Your school insists that students should not break the school rules. Why would you chose not to break the rules?

a) God would punish me

b) My parents would get mad

c) It is good to do the right things at the right time

d) My teacher would punish me

11. If there is a water shortage where you live and you discover that the care taker has forgotten to close the water tap with a padlock. What would you do?

a) Fetch more water and keep it in my room for future use

b) Wait for others to come and we fetch water together

c) I wouldn't know what action to take

d) I would alert the care-taker of his omission

12 If my friend has a sport talent, I would:

a) Ask him/her to concentrate on studies

b) Encourage him/her to continue nurturing the talent

c) Not bother much

d) Leave them to do they please

13. If you found out that there was a terrorist in your neighbourhood, what action would you take?

a) Not report for my own safety

b) Inform the authorities

c) I don't know what I would do

d) Forget it as long as I believe I am safe

14. If one of my friends does not have a job, I would:

a) Give him/her some money every end of the month

b) Dismiss him/her as a lazy person

c) Give him/her ideas on how to start off

d) Allow him/her to put up with my family

15. My brother wishes to join a certain company as an employee but the competition is very stiff. To secure him the employment it is good to;

a) Let him fight for it himself

b) Get someone to connect him

c) Get him any necessary help to help him succeed

d) Discourage him for there are no jobs in Kenya

16. Your classmate confides in you that she is expectant and does not want to drop from school. The following are the options you have. Choose the most appropriate for the situation.

a) Advise her to get the baby and then sell it

b) Visit a hospital and procure legal abortion

c) Have the child and then continue with school again

d) Have the baby in a hospital and abandon it there

17. Peri is married. She went to town and met another man. They have agreed to move in together. She asks for your advice. What would you tell her to do?

a) Kill the husband first so that she becomes single again

b) Forget about that man and move one with her family

c) Disappear with the newly found love as it harms no one

d) Can stay with the man and not let the husband know

Part B: Defining Issue Test

<u>N/B.</u> **Names used in this section do not represent real persons.**

1. Julia's best friend has turned against her and is organising other girls to bully her. What can Julia do to avoid this harassment?

_____

_____

2. Jeff's best friend is getting into some pretty risky behaviour including drug traffic. What can Jeff do to help his friend who refuses his help and dares Jeff to tell the teachers if he will not drag him into it and both will surely get expelled?

_____

_____

3. You have been offered something you really need for survival. Unfortunately, it is terrible if people especially your family and closest friends come to you know about it. Should you allow yourself to get the much needed help they all cannot provide? Give reason for your answer.

_____

_____

4. You have stumbled upon your Kenya Certificate of Secondary Education (KCSE) CRE examination paper and you have the perfect opportunity to use this test without being caught. What do you do and why?

_____

_____

5. Your three classmates have damaged school property and you have come to know about it. The principal investigating on the matter. If you report to the principal, your classmates they will make life nearly impossible for you. What should you do and why?

_____

_____

6. Bethany has confined in Stacy that an adult neighbour has been touching her in the way that makes her uncomfortable and has made up for it by getting her a cool expensive present. Should Stacy keep Bethany's secret or risk their friendship falling apart by telling her parents about it. Explain your answer.

_____

_____

7. Peter's long-time friend Janet (who he secretly admires) is involved in a dangerous online relationship with some older guy on Facebook and has recently exchanged contacts and are gearing up for a date in his place. Peter senses danger but Janet resents his warning. What can he do without ending their friendship?

_____

_____

8. You and your friends went to party without permission. Lisa (one of your friends) started vomiting and losing consciousness and looks like she may even lose her life. Some of your friends want to call an ambulance as all of you are very drunk. Others want to deal with it with their apparent first aid knowledge. If you are caught you will be sentenced with underage drinking and use of hard drugs, which will make you end up in juvenile jail spoiling any chance of a good future, not forgetting the disappointment and wrath of any of your parents. The idea of sneaking out of school was yours in the first place. What would you do and why?

_____

_____

9. Noah, a form one student sees some school boys tormenting the same classmate every day in the school yard and nobody tells the teacher about it. Should Noah speak up and risk being shunned and labelled a snitch or ignore it and mind his own business to maintain his otherwise popular reputation?

_____

_____

10. Ian's CRE teacher made a big mistake when awarding him marks. The mistake favoured Ian and will get a campus scholarship award as he leaped frogged his closest rival. Thanks to this lucky mistake. Should he point out to his teacher or accept his good fortune quietly and gratefully since no one can ever find out? Give a reason for your answer.

_____

_____

11. Someone left money sticking out of an ATM machine and there is nobody but Ben who has come to withdraw some cash and no one has noticed him. What should Ben do? Explain your answer.

_____

_____

12. Kathy hears her friends call her best friend retarded in a demeaning manner. Should she object or make it pass. Explain your answer.

_____

_____

13. There is an outbreak of Ebola disease in a neighbouring country. Your sister is a trained doctor. The government of Kenya is calling upon volunteer doctors to assist in the medical rescue team. Your sister cannot make a decision on the matter. What action would you advise her to take?

_____

_____

14. A neighbouring country is in a political crisis and its citizens are fighting each other on tribal lines. Would this bother you? Explain your answer.

_____

_____

15. You are travelling with your guardian to town. Your guardians' driving licence is expired and intends to renew it once he gets to town. The police stops him and discover the problem. Which is the best way to handle the matter?

_____

_____

16. State reason(s) why you have chosen to study CRE up to form four.

_____

_____

17. Do you think learning of CRE in secondary school is adequately equipping young people with knowledge and skills to help them make correct judgements in life?

  Yes ( )   No ( )

 Explain your answer.

_____

_____

THANK YOU FOR YOUR COOPERATION

Marking Scheme

CRE Students Moral Reasoning Achievement Test (CRESMRAT)

Section A

Instructions

   i.   A Correct answer will be awarded one (1) point while wrong answer zero (0).

   ii.   The correct answer to an item is shown in the table.

QUESTION NUMBER	ANSWER
1	**C**
2	**D**
3	**C**
4	**A**
5	**B**
6	**C**
7	**D**
8	**D**
9	**C**
10	**C**
11	**D**
12	**B**
13	**A**
14	**C**
15	**A**
16	**C**
17	**B**

Section B

Marking Scheme

The answers to the 15 items were marked as follows;

   i.   Any logical response   = **1 point**

   ii.   A logical response with an explanation   = **2 points**

   iii.   Illogical response or no response given in an item = **0 point**

****

Appendix D

Moral Reasoning Methods Observation Schedule (MRIMOS)

Scale: Frequently used =3 tallies

Somehow used =1to2 tallies

Not used= 0 (No tally)

3 = Frequentlyused   2= Somehow used   1= Not used

	METHODS	3	2	1
1	Lecture			
2	Creative writing			
3	Narratives			
4	Self-exploratory exercise			
5	Role Play			
6	Use of life example			
7	Class discussion			
8	Group Discussions			
9	Poems			
10	Interactive Textbook Reading			
11	Songs			
12	Probing questions			

