INFLUENCE OF RELIGIOUS EDUCATION TEACHING ON CHARACTER DEVELOPMENT AMONG STUDENTS IN SECONDARY SCHOOLS: A CASE STUDY OF KIRINYAGA COUNTY, KENYA

Mune, C.W.

Department of Educational Foundations, Kenyatta University, P. O. Box 83844-00100, Nairobi, Kenya
Email: munecatherine@yahoo.com, Tel.: +254-0720764200

ABSTRACT

The scenario in which irrational behavior has dominated the character of the Kenyan youth has brought to contention whether the moral well-being of the youth is on a downward trend suggesting that either the teaching of moral values through C.R.E is defective or the Kenyan education system as a whole is defective. The moral character of the Kenyan secondary school student in the wider society has become an issue of concern in the recent past. Previous research reported that Kenyan students' moral standing and general conduct in the wider society reflects lack of acquisition of skills necessary to deal with challenges in the current society. Little attention has been given to the correlation between the teaching-learning of CRE and acquisition of requisite skills. It's against this background that the researcher investigated the influence of religious education on character development among students. The study was guided by Kohlberg's theory of moral reasoning which has strong implication to moral education. Descriptive survey design was used to conduct the research using ten schools, ten CRE teachers and 380 CRE students in the sampled schools. Information was collected by use of questionnaires and interview schedule. Data was analyzed using frequency distribution tables, percentages, and bar graphs. Findings revealed that teachers rarely used the elements of skill acquisition in delivery of the content that could enable the learner make accurate moral decisions. Also, the curriculum and the syllabus guides do not elaborate on the elements of moral values teachers ought to use during C.R.E content delivery. For CRE teaching to be productive, the syllabus must be organized into a logical whole. This calls for systematic instruction in an organized system such as a school where youths are taught to think rationally.

Keywords: Defective, Irrational behaviours, Moral values, Moral standing

INTRODUCTION

Relationship between the Teaching of CRE and Character Development

Depressing reports of students' cheating in national examinations, lack of self-discipline resulting to school unrests, drugs and substance abuse among others and a lackluster approach to schoolwork are common (Ryan and Bohlin, 1999). There has been a trend in public schools to relinquish the role of building character, perhaps due to lack of basic moral principles in the subjects taught. According to Covey (1989), there is a shifting of paradigms from a concern for a person's personality to a concern for a person's character. Today's young people are living in an exciting time, with an increasingly diverse and mobile society, new technologies and expanding opportunities. To help ensure that they are prepared to become the next generation of parents, workers, leaders and citizens who are morally sound and accountable in their actions, they need well thought out support, guidance and teaching on good morals. CRE subject needs to be made more learner-centered, to accelerate the learning of moral skills. The main goal of education is to educate people intellectually and to teach them to be morally good. Field (1996) noted that character education changed when value clarification, moral dilemma discussions, and decision-making processes replaced the traditional emphasis on learning right from wrong and acting

right. These programs failed to distinguish between the personal preferences of students and true moral values. In the society today, Religious Education is considered key in shaping the moral and spiritual life of learners. In Kenya, the Christian Religious Education (CRE) curriculum is taught in all schools alongside Muslim and Hindu Religious Education that has been approved by the Ministry of Education (Education Act, CAP, 211).

One of the stated aims of education in Kenya is to promote social justice and morality by instilling the right attitude necessary for the training in social obligations and responsibilities among the youth (Republic of Kenya, 1999). The presupposition has been that the teaching of C.R.E is a critical component that enables the school going youth to acquire the above. To achieve this, it is necessary that the nation must ensure that pedagogical practices in education are geared towards realizing this aim. According to Mcphail (1982), the teaching of morals in school has become a serious concern in the world due to the increasing evidence of socially and morally irresponsible behavior on the part of the individuals. The moral crisis in the world implies schools should not avoid the responsibility of teaching moral education (Gay, 1975). Education is a necessary driver of morality. Education must be

based on moral and spiritual foundations for it to be fruitful and effective.

