Models of Valuing Used by Christian Religious Education Teachers to Enable Secondary School Learners Acquire Social, Spiritual and Moral Insights Secondary Schools in Kenya

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Abstract:- This investigation was motivated by the extant evidence which indicates that social, economic and political vices are on the rise in Kenya. For example the Kenya police report indicates that nationally crime among the youths stood at 22% between the years 2004 and 2006 from 08% in the period 1998 to 2003. Kisumu East was among the most hit areas with the crime index at 38% in 2006. In addition to this school dropout stood at 31% whereas HIV and AIDS prevalence stood at 12.5% in the same period. This scenario created a need to examine the mechanisms put in place by the Kenyan society to enhance moral growth of the learner more so in Kisumu East district. The study sought to determine the valuing methods used by the Christian Religious Education (C.R.E) teachers in secondary schools with the view of establishing whether or not, the methods equipped the learners with the ability to use valuing models in societal context. The design of the study was descriptive survey and it was conducted in Kisumu East District of Nyanza Province in the Republic of Kenya. The study population consisted of forty seven schools, forty eight teachers and three thousand two hundred and twenty five form two students. Using stratified sampling technique, fifteen mixed secondary schools, five from each of the three administrative units in the district were randomly selected for the study. A population of three hundred and forty three students determined by use of the Fischer formula and then simple randomly sampled formed the sample. Added to the above sixteen C.R.E teachers within the study schools were sampled purposively for the study. Data was collected as follows: the teachers were observed using a rating scale as they taught C.R.E. Secondly, the learners were given a test to ascertain their affective achievements with regards to value identification in societal context and an in-depth interview was conducted with the teachers. Data was also generated through documents analysis in which the teacher's schemes of work, the syllabus and curriculum guides were scrutinized to determine their adequacy in addressing the learners' value needs. To ensure the usefulness of the instruments in collecting data, they were piloted to ascertain their reliability. They were also critiqued and corrected by the experts from the faculty of Education to determine their face validity. Quantitative data was analyzed by use of descriptive statistics such as frequency counts, means and percentages then presented in form of tables. Information from the interviews and documents was analyzed qualitatively by transcription and organization into categories as per the emergent themes then reported and presented in narrative form. The research revealed that the teachers were not acquainted with the valuing models that are supposed to be used in teaching morals to enable learners to acquire social and spiritual insights in societal context. The research concluded that moral decadence experienced in Kisumu East district is due to teachers' inability to use the right valuing models of teaching values using C.R.E. Due to this, there is an urgent need to review the C.R.E. teaching curriculum guide to emphasize on valuing skills. The findings of this study are useful to the designers of curriculum at Kenya Institute of Curriculum Development, the Quality Assurance and Standards Officers in the Ministry of Education as well as the C.R.E teachers in a secondary school classroom since it contributes to the theory and practice of value education.

I. INTRODUCTION

The area of value education by using religion is one that has been faced with many challenges. The challenges come because one school of thought has it that learners should only be taught about religion. The other school of thought has the view that learners should be taught religion. The first view is held by the progressivists and existentialists like Dewey (1916) and Kierkegaard (1954). A question is raised as to what the meaning of teaching learners about religion and what the meaning of teaching learners religion is? The second view is held by the essentialists like Mattei (2004) and Tagore (2006).

Teaching learners about religion Ryan &Lickona (2006) state, involves acquainting learners with the various religious systems without dealing with ways that will enable them to change their attitude so that they may live as virtuous individuals in the society. Religion in this instance is only seen as an intellectual enterprise rather than something to promote the development of social and

spiritual insights of man. Radhakrishnan (2002) states that in this approach the teaching about religion is dangerous because it does not lead to complete integration of the various faculties in man. Added to the above, this approach divests the learner of the intimate relationship that he or she should have with the Supreme Being.

The essentialists on the other hand Grimmit, (2005) states, advocate for the teaching of religion in such a way that mankind is remade by giving him or her a new sense and set of values by which he or she can live. The author suggests religion should be taught by being a good example to the learner. The teacher of religion should be a man or a woman of solid character to be emulated by the learner, this view is also held by Shiundu& Mohammed (1996). There is a grave danger in the two approaches as suggested by Radhakrishnan (2002) and Grimmit (2005). The former approach may only produce those who are well versed in religion without being morally upright, whereas, the latter may produce those who are doctrinally poor thus conforming blindly to what they have been told. Where possible the two approaches should be blended so that a more moderate individual may be produced.

As far as methodology is concerned, value education using C.R.E should be done in such a way that "affect" and "cognition" are well integrated. Bruce & Weil (1996) suggest that in teaching regardless of the discipline, the basic theories underlying the teaching practice in the discipline must be put into consideration. In teaching values using C.R.E, Wieland (2003) asserts that rules of good conduct must be laid and those who break them should be corrected, whereas, those who uphold them be rewarded. This approach may be good since it appears to be assertive and learners may master the concepts in values as a mandatory requirement to avoid punishment. On the other hand, Williams (2002) sees it as something that imprisons the learners within the framework of societal way of thinking and does not enable the learner to be a competent individual in decision making so that he or she identifies moral values and live with them responsibly.

