

THE PROBLEMS OF CHRISTIAN RELIGIOUS
EDUCATION: A CONSIDERATION OF
SYLLABUS 224,1 - ST. LUKE'S GOSPEL
AND ITS RELEVANCE FOR AFRICA TODAY

By

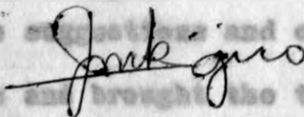
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"This thesis is my original work and has not
been presented for a degree in any other
University"

J. Migiro



"This thesis has been submitted for examination
with my approval as University Supervisor."

Prof. J.G. Donders

Mr. Ted Groenewegen



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ABSTRACT

Syllabus 224, Paper 1 of Christian Religious Education was introduced in schools in 1973. It was first examined in 1974. The idea of the new syllabus came as a response to the call which was made at the Education Officers Conference held at Kabete in 1965 to the effect that the Cambridge Syllabuses which were in use had to be discontinued by 1969. The religious education syllabus, then known as Cambridge Bible Knowledge Syllabus, was criticized on the accounts of (a) its being foreign and irrelevant to the needs and experiences of the learners, and (b) its emphasis on factual knowledge of Biblical texts which in turn encouraged rote learning and reproduction of memorised facts during examinations. The new Christian Religious Education Syllabuses were introduced with a view to eliminating the weaknesses of the Cambridge Syllabuses. The present study is an attempt to find out the suitability and problems of the compulsory Paper of Syllabus 224, namely Syllabus 224,1, Paper 1.

The main work of the study is divided into four chapters. Chapter One looks at the background to the formation of the Syllabus and examines some of the major problems which faced the designers of the syllabus and the working solutions which were reached by the members of the Panel. A statement of the aims of the syllabus is also given followed by a brief comment.

Chapter Two gives the problems related to the teaching and learning of the Syllabus. The question of teachers is discussed and obstacles to the attainment of the aims of the syllabus are fully dealt with.

In Chapter Three a treatment of the approaches to Religious Education is given. Traditional and confessional approaches to the teaching of religious education in schools are considered undesirable. The concept of indoctrination as related to Christian Religious Education is discussed and the issue on Bible-centred versus Student-centred syllabuses is examined. Also considered in this chapter is the question of selecting Biblical material in accordance with the students' developmental stages. The indiscriminate study of the entire Gospel, irrespective of the relevance of the topics covered is considered inappropriate. Some "screening" method is believed to be desirable when the choice of the content of the syllabus has to be made in order to make the subject more interesting to the learners.

Chapter Four looks at the students' performance in Syllabus 224 and compares such performance and achievement to those of the old Cambridge Bible Knowledge Syllabus. On the basis of the available evidence it is observed that although student enrolment in the course has generally tended to increase annually after a slackening in 1974, no noticeable improvement on the students' performance has been attained.

ISSUE STATEMENT

Statement of Problem: Christian Religious Education faces problems in the national examination. The study concludes with a summary of the main points discussed in the text and makes recommendations with a view to making the teaching and learning of the subject more effective. The national examination on the syllabus has in effect not improved in comparison to the Cambridge Bible Knowledge Syllabus discontinued in 1974.

Objectives and Scope of the Study: The purpose of this study was to find out the following:

1. The factors which led to the formation of Syllabus 224, Paper 1,
2. The Problems facing the teaching and learning of the Syllabus, and
3. The students' performance in the national examination on the Syllabus in relation to the Cambridge Bible Knowledge Syllabus.

The study was carried out during the period between 1977 and 1978. It was designed to find the opinion of the R.E. teachers and students on the Syllabus and the methods of assessing it, namely, the "O" - level examination. The opinion sought from students was limited to school candidates only. It was not possible to involve private candidates in the survey because of the difficulty of locating them. However, secondary schools of various types - privately, Government or communally owned were

RESEARCH PROBLEM

Statement of Problem: Christian Religious Education faces problems of various types. The problems adversely affect the teaching and learning of Syllabus 224, Paper 1, St. Luke's Gospel and its Relevance for Africa Today. The students' performance in the national examination on the syllabus has in effect not improved in comparison to the Cambridge Bible Knowledge Syllabus discontinued in 1974.

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selected to participate in the study.

Significance of the study: In order to improve the quality of Religious Education and that of education in general, it is important to determine the problems which can make it difficult to achieve the desired goals. It is only after we have identified the problems which face religious education that we can be in a better position to solve them for the good of both the student and that of the society. It is the wish of the present researcher that the findings of this study will expose the position of religious education in this country and point out the need for further research in this area.

Methodology

In the year 1977, eight hundred and eighteen (818) secondary schools of all types in Kenya entered a total of forty two thousand two hundred and forty nine (42249) candidates for examination in Syllabus 224, Paper 1, St. Luke's Gospel and its Relevance for Africa. (Note: 10 of the total 818 schools were not identified in the 1977 E.A.C.E. list and were subsequently omitted from the sample).

Because of the large number of both schools and candidates which were involved, time factor and financial constraints, it was decided that a random sample of one hundred (100) schools be obtained. To the sample would be sent a questionnaire designed to find the R.E. teachers' opinion on Syllabus 224, Paper 1.

A random sample of 10 schools was to be obtained for the students' questionnaire. Planners of the syllabus were to be interviewed orally.

To obtain a representative sample of 100 schools for the teachers' questionnaire, the eight hundred and eight schools were divided into four groups according to the type of each school. The categorization of the schools strictly followed the one used by the Kenya ministry of education to distinguish between those schools which are fully (or partly so) maintained by the Government and those which are not. The four types of secondary schools in Kenya are given as follows:

1. Maintained Schools: those which are fully maintained by the Government in terms of administration, teaching staff, physical facilities, laboratory equipment and financial matters
2. Assisted (Aided) Schools: are those schools to which the Government gives some assistance in the form of a few teachers, books, leaving the main burden of the general running of the school to the sponsors of the school. Usually, the sponsoring body is a church organization.
3. Unaided Schools: include all those schools which have been established on "Marambee" basis and are entirely under the hands of a local community..Some of the unaided schools were set and are run by a particular church organization which wants to maintain some of the christian traditions in schools for the benefit of the church and that of the local community.

.....*

4. Private Schools: these are schools which are properly under the management of private individuals who established the schools either with a cultural or commercial motivation.

Table 1 shows both the number and geographical distribution of all the types of schools considered for the random sample for the Teachers' Questionnaire. Table 2 shows the geographical distribution and the total number (918) of all secondary schools in Kenya which entered candidates for the E.A.C.E. examination in various subjects (including Syllabus 224,1) in the year 1977.

From the total population of 808 schools which offered the syllabus in the year in question, samples of 45, 15, 30 and 10 of maintained, assisted, unaided and private schools were obtained respectively by a lottery method. This method was used in order to guard selection bias. To obtain the desired sample (of 100 schools) a numerical index was given to each member of the population in each group. In addition to the numerical index, the relevant first letter of the word designating each type of school (M = Maintained; A = Assisted; U = Unaided; P = Private) was given to each member of the population as per type of school.

The highest numerical in each group represented the total number of schools within that particular grouping. The index numbers and the relevant letters were then written once each on a piece of paper which was folded and put in an urn. With every folded

PROVINCE	TYPE OF SCHOOL				TOTAL
	MAINTAINED	ASSISTED	UNAIDED	PRIVATE	
COAST	20	4	10	9	43
CENTRAL	91	28	63	19	201
EASTERN	58	11	72	20	161
NAIROBI	14	1	4	11	30
NORTH EASTERN	2	-	-	-	2
RIFT VALLEY	52	15	27	3	97
WESTERN	49	5	58	5	117
NYANZA	67	3	78	9	157
TOTAL	353	67	312	76	808

Table 1. Geographical distribution and number of Secondary schools in Kenya which entered candidates for Syllabus 224,1 in the E.A.C.E., 1977. The table shows all the four types of schools in each Province.

piece of paper representing a particular school in the total population in the urn, the latter was shaken to ensure that the papers were mixed up. A random number of schools was then obtained without replacement in order to ensure that no particular member of the population in a given group was given a chance to be selected a second time. The same operation was carried out until the desired, representative sample was obtained from the population.

The total number of schools chosen by this method was 100. Table 3 shows the composition of the sample for the Teachers' Questionnaire. (The random sample for the students' questionnaire was sent with necessary instructions.)

Response to the Questionnaires: Out of the 100 schools which formed the sample, 58 (58%) returned filled Teachers' Questionnaire forms. In one case, a questionnaire form which was only partially filled was returned with the advice that the R.E. teacher who would have filled it had left the school. Although reminders were sent to the schools which did not return their questionnaires, no response was obtained. All the schools which were randomly selected for the students' Questionnaire returned their questionnaire forms. The findings are discussed in the last three chapters of this study.

Table 3. Geographical distribution of sample Secondary Schools which entered candidates for E.A.C.E. in 1977

TYPE OF SCHOOL							
PROVINCE	MAINTAINED	ASSISTED	UNAIDED	PRIVATE	TOTAL	%	
COAST	28	6	11	13	58	45	
CENTRAL	107	30	66	22	225	75	
EASTERN	69	12	76	21	178	30	
NAIROBI	27	4	13	17	61	10	
RIFT VALLEY	61	14	23	6	104	100	
WESTERN	54	5	61	6	126		
NYANZA	64	4	84	9	162		

PROVINCE							
NORTH EASTERN	4	-	-	-	4		
TOTAL	414	76	334	94	918		

Table 2. Geographical distribution of Kenya Secondary Schools which entered candidates for E.A.C.E. in 1977

TYPE OF SCHOOL	NUMBER OF SCHOOLS SELECTED	o/o
MAINTAINED	45	45
ASSISTED	15	15
UNAIDED	30	30
PRIVATE	10	10
TOTAL	100	100

Table 3. The composition of a random sample of 100 schools for Teachers' Questionnaire.

FOOTNOTE

1. As it can be seen from Appendix X, the teachers' questionnaire is longer than that of the students. The reason(s) for this difference can be appreciated. Since the teachers handle the subject matter of the Syllabus year after year, and, since the teachers' work exposes them to many different students who take the course from time to time, it is they (the teachers) who are better placed to identify the many and varied problems which the learners face. Since the teachers have built a repertoire of the the problems of the syllabus over a large stretch of time, they have a clearer picture of the nature of the problems entailed in their work. Again it was thought that a lengthy questionnaire would be less appealing to students who have limited school time which has to be taken up by many activities in any one day.

religion in human life and so make some contribution to the pupil's search for faith by which to live.² Ramsey and his colleagues are of the opinion that to press for acceptance of a particular faith or system in R.E. teaching is not the duty of schools. Such should be the aim, duty and privilege of churches and other religious bodies. The Kenya Commission on Education of 1964 made the same point when it drew attention to the distinction between the role of the church on the one hand and that of the school on the other. While the main objective of the church is conversion, an increase in faith and exposition of doctrine, that of the school is to ensure that the pupil is accorded the opportunity for the growth in knowledge (growth of mind), body and spirit.³ Thus, Christian Religious Education can claim a place in the curriculum only if it is understood that

the aims of a school are enlightenment rather than conversion, understanding rather than discipleship.⁴

In schools, the purpose of Religious Education should be "education 'about' but not "education in (or into) religion".⁵

In the work just cited, Alves (1968) states that the more evangelical the position of the educators, the more evangelical the aims of R.E. usually are. It is part of the purpose of this study to find out whether the aims of Syllabus 224, Paper 1 are geared towards the conversion of learners into Christianity or not.

The importance of formulating realistic educational aims has also been emphasised. D. Jenkins and R. Pring (1972) have stated that for statement of objectives to be operational,

it would have to be expressed in terms of certain behaviours.⁶ These behaviours should be precise in order that one can easily know what would count as having performed them successfully.⁷ The same point has been differently expressed by P.H. Hirst and R.S. Peters (1970) who are of the opinion that aims should be such that it is manifestly practicable to attain.⁸ The two educationists consider it particularly important to pay due regard to practicalities when formulating educational aims. Unless this is done, it is

.....extremely difficult to devise relevant measures of whether or not the objective has been achieved.⁹

For the interests of the learner and the teacher, syllabus designers should ask the question relating to what learning activities will most sufficiently promote the attainment of the particular objectives which are being sought.¹⁰

b) Content and Approaches

According to A. Lewy (1977), content denotes that which is generally accepted as constituting a body of knowledge within a particular field.¹¹ Such a body of knowledge should have a set of "terms, facts, rules, principles, methods, etc. which make up the field".¹² In terms of Christian Religious Education, such a content should "contribute something of value to the education of child and young persons, and that the content of this aspect of the curriculum "should consist mainly of the exploration of the literature and beliefs of the Christian faith."¹³

Selecting of the content of Christian Religious Education Syllabuses should be carefully done according to pupils' developmental stages. According to E. Cox (1966), the material of the Bible should be graded according to the complexity of understanding involved.¹⁴ The content of religious education should be matched with the pupils' ability to comprehend it. This requires that the content (of the subject of study) be arranged in a hierarchical manner. L.L. Lewchuk found that such an arrangement helped achieve effective learning of the subject matter.¹⁵

Goldman (1965) has also stressed the need for selecting the content of Religious Education. He argues that if certain religious concepts are not introduced at appropriate stages, the child's future development of religious concepts will be seriously hampered.¹⁶ The content selected should be relevant to the needs of both the learners and those of the wider society.

After proper choice of the content has been made, it is necessary to consider the methods of approach which can result in the acquisition of the greatest amount of learning necessary to equip the learner with different terminologies, skills, attitudes, rules and principles pertaining to the subject. The methods of approach should be free from prejudice and pre-conceived ideas about the place of R.E. in schools. In recent years, literature in the field of Christian Religious Education has emphasized the need to avoid the uncritical presentation of Biblical material with a view to inculcating beliefs in the pupils.

Ackland (1966) drew attention to the need to revolutionise the teaching of the subject to meet the new demands of a changing society and the thinking of the youth. Strictly Bible-centred syllabuses have been under attack. Writers such as E. Cox (1966), Alves (1968), Goldman (1965) and Ramsey (1970) have all come out in favour of student-centred syllabuses in Religious Education. Proselytization and indoctrination have been considered untenable on educational grounds. D. Vandenberg (1969) who is of the opinion that imposition of beliefs and practices on children is harmful has remarked that

if an educational system educates children to the point where their beliefs and attitudes are fully consonant with accepted beliefs of the parent-culture, then in what sense can it be said that the children are free?

....if a given set of beliefs is instilled without the children being trained in techniques of critical thinking then it would follow that the children have been indoctrinated in the beliefs of a dominant segment of the culture. ¹⁷

Expressing the same opinion, James Humming has stated that young adolescents should not be led to acquiescence in pre-selected ideas in religious education. ¹⁸

What is needed in Religious Education is an open-approach which can accord the student an open opportunity to form objective judgement on religion on the basis of critical examination of data. It is the position of this study that Christian Religious Education be presented to the learners without prejudice or bias to ensure that students come to their own judgement as to the place of religion in the life of the entire human race.

c) Public Examinations

Public examinations are used as "screening" instruments

- a) to determine which students may be considered for admission into higher educational institutions and
- b) to ensure the continuity and advancement of knowledge in higher educational institutions¹⁹.

Public examinations can provide the essential means by which educational staff and institutions are judged, national manpower selected and directed, social mobility promoted and individual merit publicly recognized and rewarded.²⁰ Public examinations can also be very useful in the area of curriculum design and development where they can provide a very influential "backwash" by means of which curriculum planners and teachers can fully participate in educational reform.²¹

To serve their beneficial function well, public examinations should measure what they are supposed to measure and be able to do well the job which they are supposed to do. They should be valid, reliable and relevant. Examinations should be thought provoking and should reflect the type of teaching prevalent in the school.

If public examinations fall short of what is desirable, the future of those who have gone through the formal education will be adversely affected in one way or another. Poor examination results is an indication of poor teaching in schools.

Since examinations and teaching-learning process are intimately related as parts of the educational system,²³ there is need for designing and constructing examinations which meet the hopes of all those concerned with the education of the youth - the parents, teachers and the authorities. It is part of the purpose of this study to find out whether the hopes of all those involved are realized by way of examination on syllabus 224, Paper 1.

d) Teachers

For schools to succeed, for educational programmes to bring about desirable outcomes, much depends on teachers - their availability in terms of numbers and the quality of those who are available. The role of the teacher has been well stated by Prof. F.F. Indira of the University of Nairobi in the following words:

The most important tool to use in changing society's outlook in education is the teacher. The teacher must not only be educated in the way that prepares him to handle his pupils in school, but must also know how to handle and influence the community.²⁴

In recognition of the need of trained teachers to teach in the increased number of secondary schools soon after independence, the Kenya Government submitted a request to the United Nations Development Programme (UNDP) in 1966 for assistance in training secondary school teachers.²⁵ At that time there were some 2500 teachers in about 400 maintained,

aided and unassisted schools. According to the Report, of the total (2500), less than 30% (750) were Kenya citizens. Of those who were Kenya citizens, a third (250) were graduates and the rest (roughly 500) were holders of SI teaching certificates. In order to increase the supply of fully qualified Kenyan graduate teachers, the Government decided to establish a Faculty of Education at the University of Nairobi.

The harm which can be done to schools and students because of poor teaching was aptly pointed out during the Commonwealth Conference on Teacher Education held in Nairobi, between 26th April and 11th May, 1973. The Conference observed that

Inadequate teaching can quite unwittingly, reinforce the pupil's poor self-image or fail to spark his innate abilities, and neither the teacher nor the pupil may ever be aware of the inavoidable tragedy caused by professional incompetence. The key to educational quality is the quality of teaching force as a whole and individually.²⁷

Training the teacher for his work enables him to have a knowledge of his subject and develop attitudes and skills which match the demands of the job he is doing.²⁸ In this study, the training of the teacher and the teacher's perception of the training received were considered very important because it is the significant contribution which the teacher makes towards the attainment of the educational goal that counts.

for the success or failure of a learning task.

In conclusion, much has been written in the West concerning religion in schools and problems of religious education in those countries. A number of such literature has brought to light some of the problems which R.E. faces and suggestions have been made as to how best those problems can be solved to ensure effective teaching and learning of the subject. In Kenya no major advance has been made in this direction although R.E. has been part of the curriculum for a long time. The present study is an attempt to bring to light some of the problems facing the subject which is offered for examination by more than three quarters of some 900 secondary schools in this country.

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DEFINITIONS OF KEY WORDS

1. Curriculum: This includes goals, objectives, content and means of evaluation of all the learning experiences of the learner through classroom instruction.
2. Syllabus: A course of study in the curriculum approved by the Ministry of Education, for use in school and other institutions of learning.
3. Aims: Specific and attainable objectives of what an educator intends to do in programmed education of the student.
4. Indoctrinations: In this study the term indoctrination will be used to mean the process by which an inculcation of beliefs is effected by an intentional presentation of religious doctrines with the object of causing people to hold certain beliefs.
5. Student-centred Syllabus: This phrase will be used to refer to an organised course of study which is centred around the child's developmental stages, his needs, interests and experiences.
6. Bible-centred Syllabus: An organised course of study which takes the Bible as the centre towards which the learner grows intellectually. This approach is based on the assumption that all Scripture is beneficial to the learner.
7. Evangelization: The preaching of the Christian message with the object of converting to Christianity. The stress is on personal salvation of an individual through Jesus Christ and commitment to the Christian values and practices.

CHAPTER I

THE FORMATION OF CHRISTIAN BELIEF

ABBREVIATIONS

THE GOSPEL OF ST. LUKE AND ITS

RELEVANCE FOR AFRICA

C.R.E. = Christian Religious Education

1.1. THE NEED FOR A NEW APPROACH AND THE HISTORICAL CO-OPERATION

A.T.R. = African Traditional Religion

C.C.E.A. = Christian Churches Educational Association

upon the whole educational programme of independent Kenya.

Syllabus 1964, Paper I was part and parcel of the whole process.

It was expected to reflect a new thinking in the field of religious education.

The emergence of a new nation in 1964 brought with it new hopes among the peoples of Kenya. Their one ambition was to build a new society upon foundations laid down by Kenyans. A new development policy was formulated to replace the one designed by the colonial government. Under the new political system, rapid, national development was to be the greatest concern of the young nation. To meet the needs of national development, it was necessary to have people with relevant skills and knowledge of the functioning of the government. In this end, formal education was to play the greatest role.

To play its effective role in society, education must be relevant to the needs and aspirations of that society. This, unfortunately, was not true of the type of education inherited from the colonial government. In point of fact, the entire educational system in the pre-independent state was both irrelevant

CHAPTER I

THE FORMATION OF CHRISTIAN RELIGIOUS

EDUCATION: The Birth of SYLLABUS

224, 1, ST. LUKE'S GOSPEL AND ITS

RELEVANCE FOR AFRICA

1.1 NEED FOR A NEW APPROACH AND THE ECUMENICAL CO-OPERATION

The story of the formation of Christian Religious Education syllabuses is closely related to changes which were brought to bear upon the whole educational programme of independent Kenya. Syllabus 224, Paper 1 was part and parcel of the whole process. It was expected to reflect a new thinking in the field of religious education.

The emergence of a new nation in 1964 brought with it new hopes among the peoples of Kenya. Their one ambition was to build a new society upon foundations laid down by Kenyans. A new development policy was formulated to replace the one designed by the colonial government. Under the new political system, rapid, national development was to be the greatest concern of the young nation. To meet the needs of national development, it was necessary to have people with relevant skills and knowledge of the functioning of the government. To this end, formal education was to play the greatest role.

To play its effective role in society, education must be relevant to the needs and aspirations of that society. This, unfortunately, was not true of the type of education inherited from the colonial government. In point of fact, the entire educational system in the pre-independent state was both irrelevant

representation which was made by the Kenya Education Officers at
and discriminative. It was irrelevant to the needs of the peoples
of Kenya in the sense that it lacked local content. All the
material of the school curriculum was determined outside this
country. The universality of Cambridge syllabuses which were used
in schools lacked a statement of aims. Little attention was
paid to the needs and interests of the learners within their
particular environment. Besides, the old Cambridge syllabuses
required a sheer mastery of content. In large measure, teaching
failed to help learners to understand, not only the subject matter
but also their own short-term and long-term needs. Such a system
of education was also discriminative in that it tended to draw a
marked distinction between Africans and Europeans, Africans and
Asians and between Asians and Europeans.¹ Each race had its own
type of education. In a highly diintegrative society brought about
by this arrangement and augmented by opposing religious beliefs, it
was uncommon for members of different races to sit together and
discuss the content and form of education offered in schools. To
build a unified society, a transformation of the entire educational
policy and practice was needed. This required a revision of
syllabuses and an attempt to make the content of the curriculum as
much local as possible.

The first move to localise the content of education and make
it relevant to the needs of the new nation was to replace the old
Cambridge school syllabuses with new ones designed for the Kenyan
and East East African situation. This was in response to the

recommendation which was made by the Kenya Education Officers at a conference held at the Kenya Institute of Administration (K.I.A.), Kabete between 22nd and 25th, August 1966. Following the dissatisfaction which was expressed with respect to the then existing syllabuses, the delegates to the conference passed a resolution which sought to discontinue the Cambridge Syllabuses by 1969.²

The Education Officers' recommendation was taken up by the Ministry of Education. Shortly after studying the recommendations, the Ministry called for immediate work to begin on the revision of syllabuses. Although revision started for all other subjects, the exception was religious education,³ then commonly known as Bible knowledge. Under the new proposed system, religious education was to receive a new flavour, both in content and methodology. Emphasis was to shift from the subject matter of the syllabus to the student, from rote learning of factual information to an understanding of what is learnt.

In discussing the historical background to the formation of Christian Religious Education and, in particular syllabus 224 and Paper 1, it is pertinent to make reference to the much celebrated Kenya Education Act of 1968. Of particular relevance for our discussion is Part VII, Section 26.⁴ The Act States

1. If the parent of a pupil at a public school requests that the pupil be wholly or partly excused from attending a religious worship and religious instruction in the school, the pupil shall be excused such attendance until the request is withdrawn.

General Note: The Commission was established in 1964 under the chairmanship of Prof. J. M. Njiru. Entrusted with the task of reviewing the Kenya system of education inherited from the colonial government.

...../4

...../5

2. Where the parent of a pupil at a public school wishes the pupil to attend religious worship or religious instruction in the school, the school shall provide such facilities as may be practicable for the pupil to receive religious education and attend religious worship of the kind desired by the parent.

Clearly, this section of the Act made two important provisions with regard to religious matters in Kenya Schools. First, the Act implicitly gave freedom to parents and children to choose which form of religion they wished to identify themselves with. Alternatively, if a parent felt that the religious worship and religious instruction offered by the school had no value for his/her child, he or she was at liberty to request that the child be wholly or partially excused from participating in matters relating to the relevant religion. Hitherto it was common practice for schools to have a pupil participate fully in the religious affairs which the sponsoring church body⁵ deemed necessary. To stop this practice, the Act ruled out the employment of coercive methods by any one religious body in charge of or having an interest in a school to advance its own religious viewpoint for purposes of conversion. Second, the 1968 Education Act implicitly recognized religion as an academic subject to be taught and learnt in public schools. We shall see how each of these two stipulations of the Act came to bear upon Christian Religious Education syllabuses for senior secondary classes (that is, Form 3 and 4).

The granting of religious freedom to the students was based upon the findings and recommendations of the Kenya Education Commission. The Commission was appointed in 1964 under the chairmanship of Prof. Ominde. Entrusted with the task of studying the Kenya system of education inherited from the colonial government,

the commission was expected to make recommendations to the government for necessary action. According to the findings of the commission, there existed (and still does) in Kenya a diversity of religious organizations, lacking in what one can call a religious outlook. Seeing the possible danger of religious animosity arising from the existent diverse religious persuasions, the commission recommended that religious diversity should not be a factor of division amongst the peoples of Kenya.⁶

The importance of such a recommendation is not hard to understand given that the newly independent state needed to stabilize itself by emphasizing the need for national unity among the various communities of the society. A. Frankish who observed that there was lack of unity in the Kenyan society at independence in 1963 writes of the role which the schools were seen to play in the following words:

It was this fragmented situation which the independent government had to deal with in 1963 and looked at schools to achieve many of the aims it set for itself. These include the growth of greater national unity, raising living standards by economic development and the encouragement of a national culture based on the best traditional indigenous values.

Since Schools exist to serve the society in which they are set, the purpose of religious education as an integral part of the curriculum was conceived of in terms of creating and fostering a sense of unity among the students, irrespective of their cultural background. And it was reasonable that such should be the purpose of religious education in this country. In pre-independence

period, the people of Kenya had ill-suffered the undesirable experiences of religious animosity brought about by uncritical, excessive and often misunderstood patriotism of the adherents of one denomination or other of the Christian Church. This fact is clearly illustrated by the African Affairs Department Annual Report of 1948.⁹ According to the Report, District Commissioners of colonial Kenya expressed fear about the outburst of religious zealotry and the resulting divisive elements which tended to keep the people apart. Disturbed by the frequency of such incidents, the District Commissioner of Central Province observed that there were ominous signs of a spread of religious sectarianism. He stated that this was particularly the case with the colonised people where there was a danger of fanatical extremes.¹⁰ In independent Kenya it was both fitting and a matter of reasonable consequence if the proposed religious education syllabuses were to be designed so as to guard against sectarianism and conscious use of religion in a way which, although being directed at conversion per se, endangers the national unity of the country in question.

With regard to the second provision of section 26 of the 1968 Education Act, it need be said that the foundation for it had already been laid by the Ominde Education Commission to which reference was made above. Although it condemned the use of religious education for purposes of conversion, the Ominde Commission recognized the contribution which the subject can make towards the student's intellectual development. This consideration

was seen as the only justification for the inclusion of religious education in the school curriculum. In this understanding, the Commission recommended that the content and nature of religious education should be treated as an academic subject. Calling for a non-confessional approach to the teaching and learning of religious education, the commission further distinguished between the different roles played by the church and school. The church is entrusted with the pastoral care of its members. It is also concerned with the extension of membership. The role of the school is other than this. Unlike the church, the school is (or should be) dedicated to the growth of students - in body, mind and spirit. The school should offer a type of religious education which is capable of bringing about growth in knowledge and understanding. This type of education was to be in line with "modern educational principles and practice".¹¹

Having clearly specified that religious education should be optional and be able to contribute to the achievement of the national goals of education (Appendix I), the Kenya Ministry of Education asked various bodies of the Christian Church, both Catholic and Protestant, to consider the idea of constructing agreed religious education syllabuses to be used in secondary schools throughout the Republic. In taking this step, the Government implied that religious differences which were known to exist between the Roman Catholic and the Protestant Churches, or even the rivalry amongst the various Protestant denominations,

Should not be reflected in or constrain the planning of the new syllabuses.

The suggestion to produce a joint syllabus for Form III and IV classes by joint Roman Catholic and Protestant action found wide acceptance among the members of the two church bodies. Various consultation meetings were convened to find ways and means by which the task would be handled. As a result, a Joint Religious Panel was formed by the Catholic Secretariat of Kenya and the Christian Churches' Educational Association (C.C.E.A.) of the Protestant churches.

Shortly after the formation of the Roman Catholic and the Christian Churches' Educational Association Joint Panel, hereafter referred to simply as the Joint Panel, the Kenya Institute of Education¹² section of the Religious Education Panel held its first meeting at the Institute on 23rd November, 1968. The chairman of the meeting was Rev. F.R. Dain, head of the Religious Department of what was then known as Kenyatta College. The purpose of the meeting was to consider the possibility of producing an agreed syllabus freed of denominational influence. At the end of the meeting it was passed that the Joint Panel begin reviewing the School Certificate and Higher School Certificate Syllabuses on Bible Knowledge and Divinity, respectively.

The quick action by the Roman Catholic and the Christian Churches' Educational Association to start revision of the syllabuses can be attributed in large measure to three significant

Introductory of the syllabus - would be considered legitimate factors. In the first place, the successful completion of the Kenya Junior Secondary Examination (K.J.S.E.) Christian Education Syllabus produced by a joint effort of Catholics and Protestants acted as a powerful incentive, creating hope for success. The syllabus was available for examination in 1971. Second, there was an outspoken desire among many Church leaders for ecumenical co-operation within the Christian church. This was an important realisation on the part of the church in a country where national unity and respect for persons were being stressed within the political circles. Besides, the need for ecumenical co-operation based on mutual respect for each other's views was the more necessary if only to give the impression that the Church is a united body in which religious co-operation is not an impossibility. The third factor which called for a quick action to be taken as far as the syllabus on religious education was concerned, stemmed from the fact that a major breakthrough had been made in the revision of syllabuses on other subjects, including Biology, Mathematics and Physical Science, to mention but a few. It was felt that Religious Education should not lag behind others.

