The Perception of Stakeholders on the Teaching of C.R.E and its Challenges

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Abstract
The role of Christian Religious Education (C.R.E) among the youth in Kenya is clearly spelt out in the high school syllabus, and includes among other things the need to help the youth to utilize the acquired social, spiritual and moral insights to think critically and make appropriate moral choices in a rapidly changing society. It is also aimed at enabling the youths to appreciate and respect their own religions, cultures, beliefs and practices and those of others and therefore contribute positively to the transformation of the self and the society as a whole. However, the attainment of these noble objectives is dependent on various stakqeholders including, but not limited to, teachers, parents, students and the youth that have undergone C.R.E teaching. It is therefore on this basis that this paper investigates the perception of these stakeholders on the teaching of C.R.E in secondary schools in Kenya in order to determine the extent of its success, and, by extension, address some of its main challenges. Both qualitative and quantitative data were collected from 100 subjects consisting of secondary students, youths out of school, parents and religious leaders to determine their perception on the teaching of C.R.E in Trans-Nzoia County. It was established, among other things, that stakeholders in education have positive attitude towards the contribution of C.R.E to the holistic formation of the youths by inculcating in them good moral characters and critical skills that are necessary in tackling challenges they encounter in life.
Key Words: Christaian Religious Education, Stakeholders, Perception

1. Introduction

Matemba (2009) notes that the role of C.R.E should be to produce confident individuals who utilize thinking and critical skills in discussing and reflecting on questions that society asks and the answers which religion gives. These processes enable students to express their views on sensitive religious and moral issues that may create doubt about their beliefs and values. For this to happen, teachers are encouraged to create an environment in which pupil's creative thinking and views are encouraged and not suppressed. This paper seeks to establish how critical thinking skills acquired through C.R.E, have influenced the stakeholders' perceptions concerning the teaching of C.R.E.

According to Moor (2010), some reasons for teaching religion in American schools range from illiteracy about religion in U.S.A, the results of religion in fueling prejudice and antagonism which hinders respect for diversity, peaceful co-existence and cooperative endeavors in local, national and global arena. Due to this state in the U.S.A, religion should be taught in schools in order to introduce students to different aspects of faith and religious expressions emanating from different religions. Such kinds of knowledge will deepen student's knowledge about religious diversity. It also enables them to understand how religion is influencing political, social, cultural and economic

life in the society. Such knowledge will also prepare the students to participate effectively in democratic process in a multi religious nation.

Moor (2010), further notes that students trained in religious studies develop a culture of questioning the accuracy of absolutist claims such as "Islam is a religion of peace''. Such kind of questioning deepens the student's discourse about religion in public sphere. The study of religion as a means of understanding other religions is well appreciated here. However, Moor, does not show how C.R.E is a model of appreciating other religions. The paper therefore, seeks to show how C.R.E is used as a model of appreciating values emanating from other cultures.

Matemba (2009)   also points out that R.E in Zambian schools promotes social development. It achieves this role by assisting student to understand and deepen their knowledge concerning other faiths. In doing this R.E will be assisting pupils to develop a positive attitude towards other people, respecting their rights to hold different beliefs and traditions in a pluralistic society. In achieving these ends, Matemba proposes that teachers need to adopt an open, critical and sympathetic approach in teaching R.E without emphasizing on a particular religion. Finally he points out that, R.E is concerned with the understanding of the ultimate realty, truth and value base concerning God's revelation in developing the body, mind and the soul. Such kind of education recognizes that intellectual culture, job preparation and spiritual life are fundamental aspects of human growth.

Matemba's view suggests that in some countries there is a dichotomy between R.E and moral education. Owing to this state of affairs, religious education is separated from moral education and it is not regarded as a conducive subject for moralizing the youths.

According to K.I.E (2003), the objective of teaching C.R.E in Kenya is geared towards enabling the learners to acquire social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society. Kowino, Agak and Kochung (2012) also recommend that teaching of C.R.E is helpful in developing the critical skills of the learners. They also propose that the achievement of critical skills through the teaching of C.R.E assist students to make critical decisions based on individual and societal morality. Critical thinking involves judgmental reflection on facts of life especially those that appear confounding. Finally, they observe that Critical thinking involves making meanings out of things by mental communication, information and argumentation. From the forgoing it is apparent that the teaching of C.R.E in schools is mostly based on the promotion of intellectual, moral, spiritual and social dimensions of the. In spite of these efforts, the paper sought to determine the stakeholders' understanding of the role of C.R.E in schools and in the wider society, and identifying the challenges associated with the teaching of C.R.E.

2.   Role of Stakeholders in the Formation of the Youths

This section discusses the role played by parents and the church in the formation of the youths.