According to Kombo (2005), Religious Education enables students acquire the desired beliefs, values and practices of the society which enable them to live in harmony with other members of the society. Harding (2005) states that Religious Education should facilitate desirable changes in an individual since it encompasses theoretical, practical, moral, spiritual, human and divine aspects. Teaching religion in schools encourages children to be responsible and spiritually sound adults. According to Eric (1994) one's education cannot be complete without a study of religion and its relationship to the advanced civilization. Religious education is, therefore, important in any education system. According to Chesaro (2003), CRE fulfills this by inculcating a positive attitude in the learner about God, self, others and the environment we live in. This, he notes, helps children to grow into self-disciplined, self- reliant and integrated citizens. Barret et al (1973) argue that RE contributes to the production of good citizens through character building and fostering high moral standards. This prepares the learners to take their rightful place in the society. Ochard (2008) similarly observes that the society does not need an education that prepares learners only for academic excellence and demonstration of skills. Rather the society needs an education that makes learners morally equipped for useful and purposeful services to themselves, the nation and to live in manner required by God. Religious and moral education therefore becomes important in the secondary school curriculum.

Religious Education in Africa could be traced long before the coming of Christian missionaries who termed Africans as heathens and uncivilized .Mbiti (1969), observed religion as the strongest element in the traditional background that exerted the greatest influence upon the living and the people concerned. Religious teachings have been regarded as the vehicle by which moral standards were inculcated in Africa (Amugune, 2005). Mbiti (1969) further notes that religious education bore the responsibility of inculcating in each generation those forms of knowledge, values and attitudes which the society needed in order to prosper. He further observes that religion provides mankind with moral values by which to live. Chesaro (2003) supports this when he notes that no society can exist without morals and discipline for its welfare and that of the individual. He observes that it was morals which build relationships between people and the world around. Therefore, CRE is an effective regulator of the

children's behavior and act as a channel through which the moral demands of the society are conveyed to the child for it is a strong instrument in instilling discipline among students.

In Kenya, the role of education in the development of good character and the formation of high moral standards among the youth through school is a strong educational goal (Oanda, 1995). Indeed, one of the goals of education has been to promote sound moral and religious values (KIE, 2006). 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 shape student behavior 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) noted 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 the modern society (Tritter and Francis, 1992). In a study by Ziro (2002) on students' unrests, 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. Events of school unrests and general indiscipline in secondary schools seem to negate the objectives of teaching CRE in secondary schools in Kenya. This called for filling a research gap arising from the need to investigate and influence of religious education in character development to secondary school learners. This study filled the gap by answering the question: what is the role of CRE in inculcating moral values to students in secondary schools Kirinyaga County.

Rationale of the Study
Today, there is renewed consensus concerning core values that transcends cultural, political, and religious boundaries. These core values comprise the basis of modern character education. Respect, compassion, responsibility, honesty, integrity, and fairness are the building blocks of character education programs that are emerging across the nation. This new character education movement is based on the belief that the violent, dishonest, irresponsible, and destructive behavior of today's youth is the result of the absence of good character. Character education is more than banners, slogans, and words on the school's marquee

sign. Reading stories with moral, writing essays on heroes, reciting slogans, and role-playing are fine, but they will not necessarily change a student's behavior.

Lickona (1992) stated that schools need to do more than concentrate on the cognitive side of character. He reported that schools need to bring students to the emotional side of character, where they feel and commit to virtuous behavior, and to the action side of character, where students change inappropriate behaviors and practice positive moral actions. Wynne argued that many educators have placed too much emphasis on how students reason about moral issues rather than how they conduct themselves. What and how students think clearly influences that person's character; however, the measuring rod of society is not what or how people think, but how they conduct themselves. A student is judged by whether he or she is polite, whether he or she tells the truth, whether he or she observes the rules, and whether he or she is respectful to teachers and fellow students. Wynne (1988) stated that many schools teach character directly and have developed curricula and set aside class time to focus on issues of character. Although these programs may occasionally be beneficial, he argued that it is far more important that the teachers and entire school carry out activities designed to build character. Further, he stated that the overall conduct of the adults and students in the school should reflect a concern for character and that this concern should be interwoven throughout the school program hence the need to assess the role of Christian religious education on character development among secondary school learners.

