Full Length Research Paper

The perceived discrepancy between the teaching of Christian religious education and inculcation of moral values amongst secondary schools students in Kisumu East district, Kenya

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Previous research and document evidence obtainable in popular media has consistently reported that Kenyan students' moral standing and general conduct in the wider society does not reflect acquisition and practice of values learnt through the teaching or Christian Religious Education (CRE) at the form four level. This has caused complaints among those stakeholders in education who are concerned that the moral well being of the youth is on a downward trend. This suggests that either the teaching of CRE is defective or the Kenyan education system as a whole does not contain relevant elements that could enable students acquire relevant moral skills. Another possibility could be the existence of a discrepancy between the CRE program objectives and the instructional practices meant to achieve them. From the literature that was reviewed, it was evident that the nature of this discrepancy had not yet been established for effective intervention strategies to be put in place. The purpose of this study was to determine possible reasons for the assumed discrepancy between the stated objectives of teaching CRE in Kenyan secondary schools and current moral standings that does not reflect acquisition of moral skills. Specifically, the study determined whether the methods of instruction employed by the teachers of C.R.E in Kisumu East district secondary schools enabled learners to identify and acquire morals in societal context. Four instruments used in collecting data included: A graphic observation rating scale, a learner's test, an in-depth interview schedule and documents analysis guides. The study population comprised 3225 students and 48 teachers. Out of the population, 16 teachers and the 343 learners were selected using stratified random sampling technique. The obtained results suggested that teachers rarely used the valuing methods in inculcating moral skills in their students. Another notable finding was that while the CRE syllabus contained relevant elements that could assist students acquire moral skills, it was the implementation of the skills through the teaching methods adopted that was likely responsible for limited valuing skill acquisition.

Key words: Objectives, valuing methods and learner identification, acquisition of moral values.

INTRODUCTION

Religion is one discipline that has lived with man from

time immemorial due to man's inherent need for divine intervention (Sifuna and Otiende, 1994). Across the entire human history, religion has been the pillar that has provided social, economic and political support to every human race especially in its role of providing values by

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which people live (Amayo, 1995). In the traditional Kenyan context, even before the coming of the Europeans, African communities in Kenya taught values to their members informally by using religion (Atieno-Odhiambo, 1989). With the abolition of slave trade and the coming of the colonists to Kenya, Christianity was introduced in the missionary sponsored schools due to its perceived instrumental function of cleansing the 'tainted morals' of the African and also as a way of spiritually subduing Africans and making them more controllable by the White man. Schools then offered Christian Religious Education for confessional purposes and also for moral development of Kenyan citizens. To strengthen the position of C.R.E in school curriculum, the Fraser Education Commission Report of 1909 (Government of Kenya, 1909) stated that any education system without Christian religious education being offered in its curriculum is mischievous and is bound to contribute to moral rot in the society. The Beecher (1949) Education Commission report and the Binns (1952) Education Committee further urged the missionaries to offer C.R.E in the school curriculum as an attempt to satisfy mental, cultural, spiritual and moral values of the Kenyan society. One thing that should be pointed out is that, though missionary and non-missionary affiliated schools taught C.R.E as a curriculum requirement, the approach in learning the subject was riddled with many problems. Firstly it was doctrinal and this made it difficult for the learners from different Christian denominations to learn together. Secondly, because of the foregoing, religious discrimination became strong. Here, instead of C.R.E being used to enable the learners to acquire the spirit of unity and togetherness, it divided them. C.R.E as such, even though was taught with good intentions had negative results which only came to be addressed at independence (Kowino, 2006).

At the time of attaining independence, the strong and pervasive force of C.R.E in enhancing moral growth of Kenyan citizens was noted. The Ominde Education Commission report of 1964 (Republic of Kenya, 1964) took cognizance of the role of C.R.E in fostering moral growth of the citizens and also in promoting the realization of the broad aims of education in the newly created nation. The teaching of C.R.E was therefore entrenched in the Kenyan school curriculum to enable the students to acquire spiritual, social and moral insights in a rapidly changing society. The Kenyan Institute of Education (K.I.E, 2003) responsible for developing educational syllabus for both primary and secondary schools, believed that teaching C.R.E in schools was one of the several ways that could be used to increase inter-ethnic unity and also in inculcating moral values amongst the Kenyan citizens .On realizing failure of C.R.E in achieving these two stated aims, Gachathi, Education commission report (Republic of Kenya, 1976) recommended apart from teaching C.R.E in schools, the introduction of Social Education and Ethics (S.E.E) in Kenyan secondary schools. Even with the introduction of

S.E.E, in schools, not much improvement was evident as Kenyans continued to exhibit a high degree of immorality both in public and private life. For example moral vices such as tribally-based land clashes, economic looting, and violence at the family were on the rise (Wamalika, 1998). On the strength of the aforementioned challenges, Koech Education Commission Report of 1999 recommended the need to redefine the teaching of C.R.E in secondary schools. This was based on the assumption that redefinition of C.R.E teaching would be a useful strategy that would enhance moral social responsibility and also as a way of achieving political, social, and economic aspirations envisaged by the Kenyan independence constitution.

Gicheru (1992) observes that apart from wider societal level vices, students were also not left out. The author noted that violence among students is a common occurrence in Kenyan secondary schools; sodomy, lesbianism, homosexuality, and rape have all found their way into the learning institutions. These evils are taking place in schools where C.R.E is being taught and against a backdrop of strong religiosity manifested in the Kenyan print and electronic media. In the year 2001, a committee was instituted by the Kenyan government to look into matters of discipline in secondary schools (Republic of Kenya, 2001). The committee found out that drug abuse, devil worship and negative peer influence were some of the causes of the vices in schools. Previous cases of student unrests in schools like St. Kizito mixed secondary schools, the Kyanguli murder incidences were all revisited and the general observation was that, the teaching of C.R.E was not given the attention it deserves and this might have worsened the situation of discipline in schools. In addition to the forgoing, there has been a public outcry that corruption, robbery with violence, paedophilic inclinations and murder has all become a way of life in Kenya. Oyaro (2004) observes that religious sector has become a conduit for immoral behavior and; the school and the parents seem to have failed in offering value education to the society. Oyaro also notes further that it is terror that seems to be closing in on Kenyans, crime is rife in the neighborhood, crime in the streets, and pornography is awash in the internet while families are consistently falling apart. All these vices suggest that something drastic needs to be done in an attempt to remedy the situation.

The school system, but specifically the teaching of C.R.E, could be one such useful avenue that could effectively be used to enable the citizens and specifically the learners to become morally responsible. The first observation in this direction came with the ROK (1976), the Gachathi education committee report that noted the failure of C.R.E in promoting morality in Kenya. This was followed by Okullu (1983) who also observed that Kenya was destined for moral decadence unless drastic measures were taken and the teaching of religion in schools was re-examined, made relevant and improved upon. Mwalulu (2007) noted that while the teaching of C.R.E had

the potential of inculcating moral values amongst secondary school students, there was evidence to suggest that C.R.E was not being taught properly in schools. The author suggested that remedial action need be taken to address the problem. Haddad (1985) in support of the pedagogy factor in C.R.E stated that an imaginative and appropriate curriculum placed in an attractive setting can unwittingly be smothered by journeyman instructors. It will be eviscerated by incompetence. On the other hand, good teachers can inspire powerful learning in adolescents even under the most difficult circumstances. Despite the concerns raised by the concerned individuals, previous education reports and commissions e.g. ROK (1976, 1999), Okullu (1983) and Mwalulu (2007), no attempt has been made to find out what ails the teaching of values through C.R.E in Kenyan secondary schools. The C.R.E curriculum content has also not been evaluated to determine its adequacy in enhancing moral growth in the learners.

