

The Role of CRE Teachers in Imparting Ethical Values among Students in Secondary Schools

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Abstract:- Teaching is a process or an act of imparting knowledge or skills so that information may be acquired by the learners. There are many ethical problems affecting the students today in many Secondary schools in Kenya which can be attributed to lack of ethical and character formation imparted by C.R.E. These problems are reported in print and electronic media daily. The objective of the study was to assess the role of CRE teachers in imparting ethical values among students in Secondary schools. The study used a descriptive research design. The target population of the study was 744. This comprised of 65 Secondary Schools, 65 School principals, 112 CRE teachers, 500 CRE students, Sub-County Director of Education and an official from the Ministry of Education. The researcher sampled seven secondary schools; One public National School, One County Secondary school, three Sub-County Secondary schools because they are the majority category of schools in the Sub-County, One Church Sponsored Secondary School and One Private Individual Secondary School. The researcher purposely targeted the above schools because of their diversity. The researcher used both purposive and simple random sampling. The schools were selected using Purposive sampling to achieve the desired objectives and the students were selected using random sampling to ensure partiality. The study used primary data collection method using questionnaires; the questionnaires included both open and closed ended questions. The study gave the results of the findings, conclusions and recommendations. This study would be used by the ministry of education and other stake holders to underline the importance of CRE in the Ethical formation of the students in secondary schools and make it relevant to influence the ethical formation of students. This would consequently make the students morally upright and less corrupt citizens in public and private sector in Kenya in future. The study found that CRE is practical than any other subject since there are real life applications of what is studied in CRE.

Keywords: Discipline, Education, Ethics, Christianity, Secondary School, Morality, Curriculum, Christian Religious Education (C.R.E).

I. BACKGROUND OF THE STUDY

Since the creation of the world religion plays a very essential role in the life of man in the society. Religion gives direction in the daily activities of human beings. Kelly (2000) viewed religion as something that would exert a certain social control, but he defined it as belief about the Unseen, with such attendant feelings as fear, wonder, reverence, gratitude, and love, and such institutions as prayer, worship, and sacrifice.

Teaching is a process or an act of imparting knowledge or skills so that information may be acquired by the learners. It is

a way of rendering professional service to the learners. Its quality and effectiveness are determined chiefly by a long and arduous period of preparation or training, continuing education, and commitment to moral values. There has been perception in our society by some people that teaching unlike other professions like nursing, engineering and accounting is for those whose performance in examination has been either within or below average. This is a wrong mentality which only serves to undermine the noble role that teachers play in molding the character and destiny of a nation (Perry, 2014).

Contrary to that belief, teaching is indeed a vocation and mission. Vocation comes from the Latin word *vocatio* which means to call. If there is a call there must be a caller, someone who is called, and there must be a response. As a vocation a teacher has been called for a mission of teaching by God just like Jesus who was called and sent to preach and teach in Palestine (Lauretta, 2017). Though often used in religious context, the word vocation has a strong bearing on the teaching profession.

Brendan (2015) retaliates that teaching profession should be understood in the context of a vocation. The relationship between profession and vocation has been emphasized in attempts to define the two terms. Such attempts are clear in some dictionaries where the definition of the word profession invariably include the word vocation.

To profess has a deep and primary connotation of conviction, faith, moral commitment, and taking a personal and public stand. Teaching is a call to profess not only one's intellectual excellence but also values of faith, morality, and character to the learners. Unfortunately this vocation aspect is largely lost in some secondary schools due to burgeoning secular culture of our society today.

Lauretta (2017) concurs with Brendan (2015) that teaching as a vocation should evoke the strong feeling of suitability for being in an occupation which one is drawn, attracted, suited, trained or qualified in a special way. It should also evoke feelings of love and strive for excellence in service delivery, commitment to moral values, and sincere dedication for total well-being of the learners and school. There has been conviction that the quality of teacher's professional service is chiefly determined by the long and arduous period of preparation, continuing professional education, commitment to ethical values, and excellent academic qualifications. However, without denying all this, there is need to add that

the quality of a good teacher is to a very great extent determined by the attitude of teaching as a vocation.