As progress was being made, it became apparent that the matter concerning revision of syllabuses was not as simple as had been previously imagined. In the first place, it was realised that no revision of syllabuses - consequently no

introduction of new ones - would be considered legitimate unless both Tanzania and Uganda had been given an equal opportunity to participate in the exercise. Both countries had not been involved up to this stage. Second, the question of the timing of the Forms II and IV syllabuses was difficult in itself; it depended very much on what measure of agreement was to be there between the other two countries of East Africa - Uganda and Tanzania. The issue was complicated further by the fact that, at the time when Kenya was proposing the revision of religious education syllabuses, Uganda was busy working on the SI and S2 syllabuses for her own schools. Tanzania's position was unclear since no answers to the suggestions made to her by Kenya had been forthcoming. As it turned out to be, the former was at the time seriously thinking of dissociating itself from the East African Examination Council, the local body which took care of the syllabuses and controlled external examinations on behalf of the university of Cambridge. In a deliberate attempt to pull away from the Council, Tanzania (the largest East African country) sought out ways and means of setting and marking her own examinations in accordance with the requirements of Education for Self-Reliance formulated in 1967.¹³

In the midst of these rather unfavourable circumstances, it became quite clear that the actual work of the revision of the syllabuses was the onus which both Kenya and Uganda had to shoulder, all by themselves. Like Kenya, Uganda expressed dissatisfaction at the Cambridge Bible Knowledge Syllabus for the practical application to the learner. The second criticism..../11

two classes as we have already indicated. With much of her time already devoted to SI and S2 syllabuses as observed earlier, Uganda gave Kenya the mandate to undertake a study of the existing syllabuses and make recommendations for appropriate action to be taken.

With the blessing of Uganda thus obtained, the Kenya Institute of Education Religious Education Panel undertook the study of the syllabuses as earlier proposed. Two sets of opinion-finding questionnaires were designed, one for students and the other for teachers and parents. The object of the questionnaires was to try to find out from the respondents what in their opinion should form the content of the proposed new syllabuses on religious education. In addition, the respondents were asked to comment on what they felt about the existing Bible Knowledge syllabus.

In all, replies were received from 50 teachers and 400 pupils.¹⁴ The findings of the questionnaire were analysed. The Kenya Institute of Education then requested the Joint Panel to start reviewing the East African School Certificate Bible Knowledge in the light of those findings.

The Joint Panel held a meeting on Friday 23rd January, 1970 to discuss the replies and determine how those replies would be used. To begin with, the Panel considered at length two main criticisms of the Bible Knowledge syllabus. The first criticism was that the examinations were too dependent on memorization to be of any significant, practical application to the learner. The second criticism

which was levelled against the syllabus was that the course on Bible Knowledge lacked relevance to the daily lives of the students. Both criticisms were justified as will be indicated below. In the opinion of the Panel, the two criticisms conclusively counted against the retention of the nature and content of the existing syllabus.

Memorization of Biblical facts as required by the Cambridge syllabuses was denounced on educational grounds. This was a welcome criticism to which modern researches into the field of education lend support. It can hardly be disputed that most of human learning is possible by use of memory, by which is meant some kind of repository in which facts (or information) may be retained over some period of time.¹⁵ Nevertheless, this method of learning is unreliable. It is a commonly recognized fact that over a short time some information learnt by memorising is soon forgotten. Furthermore, such information may be so distorted that "essential parts of the story are lost, and what remains may be meaningless or misleading".¹⁶ As Hebb has pointed out, distortions of memory can come about by change of order of the report about an event or by additions as well as alterations.¹⁷ For learning to be of lasting value to a learner, it must entail understanding and application of principles learnt to a certain situation or solution of a problem. The Cambridge Bible Knowledge syllabus paid little regard to either of these.

As regards the second criticism of the Cambridge syllabus, it need be said that a body of knowledge however well presented, makes little practical appeal to the learner unless it is made relevant to the situation in which the learner finds himself. According to the findings of the questionnaire, the planners of the Cambridge Bible Knowledge syllabus made no attempt to make the content of the subject-matter relevant to the needs, interests and experiences of the students. Judging by the way it was presented and examined, this type of religious education was Bible-centred, not child-centred. It is important to explain the meaning of these words. Since a fuller treatment of the terms will be given in Chapter 3, at this stage no more than a definition will be given.

The Bible-centred religious education assumes that any study of the scriptures is "beneficial and that every reader understands them in the same way".¹⁸ This is a traditional approach to the teaching of Christian Religious Education. The Biblical material is presented as "factual knowledge" to be accepted without questioning. On the contrary, the child-centred approach takes the child or learner as the centre of the whole educational programme and constructs the educational objectives¹⁹ according to the age, needs and the interests of the learner. Instead of fitting the learner to the Bible, the child-centred approach attempts to fit the Bible to the needs and experiences of the child.

To remove the above weaknesses from religious education the Joint Panel resolved that ²⁰ a total of 131 people representing 37% of the replies received.

- (i) a course less dependant on mere memory work was desirable;
- (ii) it was desirable to make the course more child-centred and less Bible-centred;
- (iii) there was a general satisfaction with the present content of the course but a desire that the form of the questions set in the examination should encourage a more thought provoking approach;
- (iv) there was a desire for extending the content to include more material.

Having found out what was wrong with the old Cambridge Bible Knowledge syllabus, the Panel's next task was to find out what would form the content of what was going to become the new final decision to include the course in syllabus XII, Part 1 Christian Religious Education syllabus. In order to decide, the Panel made use of the replies to the second questionnaire, the findings of which were reported to the Joint Panel during the meeting referred to on page II above. The opinions of both students and teachers were recorded as follows: ²¹

1. At the top of the poll came those who asked for a definite and separate paper on African Traditional Religion. A total of 162 people asked for such a paper, an equivalent of 46% of the replies received.
2. The next in rank came those who requested for a paper on the Church in East Africa, a total of 143 people asked for this paper, representing 41% of the replies. Only eight (8) people wanted something on General Church History.

3. Third came those who wanted a paper on 20th century Christian Belief and Practices; a total of 131 people asked for the paper representing 37% of the replies received.

4. Last in rank came one hundred and four (104) who asked for a paper on Old Testament, representing 29% of the replies.

The overwhelming support for a course on African Traditional Religion was quite a surprise to a large and a powerfully influential section of the Joint Panel. There was nonetheless, another section of the Panel who were pleased that people had come up with such a suggestion. Because of the divergent views which were held by the Panel members concerning African Traditional Religion (we shall look at this problem at a later stage) the final decision to include the course in syllabus 224, Paper 1 was reached after uneasy moments of arguments and counter-arguments. Heated debate rose on whether it was of any reasonable consequences to have the course at all.

Conversely, a course on Biblical material did not meet the slightest of opposition. Support for such a course came not only from the findings of the questionnaire, but also from the fact that a syllabus formulated by a Joint Christian effort should, by all means, reflect something properly christian. This was necessary if the syllabus was to receive the blessing of the church, the financier of the project at the initial stages before the Kenya Ministry of Education-through Kenya Institute of Education - assuming full responsibility as far as the financing of the construction of the syllabus was concerned. (The Kenya

As already hinted at above, -16- opinion of the members of the Joint Panel was sharply divided when the issue concerning the study Government did not initially finance the project because of African Traditional Religion which was planned up until then, Religious Education as a subject in the school Curriculum had not become a State responsibility. (See Below p.29). For a report to the Kenya Institute of Education Secondary Religious Education Panel meeting which was to be held at the Institute on 28th February, 1970, the Joint Panel proposed an examination structure based somewhat on the London School Certificate as shown below:

- (i) Old Testament
- (ii) Synoptic Gospels -
- (iii) History of the Early Church in the Acts
- (iv) Church in East Africa: History and Practice
- (v) African Traditional Religion
- (vi) Twentieth Century Christian Belief and Practice

The Report, described as a "sensible approach to the revision of School Certificate Religious Syllabus" by a member of the Joint Christian Churches' Educational Association and Roman Catholic Religious Education Committee on School Certificate Syllabus, was adopted without amendments. Owing to the fact that both Uganda and Tanzania were, as yet not involved in the exercise in the way Kenya was, the Kenya National Panel asked the Joint Panel to prepare a draft syllabus which was to be ready for consideration (by the National Panel) by July, 1970.

The decision as to what was to be considered worthwhile for inclusion in the draft syllabus was not an easy one to reach.

As already hinted at above, the opinion of the members of the Joint Panel was sharply divided when the issue concerning the study of African Traditional Religion within a syllabus - financed by Christian bodies - came up for consideration. Clearly, two distinct, opposing schools of thought emerged. One school of thought represented what one can call the conservative group, and the other more inclined to change to which we can refer as the progressive, liberal group. The conservative view was shared by a number of people comprising largely of distinguished missionaries and church leaders. These members of the Panel had a strong bias for biblical message. They expressed fear that the biblical message which, in their opinion had contributed to the positive growth of the students' Christian thinking, would run the risk of becoming lost with the introduction of a serious study of the African Traditional Religion, Strongly influenced by the thinking that the Africans might not have the right notion of God²³ - a view which was beginning to change slowly - the conservative group were shocked at the mention of African Traditional Religion as a possible academic subject to be learnt in the classroom. For this group of people, the whole idea was unpalatable. It was simply a blunder which equated the beliefs and practices of the African people to Christianity. According to this school of thought, African superstitions and Sociology presented nothing that is comparable to Christianity. Their study would be best left to the university department of Sociology instead of being considered for inclusion in the Christian Religious Education syllabus. According to this thinking, it was difficult to see how

beneficial such a study would be to Christianity.

The progressive, liberal group wanted to see a real, revolutionary approach to the teaching of religion. They felt that no religion should be accorded greater priority than the other. Learning more to the need to preserve and maintain African culture, the group wanted to bring to the surface some of the African value systems which had been neglected during the colonial period. The group contended that even if the suggestion to include African Traditional Religion in the syllabus was inadvisable to some members of the Panel, there was overwhelming evidence to show that the people whom the Panel was called upon to serve desired a study of their own religion.

As discussion of the matter of the content of the syllabus went on, it soon became an imperative consideration that the force of the argument presented by the progressive liberal group in support of African Traditional Religion was neither to be slighted nor ignored. The findings of the questionnaire designed by the Kenya Institute of Education as a preliminary indicator of what would form the content of the proposed syllabus showed that the majority of students, teachers and pastors felt that "the church must face the issue of African Traditional Religion and bring it into our teaching".²⁵ Research findings were cited as the more reason for the Panel not to push aside the issue concerning African Religion. It was pointed out that research had showed that African Traditional Religion influences the religious and general thinking and attitudes of students.

In addition to the points mentioned above, reference was made to the lecture which was given by Dr. John S. Mbiti, then Professor of Religious Studies and Philosophy, Makerere University College, Kampala. The lecture was delivered at the Parish Hall of All Saints' Cathedral, Nairobi, on Friday, 19th September, 1969. The meeting was organized by the Council of Christian Churches' Educational Association and the topic of the lecture was "Christian Education in the Background of African Traditional Religion". Dr. Mbiti stated that Traditional Religion permeates into all areas of human life and thought. He felt that African Traditional Religion does not contradict or undermine the aims or content of Christian Education. He urged that Christian education should not neglect, despise or even condemn Traditional Religion. He noted that research was beginning to show that a great deal of light can be thrown on biblical studies through the study of African religion and vice-versa. According to Mbiti's opinion, Christian education should understand and appreciate the traditional religion in order that it may be able to free Christianity of its foreignness.

Concluding, the speaker submitted in a marked evangelical spirit:

"the gospel should come into our rich African religiosity to turn it upside-down..... Christian Education is an instrument of judgment upon our traditional religiosity, upon our profession of faith, upon our past, present and future. African religiosity can be disturbed from top to bottom."

Evidently, Mbiti's concern for African Traditional Religion was not educational. It sprang from his theological desire to see the Gospel turn the rich African religiosity upside-down. For him, African religiosity should be "fully subjected to the Gospel judgement". Indeed, Mbiti seems to have been disturbed by the fear that if "Christian education fails to meet this demand someone else will do so". Be it as it may, the lecture did, as a matter of fact, raise a special point worthy of note. He stressed that African Religion exercises a powerful influence on the lives and thinking of the African people to the extent that they embrace the Christian faith with one layer of their being while another layer is preserved for traditional religion.²⁷

Despite the well-intentioned lecture, the force of Mbiti's stress on the need to study African Religion was not readily recognized by those who tended to favour the exclusion of the subject from further consideration. For all that can be said, the lecture did not quite easily manage to break through the strong hearts of those who found it hard to accept with Mbiti that something good may, come out of African religiosity after all. Gradually, however, the subject did gain majority support for it on theological grounds. It was then left to those who were opposed to the idea to reconsider their position and let their thinking be influenced by reason, and objectivity. Emotional and prejudiced thinking was considered to be an unnecessary barrier to good understanding as far as the exercise was concerned.

When it became necessary to settle the dispute once and for all, a seminar on "The teaching of African Traditional Religion" was held at the All Africa Conference of Churches' Training Centre on 23rd May, 1970. The purpose of the Seminar was to consider the matter further, with a view to coming to some kind of agreement. To ensure that each person was given an opportunity to express his feelings freely, the participants (some of whom were drawn from outside the Panel) were divided into four groups. Each group was asked to discuss the question of teaching African Traditional Religion in schools. The various groups would then report the conclusions arrived at to the whole group of participants. Below is the summary of the conclusions reached by the four groups:

- Group 1: "favoured a study of African Traditional Religion and felt that African religion had to be revived to supercede Christianity".
- Group 2: "was of the opinion that African Traditional Religion should be introduced at Forms five and six. It was argued that at this stage the student is able to give a critical assessment of African Traditional Religion".
- Group 3: "felt that African Traditional Religion helps our biblical study by giving a fuller knowledge of truth. The group recommended that the subject should be taught to Forms three and four even at the expense of christianity.

The group however, expressed fear that teaching of African traditional Religion may be difficult as teachers of religious education had not themselves been taught in African Traditional Religion".

by the East African Religious Education Committee in conjunction

with the ...
Group 4: "was of the opinion that the youth for whom the study of African Traditional religion was being designed were themselves ignorant of their traditions".

The purpose of the workshop was to produce a draft outline of ...
After carefully considering the conclusions reached by the ...
various discussion groups, the seminar came to the conclusion that ...
the issue of the inclusion of African Traditional Religion in

the syllabus was no longer a subject to be debated; it had to be ...
accepted by all. The need for more research work in this area ...
was expressed and the meeting resolved that teaching of African ...
religion was not to begin until materials necessary for its ...
effective teaching was available.

The matter concerning African Traditional Religion having ...
been finally settled, a meeting was convened for sub-committee ...
members of the East African Religious Education Committee between ...
19th and 21st June 1970. The venue of the meeting was the All ...
Africa Conference of Churches' Training Centre, Nairobi. Following ...
this meeting the members of the sub-committee were invited to ...
attend a Religious Education workshop held at Rubaga Social ...
Training Centre, Kampala, Uganda, from 9th to 14th August, 1970.²⁹

This was an important, historic meeting which marked the inter- ...
national and inter-denominational co-operation between the ...
Roman Catholic and Protestant churches in the field of religious ...
education. It was the first of its type to be recorded in the ...
history of the entire African continent. The workshop, which ...
very soon came to be known as the "Rubaga Workshop", was planned

by the East African Religious Education Committee in conjunction with the Catholic Bishops' Conference of Eastern Africa. It was attended by eighteen (18) delegates from Kenya, Uganda and Tanzania, and one each from Malawi and Zambia.^{30,31} The purpose of the workshop was to produce a draft outline of Religious Education for form three and four classes. During the preliminary discussions, the participants agreed that such a syllabus should

- a) be examinable
- b) stimulate pupils' thought
- c) help pupils find answers to their problems
- d) replace the then existing Cambridge O-Level Bible Knowledge syllabus used in Kenya, Malawi, Tanzania, Uganda and Zambia.

With the above points as the framework for further discussions, the Rubaga Workshop made the following proposals at the end of a three days session;

- 1) To be meaningful to the pupils, Christian Religious Education must be life-centred.
- 2) The Bible, the norm of Christian belief is to be the basis of value judgement.

It will be noticed that, like the Joint Panel, the Rubaga Workshop recognized the need to shift the teaching and learning of religious education from the Old Cambridge Bible Knowledge Syllabus with its emphasis on mere knowledge of the content of biblical text to something related to the student. According to the Workshop, the new approach would give the student a wide scope of freedom to critically evaluate, interpret and

To make sure that the work started by the Rubaga

Workshop was carried to its logical conclusion, Rev. M. understand the subject matter. The new syllabus was to reflect Rubaga of Makerere University College's Department of Religious the co-ward keeping of religious education with new trends in Education and Father Pierre were respectively elected Chairman educational theory and practice. Relevance and the educational and assistant chairman of the Workshop. Both men were charged value of the syllabus were to be effected by "incorporating up- with the responsibility of seeing that there was continuity of work to-date methodology with the latest thinking in various fields".³² by presenting the draft syllabus to the International Panel for It was the concern of the Workshop to plan a type of religious action. It was their duty to co-ordinate further research and education which would contribute towards the student's intelle- development of the syllabus as the case demanded. tual development, attitude formation and acquisition of necessary

The "Gaba Syllabus" which was to be known as syllabus 220 skills needed in the changing society. To this end, a draft of was changed to Alternative 223 by the East African Examinations an integrated syllabus comprising six themes was produced.

Council. It was first presented to the Kenya Joint Panel as a Six themes, each of which had various sub-themes were identi- draft in September, 1970. This, it would appear, was not a very fied as follows:

convenient time for the Kenya side to consider the "Gaba Syllabus".

1) Life

It can be recalled that the divergent opinions which had been

2. Man/Woman

expressed by various people regarding African Traditional Religion

3. Love

had given rise to "twisted" thinking, making it difficult at

4. Faith

certain stages for the Panel to reach an agreement. In point of

5. Vocation in Community, and

fact, the issue concerning African Religion had taken many hours

6. Order in Society

of ridicule and patience to settle. The experience of the stormy

The idea of the draft syllabus as seen by the Rubaga times with respect to the subject was fresh in the minds of the

Workshop was that "what is most important is not the amount of members of the Panel at the time when the Gaba proposal was brought systematized religious knowledge which the student may learn", by far consideration. Few of the members of the Panel would have

but proper understanding and interpretation of his own life, welcomed another controversial issue which would revive the past

his own experience and the world in which he lives, in the light of differences in one way or another. Indeed, for Kenya the matter

God's revelation. concerning the proposed new syllabus was almost half-way through.

By the time the Gaba syllabus was

By the time the Gaba syllabus was

...../25

.....26/

To make sure that the work started by the Rubaga Workshop was carried to its logical conclusion, Rev. T. Nabeta of Makerere University College's Department of Religious Education and Father Pierce were respectively elected Chairman and assistant chairman of the Workshop. Both men were charged with the responsibility of seeing that there was continuity of work by presenting the draft syllabus to the International Panel for action. It was their duty to co-ordinate further research and development of the syllabus as the case demanded.

The "Gaba Syllabus" which came to be known as syllabus 220 was changed to Alternative 223 by the East African Examinations Council. It was first presented to the Kenya Joint Panel as a draft in September, 1970. This, it would appear, was not a very convenient time for the Kenya side to consider the "Gaba Syllabus". It can be recalled that the divergent opinions which had been expressed by various people regarding African Traditional Religion had given rise to "twisted" thinking, making it difficult at certain stages for the Panel to reach an agreement. In point of fact, the issue concerning African Religion had taken many hours of ridicule and patience to settle. The experience of the stormy times with respect to the subject was fresh in the minds of the members of the Panel at the time when the Gaba proposal was brought up for consideration. Few of the members of the Panel would have welcomed another controversial issue which would revive the past differences in one way or another. Indeed, for Kenya the matter concerning the proposed new syllabus was almost half-way through. By the time the Gaba syllabus was

presented for consideration, the draft of syllabus 22⁴, was going through the second stage. It is for these reasons that the presentation of the Gaba draft was received with mixed feelings.

Initiated by Catholics in Uganda, the Gaba draft was conceived of by certain members of the Joint Panel as something which was planned and produced in Uganda. The draft was therefore seen as being external to Kenya. There was, in addition, a further consideration which made the Gaba draft to become unfavourable to certain people of Joint Panel. This sprang from the fact that the draft was life-centred and not Bible-centred, an issue which had roots in the different theological positions held by the Catholic and Protestant churches. According to the prevailing Catholic tradition, the Bible should be seen in the light of people's experience. Thus, Christian Religious Education syllabus was to be life-centred and the Bible was to be related to the students' experience. For the Protestants, the Bible is the basis of value judgement and should shape the people's experience. It was for this reason that the draft syllabus had, for the Protestants, to be Bible-centred. On the basis of the life-centredness or the Bible-centredness of the proposed syllabus, opinions differed as they did when the issue on African Traditional Religion was discussed. Before a solution was reached, there was a general reluctance among the Protestants to accept the Gaba proposal while the Catholics were not unfavourable.

Joint Panel meetings. To determine which action to take in the matter was left to the individual Panel members to choose.

to the proposal.

Thus, the Kenya position being what it was, there, was one big source of hope that the Gaba draft would in the end get some acceptance in Kenya - the Catholic support. Two intriguing points were open to the Roman Catholics in Kenya. In the first place, it was necessary to consider relinquishing their support for syllabus 224 to which they had already committed themselves. Second, it was necessary to consider the repercussions which a rejection of the Gaba draft could have on the general relationship between the Roman Catholic Church in Uganda and the one in Kenya. Neither of the two alternatives was without serious weaknesses and the Catholics in the Joint Panel found themselves indecisively struggling in so odd a situation that the way out was unclear. To have given wholesome support to the Gaba draft for the simple reason that it was initiated by the Catholic Church in Uganda, the Catholics in Kenya would well have affirmed the truism of the proverb which says that "birds of same feathers flock together". However, by so acting, they would have made an unforgivable mistake by undermining and ruining the very basis of religious co-operation to which the Catholic Church had profusely contributed. Collective responsibility as well as anything which would be easily interpreted as an act of the Catholic Church was to be avoided at all costs, at least during the Joint Panel meetings. To determine which action to take in the matter was left to the individual Panel members to choose.

In any event, the Panel would not dwell on this dilemma all time. A way out had to be found, and found quickly if only to give the Ministry of Education the impression that the Catholic and Protestant endeavours to produce a common syllabus would not eventually be brought to naught by the long standing religious differences which our educators have divided the Christian Church. It would seem, at least in principle, that such a party was prepared for such an eventuality. Clearly, such an eventuality would have cast a dark cloud over the future of Christian religious education in this country, given that as yet the Rubaga Government had not officially taken up the teaching and leading of religion in schools as a State responsibility. This fact can be appreciated if it is borne in mind that, whereas there were subject inspectors in all other fields of study responsible for the supervision and development of the relevant subjects, religious education was a subject in the school curriculum which enjoyed no such recognition. The need to have an Inspector of Religious Education was first expressed and accordingly responded to by the Government in 1970. Now that the subject was on the verge of being accorded state recognition, the Joint Panel was certain not to frustrate or constrain government efforts to implement the systematic and non-confessional teaching of Religion in secondary schools.

The position of the Christian Churches' Educational Association in relation to the issue concerning the "Gaba Syllabus" was no less complicated than that of the Catholics which we have been discussing. The fact that the "Gaba Syllabus" had been initiated by the Catholics in Uganda could not be a good enough reason to justify the Protestant action of not lending support to the work of the Rubaga Workshop. Moreover, as is evident from Appendix II, two of the seven delegates from Kenya to the Workshop were members of the Christian Churches' Educational Association. This particular instance would have been used as material evidence to show that the Rubaga Workshop had the blessing of both the Catholic and Protestant Churches. Besides, the Protestant Churches, represented by the Christian Churches' Educational Association, would have been equally embarrassed had the Catholics opted not to endorse Syllabus 224 on the grounds that it was originally a Protestant Churches' idea! Like the Catholic Church, the Christian Churches' Educational Association had to adopt a method of approach to the solution which would not easily lead to the abandonment of that to which the Church had attached great value. There was no middle way; a decision had to be taken.

Finding it desirable not to constrain the efforts of inter-denominational and inter-national co-operation, the Joint Panel

In any event, the Panel would not dwell on this dilemma all time. A way out had to be found, and found quickly if only to give the Ministry of Education the impression that the Catholic and Protestant endeavours to produce a common syllabus would not eventually be brought to naught by the long standing religious differences which for centuries have divided the Christian church. It would seem, at least in principle, that neither party was prepared for such an eventuality. Clearly, such an outcome would well have cast a dark cloud over the future of Christian Religious Education in this country, given that as yet the Kenya Government had not officially taken up the teaching and learning of religion in schools as a state responsibility. This fact can be appreciated if it is borne in mind that, whereas there were subject inspectors in all other fields of study responsible for the supervision and development of the relevant subjects, religious education as a subject in the school Curriculum enjoyed no such recognition. The need to have an inspector of Religious Education was first expressed and accordingly responded to by the Government in 1970. Now that the subject was on the verge of being accorded state recognition, the Joint Panel was careful not to frustrate or obstruct government efforts to implement the systematic and non-confessional teaching of religion in secondary schools.

Finding it desirable not to constrain the efforts of inter-denominational and inter-national co-operation, the Joint Panel

and the Uganda Religious Education Advisory Committee (REAC) considered the possibility of logically incorporating both the material of the draft of syllabus 22⁴ and that of the "Gaba Syllabus" to produce a single syllabus. Such a decision was considered necessary when it became quite evident that neither Kenya nor Uganda seemed willing to drop its own draft in favour of the one not designed by it.

The suggestion to incorporate the two drafts did not impress the majority of the Panel members as a possible solution to the problem. Accordingly, the idea was abandoned as soon as it came up for consideration. A second attempt to reach a solution was to consider taking up one draft in its entirety and dropping the other one altogether. This too, did not meet with any success; the suggestion received far greater opposition than was expected. In the first place, it was argued that to accept one syllabus and not the other would be equal to adopting a point of view which was neither representative of the ideas of various groups nor acceptable to those who would feel that they had lost in the game. Second, it was felt that the adoption of one syllabus and not the other was next to imposing upon the people something which they neither asked for nor lent support to. The second point is illustrated by Minute 58/70 of the Joint Secondary Panel which held a meeting at all Africa Conference of Churches Training Centre on September 3rd, 1970. According to the minute, it

was passed that to "adopt only one type of syllabus might be considered an attempt to force on all teachers and schools a particular approach".³³

A final and successful attempt to arrive at a solution to the problem - which nearly made the participants drift apart - called for the adoption of the two drafts as possible alternative syllabuses on Christian Religious Education. Under this agreement the draft which was produced in Kenya became Alternative "A" (Syllabus 224) and the "Caba Syllabus" Alternative "B". The two drafts had to undergo some revision and modifications before they would finally be accepted as syllabuses. A result of the joint effort of the Roman Catholics and Protestants, the drafts of the new proposed syllabuses on religious education reflected not only a new approach to the teaching of religion but also a new spirit of ecumenical co-operation between the two church bodies.

1.2 REVISION AND STRUCTURE OF SYLLABUS 224

The general form of syllabus 224 was based on the pattern which was proposed by the Joint Panel to the Secondary Religious Education Panel of the Kenya Institute of Education during a meeting held at the Institute on 28th February, 1970. According to the proposal, seven areas of study were suggested to form the content of the syllabus. In the form in which it was originally

presented, this draft (see p.16) was far too wide to be of any practical consequence. The major flaw about it was that it attempted to cover too many unrelated topics in one syllabus. In retrospect, the different areas were given as follows:

- i) Old Testament;
- ii) Synoptic Gospels - Matthew, Mark, Luke;
- iii) History of the Early Church in the Acts;
- iv) Church in East Africa: History and Practice;
- v) African Traditional Religion and
- vi) Twentieth Century Christian Belief and Practice.

This draft of the syllabus was approved by the Kenya National Religious Panel of K.I.E. in 1970. It was revised many times in order to make it more practical. For example, the idea of studying the Synoptic Gospels as an entity was dropped in favour of a detailed study of one Gospel. A method of elimination was adopted by which both the Gospel of Matthew and Mark were dropped for reasons which are not well explained. Matthew was ruled out on grounds that it was written for Jews. The Gospel of Mark was dropped on the grounds that, being the shortest and in certain cases the simplest of the four gospels, it is usually taken as the basis for "any studies of the life of Jesus Christ at the primary stage".³⁴ With the two gospels thus eliminated, the Panel was left with St. Luke's Gospel which was recommended on the basis that it was written for Gentiles.

While it is difficult to see how much more relevant Luke is to the African situation in comparison to either Matthew or Mark; one acceptable reason for choosing Luke might have been that a commentary had already been written on the gospel by Jan van Diepen and that it would be very easy to write a revised version of it in order to meet the new demands and make the book available within the shortest time possible. Since no equivalent commentaries existed on the other two gospels, it would have taken longer to produce one and this the Panel was not prepared to do under the prevailing circumstances.

The problem of deciding on a suitable gospel having been solved, the Joint Panel resolved that the gospel chosen should become the compulsory paper of syllabus 22⁴. In all, the syllabus has five papers as follows:

Paper 1: St. Luke's Gospel and its Relevance for Africa
Today

Paper 2: The Old Testament: Selected Themes

Paper 3: The Early Church: its Growth and Extension

Paper 4: The Church in East Africa

Paper 5: The African Religious Heritage with Special
reference to East Africa

Paper 1 of syllabus 22⁴, hereafter referred to simply as Syllabus 22⁴,1 was made the compulsory paper for all candidates offering Christian Religious Education in the national examination. It was structured to cover three areas as shown below:

i) The Introduction which involves a brief study of:

Section A: The Religious heritage of Africa

**Section B: The Religious heritage of the Jewish
People at the time of Christ**

ii) The Main Study

**Section C: St. Luke's Gospel and its relevance to the
people at the time of Christ**

The refined draft of Syllabus 224, was presented with explanatory notes as a report to the Kenya Institute of Education Religious Education Panel on Friday, 17th July, 1970. Sitting under Chairmanship of Rev. Dain, the Kenya National Panel was given the report by Father T. Farrelly of the Joint Panel.