2.1 Parents and Youth Formation

Pope Paul VI (1965) in the document Declaration on Christian Education points out that, parents are the principle educators of their children. This is because the home provides an avenue where children learn the knowledge about God, relate with fellow men and love their neighbor. Such

education for integral development should foster respect, love, honest and human dignity. In view of the above reasoning, the study seeks to establish how parents in Trans-Nzoia County are modeling their children into mature and responsible members of the society.

Cheng (2004) points out that moral education can effectively be imparted in the youth through the schools, home and the community noting that parents in the Chinese family are the custodian of Chinese values. This implies moral upbringing across the generation in Hong Kong draws on Confucian sources from within Chinese culture which emphasize virtues such as diligence, perseverance, self reliance, benevolent and dutifulness. Cheng also points out that Chinese parents who are non believers and who do not wish their children to convert to any faith, take their children to religious schools so that they can be taught effective moral education. For these parents, teaching material for moral education is found in religious sector of schooling which emphasize on respect for humanity, compassion and justice. This indicates that religious education aim at helping a person to become a better self, care about others than oneself and convert to Christianity if one wishes.

Bertram-troost, de Roos and Miedema (2009) assert that religious adults whether parents, teachers or school administrators influence the religious identity formation of the youth in school. For them, students at Dutch Christian secondary schools, teachers and secondary school directors have the ability to create an atmosphere where peers respect one another. This atmosphere of mutual respect, they argue strengthens students certainty about their world view because they feel safe, valued and esteemed at school. In addition, they also point out that parents have a lot of influence on the religious identity of their children; they therefore, suggest that Christian schools should not only focus on the spiritual development of the students but, they should also focus on the spiritual nourishment of the parents. This is because providing spiritual nourishment for parents can foster the spiritual growth in the lives of their children. To them, this noble end can be achieved through holding special chapel service exclusively for parents at the beginning of the school year or inviting parental experts to speak at the parents' teachers' association meetings.

Nord and Haynes (1998) point out that in America parents should be informed and involved when the school addresses religion and religious liberty. This is done in order to accommodate the religious needs and requirement of the student. Most school officials accommodate requests by parents to excuse their children from controversial discussions or activities for religious reasons. In line with this, parental notification and permission for students to be involved in controversial lessons or activities is required.They finally comment that such an approach builds trust between parents and teachers on reaching an agreement on how to address moral issues in the curriculum.

The above views emphasize the parents' role in selecting the teaching and learning contents necessary for the youths formation. In spite of these efforts, the study does not show how the learning and teaching contents for the youths has impacted on their lives. The paper therefore sought to establish how parental choice of C.R.E learning and teaching contents has been viable in enhancing the integral formation of the youths.

Durka and Smith (1980), Getui (2008) point out that parents have the duty to build the spiritual foundation of their children. This should start when they are young in order to enable them to grow in faith. This helps them to deal with the challenges in their homes, society, neighborhood and in

their respective learning institutions. For Getui, a youth without any religious background can be carried away by any passing fad-hairstyle, dress, pornography and music. Such parents should also cultivate the virtue of openness, honesty, fairness and concern for others.

The literature in this section appreciates the primary role of parents in educating their children into spiritual, sociable and moral aspects. However, parents are also limited in their role of providing integral development to their children. In spite of these limitations, the study sought to establish the amount of involvement of parents in effecting a positive impact on the youths integral development.

2.2 The Church and Integral Formation of the Youths

Pope Pius XI (1939) and Pope Paul VI (1965) point out that Christian education encompasses all aspects of human life which include physical, moral, spiritual, intellectual, individual, domestic and social among others. These aspects regulate and perfect education in accordance with the teaching of Christ. Pope Pius XI further says a finished man is a person who thinks, judges, act constantly and consistently in accordance with right reason which is under the guidance of the teachings of Christ.

The Zambian Episcopal Conference (Z.E.C) (2004) points out that, education in Catholic schools should be hinged on Catholic principles founded in Jesus Christ. They further hold that such education should awaken the student's mind to injustices existing in the social, economic, cultural and religious matters. Z.E.C also holds that education is paramount in exposing unjust discrimination by challenging students to act in justice and peace. Z.E.C also points that virtue of respect lies at the heart of Christian education. This is because respect promotes honesty and systematic search for the truth and moral values which are necessary for building unity of the human family.

Burpee, Heinrich and Zemanek (2008) point out that, the Catholic Church envision integral human development as being the promotion of the good of every person and the whole the person. Such development encompasses the economic, social, spiritual cultural and ecological aspects. It also promotes the integrity of creation, rights and responsibility of each person, justice and peaceful society that respects the dignity of every person.

According to Golan as cited in Wanza (2012) the Church is no longer concerned with the soul alone but with the growth of the whole human being. Due to this vision, the church's activities should encompass various aspects of human development in both rural and urban setup. In this respect the Church helps people to develop technical and social skills necessary for transforming the society.