Moral Reasoning Content Analysis Matrix- Form 1-4

KEY

MR-PA- Moral Reasoning Personal Attributes

MR-FA- Moral Reasoning Family Attributes

MR-SA- Moral Reasoning Social Attributes -

MR-NA- Moral Reasoning National Attributes

MR-GA- Moral Reasoning Global Attributes

Form One- Content Analysis Matrix

Topic/ S.no	Class/ topic objectives code	Moral Reasoning Attributes					Total	% of MR topics	Remarks
		MR -PA	MR- FA	MR- SA	MR- NA	MR- GA			
A	**1.00**						4/10	40.0 %	Average
1	1.01.1	0	0	0	0	0			
2	1.01.2	1	1	1	1	0			
B	**2.00**						4/20	20.0 %	Low
3	1.02.1	0	0	0	0	0			
4	1.02.2	0	0	0	0	1			
5	1.02.3	0	0	1	0	1			
6	1.02.4	1	0	0	0	0			
C	**3.00**						9/35	25.7 %	Low
7	1.03.1	0	0	0	0	0			
8	1.03.2	0	0	0	0	0			
9	1.03.3	0	0	0	0	0			
10	1.03.4	0	1	1	1	0			
11	1.03.5	1	1	1	1	1			
12	1.03.6	0	0	0	0	0			
13	1.03.7	1	0	0	0	0			
D	**4.00**						12/45	27%	Low
14	1.04.1	0	0	0	0	0			
15	1.04.2	0	0	0	0	0			
16	1.04.3	1	0	1	0	0			
17	1.04.4	1	0	1	0	0			
18	1.04.5	0	0	0	0	0			
19	1.04.6	0	0	0	0	0			
20	1.04.7	1	1	1	1	1			
21	1.04.8	0	0	1	0	0			
22	1.04.9	0	1	1	0	0			
E	**5.00**						5/45	11%	Low
23	1.05.1	0	0	0	0	0			
24	1.05.2	0	0	0	0	0			
25	1.05.3	1	0	0	0	0			

26	1.05.4	0	0	0	0	0			
27	1.05.5	0	0	0	0	0			
28	1.05.6	0	1	1	1	1			
29	1.05.7	0	0	0	0	0			
30	1.05.8	0	0	0	0	0			
31	1.05.9	1	0	0	0	0			
F	**6.00**								
32	1.06.1	0	0	0	0	0	16/50	32%	Low
33	1.06.2	0	0	0	0	0			
34	1.06.3	1	0	1	1	0			
35	1.06.4	1	0	1	1	0			
36	1.06.5	1	0	0	0	0			
37	1.06.6	1	0	1	1	1			
38	1.06.7	0	0	0	0	0			
39	1.06.8	0	0	0	0	0			
40	1.06.9	0	0	0	0	0			
41	1.06.10	1	1	1	1	1			
G	**7.00**								
42	1.07.1	0	0	0	0	0	17/30	58%	Average
43	1.07.2	0	0	1	1	0			
44	1.07.3	1	1	1	1	1			
45	1.07.4	0	0	0	0	0			
46	1.07.5	1	1	1	1	1			
47	1.07.6	1	1	1	1	1			
H	**8.00**								
48	1.08.1	0	0	0	0	0	3/25	12%	Low
49	1.08.2	0	0	0	0	0			
50	1.08.3	0	0	0	0	0			
51	1.08.4	1	0	0	0	0			
52	1.08.5	1	0	1	0	0			
I	**9.00**								
53	1.09.1	1	1	1	0	0	26/45	58%	Low
54	1.09.2	1	1	1	0	0			
55	1.09.3	1	1	1	0	0			
56	1.09.4	1	1	1	0	0			
57	1.09.5	1	1	1	0	0			
58	1.09.6	1	1	1	0	0			
59	1.09.7	1	1	1	1	1			
60	1.09.8	1	1	1	0	0			
Total		27	18	27	14	10			
Proportion coverage (%)		44.26	29.26	44.26	22.95	16.39			

Form Two- Content Analysis Matrix

Topic/ S.no	Class/ Topic/ objectives Code	Moral Reasoning Attributes					Total	% of MR topics	Remarks
		MR-PA	MR-FA	MR-SA	MR-NA	MR-GA			
A	**10.00**						0/10	0%	Low
1	2.10.1	0	0	0	0	0			
2	10.10.2	0	0	0	0	0			
B	**11.00**						5/10	50%	Average
3	2.11.1	0	0	0	0	0			
4	2.11.2	1	1	1	1	1			
C	**12.00**						46/85	54%	Average
7	2.12.1	1	0	0	0	0			
8	2.12.2	0	0	0	0	0			
9	2.12.3	1	1	1	1	1			
10	2.12.4	0	0	0	0	0			
11	2.12.5	1	1	1	1	1			
12	2.12.6	0	0	0	0	0			
13	2.12.7	0	0	0	0	0			
14	2.12.8	1	1	1	1	1			
15	2.12.9	1	1	1	1	1			
16	2.12.10	1	1	1	1	1			
17	2.12.11	1	1	1	1	1			
18	2.12.12	0	0	0	0	0			
19	2.12.13	1	1	1	1	1			
20	2.12.14	0	0	0	0	0			
21	2.12.15	1	1	1	1	1			
22	2.12.16	1	1	1	1	1			
23	2.12.17	0	0	0	0	0			
D	**13.00**						55/90	61%	Average
24	2.13.1	1	1	1	1	1			
25	2.13.2	1	1	1	1	1			
26	2.13.3	1	0	0	0	0			
27	2.13.4	1	0	0	0	0			
28	2.13.5	1	1	1	1	1			
29	2.13.6	1	1	1	1	1			
30	2.13.7	1	1	1	1	1			
31	2.13.8	0	0	0	0	0			
32	2.13.9	0	0	0	0	0			
33	2.13.10	1	1	1	1	1			
34	2.13.11	1	1	1	1	1			

35	2.13.12	1	1	1	1	1			
36	2.13.13	0	0	0	0	0			
37	2.13.14	1	0	0	0	0			
38	2.13.15	1	0	0	0	0			
39	2.13.16	1	0	0	0	0			
40	2.13.17	1	1	1	1	1			
41	2.13.18	1	1	1	1	1			
E	**14.00**						7/15	47%	Low
52	2.14.1	0	0	0	0	0			
53	2.14.2	1	1	1	1	1			
54	2.14.3	0	0	0	0	0			
55	2.14.4	1	0	1	0	0			
56	2.14.5	0	0	0	0	0			
57	2.14.6	0	0	0	0	0			
F	**15.00**						9/30	30%	Low
58	2.15.1	0	1	1	1	1			
59	2.15.2	0	0	0	0	0			
60	2.15.3	0	0	0	0	0			
61	2.15.4	0	0	0	0	0			
62	2.15.5	1	1	1	1	1			
63	2.15.6	1	0	0	0	0			
Total		30	23	24	23	23			
Proportion coverage (%)		47.62	36.51	38.10	36.51	36.51			

