

Components of Christian Religious Education (CRE) that Contribute to Shaping Moral Values among Junior School students in Turbo Sub-County.

Authors: Sylvia Jepkoech Singoei^a, Naomi Kutto^b, Jacob Lolelea Natade^c

Affiliations

^a Department of Curriculum and Instruction, School of Education, University of Eldoret, P.O. Box 1125-30100, Eldoret, Kenya. Email: sylviaachep@gmail.com;

^b Department of Curriculum and Instruction, School of Education, University of Eldoret, P.O. Box 1125-30100, Eldoret, Kenya. Email: naomikutto@gmail.com;

^c Department of Curriculum and Instruction, School of Education, University of Eldoret, P.O. Box 1125-30100, Eldoret, Kenya. Email: loleleajacob@gmail.com;

Abstract

This study assessed the components of Christian Religious Education (CRE) that contribute to the promotion of moral values among Junior School students in Turbo Sub-County, Kenya. A descriptive survey design was adopted, targeting 15,600 respondents from 140 schools. Using Krejcie and Morgan's formula, a sample of 302 participants (260 students and 42 teachers) was selected through proportionate and purposive sampling. Data were collected using questionnaires and interviews and analyzed using SPSS and thematic analysis. The findings revealed that Bible stories and scriptures were strongly endorsed by teachers (100%) and students (70%) for their effectiveness in imparting moral lessons. Moral teachings such as honesty and forgiveness were highly valued by both teachers (100%) and students (82.5%). However, Christian doctrines and festivals were less impactful due to their abstract nature. The study concludes that CRE effectively promotes moral values and recommends provision of adequate resources to strengthen its implementation under CBC.

Keywords: Moral values, Christian Religious Education, Junior School, Competency-Based Curriculum, Kenya

1.1 Introduction

Moral values play a crucial role in shaping individual character and societal well-being. These values are essential in guiding individuals toward ethical decision-making, fostering community cohesion, and building integrity (Elsayed, Lestari, & Brougham, 2023). Schools serve as primary institutions for instilling these values in learners, leveraging structured curricula to promote virtues such as honesty, empathy, respect, and responsibility (Hikmah, 2024). Christian Religious Education (CRE) has emerged as a pivotal subject in this regard, aiming to provide learners with an understanding of biblical teachings, moral principles, and their application in daily life (Othoo &

Aseu, 2022). CRE, therefore, offers an avenue for nurturing learners' moral development, which contributes to their overall holistic education (Ahmed, & Hassan, 2023).

Countries such as Finland and the UK have integrated moral and spiritual education into their curricula through structured programs like Religious Education (RE), which expose learners to diverse moral frameworks and foster tolerance, responsibility, and ethical reasoning (Suwalska, 2022; Wareham, 2022). Similarly, the United States and Japan incorporate character education and moral studies to promote ethical behavior and social responsibility (Clark, Nae, & Arimoto, 2020; Roberts, 2023). These international practices reflect a common understanding that academic achievement must be complemented by moral development.

African countries demonstrate significant efforts to promote moral values through education (Fatoki, 2020). For example, in South Africa, Life Orientation is a mandatory subject in the school curriculum, encompassing topics on ethics, personal development, and citizenship. The inclusion of religious education as part of Life Orientation provides learners with a foundation for moral values (Badugela, 2019). Nigeria, on the other hand, integrates Christian and Islamic Religious Studies into its curriculum, reflecting the country's diverse religious demographics. These subjects aim to instill values such as integrity, respect, and discipline, contributing to moral regeneration in the face of societal challenges like corruption and violence (Adetunji & Adeyemi, 2022).

1.2 Statement of the Problem

The increasing moral and ethical challenges among students in Turbo have raised concerns about the effectiveness of existing interventions in promoting character development. Issues such as student indiscipline, drug and substance abuse, teenage pregnancies, and school unrest underscore the need for a structured moral education framework (Mweru & Wambua, 2020). Despite ongoing efforts by teachers, religious institutions, and parents to instill moral values in learners, there is a growing concern about the evident signs of moral decline among junior school students in Turbo Subcounty. Incidents of indiscipline, disrespect toward teachers and elders, dishonesty, increased engagement in peer-influenced negative behavior, and declining academic integrity point to a deterioration in the moral fabric of young learners.