The Church therefore has set up schools and higher institutions for learning as a way of fostering human holistic development through education. For instance, Wanza (2012) commends that, in Kenya several institutions such as the Catholic University of Eastern Africa, Day Star University and Saint Paul University in Limuru among others have been set up by Christian Churches in order to realize the Churches mission for promoting holistic human development. These institutions achieve their mission through training humanity in both civil and ecclesiastical degrees. For instance, Mundele (2001) points out that CUEA seeks to promote scientific research, quality teaching and community service for the purpose of enhancing Christian living. This noble end is

realized through producing authentic leaders and upright members of the labor force who can contribute effectively to social, economic, political and value oriented national development goals that safeguard human dignity. This end is also achieved through promoting moral, spiritual and religious dimension in its research, teaching and community service.

Waweru as cited by Wanza (2012) points out that Catholic schools offer all round education. In this schools emphasis is placed in both academic excellence, discipline of the student and the formation of good character of the students. The spiritual aspects of the students are also enhanced through pastoral care in schools.

The study appreciates the contribution of the Church towards the promotion of holistic human development of the human person. However, the study sought to establish the extent to which Church activities are enhancing integral formation of the youths in Trans-Nzoia County.

3. Stakeholders' Perceptions

3.1 Perception on C.R.E and Moral Values

In order to find out the perception of how C.R.E has impacted on the life of the youths. The youths out of school were asked if C.R.E has assisted them develop moral values. The results of the findings were analyzed and presented in the table below:

Table 1: Youths' out of school and moral formation

Variables	Frequency	Percent
Strongly agree	11	55.0
Agree	9	45.0
Total	20	100

 Table 1 above shows the result of the perception that C.R.E has helped the youths to live a good moral life. The findings above show that 11 (55.0%) of the youths said strongly agree, while 9 (45.0%) Said agree. These indicate that majority of the youths envision C.R.E as having inculcated moral values in them. The researcher therefore deduced that C.R.E is effective in enhancing moral formation of the youths.

In order to find out the impact of C.R.E on the students, teachers were also asked if learning C.R.E is encouraging discipline among students. From the findings, two (2) teachers said strongly agree, while one (1) teacher said agree. At the same time one (1) teacher said undecided. These findings are in line with the findings of Kowino *et al* (2012) who pointed out that C.R.E fosters discipline in students. On the other hand, Miedema and Bertram-troost (2008), corroborate the above views by observing that C.R.E accords an opportunity to students to react to the massive influence of the media through systematic, critical and normative perspective on the process of media colonization. From the findings the researcher confirms that C.R.E is effective in instilling discipline in the youths by enhancing self respect and respect for others

In order to establish how human dignity is enhanced through C.R.E, religious leaders were asked if C.R.E helped the youth to avoid engaging in acts of abortion. From the findings, one (1) religious leader said strongly agree, while two (2) said agree, whereas one (1) said disagree. From the

findings majority of the religious leaders confirm that C.R.E is effective in promoting human dignity. The findings are similar with Pope Paul VI (1965) views that C.R.E should provide an avenue where children learn the knowledge about God, relate well with fellow men and neighbor. From the findings of the study, the researcher confirms that C.R.E has helped students in making critical decisions based on individual and societal morality which foster respect, love, honest and human dignity.

In addition, religious leaders were asked about their perception on how C.R.E strengthens the faith of the youths. From the findings one (1) religious leader said strongly agree, while three (3) said agree. The findings indicate that majority of the religious leaders regard C.R.E as being effective in nurturing spiritual life of the youths.

In order to find out how C.R.E is effective in nurturing the faiths of the students, Teachers were also asked about their perception that C.R.E strengthens the faith of the youths. From the findings, two teachers (2) said strongly agree, while two (2) teachers said agree. This finding indicates that majority of the teachers regard C.R.E as being effective in enhancing students' spiritual development. Similar findings were also observed by parents during interviews. Some of them said that C.R.E has assisted their children to pray, read the bible and fear God. These findings imply C.R.E is nurturing and nourishing the spiritual formation of the youths. Similar findings are also echoed by Mwanamwalye (2013) who observed that parents have the responsibility of creating a family atmosphere that promotes love and devotion to God by teaching their children on how to pray and how to practice other forms of Christian worship at home. From the findings, the researcher's position is that C.R.E is contributing effectively to the nourishment of the students' spiritual life. This is because C.RE is according students an opportunity to relate well with God, man and nature.