In Kenya, the role of education in the development of good character and the formation of high moral standards among the youth through school is a strong educational goal (Oanda, 1995). Indeed, one of the goals of education has been to promote sound moral and religious values (KIE, 2006). According to Chesaro (2003), CRE seeks to fulfill this by inculcating a positive attitude in the learner about God, self, others and the environment we live in. This, he notes, helps children to grow into self-disciplined, self- reliant and integrated citizens. Barret et al (1973) argue that RE contributes to the production of good citizens through character building and fostering high moral standards. This prepares the learners to take their rightful place in the society. Ochard (2008) similarly observes that the society does not need an education that prepares learners only for academic excellence and demonstration of skills. Rather the society needs an education that makes learners morally equipped for useful and purposeful services to themselves, the

nation and to live in manner required by God. Religious and moral education therefore becomes important in the secondary school curriculum.

Theoretical Framework
In 1966, Lawrence Kohlberg linked his cognitive-development theory of moral reasoning with the practice of moral education in schools (Leming, 1993). According to Mulkey (1997), Kohlberg's theory was based on six stages of moral reasoning, whereby children could move from their present level of moral reasoning to the next higher stage through discussion about the behavior chosen in a particular situation. In the first stage, children are guided by rewards and punishment. As they move to the second stage, reciprocity becomes prominent and children will do things for others if they get something in return. At stage three, the child's behavior is controlled by adult or peer approval. At the fourth stage of moral reasoning, behavior is based on respect for authority. Moving to the fifth stage, what is right is determined by the child's personal values and opinion. Finally, at the highest stage, the child's conscience determines what is right and wrong. Here, respect for individual life and human dignity are guiding principles. Kohlberg theory of moral reasoning applies to this study in that Kohlberg would wish to see people advance to the highest possible stage of moral thought. According to him, for children to reorganize their thinking, they must be active. The theory suggests that teachers can have a strong influence on the morality of the learners if they became their moral mentors.

The theory applies to this study since in the teaching-learning of CRE; teachers have a stake in the transmission of morals. Buchner (1997) argues that teachers ought to be good role models to the learners. He observes that during adolescence age, learners are in need of role models, and they tend to take on these models from all professions that are close to them; whether mass media, parents and family or their teachers. Buchner (1997) adds 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 student's moral development. Thus, Kumar (2010) appeals to teachers to uphold moral values since they are found to be the catalyst of social change. However, if the teachers fail to become moral mentors, the learners

get mentoring from other sources and this determines the rule and principles the children will set regarding their morality. 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 teachers and parents, shapes students' behavior 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. In this study, 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 the modern society.

LITERATURE REVIEW
Studies on the Teaching of CRE and Moral Development

Student discipline has been a major determinant of not only student retention in schools but a morally adjusted person in the society, both in the present and future days in life. Literature reviewed showed that studies have been done in many parts of the world on the importance of CRE in bringing character change. However, in Kirinyaga County, studies have not been done to establish whether CRE leads to learner character change. In an attempt to fill this gap, this study sought to establish the role of CRE in character development among secondary school students in Kirinyaga County. Other studies have also looked into the general development and implementation of CRE syllabus in schools, CRE teaching methodologies as recommended and practiced in different parts of the globe and more so the methods that are geared towards inculcating or instilling moral skills with the students without specifically looking into the criteria or relationship between the teaching of CRE and character development.

Lickona (1992) stated that schools need to do more than concentrate on the cognitive side of character. He reported that schools need to bring students to the emotional side of character, where they feel and commit to virtuous behavior, and to the action side of character, where students change inappropriate behaviors and practice positive moral actions. Wynne argued that many educators have placed too much emphasis on how students reason about moral issues rather than how they conduct themselves. What and how students think clearly influences that person's character; however, the measuring rod of society is not what or how people think, but how they conduct

themselves. This study fills this gap of knowledge by looking into whether the teaching of CRE influences school discipline among secondary school learners.