In view of the forgoing, the study aimed at determining the commissions and omissions in C.R.E teaching that may have led to the moral lapse amongst Kenyan secondary school students. Specifically, the main focus was to take cognizance of all those factors that might be impeding effective moral and religious skills acquisition amongst students enrolled in C.R.E classes. The suspected gap between the CRE curriculum objectives and actual pedagogical practices surrounding moral education in secondary schools were also assessed. In addition, the authors' other aim was to determine the gap that exists between the objectives as stated in the C.R.E syllabus and actual practices of enhancing moral identification and acquisition by the learners in Kenyan secondary schools with particular focus on Kisumu East district. The study specifically attempted to: Determine the models of valuing used by the teachers of Christian religious education (C.R.E) in enabling learners to acquire moral insights by looking into: Use of self-esteem and social community building model of valuing; use of co-operative learning and helping relations model; use of moral reflection model of valuing by teachers in their C.R.E lessons; teachers' use of moral dilemma strategy in lessons and; use of teacher personality to influence moral development in the learners.

METHODOLOGY

This study adopted descriptive survey design to gather data from teachers of C.R.E and form two students of C.R.E in secondary schools in Kisumu East district. The form two class was chosen because it is at this level of psycho-social development that making moral decision is perceived to be challenging (Lahey, 1995). It is also in this class that C.R.E is made compulsory in the Kenyan education system (R.O.K, 1999). The study population comprised of 3225 students and 48 C.R.E teachers. The study sampled a 1/3 of the population which comprised 16 C.R.E teachers by stratified random sampling technique. Using the Fischer et al. (1995) method of determining sample size, a population of 343 form two students was systematically randomly sampled for the study. The

instruments used in the study included: A graphic observation rating scale, a learner's test based on moral identification and acquisition, in-depth interview schedule and a documents analysis guide. Piloting of the instruments was done in-order to determine both reliability and validity of the research instruments. Alpha coefficients of 0.76 and 0.77 were obtained for the teacher's graphic observation rating scale and the leaner's test respectively. Face validity of the instruments was attained by giving the instruments to four experts in the field of study for critique and review. The instruments were then revised with assistance of the research supervisors. The quantitative data obtained from the graphic observation rating scale and the learner's test were coded and analyzed using descriptive statistics like frequency counts and percentages with an aid of SPSS computer software. The information was then presented in form of frequency distribution tables. The data gathered from the in-depth interviews and document analysis were transcribed and organized thematically before analyses and interpretation. The data was then reported in form of text.

RESULTS AND DISCUSSION

The study received back 96 and 343 duly scored observation rating scale and learners' tests from both teachers and students respectively. This was a 100% return rate for both categories of the respondents. The data gathered was organized according to the study objectives presented as follows.

Teacher use of self-esteem and community building model

Objectives of a program normally give a picture of what content and methods the program should adopt. A program like moral education through C.R.E requires a critical reflection when implementing it so that it enables the learner to identify, acquire and develop moral skills in societal context. Thus it should enable change of behavior at affective level among the learners (Nyantika, 2006).

Based on this argument, the present study endeavored to establish the valuing models used by teachers of C.R.E in secondary schools in Kisumu East district to enhance the learner identification, acquisition and development of moral insights. The first objective of the study was to determine the self-esteem and social community building valuing model used by teachers of C.R.E in secondary schools in Kisumu East district. Specifically, the study aimed at determining the skills used by C.R.E teachers to enhance the learner identi-fication, acquisition and development of moral insights. It was important to determine these competency enhancing skills since objectives of a program normally give a picture of what content and methods the program should adopt. The findings were as shown in Table 1 and 2.

As shown in Table 1, teachers did not always use self-esteem and social community building model of valuing as revealed by the results; there were also occasional insignificant application of the strategy, while in the

Table 1. Teacher use of self-esteem and social community building Model of valuing (n = 96).

Activity	Response		
	Always	**Occasionally**	**Never**
Use of self-esteem and community building through motivation	0.0% (00)	5.2% (05)	94.8% (91)
Building the learners' self-esteem through motivation	0.0% (00)	4.2% (04)	95.7% (92)
Using group discussion	2.0% (02)	15.6% (15)	82.4% (79)
Drawing group rules	0.0% (00)	4.2% (04)	95.8% (92)
Drawing group responsibility	0.0% (00)	4.2% (04)	95.8% (92)
Enhancing accountability to the group	0.0% (00)	5.2% (05)	94.8% (91)
Ensuring learner support for one another	0.0% (00)	2.1% (02)	98.0% (94)
Telling learners the value of teamwork	1.0% (01)	7.3% (07)	91.7% (88)
Use of learning partners	0.0%(00)	3.1%(03)	96.9% (93)
Rotation of learning partners	0.0% (00)	3.1% (03)	96.9% (93)

Table 2. Learner knowledge of social community building model of valuing (n = 343).

Item	Score rating range out of 100				
	0 - 15	**16 - 30**	**31 - 45**	**50 - 64**	**65 and above**
	Frequency				
Learner knowledge of motivation	338	02	02	00	01
Learner knowledge of value of group discussion	208	85	33	11	06
Learner drawing group rules	228	95	13	07	05
Learner drawing group responsibilities	231	98	06	02	04
Learner show of accountability	243	61	29	06	04
Learner show of support for one another	132	111	43	37	20
Learner show of teamwork	135	101	27	50	20

remaining 94.8% (91) of the lesson it was never used at all. The teachers' presentation in class was also observed on the basis of the sub-elements of the self-esteem and social community building model of valuing. The result indicated a similar occurrence where in 95.7% (92) of the lesson, it was never used to build the learners' self-esteem through motivation. Added to the forgoing, the use of self-esteem and social community building through group discussion was always used in 2.0% (02) of teaching while it was occasionally used 15.6% (15) times and it was never used in the bigger (82.3%) portion of the content pre-sentation. Meanwhile, in their class-room presentations, the teachers used the method of drawing group rules occasionally, that is, 4.2% (04) times while in the major part of the lesson it was never used. The strategy of enhancing accountability to the group was only used by chance in 5.2% (05) of the lesson and it was never used in a significant part of the lesson. The lessons were further observed to confirm whether teachers used the sub-strategies of telling learners the value of teamwork, use of learning partners and the strategy involving the use of the rotation of learning partners the findings indicated that in over 90% of the lesson the strategies were never used. The results from the observations made in the teacher presentation of C.R.E using the strategy of self-esteem and social community building as such clearly indicates that this method is not used.

Data was also gathered by the use of a test that was given to the learners. The aim was to determine whether or not teachers imbued the learners with the valuing skill involving the use of social community building model. The results were as shown in Table 2.

From Table 2, it was revealed that 342 learners scored between 0 to 45 marks and only 01 candidate scored 65 and above marks in the skill of using motivation as an aspect of valuing. When the learners were tested in the knowledge of the value of group discussion, only 17 scored 50 marks and above and the majority scored below the average mark. In the items concerning the drawing of group rules, drawing group responsibilities, the skill of showing accountability, the skill of showing support for one another and the skill of showing team-work, majority of the students scored below 50%, a clear show of the fact that teachers do not imbue learners with the necessary valuing skills. Normally, where proper teaching is done, the learner will always show compe-tence in those areas that have been properly handled by

the teacher while the opposite will be the case where inadequate pedagogy is the case (Kyriacou, 2008). As such, weaknesses were demonstrated in this area as well.