3.2 Perception on C.R.E and Physical Formation

In order to establish the perception that C.R.E is effective in enhancing physical formation, Youths out of school were asked if C.R.E helps them visit the needy. The results of the findings were analyzed and presented in the figure below

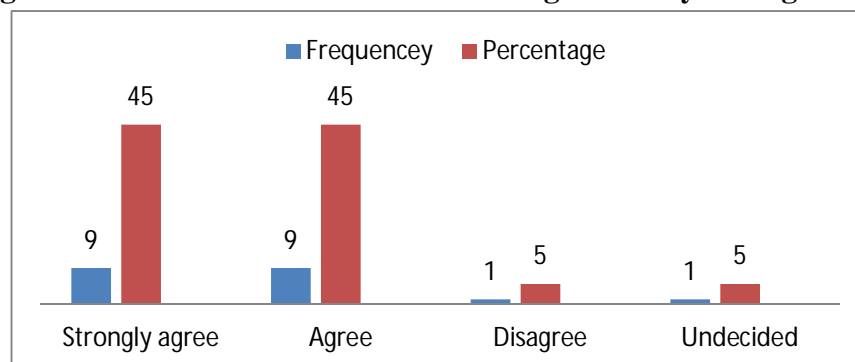**Figure 1: Youths out of school and visiting the needy through C.R.E**

Figure 1 above presents the youths out of school perception that C.R.E helps them visit the needy in society. The findings show that, 9 (45.0%) said strongly agree, while 9 (45.0) said agree, at the

same time 1 (5.0 %) said disagree, whereas 1 (5.0 %) said undecided. The findings indicate that majority of the youths envision C.R.E as having assisted them to be responsible in caring about the vulnerable in society. From the findings the researcher deduced that C.R.E is according the youths the opportunity to exercise responsible leadership.

Religious leaders were also asked to show their perception on how C.R.E is assisting the youth to visit the needy. From the findings, two (2) religious leaders said strongly agree, while one (1) said agree, whereas one (1) said disagree. The findings indicate that majority of the religious leaders regard C.R.E as being instrumental in enabling youths to be conscious about the needs of others in the society.

Teachers were also asked about their perception if C.R.E is assisting students to engage in physical activities. From the findings, One (1) teacher said strongly agree, while one (1) teacher said strongly disagree, whereas two (2) teachers said disagree. From the findings, the researcher concluded that majority of the teachers do not regard C.R.E as having been effective in enhancing physical formation of the youths.

The above findings are similar with the parents' views during the interview in the sense that, parents look at C.R.E as nourishing spiritual formation of the youths, and that it has nothing to do with physical formation. In support of these sentiments, they pointed out that C.R.E is theoretical and not practical. This is the reason why they confirmed that it does not address the real problems affecting the youths such as unemployment. From the findings, the researcher's position is that most stakeholders have not envisioned that the teaching of C.R.E can enhance psychomotor activities; hence physical development through C.R.E is debatable.

3.3 Perception on C.R.E and Communal Co-existence

In order to find out how C.R.E is enhancing peaceful co-existence in the society. Teachers were asked their perception if C.R.E is helping students to socialize well with other people. From the findings, three (3) teachers said strongly agree, while one (1) teacher said agree. These findings indicate that majority of the teachers perceive C.R.E as being effective in enhancing socialization process among students.

Youths out of school were also asked their perception if C.R.E is enhancing communal living. The finding of the study was presented in the figure below
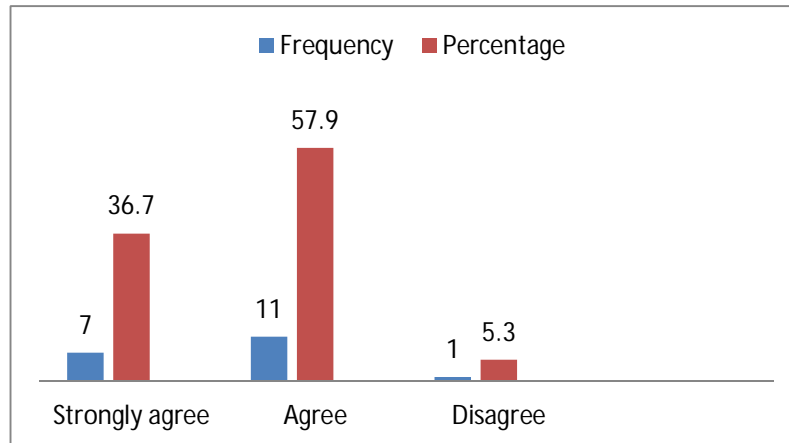
Figure 2: Youths' out of school and communal life through C.R.E

Figure 2 above present's youth out of school perception that C.R.E assisted them live communal life. From the findings 7 (36.8%) youth out of school said strongly agree, while 11 (57. 9%) said agree, whereas 1 (5.3%) said disagree. From the findings majority of the youths out of school regard C.R.E as being effective in helping them socialize with other people.

Similar findings were also echoed by parents during interviews who pointed out that C.R.E has enabled their children tolerate their colleagues who hold descending views from theirs, those causing ethnic hatred, and adherence of religious cults in the society.

The above findings are similar to the views of Z.E.C (2004), who points out that Christian education should awaken the student's mind to injustices existing in social, economic, cultural and religious spheres. Such education therefore should challenge the student to act in justice and peace by upholding unity of the human family.