Form Three- Content Analysis Matrix

Topic/ S.no	Class/ topic objectives Code	Moral Reasoning Attributes					Total	% of MR topics	Remarks
		MR-PA	MR-FA	MR-SA	MR-NA	MR-GA			
A	**16.00**						2/30	7%	low
1	3.16.1	0	0	0	0	0			
	3.16.2	0	0	0	0	0			
2	3.16.3	0	0	0	0	0			
3	3.16.4	1	0	0	0	0			
4	3.16.5	0	0	0	0	0			
5	3.16.6	1	0	0	0	0			
B	**17.00**						10/10	100%	High
6	3.17.1	1	1	1	1	1			
7	3.17.2	1	1	1	1	1			
C	**18.00**						1/35	3%	Low
8	3.18.1	0	0	0	0	0			
9	3.18.2	0	0	0	0	0			

10	3.18.3	0	0	0	0	0			
11	3.18.4	0	0	0	0	0			
12	3.18.5	0	0	0	0	0			
13	3.18.6	0	0	0	0	0			
14	3.18.7	1	0	0	0	0			
D	**19.00**						16/40	40%	Average
15	3.19.1	0	0	0	0	0			
16	3.19.2	0	0	0	0	0			
17	3.19.3	1	0	0	0	0			
18	3.19.4	0	0	0	0	0			
19	3.19.5	1	1	1	1	1			
20	3.19.6	1	1	1	1	1			
21	3.19.7	1	1	1	1	1			
22	3.19.8	1	0	0	0	0			
E	**20.00**						23/85	31%	Low
23	3.20.1	0	0	0	0	0			
24	3.20.2	0	0	0	0	0			
25	3.20.3	1	1	1	0	0			
26	3.20.4	1	0	0	0	0			
27	3.20.5	1	0	1	0	0			
31	3.20.6	1	1	1	1	1			
32	3.20.7	1	0	0	0	0			
33	3.20.8	1	0	1	1	1			
34	3.20.9	1	0	0	0	0			
35	3.20.9	0	0	0	0	0			
36	3.20.10	1	0	1	1	0			
37	3.20.11	1	0	0	0	0			
39	3.20.12	1	0	0	0	0			
40	3.20.13	1	0	1	1	0			
41	3.20.14	1	0	0	0	0			
42	3.20.15	0	0	0	0	0			
43	3.20.16	1	1	1	1	1			
44	3.20.17	1	1	1	1	1			
F	**21.00**						32/75	43%	Average
45	3.21.1	0	0	0	0	0			
46	3.21.2	0	0	0	0	0			
47	3.21.3	1	0	0	0	0			
48	3.21.4	1	0	0	0	0			
49	3.21.5	0	0	0	0	0			
50	3.21.6	1	1	1	1	1			
51	3.21.7	1	1	1	1	1			
52	3.21.8	0	0	0	0	0			

53	3.21.9	1	1	1	1	1			
54	3.21.10	1	1	1	1	1			
55	3.21.11	0	0	0	0	0			
56	3.21.12	0	0	0	0	0	10/25	40	Average
57	3.21.13	1	1	1	1	1			
58	3.21.14	0	0	0	0	0			
59	3.21.15	1	1	1	1	1			
Total		32	15	19	17	15			
Proportion coverage (%)		54.24	25.42	32.20	28.61	25.42			

Form Four- Content Analysis Matrix

Topic/ S.no	Class/ topic 0bjectives Code	Moral Reasoning Objectives					Total	% of MR topics	Remarks
		MR-PA	MR-FA	MR-SA	MR-NA	MR-GA			
A	22.10								
1	4.22.1	0	0	0	0	0	0/10	0%	Low
2	4.22.2	0	0	0	0	0			
B	23.00								
3	4.23.1	1	1	1	1	1	67/75	89%	High
4	4.23.2	1	1	1	0	0			
5	4.23.3	1	1	1	1	1			
6	4.23.4	1	1	1	1	1			
7	4.23.5	1	1	1	1	1			
8	4.23.6	1	1	1	1	1			
9	4.23.7	1	1	1	1	1			
10	4.23.8	1	1	1	0	0			
11	4.23.9	1	1	1	1	1			
12	4.23.10	1	1	1	1	1			
13	4.23.11	1	0	0	0	0			
14	4.23.12	1	1	1	1	1			
15	4.23.13	1	1	1	1	1			
16	4.23.14	1	1	1	1	1			
17	4.23.15	1	1	1	1	1			
C	24.00								
18	4.24.1	0	0	0	0	0	28/35	80%	High
19	4.24.2	1	1	1	0	0			
20	4.24.3	1	1	1	1	1			
21	4.24.4	1	1	1	1	1			
22	4.24.5	1	1	1	1	1			

23	4.24.6	1	1	1	1	1			
24	4.24.7	1	1	1	1	1			
D	**25.00**						30/45	67%	High
25	4.25.1	0	0	0	0	0			
26	4.25.2	1	1	1	0	0			
27	4.25.3	1	1	1	1	1			
28	4.25.4	1	1	1	1	1			
29	4.25.5	1	0	0	0	0			
30	4.25.6	1	1	1	1	1			
31	4.25.7	1	1	1	1	1			
32	4.25.8	1	1	1	1	1			
34	4.25.9	1	0	0	0	0			
E	**26.00**						13/30	43%	Average
	4.26.1	0	0	0	0	0			
	4.26.2	1	0	0	0	0			
	4.26.3	1	0	0	0	0			
35	4.26.4	1	1	1	1	1			
	2.26.5	1	1	1	1	1			
36	4.26.6	1	0	0	0	0			
F	**27.00**						28/40	70%	High
37	4.27.1	0	0	0	0	0			
38	4.27.2	1	0	0	0	0			
39	4.27.3	1	1	1	1	1			
40	4.27.4	1	1	1	1	1			
41	4.27.5	1	0	1	1	0			
42	4.27.6	1	1	1	1	1			
43	4.27.7	1	1	1	1	1			
44	4.27.8	1	0	1	1	0			
45	4.27.9	1	0	0	0	0			
G	**28.00**						10/10	100%	High
46	4.28.1	1	1	1	1	1			
47	4.28.2	1	1	1	1	1			
Total		44	34	32	32	30			
Proportion coverage (%)		93.62	72.34	76.60	68.09	63.83			

Christian Religious Education Syllabus: Volume 111

Form One

1: INTRODUCTION TO CHRISTIAN RELIGIOUS EDUCATION

1.00   MEANING OF CHRISTIAN RELIGIOUS EDUCATION

1.10   Specific Objectives

By the end of the topic, the learner should be able to:

a)   define Christian Religious Education

b)   Explain the importance of learning Christian Religious Education.

1.20   **Content**

1.21   Definition of Christian Religious Education

1.22   Reasons for studying Christian Religious Education.

2.00   THE BIBLE

2.10   Specific Objectives

By the end of the topic, the learner should be able to:

a)   explain the Bible as the word of God; its major divisions and its human authors

b)   outline and appreciate the translation of the Bible from the original languages (Hebrews, Greek) to local languages

c)   discuss the effects of the translation of the Bible into-African languages

d)   Respect the Bible as the word of God and apply the acquired insights in daily life.