According to the report, the following recommendations were made after a lengthy discussion on the whole of Syllabus 224.²⁵

- a) African Traditional Religion and the Twentieth century in Paper 2 of this draft was considered as more suitable for deeper studies in Forms five (V) and six (VI) and for general study in Teachers' Colleges. Consequently, since it also occurs in Paper 4 of this draft, it should be omitted.
- b) The detailed syllabus for each paper should be made ready by the Joint C.C.E.A. and the Catholic Panel for the K.I.E. meeting which will take place during October, 1970.
- c) Copies of the report and the minutes of the meetings concerning this syllabus review should be made available to the Religious Education Panels of Uganda and Tanzania through their respective Government Departments, to keep them informed, and as a challenge to their role in this exercise.

The report was studied thoroughly and the members of the Joint Panel were left free to examine very critically the contents of the report. Thereafter, they (members) were asked to make helpful suggestions which would be used in making necessary alterations before the presentation of the final draft to the Kenya National Panel in October, 1970.

In the form in which it was presented during the October meeting, the Joint Panel's final draft had certain flaws which had to be removed if the syllabus had to receive both the national and the international approval. Once more, constructive comments were invited from the participants in an attempt to make the draft more acceptable. Giving his comments, D. Moxon, a participant, pointed out that the African Traditional Religion Paper had been deleted from the final draft. He observed that the topic was given but "a small cover (six weeks out of forty) in the compulsory paper devoted mainly to the study of the gospel message as recorded in St. Luke's Gospel". For him, it appeared that there was a deliberate attempt to omit African Religion from religious education altogether without proper grounds for doing so.

Based on his argument on the replies to the questionnaires sent to both pupils and teachers by the K.I.E. Panel, Moxon noticed that the proposed paper on 20th Century Belief and Practice had disappeared from the draft although the respondents had asked for it. He pointed out that no less than 293 replies indicated the desire of the respondents to study:

1.3 DATE AND EXAMINATION FORMS OF SYLLABUS 224

- a) the life of Christ in a particular gospel or through the synoptic approach, and
- b) either African Traditional Religion or 20th Century Belief and Practice

According to Moxon's thinking, it seemed as if the Panel had swung away from the nature of emphasis which the questionnaire so clearly highlighted. He felt that the Panel had struck the wrong balance. By so doing, the members were definitely failing to meet clear and expressed needs of those who were being served. On the strength of the views and recommendations of the participants, the Joint Panel found it necessary to revise the draft further by incorporating the ideas of Moxon and those of others.

After many hours of work, the C.C.F.A. and the Kenya Catholic Secretariat Joint Panel presented the final, revised draft of the syllabus to the Kenya National Secondary Religious Education Panel at a meeting which was held at the Kenya Institute of Education on Saturday, 20th February, 1971. The National Panel approved the final draft and passed it on to the East African Examinations Council for final approval. Giving its approval, the Council changed the code number of the new syllabus on Christian Religious Education from 221 (Alternative "A") to 224. With the approval of the Council so secured, the syllabus was published and introduced in schools. Paper 1, the compulsory course, became syllabus 244,1 and was entitled "St. Luke's Gospel and its Relevance for Africa Today".

1:3 DATE AND EXAMINATION FORMAT OF SYLLABUS 224,1

The construction of the syllabus having been carried out by Kenya almost to its final stage (pending approval by the International Panel comprising of the East African countries), the Joint Panel turned its attention to the consideration of the time and the general format of the examination in the paper on Christian Religious Education. It was proposed by the Kenya Sub-committee of the East African Examination Council that 1974 be set as the date for examining the new Religious Education syllabus. This date was not accepted by the main Committee of the Council which changed it to 1973. Both the Kenya National Panel and the C.C.E.A./Roman Catholic Joint Panel found the change unacceptable, arguing that 1973 was an unsuitable date for examining the syllabus in view of the fact that all the material needed for this syllabus could not be ready in 1973. Furthermore, schools would find it inconvenient to change over to the new syllabus at a short notice.³⁶

To consider the matter concerning the possible date for examination in the syllabus, the Kenya Secondary Christian Religious Education Panel held a meeting at K.I.E. on 18th September, 1971. After considering various views, the meeting passed the following resolution to the East African Examination Council:

To reflect a new approach, the Panel aimed at the type of evaluation questions which would test the candidate's understanding of the subject and his ability to apply the learned body of knowledge to

This Panel feels that in view of the fact that the materials for the new Religious Education syllabus have not been prepared, the syllabus should not be examined in 1973 as now proposed by the East African Examination Council. It is therefore proposed that the new syllabus in Religious Education be examined for the first time in 1974.

Responding, the East African Examinations Council accepted the position and opinion of the Panel. Accordingly, the date for examining the new syllabus was fixed at 1974 without any further ado. In an attempt to make the proposed date a reality, the Joint Panel assigned the task of writing a textbook on syllabus 224,1 to two willing persons, one a Protestant and the other a member of the Catholic Church. Under this arrangement, Rev. R.F. Dain (Protestant) and the late Father J. van Diepen (Catholic) jointly authored the textbook. The full title of the book is LUKE'S GOSPEL FOR AFRICA TODAY, published by Oxford University Press, Nairobi, 1972.

Careful not to duplicate the mistakes which the Cambridge Bible Knowledge Examination was being criticized for, the Joint Panel studied the past examination papers on religious education as had been set by the University of Cambridge Certificate Syndicate. The members of the Panel noted with dissatisfaction that the Cambridge examination placed emphasis on rote learning and reproduction of factual information. This, it was felt, tended to limit the student's understanding of the relevance of Biblical teaching to his present situation. To reflect a new approach, the Panel aimed at the type of examination questions which would test the candidate's understanding of the subject and his ability to apply the learned body of knowledge to new or even

paper of examination questions (Appendix V) and distributed copies to members of the International Panel to study and similar situations.

According to the Joint Panel, the proposed examination would be designed to test the pupil's knowledge of

- i) the religious heritage of Africa
- ii) the religious heritage of the Jewish people
- iii) the life and teaching of Christ as contained in St. Luke's Gospel to the people at the time of Christ
- iv) the relevance of St. Luke's Gospel to the Jewish people at the time of Christ
- v) the relevance of Christ's teaching in this Gospel to the pupil in his contemporary environment

As a further proposition, the Panel ruled that no context questions would be set as was the practice of the Cambridge Certificate Syndicate. In all, a candidate would be required

to answer five questions from three sections given as follows:

- a) the number of questions should be reduced to four (4)
Section A: The Religious Heritage of Africa
- b) no specific questions should be set on the Introduction
Section B: The Religious Heritage of the Jewish people
but that the questions should be framed so as to require knowledge of the Introduction.
Section C: St. Luke's Gospel and its relevance for Africa

It was at the latter meeting referred to in the preceding Today

paragraph that the "C" level examination on Syllabus 204.1 was given its final form. As it can be seen from Appendix VI, the was a fairly simple matter to decide upon quickly. All that idea of dividing the examination paper into three sections was needed was to identify the areas of study as stipulated

in the syllabus and give them their proper place in the examination. This done, the Joint Panel constructed a Specimen

Paper of examination questions (Appendix V) and distributed copies to members of the International Panel to study and make necessary comments.

To make their recommendations, the Joint East African Religious Committee met on 22nd January, 1972. To consider the issue further, the Committee met again on Thursday, 17th February of the same year. At the latter meeting, it was observed that the language of the specimen questions was not straight forward enough for Form Four students under examination conditions. The International Panel accepted the content of Syllabus 22⁴,1 but recommended that the Specimen Examination papers should be modified.³⁷ The language used in framing questions was to be made simple enough in view of the fact that English was a second language to the candidates who were to be examined. At the end of its deliberations, the Panel further recommended that:

- a) the number of questions should be reduced to four (4)
- b) no specific questions should be set on the introduction but that the questions should be framed so as to require knowledge of the Introduction.

It was at the latter meeting referred to in the preceding paragraph that the "O" level examination on Syllabus 22⁴,1 was given its final form. As it can be seen from Appendix VI, the idea of dividing the examination paper into three sections

A, B, and C - as indicated above - was dropped out and full questions on African Traditional Religion were not to be set (see Appendix VII, paragraph 7). According to this document, examination in the syllabus was to follow the pattern of the sample Question Paper which was approved by the East African Examinations Council. From a total of eight (8) questions which were to be simply worded as recommended by the International Panel, a candidate was to answer four questions in two hours.

With the approval of the syllabus, the date and format of examinations by a special, restricted International Panel in May, 1972, there emerged a new era in the teaching, learning and examining of religious education in form III and IV classes in Kenya Secondary schools. The title, Bible Knowledge previously designed for the subject by the University of Cambridge Certificate Syndicate, was dropped out altogether. The subject was given the title "Christian Religious Education" at the Second Meeting of the International Panel on Religious Education, E.A.C.E., held in the Conference Room of the Council, Diamond Trust Building, Kampala between 28th and 29th March, 1972. Present at the meeting were:

a) Kenya

1. Mr. A. Ngoko - Kenya Institute of Education
2. Rev. R.F. Dain - Chairman, Kenya National Panel
3. Rev. T. Farrelly - Ministry of Education, Kenya

b) Uganda

1. Rev. Nabeta - Uganda Religious Panel
2. Rev. A. Pierce - Uganda Religious Panel
3. Mr. D. Lindsay - Ministry of Education, Uganda

To represent the East African Examinations Council at the meeting was Mr. A.W. Ochung who, in addition to handing over syllabus 224 to the Council for printing, resolved that there had to be an introduction to the syllabus. He told the participants that the aims of the syllabus had to be clearly stated.

1:4 AIMS AND OBJECTIVES OF SYLLABUS 224,1

Perhaps one of the major flaws of the University of Cambridge Bible Knowledge Syllabus was the lack of statement of aims. It is, however, true that the subject matter for study was specified. As a matter of fact, when one fails to state what one intends to do and by what method, a situation develops wherein the individual concerned does not know what to do, how to do it well, or how to evaluate what he has been attempting to do. This, from the point of view of expected educational outcomes of a learning task, can be a very confused state of affairs where all else depends on chance. Indeed, such a situation should not be allowed to arise: it reflects little understanding of what teaching is or should be about. Teaching should have goals and aim at something which can be achieved.

Jenkins and Fring (1972) see teaching as an intentional activity with the purpose of bringing about changes in pupils or students.⁵⁸ This requires that an educational programme, irrespective of the subject of study, should have aims, both general (long-term objectives) and specific (short-term objectives). The objectives should be well defined since, as Hooper (1971) has well stated, "without definition of objectives, evaluation is impossible".⁵⁹ Influenced by such thinking in the field of education, the International Panel formulated both the general and specific aims of syllabus 224,1 at the meeting alluded to in the last paragraph of the preceding section.

In the formulation of aims, the Panel paid attention to the needs, experiences and interests of the students within their environment. With the object of making the Bible relevant to the students' life, the meeting stated the general aim of Christian Religious Education as:

"Educating the student in an awareness of his life in relation to God's revelation in Jesus, in the changing and developing society of which he is a member".

This aim of syllabus 224,1 applies to all of the other four papers of the syllabus. It is also the general aim of syllabus 224, an alternative course to the one under study.

Since general aims or objectives cannot be measured, the general aim of the syllabus was narrowed down to specific aims which specify what visible changes or learning outcomes in the learner's behaviour can be measured. Thus the two specific aims of syllabus 224 are stated as:

- a) To study man's understanding of his relationship to God and to his fellowmen, in the Bible, in the history of the Christian Church and in African Tradition.
- b) To deepen the student's awareness of his relationship to God and to his fellowmen through Jesus Christ.

In concluding this section, it should be said that aims are an important part of a syllabus in the sense that they tell us what we are supposed to do and how we are to evaluate our teaching. For the statement of aims to be operational, it is important that those aims or objectives be expressed in terms of certain behaviours which are precise and practicable. It is when this is carefully done that there is a direction of action in what we intend to do. There is a further consideration to be aware of. In a way, it should be stated that all work is not accomplished merely by stating what we intend to achieve. Statement of aims and objectives of a course such as syllabus 224,1 is one thing. The achievement of those objectives is yet another. Indeed, to achieve the aims we have set before us requires devotion and self-determination without which there can be very little hope for success. At the same time, we can have all this and yet achieve frighteningly little. That we can attain so little after putting in so much depends on a number of factors, both internal and external to the programme or

FOOTNOTES

1. or project. It also depends on whether what we wish to achieve is practically attainable or otherwise. Further, whether the stated aims of a syllabus such as 224,1 are achieved or not depends on whether the aims themselves are mixed up or on whether their attainment requires more time than that which is allowed. Equally important in the attainment of the aims and the goals we have set before us, is the expertise, knowledge, skills and the attitudes of the person to whom we have entrusted the responsibility of seeing that those aims are achieved. In the next chapter we will consider constraints which may make it difficult to achieve the stated aims of the syllabus under study.

2. State, N.S. Department of Education in Kenya, 1960-1969, p. 22

3. The Kenya Year Book of Education, 1969, p. 22

4. Kenya Educational Commission Report, 1964, Nairobi, p. 22

5. Trenholm, J. "The Key to a Better Future" in Journal of Education, University of Hull, No. 14, 1971

6. Wendell, J.L. "Curriculum and Teacher Education" in Journal of Education, University of Hull, No. 3 June 1968, pp. 112-122

7. Unity and Fraternity of Kenya, African Affairs Department Annual Report, 1968, p. 4

FOOTNOTES

1. Republic of Kenya, Ministry of Education, Annual Report, 1973
2. Mutua, R.W. Development of Education in Kenya, 1846-1963 East African Literature Bureau, Nairobi, 1975, p. 22
3. Prior to 1974, the terms of Religious Education were used synonymously with Christianity, the religion which took its name from the founder, Jesus Christ
4. Republic of Kenya, The Education Act of 1968, No. 5
5. Before the Act became effective, the whole organization and management of schools in this country rested with the relevant christian denominations which established the schools. The Government, however, had for long given financial assistance to the churches to enable them to continue providing education to the people. For detailed information, see R.W. Mutua, Development of Education in Kenya (1975) and also J. Anderson The Struggle for Schools, Longman, London (1970)
6. Kenya Education Commission Report, 1964 Nairobi, p. 33
7. Frankish, A. "The Key to a better Future" in Aspects of Education, University of Hull, No. 14 1973
8. Woodcock, A.C. "Curriculum and Examinations" in Aspects of Education, University of Hull, No. 9 June 1969, pp. 104-105
9. Colony and Protectorate of Kenya, African Affairs Department Annual Report, 1948, p.4

23. Smith, E.W. Primary Ideas about Ed. Edinburgh
Ibid. p. 6

10.

11. Education Report, op.cit. p. 36

12. The Kenya Institute of Education was established by the Education Act of 1968. The Institute is charged with the responsibility of handling all matters relating to Curriculum development, design and policy,

13. Nyerere, J. Education for Self-Reliance, Government Printer, Dar es Salaam, 1967, pp. 16-17

14. Dain, R.F. Teacher's Handbook for Syllabus 224, Chapt. 3, (unpublished)

15. Loftus, G.L. Human Memory: The Processing of Information, Lawrence Erlbaum Associates, New Jersey, 1976, p. 1

16. Hebb, D.O. Textbook of Psychology, W.B. Saunders, Toronto, 1972, p.107

17. Ibid. p. 108

18. Cox, E. Changing aims in Religious Education, Routledge and Kegan Paul, London, 1966, p. 81

19. In a carefully written piece of work Toxonomy of Educational Objectives (Longman, New York, 1956) B.S. Bloom (et. al) define educational objectives as "explicit formulations of ways in which students are expected to be changed by the educative process" (p.26)

20. K.I.E. File, 15/6/15/B

21. K.I.E. File, 15/6/15/B

22. K.I.E. File, 15/6/15/B, Min. 4/70

23. Smith, E.W. African ideas about God, Edinburgh House Press, London, 1930, p.1
24. ~~XXXXXXXX~~ K.I.E. File 15/6/15/B
25. K.I.E. File 15/6/16/B, Report of Seminar on "The Teaching of African Religion", 3rd May, 1970
26. Mbiti, J.S. Lecture on "Christian Education in the background of African Traditional Religions", Nairobi, September 19th, 1968, p. 8
27. Ibid. p. 3
28. K.I.E. File op.cit.
29. See Appendix
30. See Appendix
31. "African Ecclesiastical Review" Gaba Publications, Nov. 3rd, 1972, p. 225
32. Ibid. p. 285
33. K.I.E. File 15/6/6/C, Min. 58/70
34. Dain, op.cit. Chapter 4, p. 2
35. K.I.E. File C/3/15/1, Min. 12/70
36. K.I.E. File 15/6/6/C, Min. 13/71
37. K.I.E. File 15/6/6/C, Min. 6/72
38. Jenkins, D. & Pring, R. The Curriculum: Context, Design and Development, The Open University, Bletchley, 1972, p. 63
39. Hooper, R.(ed) The Curriculum: Context, Design and Development, Oliver Boyd, Edinburgh, 1971, p. 118.

CHAPTER 2

TEACHING AND LEARNING PROBLEMS OF

SYLLABUS 224,1

2:1 The Problems of Changing from the Old to the New Syllabus

The introduction in 1973 of Syllabus 224,1 in schools to replace the old Cambridge Syllabus on Bible Knowledge was coupled with various problems. The following were singled out by some of the 61% of the respondents who stated that they were familiar with the old syllabus either as teachers or as students.

1. Slowness of students to change the old attitude of cramming factual or textual information for purposes of passing an examination.
2. The Unfamiliarity of many students with African Traditional Religion and value systems.
3. Students' negative attitude to African Traditional Religion which they interpreted as a thing of the past.
4. Teachers' lack of relevant training to handle the subject matter of the new syllabus.
5. Lack of suitable sources of information and references especially in connection with African Traditional Religion.
6. Insufficiency of time to allow schools to prepare for the expected change.

Although it was expected that the change from the old to the new syllabus would involve problems of one type or another, it is interesting to note that most of the problems experienced during the transitory period still exist up to the present time. (See discussion in the sections below). The sudden drop in the number of candidates in R.E. from 20230 in 1971 to 6879 in 1974 is attributable to the last problem stated above.

2:2 Teachers: Quantitative and Qualitative Considerations

It is commonly recognised that teachers make a substantial difference to the education of the child. Success or failure of schools in achieving the desirable learning outcomes depends very much on (1) the total number of teachers engaged in handling a particular subject and (2) the quality (i.e. the professional training) of those teachers. We will discuss each aspect in relation to the syllabus under study.

I. Quantitative Considerations

In 1976, the K.I.E. Religious Education Panel designed a questionnaire for all secondary schools in Kenya to find out, among other things, the total number of R.E. teachers.¹ According to the findings, 876 teachers were somewhat involved in or were capable of teaching religion in schools. The Survey

did not find out who of those teachers were directly or indirectly teaching Christian Religious Education or Islamic Religious Education. However, it was found that of those 876 teachers, 388 were untrained. Of those who were considered professionally qualified to teach the subject, 320 of them were actually involved in the teaching of the subject. The rest, that is 168, were not teaching the subject. According to the survey it seems that, in terms of numbers, R.E. teaching in general does not suffer from an acute shortage of teachers, of all grades.

There is, however, a further consideration which suggests that Kenya may have to train more R.E. teachers if Christian Religious Education is to be taught effectively. This has to do with teacher-student ratio in C.R.E. Table 1 shows that the actual number of school candidates who have enrolled with the East African Examinations Council for Syllabus 224 has been growing rapidly since 1974.² For example in 1977, 42249 school candidates took the national examination in the syllabus compared with 36152 in the previous year.

According to the available statistical information for the year 1977, the 42249 candidates were unevenly distributed among 818 schools, (89.1%) of the total 918 which entered candidates for the "O" - level examinations in various subjects.³

An examination of the distribution of the candidates for the year in question indicates that the teacher - student ratio varied from 1:1 in one school to 1:295 in another.

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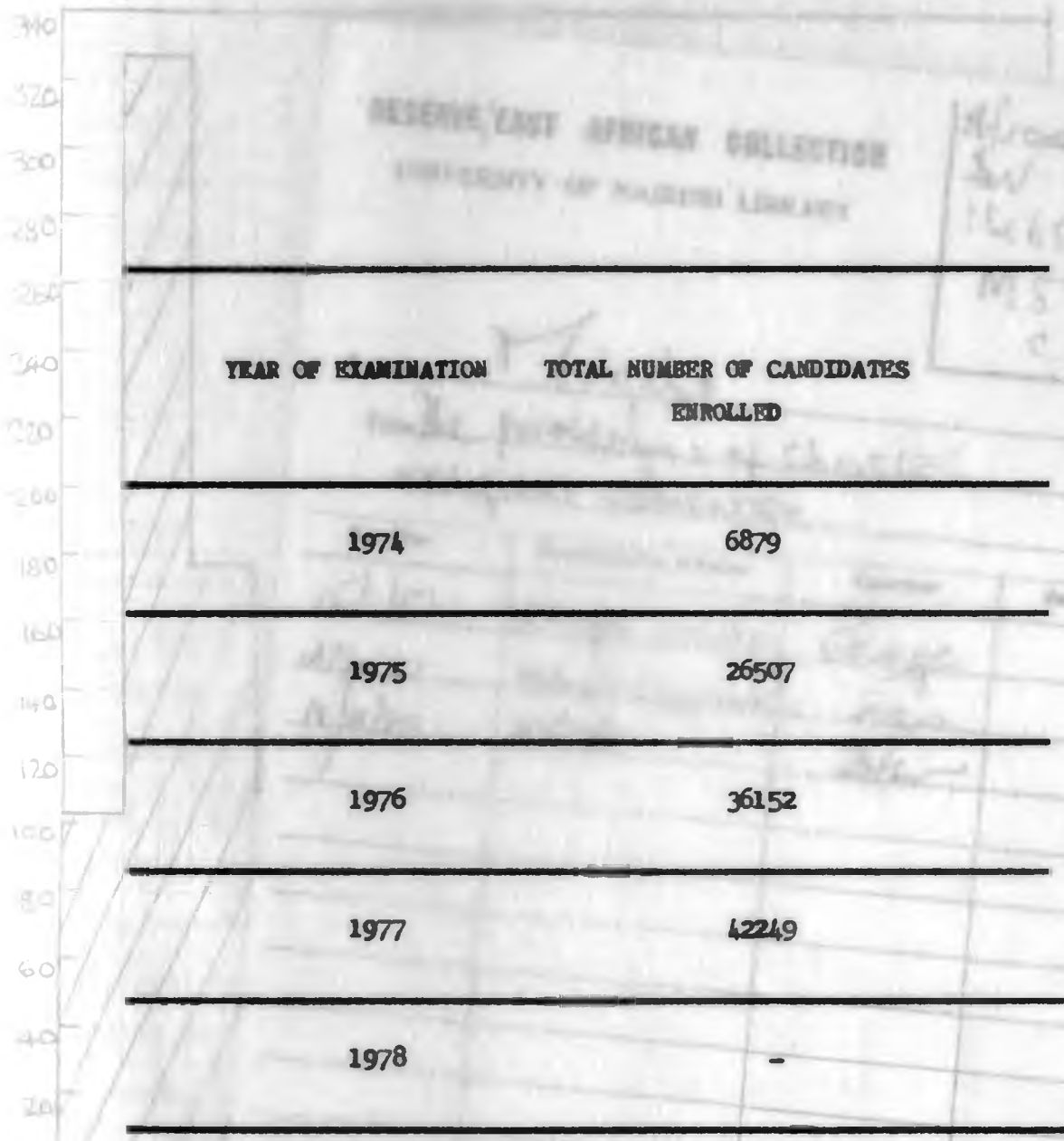
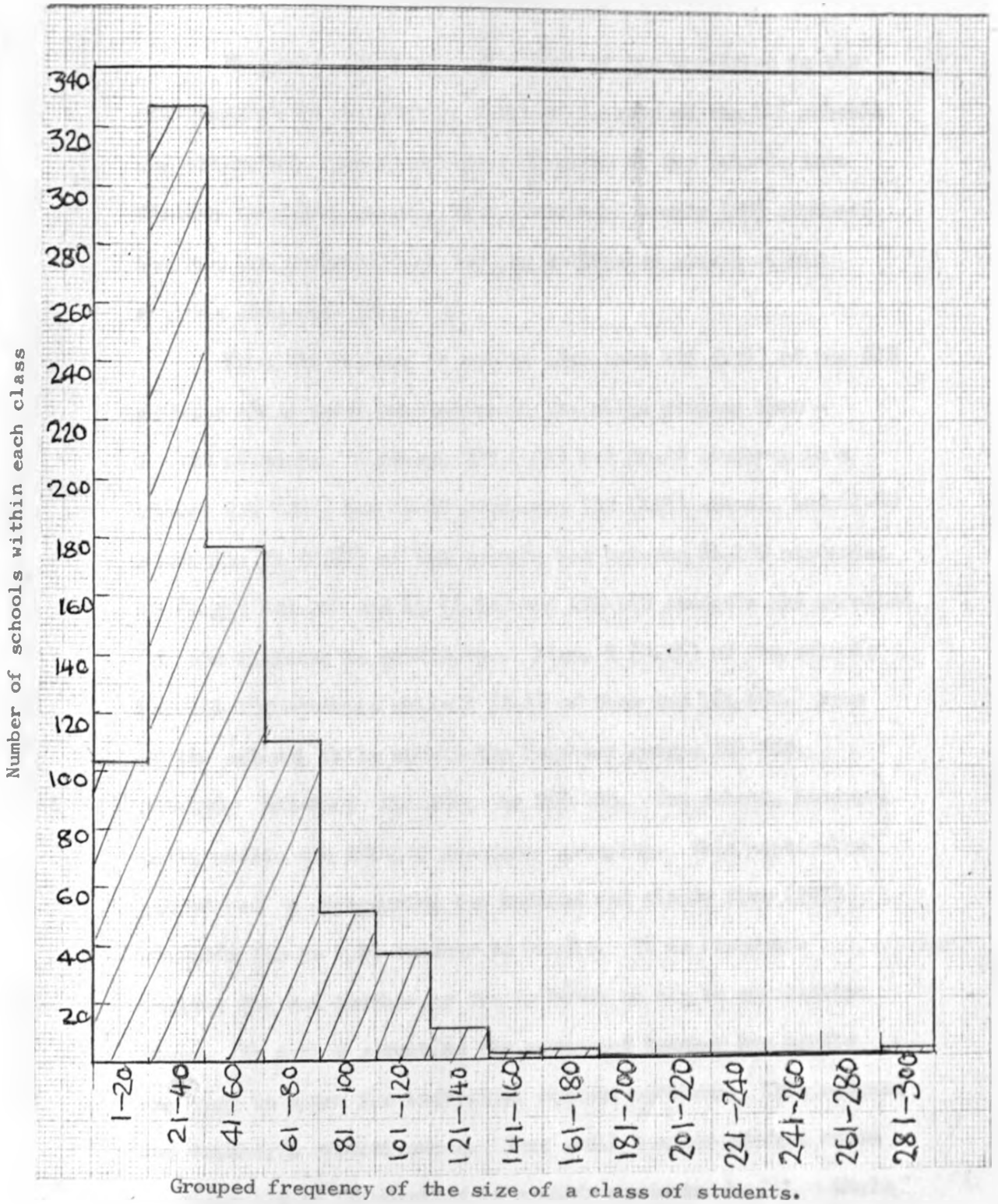


Table 1: Number of candidates enrolled for examination in Syllabus 224 for the period 1974-1977

Source: East African Examination Council.



Grouped frequency of the size of a class of students.

Fig.2: Graphical presentation of the class sizes for Syllabus 224,1 for the year 1977. The total number of schools represented graphically is the length of the bar in each group.

To give a graphical impression of the variation in the distribution of candidates, a classification of the 818 schools was attempted. The result is a division of the schools into fifteen frequency groups, with a range of twenty (20) students between the boundaries of any two successive groups within a given frequency (Fig. 2).

From the Figure, it can be seen that 105 (13%) of the 818 schools had a total population of the class ranging from 1 - 20 students. Further, 329 (40%) had 21-40 students in a class; 179 (22%) had 41-60 students; 112 (14%) schools had 61-80 students; 54 (6.6%) of the schools had between 81-100 students; 19 (2.3%) 101-120 and 13 (1.6%) had 121-140 students who enrolled for the Syllabus as candidates. Also, 2 (0.2%) of the schools had 141-160 students while 3 (0.4) of them had 161-180. None of the schools falls within the frequency groups 181-200; 201-220; 221-240; 241-260; or 261-280. One school, however, falls within the 281-300 frequency grouping. This particular school had a staggering two hundred and ninety five (295) students for an R.E. teacher to handle. It is disadvantageous for one teacher or two to coach so big an examination class. In such a situation the concerned teacher has hardly any time to spare for individual student problems. This reduces the teacher's effectiveness. That small teacher-student ratio is desirable is illustrated by a study conducted by Marie

Ellery Perkins to find out the relationships between Pupil-Teacher ratios, Teacher-Supportive services and Teacher Satisfaction in the American Elementary school.

In this study Perkins had two groups of teachers: (1) 30 teachers teaching 25 or less students with a minimum of Supporting staff assistance services. (2) The second group comprising 30 teachers had classes of 35 or more students with a strong supporting staff assistance or services.

The study revealed that the two groups of teachers did not attain equal levels of satisfaction in relation to their class sizes. Both teacher groups stated a definite preference for small classes, but the teachers who were teaching classes of 35 or more students with a strong supporting staff emphasized this feeling to a much higher degree. The teachers in this group felt that their students could achieve more through a fifteen per cent reduction in class size. They recommended a reduction in pupil-teacher ratios. In all, 92% of both teacher groups felt that a pupil-teacher ratio of between 20-27 pupils was conducive to the attainment of an optimum teaching performance. In addition, 29% of the teachers in the whole group indicated that they preferred to teach 25 or fewer students. A majority (59%) of the teachers felt that their students would be able to attain higher achievement level through reduction of pupil-teacher ratio rather than through assistance services.