Jongeneel (21007) further argues that teaching profession should also be understood as a mission. The term mission comes from the Latin word *misio*, verb *mittere* which means 'to send. Mission refers to any commission or power given to someone for carrying out an assignment entrusted to him/her (Roberti, 2005). A teacher has been called and sent into the world to accomplish a teaching mission or a task which he or she has been entrusted or assigned. Teaching as a mission requires every teacher to mould and influence learners entrusted into his or her care to become a better and happier person and make their lives meaningful both at school and in the society. In order to be effective in fulfilling this mission every teacher must in the first place be equipped with knowledge, skills and right conduct. That's why in the college teachers learn that teaching involves not only the fundamental skills ability to read, to write, and simple arithmetic (three R's) but also the right conduct and behaviour.

Statement of the Problem

C.R.E enhances moral values among students. However, there seems to be a gap between theory and practice of C.R.E This is evident in the secondary school unethical practices of many students especially when they have challenges in school. Post-secondary students also experience myriad of ethical challenges in their life despite some studying C.R.E in secondary school. The researcher bridged this gap by looking at issues affecting enhancement of C.R.E on student's ethical formation.

The researcher investigated how C.R.E influences the secondary school students in ethical practices. He also investigated the efficiency of C.R.E in the lives of students in secondary schools. The researcher investigated why there have been high incidences of unrest in secondary schools after dropping of C.R.E as a compulsory subject since the inception of 8-4-4 education system in Kenya. The study investigated the role of CRE teachers in imparting ethical values among students in secondary schools.

II. LITERATURE REVIEW

Gichaga and Kerre (2004) views a teacher as a person who is given a responsibility by the nature of his work to help the learner to achieve the necessary intellectual growth, practical skills, good habits of mind and character traits. Giussani (2001) observes that for the teachers to effectively accomplish their mission they should see teaching as a special vocation not only for intellectual formation but most importantly as a moral craft. A vocation to equip learners not only with academic know how but most importantly with moral values and habits that mould or craft their character to become morally good persons.

Teaching profession is a vocation to be an effective craftsmen and women of morals because as Laberee (1990) argues that

unlike in other professions teachers do not apply their expertise toward goals that are set by the clients. Contrary to other professions like a lawyer who is hired and helps his or her clients to pursue goals that they themselves have established such as obtaining a divorce, getting back a piece of land or winning a political petition. The same apply to medical profession where doctors endeavour to achieve goals set by the patients such as healing them from an infection or correcting a twisted and or fractured arm.

In the case of a teacher his or her duty is not to fulfill goals or wishes set by students but to instill knowledge, skills, competence, and right conduct in the learners who may sometimes be too young to ask for his contribution. The value that the teacher instills brings intellectual and moral changes in the learners which are truly in his or her best interest. Teacher's responsibility is to help the learner achieve the necessary developmental growth and to accumulate the necessary intellectual growth, practical skills, habits of mind and character (More, 1996). In so doing he or she influences and triggers growth in the students' knowledge, skills, and dispositions in ways that will serve them and their society in a morally defensible ways (Clark, 1990).

The teacher's responsibility to transform the learner's life is exacerbated by the fact their presence in the classroom is compulsory (Laberre, 2004). The learner's liberty to go or not to go to school is restricted. Even the curriculum is somehow imposed on to them but for the very good reason of instilling academic and moral values that promote holistic learning. These values include love and courage of knowledge, memory, honesty, respect, selflessness, and truthfulness. In this way teachers successfully transform the learners' life by bringing together their heart, head, and the hands in the provision of holistic education. Like craftsmen teachers therefore mould the character of learners to a shape that makes them grow to become responsible adult in the society.