2.20   Content

2.21   The Bible as the word of God

(Hebrews 1:1-2; Timothy 3:16; Revelation 22:18)

2.22   Human authors (2Peter 1:20-21)

2.23   Major divisions of the Bible

2.24   The Bible as a library

2.25   The translations of the Bible from the original languages (Hebrew, Greek)

To the present local languages

2.26   Versions of the Bible used in Kenya today-The effects

2.27   The effects of translation of the bible to other languages

3.00   CREATION AND THE FALL OF MAN

3.10   Specific Objectives

By the end of the topic, the learner should be able to:

    a)   describe the biblical accounts of creation and appreciate creation as the work of God

    b)   identify and appreciate the attributes of God from the biblical accounts

    c)   describe the traditional African understanding of creation

    d)   explain and appreciate the teachings from the biblical creation accounts

    e)   explain the origin of sin according to the biblical accounts of the fall of man and its consequences

    f)   explain the traditional African concept of evil and discuss the similarities and differences with the biblical concept of sin

    g)   Explain and appreciate God's plan of salvation.

3.20   Content

3.21   The biblical accounts of creation and their meaning (Genesis 1 and 2)

3.22   Attributes of God from the biblical creation accounts (Genesis 1 and 2)

3.23   Traditional African view of creation

3.24   Teaching from biblical account of creations(Genesis 1 and 2)

3.25   The biblical teaching on the origin of sin and its consequences(Genesis 3;4;6-9;11)

3.26   Traditional African concept of evil

3.27   Gods plan for salvation(Genesis3:15)

3.28   Similarities and differences between the African concept of evil and the biblical concept of sin

4.00 FAITH AND GOD PROMISES: ABRAHAM

4.10 Specific Objectives

By the end of the topic the student should be able to:

    a) Outline the back ground to the call of Abraham

    b) Define the term Faith in God

    c) Explain how Abraham demonstrated his faith in god and its relevance to Christians today

    d) State the promises made by God to Abraham and their relevance to Christians today

    e) Define the term 'covenant'

    f) Explain and appreciate the importance of Gods covenant with Abraham

g) Identify covenants in modern life and appreciate their significance

h) State the significance of circumcision to Abraham and his descendants (the Jews) And related it to the African circumcision practice

i) Develop and appreciate a sense to live according to Gods guidance and direction (Genesis 11;24-32; 12:1-9)

4.20 Content

4.21 Background to the call of Abraham (Genesis 11:24-32; 12:1-9)

4.22 Definition of the term faith in god (Hebrews 11:1-6)

4.23 a)Abraham's acts of faith in God (Genesis 12:1-9; 15:1-6; 17; 23-24; 21:1-7; 22:-9

b) The importance of faith in Christian life today

4.24 Gods promises to Abraham and the relevance to Christians today

4.25 Meaning of the term covenant

4.26 Gods covenant with Abraham and its importance (Genesis 15:1-19)

4.27 Covenants in modern life and their importance

4.28 Circumcision

a) The importance of the circumcision to Abraham and his descendants (Genesis 17:1-16)

b) Compare the Jewish and African practices of circumcision

5.00 SINAI COVENANT: MOSES

5.10 Specific Objectives

By the end of the topic the learner should be able to:

a) Describe the call of Moses

b) Explain how God saved his people from Egypt

c) Discuss and appreciate the attributes of God learnt from the ten plagues

d) Give an outline on how God cared for the Israelites during exodus

e) Describe how the Sinai covenant was made, broken and renewed

f) Explain the ten commandments and how they should be applied to the Christians daily life

g) Describe how the Israelites worshiped God in their life in the wilderness

h) Explain the new understanding that Moses gave his people about the nature of God

i) Be motivated to live by the laws of God

5.20 Content

5.21 The call of Moses (Exodus 3:1-22)

5.22   The ten plagues (Exodus 7:14- 11:1-10)

5.23   The Passover (Exodus 12:1-31)

5.24   The Exodus

a) The crossing of the Red Sea (Exodus 14:5-31)

b) Provision of water (Exodus 15:22-29 17:1-9)

c) Provision of Manna and quails (Exodus16:1-35)

d) Defeat of the Amalekites (Exodus 17:8-16)

5.25   a) The making of the Sinai Covenant (Exodus 19; 24:1-8)

b) The renewal of the Sinai 6.25 covenant (Exodus 32:1-35)

c) The breaking of the Sinai 6.24 covenant (Exodus 34:1-35)

5.26   The worship of God by the Israelites in the wilderness

5.27   The Ten Commandments (Exodus 20:1-17)

5.28   Israelites new understanding of the nature of God

6.00   LEADERSHIP IN ISRAEL: DAVID AND SOLOMON

6.10   Specific Objectives

By the end of the topic, the learner should be able to:

a)   Explain the reasons for kingship in Israel

b)   Explain reasons against kingship in Israel

c)   Explain King Saul's failures

d)   Explain the lessons that can be learnt from King Saul's failures

e)   Explain and appreciate the importance of David as King of Israel and as an ancestor of Jesus Christ

f)   Explain the qualities of a good leader drawn from King David's leadership

g)   Explain King Solomon's achievements and failures

h)   Explain the importance of the temple in Israel

i)   Assess the achievements and failures of King Solomon.

j)   Desire to seek God's guidance in leadership

6.20 Content

6.21 Reasons for kingship in Israel (1 Samuel 8:1-9)

6.22 Reasons against kingship in Israel (1 Samuel 8:10-20)

6.23 King Saul's failures (1 Samuel13:8-14; 15:7-25)

6.24 Lessons learnt from King Saul's failures

6.25 King David's importance:

(i)   King David's achievements as King of Israel (1 Samuel 16:1-23; 2 Samuel 6:1-15)

(ii)　　David as an ancestor of Jesus Christ (2 Samuel 7:1-29);Luke 1:26-33)

6.26 Qualities of a good leader drawn from King David's leadership

6.27 King Solomon's achievements and failures Importance of the temple in Israel (1 Kings 3-12)

6.28 Importance of the temple in Israel

7.00 LOYALTY TO GOD: ELIJA

7.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain how and why idolatry became widespread among the Israelites

b) Explain the effects of idolatry in Israel

c) Describe how Elijah fought against false religion and corruption among the people of Israel

d) Explain why Elijah faced danger and hostility as a prophet of God

e) Emulate Elijah's determination in fighting corruption in the society today

f) Explain and appreciate the relevance of Elijah's prophetic mission to Christians today.