In the present study, the problem of big teacher-student ratios described above, Cross-sectionally cuts through the four types of schools in Kenya. Fully Government maintained and assisted schools are by no means exempted. Quite a number of government maintained schools are affected with the problem of overloading the examination class by a number of students in excess of the recommended 45. A study of Table 2 shows that a total of one hundred and forty four (17.6%) maintained and assisted schools had more than 60 students in the C.R.E. class⁵ during the year 1977. Comparable figures for both unaided and private schools are 44 (5.4%) and 28 (3.4%) respectively. Very extreme cases of this kind of overloading and the resultant effect of reducing the teacher's effectiveness are provided by two fully maintained Government schools which had a total of 313 candidates for syllabus 224, 1, with one school presenting 156 students and the other 157.⁶ The parallel statistics in private schools portray an even more gloomy situation in that two schools entered a total of 475 candidates for examination in the syllabus, with one school presenting 180 candidates and the other 295. The overall educational problem presented by such a situation can have a very devastating effect on the individual student and even effect his performance in examination. It may well be that the examiners' remarks that candidates show little understanding

of the subject in C.R.E. examination has roots in the problem of teacher-student ratio as discussed here (see chapter 4).

2. Qualitative Considerations

Type of School	No. of Schools with more than 60 students per C.R.E. Class but not more than 100	No. of Schools with more than 100 students not more than 200 per C.R.E. Class	No. of Schools with more than 200 students but not more than 300 per C.R.E.	Total
Maintained	106	19	2	127
Assisted	17	0	0	17
Unaided	41	2	1	44
Private	22	3	3	28
Total	186	24	6	216

Table 2 The number of schools of each type with more than 60 students per one C.R.E Class in 1977.

- 1) 34% of the teachers were diploma holders
- 2) 34% were SI
- 3) 16% were upgraded diploma holders while
- 4) 16% were either untrained or did not indicate their...../58

of the subject in C.R.E. examination⁷ has roots in the problem of teacher-student ratio as discussed here (see chapter 4).

2. Qualitative Considerations

Discussion of the desired number of R.E. teachers must go along with a consideration of (a) their necessary professional qualification and (b) practical experience of their work.

(a) Professional Qualification

Table 3 shows that of the total 58 respondents in this survey, 9% are untrained; 34% are SIs (recently being transferred to Primary schools); 3% are Diploma holders while 54% are graduate teachers.

The findings of this survey compare favourably with those of the one conducted by the Inspector of Religious Education in 1976.⁸ During the year in question, the R.E. Inspector sent a questionnaire to 538 secondary schools which offered candidates for examination in syllabus 224,1 during the same year. The questionnaire was intended to find out two things: the first was the professional qualification (or lack of it) of all R.E. teachers. Second, the questionnaire was designed to find out how many of those teachers were Kenyans or expatriates. According to the findings:

- 1) 34% of the teachers were Kenyan graduates
- 2) 24% were SI
- 3) 16% were upgraded diploma holders while
- 4) 19% were either untrained or did not indicate their grading.

Teacher's Perception of Training received	Teacher's nationality		Teacher's Highest Academic Qualification			Total
	Not indicated	Indicated	Untrained	SI Diploma	Graduate	
Adequate Training	-	2	8	2	26	38
Inadequate Training	-	3	12	-	5	19
Total	-	5	20	2	31	58
Total of each group as % age of the total	0	8.6	34.5	3.5	53.5	100

Table 3: Teacher's academic qualification and perception of the training received.

Of the 520 schools covered by the Inspector's survey, 274

schools did not follow their questionnaire forms. The survey

Respondent's nationality Number of Respondents %
Revealed that 75% of the teachers who were involved in the

teaching of syllabus was well equipped. Their professional

Kenyan of African
parentage 44 76

When the findings of the two surveys are compared, the

Kenyan of non-African
parentage - -

teachers are graduates. The comparison shows that non-

graduate teachers are in excess of graduates by a small majority.

Non-Kenyan of African
parentage 1 2

of non-specialist R.E. teachers handling the subject, especially

those who are untrained. A great many of the untrained teachers

Non-Kenyan of non-
African
parentage 13 22

teach the subject in "kuras" or private schools. It is necessary to think of the professional training

of the above teachers as being equally important to consider the

Total 58 100

enable the teacher to handle his subject effectively.

observation of Table 3 reveals the particular teacher's awareness

of the deficiency of the training received. Under this

could **Table 4: Nationality of R.E. teachers in the Survey**

respondents considered the training (if any) they had received

as being inadequate. The table shows that the majority of both

the untrained and R.E. teachers felt that the training they had

received cannot enable them to teach the subject matter of

the syllabus. It is necessary to think of the professional training

of the above teachers as being equally important to consider the

Of the 538 schools covered by the Inspector's survey, 274 schools did not return their questionnaire forms. The survey revealed that 17% of the teachers who were involved in the teaching of syllabus 224 were expatriates. Their professional training was not indicated.

When the findings of the two surveys are compared, the picture which one gets is that not a very big number of R.E. teachers are graduates. The comparison shows that non-graduate teachers are in excess of graduates by a small majority. As the figures of the two surveys show, there is a good number of non-specialist R.E. teachers handling the subject, especially those who are untrained. A great many of the untrained teachers teach the subject in "harambee" or private schools.

While it is necessary to think of the professional training of the R.E. teachers, it is equally important to consider the idea of whether the training received is adequate enough to enable the teacher to handle his subject effectively. An observation of Table 3 reveals the particular teacher's awareness of the deficiency of the training received. Under this consideration it is interesting to note that 20(34%) of the respondents considered the training (if any) they had received as being inadequate. The table shows that the majority of both the untrained and SI teachers felt that the training they had received cannot enable them to tackle the subject matter of
out that their main defect lies in their lack of necessary
training on African Traditional Religions

Although the syllabus for graduates in this state with any provision for the survey perceived their professional training as being somewhat inadequate. Virtually all the graduates (except one) who received their academic training in the East African Universities - Makerere, Dar es Salaam, Nairobi and Kenyatta

University College - stated that they had received adequate, professional training to enable them to teach the syllabus. The graduate teachers who considered their training as inadequate include achievement motivation, the development and the intellectual ability. From their comments, it is evident that their training was a pre-

paration for some church. A typical training along these lines reported by one B.A. graduate educated outside East Africa consisted of:

1. A 3-year formation programme for religious life
2. On-going formation through daily meditation, Scripture

The adverse effect of having a non-qualified reading, common prayer of psalms, retreats and the subject has been investigated outside this country. 9
recollection days

With respect to this problem on L.C.M. Reports, 3.
3. In-service trainings, seminars, workshops at Teacher Training College and

Britain in 1954 pointed out that "one of the most serious hindrances on the subject" was "inadequate training of qualified teachers".
4. Extensive reading of biblical exegesis, commentators and related writers.

Although such courses as the one shown above would seem to provide adequate training for the teacher to handle the biblical aspect well enough, the concerned teachers pointed it out that their main defect lies in their lack of necessary training on African Traditional Religion.

Although the situation just described cannot enable us to state with any precision the seriousness of the problem of lack of qualified staff to teach Syllabu 224,1 effectively, the facts presented can be useful indicators of the deficiencies of some R.E. teachers in this country. To be sure, the quality of the R.E. teacher (or any other teacher for that matter) cannot, by itself be equated with success or failure in the student's learning outcomes. Other equally important factors to consider include achievement motivation, attitudes, level of psychological development and the intellectual ability of the learner, among others. As a matter of fact, all other factors being equal, a better qualified teacher will obtain better results with his students than will a teacher of poorer academic qualification. Besides, a teacher of low academic quality will hardly be accorded the kind of respect enjoyed by those of higher academic qualification.

The adverse effect of having a non-qualified staff to handle the subject has been investigated outside this country.⁹ With respect to this problem, an I.C.E. Report published in Britain in 1954 pointed out that "one of the most serious hindrances on the subject" was a "persistent shortfall of qualified teachers".⁹

b) Teachers' Experience

Another consideration in respect to teachers of Syllabus 224,1 is the teaching experience of the R.E. teachers. This is an important consideration because a person's practical experience in the field in which he is engaged can be a rich source of knowledge and a repertoire to equip him with essential skills and attitudes to enable him to do his work well. Alves (1968) for example, while discussing the issues of the experience of R.E. teachers in British schools states that "experience of the job can be a form of quality".¹¹ In yet another study, Alexander M. Hood found that there was "good association between student achievement and teacher experience".¹² Under this consideration, Syllabus 224,1 is rather badly represented as the evidence in this survey suggests (Table 4).

Out of the 58 respondents, 40(69%) reported a teaching experience ranging from a period of less than a year to two years. Of these, 12% reported a teaching experience of less than a year; 33% had an experience of one year while 31% of them said they had had a two years' teaching experience. Of all the respondents 10(31%) reported a teaching experience of more than three years. The picture one gets from these figures is that a great majority of R.E. teachers covered in

This survey was conducted in the field of Religious Education

Respondent's teaching experience	Number of Respondents	%
Less than one year	8	14
One year	14	24
Two years	15	31
Three years	1	2
More than three years	17	29
Total	58	100

Table 5 Respondents' teaching experience in years

... to be culturally relevant to the needs, interests and experiences of the pupil. From the accounts of the respondents, it appears that another key aspect of the Joint Panel have yet to be realized.

this survey are newcomers to the field of Religious Education in Kenya schools.

It was pointed out by N.E. student teachers of the Department of Philosophy and Religious Studies, Kenyatta University College in 1975 at the end of the Teaching Practice

2:3 TEACHING AIDS AND THE QUESTION OF TEXTBOOKS

Classroom teaching can be very positively affected by use of a variety of teaching aids. These should be made available to teachers and students alike. The value of Audio-Visual lies in their use to stimulate interest. They are also an invaluable source of information which may, in many ways, lie outside the ordinary experience of a teacher.

The place of teaching aids in C.R.E. was recognized during the early stages of the construction of the new syllabuses. At that time, the Joint Panel expressed concern over the inappropriateness of imported visual aids, then used in the teaching of the old syllabuses. Apart from not being culturally adapted to Kenya pupils¹³, the aids were criticized for being too expensive for Kenya Secondary Schools. According to the Panel, there was need to produce (locally) audio-visual aids which were to be culturally relevant to the needs, interests and experience of the pupil. From the comments of the respondents, it appears that somehow the hopes of the Joint Panel have yet to be realized.

The problem of non-availability of audio-visual aids in Religious Education was pointed out by R.E. student teachers of the Department of Philosophy and Religious Studies, Kenyatta University College in 1975 at the end of the Teaching Practice session.¹⁴ In their comments on the experience of Teaching Practice, 24 teacherstudents who offered to make any statement which would be used for future action observed that there was "inadequacy of school provision of Bibles, textbooks and other teaching aids".¹⁵ That the practising R.E. teachers in this survey were able to express the same need for audio-visual aids as did the student teachers in 1975 would suggest that, up-to-date, no perceptible efforts have been made by all concerned at solving the problem. However, in the opinion of the present researcher R.E. teachers should be able to make their own visual aids from the simplest of the material available in the school instead of depending on those which are designed and published by others.

In addition to preparing his own teaching aids in order to stimulate interest in the subject, the R.E. teacher should make arrangements to invite willing guest speakers to come into the school and talk on various aspects of religion. Such speakers should be selected from those concerned with the education of the child, both from public and private life.

On the question of textbooks, it should be pointed out that as far as Syllabus 221,1 is concerned, there is unusually heavy dependence on the only available textbook.¹⁶ The disadvantage of such a dependence on one textbook is that the user is limited to the particular view adopted by the authors. In certain cases, the user, especially the student, is not able to check the information provided in the one book against the point of view held by another writer on the same subject matter. In view of the shortcomings of relying on one textbook for information

.....there has been a trend away from a single textbook, with its inevitable shortcomings, towards the use of many different kinds of materials which individualize learning while preserving some common experience for all children.¹⁷

The response of the teachers to Question 10 (Appendix I)

reveals the following:

a) Divided opinion on the language used in the textbook

4) A general feeling that the present textbook should be in relation to the general level of understanding of the student for whom it was intended. Slightly more

than half of the respondents said that the language

of the book is simple enough to be understood

by students. The rest (except two who did not show

their opinion) said that the language of the book is

rather difficult for those for whom it was written.

An examination of the phrases, the vocabulary and

the length of sentences in the book reveals that the

language used is fairly simple and easy to understand in comparison to that used in textbooks on other subjects - for example, Biology, Geography and History.

From the comments of the respondents, it is certain that the particular opinion expressed is based on the teacher's own experience of his student's linguistic abilities. This suggests a general variation in the students' capabilities to understand the language not only of religious type, but that of other types as well.

b) A general satisfaction with the coverage of the Lukan material by the textbook. This does not apply to African Traditional Religion which is shallowly dealt with.

c) The general feeling that the textbook is readily available to students.

d) A general feeling that the present textbook should be supplemented with other works.

2:4 THE ODD DICHOTOMY: The Conflict between African Traditional Religion and Christianity.

As pointed out in chapter, 1, Syllabus 244.1 of the Gospel syllabus it was considered necessary to appeal to the students' experience which is provided by African traditional Religion.

involves a study of three religions, Two of them - Christianity and the Jewish heritage - are intricately related in that Christianity has historical roots in Jewish heritage. The third one - African Traditional Religion - is appreciably different from the first two in many ways. However, both the Jewish heritage and African Traditional Religion are supposed to introduce the student to the study of Christianity in the context of the Lucan gospel. While no major problem may result from the student approaching the study of Christianity by first examining its point of origin in the Jewish heritage and the points of convergence between the two, certain difficulties are met when African Traditional Religion is used to introduce Christianity. The main cause of such difficulties springs from the two underlying assumptions which the planners of the syllabus made:

- 1) The first assumption is that Christianity and African Traditional Religion are not different in the interpretations they give to ethical and moral issues.
- 2) The second is that a better understanding of the gospel is possible if its study is approached by introducing it with what the students already know, namely African Traditional Religion. Thus, to make the study of the Gospel relevant it was considered necessary to appeal to the student's experience which is provided by African traditional Religion.

We now examine the two assumptions and their relationship to the syllabus in the light of the teachers' response to Question 5(i) and what is known of both religions.

Table 6 shows the opinion of the respondents (teachers) on whether they consider the inclusion of A.T.R. in C.R.E.

to be a right move or not. As is evident from the table, the majority (59%) of the respondents felt that it is alright to have ATR in the C.R.E. course. 29% answered in the negative while (12%) did not show their position. Those who answered in the affirmative gave comments which show that:

a) they supported the idea of the inclusion of A.T.R.

in C.R.E. because of the contribution which the former can make towards the comparative study of the two religions.

b) the position of the respondents was influenced by their desire to see that the students understand

Christianity better than they probably would without A.T.R.

c) there exist, among some R.E. teachers, varied

conceptions with regard to the actual role which A.T.R. should play in C.R.E. Some of the respondents in this group said that A.T.R. should be studied so that a good basis for the student's growth in Christianity may be established.

One respondent gave a comment which shows a desire to see Christianity known triumphant over A.T.R.

On the contrary, the respondents who answered in the affirmative gave comments which seem to be in line with the following:

OPINION	Number of Respondents	%
---------	-----------------------	---

a) The individual teacher's experience of the students' confusion as a result of studying the two religions,		
--	--	--

It is alright to have A.T.R. in C.R.E.	34	59
--	----	----

b) The uneasy feeling that Christianity is presented as if A.T.R. is supposed to find fulfillment in the former.		
--	--	--

It is not alright to have A.T.R. in C.R.E.	17	29
--	----	----

c) The fear that the idea of introducing C.R.E. by A.T.R. may lead to the students developing a false understanding of Christianity.		
--	--	--

Do not know	7	12
-------------	---	----

Total	58	100
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There are two points to consider when discussing the

question of whether A.T.R. should be used as a basis for

Table 5: Teachers response to Question 5(1)

These are the observations that the two religions are different from each other and the use which can be made of the students' knowledge of A.T.R. (if any) as a basis upon which to build an understanding of Christianity.

On the point of differences between A.T.R. and Christianity it is necessary to look at, first, the cultural background which

gave rise to each religion. Second, it is necessary to

consider the particular religious viewpoint adopted by either

One respondent gave a comment which shows a desire to see religion in relation to such issues as the concept of God, Christianity become triumphant over A.T.R.

man in the context of inter-personal relationships; the problems

On the contrary, the respondents who answered in the negative encounters and the interpretation he gives them; death and

tive gave comments which seem to be influenced by: the destiny of man, to name but a few.

a) the individual teacher's experience of the students'

It can be stated that the cultural factors which gave rise to confusion as a result of studying the two Religions, to and shaped Christianity during its early stages of development Christianity and African Traditional Religion as if are radically different from those with which A.T.R. can be they are the same or identical.

associated. For example, the type of social, economic, political

b) the uneasy feeling that Christianity is presented and historical factors which influenced the growth of Christianity in the syllabus as if A.T.R. is supposed to find have no parallel in the context of African Traditional Religion, fulfilment in the former.

Accordingly, the religious interpretation which the Jew would give the

c) the fear that the idea of introducing C.R.E. the one

which the by A.T.R. may lead to the students developing in. Thus,

although it an attitude that ATR is inferior to Christianity. in both

religions, it is not true that the type of monotheism in Christianity

There are two points to consider when discussing the is exactly identical with the one found in African traditional. question of whether A.T.R. should be used as a basis for Religion.

students' better understanding of Christianity or not. These

The works of John Mbiti, African Traditional Religions and

are: the observation that the two religions are different from Philosophy (1969) and Concepts of God in Africa (1970) and the

each other and the use which can be made of the students' lecture referred to in Chapter I which were influential during

knowledge of A.T.R. (if any) as a basis upon which to build as the formation of the syllabus, are not, in the opinion

understanding of Christianity.

of the present writer, very helpful in determining how A.T.R.

On the point of differences between A.T.R. and Christianity can benefit Christianity and vice versa. Apart from being

it is necessary to look at, first, the cultural background which

gave rise to each religion. Second, it is necessary to consider the particular religious viewpoint adopted by either religion in relation to such issues as the concept of God, man in the context of inter-personal relationships; the problems he encounters and the interpretation he gives them; death and the destiny of man, to name but a few.

It can be stated that the cultural factors which gave rise to and shaped Christianity during its early stages of development are radically different from those with which A.T.R. can be associated. For example, the type of social, economic, political and historical factors which influenced the growth of Christianity have no parallel in the context of African Traditional Religion. Accordingly, the religious interpretation which the Jew would give the happenings around him cannot be the same as the one which the African would give to the problems around him. Thus, although it is true that there is a monotheistic belief in both religions, it is not true that the type of monotheism in Christianity is exactly identical with the one found in African Traditional Religion.

The works of John Mbiti, African Traditional Religions and Philosophy (1969) and Concepts of God in Africa (1970) and the lecture referred to in Chapter I which were influential during the formation of the Syllabus, are not, in the opinion of the present writer, very helpful in determining how A.T.R. can benefit Christianity and vice versa. Apart from being

too general in his treatment of the African belief system as a whole, Mbiti seems to argue apologetically about the case of African Traditional Religion. He is inclined to say that there exists in African Traditional Religion a concept of God and religious beliefs which should be developed and used for the good of the gospel so as to turn African religiosity up-side-down.¹⁸ For Mbiti, since Africans are "notoriously religious"¹⁹, it is advantageous (in terms of Christianity) to make full use of this state of affairs for the triumph of Christianity. This, it must be borne in mind, is a theological concern which cannot be justified on educational grounds. To show the shortcoming of such thinking, a further consideration of the concept of God in the two religions is necessary.

It is true, as already hinted at above, that in both African Traditional Religion and Christianity the concept of the existence of God is an issue that can generate little dispute. However, it must be said once again that the concept of God from the point of view of African Traditional Religion cannot be equated with that of Christianity.²⁰ For instance, the Christian conception of God as loving, forgiving and jealous at the same time has few parallels in the African Traditional Religion. Again, the Christian idea of God coming with wrath to destroy the world and throw the non-believers into the lake of fire is incompatible with the African conception of a God

who is always ready to provide what is good and unharful to his creatures. Which of these conceptions of God should be emphasized and presented as ideal is a problem with many difficulties and one which places the R.E. teacher in a rather awkward dilemma. And, if this is the case, as actually attested to by some of the respondents, what sensible educational outcomes are expected of a teacher in such a dilemma? The disaster and harm which can result from the students detecting that the teacher does not know what he is talking about sufficiently well to be able to guide their learning experiences are, indeed, formidable. Such a situation should be educationally inexcusable, whatever the subject of study. For the teacher to be effective in his work, he must understand what he is to teach.²¹ Yet, it appears from the comments of the respondents that the teachers of Syllabus 224,1 are not free from such a predicament.

A further problem which is hardly realized concerning the concept of God in Christianity and in African Traditional Religion is that it is almost impossible to speak of a supreme God as a universal concept of African religious thinking. Discussing this problem, Ogot p'Bitek (1970) states that "it is now known that the conception of a Supreme Being is not universal".²² To illustrate the point, Ogot cites an oft-quoted West African proverb which states that "no one teaches a child God". p'Bitek feels that it is misleading to use such a proverb

...to give a false impression that West African children are born with the knowledge of God.²³ According to p'Bitek, it would appear that Mbiti (see above) has taken the literal meaning of the proverb and given it an element of universality. By so doing, Mbiti paints the picture of African people having a knowledge of God right from birth. Such a high sounding statement cannot be defended for validity. It just cannot be the case that a child can have both knowledge and understanding of anything without necessary guidance of the adult. Curiosity can lead the child to learning some fact. But such curiosity and learning will be thwarted if the child lacks the necessary, positive reinforcement from the adult who assumes that the child "will know and understand" because what he is trying to learn is believed and practised by his own people!

Certainly, p'Bitek made a valid statement when he said that the West African children have got to be taught in order to know about the deities in their religious milieu. The same is true of the Kenyan child for whom Syllabus 244,1 was designed. In response to Question 4(ii), 18(31%) respondents in this survey considered the students' unfamiliarity with A.T.R. as one of the problems facing the teaching of the syllabus. The students' limited knowledge and understanding of A.T.R. was evident from the answers given by 276 students to Question 3 of the students'

Questionnaire. In their answers, a majority of the students, seemed to be in difficulty in explaining the idea of God in the context of African Traditional Religion. In another question, the students confused the Christian Concept of God with that of African Traditional Religion. Such difficulties are known to face the candidates in the national examination as will be shown in Chapter 4.

The students' little knowledge of African Traditional Religion stems from the fact that the students hardly receive any teaching on the subject outside school. In this survey, only a third of the two hundred and seventy six (276) students who answered the Questionnaire indicated that they got some teaching on the subject outside school. Thus, the majority of the students in this survey did not receive positive teaching on African Traditional Religion. In some cases, the students did not get any encouragement to seek such a teaching from their parents. For instance, one student in an urban school pointed out that his parents were totally opposed to his learning of African Traditional Religion. On certain occasions when this particular student tried to get relevant information about the religion of his people, the parents were angered. According to the student, the parents' refusal to assist him get the information was deliberate and was influenced by their commitment to

Christianity. Apart from being a mark of religious sectarianism, this particular response of the parents is indicative of the kind of resistance which can build up around a certain religious faith. To the extent that it prevails, such a resistance can be a barrier to uninhibited exchange of ideas for the sake of learning. Considering the child's eagerness to learn, it is regrettable that a parent can be an obstacle to his or her child's search for knowledge. Parents should not try to destroy the desire of the child to acquire new knowledge. It is by encouraging them and identifying themselves with the aspirations of their children that parents can positively contribute to the youth's growth in knowledge.

If the students' knowledge of African Traditional Religion is so limited as this survey shows, then it is not meaningful to use A.T.R. as a preparation for the students' "better" understanding of the Gospel. The idea looks much like using African history as an instrument and basis for the students' "better" understanding of Chinese or European history. If there is need to study Chinese or European history, a relevant course adapted to the needs and experiences of the learners should be planned. Under no circumstances should the Chinese or European history, be discussed as if it were African history

and vice versa. In the same way, the Gospel of Luke can be effectively taught and learnt without the present use of A.T.R. which, as we have seen, leads to confusion. To make the Gospel relevant, one does not have to begin by telling the students that they have their own religion which, has influenced their own lives and those of past generations all along but, which, has now to be superseded by another - Christianity. This approach has the disadvantage of rating one religion against the other. What significance is to be attached to the religion which is used as a means to an end, is a question which the planners of Syllabus 224,1 failed to consider.

2:5 OBSTACLES TO LEARNING: STUDENTS' NEGATIVE ATTITUDE
TO AFRICAN TRADITIONAL RELIGION

(*) An obstacle to effective learning of the content of Syllabus 224,1 is the general negative attitude of the students to A.T.R. The students' negative attitude to this particular part of the syllabus featured prominently in the comments of teachers in response to Question 4, 10 and 13 of the Teachers' Questionnaire. According to many of the comments, students tend to regard A.T.R. as a matter of the past. One respondent said that urban students consider the teaching of A.T.R. as a move aimed at taking them (the students) back to the time of their ancestors. One other respondent stated that students think

of African Traditional Religion as something "primitive", while another pointed out that students do not enjoy learning the course; they are anxious to go on to the study of the Lukan material of the syllabus. Generally, the respondents' comments show that students hold a positive attitude to C.R.E.

It is possible to trace the causes of the students' positive attitude to C.R.E. and their unfavourable attitude to A.T.R.

There are three factors to consider in this respect. (a) The first is the growing influence of Christianity on most people.

(b) The second factor has to do with Syllabus 224,1 itself.

(c) The third factor is the superficial interest in A.T.R. by those who passionately speak in support of the subject without putting into practice its cherished values. We will consider each factor separately.

(a) For more than three quarters of a century, the peoples of Kenya have been exposed to the teachings of Christianity, presented in a predominantly evangelistic spirit. The ultimate aim of such an exercise was and has always been to develop positive and sympathetic attitudes toward this particular religion. Consequent upon the infiltration of Christian teachings into virtually all parts of this country is the rise of a generation of Kenyan people with a strong Christian influence. The negative attitude to A.T.R. as expressed by many missionaries was passed on to Africans who were urged to forsake their religion in favour of Christianity.

From another perspective, the negative attitude to A.T.R. attained heightened proportions when anthropologists in the style of W. Schmidt (1933), D. Westernmann (1912, 1939), E. W. Smith (1961), D. MacDonald (1882) and, a theologian, J.V. Taylor (1963) among others, took up the issue and contemptuously described the African peoples as "savage", "heathen" and "pagan". For people like E.W. Smith there was every justification for stating that the African person is really incapable of conceiving the Deity.²⁴ Since, in the thinking of such men, the African did not present anything religiously intelligible to the preacher and the anthropologist alike, the appropriate advice to him (the African) was to forsake his beliefs and practices in preference to Christianity. Until fairly recently, the most favoured points of reference in A.T.R. were those which the speaker considered to be the weaknesses of African Traditional religion. These were the areas to be mentioned and only in so far as the mention of those weak points was construed as being beneficial to the ultimate domination of the Christian point of view over the African Traditional Religion. This attitude to A.T.R. has persisted to the present age as Prof. J.G. Donders has recently remarked. Donders states:

...There have been difficulties on the part of some members of religious panels: difficulties of appreciating African Traditional Religion. Certain groups of Christians even at the moment, have very great difficulties in appreciating the value, the religious value or the authenticity of African Traditional Religion.²⁵

Thus, since the negative attitude to A.T.R. seems to be generally held among adults who are committed to Christian values, the third generation youth in secondary schools in this country have tended, to hold the same negative attitude to the subject. This is naturally consistent with that of their parents. That students should hold the same attitudes as their parents is supported by studies which have been carried out in relation to the influence of parents on the religious position of children. For example, a study by H.H. Rensers and D.H. Radler (1962) showed that 78% of the American youth believed that their own religious views agreed with the orientation of both of their parents. In another study, D. Rogers (1972) found that the youths' religious dispositions reflect adult influences and beliefs.²⁶ Also, R.J. Rees, (1967) in an investigation aimed at testing certain religious opinions of the first year students of Cambridge and Bangor universities, found that comments which were given by the students in response to a questionnaire indicated that their homes were the main sources of religious beliefs and attitudes.²⁷ Thus, it should be expected that the greater the inclination and commitment of parents to Christian values the less favourable are students' attitudes to A.T.R.

Other relevant studies have indicated some relationship between childrens' attitude and religious behaviour. For example, K.E. Hyde (1965) in his work Religious Learning in Adolescence found that attitudes more favourable to religion always seem to

be associated with church going children. E. Cox (1966) has shown that children with favourable attitudes tend to learn and retain religious concepts more easily than pupils with an unfavourable attitudes.²⁸ Also, children with favourable religious attitudes retain them throughout their school life and continue to learn. Those children with weak or unfavourable attitudes tend to become more opposed to the religious ideas and learn less and lose.²⁹ In terms of Syllabus 224, Paper 1, this means that pupils with favourable attitudes to Christianity will learn and retain more of Christian values than those who hold negative attitudes to Christian faith. In the same way, pupils with favourable attitudes to A.T.B. will learn and retain more material of the subject than will those who are opposed to the subject (A.T.B.)

(b) The important thing to consider concerning the second factor is the relative importance attached to the three sections of the syllabus. The consideration here has to do with the details to be covered and the time allocated to the sections of the syllabus. An examination of Table 7 shows that out of the total 130 school days only thirty (17%) are allocated to the teaching and learning of A.T.B. The same number of teaching days are allocated to the Jewish heritage.

On the contrary, one hundred and twenty days (67) are allocated

TYPE OF RELIGION	ALLOCATION NUMBER OF WEEKS	OF TIME TOTAL NUMBER OF PERIODS	TOTAL NUMBER OF STUDY UNITS ALLOCATED
AFRICAN TRADITIONAL RELIGIONS	6	18	7
JEWISH HERITAGE	6	18	17
LUKE'S GOSPEL	24	72	51
TOTAL	36	108	75

Table 7: Time and number of study units allocated to the parts of the study of the various sections of Syllabus 224,1.

Note that the total number of periods allocated is obtained by multiplying the number of weeks allocated by three periods in a week allowed on the school timetable for the teaching and learning of Christian Religious Education (C.R.E.)