Data on the use of self-esteem and social community building model of valuing was also gathered by an in-depth interview with the teachers. It was revealed that fourteen of the teachers interviewed confirmed they were not using the model of self-esteem and social community building in teaching of C.R.E. However, two of the teachers whom the classroom observations in class noticed to be using the approach occasionally appeared to be cases of chance. In order not to leave any issues concerning the use of self-esteem and social community building model untouched, the research inquired from the teachers whether they used elements of this model such as ensuring learner support for one another, use of learning partners, rotation of learning partners and the like. The answer was that teachers do not use these aspects of valuing as they did not know about them. More data concerning the forgoing model was generated through analysis of documents such as the schemes of work and lesson plans. These are the tools of teaching practice at interactive and reflective levels. The documents revealed that the model is not planned for. The C.R.E curriculum guides in which the teaching strategies to be used by the teacher are indicated never reflected this model. From the foregoing, the study found out that self-esteem and social community building model is never used by the teachers. Many teachers do not even know about it.

The assumption underlying the objective of endowing the learner with valuing skills is that it would enable effective drawing of the moral acquisition pedagogical practices and learning experiences that would expose the learners to the insight knowledge and skills of the same. That is, the pedagogical practices that give the learner the right understanding from time to time to enable them adopt and adapt such behavior that would be in tandem with the societal value orientation. The authors believe that faithful application of the pedagogically sound affective moral education strategies will enable the teachers to imbue the learners with the moral insights and those moral practices that are acceptable. Studies show that there are valuing skills that would yield good results in as far as inculcating values are concerned. Research has confirmed that cognitive approaches to the teaching of religion enable the learner to acquire good grades in C.R.E (Mukongolo, 2003; K.I.E, 2006). However, translating the knowledge of cognition into practice remains a challenge to the learner if it is not backed up by critical affective skills (Groenewegen, 1993; Nyagwencha, 2006; Oyaro, 2007). To bridge the gap between cognition and affective domain as such would require that a teacher uses the professionally a greed valuing skills (Silver, 2006). This is when learners would be able to acquire skills that are part of life experiences which enhance moral growth and overall behavior

change amongst them. Use of affective valuing skills as opposed to over-reliance on cognitive strategies therefore, opens up the possibilities for free choice and critical decision making abilities on moral habits.

The models of valuing that are used in teaching C.R.E are important in the sense that they are the tools of capturing the affective aspects of learning morals. Ryan and Lickona (2003) state that in using this model, the teacher ensures that a sense of competence and mastery of self is develop in the learner. The teacher must teach the learners to value themselves as persons, to have the kind of self-respect that will enable them to stand up for values and command respect from others. In building a social community, learners are made to create groups which extend to others the values that one has for oneself. It means enabling the learners to know each other as individuals, respect and care about each; Boss (2001) puts it as, to feel a sense of membership in and accountability to the group. In any C.R.E teaching episode where the model is not used, it means that the affective personality of the learner which will make him/her value self and others is not developed. Such learners will automatically not realize the value of corporate morality.

Self-esteem is important to character development because morality begins with the self, with valuing one's person and because it is easier to love one's neighbors when one loves oneself. Social community building is also of value because, it contributes to self-esteem, partly by creating a norm of mutual respect that inhibits the put downs by which learners undermine each others self-esteem and partly by helping children to feel known and positively valued by their peers. Social community supplies a vital affective dimension to moral education, a flow of good feeling that makes it easier for learners to be good, easier for them to cross the bridge from knowing what is right to doing it. Teachers who take the trouble to build positive group feeling, Akech (2005) observes know at least intuitively, that developing virtue is an affair of the emotions as much as it is an affair of the mind. Finally, research which was done by Fisher (2006) reveals that a supportive classroom community provides for an increasing number of learners, "a surrogate family" that enables them to meet important moral or value needs which may not be met at home.

Since the study has revealed that this vital model in value teaching is not used, a question which arises is "what should the teacher do to foster value acquisition?" The authors are of the opinion that the teachers of C.R.E must motivate the learners by assuring them that they are capable of acquiring, developing and sharing positive values in their habits. This will be a way of contributing to a positive self-concept. In this instance, the learners' cognition is used as a foundation for character development. By recognizing a learners' capability for practicing the required social norms as they are revealed in every C.R.E lesson episode, the learner's self-esteem

Table 3. Teachers' use of co-operative learning and helping relations model of Valuing (n = 96).

Activity	Response		
	Always	**Occasionally**	**Never**
Co-operative learning and helping relations	0.0% (00)	4.2% (04)	95.9% (92)
Use of corporate moral problem-solving approach	1.0% (01)	1.0% (01)	97.9% (94)
Enhancing friendship in learning moral issues	1.0% (01)	1.0% (01)	97.9% (94)

Table 4. Learner show of cooperative learning and helping relations skill in valuing (n = 343).

Item	Score rating range out of 100				
	0 - 15	**16 - 30**	**31 - 45**	**50 -64**	**65 and above**
	Frequency				
Learner show of helping relations skills	262	61	07	05	08
Learner use of corporate moral problem solving skills	339	02	02	00	00
Learner enhancement of friendship in learning moral issues	278	45	03	05	02

which is necessary in strengthening value acquisition effort will be built. Public affirmation of the learners' show of morality should not be avoided by the teacher as this also gives the learner a positive self image. The practice should be considered consistently in order for the learner to form the very positive self-esteem required and also to help them see the value of others so that social bonds based on value acquisition may be acquired and strengthened.

As a way of enhancing the acquisition of the value of co-operation, Kowino (2006) states that during the C.R.E lessons, the social life of the classroom can be structured so as to maximize the learners' opportunities for positive interaction with others. This should be done by allowing the learner to constantly have a new partner whenever a lesson task is to be handled as this fosters social relationships which is necessary in encouraging the virtue of cooperation which is a value in itself. Rotation of learning partners is one way of invigorating this approach as it gives room for making new friends. It is in this context of building a community and self-esteem that values are classified and acquired. Significant value expression, Groenewegen (2007) states are also shared between the learners when this strategy is used. Learners who participate in lesson episodes involving the use of self-esteem and social community building as observed by Sinawarta (2006) normally attest to the mutual respect that they enjoy from one another. When others thus give us their time, their attention, their friendship, we feel good about ourselves and we have an easier time being good to others. That basic truth underlies this first and most fundamental process of moral education: Fostering the self-esteem of the individual in and through human community. In Kisumu East district, public secondary schools, teachers rarely use this strategy of social community building. Though

cognitively great achievements have been made as shown by the good results attained by learners at K.C.S.E (Amayo, 1995) however; the same good grades have not been manifested by learners in practical morality. There is no unity in doing what is right even though there seems to be unity in corporate evil. Ngunyi (2009) observed that, Kenyans seem to be more united when an evil is to be committed as opposed to when a virtuous thing is to be done.

Use of co-operative learning and helping relations model

This study sought to determine whether or not the C.R.E teachers used the model of co-operative learning and helping relations in their content delivery. The various elements of this model which the research covered include: Co-operative learning and helping relations, corporate moral problem solving approach and enhancing friendship in learning moral issues. It was important to determine co-operative learning and helping relations model since methods for delivering content in a given program play a significant role in making the program a success particularly in achieving its goals and objectives. Additionally, one of the main purposes of the C.R.E program was to ensure moral development in the learners in order to enable them lead a value guided life. These values should be those that are desirable to the society (R.O.K, 1964). This study found out that the model is rarely used by the teachers and even learners themselves had the scantiest ability to exhibit how the skill of co-operation can be shown in daily interaction. The results were as shown in Table 3 and 4.