Beck (1992) states that in teaching C.R.E so that it gives the learners those skills necessary for identification of moral values, within the societal context, what the society has put as its moral standards must be put into focus and the learner's intellectual and moral growth must be considered. The author suggests the use of a model like "building self esteem and social community". In this instance fostering the sense of competence in mastering moral values by learners is important. Leaners are taught to value themselves as persons so that they can stand up for their rights and command respect for themselves. A social community is then made by developing a class in which learners come to know each other as individuals, respect and care about each other and feel a sense of membership in and accountability of the society.

In support of the foregoing Ocholla (1997) states that, self esteem is important in value identification and acquisition because morality begins with the self, with valuing your own person as a human being and then having regard for the worth of others. This creates a norm of mutual respect that inhibits the put downs by which people undermine each other's self esteem and partly by enabling learners to feel known and positively valued by others. This approach in teaching C.R.E supplies a vital affective dimension to moral education, a flow of good feeling that makes it easier for learners to be responsible and easier for them to cross the bridge from knowing what is right to practicing it. Inasmuch as Beck (1992) and Ocholla (1997) suggest this approach in teaching C.R.E they do not indicate how effective the approach is in terms of enabling learners to identify moral values and using them. At least a study to establish the effectiveness of this model should have been conducted. This is what the study pursued.

Boss (2001) also came up with another model for C.R.E teaching that will enable learners to identify moral values. This is called "cooperative learning and helping relations model. In this method, learners work together and talk together and that cooperation and good relations is made regular features of C.R.E classroom life. In the bible, Luke 11:17 Christ reiterated this by saying that a "house divided cannot stand, it will fall." Based on this norm the learners must be enabled to realize the morality of functioning interdependently since an individual's success or good, contributes to the good and success of others. This strategy promotes academic productivity, moral and greater empathy for others. Teachers can enable learners to develop a range of formidable socio-moral competencies required for moral co-operation taking the perspective of co-workers, communicating effectively, respecting and integrating the ideas of others, dividing labour, making compromises and coordinating actions towards a common end.

Clarke (2001), states that the value of cooperative learning and helping relations is underscored by the social and political context that currently confronts us. He puts it that "at the moment people live in an increasingly hobbesian society in which, selfishness, masquerades as a life style, politics is a clash of narrow interest groups rather than the care for common good and cooperative problems solving is a vanishing art. All manner of people now run to courts to settle conflicts that used to be solved through communication, reasoning and compromise. The number of lawyers is increasing at an alarming rate. There are always complex sociological currents afoot to explain such social changes, which may be partly irreversible. It should be remembered that cooperation not conflict, has been the most valuable form of behavior for human beings taken at any stage of their evolutionary history. And if cooperative ethic is strengthened on a societal scale, it will be part of the character of children as they live and work in the small society of the classroom. This model, if used well, has the capacity to enable learners identify and practice group values.

The other process crucial to value education in schools is moral reflection. Moral reflection has to do with such intellectual activities like reading and thinking, discussing or debating on values and guidelines. It involves explanation

by the teacher why things have to be done in a reasonable way. The idea Okioma (1998) advances is to develop the rational and cognitive aspects of the moral agent so that learners acquire the skills of nurturing, protecting and respecting all life as a union between cognition and affect. Teachers striving to enhance value identification through this process will bring up issues that call for making moral decision like the case of the biblical mad man of Gerazene found in Mark 5: 1 -20. Issues of moral dilemmas are important because they create conflict between and within the learners. This disequilibrium causes students to revise and improve their moral identification, and moral insights.

Lastly is the process of participatory decision making which is expounded by Zeng (2005). This process provides a motivational push to go from judgment to action. It does so by requiring learners to participate in making decisions for example about fair rules or solutions to conflicts, which they are then held accountable and which can eventually become operative group norms. The idea is to make the learners to imbibe the spirit of the issue at hand. Teachers use this process in moral education by asking learners to draw a list of what is expected of them after going through a topic like the Decalogue (Exodus 20 1 – 20). Teachers for practical purposes may also ask the learners the importance of these sources of moral law and why they need to practice them. Teachers who use this approach in handling C.R.E do not use their moral authority to indoctrinate the learners but instead they are enabling them to know how to live responsibly with religion.

In concluding this section, some weaknesses of the aforementioned strategies use in teaching C.R.E deserve mention. In teaching C.R.E to enable learners acquire moral values, they should be taught religion. Teaching religion involves appealing to the 'heart' as Sinawarta (2006) observes. It is integrating both the affective and the cognitive aspects of learning to influence character change or acquisition of desirable values. On the other hand, teaching religion should not involve indoctrination but enabling learners to live responsibly with religion. In Kenya, it appears that teachers have concentrated on teaching about religion. This Oyaro (2004) states is manifested in the good grades in examinations, which are not seen in the identification of moral values within societal context and sound moral behavior.