On the other hand, if the two components have been used as having some degree of relevance, the parent compares the two components for relative importance.³⁰ In relation to Syllabus 224,1, this means that the ecclesiastical student will consider each part

On the contrary, one hundred and twenty days (67) are allocated to Luke's Gospel. Similarly, of the seventy five (75) different study units of the syllabus, seven (9%) are devoted to the material on A.T.R., seventeen (23%) to the Jewish heritage and fifty one (68%) to the Gospel. To the learner, the uneven distribution of the study units and the amount of time allocated to each part of the syllabus suggests the importance given to each section. The part of the syllabus which is given greater emphasis will be so treated by the student. Under this consideration, A.T.R. (and to some extent the Jewish heritage) is interpreted as of less importance in comparison to the Gospel. This attitude is reinforced by the manner in which the national examination shows the imbalance between A.T.R. and C.R.E. by not setting full questions on the former as was early proposed during the formation of the syllabus. Such differential treatment of the three parts of the syllabus has the bad effect of clearly indicating which areas should be studied with any seriousness and which one can be skipped without much harm.

A study by Hookeach and Rothman (1965) indicates that if a person judges that two components which he encounters are not relevant to each other, no new meaning will emerge. On the other hand, if the two components have been seen as having some degree of relevance, the person compares the two components for relative importance.³⁰ In relation to Syllabus 244,1, this means that the enthusiastic student will consider each part

The Religion (A.T.R.) does not influence the lives of African people as already hinted at above.

Far from being "dead", African Religion is still practised

c) The third factor hardly needs any stressing. Although a and will continue to influence the people's religious

number of books have been written about the place and the importance behaviour for the rest of their lives. D. Nkomo (1967)

of A.T.R. in the efforts to preserve the culture, there are few has made this point very clear in his book, African Religions people who practice African Traditional Religion. In a number of and Philosophy.

pieces of literature on the subject, the writers have tended to

treat it as a thing of the past.³¹ In many of the works, the

authors employ the past tense to speak of A.T.R. as if it is

not possible to speak of it in the present tense. The predicament

which A.T.R. faces is that it has not been formulated in such a way

that it can speak to the minds of a modern African whose value

systems have been greatly influenced by cross-cultural trans-

mission of ideas in every field. A.T.R. cannot remain static

if it is to appeal to people of present age. In the present

circumstances, students do see that those who speak in favour

of A.T.R. do not live according to its ideals. They therefore

do not see why they should be expected to pay attention to it.

In fact, the use of the term "traditional" in reference to

African Religion implies that the subject is a matter

of the past. The use of the term creates the impression that

The general reason given by those who answered in the negative

is that achievement of the aims and objectives of the syllabus

is not possible as A.T.R. is not sufficiently covered. They

...../88

...../89

The Religion (A.T.R.) does not influence the lives of African people. Far from being "dead", African Religion is still practised and will continue to influence the people's religious behaviour for the rest of their lives. J. Mbiti (1969) has made this point very clear in his book, African Religions and Philosophy.

2:6 STRIVING TO REACH THE GOAL: CONSIDERATION OF AIMS, OBJECTIVES AND TIME

a) The mixed aims of the syllabus

The stated aims of the syllabus, both general and specific were indicated in Chapter I. In response to Question 8(i) the majority of the respondents (87%) answered in the affirmative. Only 9% answered in the negative. 4% did not give their opinion on this question. Many of those who said that it is possible to achieve the aims and objectives of the syllabus gave comments which indicate that they considered such a possibility in terms of Christianity, namely Luke's Gospel. The contribution which can be made to the realization of the aims and objectives of the syllabus through A.T.R. was neither realised nor thought significant.

The general reason given by those who answered in the negative is that achievement of the aims and objectives of the syllabus is not possible as A.T.R. is not sufficiently covered. They

however, gave comments which show that they considered it possible to achieve the greater part of the goal through the Lukan material. A possible inference which can be reached by scrutinising the comments of all the respondents is that it is possible to achieve the aims of the syllabus, but not completely.

That it is not possible to fully achieve the aims and the objectives of the syllabus can be appreciated by examining the specific aims of Syllabus 224, a little more. Section (a) of the specific aims reads as follows:

To study man's understanding of his relationship to God and to his fellowmen,

- 1) in the Bible
- 2) in the history of the Christian Church, and
- 3) in African tradition

The statement of the aim implies that a study of the syllabus will benefit from the three sources as indicated above.

Since the aim covers all the five papers of the syllabus (see Chapter I), it stands out to reason that a complete achievement of the aims and objectives is not possible. This is true in the sense that only that part of the syllabus which is studied can be said to contribute to the attainment of the aims and objectives of the syllabus. Thus, if a particular, optional paper of the syllabus is not dealt with in a certain school, it means that the other optional papers which are left out will not contribute to the desired goal. (A particular school which offers C.R.E.

..../90

Table 3: Response of teachers to Question 14

.../91

*) Teacher Load of the Syllabus

As can be seen from Table 8, the majority of the respondents must take the compulsory paper, i.e. 224,1 and any other paper are of the opinion that the amount of work expected of them is from a choice of 4. All schools in this survey except one teaching syllabus 224,1 in its excess of the available time - offered paper 2 as the optional paper). For example, if a school 35 weeks a week is allowed. The general complaint of the offering C.R.E. opts for Paper 5 (African Religious Heritage respondents is centred upon the feeling that the main study with Special Reference to East Africa), it is not possible for alone (i.e. Paper 2) requires the present time which is supposed this particular school to attain the aims of the syllabus through to cover the other two sections of the syllabus as well. a study of the Christian Church (covered in Paper 3 and 4). It as a result of the breakdown of the school year in would have been far much better for the planners of the syllabus terms of teaching time and the number of the study units of to formulate specific aims of each of the five papers of the the syllabus provides more insight into what the situation is. syllabus. If, as the findings of this survey indicate, the over- any given year of the school term, is made up of three term- whelming majority of schools offer Paper 2 as an optional paper of approximately twelve weeks each. This is an equivalent of (see Chapter 4 for comparative figures), it certainly is the case thirty six (36) weeks in a year. Of this time, a total of three that the contribution of much less favoured papers such as Paper 4 provides a week of 40 minutes' duration each is allocated to to the realization of the aims and objectives of syllabus 224 is yet the teaching of religious education. This means a total number to be realised.

Opinion	No. of Respondents	%
Amount of work is in excess of available time	47	81
Amount of work not in excess available time	10	17
Position not indicated	1	2
Total	58	100

Table 8: Response of teachers to Question 14

b) Teaching Load of the Syllabus

As can be seen from Table 8, the majority of the respondents are of the opinion that the amount of work expected of them in teaching Syllabus 244,1 is in excess of the available time - 36 weeks - which is allowed. The general complaint of the respondents is centred upon the feeling that the main study alone (Luke's Gospel) requires the present time which is supposed to cover the other two sections of the syllabus as well.

An examination of the breakdown of the school year in terms of teaching time and the number of the study units of the syllabus provides some insight into what the situation is. Any given year of the school term, is made up of three terms of approximately twelve weeks each. This is an equivalent of thirty six (36) weeks in a year. Of this time, a total of three periods a week of 40 minutes' duration each is allocated to the teaching of religious education. This means a total number of 108 teaching periods for Syllabus 244,1.

In terms of teaching load, the syllabus comprises three sections with a total of 75 study units as indicated in the previous section. Thus, 75 units of the syllabus are supposed to be covered in 108 periods. This gives a unit/period ratio of 1:4. What this means is that one study unit of the syllabus requires more than one period. On the face of it, this seems reasonable. It means that a teacher needs about one and half periods to teach one unit. Realistically, however, such a

conclusion is too simplistic, considering that one unit has more than one main topic to be effectively covered in more than one period as indicated by three respondents in this survey. Assuming that the rest of the topics in any one unit takes an average of one lesson or less each, the R.E. teacher will still be short of necessary time, taking into account any breaks of the teaching time for public holidays and mid-term holidays. To all these, should be added a break of at least one month in the middle of the year for Mock examinations.

Similarly, the opinion of the respondents show that the teaching of A.T.R. and the Jewish heritage require more than six weeks each. In the opinion of one respondent, the section on A.T.R. alone can take a whole term to teach, if allowance is made for class discussion of students' research findings.

Since any organised educational programme has to be completed in accordance with a certain, specified plan, it is essential to consider whether or not it is possible to go over the selected programme within a given schedule. It is quite undesirable to plan an educational programme which is so loaded in content that it is practically impossible for those concerned to complete the programme in good time so as to prepare candidates for examination. Although it is not always required that a student has to cover the course completely in order to pass an examination, it is certain that any achievement of aims and

EXHIBIT

1. objectives will fall short of what could be attained were sufficient time allocated to the teaching of the syllabus. Much as it is helpful for the individual teacher to constantly study E.A.C.E. past examination questions in order to determine which areas are given more emphasis, such a teacher and his students will not be safe to go by what seems to be examiners' popular topics for examination. With each successive year, new or neglected areas may be given fresh emphasis by the examiners
2. so as to ensure that all areas of the course are sufficiently dealt with and that students learn something in these areas. Moreover, it is an educational nonsense for the concerned teacher not to educate his students for life but for purposes of examinations only.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
10. Safety, E.A.C.E.
11. U.S.A.
- 12.

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"Mock" is an internal, E.A.C.E. standard
mid-year examination set and marked by
an individual school in the preparation
of students for the national examination,
namely E.A.C.E. The latter is held annually
to mark the end of the 4-years secondary
school course.

Prof. J.G. Dain,
1116 Distinguished Lecturer,
University of Illinois,
1977, p. 14

CHAPTER 3

APPROACHES TO RELIGIOUS EDUCATION:

The Problems of Retaining the
Traditional Approach

By education most have been mis-led;
So they believe, because they were so bred.
The Priest confirms what the nursery began,
And thus the child imposes on the man.

Bryden, "Hind and Panther",
1687

We mould material things into the pattern
of human ends. But we do not mould human
beings, and do not wish to do so. That
way lies indoctrination, propaganda, the
worst tyranny of all because it is tyranny
over the human mind.

Prof. Raphael Demos of Harvard
American Scholar, IV, p.99

If criticism is out,
if any further question is forbidden,
not only further human development
is threatened,
but even humanity itself is gone.

Prof. J.G. Donders,
"DONT FENCE US IN"
11th Inaugural Lecture,
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3:1

AGAINST INDOCTRINATION

For many years up to the first half of 1960s, religious education in this country was carried out with a very strong ecclesiastical attachment. Management and control of schools fell under the jurisdiction of the particular Christian denominations which established the school. R.W. Mutua writes about the administration of the schools and the role they were seen to play in the following words:

During the period before the establishment of the Department of Education, the missionaries, supported with funds from their home parishes, designed, controlled, managed and supervised and financed the school systems they established.

..... As education had become a tool for proselytizing, obviously they had to choose which was of more immediate importance, religion or education and distributed their funds accordingly. Those who looked for immediate results of their evangelical efforts in the conversion of the Africans spent the larger portion of their scarce funds on religion. Others, the chief of whom were the Roman Catholic Orders and the Church of Scotland Mission had a more practical approach. By laying importance on education as a means of proselytizing they spent much more on it as a long-term investment.

The use of schools by the Christian Church to make converts disturbed the colonial Government as early as 1911. According to Lord Cranworth (1912), a sum of £800 given to schools to be used for the education of the sons of chiefs was used for proselytization of those sons without effecting

an educational purpose.² It was then suggested that Missions were to consent not to proselytise the youth to which consent they (the Missions) "indignantly and not unnaturally refused".³

For many a Church people, the school establishment existed to serve two purposes: to turn out religious converts for the Christian Church, and to play a vital role in the teaching of literacy.⁴ In a situation wherein academic training was complemented with evangelization, religious education was presented in a subjective, authoritative manner. The dual purpose of schools was criticised by the Kenya Education Commission of 1964, popularly known as the Ominde Commission of 1964.⁵ Concerned with the purpose of education in the newly independent state, the Commission recommended:

- (i) Education is a function of the Kenya nation; it must foster a sense of nationhood and promote national unity.
- (ii) Education in Kenya must serve the people of Kenya and the needs of Kenya without discrimination.
- (iii) Our public schools are an instrument of the secular state in which no religion is privileged, but they must respect the religious convictions of all people.
- (iv) The schools of Kenya must respect the cultural traditions of the peoples of Kenya both as



- 100 -

Plate 1. Educating for a multi-racial Kenyan Society:
Schools are instruments of fostering national
unity.

expressed in the social institutions and relationships.

- (v) "Competition" should be discouraged so that a majority of school leavers are not labelled "failures".
- (vi) Education must be regarded and used as an instrument of the conscious change of attitudes and relationships preparing children for those changes of outlook required by modern methods of productive organization. At the same time, education must foster respect for human personality.
- (vii) Education should serve national economic development.
- (viii) Education must foster social equality and remove divisions of race, tribe and religion; and
- (ix) Education must be adaptable to change.

In order to ensure that education in the new state would be used in the best interests of Kenya, it was considered necessary to centralise the school administration and remove the task of control and management of the schools from the Christian Church organizations. This was effected by the Education Act of 1968. The Act placed the management of schools in the hands of the Government as a deliberate attempt to stop the use of schools for conversion purposes and by so doing, guard against religious sectarianism.

Under the new management, the teaching and learning of Christian religious education (like any other religious education) was to change in accordance with the recommendations of the Ominde Commission of 1964 (see Chapter I). The extent to which this change has been effected through the teaching and learning of Syllabus 224, paper 1 is hard to determine as the opinion of teachers in this survey shows.

OPINION	NUMBER OF RESPONDENTS	%
Syllabus was designed to lead to indoctrination	23	40
Syllabus not designed to lead to indoctrination	20	36
Position not shown	15	24
Total	58	100

Table 1: Opinion of the respondents on whether or not Syllabus 224, Paper 1 was designed to lead to indoctrination (Question 7, Appendix X)

As can be seen from Table 1, the opinion of the respondents is divided in such a way that it is difficult to make a definite statement concerning the Syllabus. When the number of those who answered in the affirmative is compared with that of those who replied in the negative, it cannot be stated that the syllabus was designed to lead to indoctrination. Nor can it be said that it was not. However, when the comments of the respondents in either group are examined, a different picture emerges altogether. To illustrate the point, we reproduce below, first, the representative comments of those who expressed the opinion that the syllabus was not designed to lead to indoctrination. In the second example, the comments which express the contrary opinion will be given. A discussion of each group of opinion follows the comments:

(1) Apparently, the syllabus was not designed to lead to indoctrination.

1. The allegation is rubbish. Teaching Christianity is our duty and we are not indoctrinating anyone.

2. Indoctrination is an ugly word.....Without the teaching of Doctrine, religion is empty. So much Christianity today is empty slogans and no Doctrine. This is the reason why so many fall away.

Teaching of Christianity should be objective. It should be concerned with the intellectual growth of the learner and his unprejudiced understanding of Christianity as a quest for meaning.

3. Freedom is extended to the student to express his opinion.

4. The student has freedom to accept or reject what he is told.

A critical examination of the first two comments given above shows that the respondents reacted rather emotionally. The first comment suggests lack of objective reasoning on the part of the respondent in reacting to the question. To state that teaching Christianity is the duty of the R.E. teacher and that that teacher is not indoctrinating anyone, suggests two things. The first one is that the respondent is somewhat aware that indoctrination is undesirable. The second thing is that the respondent tried to cover what he or she thought to be undesirable. The opinion that the Syllabus was designed to lead to indoctrination cannot be conclusively dismissed by stating that the allegation is "rebbish". The second comment shares the weaknesses of the first. It also shows how particularly concerned the respondent was that many members of people have fallen away from Christianity because of lack of doctrine (in the teaching which they have received). As it will be pointed out later, schools should not be concerned with the expansion or decline of the membership of the Christian faith. Classroom teaching of Christianity should be objective. It should be concerned with the intellectual growth of the learner and his unprejudiced understanding of Christianity as a quest for meaning.

Also, to state that the learner has freedom to accept or reject the Christian values which are presented to him seems reasonable only in a limited sense. On a wider sense, it is not educationally sound to talk of the learner being presented with something which he has either to accept or reject. To take such a view implies that the learner is being asked to take a decision for or against matters of religious concern whose truth or validity has been established. It is known for example, that even where there exists a general agreement about a certain issue, different people tend to stress one aspect of it more than all others. Others may fail to see or be impressed by its significance altogether. In the search for knowledge, the student should be allowed every chance to question and express doubt concerning the religion (or any subject) which he is studying. The take-it-or-leave-it approach cannot be fashionable any longer in an age when there is a powerful plea for sound intellectual development of the learner.

Having said all this, it should be borne in mind that whether indoctrination takes place or not, much depends on what the individual teacher does. How the R.E. teacher tackles the subject depends on his interests, his religious convictions and the importance he attaches to the beliefs and value systems of the religion which he is teaching. Thus, a good R.E. syllabus not designed for indoctrination may turn out with desirable or

undesirable results depending on how the teachers handle it in class. In a classroom situation, indoctrination into a particular faith can come about when the relevant teacher takes the position of an evangelist or pastor instead of that of an educator. The role of a classroom teacher as a pastor or preacher cannot be commended on educational grounds.

(11) Yes, the syllabus seems to have been designed to lead to indoctrination (40% of the respondents).

1. The syllabus assumes that students are already Christians and seeks to increase their knowledge of Christianity.
2. The aim of the syllabus seems pastoral, especially where the student is asked to apply what he has learnt to his life.
3. The syllabus seeks to inculcate in students the idea that all human-and-God relationships are possible through Christ.
4. Christianity is depicted as the ideal religion which has to conquer African Traditional Religion.
5. It is assumed (in the textbook) that African Traditional Religion is to find its fulness in Christianity.

As can be seen from the comments, the opinion that the syllabus was apparently designed to indoctrinate into Christianity broadly falls under:

- 1) the aims of the syllabus
- 2) the content of the syllabus, and statement of aims which
- 3) the textbook⁶ which is recommended for use in the

(1) the study of the syllabus awareness of his relationship to God. It is appropriate to consider each ground of argument, in to

The Aims of the Syllabus

We saw in Chapter I that the general aim which governs it both Syllabus 223 and 224 is stated thus:

This Syllabus of Christian Religious Education aims at educating the student in an awareness of his life in relation to God's revelation in Jesus Christ, in the changing and developing society of which he is a member.

The specific aims of Syllabus 224 are:

(a) To study man's understanding of his fellowmen, in the Bible, in the history of the Christian Church and in African Tradition.

(b) To deepen the student's awareness of his relationship to God and to his fellowmen through Jesus Christ.

Apart from the cognitive domain, the statement of the general aim of Christian Religious Education implies the development of the affective domain in the student. The attitude which the student is expected to form is that he has a relationship to God and that the supposed relationship has been revealed

is in Jesus Christ. The second specific aim of the syllabus goes beyond what is intended in the first aim. It stipulates a deepening of the student's personal awareness of his relationship to God and to his fellowmen through Jesus Christ. There are two assumptions in the statement of aims which have vitiated the syllabus. The two assumptions appear to be (1) that the student has an awareness of his relationship to God and to his fellowmen, and (2) that such an awareness is to be realized through Jesus Christ. We will discuss the two assumptions respectively. From the statement of the aims, it is not clear how it has been determined that the student has an awareness of his relationship to God which is to be deepened. To deepen the student's awareness implies prior existence - in a less developed manner - of such an awareness to act as the starting point for the student's learning experience. Unless it can be determined that such an awareness exists, it does not look educationally sound to adopt such an approach. As a point of fact, it does appear that it never occurred to the planners of the syllabus that a prescription of what the starting point should be is an important educational consideration. For a person who

The problem of emphasizing a particular religious viewpoint in the face of a plurality of religious outlooks, is that antagonistic feelings toward Christianity are developed by those who see this particular religion as being foreign to them. /109

is not a Christian, it is indoctrinating to begin by telling him that he has a personal relationship to God. To urge the student to accept that his relationship to God is possible through Jesus Christ, is to give little room for a point of view which may not be consistent with the Christian perspective. This point is ramified by the examples which are given in the discussion which is to follow in due course.

The second assumption is related to the first one. It shows that the syllabus was intended to Christians only. As it should be clear from Chapter I, Kenya is a pluralistic society with adherents of such religions as Hinduism, Islam, African Traditional Religion and Christianity. Each of these religions presents its own way of explaining a person's relationship to God and to his fellowmen. Since Kenyan schools are not grouped on the basis of religion - in which case the adherents of a particular religion are free to go to schools with particular religious practices - it appears that to aim at deepening the student's awareness of his relationship to God through Jesus Christ does little justice to non-Christian students. For such students, their relationship to God and their fellowmen is best explained in the context of their own religion.

The problem of emphasising a particular religious view point in the face of a plurality of religious outlooks, is that antagonistic feelings toward Christianity are developed by those who see this particular religion as being foreign to them.

Where a situation arises which gives room for the development of such feelings, students (may) resent Christianity (or any religion for that matter). They will form the attitude that it (Christianity) has unjustifiably pushed the desired religion out of sight in order to impose itself upon the students. The disadvantage with such an imposition is that it can make students feel that they have been denied the right to study and practice their own religion. Such cases are not hard to come across as the present writer found out during the administration of the students' questionnaire in three different schools, two in Nairobi and one in Kericho.

In the two schools in Nairobi, three (3) students from one school and two (2) others from another (all in the fourth form) said that they did not enroll for a course in Christian Religious Education because they had a religious inclination which was other than Christian. When asked to state what religion they belonged to or wished to study, two of the students from the first school said that they belonged to and wanted to study Islam; the school in question did not offer a course in Islamic Religious Education. The third student declined to give any comment even though he was requested to do so. Both students in the second school in Nairobi preferred a course which is exclusively devoted to the study of African Traditional Religion. When informed that Syllabus 224 includes a study of African Traditional Religion in Paper 1 and 5, the two students said that they did not consider the course "African" enough with its inclusion of the Christian

... The case of Kenya may be compared to that of Britain
gospel as the compulsory paper. In the case of the two students
in a Kericho school, attachment to the Islamic Religion was given
as the main reason for the students not enrolling for Syllabus
224. In all of the cases considered, the teacher in charge of
Christian Religious Education in the relevant school confirmed
what the students said in a verbal interview with the researcher.
Although it is not the mistake of the syllabus that the students
should feel thus, the instances cited do suggest that students
can become resentful and reject what seems not to be in the best
of their interests. The instances also indicate the dangers of
religious sectarianism which the Omide Commission of 1964
spoke against. Under the present situation, the two religions -
Christianity and Islam - which are currently taught in schools -
have to live up with cases of antagonism until the country evolves
a type of religious education in which all the world religions
are dealt with in one syllabus. This is necessary if the country
wants to cater for diverse religious interests of a pluralistic
society. Alternatively, if the present attempts being made
at the Kenya Institute of Education to integrate Religious
Education in a Social studies syllabus succeed, it will be
possible to arrive at the same end. If the undertaking
proves successful, people will cease to be inquisitive as to
why some religions and not others are included in the school

curriculum. The case of Kenya may be compared to that of Britain where it became desirable in recent years for religious education courses to include major world religions. The decision to introduce the study of world religions was reached when it became desirable to cater for the religious interests of immigrant population,⁷ whose religions are other than Christianity. Prior to this move, Christianity had for long been the sole religion in the school curriculum.

There is a further observation to make in relation to the general aim which governs the two syllabuses on Christian Religious Education. This, which has to do with the statement of aims, suggests that there is a form of education which is characteristically and distinctively Christian. This conception of education as Paul H. Hirst (1974) sees it

seems just as much a mistake as the idea that there is a distinctively Christian form of mathematics, of engineering or of farming.

All this stems from the failure to grasp what "religious" education should be concerned with in the whole context of the education of the child. Hirst shows how such a failure can lead to misunderstandings:

The Christian will, for instance, surely want his children brought up in the Christian faith, and that non-Christian will certainly not want. In this respect at least their ideas

Discarding the universality of a belief as the reason

of the content of education will be radically different. Yet another Christian may well say that the last thing one should do, as part of education, is bring up a child in any faith, even the Christian faith. This second Christian will maintain that communicating an understanding of the Christian faith is a legitimate part of education but bringing up a child within any particular faith is not what education is about. What we have here are two quite different views of education. According to the first, it is concerned with passing on to children what we believe, so that they in turn come to believe it to be true. According to the second view, education should not be determined by what any group simply believes, but by what on publicly acknowledged rational grounds we can claim to know and understand.⁹

The first concept of education Hirst calls primitive in which a primitive society seeks to pass on to the next generation what is simply held to be true. On this basis, there can be a Christian concept of education, based on what Christians hold to be true and valuable in education, according to which Christians seek that the next generation shall think likewise. Similarly, there can be a Humanist or Buddhist concept of education.¹⁰

The second view, according to Hirst is more sophisticated and one to be commended because it takes recognition of the fact that "not all the things held to be true or valuable by a group are of the same status".¹¹

Dismissing the universality of a belief as the reason for propagating it on non-rational grounds, Hirst states:

That we hold something to be true or valuable is itself no reason why anyone else should regard it. That something can, on the appropriate objective grounds, be shown to be true or valuable is a very good reason for passing it on to others. But even then what we must surely seek is that they will hold it, not because we hold it, but because there are objective grounds. Only then will they be prepared to reconsider, and where necessary revise, their beliefs and practices when new evidence and better arguments arise.¹²

Thus, the question to answer with regard to the general aim and the specific aims of Syllabus 224, is whether the intention is "clearly directed to the development of people who are rational, autonomous being of every area of life",¹³ or whether the purpose of such education is to pass on to students Christian beliefs which have been believed to be true and valuable.

2. Content

The content of Syllabus 224, Paper 1 is made up of three sections as indicated in Chapter I. Section A and B are

According to L.H. Gregory and G.D. Woods, "they would state the previous demands better".¹⁴ In their opinion,

Diagrams of content, which are not only necessary and completely sufficient conditions for indoctrination.¹⁵

There there is a risk to suggest that a particular attitude in a certain object is established, is not...../115

of the subject matter must be selected, but the status of content alone is not enough in itself. To bring about the

used as an introduction to the main study, Luke's gospel.

On the face of it, it is not easy to see anything indoctrinating in the syllabus on the basis of its content.

It is after considering the purpose which the introductory sections are supposed to serve that the matter unfolds itself.

It was shown in Chapter 2 that the reason why a course on African Traditional Religion is included in the syllabus, is that it acts

as a basis for the students' "better" understanding of Luke's gospel. It was argued that since African Traditional Religion

and Christianity are different in their interpretation of ethical and moral issues, the former cannot be used to introduce the

latter. The reverse of this argument is similarly true. Again, it should be recalled that it was not the educational consideration

which influenced the inclusion of A.T.R. in C.R.E. The inclusion was influenced by theological position in favour of Christianity.

For people like Dr. John Mbiti, the inclusion of A.T.R. in C.R.E. afforded an opportunity for the gospel to turn African religiosity

up-side-down (see Chapter I)

According to I.M.N. Gregory and R.G. Woods, "any transmission process demands content".¹⁴ In their opinion,

Components of content, method and aim are necessary and conjointly sufficient conditions for indoctrinating.¹⁵

Where there is a wish to ensure that a particular attitude to a certain object be established, a suitable content of the subject matter must be selected. But the choice of content alone is not enough in itself. To bring about the

desired outcome, it is necessary for the indoctrinator to have an intention - the goal which he has to achieve. In the opinion of John Wilson,

Indoctrination is an intentional activity; you cannot indoctrinate by accident, and it would be odd to say that physical objects, or a particular environment, or even robots could indoctrinate..... To be an indoctrinator, a person must certainly intend his pupil to arrive at a certain belief, but he need not specifically intend that the pupil should always maintain the belief in the face of reason, or that he should reach it as a result of being down to indoctrinator's authority or anything else of that kind.¹⁶

For indoctrination to take place, "it is necessary that the content should consist of doctrines".¹⁷ In the next section, we shall see that the students are urged to accept Christian doctrines and live according to Christian principles.

3. The Textbook

A textbook is a useful guideline to the course of study. It gives instructions on the content of the syllabus, both for the teacher and learner. Thus, for learning purposes, a textbook is an invaluable source of information. In some instances, such a book can be a powerful instrument for propaganda, depending on the approach adopted by the author(s) in the dissemination of ideas. This is true in a case where the book is used to urge a

learner to adopt the point of view which has been considered as being in line with the ideas or beliefs of those in high positions of decision-making.

Given the limitations of his knowledge of the subject of study, the learner tends to regard the ideas expressed in the textbook as authoritative statements to be accepted. This consideration applies to all subjects of the school curriculum and more so in situations where the student is not exposed to more than one point of view on the subject. Under such circumstances, indoctrination of the student into a particular view is not only intended, but it is also inevitable. Such a method of instruction has been employed in textbooks of science, history, literature, socio-political and economic theory and practice and religion, either in praise of a cherished ideology or in condemnation of the one (ideology or belief) which runs counter to the one being propagated. Often, such cases of indoctrination stem from mistaken beliefs and false pronouncements. A case in point is the view which was held by the late Sir Cyril Burt, the British founder of educational psychology, that racial differences in intelligence are caused by heredity. According to the report written by Boyce Mansberger and published in New York Times, October 2, 1978, the data on which Cyril Burt based his conclusions were fake. It is interesting to note,

however, that following Burt's published research findings, the British government started to found

her new school system on the assumption that among the children entering secondary schools, the proportion of the highly gifted pupils, average students, and pupils, were apt to non-academic intellectual pursuits would quite nicely correspond to the proportion of leaders, middle-class people, and manual workers the country would need ten years later.¹⁰

As well as giving rise to social and moral bias, Sir Cyril Burt's ideas, if accepted wholesale, can be incorrectly used for the subjection of one race by another. In schools, such indoctrinating ideas can be a source of conflicts between students and teachers (where teachers of one race are thought to be intellectually superior to those of the other race), and among students themselves (where students of one race may develop feelings of superiority (or inferiority) with regard to those who do not belong to their own race).

Indeed, there is little educational justification for the learner to be subjected into a particular type of thinking. Thus, Christian Religious Education textbooks need not be written with intent to indoctrinate into Christianity. Rather, such books can be written with an academic inclination in which there is an objective presentation of Christian beliefs and value systems. Such a treatment of the subject should not urge the learner to

2. ... We can only accept his words as we find them adopt beliefs and value systems being studied. This, as will be seen from the discussion which follows, is not true of the textbook used for the study of Syllabus 224, Paper 1.

That the authors of the textbook did not adopt a purely academic approach in the commentary on Luke's Gospel is suggested by what they have stated in the preface to the book:

4. We hope that its study will help students to become more fully African, more fully human and more fully Christian by bringing them to the Person of Jesus Christ who was sent by God into this world that we might have life through Him (1 John 4:9) 19

5. Further evidence that the textbook was intended to inculcate belief in the Christian faith is found in "Application" sections of the book. This was pointed out by three respondents. An examination of "Application" sections lends support to the assertion. To give the picture of the authors' inclination to cultivate a positive attitude to Christianity, a few of the many statements directed to that end have been randomly selected from the book and reproduced below.