Table 3 indicates that from the observations made during the teachers' content delivery, it was only in 4.2%

(04) of the presentations did they use the model of cooperative learning and helping relations occasionally, however, in the greater part of the lesson, the teachers never applied the model during their classroom lessons. The observation further revealed that corporate moral problem-solving approach was always used minimally and it was used occasionally by teachers in another insignificant portion of the lesson while in 97.9% (94) cases it was never used. The element of enhancing friendship in learning moral issues yielded a similar result. Teachers are expected to use this model in teaching C.R.E since it is one of the very methods of inculcating values in the learners. This study revealed that this method of valuing is never used by teachers in the majority of content presentation cases.

To confirm further the usage of the model of cooperative learning and helping relations skill in valuing by the teachers, their learners were tested to gauge their (learners) demonstration of this skill. The results were as shown in Table 4.

As shown in Table 4, when learners were tested to determine their skills in helping relations as an aspect of cooperative learning and helping relations, only a small number of learners managed to score 50 marks and above, a similar result was obtained when they were tested to ascertain their ability in use of corporate problem solving skills and in enhancement of friendship in learning moral issues. This performance indicated inadequate ability of the learners to value R.E issues as they emanated from the C.R.E lesson episodes. The aforementioned results show that learners were not imbued with the skill of cooperative learning and helping relations for valuing as expected. In the areas where the learners manifested scanty knowledge of the skill, it appears they were cases of chance and not a consequence of planning skilful value instruction by the teachers.

Teachers were also interviewed to establish whether the model of co-operative learning and helping relations was being used by them in teaching values. The responses indicated that the teachers were aware of the model and its importance in enabling learners to identify values and acquire them. Teachers in their responses showed that they were not using this model. When asked why that was so; they answered by reporting that it was too demanding in terms of time and preparation. They further asserted that the learners seemed to be averse to this kind of approach in teaching them. However, the latter answer does not convey the main reason as to this happening in as far as the research is concerned because, Bruce and Weil (2006) observe that it is rare for the learner to be averse to a teaching method unless professional competence in using the method is not demonstrated by the teacher which might be the case here. Moreover, Haddad (1985) had earlier on noted that journeyman approach to teaching will always attract a learners' averment to any classroom activity even if it was attractive.

Information from documentary analysis indicated that teachers did not plan for the use of this model of valuing. The lesson plans and the schemes of work did not make any reference to this method in teaching. On the other hand, the C.R.E curriculum guides indicated the need to use this model of valuing in teaching morals to the learners. One weakness observed in the curriculum guide was that the model is not well explained and only mentioned in passing. Perhaps there is an assumption that, since C.R.E teachers are trained in teaching methodology, there is perhaps no need of reminding them on how to use the model.

There is clear evidence from the foregoing findings that teachers do not use the recommended affective strategies that should be used to appeal to learners' conscience so as to make them change their attitude and embrace societal values. For as long as these methods are not used in teaching C.R.E in the school, going youth in Kisumu East district will look at learning religion in terms of passing examinations as opposed to scoring high in moral tests. The findings as stated previously confirm Okullu's (1983) earlier assertion that the teaching of morals using C.R.E is limited and does not increase learner competency in acquiring relevant moral skills. Geisler (2008) also noted that learners with cooperative learning and helping relations skills acquire competency skills that enable jointly face moral problems as a group.

In using this model of valuing, the teacher should, as usual plan adequately for the strategy as provided for in the K.I.E, C.R.E curriculum guide. Failure to plan and use of a key valuing strategy such as co-operative learning and helping relations by the teacher does not only show gross negligence but is also an indication of poor content delivery because not all the arsenals of the business are put in place. Durkheim (1961) states that haphazard presentation of knowledge is likely not to be comprehensive as such planning forms an important ingredient in the teaching and learning process. Where the method of co-operative learning and helping relations is to be made use of, the teacher, should make the learners to work together as well as talk together (Ryan and Lickona 2003). If the teachers want them to develop the virtues and values of co-operation, they must make co-operation a regular feature of classroom life (Wayne, 2007). Functioning interdependently heightens students' enthusiasm for the moral task at hand. Besides, it improves the learners' self image and enables them to develop greater empathy for easier and greater interdenominational harmony in schools in pursuing the value of national unity.

In using this approach in teaching values, teachers will come to appreciate the formidable range of social-moral competencies required for productive small group co-operation: taking the perspective of coworkers, communicating effectively, respecting and integrating the ideas of others, dividing labor, making compromises and

Table 5. Teacher use of moral reflection model (n = 96).

Activity	Responses		
	Always	**Occasionally**	**Never**
Use of moral reflection.	0.0% (00)	8.3% (08)	91.7% (88)
Offering learners opportunity to read moral texts.	1.0% (01)	5.2% (05)	93.7% (90)
Involving learners in discussing moral issues.	3.1% (03)	24.0% (23)	72.9% (70)
Involving learners in debate on moral issues.	0.0% (00)	16.7% (16)	83.3% (80)
Teacher using real life dilemmas to provoke learners' views on ethical issues.	0.0% (00)	8.3% (08)	91.7% (88)
Teacher providing the learners with alternatives on moral issues	2.1% (02)	6.3% (06)	91.6% (88)
Allowing learners to debate on the consequences of alternatives provided	2.1% (02)	9.4% (09)	88.5% (85).
Identification of Christian ethical issues in lesson episodes	10.5% (10)	32.3% (31)	57.3% (55)

co-coordinating actions towards a common value. The task may look too involving for teachers but it forms the basis for fostering value acquisition. The research findings suggest that the teachers of C.R.E are not committed to using this method. For example, in areas where group discussions or other heuristic approaches which bring learners together when dealing with a moral task are supposed to be used, teachers did not use them. Lectures dominated the presentations in class. Corporate moral problem solving skill was not made use of despite the fact that the approach inculcates in the learner the ability to thoroughly and skillfully deals with a moral problem. It is likely that in cases where it is not offered in the classroom, the learner may not acquire that capacity to handle morally challenging issues met in life. Such a learner will as such be rash, brash or crass thereby perpetuating vicious habits in the community.

Interviews with the teachers indicated failure to use the sub-category of enhancing the virtue of friendship in teaching C.R.E. The teachers admitted not knowing how to use it. Others confessed not knowing what it is until the researcher informed them that the approach is a sub-element of the model of co-operative learning and helping relations. This is when they came to know about it. But still, a certain attitude was shown by the teacher indirectly. That enhancing friendship is not an easy task, because enhancing the development of a corporate attitude in the learner is not easy. Friendships or all manner of co-operation are products of attitude. Where teachers confess inability to inculcate certain values in the learner, there is a clear show of refusal to do it or lack of skills to perform pedagogical duties as expected. Our findings suggested that teaching of moral values in Kisumu East district secondary schools is not in accordance with the appropriate pedagogical expecta-tions which would enable the achievement of C.R.E objectives.

Use of moral reflection model of valuing by teachers in their C.R.E lessons

The fourth objective of the study was to establish whether

or not the C.R.E teachers used the moral reflection model of valuing in their lesson delivery. The various elements of this model which the research covered includes: Involving learners in discussing moral issues, use of moral dilemmas, provision of moral alternatives among others. It was important to determine the use of moral reflection model because it is a key to making accurate moral decisions (Akech, 2005). It is these decisions which determine behavior change in those people who are endowed with positive values. The results show that all the elements of this valuing model were not made use of adequately in the lessons that the research observed. The findings could be reflective of teacher incompetence in content delivery. This could also be due to inadequate teacher preparation during training. The results were as shown in Table 5.