Secondly the teaching methods recommended by Shiundu& Mohammed (1996) also have their weaknesses. For instance, teacher characteristics which they claim may influence learners into becoming morally responsible citizens require only those teachers of good morals. They do not state how this teacher should behave in order to be emulated by learners. Added to the foregoing it seems the two are only making proposals on what teachers should do to enable learners acquire morals without taking part in classroom teacher observation to see what takes place in there. Others like Beck (1992) and Clarke (2001) based their proposals on information they gathered from teachers and parents outside the classroom. Boss (2001) also observes that, if learners are given an opportunity to learn

religion cooperatively, then they will be able to acquire moral skills. This seems to be the depending on chance to bring out the desired consequences.

It has also been noted that, in Kenya it appears like no study has been undertaken to determine the efficacy of the valuing methods used by C.R.E teachers in enabling learners identify moral values within the societal context. This is happening despite the claim by R.O.K (1976) education committee report that C.R.E was not enabling Kenyans to live morally. Moya (1987) studied the implementation of the social studies curriculum in primary schools in Siaya District. This was a too general study since C.R.E was not given the attention it deserves even though it is an aspect of social studies. Moreover, the study was undertaken in primary schools where critical thinking among learners is minimal. Another attempt at studying the C.R.E curriculum was made by Malusu (1997). He looked at the role of Christian organizations in the development of the C.R.E curriculum; he did not deal with pedagogical issues in the discipline. These studies were actually peripheral and thus left a gap to be filled by studies such as the one that has been conducted here.

The above review reveals a need to understand the CRE teachers' classroom situation in order to redesign their instructional approaches and the CRE curriculum in secondary schools. Shiundu& Mohammed (1996) attribute failure by learners to identify moral values in societal context to teachers' failure in using appropriate value education models and also teaching the discipline without recourse to age old religious education philosophies. On the other hand, Czerniak& Claremont (1990) attribute learners' inadequate mastery of valuing skills as a consequence of the curriculum given to their teachers to implement. Akech (2005) concludes rightly that, effective learner mastery and practice of societal values is related to the teachers' right choice of moral education strategies. Nyantika (2006) sees the task facing secondary schools in Kenya as one of producing learners who are sufficiently attractive in their moral competence. Githige (2006) argues that before the Kenya Institute of Curriculum Development decides on relevant CRE syllabus content, there should be a broad network between the research community concerned with instruction and other classroom processes and the broader unit of value educators like the church. Nyagwencha (2006) states that moral education is the concern of all stakeholders, researchers, teacher educators, policy analysts, trade unionists and politicians among other sectors and networks involving them should be developed in order to identify relevant value education models and content. What is emerging in literature review is what the ideal situation should be and as to whether that is the practice is yet to be confirmed and it is the gap this study intended to fill.

Musvosvi (2001) advocates for value education founded on researched knowledge base and that learners should be enabled to think critically because, value identification and practices is quite challenging. Groenewegen (1993) observes that learners not trained to think critically in dealing with moral issues cannot be

expected to posses skills of problem solving which is so vital in daily life. The need to bring forth morally insightful learners has been argued for by Mbiti (2002) who states that moral education of learners should not be simply possessing knowledge of values and virtues but also the practical elements of what learners are expected to practice in the classroom and the wider society. Akech (2005) proposes that the CRE teacher should use those valuing methods his learners are expected to use in the community. Inevitably, the conclusion to be arrived at here for secondary schools is that they must teach learners CRE knowledge about religious thinking Christian ethics, moral problem solving skills and the different methods by which they can put into practice their moral skills. The above review represents the professionals' position or what ought to be as per the Kenyan C.R.E policy documents. Whether the above is practiced in our moral education classrooms remains an issue to be determined through research. It is partly on the basis of these observations that the researcher deemed it imperative to conduct a study like this one to fill the forgoing gaps by determining whether teachers use these valuing approaches or not. This was the goal of this study.

II. METHODOLOGY

This study used a descriptive survey design to gather data from teachers of CRE and form two students of CRE in Secondary Schools in Kisumu East District. The form two classes were chosen because it is at this level of psycho-social development that using valuing skills to make accurate moral judgement 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 1990). The study population comprised of 3225 students and 48 C.R.E teachers. The study sampled a1/3 of the population which comprised 16 C.R.E teachers by simple random sampling technique. Using the Fischer et al (1995) method of determining sample size, a population of 343 form two students was randomly sampled for the study. The

instruments used in the study included: a graphic observation rating scale which assessed the teacher's attempt at acquainting the learner with the valuing models/skills, a learner's test which assessed learner competence in identifying valuing models/skills that would enable them acquire and develop social, moral and spiritual insights, an in-depth interview schedule and a documents analysis guide which evaluated teacher knowledge and planning to inculcate valuing skills in the learner. Piloting of the instruments was done in-order to determine both reliability and validity of the research instruments. Alpha co-efficient of 0.76 and 0.77 were obtained for the teacher's observation rating scale and the learner's test respectively. Face validity of the instruments was attained by giving the instruments to four experts in the study for critique and review. The instruments were then reviewed to make them suitable for data collection. The quantitative data obtained from the graphic rating scale and the learners's test was coded and analyzed using descriptive statistics like 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 texts.