1. ... To a few of his followers Jesus makes this great demand, 'to leave all and follow Him'. For most of us, his call is to be faithful in witness and service where we are" (p. 127)

2. ... We can only accept his words as we find them in the Bible (p. 141)
3. When Sir John Simpson, the discoverer of Chloroform was asked, "What do you regard as your greatest discovery?" he surprised his questioner by answering, "My greatest discovery was when I discovered that Jesus Christ is my saviour" (p. 188).
4. To receive eternal life we are called to love God in total commitment of our lives to him and this should be seen in loving our neighbour (p. 191).
5. How then can we be truly sincere in our lives? ...One of the consequences of faith in Christ and the continuing presence of the Holy Spirit within us, is that he restores our conscience so that we can avoid hypocrisy and be sincere. He is able to guide us and give us courage when we are in situations and are called to witness for Christ. (p. 201).
6. We should all live so that when at any time disaster befalls us we are prepared to meet our God. Disasters anywhere should not lead us to accept them in resignation ('the graph is drawn'), but to see them as a call to repentance so that our lives are fruitful in God's service.

7. How does Jesus' answer in this passage help us?
..... We are called to strive to enter the narrow door and reminded that we must endure to the end to be saved (Mark 13:13, Luke 12:19). Secondly, we are called to a decision, for the door will one day be closed and we shall be either inside or outside the kingdom (p.212)
In this parable, Jesus warns us against these dangers. He tells us to make a definite and bold decision before it is too late. (p.221).
8. As Christians we have to follow Jesus everyday, not just on Sundays. We must be prepared to be known as followers of Jesus Christ which will mean that we must say 'no' to things which our friends do and say. They may make fun of us;..... we may have to endure the shame and suffering. To follow Jesus means to make him our example in any difficulty or temptation to ask ourselves, "What would Jesus do?" (p.228)
9. We are called so to live that any time we shall be ready to meet our Lord and Master when he returns. (p.248)
10. As Christians we are called to pray and work not only for the salvation of our souls but for the transformation of society so that all cruelty and injustice and evil can be removed. (p.263) .

11. The instruction of the risen Christ to his disciples still stands. It is now our responsibility to see that in his name the message about repentance and the forgiveness of sins must be preached to all nations....

What are we doing about this last instruction of Jesus Christ to his disciples? (p.277)

In the statements quoted above, there is a deliberate effort (a) to urge the student to adopt Christian values and (b) to remind him of his/her responsibility as a Christian. In none of the instances is the student given the evidence for the beliefs he is urged to hold. The authors seem not to be concerned with the fact that on educational considerations, an understanding or an awareness of the grounds upon which opinions

ought to rest is required.²⁰ It looks from the statements that a given set of beliefs is being instilled without the student being trained in techniques of critical thinking.

If religious education does not enable the learners to form judgement on the basis of critical examination of data, we should expect their religious judgements to have some basis other than the cognitive.²¹ The authors of the textbook did

not adopt an approach which can give the student the evidence for the beliefs being presented as worthy of acceptance.

From the way the material is presented, one gets the impression that the authors intended that the students should arrive at

certain beliefs found in the Christian faith. This, as we have seen, is the essence of indoctrination - the intention to inculcate beliefs.

The probable reason why the textbook was written in an evangelical spirit is that the authors - they were also members of the Panel which constructed the syllabus - happened to be missionary Church leaders. As Church leaders, the authors' duty to the Christian Church is to make converts for Christ. In writing the book, the authors consciously or unconsciously identified the purposes of the Church with those of the school. The consistent use of personal pronouns such as "we", "our" and "us" certainly reflects, the authors' wish that the readers share their religious convictions.

The authors might have wanted to share their religious convictions with their readers, but they sought audience in the wrong place - the classroom where the book is used for learning purposes. The classroom is a place for intellectual training of the student. It is the place for the continuous search for knowledge, for questioning, for doubting and learning. It is in class that the student should realise his academic potentialities. In such a situation, to urge students to accept the words of the Bible without giving room for questioning (as the authors do in their book) is to condition the youths to believe (uncritically)

The teacher's duty should be to help the students understand that the authority of the Bible is final. To bring up students to develop such a conception of the Bible is to "mis-educate".

Religious education textbooks should not uncritically assume premises, even those which, on the basis of faith, have been accepted as true. To enable the student to understand the Christian religion, it is necessary to give him a path of inquiry along which he can think about the claims of Christianity. If Christian Religious Education is to increase the students' rationality, it should not be aligned to any formulated confessions. As a subject in the school curriculum, Christianity, should not be protected; it should command an intellectual assent to it. A student should be given every opportunity to examine and reason out what is presented to him so as to come to a personal judgement. A rational and objective exploration into the place of Christianity (or any religion) in human life is in the long run more beneficial than an emotional and irrational acceptance of religious concepts.²²

Criticism of the employment of religious education for conversion purposes has recently become a subject of great concern by a number of thinkers outside this country. Great names in this connection include R. Goldman (1964,1965), H. Loukes (1961) E. Cox (1966), C. Alves (1967), I.T. Ramsey (1970), J. Wilson (1971) and L.B. Brown (1973). Cox for example, sees three objections to the evangelical approach. First, the R.E. teacher has a different function from that of an evangelist or preacher.

The teacher's duty should be to help the students to work out their own views on the basis of their experiences. He feels that religious education lessons should not be used to 'impress' the learner within a particular viewpoint. Second, he contends that to apply indoctrination or to look on religious education as aiming at conversion is to put the teaching of the subject out of line with present educational theory and practice. The weakness of such an approach gives the teacher the wrong role of imparting facts which should be accepted on his authority. Stressing the need for objective understanding, Cox states that students should not be told what they are to think or believe as doing so is the same as giving adult ideas which learners can neither assimilate nor understand. Cox's third objection to the use of religious education to convert to Christianity is that at present such an objective is achieved only to a limited extent. His argument is that, if they are adolescents, the learners are likely to resent what "seems to them an unfair attempt to condition their opinion by an urgent pressing of Christian claims without examination of other possible views. Conversion to Christianity should not be placed before objectivity as it is more likely to arouse a resentment which frustrates the teacher's efforts".²³

In 1968 Alves published research findings and indicated that the aim of religious education should not be to lead to

personal Christian dedication of the pupil. Alves feels that Christianity is not the only religion to give the child the right outlook. Religious education should aim at helping pupils to understand what religion is about. According to Wilson (1971), it is not the job of the educator to sell any particular or partisan set of beliefs, whether publicly accepted or not,²⁴ He thinks that it is entirely wrong to claim that one has easy and certain knowledge about what religious beliefs we ought to have. He submits that such claims cannot be justified on educational grounds. Skeptical that indoctrination is likely to prove beneficial even to the religion being advanced, Brown (1973) states that catechism in schools can be largely ineffective. Such an approach "may be a hindrance to later religious development because a premature formalization of understanding and insight may block further development".²⁵ Doctrines presented as truths to be accepted as such are likely to be rejected by adolescents. Ramsey (1971) emphasises the point that the teaching given in religious education must be based on sound scholarship, intellectual integrity and a concern for the enrichment of experience. He is of the opinion that religious education should not entail an insulcation of a system of ideas which pupils are required to accept. The reason for taking such a view is because

...../127

it is no longer educationally sound to hand out doctrinaire blueprints.²⁶ Teaching of religious education should enrich a pupil's educational experience and enable him to develop a critical and rational mind. For this reason, a purely objective-study-approach should be given to the teaching of Christian Religious Education so as to guard anything which smacks of indoctrination or proselytization.²⁷ Biblical values should not be 'hammered' into the learner. To play their role well, schools should occupy a neutral position, neither aiding nor opposing Christianity.

3:2 BIBLE-CENTRED AND STUDENT-CENTRED RELIGIOUS EDUCATION

Research in the field of educational theory and practice has drawn attention to the need to respect the personality, interests and the needs of the learners. Of particular significance in this consideration is the area of educational psychology from which religious education has benefited a great deal.²⁸ In recognition of the need to respect the learner, educationists have shown that it is undesirable to retain old fashioned Bible-centred Religious Education Syllabus. Preference is now given to student-centred religious education syllabuses. There are three reasons for this. The first has to do with the nature of Biblical language. The second has to do with people's attitude to the Bible in a techno-scientific age. The third has already been dealt with and has to do with the problem of indoctrination. Only the first two reasons will be discussed in

It is considered that by a majority of students in this country order to avoid repetition of the third one.

Biblical language, like all other religious languages, can be problematic but more particularly to children. Jean Holm (1967) states the case thus:

Now one of the problems that faces us when we use the Bible with children is that its language, like religious language generally, is so often used in its secondary sense, and not in its primacy, literal sense... Biblical language is often the language of the metaphor, symbol and analogy.³⁰

Holm is certainly repeating the point which was put forward by R. Goldman (1965). The latter is of the opinion that religious education faces the danger of being misunderstood unless it is established that the child has the right concept of religion. Such misunderstanding is possible because the child's conceptualization of religious ideas can be limited by his little vocabulary. To understand religion, the child must understand the language in which that religion is being presented. Goldman states,

To understand this language we must first be able to comprehend the experience upon which the analogy, metaphor or simile is used.³¹

To avoid literal interpretation of the biblical language by children, it is necessary to use a "language which is simple and appropriate for children".¹⁴ This should be done so as to stimulate interest and develop a wide range of experience. The importance of this approach hardly need much stressing when

it is considered that to a majority of students in this country English is a second language. Its thought forms are not identical with those of the students' vernacular. Nor is it to be thought that adults find it easy to understand religious language. Ayer (1961) for example, has drawn attention to problems of religious language,³² an observation which is not to be taken lightly.

As far as the second reason is concerned, it should be stated that in these days people have a general, negative attitude to the Bible. For many adults and adolescents the Bible is no longer accorded the respect which it used to enjoy some sixty years ago. Discussing the place of the Bible in the present culture, Edwin Cox, whose work has been cited above has observed:

Though the Bible still has a prominent place in current religious education, not all teachers use it with confidence that their predecessors did fifty years ago, and not all pupils accord it the respectful response that is envisaged. The reason is that the Bible - or any "sacred" literature for that matter - is granted an authority by those in the faith system which has produced it, but not by those outside it.... Whether or not any particular writing is regarded as a source of religious knowledge or a reliable guide to morals, depends on the readers having certain beliefs about its nature. To those possessing these beliefs it will have a unique authority; those who lack necessary beliefs it just another book.³³

The Bible-centredness of Syllabus 224, Paper 1 is suggested by the teachers' response to Question 6 of the Teachers' Questionnaire.

OPINION	Number of Respondents	Percentage %
Student-centred	13	22
Bible-centred	22	38
Both Bible and Student-centred	16	28
No indication	7	12
Total	58	100

Table 2: Response of Teachers to Question 6. Do you consider Syllabus 224,1 to be student-centred or Bible-Centred?

Clearly, three groups of opinion emerged from the responses. One group representing 38% of the respondents considered the syllabus to be Bible-centred. In the second

group, 28% of the respondents considered the syllabus to be both student-centred and Bible-centred. 22% of the respondents said that the syllabus is student-centred. 12% of the respondents did not show their position.

To be fully student-centred, religious education should be designed according to the child's psychological development. This means introducing relevant religious concepts at an appropriate age when the child is ready to learn them. Unless this is done, learning of Christianity or any religion for that matter, is likely to be adversely affected. The importance of such a realization has been stressed by R. Goldman (1965). He has well observed that the religion which children are capable of at the age of seven, for instance, is not the religion of which they are capable of at seventeen or twenty-seven.³⁴ For this reason,

Incremental stages in religious teaching should reflect the child's increasing capacity to deal with religious ideas or increasing complexity.³⁵

The choice of the appropriate religious material to be learnt at a certain level should be systematic. It should proceed from the simplest of the concepts and go on to the most complex ones. It needs stressing that when learning is not appropriately organized according to developmental stages of the learner, it is possible that a student will find it boring

to learn that has been repeated to him time and again. On the other hand, a learner can give up pursuing an educational goal which appears too difficult to achieve. In either case, the learner is not motivated to participate actively in the learning experience. Lacking the necessary curiosity and interest, such a learner can come to mistaken conclusions concerning the learning task. This is a regrettable outcome of an organised educational programme.

The planners of the syllabus did not select the study material according to the level of development of the students. The course on Luke's Gospel is "to be studied in its entirety as an account of the life and teaching of Christ, attention being given to the significance of the events and teachings it records."³⁶ Groenewegen has expressed concern over the indiscriminate choice of the content of the syllabus. According to him one reason why such a choice was made is that the textual sequence followed happens to be that which is in the Bible.³⁷ The weakness of not selecting the biblical material in accordance with the students' developmental stages has already been pointed out in the preceding section. Covering the entire Gospel in a matter of one year (without making proper choice of what the learner is capable of mastering),

has the weakness of presenting the learner with too many concepts some of which he may not understand. In this study, the following Christian concepts were considered by students as causing problems of understanding:

- A. God: the relationship between man and God, the idea of God in Luke's gospel.
- B. Jesus Christ: the transfiguration of Jesus.
- C. Miracles
- D. Parables
- E. Salvation and sin

It certainly is the case that it is not children or students alone who find problems understanding some of the mentioned Christian concepts. Adults are equally faced with similar problems with regard to either all or some of the concepts. For example, Jesus' use of parables left some of his audience wondering what the hidden meaning in the parable might have been, (See Luke 8: 9-10).

3. THEMATIC APPROACH

As pointed out in the above section, Luke's Gospel is to be studied in its entirety. An examination of the teachers' responses to Question 9(1) (Appendix) shows that such a study is not favoured. Out of the 58 responses received, 80% indicated that it is not desirable to study the gospel in its entirety. 20% of the responses favoured such a study.

Various reasons were given in support of and against the entire study of the gospel. A summary of those reasons is given below followed by a discussion which reflects modern trends in religious education and the schools curriculum in general.

The three a) Reasons in support of the Chapter - by-Chapter-verse- after-verse-approach.

1. St. Luke wrote the gospel in a sequence form and intended that the book should be studied thus.

2. The study of the gospel in its entirety and in the order in which the material is presented ensures that no single detail is left untouched.

3. The beginners should study the gospel in the manner in which it was written so as to avoid being confused.

In neither of the three cases is there evidence to support the position taken. The first reason is inadmissible on the grounds that, it is not educationally beneficial to the student to follow Luke's sequence. Luke's gospel was written for a worshipping community of adults. The author of the gospel did not pay attention to the age-differences between the adults and children. He did not intend his work to be used in schools for educational purposes.

As for the second reason, it is true that the study of the gospel in its entirety ensures that no single detail is left out untouched.

Chapter-verse approach is undesirable on educational grounds.

There are at least two major weaknesses with such an approach. The first is that not every detail in the gospel is relevant to the student. Some topics in the gospel can be of little educational significance, theological and evangelical considerations aside. The third reason is equally weak. In the first place, it is not true to say that the third and fourth formers are beginners in as far as Luke's gospel is concerned. Given the present structure of Christian Religious Education syllabuses in this country, the student has already been introduced to Lukan material - at lower levels - by the time he or she is in the third or fourth form. For example, the Kenya Junior Secondary Examination Syllabus which covers the first two years of secondary education provides such an opportunity. Second, it does not follow that a beginner - or any reader - can avoid being confused by merely studying the gospel following the order in which it was written. Third, such an exhaustive study of the gospel has the disadvantage of giving the learner the impression that by studying the whole gospel, he has been able to cover and know all that there is in the gospel. The learner should not be given that impression. At advanced levels (including university level) there is still room for a serious and detailed study of the gospel. Even at such levels, the study of the gospel cannot be exhaustive.

On the whole, it can be submitted that the chapter-verse-chapter-verse approach is undesirable on educational grounds.

b) Reasons given against the Chapter-verse-Chapter-verse approach.

1. A study of the gospel in its entirety involves too much work which is not proportionate to the amount of time allowed for the course (see Chapt.2:6 above).
2. Irrelevance of certain texts to the student make it desirable to skip certain parts of the gospel.
3. Students may fail to see relationships between different concepts if strands of these concepts are learnt in the order in which they occur in the gospel.

On the face of it, the first reason appears too simplistic.

It suggests a kind of lazy attitude to the teaching of the subject.

But given that 80% of the respondents expressed a similar opinion,

the reason cannot be all that simple. It is interesting to note

that 79% of the respondents expressed the feeling that the amount

of work expected of them is far in excess of what can be done

within the allocated time (See Chapt.2). It can nonetheless

be stated again - as was done in the second Chapter - that it is

not required that before a teacher can present candidates for a

national examination, he or she must prove that he/she has completely

covered the syllabus. Thus if an R.E. teacher selects his topics

well, no candidate will be handicapped during the examination on

grounds that the teacher did not teach the gospel in its entirety.

The last two reasons are hardly disputable and need not be exaggerated. No form of education which fails to address itself to the needs, experiences and interests of the learner is worthy of serious consideration. At the same time, education should enable the learner to grasp relationships and connections between different concepts. Such relationships and connections can be established by systematically organising the learning task in order of ascending complexity, taking into consideration both the level of psychological and intellectual development of the learner.

This brings us to the suggestions by the respondents favouring a thematic approach to the study of the gospel. According to respondents, related topics and broad concepts should be selected and treated thematically, regardless of the chronological order which such topics and concepts take in the gospel. The selected themes will make it easy for the learner to have a comprehensive, broad view of the overriding religious beliefs presented in the gospel. More important, such themes should be relevant to the educational needs of the learner and those of the society. An example of a list of topics which can be treated thematically was given by one respondent. The list has been reproduced in Appendix VIII, for study purposes. Compare this list with that of R.F. Dain (Appendix IX) who preferred to adopt a thematic approach in the commentary which he is writing

on Luke's Gospel. The commentary is to be used in pastoral training courses for Church workers. In a conversation with the present writer, Rev. R.F. Dain, who co-authored the textbook referred to in the preceding sections, showed positive thinking with respect to the felt need for a thematic approach in the study of religious education.

At this stage it is appropriate to point out that thematic studies based on broadly related topics have replaced traditional approaches in such fields as Geography, History and natural sciences. In the field of Christian Religious Education, this has been done in Syllabus 223. The themes in the syllabus are life-centred.

If the reason for studying the gospel of Luke in its entirety is theological as Groenewegen asserts in his article, then the need for a departure from this tradition is a pressing one.

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CHAPTER 4

STUDENT ENROLMENT AND PERFORMANCE
IN NATIONAL EXAMINATIONS

4.1 ENROLMENT WITH EAST AFRICAN EXAMINATIONS COUNCIL

The East African Examinations Council was established on October, 1967¹ to assume responsibility for the Secondary school examinations in the three East African countries - Kenya, Uganda and Tanzania. Since its creation, the Council has successfully been administering all secondary school final examinations in both Kenya and Uganda. Tanzania, as pointed in Chapter 1 has its own examination system.

Examination of Table 1 and Table 2 shows remarkable increased in the number of candidates who have taken national examination in Bible Knowledge and Christian Religious Education respectively. For instance, over a space of three years, enrolment rose from 13,952 candidates in 1969 to 20,230 in 1971 for 0-level Bible Knowledge. In another space of three years, enrolment jumped from 6,879 in 1974 to 36,152 in 1976, in the case of Christian Religious Education. The decline in enrolment in 1974 was due to changes in syllabus for which many schools had not sufficiently prepared themselves. As soon as the schools were able to adopt themselves to the demands of the new syllabus - in terms of physical facilities, textbooks and teachers - enrolment,

Year of Examination	Number of Candidates	Total No. of passes (%)	Passes with Credit (%)	Very good Credit Passes (%)
1969	13,952	72.9	40.2	4.0
1970	16,407	75.3	45.2	4.9
1971	20,230	72.9	42.6	6.4
1972	-	-	-	-
1973	-	-	-	-

Table 1: Joint Examination for the East African Certificate of Education and G.C.E., Bible Knowledge, 1969 - 1973.

Source, East African Examinations Council, Annual Report.

of candidates in the subject continued its upward trend. This explains the upshot in the total enrolment of candidates in 1975 over the preceding year. It is instructive to note that of

Whether the spread trend in the enrolment of candidates

Year of Examination	No. of Candidates	Total No. of Passes (%)	Passes with Credit (%)	Very good credit Passes (%)
1974	6879	69.70	39.55	1.73
1975	26507	62.52	35.39	0.35
1976	36152	63.00	32.30	1.40
1977	42249	-	-	-

Table 2: Enrolment and results of examinations on Syllabus 224, 1974-1977.

Source: East African Examinations Council
Annual Report.

the total 54,957 school candidates who took East African Certificate of Education (E.A.C.E.) in 1977, 42,249 had enrolled in Syllabus 224.² Comparable figures for the rest of the papers of Syllabus 224 are:

Paper 2	35,586		
Paper 3	4,445	52	29
Paper 4	395		
Paper 5	2,623	139	27
Total	42,249	276/145

Whether the upward trend in the enrolment of candidates will continue for some time is hard to determine but there is a possibility that this can be the case. However, given the emphasis which has been placed on science - based subjects and vocational-training type of education by the Kenya Commission on Educational Objectives and Policy,³ it is possible to envisage a drop in the absolute number of candidates who will enrol in religious education courses, both Christian and Islamic Religious Education. Religious Education will, nevertheless, continue to be part of the school curriculum as shown by the report of the Commission and that of the Kenya Institute of Education on "School and Community".⁴ Further, evidence that religious education may continue to be a popular subject in the curriculum is shown by the students' responses to Question 1 of the students' Questionnaire. The responses are recorded in Table 3 as shown below.

Table 3: Record of students' response to Question 1

Reason for enrolling for Syllabus 224,1	Number of Respondents	%
Easy to pass	36	13
After selecting all other subjects, 224,1 was the only other paper needed	52	19
It is a good study of the word of God by a Christian	159	57
No indication	29	11
Total	276	100

It is interesting to note that only 36 (13%) respondents (the minority) did actually consider Religious Education as an easy paper in which success is ensured, all other things being equal. That the majority of the respondents did not consider the subject as a "soft option" is indicative of the students' changed attitude that R.E. is relatively simpler and easier to pass as compared with other subjects in the Curriculum. This is a welcoming attitude which does not see R.E. as an inferior subject to be taught and learnt only by those who teach the subject, but also shows that students will continue to enrol for R.E. because of the intellectual training which the subject is seen to offer to those who take it as an academic subject. Ironically, special note should be taken of the fact that the majority of the students in this survey considered it necessary to enrol in the syllabus for purposes of studying the word of God.

4.2 STUDENTS' PERFORMANCE

Table 1 and 2 above show comparative results of the students' performance in "O"-level Bible-based examinations for candidates in Kenya. As can be seen from the tables, students' enrolment in the subject has increased numerically since 1969. 1974 is an

exception for the reason already stated above. This increase, has, however, not been matched with performance. Qualitatively, the increase in performance remained almost the same for the period 1969-1971. For example, in 1969, of the 13,952 candidates who took the examination in Bible Knowledge, 72.9% passed the examination; 40.2% with credits and 4.0% with distinctions, 1 or 2. In 1971, 20,230 candidates took the examination resulting in 72.3% total passes. Of these, 42.6% passed with credits while 6.4% of the total number of candidates obtained distinctions.

As can be seen from Tables 1 and 2 above, performance in the subject did not improve with the introduction of Syllabus 224.⁵ As point of fact, it appears from the comparison of the two tables that standards have somewhat gone down since 1974, when the new syllabus was first examined. For example, the total number of passes, with distinctions fell from 6.4% in 1971 to 1.40% in 1976.

Although actual figures are hard to obtain, the examiners' reports indicate that the candidates' performance in Syllabus 224,1 is much poorer than 224, Paper 2 and much poorer than 224, Paper 3. Performance in 224,1 is however, better than 224,4 and compares favourably with 224,5. In part, the report

says about Syllabus 22⁴,1 Questions:

Problem area	Frequency
Parts (b) and (c) were not so well done, indicating that students are not sufficiently well trained in applying truths of Luke's Gospel to modern African Literature?	15
Vague and irrelevant questions	10
Parts In a country like Kenya where we have an examination dominated educational system, people, including teachers, are generally sensitive to see how well or how badly a student performs in the national examination.	7
Table 4 (P. 149) shows what the respondents in this survey consider to be the criticisms of the past years' questions which have been set on Syllabus 22 ⁴ ,1. Column 1 gives the problem area while the second column gives the frequency of the particular problem area considered.	1
Not enough questions on A.T.R. and Jewish heritage	1
Choice of questions is limited	1
Time allowed is not enough	1
Many questions alone not sufficient, should be supplemented by objective type of questions	1

...../149

Table 4: Record of teachers' response to Question 9(v).

From the table, it can be seen that questions requiring a lot of time to answer were the most frequent.

Problem area	Frequency
Difficult questions which require a lot of time to answer	15
Vague and irrelevant questions	10
Parts (b) and (c) are awkwardly set	7
Lack specificity	1
Questions require an evangelical interpretation e.g. 1975	7
Difficult language used	11
Questions on A.T.R. are rather general	1
Specially difficult by parables	1
Not enough questions on A.T.R. and Jewish heritage	1
Choice of questions is limited	1
Time allowed is not enough	1
Essay questions alone not sufficient, should be supplemented by objective type of questions	1

Table 4: Record of teachers' response to Question 9(v).

padding.

To illustrate their point, the authors picked on three past years' examination questions.⁸ Two of the questions are relevant to our discussion. The two questions appeared in the E.A.C.F.

examination of 1974 and 1975 and are reproduced below as follows:

...../151

From the table, it can be seen that examination questions are unsatisfactory in many ways. Unsatisfactory questioning can cause great difficulties to candidates under examination environment. E. Welch and S.S. Clements, discussing the F.A.C.F. examination for Christian Religious Education, in Syllabus 224, Paper 1 have pointed out common weaknesses in questions.

- a) vague wording which does not indicate clearly and precisely what is being asked for
- b) vague or clumsy structuring which leaves the student confused about the order in which to plan the answer
- c) too much asked for in time available so that the student is forced into writing too much too hurriedly, and therefore carelessly
- d) too little asked for, so that the student is left feeling uneasy because his answer looks very short, which will tempt him to fill up space with irrelevant

their societies. The authors feel that the work "examined" would have been very successful in the past but the questions

1. (a) How did Jesus and John the Baptist get their names?
of the question.

The main difficulties raised by the question are:
sample are:
(b) Describe the naming ceremony of a newly born child among one African people and name the people.

1) (c) How is the Jewish naming ceremony different from this African ceremony?

2. Compare Jesus' way of teaching in parables with the methods used by Jewish teachers and with methods used traditionally in African society. How would an African story-teller bring about the lesson contained in the parable of the sower?
teaching

4) The assumption that an African story-teller was understood

According to Welch and Clements, the first question is vaguely worded. The candidate is left uncertain about exactly what is expected in the answer.⁹ In (a) it is not indicated

whether the candidate was expected to give two detailed accounts of

(i) "the appearance of the angel to Zechariah, followed by the later narrative in which Zechariah writes the name 'John' on a tablet; and

(ii) "the visit of the angel to the Virgin Mary."¹⁰

In both (b) and (c) the word "ceremony" would raise problems to candidates, especially those who have no naming ceremonies in

their societies. The authors feel that the work "custom" would have been more appropriate to use in (b) and (c) sections of the question.

The main difficulties raised by the second question in our example are:

- 1) lack of specificity in the sense that the question makes a general reference to the many parables which occur in Luke's gospel
- 2) asking the candidate to make three comparisons all at once in a limited space of time
- 3) the assumption that parables are employed by African peoples as a method of teaching
- 4) the assumption that an African story-teller can understand the meaning of the parable of the sower to be able to bring out its meaning. Moreover, as Welch and

Clements have observed, there is "no indication of whether the African story-teller is supposed to be a Christian and therefore expected to present Christian teaching in his story."¹¹

A further example of unsatisfactory examination questions can be seen in the E.A.C.E. Christian Religious Education, 224,1 1977. Of particular interest for this discussion are questions 1,4 and 8. The questions are as follows;

1. (a) Describe and explain what happened on the Passover day at the time when Jesus lived
- (b) What happened when Jesus went to Jerusalem for this festival at the age of twelve, and what significance did this experience have for his life?
- (c) In what important way did the Jewish feast of the Passover differ from African traditional feasts?
4. (a) How do African traditional societies explain illness?
- (b) Relate the story of how Jesus healed the blind man at Jericho and comment on the Jewish attitude to illness and suffering
- (c) How can Christians today help those who are ill or disabled?
8. (a) Describe and explain what happened from the time that Jesus was put on the cross until he died according to Luke's gospel.
- (b) Explain the importance of belief in Christ's resurrection.
- The weakness of the first question lies in
- 1) the failure of the examiner to specify which 'Passover day' he or she had in mind as there were many such 'days' up and including the Passover feast during which Jesus held his last Supper with his disciples. Would the

candidate who merely described and explained what happened during the Passover feasts but failed to describe the happenings of the last Passover feast for Jesus get full marks?

2) the assumption that African traditional societies celebrate and hold feasts similar to the Passover feast, Feasts which have the same religious

interpretation as the Passover feast observed by the Jewish people during the time of Jesus are difficult to find among African societies. If no such feasts exist, it is not relevant to ask for a comparison as the question does.

The criticism of Question 4 is that it tends to ask too much which the student cannot be able to give in 30 minutes. Each section of the question can constitute a full question on its. Like Question 4, section (a) of Question 8 requires too much. Section (b) of this question does not follow logically from what is asked in (a). Besides, it is not indicated in (b) whether the candidate is supposed to discuss the importance of belief, namely belief as a state of mind and behavioural component, or whether he is asked to explain the importance of believing in Christ's resurrection.