For the teacher to succeed in the mission of building the learner into a person of character he or she must know his or her students properly. Knowing a learner means putting one's energy and attention on to him or her, listening to his or her, understanding why he or she behaves in this or that manner, why he or she comes late to school, is untidy, and has not finished class assignment. Majawa (2014) observes that in knowing the learner the teacher comes to realize that different learners require different approaches. Some requires more patience, others need to be guided, to some it is necessary to punish and reprimand, whereas others need to be continually counseled and encouraged. Knowing the students helps the teacher to be effective in his or her profession of instructing them in the truth, helping them live uprightly and discerning the right way to lead them.

The teaching mission of the teacher requires fostering values of love and respect, self-esteem, self-worth, and dignity regardless in the learner. Teachers should know that the student is the center of education and of their interests and

those subjects exists for the student and not the student for the subjects.

According to Rainer and Nunner (1985), teachers are called to model good behaviours both inside and outside the school in order to influence the character development of the students. Adage has it that values are easily caught than taught. In other words more than teaching values every teacher needs to role model them through good examples and reasoned advocacy of good values.

Teachers should witness with their own life values of love, understanding, care and concern toward their students. When students feel respected, loved and cared for, they feel a personal attachment to their teacher and are more likely to personalize the moral teaching and guidance of their teacher. In the classrooms, in the field, in the library, and during the games every teacher should present him or herself to the students as someone who cares, socialize, listen and respects them so that they may be open towards his or her and willingly accept the values that are taught.

Teachers have an obligation to help students to know how to craft a virtue, how to eliminate a bad habit or vice so that they may become artisans of their own character. Helping the students achieve moral maturity should be the goal that every teacher should work for. This means to help the student not only to know the right thing to do but also to desire to do it (Bitrus, 2002). Desire to do the right thing, to be responsible for one's self and others, combined with the practice of good habits pulls the moral life of the student into sharper focus.

According to Lauretta (2017) teaching profession may not be a lucrative job. It may not even provide someone a financial security. It consumes a lot of one's energy and personal time. Sometimes it may bring disappointments, humiliations, heartaches, headaches and pain. But once a teacher understands teaching as a vocation all the cons of this profession are overshadowed by the very commitment to enable the learner become responsible adult. This is because their mission of touching the heart of the learners, opening their mind, developing their skills, competence, character and identity give them joy and happiness which money cannot buy.

Evening (2009) argues that when every teacher understands teaching as a vocation and mission he or she will successfully produce a well-rounded student whose heart, mind and hands are integrally engaged in every action. This will enable students to excel academically and become morally molded so as to know the good, love the good, and do the good.

CRE teachers should be properly focused in their profession. The school administration and the government should provide them with conducive working environment plus other incentives such as rewarding those students who perform outstandingly not only in academics but also in character formation and integrity, moral probity, and spiritual witness. According to Barasa and Sifuna (2013) teachers should be a

highly motivated and synergized team that is always willing to go an extra mile for the sake of students and school. Motivated teachers will play formidable role in the mentorship and the development of students' character throughout their school life and possibly outside the school.

Parents and teachers play essential roles in the lives of the students at home and in school. However, CRE teachers are best known for their role in educating the students given the subject and topics taught in CRE. The teacher sets the mood of their classrooms. It depends on the teacher to make the class warm or cold. The teacher warms up the class by mentoring and nurturing students more by his way of life than the precepts he imparts in class.

Morality is not taught but it is an experience which takes place in ordinary day to day living. They take shape not through precept, but rather through the uncountable ordinary and informal contacts they have with other people. Willis (1972) argues that no single event or deed "causes" us to become patient or impatient, or attentive or inattentive to others. We cannot say, "John became a patient person last Tuesday morning," although that may have been the first occasion when we recognized that virtue in him

Wright (1987) retaliates that teachers should be thoroughly trained to play their role appropriately. They should have a deeper knowledge of their subject and be well versed in human development of children from birth to adulthood especially adolescents who are secondary school students.

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

Lord and Barley (1973) notes that religious materials tend to be difficult to handle and therefore, need special training because Christian Religious Education imparts not only knowledge but also the sacred revealed truth which is a mystery that contributes to spiritual growth of the individual. The knowledge of God gives meaning to human existence because man was created in the image of God (Gen.1:26) and any knowledge which ignores God who is the creator of everything is incomplete.