As presented in Table 5, the study revealed that in content presentation, it is only 8.3% (08) of the teaching activity that the model of moral reflection was used occasionally. In the better part of the C.R.E teaching episode, that is, in 91.7% (92) of the teaching exercise, the model was never used. The research tried to be comprehensive in its data collection endeavors so that more conclusive evidence concerning the use of this model could be found. In this regard, the sub-levels of this model were looked into during the classroom interaction observations. Thus teacher offering learner's opportunity to read moral texts was looked at. The results were that in 93.7% (90) of the teaching exercise it was never used. Teachers involving learners in discussion of moral issues was used always in only 3.1% (03) of the lesson, occasionally 24.0% (23) and they never involved them in the greater part of the teaching learning episode. The study further sought to determine whether teachers used the method of involving learners in debate on moral issues. In 16.7% (16) of the lesson presentation, the method was used occasionally and in the major part of the lesson it was never used. Teacher using real life dilemma to provoke learner views on ethical issues and providing the learners with alternatives on moral is was never used in over 80% of the teaching – learning episode. This indicates that in reality, teachers do not use valuing skills that could make moral learning most effective.

Table 6. Learner show of skills in moral reflection (n = 343).

Item	Score rating range out of 100				
	0 - 15	16 - 30	31 - 45	50 - 64	65 and above
	Frequency				
Learner show of moral reflection skills.	261	58	08	01	03
Learner show of knowledge in dealing with moral dilemma.	276	52	05	10	10
Learner show of alternative moral skills	343	00	00	00	00
Learner knowledge of consequences of decision on various moral issues	263	61	08	07	04
Learner identification of ethical issues in a C.R.E lesson episode	240	80	28	13	02

The teachers were also observed to determine whether or not they used the model of allowing learners to debate on the consequences of moral alternatives that are provided during moral studies the results showed that in 2.1% (02) of the presentation it was always provided. This is a very insignificant attempt to use the strategy. Occasionally, that is in the 9.4% (09) of the presentation it was used and in the significant part of the lesson it was never used. The sub-element of identification of Christian ethical issues in lesson episodes was always used in 10.5% (10) of the presentations, occasionally 32.3% (31) and it was never used in 57.3% (58) of the lesson episode. This latter result could be due to the fact that some ethical issues are normally subjected to examinations hence the teacher must emphasize them during teaching .Otherwise the observed extent of using this skill was still unimpressive in actual pedagogical practice.

To achieve the objective of determining whether or not teachers employ the valuing model of moral reflection further, the learners were given a test to establish whether teachers imbued them with the ability to use moral reflection in making moral decisions. The findings indicated that majority of the learners were unable to use this model. This probably is due to the fact that C.R.E teachers have not developed this ability in the learner. Where a teaching skill has been used successfully on the learner, his or her performance in a given task will always reflect it and the opposite will be the case in an area where the skill is not provided adequately (Midega, 1990). Results were as shown in Table 6.

As shown in Table 6; the findings revealed that the learner show of the ability to think reflectively on moral issues, knowledge in dealing with moral dilemma, and identifying alternative moral skills arising from moral dilemma situation incompetence was manifest as majority scored below average marks. Where their knowledge was sought to establish their competence in identifying the consequences of decisions on various moral issues, performance was not impressive as 332 learners got 0 to 45 marks, only a minority managed to get 50 marks and above. Similarly, in identifying ethical issues in a C.R.E lesson episode, the learners' performance was wanting. In this area, only 15 learners scored 50 marks and above.

In the area of using moral dilemma as a valuing skill, the learners' performance was weak. This is because over 70% of the learners scored below 50 marks which is the expected average. Rao (2008) states that poor performance by a learner in a discipline is a pointer to slapdash pedagogy or poor entry skill. In the case of this study, the former position is taken because even the other instruments used in collecting data during the research revealed the same. Teachers do not use this skill in teaching C.R.E so that the learners may be enabled to identify and acquire values. In areas where a minority performed averagely and other learners appeared to be above average, it may have been a case of moral orientation from the family or church. Inconsistency in the performance in other aspects of the valuing using moral reflection model is proof to this. The results from the in depth interview yielded more negative results. The teachers interviewed showed limited know-ledge of the valuing model of moral reflection. To explore the question further, the teachers were asked about the various sub-levels of the valuing model. The responses that they gave were a clear manifestation of unaware-ness of the model which logically leads to the conclusion that, they did not know about it. Data on the same was also generated from the documents. The teachers tools of trade, which are the schemes of work and the lesson plans, these did not indicate any plan to use this model or its sub-elements. The syllabus did not show it and the curriculum guide only implied its usage in such a manner that one would need to be keen to notice it. In order to enable the learner identify and acquire values in societal context, the model of moral reflection need to play an important role (Ocitti, 1975). "Reflections" here, is intended to cover a wide range of affective and intellectual activities such as reading and thinking, debate or discussion about moral matters and first hand investigation and experience which increases the learners' awareness of the complex moral ecosystem to which they belong and which they must learn to care for. Of all the processes of moral education, moral reflection is aimed most directly at developing the cognitive rational aspects of the moral agent. At the same time however, the more self –consciously rational aspects of character development can be carried out in such a way as to

foster a union of cognition and affect, so that learners come to feel deeply about what they think and value.

The study revealed that teachers did not allow the learners to read moral texts. These texts may be those that are in the text books or the Bible. Normally moral texts provide those values that are known to form parts of Christian ethics. A case in point is when the researcher went to observe a lesson based on Jesus sermon on the mountain, the beatitudes found in the book of Luke 6: 20 to23, the teacher always read the bible alone after which the learners were told to make notes on Jesus' sermon on the mountain. No attempt was made to take the learners through the verses in the bible as an attempt to help learners identify values worth emulating. Additionally, the teacher could systematically point out to the learners the need to tenaciously think about them. Where the student is not allowed to read moral texts in order to enable him/her identify values as they unfold, two problems emerge, one is that the learner may not be able to get the real ethics in a religious text, secondly, it is difficult for the learner to imbibe the other values encountered in the text. This is likely what takes place in Kisumu East Secondary school C.R.E classes where; teaching is not client-centered. It is likely that if it were not so, cases of immorality due to lack of value identification skills could not have been the problem it currently is in this society. The research has also indicated that learners were never involved by the teachers in discussing moral issues. Discussions as they are known in normal pedagogical practice lead to critical thinking about issues to be learnt. In a case where C.R.E is taught, many issues which need discussion come up. An example of such an issue is the case of Jesus found in Luke 2: 41 to 51. In this episode, the learners should be allowed to discuss the behavior of Jesus when he remained at the temple in Jerusalem, how he responded when his parents registered their complaint. Through this, further insight into the personality of Jesus may be revealed. Virtues seen in him should be highlighted and these may become the standard norms to be acquired by the learner. The implications of failing to use the strategies discussed are obvious, for example in Kenya today since our teachers have made moral education to be too teacher oriented, values are seen by learners as moral prescriptions meant for use during examinations and not something for the learner to live by. Frey (2006) states that good moral literature, in the hands of a sensible teacher, is unexcelled resource for moral education, one that both enlightens and touches the heart. Unfortunately, the Kisumu East district public secondary school C.R.E teachers seem not to have realized this.