From the findings majority of the religious leaders confirm that C.R.E promotes co-existence and tolerance among the youths. The researcher's position is that C. R. E is effective in uniting students in school. This is achieved through respect of one another and appreciation of diverse opinions and thinking emanating from diverse cultural backgrounds.

4.   Challenges of teaching C.R.E for integral development

Sellick (2003) points out that the study of religious education in Australian schools is for its sake. This is because it is meant to provide students with knowledge rooted in western cultures alone. Such kind of education is also seen as a denial of freedom of discovery and the mystery of learning. He further points out that teaching religious education with the aim of inculcating values in the students is equated to the distortion of education and is a violation of individual conscience**.**

Nyamungwa (2007), in his study on the Tanzanian situation revealed that the teaching of C.R.E is ineffective due to factors such as lack of qualified teachers in teaching the subject. This condition is engineered by the fact that, teachers training colleges in Tanzania are not teaching C.R.E courses to those training to be future teachers in schools. Owing to this state in Tanzania, the teaching of C.R.E in schools is handled by untrained teachers.

Itonga (2011) points out that a noble challenge to teaching C.R.E in school is that there is lack of enough time to use instructional materials. This is attributed to some policies that require teachers to complete the C.R.E syllabus within a specified time. She also points out that there exists a problem of teacher/student ratio in some schools. This has presented too much work load on the teachers and as a result teachers have not been effective in the delivery the C.R.E contents in teaching process.

Awuondo (2011) points out that 73.8% of teachers had not attended in service courses on C.R.E. The result of this is that, teachers were not updated on the current trends and changes in the implementation of C.R.E curriculum.

Jebungei (2013) notes that C.R.E subject has become less prominent among students in secondary schools. This is because the subject is seen as having minimal contribution to the job market and it does not assist one to study highly ranked courses such as medicine engineering and computer sciences in higher institutions. Due to this C.R.E is seen as being irrelevant in realizing the goals of the vision 2030 and the Millennium Development Goals (MDG), which are only achieved through science subjects.

Jebungei (2013) also points out that, C.R.E is a cheap subject for students to pass and it offers no job prospects except becoming a preacher or a teacher of C.R.E. Teachers and student also have negative attitude towards the subject. For students, teachers have employed boring teaching methods that have made them be bored and dislike the subject. Teachers on the other hand have viewed C.R.E subject as the preserve for female teachers.

Jebungei (2013) and Ombati (2012) further point out that negative influence from the print, electronic media and the internet are greatly influencing the youths. This is because these channels have introduced to young people foreign, conflicting values and immoral practices. This has led to addiction of Kenyan young people to internet pornography through mobile phones and computers. Owing to this scenario, there been massive increase in moral decadence in the society which is evidenced by cases of robbery, violence, rape, defilement, murder and corruption.

The study recognizes the limitations present in teaching C.R.E in schools. However, we sought to establish peculiar challenges of teaching C.R.E in Trans-Nzoia County.

4.1 Challenges faced by students in learning C.R.E in Trans-Nzoia County

In order to find out challenges in learning C.R.E the students were asked if they faced difficulties in learning C.R.E. The results of the findings were analyzed and presented in the table below:

Table 2: Reasons for having difficulties in learning C.R.E

Causes of challenges to C.RE	Frequency	Percent
Positive attitude and it is easy to understand	24	26.7
Challenging topics that need more time to understand	10	11.1

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C.R.E teaches basic things in life mostly thought in church	3	3.3
School has all learning material and qualified teachers	2	2.2
Opposition and discouragement from other religious groups	5	5.6
Failure to understand some C.R.E concepts	16	17.8
Absenteeism of C.R.E teachers	1	1.1
Missing	29	32.2
Total	**90**	**100**

Table 2 presents difficulties students encounter in learning C.R.E. From the findings 10 (11.1%) said that C.R.E has challenging topics that need more time to be understood, while 5 (5.6%) said they encounter oppositions and discouragements from other religious groups. At the same time 16 (17.8%) said they fail to understand some C.R.E concepts, whereas 1 (1.1%) said that teachers absenteeism makes them loose interest in learning C.R.E. However, some students pointed out that they did not encounter difficulties in learning C.R.E. From the findings, 24 (26.7%) said they had positive attitude about C.R.E and that it can be understood easily, while 3 (3.3%) said C.R.E deals with basic things in life which are also taught in the Church, whereas 2 (2.2%) said schools have learning materials and qualified teachers who interpret C.R.E content appropriately.

4.2 Challenges Faced by other Stakeholders in the teaching of C.R.E
 Teachers were also asked if they faced challenges in teaching C.R.E. From the findings, two (2) said that students have negative attitude towards the subject, while one (1) teacher said that C.R.E content is too wide, whereas one (1) teacher said that different religious backgrounds impede students from interpreting and understanding C.R.E content correctly.