METHODOLOGY
The study used descriptive survey design. The design helped to gather data from teachers of C.R.E and form two C.R.E students in secondary schools. The form two classes were chosen because it is at this level of psycho-social development that making skills to make accurate moral decisions is perceived to be challenging (Lahey, 1995). The study population comprised of 380 students and 10 C.R.E teachers. The study sampled the C.R.E teachers and students by simple random sampling technique. The instruments used in the study included: an in-depth interview schedule and both open and close ended questionnaires which evaluated teacher's knowledge and planning to teach acquisition of moral values in the teaching-learning of CRE in secondary schools.

Piloting of the instruments was done in-order to determine both reliability and validity of the research instruments. The quantitative data obtained from the graphic observation rating scale and the learner's test were coded and analyzed using descriptive statistics like frequency counts and percentages. The information was then presented in form of frequency distribution tables. The data gathered from the in interviews and document analysis were transcribed and organized thematically before analyses and interpretation. This design was found suitable for the study because it enabled the researcher to collect facts and views from diverse categories of respondents such as students, teachers and heads of institutions. The gathered data was summarized and interpreted for the purpose of clarification.

RESULTS AND DISCUSSION
Research findings revealed that CRE as a subject had a great stake in shaping young people in secondary schools. Its syllabus content has an impact in moral development as supported by most of the teachers and students. However, government through the MoE need to intensify on inspection to ensure methods adopted in classes are not just teacher- centered but value oriented. It is also important for the government to ensure that there are enough trained teacher counselors in all public schools to supplement CRE moral objectives. Findings also showed that some of the major vices in schools as violence, sexual harassment, lesbianism, homosexuality, and bullying, pre-marital sex among others are still persistent. Ninety percent (90%) of the sampled heads of discipline indicated to have dealt with peer related vices within a period of one year.

Table 1: Students' involvement in peer behaviors in their schools

Peer related behaviors	Male		Females		Total	
	f	%	f	%	f	%
Drug and substance abuse	38	15.4	16	6.5	54	21.9
Boy-girl relationships	20	8.1	22	8.9	42	17.0
Fighting and bullying	18	7.3	8	3.2	26	10.5
Cheating in exams	17	6.9	10	4.0	27	10.9
Same sex relationships	8	3.2	14	5.7	22	8.9
Reading/watching pornographic materials	24	9.7	28	11.3	52	21.1
Sneaking out of school	6	2.4	4	1.6	10	4.0
Absconding classes	8	3.2	6	2.4	14	5.7
Total number of cases	139	56.3	108	43.6	247	100

Table 2: Teachers' response on the approaches they use during CRE lessons

Method	F	%	Reason for use
Discussion	2	20	Learners involvement
Story telling	2	20	Increases learners attentiveness since its interesting
Lecture	5	50	Saves time
Drama	1	10	Entertaining
Total	10	100	

Although teachers were found to be academically and professionally competent, they did not appear to use higher value adding methodologies in imparting moral skills during the CRE lessons. Most of them employed lecture, question and answer methods at the expense of methodologies that augured well with the teaching of affective skills. The diverse methods that CRE teachers employ during teaching help learners to understand the lesson and practice what they learn. The teaching methods and techniques take care of individual differences in children.

Findings reveal that the use of affective valuing skills as opposed to over-reliance on cognitive strategies opens up the possibilities for free choice and critical decision- making abilities on moral habits. The models of valuing that are used in teaching CRE are important for they capture affective aspects of learning morals.

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

Findings also revealed that teachers did not ask learners thought provoking questions on moral issues with reference to the affective domain objectives. They said most of the questions they asked centered on the cognitive domains of teaching C.R.E as this is what the examination demands.

Findings indicated that students' expression on morality was noted as deprived in most aspects. Issues of morality were a source of concern to both teachers and students' themselves. Findings also revealed that teachers were playing several roles in the establishment of morally upright students in the sampled schools. Their teaching methodologies were also noted to be short of the recommended methods of inculcating skills in cognitive, affective, psychomotor and social relating domains.

Their personalities were not perceived as commanding great respect from the students. Findings from all respondents also indicated that teachers were found to have a great input in the way they conducted themselves, far and above what they presented from the CRE syllabus in classes.