A religious educator should be a role model or a mirror. This precept is not easily achieved because it emanates from Jesus Christ who is the model Teacher of Christian education (Majawa, 2014).

Therefore CRE teachers ought to be good role models to the learners. Buchner (1997) observes that during adolescence age, learners are in need of role models, and they tend to take on these models from all professions that are close to them; whether mass media, parents and family or their teachers.

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

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

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

Teachers should be role models in all aspects of their life whether at school or out of school. From time immemorial there have been cases of teachers setting bad examples to students and the education authorities discipline them by demoting or suspending them from their duties. In this regard, teachers should abstain from drunkenness, smoking and sexual relationships with their students.

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

play in shaping the character of students and especially the enhancement of unity as a value among the students.

Cox (1983), notes that teachers of religious education should have a religious commitment so as to handle the diverse materials in the syllabus. This is because religion is still the major source of normative orientation in our society today (Tritter and Francis, 1992). In a study by Ziro (2002) on student's unrest in Kaloleni in Coast Province, it was established that a genuine and purposeful commitment to the teaching of religious values could foster human moral values, which are elements of self-discipline.

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

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

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

III. RESEARCH FINDINGS

The study sought to assess the role of CRE teachers in imparting ethical values among students in Secondary schools in Thika West Sub-County.

Descriptive of Role of CRE Teachers in Imparting Ethical Values among Students in Secondary Schools

The researcher requested the respondents to indicate their level of agreement with aspects on the attitude of students towards C.R.E in secondary schools in Thika West Sub-County using a Likert scale of 1-5. Their responses were as shown in Table below

Table 1: Attitude of Students Towards C.R.E

| | SD | D | U | A | SA | Mean | Std. Dev. |
|--|----------|-----------|-----------|-----------|-----------|--------------|--------------|
| Secondary School students have a positive attitude towards CRE | 1 | 9 | 17 | 33 | 77 | 4.513 | 0.923 |
| CRE is an interesting subject | 1% | 6.2% | 12.4% | 24.1% | 56.2% | 2.351 | 1.191 |
| CRE class is the same as bible study in church | 37 | 51 | 23 | 18 | 8 | 3.722 | 1.223 |
| Students choose CRE because it is easier than other subjects | 26.8% | 37.1% | 16.5% | 13.4% | 6.2% | 3.763 | 1.197 |
| Average | 9 | 19 | 13 | 20 | 39 | 3.587 | 1.134 |

From the study results most of the respondents 56.2% agreed that Secondary School students have a positive attitude towards CRE. 39.2% respondents strongly agreed that Secondary School students have a positive attitude towards CRE. It was also found that 1% of the respondents strongly disagreed and 6.2% of the respondents disagreed that Secondary School students have a positive attitude towards CRE. 17 out of 137 respondents were undecided on the statement which is equivalent to 12.4%. The findings presented on the table 4.3 also show that majority of the respondents disagreed and strongly disagreed that CRE is an interesting subject. Among the respondents 37.1% disagreed with the statement, 26.8% strongly disagreed and 16.5% were undecided. 13.4% agreed and 6.2% strongly agreed with the statement. This shows that most of the respondents don't find the subject interesting and this affects their attitude towards CRE.

The findings too showed that majority of the respondents agreed and strongly agreed CRE class is the same as bible study in church. Amongst the respondents 35.1% strongly

agreed and 27.8% agreed with the statement and 14.4% were undecided. 19.6% of the respondents disagreed and 3.1% strongly disagreed that CRE class is the same as bible study in church. This showed that indeed CRE class is the same as a bible study where they share bible verses and discuss together hence boosting their attitude towards the subject.

In addition, majority of the respondents agreed and strongly agreed that Students choose CRE because it is easier than other subjects. This was echoed by 34% who strongly agreed and 30.9% who agreed with the statement. However other respondents 5.2% strongly disagreed and 12.4% disagreed while 17.5% were undecided. This showed that CRE is easier than other subjects because you study some of the topics that discussed in bible study in church.