In addition, youths out of school were asked to establish challenges they faced while learning C.R.E in school. The results of the findings were analyzed and presented in the table below:

Table 3: Challenges faced by youth out of school in learning C.R.E

Youths out of school challenges faced in learning C.R.E	Frequency	Percent
It relates with real life and the teaching is fun	1	5.6
Challenging topics that cause confusion	4	22.2

Lack of good facilities like C.R.E books	1	5.6
Lack of enough time for revision	2	11.1
Inter-denominational differences	3	16.7
C.R.E is easy subject	7	38.9
Total	18	100

Table 3 above present's youths out of school challenges in learning C.R.E. From the findings, 4 (22.2%) said that some topics were challenging and confusing, while 1 (5.6%) said lack of good teaching facilities like C.R.E books, whereas 2 (11.1%) said lack of enough time for revision of the subject in school. At the same time 3 (6.9%) said inter-denominational differences exposes students to different interpretation of the bible message. However, some youths said that they did not encounter challenges in learning C.R.E. Among these youths 1 (5.6%) said that the learning of C.R.E related to real life and teaching it is fun, while 7 (38.9%) said that C.R.E is easy subject.

Similarly, religious leaders were also asked to point out some challenges they perceived to be crucial in teaching C.R.E. From the findings Two (2) religious leaders said lack of enough qualified people in teaching C.R.E. At the same time two (2) religious leaders said that negative media publicity of C.R.E is making it less popular among the youths.

The above findings were also voiced by parents who also pointed out that, technological innovations such as, the use of internet is posing threats to teaching of C.R.E. In confirmation of this assertion, one of them observed that youths are accessing pornographic contents through the mobile phones, and the use of vulgar languages in the electronic media is negatively impacting on the character formation of their children. This is because the printed and electronic media are advocating for secular knowledge at the expense of religious knowledge.

The above findings are similar to the findings of Jebungei (2013), who points out that students regard C.R.E subject as a preserve for women, offers no job market opportunities, students preference of studying science subjects at the expense of arts subjects, academic booster of their grades in national examination and secularization influences from the both the electronic and print media. From the findings, the researcher concluded that the challenges of teaching C.R.E in Trans – Nzioia County are replica of the challenges noticed in other areas in Kenya.

4.3 Solution to the Challenges of Teaching C.R.E

In order to find out solutions to the challenges of learning C.R.E, youths out of school were asked to provide suggestions that could alleviate the challenges they faced in learning C.R.E in school. The results of the findings were presented in the following figure
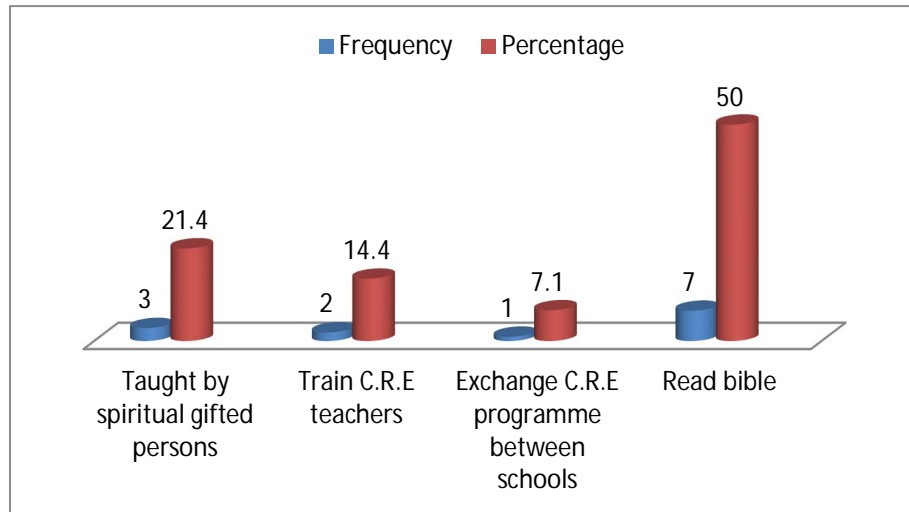
Figure 3: Youths' out school Solutions to the challenges of learning C.R.E in school

Figure 3 above present's youths out of school solutions for challenges of learning C.R.E in school. From the findings, 3 (21.4%) said C.R.E should be taught by spiritually gifted persons, while 2 (14.4%) said there is need to train enough C.R.E personnel, whereas 1 (7.1%) said exchange programme in C.R.E with other schools is needed. At the same time 1 (7.1%) said there is need to invite spiritual speakers in school to share their experience with students,   whereas 7 (50.0%) said students should be encouraged to read the bible. From the findings, the researcher deduced that reading of the bible is central in imparting Christian principles in the youths. These principles are fundamental in molding the youths into mature and responsible members of the society.