Closely related to discussing moral issues is debate on them. Aggarwal (2004) proposes that debate if used well in a C.R.E class can be a very effective tool in moral education. This is because debates allow the learner to exchange divergent moral convictions and experiences with others. It also enhances co-operation and development of the ability to compromise on issues that may cause conflict. This compromise normally offers a neutral ground upon which values are built. Results from observation guide, learners test, in-depth interview and even documentary analysis indicate that this valuable method is not used. The result is that our education system cannot produce those who can debate on moral issues freely with an open mind. Such people will not see the value of divergent opinion which can be used to produce strong moral grounds which can even be used in conflict resolution. Fisher (2006) observes that debate gives the learner an opportunity to juxtapose various moral ideas and ruminate on them. Rumination on facts of ethics produces men and women of integrity who will never be guided by impulse when critical decisions are to be made in the society. Failure to use the method in Kisumu East district secondary schools studied might have made learners to be morally upright individuals.

The study indicates failure by teachers to engage learners in moral reflection on religious issues. Specifically, teachers do not provide learners with alternatives on moral issues debated on. Secondly, learners are not given a chance to debate on alternatives provided by the teacher if at all that happens, their consequences are not laid bare by the teachers to the learners and even Christian ethical issues are not identified appropriately to the learner by the teachers. This is evidenced by the results from observation guide which indicated that a 57.3% and above failure by teachers to use the foregoing strategies. This means that the learners who receive instruction on morality using C.R.E are those whose thinking are not broad as far as making moral choice is concerned. Their thoughts are unidirectional and restricted. The present study has revealed that teachers are not keen in providing opportunities for learners to become moral philosophers who can say what is right and be able to justify it. The self awareness and self discipline meant to be developed in the learner to make him/her acquire the strength of will that will help him/her to the right cause is not developed. Sinawarta (2006) state that the use of moral reflection forms an important aspect of moral education strategy. Moral reflection in value education provides the learner with an opportunity to weigh between moral alternatives that one may take as the best way to go. A part from being thought provoking, moral reflections enable the learner to think critically and come up with the right judgment of a situation. The ability to place correct judgment on issues enables one to act responsibly on matters which affect one's life and even the life of the society.

Teachers' use of moral dilemma strategy during C.R.E lessons

The research endeavored to determine the teachers' use of moral dilemma strategy in teaching C.R.E; various

Table 7. Teacher use of moral dilemma model of valuing (n = 96).

Activity	Response		
	Always	**Occasionally**	**Never**
Teacher exposing values in each of the alternatives discussed	1.0% (01)	6.3% (06)	92.7% (89)
Teacher identifying the best alternatives which maximize good consequences and are most consistent with the important moral values	1.0% (01)	7.3% (07)	91.7% (88)
Use of socratic questioning approach on moral issues	3.1% (03)	19.8% (19)	7.1% (74)
Paraphrasing learner responses to oral questions	2.1% (02)	8.3% (08)	89.6% (86)
Teacher challenging learner opinions on moral issues	2.0% (02)	9.4% (09)	88.6% (85)
Learners solving moral problems	2.1% (02)	8.3% (08)	89.6% (86)
Participatory decision making	3.1% (03)	2.1% (02)	94.5%(91)
Joint enquiry on issues of moral concern	0.0% (00)	7.3% (07)	92.7% (89)
Joint statement of objectives on a C.R.E topic with learners	1.0% (01)	10.4% (10)	88.5% (86)
x. Rehearsal of morality in class/simulations.	3.1% (03)	7.3% (07)	89.6% (86)

Table 8. Learner show of skills in using moral dilemma to make valued decisions (n = 343).

Item	Score rating range out of 100				
	0 - 15	**16 - 30**	**31 - 45**	**50 - 64**	**65 and above**
	Frequency				
Learner show of best value alternatives.	341	01	01	00	00
Learner show of skills in value reasoning.	311	21	04	04	03
Learner show of skills in practicing morality	270	60	08	01	04

elements of the model were looked at. Findings of the study indicated that use of this model by teachers was equally wanting because the teachers ignored it. Otherwise the results were as shown in Table 7.

As shown in Table 7, it can be noted that the number of times teachers always used the sub-element of exposing values in each of the moral alternatives discussed was only 1.0% (01); occasionally was 6.3% (06) and when the strategy was never used at all formed the greater part of the lesson. The approach of teacher identifying the best alternatives which maximize good consequences and are more consistent with the important moral values were always used minimally and occasionally, it was used in negligible percentage of the presentation and in 91.7% (88) of the presentation it was never used. The Socratic questioning approach on moral issues and paraphrasing learner responses to moral questions were never used in 80% of the C.R.E lesson episode. The low scores in the "always" option suggests that teachers are not committed in using these valuing skills to develop in the learner the capacity to reason on moral issues so that they are able to make accurate and acceptable moral. Above that, it appears from the results that, behavior change on the side of the learner on account of acquiring values is in serious jeopardy. The research went further to establish

the teachers' use of the strategies of challenging learner opinions on moral issues, learner solving moral problems, participatory decision making and joint inquiry on issues of moral concern. These were found not to be applied with fidelity as the observations show they were never used in over 90.0% of the teaching exercise. Most of the teaching did not use the other strategy of joint statement of objectives on a C.R.E lesson with learners. This is because the results show that of all the lessons observed in 88.5% (86) of the lesson, the method was never used. Finally, it was in 3.1% (03) of learning exercise that the method of rehearsal of morality in class situation was always used it was used in 7.3% (07) of the lesson occasionally while it was never used in the remaining portion of the learning episode.

The study in its attempt to determine whether or not teachers imbued learners with moral dilemma skills tested the latter on the same. The elements of this model which were considered includes, learner show of best value alternatives, learner show of skills in value reasoning, and learner show of skills in practicing morality. The results revealed a weakness by learners in using this skill. It is therefore, a reflection of the fact that teachers do not use the skill as expected of them. The results were as shown in Table 8.

The learners were expected to have been imbued with the skill of using moral dilemma to make value oriented decisions. In this case, the study using a test expected them to show competence in identifying the best value alternatives in a question relating to this skill. Otherwise all the 343 students scored 0 to 45 marks a testimony that the skill is never provided to the learner by the teachers. In the element of value reasoning only 07 students scored 50 marks and above. In the skills of practicing morality, majority of the students scored between 0 to 45 and only 05 students scored 65 marks and above. The result revealed a lapse in pedagogical practice in as a far as using the skill of moral dilemma in making value decisions is concerned.

Information gathered through the interviews also showed a trend which is similar to what the observation guide yielded. That is, the majority of teachers interviewed concurred that in most of the cases, the use of the valuing technique of moral dilemma during C.R.E lessons was almost ignored. The findings show that 100% (16) of teachers interviewed saw no need of using the strategy because to them, the learners lacked the mental capacity to engage in any meaningful discussion that may enable them to deal with issues of moral controversy. The teachers were asked whether they had made any effort to develop in the learners the ability to reason on moral issues. Their answer was negative. The teachers, all concurred that they did not even involve learners in statement of learning objectives in moral education.

In the documents, especially in the lesson plans and the schemes of work, there was no evidence of planning by the teachers to use the strategy of moral dilemma in teaching values. The syllabus did not indicate the use of this strategy. The curriculum guide on the other hand mentioned and even gave highlights on how the strategy can be used. The strategy of moral dilemma if used in teaching values is important in the sense that it enables the learner to acquire the ability to deal with those situations that require careful and thoughtful decision making process. Where a teacher in his/her teaching involves the learner in rehearsing morality in class, the learner is equipped with the ability to practice morality as an individual and also in a corporate manner (Silver, 2006). It is in using moral dilemma approach in valuing that the learners' opinion on moral issues is challenged. Such challenges can effectively develop or even improve the learner's ability to reason on moral issues and place effective justification on moral statement that they make and even those that they practice.