As R.O.W. Fletcher has recently said,

For examination to serve its real purpose, it is essential first to ensure that there is genuine communication to the candidate. He or she must know and understand exactly what is being asked of him or her; and so should have no doubt as to the expected nature of his or her response'.¹²

Just as there are bad sides in the R.E. examination, there are also the good sides which should be mentioned. For example, as one respondent stated, the choice of questions offered to a candidate is wide enough. In the examination a candidate has a total of eight (8) questions from which he has to answer four (4) in two hours; This gives a minimum of 30, a candidate who is well prepared cannot be faced with the problem of the choice of questions to answer during the examination. A further point to mention is that the present examination shows improvement over the Cambridge Syllabus examination in that the examiners have done away with questions which encourage rote learning. Examination questions now require (unlike in the past) that a candidate not only portrays knowledge of the subject but that he can also apply that knowledge to a relevant situation. Despite all this, it is interesting to note that the 1976 Examiners' report contain comments which show that candidates lack

understanding and apply what they have learnt to new situations. The examiners felt that candidates lacked ability to relate what they had learnt in African Traditional Religion to some aspect in the Old Testament. The examiner's report recommends that teachers should concentrate on this aspect (teaching students to relate African Traditional Religion to the Bible) if the syllabus is to benefit from the study of African Traditional Religion.¹³ While R.E. teachers have their role to play, it is possible that the students' lack of understanding in applying African Traditional Religion to the other aspects of the syllabus stems from the students' negative attitude to the subject as was pointed out in Chapter 2.

	East African Examinations Council, East African Certificate of Education, Report of the work of candidates, 1976, Group II, Questions pp. 5 - 8, 9 - 12.
7.	Ibid. p. 3
8.	Edick, E. and Clowds, E.S. <u>Christian Religious Education: Texts for Examinations</u> , Oxford University Press, Nairobi, 1974, p. 12
9.	Ibid. p. 11
10.	Ibid. p. 14
11.	Ibid. p. 15
12.	Flower, S.J. 'Purpose and Structure of Public Examinations Councils in the Third World Community' in 'Public Examinations' Commonwealth Secretariat, London, 1977, p. 45.
13.	East African E. Council, Examiners' Report, 1976, p. 9

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1. **Sheffield, J.R.** Education in the Republic of Kenya, U.S. Office of Education, Washington, 1971, p. 72
2. **East African Examinations Council**
3. **Kenya Commission on Educational Objectives and Policy, 1975**
4. **Kenya Institute of Education, "School and Community", a Report of K.I.E. Conference held at Limuru, 2nd - 6th November, 1976, p. 9**
5. **For a candidate to obtain a pass in Syllabus 224, he or she must pass the compulsory paper, 224,1 and any other of the papers, 2, 3, 4, or 5, whichever happens to be the additional paper taken together with Paper 1.**
6. **East African Examinations Council, East African Certificate of Education, Report of the work of candidates, 1976, Group 11, Humanities pp. 5 - 8, 9 - 10.**
7. **Ibid. p. 5**
8. **Welch, E. and Clements, S.N.** Christian Religious Education: Teachers Guide to Syllabus 224, Oxford University Press, Nairobi, 1978, p. 43
9. **Ibid. p. 44**
10. **Ibid. p. 44**
11. **Ibid. p. 45**
12. **Fletcher, R.O.W.** "Purpose and Structure of Public Examinations Councils in the Third World Commonwealth" in 'Public Examinations' Commonwealth Secretariat, London, 1977, p. 65.
13. **East African E. Council, Examiners' Report, op.cit. p. 9**

SUMMARY, SUGGESTIONS AND CONCLUSIONS

The introduction in 1973 of Syllabus 224, Paper 1 to schools marked the end of a long history of the University of Cambridge Bible Knowledge Syllabus for Forms III and IV classes in Kenya Secondary schools. The introduction (of the new Syllabus) also marked the beginning of the independence of East African states from the University of Cambridge in terms of curricular concerns and examination. The new syllabus was given a new name - Christian Religious Education - to take the place of the old - "Bible Knowledge". It was to be relevant and culturally adapted to the needs of a new nation. Rote learning and reproduction of memorised, factual knowledge of Biblical texts which characterised the Cambridge Syllabus were thought undesirable by the planners of the new syllabus.

The transition from the old to the new syllabus was coupled with various problems. The problems which were experienced during the change-over period included the following:

- 1) Insufficient time for schools to prepare for the change.
- 2) Lack of relevant training for R.E. teachers to handle the material of the new syllabus.
- 3) Lack of source material - reference books and teaching aids.
- 4) Students' little knowledge of and negative attitude to African Traditional Religion an introductory section to the new syllabus.

With the exception of the first one, problems similar to the ones listed above were identified in this study. This means that the problems which faced Christian Religious Education during the change-over period have yet to be overcome in order to maximise the students' learning experiences of the subject.

Although there was a felt need to make the new syllabus more child-centred and less Bible-centred, not enough was done to make the proposal a practical reality. The Bible is still the centre towards which the student is supposed to grow, both spiritually and intellectually. Traditional African Religion is studied in the syllabus not so much for purposes of learning and appreciating its belief systems and ethical interpretations, but for purposes of providing a basis for the students' "better" understanding of the gospel. This use of A.T.R. is clearly stated in the textbook. Besides the problems of using one religion to introduce another (where the religions and ethical interpretations of one religion conflict with those of the other), there is little evidence to show that the students' knowledge of A.T.R. necessarily enables them to understand the gospel. And, even if such were to be the case, the students' little knowledge of A.T.R. as was pointed out in Chapter 2 implies that both subjects - A.T.R. and the gospel - are equally "new" to the students. Some other reason has to be found to explain the inclusion of A.T.R. in C.R.E.

instead of saying that the former acts as a preparatory ground for the students' "better" understanding of the latter. Nor should it be taken that the inclusion of A.T.R. in C.R.E. accords the (African) students the opportunity to study their own cultural heritage in the field of religion. If there is need to study African Traditional Religion for its own sake, a better approach would be to construct a separate, assessable syllabus for it. Such a syllabus should not be tied to the aims of Christian Religious Education. For all considerations, A.T.R. should be left to show whether or not it is capable of justifying its inclusion in the curriculum on purely educational grounds. The supportive role of A.T.R. in Syllabus 224 either in Paper 1 or in Paper 5 has no educational backbone. Research is needed to determine whether, actually, the learning of Luke's gospel is made easier for the learners by introducing it with A.T.R. Also, research is needed in the field of religious education to determine how much informed the students are about the beliefs and ethical interpretations of A.T.R.

According to the Ominde Commission, 1964, religious education should be treated as an academic subject which should not be used to make students converts of a particular faith. In complete contrast, the aims of the Syllabus 224, Paper 1 imply that the student's awareness of his (personal) relationship to God

and his fellowmen is to be deepened through Jesus Christ. Such a deepening presupposes that such an awareness - itself an act of faith - does exist or is known to exist in the student. Even if it were to be ascertained that such an awareness does really exist, the deepening of one's faith rightly lies outside the jurisdiction of schools. Equally serious, the textbook which is recommended for use in this syllabus urges students to adopt biblical values in their lives. The book also calls the student to a commitment to Christianity and reminds him of his duty as a Christian. It is wrongly assumed by the authors that the readers are Christians or are actually supposed to declare their commitment to Christian values, beliefs and practices. The existence in Kenya of a diversity of religious beliefs and practices as was aptly pointed out by the Ombuds Commission was either alighted or ignored altogether by the authors of the textbook.

To urge a student to come to a commitment to the Christian faith is to indoctrinate into a particular faith in the face of a plurality of religious beliefs as already stated. To look to schools as agents of conversion is ecclesiastically both beneficial and a worthwhile undertaking. Such a stance, however, has no educational basis to support or sustain it. As already hinted at above, it is not the duty of schools to see that the Church

extends its membership to the youth. Rather, the purpose of schools is to educate, to develop and expand the student's intellect, knowledge and objective understanding of religion as a quest for meaning. Whether commitment of a student to a certain religion results from the objective study of a relevant religion, it is really a matter of least interest as far as schools are concerned. Unfortunately, the planners of both Syllabus 223 and Syllabus 224, were happy to note that

both approaches (Syllabus 223 and Syllabus 224) were concerned with leading pupils to Christian maturity through a course in Religious Education which was relevant to their daily lives in the East African environment.¹

It is a high time Christian Religious Education ceased to be presented with the hidden, ulterior motive of extending membership to the Christian Church. As many writers have been quick to point out, imposition of religious beliefs and practices on the youth can lead to an early rejection of religion by the youth. Often, such a rejection follows a misunderstanding of religion on the part of the educator and the learner alike. There should be no presentation of unexamined religious dogmas to be accepted as unquestioned truths. In a world full of a vast body of knowledge, there is room in the field of religion for the discovery of yet other ideas to add to what is already available to man. Knowledge, religious knowledge included is not static. What we, think to be true today may be

proved utterly false the next day, depending on the evidence placed before us. If knowledge is unlimited, no area of human knowledge is complete. Indeed, with due regard to the diversity of religious beliefs in Kenya, no particular religion - Christianity, Islam, Hindu or African Traditional Religion - has any particular access to definite claims about God or the universe in general. In the light of all this, Christian Religious Education, if it be treated as education, should involve an uninhibited search for knowledge, allowing room for doubt, criticism and, also, critical evaluation of traditional positions, instead of mere acceptance of Christian claims without the possibility of ever determining the validity of such claims.

Although it was the intended goal of the planners to produce a syllabus designed to keep ahead with modern educational theory and practice, Syllabus 224,1 is strongly inclined to old fashioned approaches to religious education. For instance, it is recommended that Luke's Gospel be studied in its entirety, irrespective of the relevance (or lack of it) of the various sections of the gospel to the students. No effort was made by the planners of the syllabus to select material from the gospel in accordance with developmental stages of the students. It appears that the planners assumed that every chapter and verse of the gospel is useful to the learner and that every one understands the gospel in the same way. We have seen that certain topics such as miracles, the transfiguration

of Jesus and parables are not easily understood by learners. For the benefit of the students, it is desirable to select, very carefully, those topics in the gospel which appear to be in line with the developmental stages of the Forms III and IV students.

It is no use for the student to study every topic, just because it happens to be in the Gospel. Efforts should be made by curriculum planners and designers to leave out of the syllabus:

(a) Those simple or elementary topics in the gospel which are generally covered at lower levels of learning. Constant, albeit systematic repetition of what may appear to the student as being too simple and childish, can prove very boring. Repetition can also lead to the formation of the attitude that the subject is too simple to exact serious attention.

(b) Those topics in the gospel which lie outside the ability of the student to understand. If the exercise is perceived by the student as being too complex, the learner may be faced with the alternative of having to pull out of what he cannot achieve.

In order to improve the teaching and learning of Christian Religious Education, much more research is needed to find out the development of religious concepts among school children at all levels. Such research will draw light on how best to plan religious

education courses according to the child's developmental stages. Research is also needed to determine the teenagers' attitude to religious education, and, in particular Christian Religious Education.

As far as the teaching load of Syllabus Z24, Paper 1 is concerned, the amount of work expected of an R.E. teacher is excessive of what the teacher can reasonably accomplish within the allocated period of time. Proper testing was not carried out by the planners of the syllabus to ensure that the programme was not so overloaded with content that it would be impracticable to attain the desired educational objective. A syllabus with the content properly "screened" in the manner suggested above would have little of the problems of "overloading".

For any educational programme in schools (as institutions) to succeed, much depends on teachers in their role of guiding learning experiences of their students. Little achievement can be attained educationally unless teachers are available in desirable numbers (quantitative considerations) and are professionally qualified (qualitative considerations) to discharge the duties which are entrusted to them. While no conclusive statement can be made on the general availability of R.E. teachers to handle the subject matter of Syllabus Z24, 1 it should be stated that the many teachers who considered their training inadequate present a problematic case

which cannot be ignored. Adequate and relevant training of teachers can find solutions to some problems which are hindering the progress of their work. On the national level, annual meetings progressively acquire teaching techniques, skills, attitudes and organized by NARET (National Association of Religious Education Teachers) should also prove beneficial to practicing R.E. Teachers who have the necessary academic qualification but lack relevant

training to handle the syllabus well enough, they can benefit a great deal from attending in-service education courses so as to keep abreast with the demands of the syllabus. Older teachers who have engaged in the teaching of religious education for a long time can equally benefit from such courses and keep on being informed about new developments in the field of religious education. Equally important to teachers, both old and new is the little understanding in relating African Traditional Religions invaluable source of information which can be made available at those found in Christianity. On the other hand, the Teachers' Centres. The centres should be within easy reach of all those who are concerned. Where there are no Teachers' Centres, of "heavy" language to focus examination questions; the vastness of R.E. teachers should take the initiative to establish one, say at district level. At the centres, R.E. teachers can exchange limited space of time. This calls for a constant evaluation and views of mutual interest. They can share experiences of the common teaching problems which they come across in their work. Occasionally, it may be necessary to invite guest speakers from outside centres and ask them to speak about their experiences of their work. The experiences gained from such contacts can help an individual teacher to realize that the problems which he or she may be experiencing are not uniquely different from those experienced by

his or her colleagues in the field. Working together, R.E.

teachers can find solutions to common problems which may hinder the progress of their work. On the national level, annual meetings organised by NARET (National Association of Religious Education Teachers) should also prove beneficial to practising R.E. Teachers.

Although, Syllabus 224,1 has somewhat eliminated some of the weaknesses of the old Cambridge Bible Knowledge syllabus, there has not been any significant improvement on the candidates' performance in the national examination as far as the syllabus is concerned. Achievement rates have generally tended to be rather low in contrast to what used to be the case with the Cambridge syllabus. Examiners have indicated in their reports that candidates show little understanding in relating African Traditional Religious values to those found in Christianity. On the other hand, the examining of the syllabus has been criticised for the employment of "heavy" language to frame examination questions; the vagueness of questions and demanding too much from a candidate within a limited space of time. This calls for a constant evaluation and revision of the testing procedures and marking techniques currently employed in the assessment of the syllabus. For many candidates, Religious Education is a popular subject. It can be disheartening to the student if his educational achievement in Syllabus 224, Paper 1 does not give him the greatest satisfaction - better performance - which he seeks in the educational experience.

CONCLUSIONS

Improved achievement rates can improve the self-image of the R.E. teacher in respect to his work. Also, improved achievement

rates can justify the annual budgetary demands which are made

in support of R.E. teaching in terms of physical facilities

and personnel. Above all, improved student performance in R.E. can

go along way to contribute, appreciably, to the future academic pursuits of those who may have the opportunity to go on to specialized education in the field of interest.

3. Christian Religious Education is in the hands of R.E. teachers; many of whom are not university graduates.
4. R.E. teachers who receive their (academic) training outside East Africa do not get training in their respective countries which enable to adequately handle the subject matter of Syllabus III, Paper 1.
5. Syllabus III, 1 has partly but not totally alleviated the weaknesses of the Cambridge Basic Knowledge Syllabus.
6. (a) Students have a general, negative attitude to African Traditional Religion.
(b) There is need for R.E. teachers and parents to help students to develop a more positive attitude to African Traditional Religion if learning of the subject is to be made more effective.

7. Students get most of the teaching on African Traditional

CONCLUSIONS

Religion in a majority of schools outside the school.

The above experience reveals the student, and, in particular

1. A lot of R.E. teachers are new comers to the field of Christian Religious Education.
2. R.E. classes are rather big in a majority of schools. This gives too big teacher-student ratios which reduce the teacher's effectiveness in handling individual student's problems.
3. Christian Religious Education is in the hands of R.E. teachers, many of whom are not university graduates.
4. R.E. teachers who receive their (academic) training outside East Africa do not get training in their respective countries which enable to adequately handle the subject matter of Syllabus 224, Paper 1.
5. (a) Syllabus 224,1 has partly but not wholly eliminated the weaknesses of the Cambridge Bible Knowledge Syllabus.
(b) There is need for the revision of other books.
6. (a) Students have a general, negative attitude to African Traditional Religion.
(b) There is need for R.E. teachers and parents to help students to develop a more positive attitude to African Traditional Religion if learning of the subject is to be made more effective.

7. Students get most of the teaching on African Traditional Religion in schools and little of this outside the school.
12. The home experience accords the student, and, in particular the urban student, little opportunity to learn the traditional religious practices of his people.
8. The teaching and learning of African Traditional Religion, as the Jewish heritage and Luke's Gospel as a unitary, examinable course, confuses students.
13. (a) The aims of the syllabus are not precisely stated.
9. The syllabus is not as much child-centred as was proposed during the early stages of its construction. The Bible occupies a central place in this course and the student is urged to use it as a standard for value judgments.
10. There is lack of published teaching aids necessary for the teaching of the syllabus. This will make it possible to
11. (a) There is an over-whelming dependence on the only existing textbook for the syllabus.
14. (b) There is need for the production of other books appropriately written to deal with the subject matter of the syllabus. Such books will give both the teacher and the student an opportunity to study the subject from a variety of sources and expose them to more than one before the treatment of the subject as an academic pursuit. Inductivation of the student into Christian

point of view concerning the subject.

12. (a) The work of R.E. teachers with respect to the syllabus is far in excess of what can be effectively done within the allowed period time of one year.
15. (b) There is need to organise the content of the syllabus in accordance with the amount of the available time.
13. (a) The aims of the syllabus are not precisely stated. This makes it difficult to achieve the objectives of the syllabus.
16. (b) The aims of the syllabus should be more precise and to the point. Each of the five Papers of syllabus 224 needs to have a statement of aims peculiar to the area being studied. This will make it possible to assess the extent to which the stated objectives have been or are being achieved.
14. (a) The aims of the syllabus are closely tied to Christian evangelization, expansion of membership to the Christian Church and indoctrination into Christian beliefs and practices.
17. (b) There is need to reformulate the aims of the syllabus as befits the treatment of the subject as an academic pursuit. Indoctrination of the student into Christian

beliefs and practices "close up" the mind of the student rather than letting him realize his own full potential for intellectual and objective reasoning.

15. (a) The content of the syllabus was not selected according to the students' developmental stages.
- (b) To make the course more relevant to the students it is necessary to select the Luke material according to the emotional, psychological and mental development of those students.

16. (a) The present study of Luke's Gospel in its entirety tends to give students the impression that all concerning the Gospel can be studied and covered within a year's time! The approach does not give room for future study of the Gospel at higher levels of learning.

(b) Thematic studies based on life-experiences, broadly related topics and students' developmental stages would beneficially replace the present exhaustive study of the gospel.

17. Since the year 1974, student enrollment in the syllabus

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has had a marked growth. The annual, quantitative
growth of candidates has, however, not been matched with
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ANNEX I

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1. National Unity

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... and religions, but ethnic differences need not divide them.

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... permanent duty of education to help the youth acquire this sense of

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tribes, ethnic and religious to live together in harmony and in

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2. National Development

Education should meet the economic and social needs of national development, equipping the youth of the country to play an effective and productive role in the life of the nation.

Kenya's Needs

The system of education in Kenya should produce citizens with the skills, knowledge, expertise and personal qualities she requires to support her growing economy. She is building up a modern and independent economy which is in need of adequate domestic manpower to support it. She requires both self-employed manpower and manpower in paid employment.

APPENDIX I

NATIONAL GOALS OF EDUCATION

1. National Unity

Education in Kenya must foster a sense of nationhood and promote national unity. Kenya's people belong to different tribes, races, and religions, but these differences need not divide them. They must be able to live and interact as Kenyans. It is a paramount duty of education to help the youth acquire this sense of nationhood by removing conflicts and by promoting positive attitudes of mutual respect which will enable people of different tribes, races and religions to live together in harmony and to make a positive contribution to the national life.

2. National Development

Education should meet the economic and social needs of national development, equipping the youth of the country to play an effective and productive role in the life of the nation.

Economic Needs:

The system of education in Kenya should produce citizens with the skills, knowledge, expertise and personal qualities she requires to support her growing economy. She is building up a modern and independent economy which is in need of adequate domestic manpower to support it. She requires both self-employed manpower and manpower in paid employment.

4. Social Needs:

Education in Kenya must prepare children for those changes in attitudes and relationships which are necessary for the smooth progress of a rapidly developing modern economy. There is bound to be a silent social revolution following in the wake of rapid modernization. Education should assist our youth to adapt to this change.

However, adaptability to change cannot be interpreted to mean a passive indiscriminating acceptance of all change. What is meant is the development in the country's youth of an enquiring attitude towards traditionally established values. The children should be able to blend the best of the traditional values with the changed requirements that must follow rapid development in order that they may build a stable and modern Kenyan Society.

5. International Dimensions

3. Individual Development And Self-Fulfilment

Education should provide opportunities for the fullest development of individual talents and personality. It should help every child to develop his potential interests and abilities. A vital aspect of individual development is character building. Education should foster sound moral and religious values in order to help children to grow up into self-disciplined, self-reliant and integrated citizens.

APPENDIX II

4. Social Equality etc

Education should promote social equality and foster a sense of social responsibility within an educational system which provides equal educational opportunities for all. It should give the children varied and challenging opportunities for collective activities and corporate social service.

5. Respect And Development Of Cultural Heritage

Education should respect, foster and develop Kenya's rich and varied cultures. It should instil in the youth of Kenya an understanding of past and present culture and its valid place in contemporary society. It should also instil in the youth a sense of respect for unfamiliar cultures.

6. International Consciousness

Education should foster positive attitudes to other countries and to the international community. Kenya is part of the international community. Her people do not live in a vacuum. They are part of the complicated and interdependent network of peoples and nations. Education should therefore lead the youth to accept membership in this international community with all the obligations and responsibilities, rights and benefits that this membership entails.

APPENDIX II

REPORT OF THE EASTERN AFRICA
RELIGIOUS EDUCATION WORKSHOP
HELD AT RUBAGA SOCIAL TRAINING CENTRE
KAMPALA UGANDA
FROM 9TH TO 14TH AUGUST, 1970

1. DELEGATES PRESENT:

KENYA

Mrs. Eileen Welch, P.O. Box 7, Kikuyu.
Christian Churches Educational Association
and Joint R.C./C.C.E.A. R.E. Panel.

Rev. Michael Kagame, P.O. Box 3844, Nairobi.
Kenyatta College Teacher Education Department

Sr. Aloysia O'Sullivan, P.O. Box 8062, Nairobi.
Kenya Catholic Secretariat
and Joint R.C./C.C.E.A. R.E. Panel

Mr. Raphael Njoroga, P.O. Box 314, Thika.
Kenya Catholic Secretariat
and R.C./C.C.E.A. R.E. Panel

Mr. Peter Kiarie, P.O. Box 20053, Nairobi
Kenya Catholic Secretariat.

Mr. Joseph Musambi, P.O. Box 1000, Kangundo.
Christian Churches Educational Association.

Mr. Augustine Ngoko, P.O. Box 30231, Nairobi.
Kenya Institute of Education.

MALAWI

Dr. John Giffether, Mkhata Bay SS, Mkhata Bay.
Malawi Catechetical Commission.

TANZANIA

Rev. Klineza Sanderu, P.O. Box 837, Dar es Salaam.
Christian Council of Tanzania

II. Rev. Samuel Mankijambile, P.O. Box 28, Tukuyu.
Christian Council of Tanzania

UGANDA

Rev. Tom Nabeta, P.O. Box 7062, Kampala.
Church of Uganda.

XII. Rev. Tom Aldon Pierce, P.O. Box 4165, Kampala.
Pastoral Institute of Eastern Africa, Gaba

Rev. Malcolm Beal, P.O. Box 16, Fort Portal.
Church of Uganda.

Br. Richard Kiley, P.O. Box 4165, Kampala.
Pastoral Institute of Eastern Africa, Gaba.

Sr. Gemma McKenna, P.O. Box 4165, Kampala.
Pastoral Institute of Eastern Africa, Gaba.

Sr. Josephine Lusker, P.O. Box 4165, Kampala.
Pastoral Institute of Eastern Africa, Gaba.

Mr. Benazeri Kisenbo, P.O. Box 14123, Kampala.
Church of Uganda.

Mr. Kliezer Basumba, P.O. Box 7121, Kampala.
Church of Uganda.

Dr. Majella Nsubuga, Ibanda Sec. School, P.O. Ibanda.
Catholic Church, Uganda.

ZAMBIA

Rev. Bernard Tremblay, P.O. Box 48, Samfya.
Zambia Catholic Secretariat.

II. DIRECTORS:

Rev. Laurence Reading, P.O. Box 14123, Kampala.
Dean's Yard, London, S.W.1, Church of England.

Rev. George Luboga, P.O. Box 14123, Kampala.
Prev. Training Team, Church of Uganda.

III. ORIGIN:

The initiative for this workshop came from the East African Religious Education Committee in conjunction with the Catholic Bishops' Conference of Eastern Africa.

Following a Sub-Committee meeting held at the All Africa Conference of Churches' Training Centre, Nairobi from 19th to 21st June, 1970, the five Eastern African countries represented in this Report were invited to send delegates representing the Christian Churches as well as Government Religious Education Panels.

IV: PURPOSE:

It was agreed by the participants that this workshop should produce a draft outline R.E. Syllabus for Forms 3 and 4 course relevant to African life today. Such a syllabus should:-

- a) Be examinable.
- b) Stimulate pupils' thought
- c) Help pupils find answers to their problems
- d) Should replace the existing Cambridge, 'O' level R.E. Syllabus and be used in Kenya, Malawi, Tanzania, Uganda and Zambia

V: THE DRAFT OUTLINE SYLLABUS

A. After three days of interesting discussions, through group dynamics, the following unanimous proposals were made:-

1. To be meaningful to the pupils, Christian Religious Education must be life-centred
2. The Bible, the norm of Christian belief, is to be the basis for value judgement.

Bearing all the above in mind, the R.E. Syllabus for Forms 3 and 4 was drafted. The six themes of this syllabus will be more than is required and will permit the teacher to have more freedom to select what he thinks more appropriate for

his class. He will also be offered a wealth of sub-themes from which to select the most useful material. He may, however, proceed either from the life experiences of the pupils to the study of similar situations in Divine Revelation, or from the words of Scripture to the life situation.

B. The Basic Themes

- | | |
|--------------|--------------------------|
| 1. Life | 4. Faith |
| 2. Man/Woman | 5. Vocation in Community |
| 3. Love | 6. Order in Society |

C. Themes in Detail

1. LIFE:

- | | | |
|-----------------|-------------|--------------|
| Joy | Death | Hope |
| Happiness | Fear | Destiny |
| Peace | Suffering | Dreams |
| Self-fulfilment | Sin | Visions |
| Approval | Evil | Spirits |
| Perpetuation | Frustration | Salvation |
| | Sickness | Resurrection |
| | Violence | |

2. MAN/WOMAN :

Fellowship Birth Responsibility

Friendship Marriage Freedom

Sex Fertility Oppression

Courtship Person

Family

3. LOVE:

True Community

Defects in Community

Friendship Egoism Self-love

Genuine love Arrogance Aggression

Alienation Loneliness

Hatred Feuds

Insults Envy

Jealousy Racism

4. FAITH:

Traditional concepts:

Christian:

Modern:

Spirits Worship Scientism

Dreams Prayer Materialism

Visions Sacrifice Humanism

Prophecy

Witchcraft Church

Superstitions Mission

Witness

Ecumenism

Grace

Faith

Prophecy

Choice

B.

ORDER IN SOCIETY

1. In the present Cambridge S.S. Examination papers,

Qualities

Essential Values

Elements of
Disorder
Communication

Service themes as Justice owed to a Rebellion and Books

Authority and Honesty also emphasis Revelation and Magazines

Responsibility and Involvement as an Exploitation Newspapers

Leadership of Human Rights of Mahatma teaching Radio & T.V.

Power situation

Propaganda Fashions

Discipline

Prejudice Cinema

Obedience

Technology

reference of Biblical teaching to the pupils life situation.

6.

VOCATION IN COMMUNITY:

Social Change

Occupations

Motivation

Ruralism or vice Work

Competition

Industriali-

Employment

Ambition

sation, proposals could involve different approaches to

Urbanisation

Leisure

Achievement

Entertainment by Success

Transformation of Service

require clear understanding of Self-fulfilment

Responsibility and its relevance today.

Status

Talents

Possessions

Money

Stewardship

Taxes

Justice

b) Questions should be based on "life situations"
D. Sample Exam. questions on this syllabus
and "life themes" which would form the

1. In the present Cambridge R.K. Examination paper,
A. In both approaches, the Bible would be used either as
a wide range of passages, or a wide selection of passages
for today or a specific setting (i.e. a gospel) would be the
focus of study with relevant cross-references.

understanding of the relevance of Biblical teaching to his
5. The production of a teacher's handbook with suggested
present situation.
Biblical references and suggestions for approaches to

2. In the new proposals, the emphasis will be on the
6. relevance of Biblical teaching to the pupil's life situation.

7. Different approaches can be used, beginning either from the
8. immediate life situation which the student knows and

9. proceeding through the traditional and historical to the

10. Biblical, or vice versa.

3. How proposals could involve different approaches to
the situation" type of questions. A choice would be
the paper as follows:-

a) An unmarked Bible be used by the candidate in the
exam. for reference. The given questions should
require clear understanding of Biblical
teaching and its relevance today.

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...../194

- b) Questions should be based on "life situations" and "life themes" which would form the basis of Christian teaching.
4. In both approaches, the Bible would be used either on a wide basis (i.e. ranging over a wide selection of passages for today) or a specific section (i.e. a gospel could be the focus of study with relevant cross references).
5. The production of a teacher's handbook with suggested Biblical references and suggestions for approaches to life themes is essential.
6. Marking of the essay type of "life situation" and "life theme" question will have to be worked out on new lines and courses for examiners and markers would have to be organised and the basic principles of marking agreed on.
7. Sample questions
- a) The following are suggestions for the "life situation" type of questions. A choice would be given and the number of questions to be answered would depend on the length of paper decided upon.

1.1) What is your experience, is unsatisfactory in the relationships between tribes or races in your country?

ii) What guidance does the teaching and example of Christ give us in improving these relationships?

2. "My grandparents were not married in Church, so they were not properly married".

Discuss this statement with reference to both the traditional and Christian views of marriage.

3. A student is caught stealing money from someone else in the class. What do you think will be the reaction of:

- i) Other student;
- ii) the school authorities;
- iii) yourself as a Christian.

4. "The Church has been forced upon Africans by the Europeans and is, therefore, irrelevant in African society." Discuss this statement in the light of New Testament teaching.

b) The following indicate the type of questions which could be worked out beginning from a Biblical text and using an unmarked Bible.

1. Look up Luke 10:29-37, the Parable of the Good Samaritan
 - i) Compare the traditional African attitude to other tribes and races with the teaching given in this passage.
 - ii) Give an instance of a modern situation to which the teaching of the passage would be relevant, concerning either yourself or others.
2. Show how the teaching given in Luke 19:11-26 (Parable of the Pounds) can guide you in thinking about your future career.
3. Read Luke 21: 1-4. In the light of this passage, say what you think should be the attitude of present-day Christians to supporting their Churches financially and to being fully involved in the life of the churches.