7.20　　Content

7.21　　The spread of idolatry

a) The local Canaanite religion (1 Kings 12:25-33)

7.22　　The schism between Judah and Israel (1Kings 12:25-33)

7.23　　The effects of idolatry in Israel

7.24　　Elijah's fight against:

a) False religion (1 Kings 18:17-46)

b) Corruption (1 Kings 21)

7.24　　Corruption Life skills that help fight corruption:

- critical thinking
- creative thinking
- decision making

7.25　　Reasons why Elijah faced danger and hostility as a prophet of God (1 Kings 18; 19; 21)

7.25　　The relevance of Elijah's prophetic mission to Christians today

8.00   SELECTED ASPECTS IN AFRICAN RELIGIOUS HERITAGE: AFRICAN CONCEPT OF GOD, SPIRITS AND ANCESTORS

8.10   Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain and appreciate the African concept of God, spirits and ancestors

b) Explain the African understanding of the hierarchy of beings

c) Describe the role of God, spirits, and ancestors

d) Explain and appreciate the responsibilities of the living towards God, spirits and ancestors

e) Describe and appreciate the traditional African way of worshipping God venerating and communicating with the ancestors and spirits.

8.20   Content

8.21   African concept of God, spirits and ancestors

8.22   African understanding of the hierarchy of beings

8.23   The role of God, spirits and ancestors

8.24   Responsibility of the living towards God, spirits and ancestors

8.25   Traditional African ways of:

a) Worshipping God

b) Venerating and communicating with spirits and ancestors

9.00 AFRICA MORAL AND VALUES

9.10   Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain and appreciate the meaning of life and its wholeness in the traditional African society

b) Explain the African concept of community and kinship system.

c) Outline and explain factors contributing to harmony and mutual responsibility in the African communities

d) Describe the rites of passage and their role in inculcating moral values in the traditional African community

e) Explain and appreciate the role of religious specialists in the African communities an devaluate their relevance in modern society

f) Explain and appreciate the African moral values

g) Discuss and evaluate continuity and change in the African understanding of leisure, dress, old age, the aged, widows, orphans, dowry, community, land, medicine, worship and property

h) Strive to practice the African moral values.

9.20 Content

9.21 Meaning of life and its wholeness in the traditional African society

9.22 The African concept of community and kinship system

9.23 Factors contributing to harmony and mutual responsibility in the African communities:

9.24   a) Rites of passage:

  (i) Birth and naming

  (ii) Initiation

  (iii) Marriage

  (iv) Death

  b) The role of each in inculcating moral values

9.25   The role of religious specialists in the African communities and their relevance today

9.26   African moral values hospitality, honesty, courtesy, integrity tolerance/perseverance, loyalty, chastity, respect, responsibility, love, cooperation, unity

9.27   Continuity and change in the African understanding of: Community, old age, land, the aged, property, widows, orphans, dress, dowry, medicine, leisure.

II GOD MEETS US IN JESUS CHRIST: ST. LUKE'S GOSPEL

10.00 OLD TESTAMENTPROPHESIES ABOUT THE MESSIAH

10.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain the Old Testament prophesies about the coming of the Messiah and the concept of the Messiah in the Old and the New Testaments

b) Explain the role of John the Baptist as a link between the Old and the New Testament.

10.20 Content

10.21 The Old Testament prophesies about the coming of the Messiah and the concept of the Messiah in the New Testament (2 Samuel 7:3-17; 1 Isaiah 7:10-16; 9:1-7; 53; 61:1-2; Jeremiah 23:5-6; Psalms 41:9; 110:1-2; Micah 5:2-5; Luke 1:26-38; 2:1-23; 23:1-35; 24:50-51)

10.22 The role of John the Baptist (Isaiah 40:3-5; Malachi 3:1; 4:5-6; Luke 7:20-35)

11.00   THE INFANCY AND EARLY LIFE OF JESUS

11.10   Specific Objectives

By the end of the topic, the learner should be able to:

a) Describe the infancy and early life of Jesus

b) Desire to grow in favor with God and fellow human beings.

11.20 Content

11.21 The annunciation (Luke 1:5-56)

11.22 The birth of John the Baptist (Luke 1: 57-80)

The birth of Jesus

Dedication

12.00 THE GALILEAN MINISTRY

12.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Outline and apply the teachings of John the Baptist to daily life

b) Describe the baptism and temptations of Jesus

c) Explain the relevance of the baptism and the temptations of Jesus to Christians today

d) Explain why Jesus was rejected at Nazareth

e) Describe and appreciate Jesus' healing at Capernaum

f) Describe the call of the first disciples

g) Explain why Jesus faced opposition from the Pharisees and the Scribes

h) Explain the choosing of the twelve disciples and identify Jesus' teachings on the qualities of true discipleship

i) Explain Jesus' teachings on the sermon on the plain and apply it to daily life

j) Explain and appreciate Jesus' works of compassion

k) Emulate Jesus' example by showing compassion to others

l) Narrate the parables of Jesus

m) Relate the significance of the parables to daily life

n) Describe the mighty works of Jesus

o) Explain the significance of the teaching from the mighty works of Jesus to Christians today.

p) Explain and appreciate the teaching of Jesus on discipleship, divine power, Messiah ship, faith and humility

q) Appreciate God's power as displayed in Jesus' works.

12.20 Content

12.21 John the Baptist and Jesus

a) The preaching of John the Baptist (Luke 3:1-20)

b) The baptism of Jesus (Luke 3:21-22)

12.22 The temptation of Jesus (Luke 4:1-13)

12.23 The relevance of the baptism and the temptations of Jesus to Christians today

12.24 Jesus begins work in Galilee and is rejected at Nazareth (Luke 4:14-40)

12.25 Jesus heals in Capernaum (Luke 4:31-44)

12.26 Jesus calls the first disciples (Luke 5:1-11)

12.27 Jesus faces opposition (Luke 5:12-6:11)

12.28 The choosing of the twelve disciples and Jesus' teaching on true discipleship (Luke 6:12-16)

12.29 The sermon on the plain (Luke 6:17-10)

12.30 Jesus 'works of compassion

a) The healing of the Centurion's servant (Luke 7:1-10)

b) The raising of the son of the, widow of Nain (Luke 7:11-17)

c) Assurance to John the Baptist (Luke 7: 18-35)

d) Forgiveness of the sinful woman (Luke 7:36-8:3)

12.31 Jesus teaches in parables (Luke 8:4-21)

12.32 Significance of the parables of Jesus

12.33 Mighty works of Jesus (Luke 8:22-56).

12.34 Jesus and the twelve disciples

a) The commissioning of the twelve disciples (Luke 9:1-7).

b) Jesus feeds the 5000 (Luke 9:10-17).

c) The person of Jesus and His destiny (Luke 9:18-26).

d) The transfiguration (Luke 9:28-36).

e) Jesus teaching on faith and humility (Luke 9:37-50).