III. RESULTS AND DISCUSSION

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

➤ *Models of Valuing used by C.R.E Teachers to enable Learners acquire Social, Spiritual and Moral insights*

This study sought to determine the use of valuing methods by C.R.E teachers in enhancing the acquisition of social, spiritual and moral insights. Information gathered was as shown in Table1below:

Table 1 Teacher use of Self-Esteem and Social Community Building Model of Valuing (n=96)

Activity	Responses					
	Always		Occasionally		Never	
	f	%	f	%	f	%
Use of self-esteem and community building Through motivation.	(00)	0.0%	(05)	5.2%	(91)	94.8%
Building the learners' self esteem through Motivation	(00)	0.0%	(4)	4.2%	(92)	95.7%
Using group discussion.	(02)	2.0%	(15)	15.6%	(79)	82%
Drawing group rules.	(00)	0.0%	(04)	4.2%	(92)	95.8%
Enhancing accountability to the group	(00)	0.0%	(05)	5.2%	(91)	94.8%
Ensuring learner support for one another.	(00)	0.0%	(02)	2.1%	(94)	98.0%
Telling learners to value team work.	(01)	1.0%	(07)	7.3%	(88)	91.7%
Use of learning partners	(00)	0.0%	(03)	3.1%	(93)	96.9%
Rotation of learning partners	(00)	0.0%	(03)	3.1%	(93)	96.9%

From Table 1, teachers did not employ the use of self-esteem and social community building model of valuing as only 5.2% of the teachers observed used the strategy occasionally, while the remaining 94.8% of them never used it 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 trend where in 95.7% 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 never used in 82.3% of the lesson presentation

Meanwhile, in their presentation, the teachers did not adequately use the method of drawing group rules times, never used it in 95.8% times in the lesson presentations. The strategy of enhancing accountability to the group was only occasionally used, that is 5.2% times and it was never used 94.8% times. The teachers were further observed to confirm whether they used the sub-strategy of telling learners the values of teamwork, this was found to be inadequate otherwise in 91.7% of the lesson episode it was

never used. In addition to the foregoing, observation on the sub strategy of use of learning partners showed that in a bigger chunk of the lesson which is 96.9% teachers never used this strategy at all. Finally the strategy involving the use of the rotation of learning partners was not used adequately as the table shows; in 96.9% of the lesson teachers did not use it all. The results from the observations made in the teacher presentation of C.R.E using the strategy of self-esteem and social community building clearly indicates that this method is never used. Kanake (1998) and Kothari all agree that where a strategy meant for instruction is not used for over 60% of the lesson presentation, it may with certainty be concluded the approach is not used at all or as required in pedagogical practice. The results reveal that there is a serious problem in the use of valuing skills in C.R.E the teachers seem not to know this valuing technique and those who have used it occasionally have done so probably by chance.

More data was also gathered by the use of a test that was given to the learners. The results were as shown in Table 1.

Table 2 Learner Knowledge of Social Community Building Model of Valuing (n=343)

Items	Score Rating Range out of 100%				
	0 – 15 f	16 -30 f	31- 45 f	50 – 64 f	65 & above f
Learner knowledge of motivation.	338	02	02	00	01
Learner knowledge of value group Discussion	208	85	33	11	06
Learner drawing group rules	228	95	13	07	00
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 team work.	135	101	27	50	20

From table 2 above, it was revealed that 342 learners showed incompetence in this area as shown in the table. When the learners were tested on the knowledge of the value of group discussion and also on other areas demanding knowledge of the various elements of the skill of social community building, more than 300 of them scored below 50 marks which is reflective of the fact that teachers never imbued learners with these skills

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 appear to be pure 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 uses 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 still negative. This question was extended to further explore the possibility of getting an answer different from the initial one and also as a means of demystifying the question, Frankael &Wallen (2007) support this approach. More data concerning the foregoing model was generated through documentary analysis of 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 findings are similar to those reported by Gill (1985) and Brahe (2007) which found out that where a

teaching model is not planned for by a value instructor, then chances are that the teacher is not aware of the model.

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 developed in the learner. The teacher must teach the learners to value themselves as persons, 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 were 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. It is the disposition of this study that the kind of immorality exhibited in the behavior of the Kisumu East secondary school going youth is as a result of the teachers not using this model which has led the learners not to do unto others what they would want done unto themselves.