Sadker and Sadker (2007) state that using moral dilemma is a valuing approach in which one is made to accommodate or develop new ideas, attitudes and beliefs. That the method encourages the student to acquire values by making choices through prizing one alternative over another, through reflecting on one and adhering to another and through classifying issues related to values. To teach the valuing process is to provide the student with value alternatives to analyze and explore for themselves. In this plan, the learner is taught to identify or face up to the particular values that appeal to him/her in life here and now, to analyze these values in terms of their meaning for him/her as an individual and for the others around him/her and to live in consistency with the value he/she holds. The results from the research show a departure from teaching the learner valuing skills by developing their critical faculties. It is also suggestive of the teachers' failure to use affective components that may influence positive character development in the learner. The learners are not taken through valuing procedures like values identification and clarification, examination of consequences, value conflict and resolution and value commitment. All these are happening even though the teachers' role in valuing is to assist each learner to develop a rational foundation for his/her own values and to acquire the related analytical concepts to use within and after leaving school. The implication of the foregoing situation is that even though learners take long hours in class, and even though they take four years in secondary schools, still they will never acquire the skills of critical thinking to enable them resolve conflicts encountered in life. Such learners, the research may observe, will be those that when confronted with a difficult situation will always make wrong decisions without foreseeing the consequences of their faulty decision making habits. Inability to provide the right answers to moral questions may always lead to inability to solve moral problems as reflected by students in Kisumu East district public secondary schools and probably in Kenya today.

One of the important components of moral dilemma as a model for valuing is participatory decision making. In participatory decision making, the learner should be provided with a motivational push to go from judgment to action (Power, 2007). The author states that it is easy to get students to agree about moral values but much harder to develop moral values that the students feel obligated to follow in their behavior. A true norm is a moral standard to which learners will hold both themselves and each other accountable. Rules become norms when they are internalized and taken seriously. Norms create a support system that keeps learners to practice living up to their moral values. And that process of putting belief into practice is the way for all of us, that a value becomes a virtue. It means therefore that in using moral dilemma strategy, the tricky and controversial moral issues are exposed to the learners who discuss them jointly, weigh them and make moral decisions on them collectively. Through this, accountability to corporate values is developed. Participatory decision making approach in valuing requires that learners participate in making decisions for example, about fair rules or solutions to religious or societal conflicts to which they are then held accountable and which can eventually

Table 9. Teacher setting a moral example to the learners (n = 96).

Activity	Responses		
	Always	**Occasionally**	**Never**
Teacher setting moral examples to the learners	10.4% (10)	15.6% (15)	64.0% (61)
Teacher insisting on rules of moral behavior until the value is unthinkably accepted	0.0% (00)	4.2% (04)	95.9% (92)
Ability to inspire learners through dramatic and emotional pleas shown	0.0% (00)	7.3% (07)	92.7% (89)
Teacher persuasive and convincing through religious arguments	1.0% (01)	7.3% (07)	91.7% (88)
Teacher influencing learners to make free choices	0.0% (00)	5.2% (05)	94.8% (91)
Appeal to the learners' conscience	0.0% (00)	6.3% (06)	93.8% (90)

become operative group norms. White (1959) is of the opinion that if the learner is to understand, the origin and importance of value they must have a hand in identifying and discussing them. Otherwise, values will remain external to the child's mind and have little inner power over speech and behavior.

As things stand from revelations in the research, participatory decision process as a valuing procedure is ignored by the teachers of C.R.E. Where its usage manifests itself like in the lessons which were observed, it should be noted that it was only a coincidence, since the teachers interviewed made it clear that they do not use this approach in valuing. However, they all admitted that this approach is a tool in teaching values through C.R.E. The documents studied especially the lesson plans and the schemes of work all showed that the approach was never planned for, a clear indication that the teachers did not apply it in teaching. The implication of the foregoing is that those who are taught values will not feel answerable to them as they are not imbued with the virtue of accountability. In essence, such an individual will not make a keen custodian of the corporate morality of the society because such ability was not developed in class. Such Christians, will never be custodians of the faith's ethics and will never exercise the virtue of being their brothers' keepers (Geisler, 2007). It is the spirit of individualism which leads them because they are not bound by the spirit of corporate morality. Perhaps this is why crime and all manner of vicious acts are committed by Kenyans without recourse to the feelings of others. In every teaching and learning episode, teacher personality plays a very important role. In cases where a teacher exhibits a unique but positive mannerism, the learner will always try to make it part and parcel of his/her conduct. Kyriacou (2008) observes that a learners' behavior in most cases reflects the teachers' personality. As such in teaching values, the teacher should be careful not to show those habits which deviate from the expected and established norms of the society.

Use of teacher personality to influence moral development in the learners

The study sought to determine whether or not teachers

used their own personality to influence moral development in the learner. The elements of this strategy such as setting moral examples, insisting on rules of moral behavior until the value is unthinkably accepted, persuasion, inspiration and appeal to the learner were considered. The research found out that in the majority of cases, teachers never used this strategy faithfully. The results were as shown in Table 9.

As shown in Table 9, teachers never set moral examples in 64.0% (64) of their lesson interaction. A part from the aforementioned, teachers never insisted on rules of moral behavior until a value is unthinkingly accepted in 95.9% (92) of the content presentations. These results are reflective of the fact that teachers in their classroom interactions with the learners did not exhibit in their behavior those characteristics which will enable the learner to see those values that may be of importance in their lives and even in the life of the society. A case in point is where during a C.R.E lesson, the teacher used terms which were invective. The teachers were also observed during their presentations to determine their ability to inspire learners through dramatic and emotional pleas. The results were that occasionally, that it is in 7.3% (07) of the teaching exercise that this approach was used. In the rest of the teaching and learning episodes the approach was never used as reflected in the table. The research further revealed that it is in only 1.0% (01) of the lesson presentation did the teachers use persuasive and convincing ability through religious arguments in teaching values. Occasionally, the skill was used in a meager portion of the lesson presentation and in 91.7% (88) of the teaching-learning exercise the skill was never used. Teacher's influence is a key ingredient in teaching valued where teachers do not use or present themselves to learners as good value role models the learner may not be in a position to receive, respond and even acquire those desirable habits that are intended for them in C.R.E lessons.

Teacher presentation as an approach in teaching values was also looked into during the C.R.E lesson observations. The key areas under observation were their ability to influence learners in making free moral choices and also in appealing to the learners' conscience. In the former, the study revealed that occasionally that is in 5.2% (05), of the lesson presentation was the skill used,

while in 94.8% (91) of the lesson the skill was never used. In the latter, the skill was occasionally used in 6.3% (06) of the lesson and it was never used in 93.8% (90) of the lesson. To ascertain further whether the teachers through their character set moral examples to the learners an interview was conducted with them. All teachers admitted in the interview that they normally set appropriate moral examples to their learners. This result contradicted what the observation in class revealed. The contradictory findings suggested that either the teachers were not telling the truth (indication of lack of morality) or were ineffective in their characters as models for teaching moral values that they ought to imbibe. The answer appeared to be prestige biased.