13.00   THE JOURNEY TO JERUSALEM

13.10   Specific Objectives

By the end of the topic, the learner should be able to:

  a) Explain and evaluate the characteristics of a true follower of Jesus

  b) Apply the teaching of Jesus on true discipleship to the daily life

  c) Explain and appreciate Jesus' teaching on God's power in overcoming evil

  d) Define the terms confession, honesty and hypocrisy

  e) examine oneself and live according to Christian principles

  f) Explain and appreciate Jesus' teaching on material possessions, readiness and watchfulness

  g) Relate Jesus' teaching on material possessions, readiness and watchfulness to Christian living today

  h) Explain and appreciate the spiritual teaching given by Jesus through the parables of the feasts

  i) Narrate the parables of the lost

  j)   Explain and apply the parables' teaching in daily Christian life

  k) Explain and appreciate Jesus teaching on wealth and poverty

  l) Apply the teaching of Jesus on proper attitude towards wealth

  m) Explain Jesus' teaching on the   power of faith

  n) Explain the significance of faith in Christian life

  o) Explain and appreciate Jesus teaching on prayer and persistence

  p) Develop a sense of persistence in prayer and learn to pursue goals as a Christian

  q) Explain and appreciate Jesus' teaching on the way of salvation

  r) Appreciate the teaching of Jesus on the need for repentance.

13.20 Content

13.21 Duties and privileges of discipleship (Luke 9:51-62).

a) The mission of the seventytwo (Luke 10:1-24).

b) A committed follower of Jesus (Luke 10:25-11:1-13).

13.22 Use of God's power to overcome evil (Luke 11:14-36).

13.23 Fearless confession without hypocrisy (Luke11:37-12:112)).

a) Material possessions (Luke 12:13-34).

b) Watchfulness and readiness (Luke 12:35-59)

13.24 The growth of God's Kingdom (Luke 13:1-35).

13.25 A great feast for all who are prepared (Luke 14:135)

a) The invited guests

b) The great feast

c) The cost of discipleship

13.26 Retrieving the lost (Luke 15:1-32).

a) Parable of the lost sheep

b) Parable of the lost coin

c) Parable of the lost son

13.27 Wealth and poverty (Luke 16:1-32).

13.28 The power of faith (Luke 17:1-37).

13.29 Persistence in Prayer (Luke 18:1-15).

a) Parable of the widow and the unjust judge (Luke 18:1-8).

b) Parable of the Pharisee and the Tax Collector (Luke 18:9-14).

13.30 The way to salvation (Luke 18:15-19:1-27).

14.00 JESUS' MINISTRY IN JERUSALEM

14.10 Specific Objectives

By the end of the topic, the learner should be able to:

    a) Describe the triumphant entry of Jesus into Jerusalem

    b) Desire to be humble and promote peace in society

    c) Explain the cleansing of the temple

    d) Develop respect and honor for God's places of worship

    e) Explain Jesus' conflict with Jewish leaders

    f) Explain Jesus' teaching about eschatology.

14.20 Content

14.21 The triumphant entry into Jerusalem (Luke 19:28-40)

14.22 Cleansing of the temple (Luke 19:41-48)

14.23 Jesus' conflicts with the Jewish leaders (Luke 20:1 -21:1-4)

14.24 Eschatology (Luke 21:5-38)

15.00   JESUS' PASSION, DEATH AND RESURRECTION

15.10   Specific Objectives

By the end of the topic, the learner should be able to:

   a) Discuss the Lord's supper and appreciate its meaning to Christians today

   b) Describe the events that took place at Mount Olives

   c) Explain the events that took place between the arrest and the burial of Jesus

   d) Describe the resurrection of Jesus

   e) Explain and relate the significance of the teaching on the passion, death and resurrection of Jesus to daily life

   f) Appreciate the saving work of Jesus.

15.20 Content

15.21 The last supper (Luke 22:1-38).

15.22 Prayer on Mount Olives, betrayal and arrest (Luke 22:39-53).

15.23 The denial by Peter, trial, crucifixion, death and burial (Luke 22:54-71; 23:1-56).

15.24 The resurrection (Luke 24:1-53).

a) Witness to the risen Christ

   •   testimony of the Holy women

   •   the disciples on the way to Emmaus

   •   appearance to the disciples

b) Jesus ascension to heaven

15.25 Significance of passion, death and the resurrection of Jesus to daily Christian life.

SELECTED TEACHINGS FROM THE NEW AND THE OLD TESTAMENT

16.00 THE GIFTS OF THE HOLY SPIRIT

16.10   Specific Objectives

By the end of the topic, the learner should be able to:

a) Relate the message of Peter on the Day of Pentecost

b) Explain the teaching of Jesus on the role of the Holy Spirit

c) Explain the gifts of the Holy Spirit and their manifestations as expressed by Paul

d) Explain the criteria for discerning the gifts of the Holy Spirit in the New Testament

e) Discuss the manifestation of the Holy Spirit in the church today

f) Desire to seek the guidance of the Holy Spirit in daily life.

16.20 Content

16.21   Peter's message on the Day of Pentecost (Acts 2:1-40).

16.22   The teaching of Jesus on the role of the Holy Spirit (John 14; 15-26; 16: 5-15, Acts 1:7-8).

16.23   The gifts of the Holy Spirit (1 Corinthians 12, 13, 14).

16.24   The criteria for discerning the gifts of the Holy Spirit (1 Corinthians 12:1-3; Mathew 7; 15-20; Galatians 5:16-26).

16.25   Manifestations of the gifts of the Holy Spirit in the church today (Galatians 5: 16-26).

16.26   The fruit of the Holy Spirit (Galatians 5:6-26).

17.00   UNITY OF BELIEVERS

17.01Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain and appreciate the unity of believers as taught in selected New Testament texts

b) Promote the unity of believers in the Christian community and the nation

17.20 Content

17.21   Teaching on the unity of believers in selected New Testament texts

a)The people of God (I Peter 2:9-10).

b)The body of Christ (1 Corinthians 12:12-27; Ephesians4:1-12).

c)The vine and the branches (John 15:1-10).

d)The church (Ephesians 5:12-32).

e)The bride (Revelation 12:1-12; 2 Corinthians 11:2).

18.00 SELECTED OLD TESTAMENT PROPHETS AND THEIR TEACHINGS

18.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Define the terms 'prophet' and 'prophecy'

b) Identify categories of prophets

c) Explain the importance of prophets in Israel

d) Describe the characteristics of prophets

e) Explain how the prophetic messages were written

f) Explain the relationship between the Old Testament prophesies and the New Testament

g) Draw parallels between the traditional and the Old Testament prophets and their relevance to Christians today.

18.20 Content

18.21 Definition of the terms 'prophets' and 'prophecy'

18.22 Categories of prophets

18.23 Importance of prophets

18.24 The characteristics of prophets

18.25 The writing of prophetic Messages

18.26 Relationship between the Old Testament prophecies and the New Testament

18.27 Similarities and differences between the traditional and the Old Testament prophets and their relevance to Christians today.

19.00 AMOS

19.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Describe the historical background to Amos

b) Describe the call of Amos

c) Emulate the obedience of Amos at the time of his call

d) Describe the five visions of Amos

e) Explain the teachings of Amos and relate their relevance to Christians today

f) Desire and strive to eradicate social injustice in society

g) Avoid hypocrisy in Christian life.

h) Strive to live a life acceptable to God.