2.0 Literature Review

2.1 Components of Christian Religious Education (CRE)

Christian Religious Education (CRE) serves as a key tool in shaping the moral character of students by embedding lessons that focus on ethical reasoning, spiritual growth, and responsible citizenship. From the reviewed studies, it is evident that several components of CRE play a vital role in developing moral virtues among learners. However, the extent to which these components are contextualized and effectively implemented varies, revealing critical gaps that this study seeks to address, especially within Turbo Subcounty.

Horowski (2020) investigated how Christian Religious Education influences the development of moral virtues among students in Canadian schools. The purpose of the study was to assess the moral outcomes of engaging students in structured ethical learning. A qualitative methodology involving classroom observations and interviews with teachers was employed. The findings indicated that the

use of moral dialogues, biblical case studies, and ethical scenarios enhanced students' moral reasoning and decision-making. The study concluded that structured engagement with moral content in CRE strengthens students' ethical foundations. However, a notable gap is the limited focus on cultural context, making it unclear how similar strategies would perform in culturally diverse environments like those in African schools.

Williams and Harris (2021) focused on the integration of contemporary moral dilemmas in religious education to bridge the gap between scripture and real-life ethical issues in the United Kingdom. The study used a mixed-methods approach involving surveys and classroom experiments. The researchers found that students showed improved moral awareness and critical thinking when real-life ethical challenges were discussed alongside biblical teachings. The study concluded that CRE can be more impactful when moral instruction is grounded in students' lived experiences. The gap identified in this study is the lack of longitudinal data to measure the long-term moral impact of these teaching strategies.

In Nigeria, Adeyemi and Ogundipe (2019) explored how biblical narratives influence students' moral values. The study aimed to assess whether structured Bible study could improve character traits among secondary school students. A case study design was used, incorporating interviews and observation checklists. Findings revealed that students developed virtues such as honesty, respect, and compassion after engaging in scripture-based lessons. The researchers concluded that consistent exposure to biblical teachings significantly reinforces moral behavior. However, the study did not address how these effects vary across different socio-economic backgrounds, revealing a gap in understanding the broader applicability of their findings.

Dlamini and Nkosi (2020) conducted a study in South Africa to assess how the fusion of African ethical traditions with Christian teachings influenced students' moral understanding. The research used ethnographic methods, including classroom observations and cultural analysis. The findings showed that students developed a well-rounded sense of morality when both Christian and indigenous ethics were taught concurrently. The study concluded that integrating local values enhances moral education by promoting inclusivity and cultural relevance. A key gap identified here is the lack of curriculum-level integration frameworks, which limits widespread adoption of such hybrid models in formal education systems.

Kibwage and Otieno (2021) investigated how moral storytelling and the use of biblical parables affect students' ethical decision-making. The study aimed to understand the role of narrative in teaching moral values. A qualitative methodology, comprising interviews and content analysis of CRE lessons, was used. Findings indicated that stories and parables enabled students to internalize moral values effectively. The researchers concluded that storytelling is a powerful pedagogical tool in CRE. However, the study did not evaluate the consistency of these effects across different regions, suggesting a gap in geographical applicability.

In Uganda, Tumwesige and Musoke (2020) examined how ethical debates within CRE classrooms shape students' moral reasoning. The purpose was to determine whether value-based discussions enhance students' capacity to resolve ethical dilemmas. A quasi-experimental design was employed, using pre- and post-test evaluations. The results showed that students who participated in debates exhibited improved ethical judgment. The study concluded that active dialogue is crucial in building

moral competence. The study, however, did not account for teacher preparedness or classroom diversity, indicating a gap in implementation variables.