The researcher also asked teachers to provide solutions to challenges they faced in teaching C.R.E in school. From the findings, two teachers (2) said that there is need to embrace C.R.E for career development. At the same time one (1) teacher said teachers should be involved in C.R.E curriculum development, while one (1) teacher said more time should be allocated for revision, teaching and study of C.R.E in school. The findings indicate that majority of the teachers are of the opinion that enhancement of the teaching of C.R.E for integral formation is hinged on making C.R.E a career subject in school.

Students were also asked to provide solutions to the challenges they face in learning C.R.E. The results of the findings were presented in the figure below:

Figure 4: Students' solutions to challenges of learning C.R.E
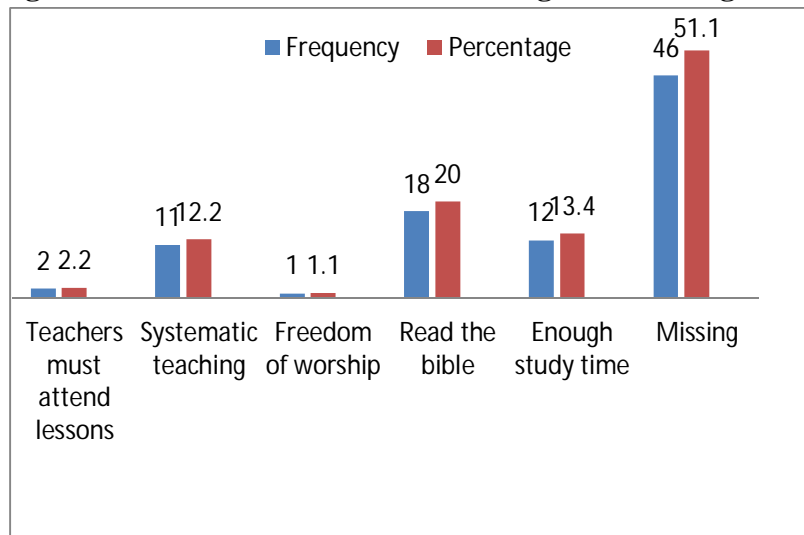

Figure 4 above shows students' solutions to the difficulties of learning C.R.E. From the findings, 2 (2.2%) said teachers should attend C.R.E lessons as scheduled in the school academic programme. At the same time 11 (12.2%) said teachers should ensure that students are taught systematically, whereas 1 (1.1%) said the teaching of C.R.E should pave way for freedom of worship, while 12 (13.4%) said students should be allocated enough time to study C.R.E. At the same time 46 (51.1%) represents questionnaires that were not filled.

5.   Recommendations on the teaching of C.R.E for integral development
In order to find out recommendations for improving the teaching C.R.E for integral development, the researcher asked students to give reasons for improving the teaching of C.R.E in school. The results of the findings were presented in the figure below:

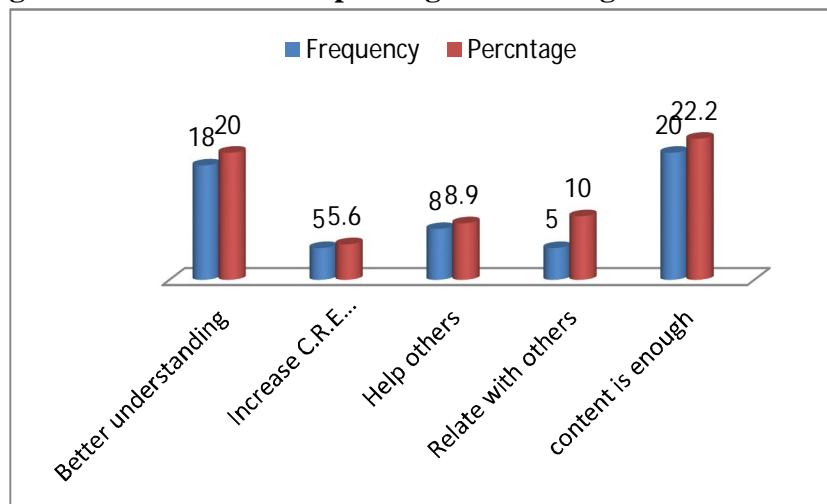**Figure 5:   Reasons for improving the teaching of C.R.E in school**

Figure 5 above presents the views of the students on reasons for improving the teaching of C.R.E. From the findings, 18 (20.0%) said the improvement of C.R.E content should be geared towards making the subject content be well understood. At the same time 5 (5.6%) said C.R.E content should be increased in order to diversify the students talents, while 8 (8.9%) said to help others in the community through bible reading, whereas 5 (10.0%) said it should be improved in order to show Christians how to relate with others. However, majority of the students amounting to 20 (22.2%) said that there is no need for improving the C.R.E content, because the content they study in C.R.E is enough and sufficient in helping one in life, whereas 30 (33.3%) represents questionnaire that were not filled.