19.20 Content

19.21 Background to Amos (Amos 1:1; 3:8; 7:10-15).

19.22 The call of Amos (Amos7:1-9; 8:1; 3; 9:1-4).

19.23 The visions of Amos

19.24 The Teachings of Prophet Amos

a) Social justice and responsibility (Amos 2:6-8; 3:9-12; 4:1-3; 5:10-15; 6:1-8; 8:4-6).

b) Hypocritical religion in Israel (Amos 4:4-5; 5:4-5; 5:21-29).

c) Judgment against Israel and other nations (punishment and repentance) (Amos 1:3-5; 5:1-17; 6; 7; 8; 9).

d) Israel's Election (Amos 2:9-11; 3:1-2; 9; 7).

e) The day of the Lord (Amos 5:18-20; 6:3-5; 8:7-13).

f) The Remnant and Restoration (Amos 9:8-15)"

20.00 JEREMIAH
20.10 Specific Objectives
By the end of the topic, the learner should be able to:

a) Describe the historical background of Prophet Jeremiah

b) Describe his personal life and his call

c) Take up responsibilities at home, church and school

d) Explain the evils condemned by Jeremiah, which led to the breaking of the covenant

e) Explain the temple sermon and the evils condemned by the prophet

f) Explain the relevance of Jeremiah's teachings on evils and false prophets to Christians today

g) Uphold Jeremiah's teachings on evils and false prophets

h) Analyses Jeremiah's teaching on judgment and punishment.

i) Strive to live a righteous life

j) Explain the significance of symbolic acts related to judgment and punishment

k) Explain Jeremiah's teaching on the new covenant

l) Describe the suffering and lamentations of Jeremiah and their relevance to Christians today

m) Persevere suffering for the sake of the Gospel

n) Explain Jeremiah's symbolic acts related to hope and restoration

o) Strive to have a personal relationship with God

p) Describe the fall of Jerusalem and the exile of the Israelites

q) Be motivated to obey God and those in authority

r) Relate the teachings of Jeremiah to the New Testament and Christian life today.

20.20 Content

20.21 Political, social and religious background of Prophet Jeremiah

20.22 Personal life and the call of Jeremiah (Jeremiah1)

20.23 Evils addressed by prophet Jeremiah
a) Necromancy
b) Dishonesty/deception
c) False prophecy (Hananiah)
d) Human sacrifice
e) Idolatry (Jeremiah 2, 3, 4, 5, 7, 9, 10, 23, 28).

20.24 The temple sermon

20.25 Relevance of Jeremiah's teaching on evils and false prophets to Christians today

20.26 Teachings on judgment and punishment (Jeremiah 5:12-18; 6:1-30;7:30; 8:1 17;10:17-   25; 14:1-18; 15:1-9; 16:16-18; 17:1-13; 21:1-14; 25:1-38; 39:1-10).

20.27 Symbolic acts related to judgment and punishment (Jeremiah 13; 16; 18; 19; 24; 27).

20.28 Suffering and Lamentations of Jeremiah (Jeremiah 11:18-23; 12:1-6; 15:10-21; 17:14-18; 18:18-23; 20:1-6; 26; 27; 37;38).

20.29 The New Covenant (Jeremiah 28:1-7; 24; 29; 30; 31; 32; 33).

20.30 Symbolic acts related to hope and restoration (Jeremiah 24:10-32:1-14)

20.31 The fall of Jerusalem and the exile of the Israelites (Jeremiah 39).

20.32 Relating the teachings of Jeremiah to the New Testament and Christian life today.

21.00 NEHEMIAH

21.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Describe the historical background to Nehemiah

b) Identify and explain occasions when Nehemiah prayed

c) Explain and appreciate the importance of prayer in Christian life

d) Emulate Nehemiah's life by leading a prayerful life

e) Describe how Nehemiah demonstrated good leadership qualities

f) Explain what Christians today can learn from Nehemiah's leadership

g) Develop good leadership qualities

h) Describe the problems faced by Nehemiah during his mission

i) Explain what Christians today can learn from Nehemiah' experiences

j) Handle leadership challenges with courage

k)   Discuss how the covenant was renewed Describe the dedication of the Jerusalem wall

l)   Acknowledge sin and the need for repentance in a Christian's life

m)   Explain and analyses Nehemiah's final reforms

n)   Relate the teachings from Nehemiah's exemplary life to St. Luke's Gospel and Christian life today.

21.20 Content

21.21   Political, religious and social background to Nehemiah

21.22   Occasions when Nehemiah prayed (Nehemiah 1: 4-11; 2: 4-8;, 4; 4-9; 5:19; 6:9; 13:14;22; 29 and 31)

21.23   Importance of prayer in Christian life.

21.23   Good leadership qualities (Nehemiah 1; 2; 3; 4; 5; 6 and 7).

21.25   Relevance of Nehemiah's leadership to Christians today.

21.26   Problems faced by Nehemiah (Nehemiah 3:5; 4; 5;6;13).

21.27   Relevance of Nehemiah's experiences to Christians today.

21.28   Renewal of the covenant (Nehemiah 8-12: 1-26).

21.29   Dedication of the wall of Jerusalem (Nehemiah 12:27-47)

21.30 Final reforms (Nehemiah 13).

21.31   Teachings from Nehemiah's exemplary life to St. Luke's gospel and a Christian life today.

IV CONTEMPORARY CHRISTIAN LIVING

22.00   INTRODUCTION TO CHRISTIAN ETHICS

22.10   Specific Objectives

By the end of the topic, the learner should be able to:

    a) Explain the meaning of Christian ethics

    b) Explain the basis of Christian ethics.

22.20 Content

22.21   Meaning of Christian ethics

22.22   Basis of Christian ethics

23.00   CHRISTIAN APPROACHES TO HUMAN SEXUALITY, MARRIAGE AND FAMILY

23.10   Specific Objectives

By the end of the topic, the learner should be able to:

  a) Define human sexuality, marriage and family

  b) Explain and appreciate the traditional African understanding of human sexuality

  c) Explain and appreciate Christian teaching on human sexuality

  d) Explain and appreciate traditional African practices related to male/ female relationships

  e) Explain and appreciate Christian teaching on male /female relationship at   various levels

  f) Explain and appreciate Christian teaching on responsible sexual behaviour

  g) Explain Christian teaching on irresponsible sexual behaviour and their consequences

  h) Explain and appreciate traditional African understanding of marriage

  i) Explain and appreciate Christian teaching on marriage

  j) Discuss the traditional African and Christian approaches to marriage preparation

  k) Explain celibacy as an alternative to marriage

  l) Discuss and appreciate traditional and Christian understanding of the family

  m) Discuss and appreciate the value of responsible parenthood

  n) Discuss problems related to family life today

  o) Explain and evaluate traditional African and Christian approaches to problems related to family life today.