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 neighbours when one loves one self. 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 down 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 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 right position is 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 which is necessary in strengthening value acquisition

effort will be built. Public affirmation of the learner's 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 bond based on value acquisition may be acquired and strengthened. The forgoing orientation should be followed in every C.R.E lesson with those activities done by learners in groups, where work is done jointly. By such activities, learners will get to know each other and a sense of trust and love will be developed. Learners will begin to support one another and a sense of unity will be developed. The learners through the foregoing become friends, care for neighbor will be shown and the much cherished Christian brotherhood will grow. Through this, ethical living will be fostered not only in the classroom but also in the school and the wider human community.

As a way of enhancing the acquisition of the value of co-operation, Raths, Harwin and Simon (1980) state 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. Rotation of learning partners is one way of invigorating this approach as it allows room for making new friends. It is in this context of building 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, as noted from the research findings, teachers seem not to use of this strategy adequately. Though cognitively great achievements have been made as shown by the good results attained by learners at K.C.S.E 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. The ugly moral scenario in Kenya as a nation and even other parts of the world comes as a result of teachers not handling religion the way it ought to be. Where instruction on morals is not done adequately, unethical conduct becomes the order of the day. Such vices like dishonesty, atavistic hatred, murder, genocide, child defilement and others have become the order of the day. The present study reveals that the much cherished values of respect and mutual social responsibility are far from being

achieved given the pedagogical practices in the C.R.E classrooms.

Methods for delivering content in a given programme play a significant role in making the programme a success particularly in achieving its goals and objectives. The main purpose of the C.R.E programme 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. This study therefore sought to determine the valuing models used by the teachers in content delivery during C.R.E episodes. With regard the foregoing, the research thus further ascertained whether the teachers use "co-operative learning and helping relations model" in their lesson delivery. The various elements of this model around which the research covered includes: co-operative learning and helping relations, corporate moral problem-solving approach and enhancing friendship in learning moral issues. The results were as shown in table3.

Table 3 Teachers' use of Co-Operative Learning and Helping Relations Model of Valuing (n=96)

Activity	Responses					
	Always		Occasionally		Never	
	f	%	f	%	f	%
Co-operative learning and helping relations	(00)	0.0%	(04)	4.2%	(92)	95.9%
Use of corporate moral problem-solving Approach.	(01)	1.0%	(01)	1.0%	(94)	97.9%
Enhancing friendship in learning moral Issues	(01)	1.0%	(01)	1.0%	(94)	97.9%

The forgoing Table3 indicates that from the observations made during the teachers' content delivery, it was only a smaller portion of the presentations did they use the model of cooperative learning and helping relations occasionally, however, in 92 (95.9%) cases, the teachers did not apply the model in their classroom lessons. The observations farther revealed that corporate moral problem-solving approach was not used in 97.9%. The element of enhancing friendship in learning moral issues also registered a similar situation as it was never used in 97.9% of the lesson. 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. There is a possibility that the teachers were not endowed with these skills during professional training. Research which was conducted Musvosvi (2001) observed that teachers tend to exhibit incompetence in areas that they seem not to be adequately prepared.

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.

Table 4 Learner show of Cooperative Learning and Helping Relations Skill in Valuing (= 343)

Items	Score Rating Range out of 100%				
	0- 15	16 -30	31 – 45	50 – 64	65 & above
	f	f	f	f	f
Leaner show of helping relations skills.	262	61	07	05	08
Leaner 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

Key 'f' Stands for Frequency

The information in Table 4 reveals that when learners were asked to demonstrate their skills of helping relations as an aspect of cooperative learning and helping relations their performance indicated lack of this skill as 330 of them could not ganer even average marks in the test. Only a small number of them could score 50 marks and above as can be seen in the table. This performance indicated inadequate ability of learners to value R.E issues as they emanated from the C.R.E lesson episodes. The learners were also tested to establish whether or not they used corporate moral problem

solving skills in valuing. The results revealed that all the 343 students failed as none scored even average marks. This was indicative of learners' inability to jointly solve moral problems Geisler (2008) states that, the model of cooperative learning and helping relations is meant to enable the learner to acquire ways by which he or she can jointly with others be able to face a moral problem as a group. This is especially true where a value issue requires corporate response. The learners were also tested to determine whether they were trained in skills of enhancing friendship in dealing with moral issues. The results were not impressive as only 07 of them scored 50 marks and above, the rest scored less than the average marks. The above 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 proper teaching as expected.

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; the 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 hold any water because, Bruce& 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. Moreover, Haddad (1995) 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 documents 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 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 mentioned in passing. There are no notes to further inform the teachers how the method can be used in class. Perhaps there is an assumption that, since C.R.E teachers are trained in methods, there is no need of reminding them of 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 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 confirm what Okullu (1983) earlier asserted that the teaching of morals using C.R.E is far from enabling to achieve the required moral competence.