E, Timetable of Syllabus Work

In order that this syllabus may be developed successfully to its final stage, the following procedure was decided:-

1. All representatives will, as soon as possible, report to the co-ordinator, Rev. Tom Mabeta, the comments and suggestions by their respective church and Education groups regarding this syllabus.

2. The following teachers will begin teaching themes from this syllabus, as indicated below, and be prepared to report their experiences on this approach to the next workshop of this kind. They however, need research help from their national groups whenever possible.

KENYA

- a) Mrs. E. Welch will begin teaching "LOVE" theme, September - December, 1970.
b) Mr. R. Njoroge will begin teaching "LIFE" theme, January - April, 1971

MALAWI

- a) Br. J. Gilfether will begin teaching "LIFE" theme, January - April, 1971.

UGANDA

- a) Br. M. Naubuga will begin teaching "MAN/WOMAN" theme, September - December, 1970.
b) Rev. A. Pierce will begin teaching "ORDER IN SOCIETY" theme, January - April, 1971.

ZAMBIA

- a) Rev. B. Tremblay will begin teaching "VOCATION IN COMMUNITY" theme, January - April 1971.

VI. STRUCTURE AND CONTENTS

3. The Advisory Committee (Ref.No.VI.1 below) will meet in April, 1971 to:-

- a) finalize detailed syllabus.
- b) discuss work already done on themes (Ref.No.V.E.2 above).
- c) finalize timetable on further work .

4. a) Each member country will select pilot schools to start teaching the new syllabus in January, 1972.

- b) In-service course(s) will be held in December, 1971 to prepare the R.E. teachers of Forms 3 and 4 in the pilot project.

5. All schools will officially begin teaching the new syllabus from Form 3 in January, 1973.

6. a) The new syllabus will be examined for the first time in the pilot schools in November, 1973.

- b) This syllabus will be examined in all schools of the 5 member countries in November, 1974.

The Co-ordinator and Assistant Co-ordinator are authorized to take all necessary arrangements...../199 regarding the employment of these two assistants, as well as to take

VI. STRUCTURE AND CONTINUITY:

To maintain effective continuity, testing, revision and successful implementation this syllabus development, it was unanimously agreed:-

1. That the representatives at this R.E. Workshop will constitute an on-going Advisory Committee. The groups they represent, however, are invited to replace any member who may be unable to continue.
2. a) That Rev. Tom Kabeta, Chaplain at Makerere University and part-time lecturer in Faculty of Education, should serve as co-ordinator.
b) That Rev. Alden Piere should serve as Assistant co-ordinator.
3. That, because of the importance and urgency of the work initiated by this workshop, at least two full-time African assistants should be hired for a minimum of two years, starting in January, 1971. They should reside in Kampala, so as to maintain contact with the experienced personnel available in that city.

All members of the Advisory Committee are asked to nominate candidates for these posts.

The Co-Ordinator and Assistant Co-ordinator are authorised to make all necessary arrangements concerning the employment of these two assistants, as well as to take

all decisions required in their work.

- 4. That all communications from members of the Advisory Committee should be sent to:-

Religious Education Workshop,
 P.O. Box 4165, KAMPALA
UGANDA.

Members

Representing Uganda

Rev. T.T. Mubiru

Rev. Kyuma

Augustine Njoko.

17th August, 1970.

Rev. Mubiru

Representing Kenya

Rev. T. Ferrelly

Rev. P.N. Ochi

Mr. Ngila

Representing N.I.C.

Mr. A.N. Ochieng

Election of Chairman and Secretary

Rev. T.T. Mubiru was elected Chairman and

Mr. A.N. Ochieng elected Secretary.

2. Analysis

APPENDIX III

Apology of the Inspector of Christian

MINUTES Of the 3rd Meeting
of the International Christian Religious
Education held at E.A.E.C. Branch Office -
Atlas House, on 22nd and 23rd February,

3. Minutes - 1974. Previous Meeting

Confirmed as (i). the minutes of the 2nd International

Present: Representing Uganda being held on 28th - 29th March 1972.

Rev. T.T. Nabeta

Bro. Kyemba

4. Minutes - Bro. B. Kiley

Min. 21/4/72, 23/4/72

Representing Kenya

Noted and agreed that Minutes of 15/2/72 were not specific

Rev. T. Farrelly

Rev. F.R. Dain

Mr. Ngoko

Representing E.A.E.C. (ref. Min. 23/4/71, 25/4/71, 24)

Mr. A.W. Ochung

Election of Chairman and Secretary

Rev. T.T. Nabeta was elected Chairman and

Mr. A.W. Ochung elected Secretary.

2. Apologies

Received apology of the Inspector of Christian Religious Education - Kampala (Mr. F. Misango) who due to other pressing duties was unable to attend this Meeting.

3. Minutes of the Previous Meeting

Confirmed as (i) the amended minutes of the 2nd International correct Panel Meeting held on 28th - 29th March 1972.
(ii) the minutes of the Special International Panel Meeting held on 3rd - 4th June 1972.

4. Matters Arising From Those Minutes

Min. 24; and 25. 25/A/4. 25/B/2

Noted and agreed that Minutes 24, 25/B/2 were not specific enough and that they should be reworded (see Item 9 A).

Recommended Strongly (ref. Min. 25/A/1, 25/A/4, 24) rubric of any paper, i.e. the number of questions to be set, and any other relevant information pertaining to the paper must be sent to the Setter at the time of invitation.

5.

223 SYLLABUS

Abridgement of the Syllabus

It was reported by the Secretariat that the present Syllabus in its present form is considered too long and is like a

(iii) scheme of work, and that there was dire need to find a way of re-writing the syllabus in shorter form.

Agreed

(1) that the Syllabus is long and should be presented in a better and shorter form;

Suggested

(ii) that the Syllabus must be sufficient in itself as regards to what is to be taught;

(iii)

That Schools should be given sufficient notice of any change;

Discussed

(i)

That the E.A.E.C. should print the Syllabus, in the E.A.C.E. Regulations, and Syllabuses for 1975, as it stands. This

and recommended

(ii)

would give the National Panels time to consult other relevant bodies as to what form the abridgement should take;
the Uganda Panel should submit an abridged syllabus to the Council by or

223 Syllabus - Draft around 1st May 1974. The abridged Syllabus would be sent to both Kenya and Uganda National Panels to discuss and exchange comments before the end of June 1974;

- (iii) that another International Panel Meeting be held in late August to consider the comments and to finalise the abridged form of 223 Syllabus.

6. Sub-Title of The 223 Syllabus

Suggested and agreed: On "Christian Living Today" as the sub-title.

7. Specimen Papers

- Noted (1) that the Specimen Papers are so late to be sent to Schools, and should be made available to schools by mid-March 1974;
- (ii) that the Specimen Papers agreed on at the last International Panel Meeting be revised and that each paper should have similar rubric to that which will appear in the actual examination paper.

(iii)

A. Z23 Paper - Christian Living Today

Agreed (i) that the Z23 sample paper be prepared

(iv)

by the Uganda National Panel, and be

submitted to the Council by 12th March

1974. Meanwhile the Z24 Specimen Papers,

(v)

when ready, need not be delayed until

Z23, Specimen Paper is ready, but be sent

to schools immediately;

(ii) that the Z23 Sample Paper so prepared

need not be approved by the International

Panel before being sent to Schools.

B. E.A.A.C.E. Syllabus

A. Syllabus

B. (i) Z24 Paper 1 - St. Luke's Gospel and its Relevant for East Africa

(a)

Replaced the context questions (Nos. 1 and 7)

by two new non-contextual questions.

(See Specimen Paper 1).

(ii) Z24 Paper 2 - The Old Testament: Selected Themes

Noted that there were only six questions

instead of eight;

(b)

Deleted question No. 1 and provided three more

questions. (See Specimen Paper 2).

It was explained that the syllabus is regarded as

a continuation of the E.A.A.C.E. 1968/206 and

that the students studying the syllabus for

- (iii) 224 Paper 3 - The Early Church: Its Growth and Extension
- (iv) Paper 4 - The Church in East Africa
Section 'A' to bear the heading
'Apostolic Age'.
- (v) Paper 5 - Africa Religious Heritage
The Specimen Question Papers 3, 4 and 5 stood as was approved by the 2nd International Panel Meeting, except question 7 of Paper 5 that was amended. (See Specimen Paper 5).

8. E.A.A.C.E. Syllabus

A. Syllabus

- (a) The new proposed E.A.A.C.E. Syllabus (prepared by Kenya) was tabled. (It comprised of 4 papers). It was pointed out that the Uganda Panel had not had sufficient time to study the syllabus well enough, they needed more time to consider the proposed Syllabus.
- (b) The need to finalise the Syllabus this year in readiness for implementation in Jan. 1975 was strongly expressed by the Kenya Panel. It was explained that the syllabus is regarded as a continuation of the E.A.C.E. 224 Syllabus and that the students studying the syllabus for

APPENDIX IV

Proposed Revision: examination this year should get a continuous **Alternative A** study rather than revert to the old syllabus.

The examination will consist of two papers, one 2 hour paper and the other 1 1/2 hours.

(c) The new Syllabus was systematically intro-

PAPER 1: IHERU'S GOSPEL AND THE MOUNTAINS FOR AFRICA TODAY
This paper will be compulsory and will consist of

- a) an introduction of African Traditional Religion and Jewish Tradition in the view of our Lord, each studied through selected themes and
- b) the Gospel of Luke with special reference to present life situations.

The second paper will be one of the following Papers 2 to 4:

- PAPER 2 THE OLD TESTAMENT: SELECTED THEMES.
- PAPER 3 THE EARLY CHURCH: ITS GROWTH AND EXPANSION.
- PAPER 4 THE CHURCH IN EAST AFRICA.

Other papers to be considered such as THE AFRICAN RELIGIOUS TRADITION AND THE TWENTIETH CENTURY.

Alternative B

CHRISTIAN LIVING TO-DAY

The examination will consist of one 2 1/2 hour paper.

This paper is a study of life themes such as

- (1) Life (2) Man/Woman (3) Love (4) Faith
- (5) Vocation in community (6) Freedom in society

These themes will be studied in the light of

The Bible, African Traditional Religion, Church History/208

APPENDIX IV

Proposed Examination Structure

Alternative A

The examination will consist of two papers:- one 2 hour paper and the other 1½ hours.

PAPER 1: LUKE'S GOSPEL AND ITS RELEVANCE FOR AFRICA TODAY

This paper will be compulsory and will consist of

- a) an introduction of African Traditional Religion and Jewish Tradition in the time of our Lord, each studied through selected themes and
- b) the Gospel of Luke with special reference to present life situations.

The second paper will be one of the following Papers 2 to 4:-

PAPER 2 THE OLD TESTAMENT: SELECTED THEMES.

PAPER 3 THE EARLY CHURCH: ITS GROWTH AND EXTENSION.

PAPER 4 THE CHURCH IN EAST AFRICA.

Other papers to be considered such as THE AFRICAN RELIGIOUS TRADITION AND THE TWENTIETH CENTURE.

Alternative B

CHRISTIAN LIVING TO-DAY

The examination will consist of one 2½ hour paper.

This paper is a study of life themes such as

- (1) Life
- (2) Man/Woman
- (3) Love
- (4) Faith
- (5) Vocation in community
- (6) Freedom in society

These themes will be studied in the light of

The Bible, African Traditional Religion, Church History.

APPENDIX V

SPECIMEN PAPER

E.A.C.E. RELIGIOUS EDUCATION

ALTERNATIVE A: PAPER 1

A Study of St. Luke's Gospel and its Relevance for Africa
today.

Two hours

Answer five questions in all,

One from Section A

One from Section B

One from Section C

SECTION A

The Religious Heritage of Africa

1. Describe the elements commonly found in
 - (a) ceremonies marking the transition from childhood to adulthood
 - (b) marriage ceremonies
2. What part were the ancestors regarded as playing in daily life in traditional African society?
3. What part was the Supreme Being believed to have in
 - (a) creation (b) disasters (c) blessings?

8. SECTION B
Teach his followers that they should love their enemies, but to love those who hated them. Write The Religious Heritage of the Jewish People at the time of Christ to illustrate this teaching today.
9. In African tradition "one is not regarded as an isolated individual, but as a member of a community."
4. Outline the reasons why the Jews considered that the Samaritans had been unfaithful to the original covenant relationship.
10. 5. Describe the functions of each of the following, writing no more than one paragraph on each:
Christ's role as the High Priest
11. "You shall not eat the flesh of my table in my kingdom and sit on thrones to judge of the twelve tribes of Israel"
(a) the High Priest
(b) the Sanhedrin
(c) the Levites
Luke 22:30. Explain from your knowledge of the Jewish Law.
6. What were the popular beliefs concerning the Messiah? These were addressed to Jesus by Christ.

SECTION C

12. St. Luke's Gospel and its relevance for Africa today
he explain to his non-Christian friend his belief that
7. Outline briefly the events in the Temple,
Christ still lives, bearing his explanation on St. Luke's Gospel?
- (a) When Jesus was presented at the ceremony of purification, and
- (b) at the Passover Festival when he was twelve years old.
- Indicate how these events pointed to Christ's future role as Messiah.

8. Jesus told his followers that they should love their enemies and do good to those who hated them. Write a modern parable to illustrate this teaching today.
9. In African tradition "man is not regarded as an isolated creature, but he belongs to a community of persons". Show by direct reference to two parables how Christ taught this same truth.
10. What traditional Jewish ideas based on prophecy lie behind Christ's use of the title "Son of Man"?
11. "You shall eat and drink at my table in my kingdom and sit on thrones as judges of the twelve tribes of Israel" Luke 22.30. Explain from your knowledge of the Jewish religious heritage how the Apostles would have understood these words addressed to them by Christ.
12. A Christian has a friend who is a non-Christian. How would he explain to his non-Christian friend his belief that Christ still lives, basing his explanation on St. Luke's Gospel?
 - (a) Give an account of African customs concerning the birth and naming of a child.
 - (b) Compare the African customs with Jewish customs at the time of Christ.
 - (c) Explain briefly in your own words the account of Jesus' temptations in the desert as recorded by St. Luke.

APPENDIX VI

EAST AFRICAN EXAMINATIONS COUNCIL

EAST AFRICAN CERTIFICATE OF EDUCATION
AND SCHOOL CERTIFICATE EXAMINATION

SAMPLE QUESTION PAPER

CHRISTIAN RELIGIOUS EDUCATION

PAPER 1

(ST. LUKE'S GOSPEL AND ITS RELEVANCE FOR AFRICA
TODAY)

2 HOURS.

All questions carry equal marks.

Answer four questions only.

1. (a) Tell the story of Jesus' birth as recorded by St. Luke.
You may use your own words.
- (b) Give an account of African customs-concerning the birth and naming of a child.
- (c) Compare the African customs with Jewish customs at the time of Christ.
2. (a) Relate briefly in your own words the account of Jesus' temptations in the desert as recorded by St. Luke.

- (b) What does this story tell us about the work which Jesus came to do?
- (c) What lesson can be learnt from the story for application to life today?
3. Write an essay on John the Baptist indicating his place in the gospel and his significance for us today.
 4. Compare Jesus' way of teaching in parables with the methods used by Jewish teachers and with methods used traditionally in African Society. How would an African story teller bring out the lesson contained in the parable of the Sower?
 5. Luke emphasises Jesus' teaching on prayer. Indicate briefly by examples from his gospel how he does this. Compare Jesus' teaching on prayer with the traditional African view on prayer.
 6. Write a modern version of the parable of the Rich Man and Lazarus bringing out the main points of Jesus' teaching on material wealth.
 7. "When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said, "If you are

ANNEXES VII

Ref. No. IP/2/4/2/Vol. VI/26

19th July, 1994

the Christ, tell us," But he said to them, "If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at

Ministry of Education
P.O. Box 50426

the right hand of the power of God" And they said "What further testimony do we need? We have heard it ourselves from his own lips." (Luke 22.66-71)

What was the function of the Council (Sanhedrin)?

Explain briefly the terms Christ, Son of Man, Son of God.

Why was Jesus rejected as Messiah by the Jewish leaders?

If you had an opportunity of addressing the Sanhedrin

at this meeting, what would you have told them?

8. A Christian has a non-Christian friend. Basing his explanation on Luke's Gospel, how would the Christian explain his belief

that Christ still lives and that this is good news for all men?

4. The two most important items in the content, according to the syllabus (Section 6) are the life of Christ and the teaching of Christ. These are the basis of the content.

APPENDIX VII

Ref. No. INS/B/4/2/Vol.VI/26

19th July, 1974

Ministry of Education
Inspectorate
P.O. Box 30426
NAIROBI

Sr. Miriam O'Beirne

Thro' The Headmistress
Loreto High School
P.O. Private Bag
LIMURU

E.A.C.E. CHRISTIAN RELIGIOUS EDUCATION

1. Thank you for a copy of your letter to the Director of the Kenya Institute of Education dated 3rd July, 1974. It is very useful to have reactions such as yours from people teaching the new syllabus. The following are some comments which I hope you will find helpful.
2. With regard to coverage, it may be helpful to recall that the basis of the course is the syllabus, not the book. The book, "Luke's Gospel for Africa Today" is recommended, but not prescribed. Therefore, it is not required that every line of the book should be covered or even that the book be used at all. It is well to remember also that the examination is set on the syllabus and not on the book.
3. In drawing up your scheme of work for the main study, the aim should be to cover the whole Gospel. By this I do not mean that every verse has to be studied in clans, but no important sections are conveniently laid out in "Luke's Gospel For Africa Today" should be left out. They are, The Infancy Narratives, The Galilean Ministry, the Journey to Jerusalem and the Passion and Triumph of Jesus. When you have introduced each of these sections and dealt with their main features, the students can be left to read for themselves the parts of the textbook which you do not study with them in clans.
4. The two most important items in the content, according to the Syllabus (Section C) are the life of Christ and the teaching of Christ. These are the basis of the content.

APPENDIX VIII:

A LIST OF TOPICS WHICH CAN FORM THE BASIS

5. Now that you have studied fourteen sections of the book with your students they should have grasped the sort of approach required of them according to the syllabus (section C). Briefly it can be put this way, if we take an event in the life of Jesus as an example. The student must ask, "What happened? What did it mean at the time of Jesus? What does it mean for us today in Kenya?" In other words, the event, its interpretation and its application. The same holds for any teaching of Jesus. The examination questions will also follow this pattern, each question containing one or more of these three elements. A good example is Q.2 on the specimen paper.

AUTHORITY

6. Your other queries can now be answered more briefly. It is true that the book on African Traditional Religion has not yet been published. However, a bibliography for the subject has been published with the syllabus and three other titles were added in my Circular Letter No. INS/74-31 of 8th May, 1974. It should be noted also that paper 1, according to the syllabus (Section A) only requires a knowledge of the elements which are common to most African Traditional Religions, as listed in Section A. It does not require a detailed knowledge. Local customs may be used as illustrations of these common elements but are not essential.

7. It is true that many students are not in contact with African traditional religion, but as was pointed out in the previous paragraph this is not required nor presupposed. However, it should not be any more difficult for a student to learn about African Traditional Religion, but it will be included as part of some questions, as in the specimen paper.

8. The only Old Testament material required for the examination will be that given in the syllabus, Section B and quotations which occur in the Gospel itself.

9. It is not our practice in the Ministry to supply model answers. What is expected by the examiner can be deduced from the syllabus, the specimen papers and the amount of material a student can write in the time allowed. However, it would be useful for teachers to get together to discuss their problems and I suggest that you get in contact with NARET Nairobi branch to arrange a meeting or meetings for this purpose. I shall be glad to help in any way I can. At such meetings teachers might exchange students' scripts to help coordinate standards.

T. Farrelly,
for CHIEF INSPECTOR OF SCHOOLS

Copy: The Director
Kenya Institute of Education
NAIROBI (Attn: Sr. Aime)
School File.

TF/SWG

APPENDIX VIII:

A LIST OF TOPICS WHICH CAN FORM THE BASIS OF THEMATIC STUDIES OF LUKE'S GOSPEL AS SUPPLIED BY A RESPONDENT OF TALA SECONDARY SCHOOL, MACHAKOS

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	13	34-35
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	<u>CHAPTER</u>	<u>VERSE</u>
MONEY	4	1-8
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2. Who is Jesus Christ	19	1-10
3. SUFFERING - Suffering of Jesus	9	22-26, 28-31
4. The Teaching of Jesus	18	31-33
5. The Kingdom of Jesus	23	33-47
6. The Holy Spirit and the Spirits	24	44-48
7. Joy, Weeping and Prayer		
8. THANKSGIVING - Faith and Fear	1	46-55, 68-79
9. The Dignity of Women	2	13,14,20, 28-32
10. The Christian Hope	10	21-24
11. Why did Jesus die?	17	11-18
12. Jesus in prison	19	28-38
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APPENDIX IX

A LIST OF TOPICS WHICH CAN FORM THE BASIS OF
THEMATIC STUDIES OF LUKE'S GOSPEL AS
SUGGESTED BY REV. R.F. DAIN

LUKE SPEAKS TODAY

Introduction

Why was this Gospel Written?

1. Jesus is born
2. Who is Jesus Christ
3. The Miracles of Jesus
4. The Teaching of Jesus
5. The Kingdom of Jesus
6. The Holy Spirit and the Spirits
7. Joy, Worship and Prayer
8. Rich and Poor
9. The Dignity of Women
10. The Christian Hope
11. Why did Jesus die?
12. Jesus is risen

Conclusions: Salvation for all men

APPENDIX X

TEACHERS' QUESTIONNAIRE

1. (i) Does your school offer Syllabus 224 of Christian Religious Education? Mark "X" where applicable

(a) Yes _____

(b) No _____

(ii) If "Yes", in which year did the first group of candidates sit for the National Examination (E.A.C.E.)?

(iii) Which other paper of Syllabus 224 does your school offer candidates in addition to 224,1? Mark "X" where applicable

(a) Paper 2 _____

(b) Paper 3 _____

(c) Paper 4 _____

(d) Paper 5 _____

2. (i) For how long have you been teaching Syllabus 224,1?

(a) Less than a Year _____

(b) One Year _____

(c) Two years _____

(d) Three Years _____

(e) More than three Years _____

8. (i) Are you familiar with the Old Cambridge University Syllabus on Bible Knowledge?

(a) Familiar _____

(b) Not familiar _____

(ii) If "familiar" what do you consider to have been the main weaknesses of the Cambridge Syllabus?

1. _____

2. _____

3. _____

4. _____

(iii) In your opinion do you think that Syllabus 224,1 has eliminated the weaknesses you have listed in 3 (ii) above?

(a) Yes _____

(b) No _____

(iv) Give reasons for the choice you have made in
3 (iii) above

1. _____

2. _____

3. _____

4. _____

4. (1) If you had previously been used to the old
Cambridge Syllabus, what teaching problems did you
experience when you changed from the Old Syllabus
to the New One, 22/1?

1. _____

2. _____

3. _____

4. _____

(ii) What actual and practical problems or difficulties do you experience in teaching syllabus 224,1?

- 1. _____

- 2. _____

- 3. _____

- 4. _____

5. (i) Prior to the introduction of Syllabus 224, 1, the study of African Traditional Religion (ATR) alongside the biblical texts was unthinkable. Syllabus 224, 1 includes the study of ATR. Do you consider the inclusion of ATR in Christian Religious Education to be a right move?

- (a) Yes _____
- (b) No _____
- (c) I don't know _____

7. (ii) What, in your opinion is the place of ATR in Syllabus 224,1?

1. _____

2. _____

3. The question of the relationship of the student to his fellow students in the Bible, ... and in African tradition?

(i) In your opinion, do you think that teaching syllabus 224, 1 helps the students to develop this understanding?

4. (a) Yes _____
(b) No _____

(ii) Give your comment with reference to the choices you have made in 4(i) above

6. (i) Do you consider Syllabus 224,1 to be student-centred or Bible-centred?

(a) Student-centred _____
(b) Bible-centred _____

(ii) Why do you think that what you have chosen in 6 (i) above is the case?

1. _____

2. _____

3. _____

7. It has been said that the structure of syllabus 224,1 was so designed as to lead to indoctrination. What is your opinion?

8. The special aim of syllabus 224,1 is "to study man's understanding of his relationship to God and to his fellow men, in the Bible,..... and in African tradition".

(1) In your opinion, do you think that teaching syllabus 224, 1 helps the students to develop this understanding?

(iv) Comment on the position you have taken with regards to

(a) Yes _____

(b) No _____

(11) Give your comment with regards to the choice you have made in 8(1) above

(v) _____

9. (1) Do you think that the study of the entire book of St. Luke's Gospel, one chapter after the other, verse after verse is the best way of achieving the educational objectives of syllabus 224?

(a) Yes _____

(b) No _____

20. (i) Do you think that the Fourth Year students are sufficiently

(ii) Briefly, comment on the choice you have made in 9(i) above. into the resulting religious synthesis between

(iii) In your opinion, does the national examination (i.e. E.A.C.E.) try to find out the extent to which the

(iii) educational objectives of the said syllabus have been achieved?

(a) Yes _____

(b) No _____

(iv) Comment on the position you have taken with regards to either (a) or (b) above.

(v) Briefly, say what you think about questions set on Syllabus 224,1 by the E.A.E.C.

1. _____
- _____
2. _____
- _____
3. _____
- _____
4. _____
- _____

10. (i) Do you think that the fourth form students are emotionally sufficiently well developed to understand and reasonably assimilate the resulting religious synthesis between African Traditional Heritage and Christianity without experiencing some kind of conflict and confusion? Mark "X" where applicable.

(a) Yes _____

(b) No _____

(ii) Give your comment on the choice you have made in (i) above.

(iii) R. Dain and J. Van Diepen, Luke's Gospel for Africa Today, Nairobi, 1972 is the recommended text book for syllabus 224,1. With regards to the book comment on:

(a) Its availability _____

(b) Its content _____

(c) Its language in relation to the general level of understanding of Form IV students,.....

(d) Its usefulness _____

11. (i) Kenya is a multi-racial society with people of varied religious traditions. In your Christian Religious Education (C.R.E.) class, do you have students of a parentage other than African?

Mark "X" where appropriate.

(a) Yes _____

(b) No _____

(ii) Do you think that non-African students are in a way disadvantaged by including a study of African traditional heritage in syllabus 224, 1? Mark "X" where applicable.

(a) Yes _____

(b) No _____

(c) I don't know _____

(iii) Give your comment on the choice you have made in 11 (ii)

If you were in a position to suggest revision of syllabus 224,1 suggest changes which will have to be made in order to make the syllabus more practical.

12. Do you think that teaching syllabus 224,1 contributes to the achievement of Kenya's educational objectives of secondary school education?

13. What do you consider to be the advantages and disadvantages of including the study of African traditional heritage in the Christian Religious Education Course?

(a) Disadvantages

1. _____

2. _____

3. _____

4. _____

- (b) Advantages _____
1. _____
2. _____
3. _____
4. _____

14. (i) Do you think that the amount of work expected of you in teaching syllabus 224,1 is far in excess of the available time of effective teaching?

- (a) Yes _____
(b) No _____

(ii) Give reasons for your choice above

15. If you were in a position to effect revision of syllabus 224,1 suggest changes which will have to be made in order to make the Syllabus more practical

1. _____
2. _____
3. _____
4. _____

1. Name of C.R. _____
2. Name of the School _____
3. Name of District/Province _____
4. Date of Returning Questionnaire Form _____

STUDENTS' QUESTIONNAIRE

1. (i) Were you able to take all the subjects you wanted for your East African Certificate of Education (E.A.C.E.) Examination? Mark X where applicable.

(a) Yes _____

(b) No _____

3. (ii) Which of the following reasons best explains why you enrolled for a course in Syllabus 224, 1 i.e. "St. Luke's Gospel and its relevance to Africa today"?

(a) It is an easy (soft) option in which success is almost certain.

(b) It is the only other subject you needed to meet the E.A.C.E. requirement of a minimum number of subject for examination purposes.

(c) It is a good study for a Christian interested in the Word of God.

2. Which other paper of syllabus 224 do/did you take as an examination subject in addition to the compulsory paper 1 of the said syllabus i.e. St. Luke's Gospel and its relevance to Africa today. Mark "X" where appropriate.

(a) Paper 2: The Old Testament: Selected themes.

(c) _____

(b) Paper 3: The Early Church, its growth and extension

student's answer _____

(c) Paper 4: The Church in East Africa _____

(d) Paper 5: African Religious heritage with special reference to Africa _____

(a) _____

(b) _____

3. The special aim of syllabus 224, is "to study man's understanding of his relationship to God and to his fellowmen, in the Bible, in the history of the Christian Church and in African traditions."

(1) According to what you have studied from syllabus 224,1

(111) i.e. Luke's Gospel for Africa today, what is man's understanding of his relationship:-

(a) to God, according to the Bible?

(a) _____

(b) to God, according to African traditional heritage?

(b) _____

(c) to his fellowmen, according to the Bible?

(d) to his fellowmen, according to African traditional heritage?

4.

The second aim of syllabus 224 is "to deepen the student's awareness of his relationship to God and to his fellowmen through Jesus Christ.

(i) Are you aware of your relationship to God?

Mark "X" where appropriate.

(a) Yes _____

(b) No _____

(ii) If Yes, what is your relationship to God?

(a) _____

(b) to your fellowmen? _____

(iii) If your answer to 4(i) is "No" what makes it difficult for you to be aware of your relationship to God?

(a) _____

(b) to your fellowmen? _____

(iv) What problems do you find with syllabus 224,1 namely, Luke's Gospel and its relevance for Africa today?

- 1. _____
- 2. _____
- 3. _____
- 4. _____

5. (i) State whether you were born to and brought up by parents of African or non-African origin

(a) parents of African origin _____

(b) parent of non-African origin _____

(ii) If your answer in 5(i) is (a) do you receive any teachings about African traditional heritage outside school?

(a) Yes _____

(b) No _____

(iii) If your answer to 5(i) above is (b), do you feel that you are in a way disadvantaged by the inclusion of the study of African traditional heritage in the course on Luke's Gospel for Africa today?

(a) Yes _____

(b) No _____

(iv) Give reasons for the choice you have made in 5(iii) above.

1. _____

2. _____

3. _____