Johnson and Clarke (2019) highlighted the diminishing role of CRE in moral development in U.S. schools due to increasing secularization. The study used secondary data analysis and concluded that changes in societal attitudes towards religion weakened the moral impact of CRE. The gap here lies in the absence of adaptive strategies to revitalize CRE in secular or pluralistic contexts.

Okonkwo and Mbugua (2021) addressed implementation challenges of CRE. The study used surveys to assess teacher competence and resource availability in Kenya and Nigeria. Findings revealed that limited training and teaching materials hindered effective moral instruction. The researchers concluded that teacher development is crucial for CRE success. A significant gap noted was the absence of localized content that resonates with students' cultural experiences.

Mugendi and Nduku (2022) investigated the effect of religious diversity in multicultural classrooms. Their qualitative study found that divergent beliefs often lead to resistance toward Christian teachings, affecting the effectiveness of CRE. The study concluded that inclusive pedagogy is essential in multicultural settings. However, the study lacked a clear model for implementing inclusivity within the standard CRE curriculum.

To offer potential solutions, Taylor and Williams (2020) explored the use of digital tools in moral education. Their study found that virtual simulations and storytelling applications increased student engagement and moral reflection. Meanwhile, Njenga and Wanjiru (2021) emphasized the need for culturally relevant CRE content, and Mureithi and Kamau (2022) recommended an interdisciplinary approach incorporating ethics, philosophy, and religious studies. These studies point to promising practices but also reveal gaps in local adaptation, sustainability, and teacher capacity.

In conclusion, the reviewed studies affirm the critical role of CRE in moral development through components such as ethical discussions, biblical storytelling, and cultural integration. However, gaps remain in curriculum contextualization, teacher readiness, cultural adaptability, and long-term impact evaluation. This study addresses these gaps by focusing on how CRE components can be effectively adapted to the sociocultural context of Turbo Subcounty to foster morally upright and socially responsible learners.

3.0 Methodology

The study adopted a descriptive survey design, which observes and describes existing conditions without manipulation, making it suitable for educational research focused on perceptions and attitudes (Asenahabi, 2019; Chowdhury & Shil, 2021). This approach enabled the collection of both quantitative and qualitative data using questionnaires and interviews, allowing for a comprehensive understanding of the effectiveness of Christian Religious Education (CRE) in promoting moral values under the Competency-Based Curriculum (CBC).

The research was conducted in Turbo Sub-County, Uasin Gishu County, Kenya, and a culturally diverse region with 140 public junior schools. The target population comprised 15,600 respondents, including 15,400 Junior Secondary School (JSS) students and 200 CRE teachers (MoE, 2024). The sampling frame included all registered junior schools in Turbo. A 30% sampling ratio was applied, resulting in 42 schools, from which 302 participants (260 students and 42 teachers) were selected

using proportionate and purposive sampling techniques. Sample size was determined using Krejcie and Morgan's formula, ensuring representativeness.

Data Collection Instruments included structured questionnaires for students and teachers, and semi-structured interviews with 6 teachers. The instruments were validated through expert review and piloted on 30 respondents from a comparable sub-county. Reliability was confirmed using Cronbach's Alpha, with values above 0.7 across all sections, indicating high internal consistency.

Data Analysis involved quantitative analysis using SPSS (version 24) for descriptive statistics (frequencies, percentages, means), presented in tables and charts. Qualitative data from interviews were analyzed thematically to identify emerging patterns and insights.

Ethical approval was obtained from relevant authorities, including NACOSTI, the Ministry of Education, and the university ethics board. Informed consent and assent were secured from all participants, with confidentiality assured through coding and secure data handling.