In using this model of valuing the teacher should plan adequately for the strategy as provided for in the C.R.E curriculum guide. Failure to plan for the 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, David & Roger (1989) state should make the learners to work together as well as talk together. If the teachers want them to develop the virtues and values of co-operation, Wayne (2007) points out to their adult lives and suggests that teachers must make co-operation a regular feature of classroom life. Functioning interdependently heightens students' enthusiasm for the moral task at hand. Besides, it improves the learners' self image an 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, dividing labour, making compromises and co-ordinating actions towards a common value. The task may look too involving for teachers but if forms the basis for fostering value acquisition.

The research points out to the fact that the teachers of C.R.E are not committed to using the method of cooperative learning and helping relations. 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. Lecturers dominated the presentations in class. Corporate moral problem solving skill was not applied in class. This approach inculcates in the learner the ability to deal with moral

Problems in cases where it is not applied 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, or cross thereby perpetuating vicious habits in the community.

Interviews with the teachers indicated their failure to use the sub-category of enhancing the virtue of friendship in teaching C.R.E and the teachers admitted not knowing how to use it. The teachers added that enhancing friendship is not an easy task, because influencing 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. Moral decadence in the youth in Kisumu East district as such is at its peak probably because teachers are not offering value education appropriately.

The study also sought to know whether the C.R.E teachers use moral reflection model of valuing. The results were as shown in Table 5:

Table 5 Teacher use of Moral Reflection Model (n=96)

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

From table 5, the study revealed that in content presentation it is only 8.3% 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% of teaching exercise, the model was never used. The research tried to be comprehensive in its data collection endeavours 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 occasionally it was used in 5.2% of the presentation and in 93.7% of the teaching exercise it was never used. Teachers involving learners in discussion of moral issues was used occasionally in 24.0% and they never involved them in 72.9% of the teaching learning episode.

The study further sought to determine whether teachers used the method of involving learners n debate on moral issues, consistent failure by teachers in using this approach persisted because in 83.3% of the lesson it was never used.

Teacher using real life dilemma to provoke learner views on ethical issues was used occasionally at 8.3% and 91.7% it was never used. Added to the foregoing the strategy of providing the learners with alternatives on moral issues was never used in 91.6% of the teaching – learning episode and this was a weakness. The lessons were also observed to determine whether teachers allowed learners to debate on the consequences of moral alternatives that are provided during moral studies the results showed that in 2.1% of the presentations it was always provided, this was very weak effort to use the strategy. In 88.5% it was never used. The sub-element of identification of Christian ethical issues in lesson episodes was always use in 10.5% of the presentations, occasionally 32.3% and it was never used in 57.3% of the lesson episode.

While the responses in the observation indicated that the teachers always used the strategy or occasionally used it, they may all be cases of chance. This view can be supported by the information gathered from the learners test as shown in Table 6.

Table 6 Learner show of Skills in Moral Reflection (n=343)

Items	Score Rating Range out 100%				
	0-15	16 – 30	31 – 45	50 -64	65 & above
	f	f	f	f	f
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
Learners 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

As shown in Table 6; the findings reveal that the learner show of the ability to think reflectively on moral issues is below average as only 01 scored 65 marks and above. In the area of showing knowledge in dealing with moral dilemma 10 scored 65 marks and above 333 scores were below the average. The learners were further tested to show knowledge in identifying alternative moral skills arising from a moral dilemma situation. In this item 343 students proved their incompetence as they all scored between 0 -15 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 45 marks and below, 07 managed to get 50 – 64 marks and 04 got 65m marks and above. Similarly in identifying ethical issues in a C.R.E lesson episode, the learners' performance was wanting. In this area only 02 scored 65 marks and above.

In the area of using moral dilemma as a valuing skill, the learner's performance was weak. This is because over 70% of the learners scored below 64 marks which is the expected average. Rao (2008) in his study of learner achievement in academics found that poor performance by a learner in a discipline is a pointer to slapdash pedagogy or poor entry skill. This study agrees with the author's findings 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 knowledge 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 unawareness of the model and this logically leads to the conclusion that, they did not know 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, Ocitti (1975) states and the study agrees that the model of moral reflection plays an important role "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 moral agent. At the same time however this more self- consciously rational aspects of character development can be carried out in such away 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, either from the text books or the Bible. Normally moral texts provide those values that are known to form part of Christian ethics. A case in point is when the researcher observed a lesson on Jesus sermon on the mountain (the beatitudes) found in the book of Luke 6: 20 -23, 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 book that was read so that values could be systematically pointed out to the learners who should be made 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 what takes place in Kisumu East Secondary school C.R.E classes; teaching is not client-centered. If it were so, cases of immorality due to lack of value identification skills will not be a problem in this society.

The research findings have also indicated that learners were never involved by the teachers in discussing moral issues. Discussions as they are known in 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 – 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 to the parents' complaint. Through this further insight into the personality of Jesus may be revealed. Virtues seen in him are highlighted and these may become the standard norms to be acquired by the learners. The implications of failing to use the strategies discussed are obvious, for example in Kisumu East district today since our teaches have made moral education to be too teacher oriented and centered, 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 (2006) states 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 other. 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 for building

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. Hall & Davies (2004) observe 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 has made learners and products of the 8-4-4 system of education not to be morally upright individuals. The current crisis at Kenyatta University is reflective of failure to reason intuitively to avoid setting ablaze valuable University resources.