The respondents were also requested by the researcher to indicate their level of agreement with statements on student's faith, values and cultural beliefs in secondary schools in Thika West Sub- County by use of Likert scale of 1-5. Their responses were as shown in Table 19.

Table 2: Student's Faith, Values and Cultural Belief

| | SD | D | U | A | SA | Mean | Std. Dev. |
|--|--------------|--------------|--------------|--------------|--------------|-------------|--------------|
| CRE embraces traditional values of the students | 8 6.20% | 10 7.20% | 31 22.70% | 48 35.10% | 40 28.90% | 3.732 | 1.141 |
| CRE respects the faith of individual students | 10 7.20% | 8 6.20% | 18 13.40% | 44 32% | 56 41.20% | 3.938 | 1.206 |
| CRE enhances the values of the society | 1 1% | 6 4.10% | 17 12.40% | 40 28.90% | 73 53.60% | 4.299 | 0.915 |
| African traditional religion should be taught as a separate subject from CRE | 13 9.30% | 48 35.10% | 44 32% | 25 18.60% | 7 5.20% | 2.753 | 1.031 |
| Students practice ethical values taught in CRE | 34 24.70% | 61 44.30% | 27 19.60% | 14 10.30% | 1 1% | 2.186 | 0.961 |
| Average | 9.4 | 18.8 | 19.4 | 24.2 | 25.2 | 3.38 | 1.051 |

The findings presented on the Table 19 showed that majority of the respondents agreed and strongly agreed that CRE embraces traditional values of the students. This was echoed by 35.1% of the respondents who agreed and 28.9% strongly agreed with the statement while 22.7% were undecided. However, 7.2% disagreed and 6.2% strongly disagreed with the statement. CRE recognizes the fact that the student has got a tradition where the students comes from. The findings also showed that 41.2% respondents strongly agreed and 32% respondents agreed that CRE respects the faith of individual students. Moreover 6.2% respondents disagreed and 7.2% respondents strongly disagreed and 13.4% were undecided.

In addition, majority of the respondents agreed and strongly agreed that CRE enhances the values of the society. This was shown by 53.6% who strongly agreed and 28.9% who agreed. 12.4% were undecided about the statement while 1% respondents strongly disagreed and 4.1% disagreed. This was true because CRE topics taught touch issues faced in society. Most of the respondents 35.1% disagreed and 9.3% strongly disagreed that African traditional religion should be taught as a separate subject from CRE. However, 32% were undecided

while 18.6% and 5.2% respondents agreed and strongly agreed respectively. This was due to the fact that CRE embraces traditional values of the students.

Majority of the respondents 24.7% strongly disagreed and 44.3% disagreed that Students practice ethical values taught in CRE. However, 19.6% were undecided while 10.3% and 1% respondents agreed and strongly agreed respectively. This shows that some students don't practice the ethical issues taught in CRE because they study the subject to pass the exams.

Correlation Analysis between Role of CRE Teachers in Imparting Ethical Values and Ethical Formation of Students

The study sought to assess the role of CRE teachers in imparting ethical values among students in Secondary schools. The Correlation coefficients are presented in Table 17.

Table 3: Correlation between Role of CRE Teachers in Imparting Ethical Values and Ethical Formation of Students

| | | Development of C.R. E Syllabus | Inculcation of Ethical Values | Methods of Teaching CRE | Role of CRE teachers in Imparting Ethical Values | Ethical Formation of Students |
|--|---------------------|--------------------------------|-------------------------------|-------------------------|--|-------------------------------|
| Role of CRE Teachers in Imparting Ethical Values | Pearson Correlation | .612** | .522** | .715** | 1 | .891** |
| | Sig. (2-tailed) | .000 | .000 | .000 | | .000 |
| | N | 137 | 137 | 137 | 137 | 137 |

The results that there is a strong positive and significant relationship between role of CRE teachers in imparting ethical values and ethical formation of students. This is defined by $r = 0.891$ and p -value of 0.000. The results also show that role of CRE teachers in imparting ethical values has a significant and positive relationship with other variables which are inculcation of ethical issues methods of teaching CRE and development of CRE syllabus. The relationship between the role of CRE teachers in imparting ethical values and methods of teaching CRE is very strong and could be explained by the fact that they depend on each other.