The researcher asked teachers to provide recommendations to C.R.E sponsors. This question aimed at improving the teaching of C.R.E that is geared towards enhancing integral formation. From the findings, One (1) teacher said C.R.E sponsors should develop relevant C.R.E curriculum for students, while one (1) teacher said there is need to train more teachers for C.R.E, whereas two (2) teachers said there is need to review C.R.E syllabus in order to make it more interesting. From the findings above, the researcher concluded that there is an urgent need for reviewing C.R.E syllabus in order to realize effective integral formation of the youths through C.R.E in school.

In addition, youths out of school were asked to provide recommendations for improving the teaching of C.R.E so that integral formation can be effectively realized. The findings of the study were presented in the following figure:

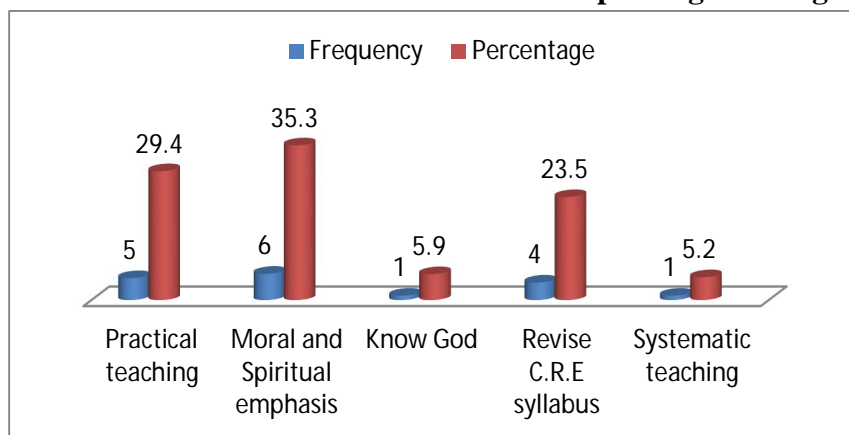**Figure 6: Youths' out of school recommendations for improving teaching of C.R.E**

Figure 6 above shows youths out of school suggestions for improving the teaching of C.R.E in school. The findings established that 5 (29.4%) said the teaching of C.R.E should be made practical in order to yield positive change in the youths, while 6 (35.3%) said that emphasis should be put on spiritual and moral development, whereas 1 (5.9%) said to know God better, and 4 (23.5%) said C.RE syllabus should be revised. At the same time 1 (5.9%) said the teaching of C.R.E should be made systematic and practical. From the findings, the researcher's position is that integral formation of the youths is effectively realized when the teaching of C.R.E emphasize on moral and spiritual aspects of human formation.

Religious leaders as one of the stakeholders in education were also asked to provide their recommendations on how the teaching of C.R.E can be improved in order to realize effective

integral formation of the youths. From the findings, One (1) religious leader said that C.R.E syllabus should be reviewed, while two (2) religious leaders said that the government should train more C.R.E teachers, whereas one (1) religious leader said that the faithful should be taught that absolute truth comes from God and not from scientific innovations. From the findings the researcher concluded that majority of religious leader agree that more C.R.E teachers should be trained in order to realize effective integral formation through C.R.E.

Apart from the findings, parents recommended during interview that the government should provide bibles and bible commentaries in schools. This is aimed at enhancing efficiency in teaching C.R.E for integral development. They also pointed out that parents should be role models to their children in terms of upholding higher moral standards in the families.

From the findings, the researcher asserts that the teaching of C.R.E should be made practical and systematic. The researcher also concluded that C.R.E syllabus should be revised, moral and spiritual emphasis should be the central focus in teaching C.R.E for integral formation. The researcher also established that majority of the students are satisfied with the content of C.R.E being taught in school.

6. Conclusion

In conclusion the findings of the study revealed that the teaching of C.R.E for integral development is centered on the promotion of the good of the youths. Such development is hinged on the social, spiritual, intellectual, physical and moral aspects. From the findings C.R.E has promoted sense of responsibility in the youths, peaceful co-existence and respect for the dignity of the human person.

The findings further revealed that stakeholders in education have positive attitude towards the contribution of C.R.E to the holistic formation of the youths by inculcating in them good moral characters and critical skills that are necessary in tackling challenges they encounter in life. In spite of the contribution of C.R.E to integral formation of the youths, its teaching in school is facing many challenges such as students and teachers having negative attitude towards the subject, lack of enough C.R.E personnel in schools and most students prefer studying science subjects over arts subjects. This situation calls for immediate solutions in mitigating the aforementioned challenges. Such solutions include training of more C.R.E personnel in schools, revision of C.R.E syllabus and allocation of more time for studying C.R.E in schools.

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