The study indicates failure by teachers to engage 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 a 57.3% failure by teachers to use the foregoing strategies. This means that the learners who receive instruction on morality through C.R.E are those whose thinking are not broad as far as making moral choice is concerned. The present study has revealed that teachers are not keen in providing opportunities for learners to become moral philosophers who can determine 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) and Mclean (2007) 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. In Kisumu East district schools, both the youth and adults have shown incompetence in decision making. The youth's failure to make correct judgment, Mwalulu (2007) observes can be seen in their failure to resist the love of money given by politicians who use them to cause chaos during elections. The adults on the other hand are also unable to make correct judgment on issues like voting where they can either be "bought or sold out" during election. In such cases the present (money) appears most attractive to them more than better future which they need to work for by voting wisely.Orengo (2008) once said that "Kenyan adults due to lack of the ability to think critically vote by their stomachs and not their brains". This problem is actually due to fuzzy moral pedagogy in our schools. The research can ascertain this. Though the foregoing scenario has caused Kisumu East district a lot in as far as moral development of the youth is concerned, no action has been taken in realign C.R.E pedagogy to the value needs of the nation.

To further answer the question on the models used by the C.R.E teachers to enable the learners acquire social, spiritual and moral insights. The research inquired into the teachers' use of moral dilemma strategy. Table 7 shows the results which were found.

Table 7 Teacher use of Moral Dilemma Model of Valuing (n=96)

Activity	Responses					
	Always		Occasionally		Never	
	f	%	f	%	f	%
Teacher exposing values in each of the Alternative discussed	01	(1.0%)	6	(6.3%)	89	(92.7%)
Teacher identifying the best alternatives Which maximize good consequences and are Most consistent with the important moral values.	01	(1.0%)	07	(7.3%)	88	(91.7%)
Use of Socratic questioning approach on moral Issues	03	(3.1%)	19	(19.8%)	74	(7.1%)
Paraphrasing learner responses to oral questions	2.1%	(02)	8.3%	(08)	86	(89.6%)
Teacher challenging learner opinions on moral Issues.	2.0%	(02)	9.4%	(09)	85	(88.6%)
Learners solving moral problems.	02	(2.1%)	08	(8.3%)	86	(89.6%)
Participatory decision making	03	(3.1%)	02	(2.1%)	91	(94.5%)
Joint enquiry on issues of moral concern	00	(0.0%)	07	(7.3%)	89	(92.7%)
Joint statement of objectives on a C.R.E topic With learners	00	(0.0%)	10	(10.4%)	86	(88.5%)
Rehearsal of morality in class/simulations.	03	(3.1%)	07	(7.3%)	86	(89.6%)

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 very low and when the strategy was never used at all was 92.7% times of content delivery. The approach of teacher identifying the best alternatives which maximize good consequences and are more consistent with the important moral values were always used in 1.0% of the presentation, however in 91.7% of the presentation it was never used.

The use of Socratic questioning approach on moral issues was always made use of in 3.1% of the presentation, occasionally it was used 19.8% and in 77.1% of the teaching episode it was never used. Added to the foregoing, paraphrasing learner responses to moral questions was always used in 2.1% of the presentations and it was occasionally used in 8.3% of the lesson exercise. The method was never used in 89.6% of the C.R.E lesson episode. The low scores in the "always" option suggests that teachers are not committed in using the strategy of moral dilemma to develop in the learner the capacity to reason on moral issues so that an accurate and acceptable moral decisions are made. 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 determine the teachers' use of the strategy of challenging learner opinion on moral issues, the results manifested that this was also wanting.

The strategy was always used in 2.0% of the classroom presentations; occasionally it was used in 9.4% of the teaching activities and in 88.6% of the content delivery, and it was never used. In addition, learner solving moral problems was used in 2.1% of the teaching, occasionally it was used in 8.3% of the lesson and it was never used in 89.6% of the lesson and it was never used in 89.6% of the teaching process on values.

Participatory decision making approach was always used in 3.1% of the lesson, occasionally used in 2.1% of the lesson and it was never used in 94.5% of the lessons. Again, as indicated in table 12, it was in only 7.3% of the lesson presentation that the method of joint inquiry on issues of moral concern was occasionally used. Otherwise in the biggest chunk of the lesson the method was never used. Most of the teachers 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 all the lessons observed it was in 1.0% of the lesson episode that the strategy was always used and in 10.4% of the lesson, it was used occasionally, in 88.5% the method was never used. Finally, it was in 3.1% of learning exercise that the method of rehearsal of morality in class situation was always used, while it was never used in 89.6% of the learning episode.