Regression Analysis to Test Hypothesis of Role of CRE Teachers in Imparting Ethical Values on Ethical Formation of Students

This section seeks to explore the role of CRE teachers in imparting ethical values among students. The findings were as shown in Table below.

Table 4: Model Summary

| Model | R | R Square | Adjusted R Square | Beta | Change Statistics | | | | |
|-------|-------------------|----------|-------------------|------|-------------------|----------|-----|-----|---------------|
| | | | | | t-value | F change | Df1 | Df2 | Sig. F Change |
| 1 | .778 ^a | .605 | .601 | .891 | 3.143 | 207.038 | 1 | 95 | .000 |

a. Predictors: (Constant), Role of CRE Teachers in Imparting Ethical Values

From the findings it was clear that there is a positive and significant relationship between role of CRE teachers in imparting ethical values and ethical formation of students. The findings show that 60.1% change in ethical formation of students could be explained by development of C.R.E syllabus. On the basis of t -value (3.143) which is greater than 2, F -value (207.038) which is more than 3.9113 and the p -value of 0.000 showing very high significance at

0.05, null hypothesis that “C.R.E teachers do not play an important role in imparting ethical values among students” is rejected and alternative hypotheses is accepted meaning that C.R.E teachers play an important role in imparting ethical values among students.

Analysis of Variance

This was used to test the degree of variation among the responses about the objective. The results are presented in Table 19.

Table 5: ANOVA

| | Model | Sum of Squares | Df | Mean Square | F | Sig |
|---|--------------|----------------|------------|-------------|---------|------|
| 1 | Regression | 28.516 | 1 | 28.516 | 207.038 | .000 |
| | Residual | 18.594 | 135 | 0.138 | | |
| | Total | 47.110 | 136 | | | |

The results show that there was a very small variation in the responses to the statements defining the relationship between the role of CRE teachers in imparting ethical values and ethical formation of students. The findings show that the residual value of 0.138 that defines the variation in responses

meaning that the responses were normally distributed.

IV. THEMATIC ANALYSIS

On how to make the students internalize what they learn in CRE class in their daily lives, the CRE teachers indicated that

they repeat and remind them that they are not just students but also Christians with expectations and obligations. They encourage students to practice the moral values that they learn school. Teachers indicate to the students that education is for life not just for employment. The teacher is supposed to use real life examples where applicable to encourage students to practice what they learn and live be good example to other students. Ministry of education official on the same said that “students constantly remind other students of the values and life skills learnt in class when correcting them in their behavior, they emulating real stories in the Bible and give them the ability to apply in their lives.

The teachers emphasize to the students the importance of following the ethical teachings taught in CRE during assemblies and other students’ forums and compare biblical teachings to contemporary life”.

On the role to which teachers play in imparting ethical values to students when teaching CRE; CRE teachers and principals indicated that they guide and counsel them, correct them when they make mistakes, advise them on contemporary issues by giving relevant examples. They exhort the student to remember education is for life. They educate and stress on the importance of upholding moral values as well as creating awareness. Further, the Principals indicated that they discuss behavior change from a biblical point of view. The students are encouraged to discuss contemporary issue affecting them, play the role of a teacher and a parent and be good role models of practicing what they teach.

Further on how the teacher influences the ethical formation of students in teaching CRE, the Principals indicated that they are consistent in guidance, giving hope to weak student and read encouraging bible verses to encourage and counsel the students. Teachers should be good models to the students through guidance and counseling. They should give relevant examples that touch the life of the students while teaching and assist them in making right decisions. Such an approach makes the students aware of the importance of good behavior and condemns bad character. Sub county director of education said that “it is paramount for the teacher to listen to the concerns of the students and guide them to find relevant and workable solutions to face challenges they face in life and mould them to become responsible citizens”.