Results obtained from this study indicated that both students and teachers were positive about CRE as a subject. Students in the sampled Schools appreciated CRE subject both as a vehicle for good moral

development and a vehicle for better grades in examinations. The latter point came out far much stronger than the former whereas the priority of passing the examination seemed to override the bigger picture of developing morally stable or holistic persons. Teachers ranked CRE subject selection as motivated by easiness of the subject in comparison with other subjects. This may be seen as a rather off-side position for the society needs morally upright people. Findings also reveal that where the value model is not used in a CRE classroom learning, the affective personality of the learner which will make him/her value self and others is not developed. Such learners do not realize the value of corporate morality. Self-esteem, created by the value model, is important to character development because morality begins with valuing the self (Boss, 2001).

Table 3: Teachers response on appropriateness of CRE content in molding learners' behaviour

CRE Content appropriateness on morality scale	Frequency	Percentage
Strongly agree	6	60
Agreed	2	20
Undecided	1	10
Disagree	1	10
Strongly disagree	0	0
Total	**10**	100

Results obtained from this study revealed that students' moral development depended heavily on schools input. There is, therefore, a need for the principals to: ensure that the parents and the communities surrounding their schools are sensitized on the need for moral education, ensure that teachers are not promoting examination performance at the expense of gaining important moral skills in CRE lessons and finally ensure that the reward systems in schools reinforced more often morally upright students. Results obtained from this study as well as from other similar studies done earlier indicated that teachers' method of teaching, their personality and accessibility to learners had an input in their moral growth and development.

Results indicated that parents on the other hand were contributing very minimal moral skills to students whereby the whole responsibility of taking care of the youths was left out to the teachers. There is, therefore, a need for parents to understand their role of molding the character of their offspring, not abandoning their responsibility to teachers.

It is also important for parents to understand that home environment is an important socializing agent of children, and hence make the homes conducive for children's moral growth and development. In addition, there is need for parents to understand that they should not frustrate their children when they do not perform well academically. Instead, they should give them moral support and follow up their children's academic progress with the school.

Findings clearly show that a lot should be done in the teaching of moral values to learners. In cases where a learner is not made to acquire the skills of moral reasoning on religious matters, the learner may only memorize the C.R.E content without knowing how they affect his/her life as a person . Moral reasoning enables the learner to emancipate self from blind indoctrination that one may be a victim of, if not taught to think critically and morally upright.

CONCLUSIONS AND RECOMMENDATIONS
The nature and methodology in teaching C.R.E has failed to inculcate the ability to acquire moral values by the learners. To bring forth a morally mature individual, C.R.E must be used to achieve the noble goals of education in Kenya; for example, national unity. This is because the government wants all its citizens to work together in harmony.

In Kenya today, there are people of different nationalities, ethnic groups, different church communities or denominations. The C.R.E teacher should foster national unity by showing pupils practical ways of eliminating any element in their lives, their speech, and behaviour which goes against this goal or philosophy of national unity.

Teachers' pedagogical practices need to be geared towards building the learner competence with regard to acquisition of moral insights, and the need to develop corporate morality. This may be achieved by encouraging learners to absorb the spirit of teamwork and being accountable to the others in school. Parents need to create conducive home environment for the

child's upbringing, moral development and provide attention required by the children.

More concerted efforts need to be employed to help shape the moral fabric in the society. This is because young people are living in an exciting time, with an increasingly diverse and mobile society, new technologies and expanding opportunities. To help ensure that they are prepared to become the next generation of parents, workers, leaders and citizens who are morally sound and accountable in their actions, they need well thought out support, guidance and teaching on good morals.

The CRE subject needs to be made more learner-centered, to accelerate the learning of moral skills. This calls for concerted efforts by all stakeholders in the education sector to put in place intervention measures that are geared towards enhancing students' moral development. Key among these measures may include imparting life skills to students and the sensitization of parents and members of the community on the importance of moral education for their children which will lead to ensuring that students remain in school until completion.

Education policies should also be enforced, bearing in mind the current and emerging issues in educational sector. Government through the MoE should intensify on inspection to ensure methods adopted in classes are not just teacher- centered but student centered. It is also important for the government to ensure that there are enough trained teacher counselors in all public schools to supplement CRE moral objectives.