23.20 Content

23.21 Definitions of human sexuality, marriage and family.

23.22 Traditional African understanding of human sexuality.

23.23 Christian teaching on human Sexuality.

23.24 Traditional African practices related to male/female relationships at various levels.

23.25 Christian teaching on male/female relationships at various levels.

23.26 Christian teaching on responsible sexual behaviour

23.27 Christian teaching on:

a) Irresponsible sexual behaviour; Incest, rape, fornication adultery homosexuality prostitution,

b) Effects of irresponsible sexual behaviour; HIV/AIDS, STI's, abortion, divorce, separation, death, street children, unplanned pregnancies, school drop outs. Psychological problems: Depression, self-pity, withdrawal, aggressiveness, violence, stress

23.28 Traditional African understanding of marriage

23.29 Christian teaching on marriage

23.30 Preparation for marriage in both the traditional African society and Christian practice

a) Traditional African preparation for marriage

b) Christian teaching on preparation for marriage

23.31 Celibacy as an alternative to marriage

23.32 Traditional African and Christian understanding of the family

23.33 Value of responsible parenthood

23.34 Problems related to family life today

23.35 Traditional African and Christian approaches to problems related to family life today

24.00 CHRISTIAN APPROACHES TO WORK

24.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Define the terms 'work' and' vocation'

b) Explain and appreciate the traditional African attitude towards work

c) Explain the role of professional ethos, ethics and code in society

d) Explain virtues related to work

e) Discuss the moral duties and responsibilities of employers and employees

f) Discuss Christian approaches to issues related to employment

g) Develop a positive attitude towards work.

24.20 Content

24.21 Definition of the terms 'work' and 'vocation'

24.22 Traditional African attitude to Work.

24.23 Christian teaching on work.

24.24 The roles of professional ethos, ethics and codes in society.

24.25 Some virtues related to various types of work

(i) Diligence

(ii) Honesty/integrity

(iii) Faithfulness

(iv) Responsibility

(v) Loyalty,

(vi) Tolerance

24.26 Moral duties and responsibilities of employers and employees

24.27 Christian approaches to issues related to employment

a) Wages and industrial action.

b) Child labor

c) Unemployment and self-employment.

25.10 CHRISTIAN APPROACHES TO LEISURE

25.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain the meaning of leisure

b) Discuss and appreciate the traditional African understanding of leisure

c) Discuss and appreciate Christian teaching on leisure

d) Discuss the importance of leisure

e) Outline various forms and uses of leisure

f) Explain how leisure is misused in the society today

g) Discuss the abuse of alcohol and other drugs and their effects

h) Explain Christian criteria for evaluating the use of leisure

i) Desire to use leisure according to Christian principles.

25.20 Content

25.21   Meaning of leisure

25.22   Traditional African understanding of leisure

25.23   Christian teaching on leisure

25.24   Importance of leisure

25.25   Various forms and uses of leisure

25.26   Misuse of leisure today

25.27   Misuse/abuse of drugs

a)   Alcohol

b)   Other drugs

c)   Effects of drug abuse

25.28   Christian criteria for evaluating the use of leisure

26.00 CHRISTIAN APPROACHES TO WEALTH, MONEY AND POVERTY

26.10   Specific Objectives

By the end of the topic, the learner should be able to:

   a)   Define the concepts of wealth, money and poverty

   b)   Explain and appreciate the traditional African understanding of wealth and poverty

   c)   Describe and evaluate the impact of the introduction of the money economy in the traditional African society

   d)   Explain Christian teaching on money, wealth and poverty

   e)   Discuss Christian approaches to some issues related to wealth, money and poverty

   f)   Uphold the Christian principles in acquiring and using wealth.

26.20   Content

26.21   Definition of the concepts wealth, money and poverty

26.22   Traditional African understanding of wealth and poverty

26.23   Impact of the introduction of money economy in traditional African society

26.24   Christian teaching on money, wealth and poverty

26.25   Christian approaches to some issues related to wealth

a) Fair distribution of wealth (affluence and poverty)

b) Bribery and corruption

c) Life skills

(i) Critical thinking

(ii) Creative thinking

(iii) Decision making

(iv) Self-esteem

(v) Assertiveness

d) Christian values

(i) Love

(ii) Honesty

(iii) Reliability

(iv) Fairness

(v) Justice

(vi) Respect (for other people's rights and property)

(vii) Humility

(viii) Faithfulness

(ix) Persistence

(x) Chastity

27. 00 CHRISTIAN APPROACHES TO LAW, ORDER AND JUSTICE

27.10 Specific Objectives

By the end of the topic the learner should be able to:

   a) Define the terms 'law', 'order' and 'justice'

   b) Describe and evaluate traditional African practices that promote law, order and justice

   c) Explain the Biblical teaching on law, order and justice

   d) Identify and evaluate the need for law, order and justice in the society

   e) Explain the rights and duties of citizens

   f) Explain the causes and remedies of social disorder

   g) Evaluate the role of Christians in the transformation of the society

   h) Discuss Church-State relationship

   i) Strive to promote law, order and justice in the society.

27.20 Content

27.21 Definition of the terms 'law', 'order' and 'justice'.

27.22 Traditional African practices that promote law, order and justice.

27.23 Biblical teaching on law, order and justice.

27.24 Need for law, order and justice in the society.

27.25   Rights and duties of citizens

27.26   Causes of social disorder and remedies

a)   Causes

(i) Discrimination

(ii) Inequitable distribution of wealth and resources

(iii) Racism

(iv) Tribalism

(v) Crime

(vi) Sexism

b)   Remedies

(i) Rehabilitation,

(ii) Punishment

27.27   The role of Christians in transforming the social, economic and political life of the society

27.28   Church-State relationship

28.00   CHRISTIAN APPROACHES TO SELECTED ISSUES RELATED TO MODERN SCIENCE, TECHNOLOGY AND ENVIRONMENT

28.10 Specific Objectives

By the end of the topic, the learner should be able to:

a) Explain the Christian view on some issues related to modern science and technology

b) Explain the Christian view on the effects of modern science and technology on the environment.

28.20   Content

28.21   The Christian view on some issues related to science and technology:

a)   Euthanasia

b)   Blood transfusion

c)   Organ transplant

d)   Genetic engineering

e)   Plastic surgery

28.22. The Christian view on the effects of modern science and technology on the environment (pollution, desertification).

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Appendix G

Research Permit

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officer will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice

REPUBLIC OF KENYA

NACOSTI

National Commission for Science, Technology and Innovation

RESEACH CLEARANCE PERMIT

Serial No.A 11852

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
MS. PAULINE WANJIRU GITHAIGA
of EGERTON UNIVERSITY, 0-20115
EGERTON, has been permitted to
conduct research in *Nakuru* County

on the topic: *INFLUENCE OF CHRISTIAN RELIGIOUS EDUCATION CURRICULUM ON SECONDARY SCHOOL STUDENTS` MORAL REASONING IN NAKURU COUNTY, KENYA*

for the period ending:
26th August,2017

Permit No : NACOSTI/P/16/71804/13297
Date Of Issue : 29th August,2016
Fee Recieved :Ksh 2000

....
Applicant's Signature

....
**Director General
National Commission for Science, Technology & Innovation**

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