The Mixing of the Results, Interpretation of the Mixed Results and the implication

The results from quantitative data and those of qualitative were then mixed and compared. The results were noted to be similar. The descriptive, inferential and thematic results point out that Secondary School students have a positive attitude towards CRE. That CRE class is the same as bible study in the church and that Students choose CRE because it is easier than other subjects. This means that most of the students studying CRE will have a positive ethical life in their daily activities and this will lead to ethical formation of students in secondary schools in Thika West Sub-County, Kenya.

Research Findings Discussion on Role of CRE Teachers in Imparting Ethical Values and their effect on Ethical Formation of Students in Secondary Schools

The third objective was to assess the role of CRE teachers in imparting ethical values among students in Secondary schools. Most of the respondents agreed that Secondary School students have a positive attitude towards CRE, that CRE class is the same as bible study in church and that Students choose CRE because it is easier than other subjects. The respondents also strongly agreed that CRE embraces traditional values of the students. CRE teachers and principals indicated that the guidance and counseling during CRE classes gives the students direction in dealing with pressing issues. These results were similar with those of Wainaina (2007) who argues that many countries of the world put a lot of emphasis on the importance of Religious Education and it has been introduced into the education system and students in schools like it. Grove (2009) retaliates that Religious Education in United Kingdom was promulgated by Education Act of 1944. This was as a result of combined effort of different religious leaders in the country who sensitized the government on the importance of Religious Education and developed the curriculum to be taught based on the religion and morality. Having a very rich Christian tradition, the government emphasized that Christian Religious Education to be given more precedence over other religious Education and beliefs. Eric (1994) notes that many states in United States of America (USA) view religious education as an important subject. This is because it enhances the moral and the spiritual growth of the learner.

V. CONCLUSIONS

The research revealed that teachers play a pivot role in ethical formation of students in secondary schools. The respondents indicated that teachers guide and counsel students and correct them when they make mistakes them on contemporary issues. The teachers advise the students to uphold moral values. The respondents retaliated that the students discuss different topics affecting their lives from a biblical point of view. The teachers encourage students by giving them hope especially when they are discouraged. They become good models to students by their way of life.

Finally, on the methods of teaching CRE, it was clear that Audio-visual teaching method in CRE is frequently used in class, that Group work and discussion are encouraged in CRE class where the students are tasked with a topic based on the bible and through discussion they are able to interact with one a. It was also noted that CRE texts books are easily available in school. The respondents indicated that other methods of teaching that can help in ethical formation of students are bible reading, giving zeal examples and role plays can be used in Teaching CRE.

VI. RECOMMENDATIONS

It was found from the interviews with teachers and education officers that although Life Skills Education is allocated time on the time table, it was not always taught because it was not an examinable subject although they felt it was an important way of developing social cohesion. Given the fact that this subject was the highest rated by the students in terms of development of social cohesion, the Ministry of education could rethink of reviewing its status in the curriculum with the view of making it compulsory throughout the secondary school education.

Given the challenges the country faces in terms of persistent conflicts based on ethnic differences, it is recommended that a syllabus could be developed to address pertinent issues relating to ethical formation among the secondary school students. Perhaps a synchronize of Life Skills Education, Peace Education and policy documents related to social cohesion would lead to an appropriate syllabus to address promotion of social cohesion in the country. The syllabuses should be developed by experts in various thematic areas under the national curriculum body, namely Kenya Institute of Curriculum Development.

It is clear from the study that the required effects of teaching CRE in relation to ethical formation are not always apparent because of the individuality of the subject. This means that at times students might fail to apply values learnt in CRE across different experiences. Since Religious Education is not compulsory it is probably a good idea for policy makers to think of how relevant religious values can be integrated in all subjects contained in the school curriculum. This would ensure that all teachers and students are involved in the acquisition of necessary values which would lead to social cohesion.

School management and government should always not only organize but encourage CRE teachers by sponsoring attendance to seminars, refresher courses/workshops to keep abreast with the challenges of molding behaviors especially in this dynamic world where moral values are changing.

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