Educators especially quality assurance officers should make visits to the schools to ensure that teachers use learner-centered methods that can enhance character change. They should also ensure that teachers use the recommended resources of teaching rather than the commercial revision materials aimed at passing examinations.

CRE teachers should select methods which aim at making teaching learner-centered and help to bring about positive behavior change (KIE, 2006). One of such recommended methods is discussion. According to KIE (2006), this method gives the learners an opportunity to express their ideas in the topic being taught. This enhances the learner's participation and arouses their interest in the lesson.

REFERENCES

Adeyemi, M.B. 2009. Teacher character education across the curriculum and the role of stakeholders at junior secondary school level in Botswana: University of Botswana, Gaborone, Botswana

Adeyemi, M.B. 1989. Qualities of a social studies teacher, Kenya Journal of Education; Bureau of Educational Research, Kenyatta University, 4(2).

Amugune, A.A. 2005. Analysis of factors affecting achievement and enrolment in CRE in selected public secondary schools in Tiriki West Division of Vihiga District. Unpublished M.Ed. Thesis. Kenyatta University.

Barret, D., Janice, M.B. and McVeiph. 1973. Kenya Churches Handbook. Evangel Publishing House. Kisumu, Kenya.

Buchner, A.A 1997. The Influence of models in forming moral identity. International Journal of Educational Research. Vol. 27, No. 7.

Chesaro, D.K. 2003. Role of Christian Religious Education in moral development of secondary school students in Rongai Division, Nakuru District Kenya. Unpublished M.Ed. Thesis, Kenyatta University, Kenya.

Cox, E. 1983. Problems and possibilities for Religious Education. Great Britain

Gay, R.L. 1976. Educational Research: An introduction. Longman, New York.

Gay, W. 1975. Moral Education. George Allan and Unwin Ltd London.

KIE. 2006. Secondary Religious Education teacher's handbook. Kenya Institute of Education, Nairobi.

Kothari, C.R. 2002. Research methodology-Methods and techniques. New Age, New Delhi

Kombo, D.K. 2005. Sociology of education. Nairobi, Ad print

Kumar, M. 2010. Teachers' role pivotal in shaping future generations. www.scoopnew.s.in.india.

Lahey, B.B. 1995. Psychology an Introduction. Madison: Brown and Benchmark Publishers.

Lantos, G.P. 2001. How Christian character education can help overcome theft Failure to secular education. North Easton.

Lickona, T. 1992. Educating for character: How our school can teach respect and responsibility. New York: Bantam Books.

Mbiti, D.M. 2007. Foundations of educational administration. Nairobi, OUP Publishers.

Mbiti, J.S. 1969. African Religious and Philosophy. Heinman, London.

Mcphail, P. 1982. Social and Moral Education. Oxford, Basil Blackwell.

Nwadiuto, N. 1997. Educational research for moderns Scholars. Enugu, Nigeria.

Oanda, I.O. 1995. Perception of secondary schools teachers and students in Kisii District on the role of Social Education and Ethics in the moral

socialization of youths in Kenya. Nairobi, Master's Degree Thesis, Kenyatta University.

Ochard, B. 2008. The Teaching of Morals. Union of Educational Professionals. UK.

Orodho, A.J. 2004. Elements of education and Social Science Research Methods. Nairobi, Kenya.

Republic of Kenya. 1999. Report of the Commission of the Inquiry into the Education Systems of Kenya. Government Printer, Nairobi.

Ryan, K. and Bohlin, K. 1999. Values, views, or virtues? Education Week on the Web, 18:49-72.

Editorial Projects in Education on the World Wide Web. Retrieved July 27, 2002 from http://www.edweek.org.

Tritter J. and Taylor F. 1992. An educated change in moral value. Oxford Review of Education. London.

Wynne, E. 1988. Balancing character development and academics in elementary school. Phi Delta Kappan, 69:424-426.

Ziro, J.K. 2002. The causes of students' unrest in Kaloleni secondary schools Kilifi District. Nairobi, M.Ed. Thesis Kenyatta University.