Study also sought information on the same by testing the learners. The results were as shown in Table 8:

Table 8 Leaner show of Skills in using Moral Dilemma to make Value Decisions (n=343)

Items	Score Rating Range out of 100%				
	0 -15 f	16 -30 f	31 - 45 f	50 - 64 f	65 & above f
Leaner show of best value alternatives.	341	01	01	00	00
Learner show of skill in value reasoning	311	21	04	04	03
Learner show of skills in practicing Morality.	270	60	08	01	04

The learners were expected to have been imbued with the skill of using moral dilemma to make value oriented decisions, a test was administered on them so that they could show competence in identifying the best value alternatives in a question relating to this skill, 343 students scored less than 50. In the element of value reasoning, only 03 learners scored 65 marks and above. In the skills of practicing morality majority of the learners gambled and the scores were as follows: 338 students scored less than average marks, 01 learner scored 50 -64 marks and 04 learners scored 65 marks and above. The result revealed a lapse in pedagogical practice in as far as using the skill of moral dilemma in making value decisions in concerned.

Information gathered through the interviews also shows 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, all concurred that they did not even involve learners in statement of learning objectives in moral education.

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, Silver (2006) states that the learner is equipped with the ability to practice morality as an individual and also in corporate manner. 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&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 also suggestive of the teachers' failure to use effective 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 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 will always lead to inability to solve moral problems and this is the situation 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, Power (2007) states that the learner should be provided with a motivational push to go from judgment to action. He states that it is easy to get students to agree about moral values but much harder to develop moral standard to which learners will hold both themselves and each other accountable. Rules become norm 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 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 then 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 become operative group norms. White (1959) was 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 corporate morality of the society because such ability was not developed in class. Such Christians, Geisler (2007) states will never be custodians of the faith's ethics and will never exercise the virtue of being their brothers' keepers. 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 feeling 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 society. It was on the same note that the research sought to establish how teachers use their own personality to influence moral development in the learner. The research sought to specifically determine how teachers set moral examples of the learner. The results were as shown in Table 9.

Table 9 Teacher Setting a Moral Example to the Learner (n=96)

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

As shown in Table 9, teachers seemed not to set moral examples to their learners as 64.0% of the observations indicated. In areas where it was shown there was lack of consistency as the results revealed. A part from the above, teachers insisted on rules of moral behavior until a value is unthinkingly accepted occasionally, 4.2% and never did so in 95.9% of the 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 fife of the society. A case in point is where during a C.R.E lesson the teacher used terms which were invective. The lessons were also observed to determine their ability to inspire learners through dramatic and emotional pleas. The results were that occasionally, that it is in 7.3% of the teaching exercise that this approach was used. In 92.7% of the teaching and learning episodes the approach was never used.

The research further revealed that in 91.7% of the lesson presentation the teachers did not use persuasive and convincing ability through religious arguments in teaching values. However it was always used minimally and only occasionally as summarized in the table. Teacher's influence is a key ingredient in teaching values, 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% of the lesson presentation was the skill used, while in 94.8% of the lesson the skill was never used. In the latter, the skill was occasionally used in 6.3% of the lesson and it was never used in 93.8% 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 study therefore doubted whether teachers really by their character indicated to the learners those 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 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. The teachers' tools of trade that is, the 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 seemed not to be keen on 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. 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 & 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 be 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 m 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 came to the realization that teachers do not use their ability to inspire learners to acquire values through dramatic and emotional pleas. The study therefore found out that C.R.E teachers do not enhance value acquisition by the learners through persuasive and

convincing religious arguments fostered by free discussions. Moreover, the teachers do 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 the school system in Kisumu East district 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 not take the learners through those valuing procedures like discussions that will make good character appealing to the learners' conscience. In Kenya at the moment, Odipo (2008) observes that 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. He concludes by saying that this is 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- 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, Raths, Pancella & Ness (1992) observe has a strong let in the learner's value acquisition process. The teacher thus should be an epitome of values allies in order for the learner to identify and acquire values being taught. The teacher thus should be a good model of desired behavior, beliefs and moral competence. This is what will make the learner to accept what is being taught morals.

Acquisition of values according to Cole and Martin (1994) 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 was the case in what the study found out. Gibson & 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 habits of the foregoing teacher centers on the five 'Es' of moral education. These are Example, Expectation, and 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 is supported by Kowino (2002) who observes that since young children intuitively understand our personality traits, and since they tend to pattern their behavior after our (teachers) own, we can 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 mode) and also to follow through by continuously practicing them.

IV. CONCLUSION

The study on the basis of its findings concluded that, Teachers rarely used the recommended valuing models, this probably hampered learner acquisition of valuing skills.

RECOMMENDATION

The study recommends that there should be a linkage between the quality assurance office in the ministry of education and the secondary school CRE teachers in Kisumu East district to ensure that the teachers are well informed of the models of valuing to be used in enhancing learner acquisition of moral skills.

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