On the other hand, teachers were asked to confirm whether in their teaching of values, they insisted on rules of moral behavior until the value was unthinkingly accepted by the learners. Two teachers out of fourteen of them interviewed accepted doing so only occasionally. The remaining teachers admitted not doing so and they also reported that they did not know the importance of this strategy in teaching values. The use of ability to inspire learners through dramatic and emotional pleas and persuasion through religious arguments yielded similar results. When asked whether they influenced learners to make free choices by appealing to their conscience, the teachers gave a negative answer. Teachers' tools of trade (schemes of work and lesson plans) were analyzed to ascertain whether they planned to use themselves as moral examples to learners, or even used inspiration and persuasion to appeal to the learner to identify and imbibe certain values. This was found to be lacking. The results show that even though teacher presentation of self as a role model is an important move in making the learner to acquire morals, in the Kisumu East district secondary school education, teachers ignore them. This is despite the fact that teachers are aware of the need to be a practical example to be used by the learner in behavior change. A teacher should be a good moral example to the learner by promoting in learning or generally by creating that environment of trust and free interaction which will allow the student to value such virtues.

The environment which the teacher creates by his/her example through apt classroom management is extremely influential in determining the values that the learner will eventually embrace. In setting the atmosphere and climate that fosters the pursuit of values, the teacher needs to provide a climate of openness to ideas and freedom of expression. Students should be allowed the free and independent determination of their own personal values. One of the most important elements in the teacher using self as example is building trust. This he/she can do by acceptance of students' responses, willingness to take risks and openness in sharing thoughts and feeling about values. Really as Akech (2005) observes, value education using C.R.E is most successful in a psychologically safe classroom environment. In a safe climate students feel accepted, supported, relaxed and generally unthreatened. To build a safe atmosphere which enables the learner to acquire the value of love and humility, the teacher should offer warm support to all students and exhibit a genuine concern for all of them. White (1959) looks at this approach from the perspective that Jesus had compassion on his learners who were like sheep without a shepherd; the teacher should therefore attempt to understand the students' position on classroom issues and incorporate them into the moral decisions that are made. Ryals and Foster (2007) state that value education can be most successfully managed in a classroom atmosphere where learners feel they have free choice. Free choice demands a respect for the rights of a decision maker (the learner) to select a course of action that may be in opposition to both majority sentiment and teacher wants. The kinds of free choice desirable here are intended to encourage the development of a classroom climate where the learners not only experience choice but also the consequences of choosing. Value development occurs as students choose from among several possible alternative values and their consequences. Teachers should as such give value example by allowing their learners some measure of choice to indicate their confidence in the students' ability to make decision about values.

The study needs to state that to use a liberal teaching example in value instruction is not to advocate a permissive classroom. What is needed is that the teacher treats the students as human beings who have a diversity of abilities and desires and just as he with whom he happens to be engaged in certain semi-personal cooperation activities. When the teacher shows respect for the learner, then the C.R.E classroom can become a place with an atmosphere of mutual respect in which students can doubt, raise new questions, and challenge old beliefs and struggle with moral reasoning to imbibe values on the basis of their (values) appeal to them. The research findings suggested that teachers do not use their ability to inspire learners to acquire values through dramatic and emotional pleas. In addition, C.R.E teachers did not enhance value acquisition by the learners through persuasive and convincing religious arguments fostered by free discussions. On top of that, the teachers did not influence learners to make free moral choices through discussion. In brief, the pedagogical practices in C.R.E are such that they do not appeal to the learners' conscience.

The consequence of the foregoing is that our school system has not been able to produce those who take moral positions on the basis of their rational value convictions. This is because, the teachers in their value education do snot take the learners through those valuing procedures like discussions that will make good character appealing to the learners' conscience. In Kenya at the

moment, teachers' irrational pedagogical practices on value issues has made many youth not to think before acting on issues which in most cases affect their activities adversely (Odipo, 2008). The author concludes that this is probably why crime is a common occurrence in Kenya. Moreover, many teachers are not good moral examples to the learners. Cases are known where they have had unprofessional interactions with their learners (Republic of Kenya, 2007). Teachers therefore should gear their teaching towards satisfying the learner's value needs. Because of this, the teacher should view and practice teaching as a human process involving human relationships and human meanings, that is, what kind of meaning should the teacher's value assertion and value conveyance mean to a learner. Thus, the teacher's positive behavior in the classroom has a strong impact in the learner's value acquisition process (Raths et al., 1992). The teacher thus should be an epitome of values in order for the learner to identify and acquire values being taught. The teacher should be a good model of desired behavior, beliefs and moral competence. He/she should not be a preacher of "water and a consumer of wine". This is what will make the learner to accept what he/she teaches as morals.

Acquisition of values, depends on teacher self efficacy in using morally convincing language in teaching values. Fisher (2005) observes that teachers with a high sense of self-efficacy will always take their time on moral tasks with the learner until the latter accepts the values unquestionably. Such a teacher will use persuasive skills aimed at influencing the learner's attitude towards doing what is right as demanded by both the society and common sense. On the other hand, teachers who do not have this ability will spend much time dealing with non-moral issues and will always spend time criticizing the moral establishment without imbuing the learner with the needed values. This is the case in what the study found out. Gibson and Dembo (2006) noted a similar finding in their study of pedagogical activities linked to value acquisition using Islam as a religion. They further observed that the personality trait of self-efficacy in a teacher enables a learner to make transition from a school life to community life without any problem because, the teacher did not only acquaint the learner with the societal norms but also motivated them by his/her character to embrace morality. The pedagogical habit of the foregoing teacher centers on the five 'Es' of moral education. These are example, expectation, exhortation, explanation and experience. On the basis of the foregoing, such a teacher is conscious of his/her language and his/her habits are value oriented. The same approach was suggested by Kowino (2002) who observes that since young children intuitively understand the teacher's personality traits, and since they tend to pattern their behavior after "our (teachers) own", it is possible to turn this phenomenon into a positive force for the development of appropriate social value oriented

behavior. Modeling should accompany what the value teacher tells the learner. This should be done consistently since the learners need the security of knowing that the behavior they are imitating is approved and that the rules will not suddenly and inexplicably be changed. It is therefore important for the teacher to be careful in planning and executing what behavior to model and also to follow through by continuously practicing them.

Conclusion

The study made the following conclusions based on the findings:

1. The learners in Kisumu East district secondary schools lack competence in value judgement. This implies that habits of corporate morality have not been developed in them by the teachers through appropriate pedagogy;
2. Learners are unable to develop the capacity for socio-moral interdependence which is necessary for fostering harmony in the society;
3. Lack of moral reflection model in teaching of C.R.E may be one of the reasons for irrational behavior by the learners who are products of the school system in the district;
4. Learners lack valuing skills which would enable them to come up with appropriate moral decisions in a morally challenging situation due to poor pedagogy;
5. Teacher personality is not used to influence moral acquisition and development in the learner hence the student is unable to exhibit positive moral character since the teachers are not a positive role model to them.

RECOMMENDATIONS

Based on the forgoing conclusions, the following recommendations were made:

1. Teachers' pedagogical practices should be geared towards building the learner competence with regards to acquisition of moral insights and the need to develop corporate morality. This may be achieved by encouraging the learner to imbibe the spirit of teamwork and being accountable to the group;
2. The teacher should encourage the learner to develop the spirit of socio-moral interdependence by use of corporate moral problem solving approach and enhancing friendship in learning moral issues;
3. The teachers should use critical thinking skills such as micro- and macro-abilities to enhance the development of rationality in making moral decisions by the learner;
4. The teachers should make use of valuing skills of moral dilemma for example, joint enquiry on issues of moral concerns, challenging learner opinion on moral issues and providing of alternatives which would

maximize good consequences on moral thinking and action;

6. The study recommends that during teacher training emphasis on use of personality trait as a pedagogical tool should be made. And men and women of solid character are the ones who should be charged with the responsibility of moral education as this will enable the leaner to imbibe positive character as observed from the teachers.

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