4.0 Results and Discussion

4.1 Components of CRE

The main aim of this study was to identify the components of CRE that contribute to shaping moral values among Junior School students in Turbo Sub-County. The findings are presented in Table 4.1

Table 4.1 Components of CRE

			Yes	No	Total	Std. Dev
Bible stories and scriptures	Teachers	F	36	0	36	0.00
		%	100.0	0.0	100.0	
	Students	F	168	72	240	1.30
		%	70.0	30.0	100.0	
Moral teachings (e.g., honesty, forgiveness, kindness)	Teachers	F	36	0	36	0.00
		%	100.0	0.0	100.0	
	Students	F	198	42	240	1.18
		%	82.5	17.5	100.0	
Role models in the Bible (e.g., Jesus, prophets)	Teachers	F	36	0	36	0.00
		%	100.0	0.0	100.0	
	Students	F	128	112	240	1.47
		%	53.3	46.7	100.0	
Teachings on Christian leadership and responsibility	Teachers	F	30	6	36	0.38
		%	83.3	16.7	100.0	
	Students	F	162	78	240	1.33
		%	67.5	32.5	100.0	
Lessons on social relationships and respect for others	Teachers	F	30	6	36	0.38
		%	83.3	16.7	100.0	
	Students	F	168	72	240	1.30
		%	70.0	30.0	100.0	
Christian doctrines and commandments	Teachers	F	30	6	36	0.38
		%	83.3	16.7	100.0	
	Students	F	94	146	240	1.61
		%	39.2	60.8	100.0	

Christian festivals and practices	Teachers	F	25	11	36	0.47
		%	69.4	30.6	100.0	
	Students	F	78	162	240	1.68
		%	32.5	67.5	100.0	
Prayer and worship	Teachers	F	30	6	36	0.38
		%	83.3	16.7	100.0	
	Students	F	148	92	240	1.38
		%	61.7	38.3	100.0	
Teachings on work and stewardship	Teachers	F	31	5	36	0.35
		%	86.1	13.9	100.0	
	Students	F	166	74	240	1.31
		%	69.2	30.8	100.0	
Teachings on family and community life	Teachers	F	36	0	36	0.00
		%	100.0	0.0	100.0	
	Students	F	86	154	240	1.64
		%	35.8	64.2	100.0	

Key: *F=frequency, %=Percentage, Std.Dev=Standard deviation*

The study in table 4.1 revealed that all teachers (100%) and 70% of students agreed that Bible stories and scriptures are important in shaping moral values among Junior School students. Teachers showed complete consensus, while a significant majority of students acknowledged their relevance, despite a few expressing doubts. This suggests that Bible stories are widely accepted as effective tools for moral instruction. According to Oloo and Chege (2021), biblical narratives are instrumental in transmitting moral ideals in Kenyan schools, especially when teachers contextualize them using real-life examples.

On moral teachings such as honesty, forgiveness, and kindness, the findings showed universal agreement among teachers (100%) and strong support from students (82.5%). This indicates that both groups recognize these values as central to CRE and vital for student behavior development. The high level of agreement shows the perceived practicality of these teachings in day-to-day interactions. Ndege and Karani (2022) support this view, emphasizing that explicit value instruction in subjects like CRE fosters discipline and interpersonal responsibility among learners.

All teachers (100%) considered biblical role models such as Jesus and the prophets as important for character formation, but only 53.3% of students agreed. This reflects a perceptual gap; students may find these figures less relatable or may not understand their behavioral relevance. The implication is that while teachers emphasize role modeling, the message might not be effectively internalized by learners. Wanjala and Otieno (2023) suggest that biblical role models must be contextualized and humanized in teaching for learners to see them as real-life moral exemplars.

A majority of teachers (83.3%) and students (67.5%) agreed that teachings on Christian leadership and responsibility influence moral values. The difference in agreement levels points to varying degrees of engagement with these teachings among students, possibly due to how leadership is taught or exemplified in schools. This aligns with Kinyua and Mwangi (2023), who observed that moral leadership education becomes effective when students actively participate in school leadership roles linked to religious principles.

Lessons on social relationships and respect for others received approval from 83.3% of teachers and 70% of students. The relatively strong agreement suggests both parties view CRE as essential in cultivating positive interpersonal behavior. This finding supports the view that such components promote social cohesion and empathy among learners. According to Mutinda and Koskei (2024), CRE lessons that emphasize empathy, respect, and social harmony contribute significantly to moral development in Kenya's competency-based curriculum framework.

Christian doctrines and commandments, although supported by 83.3% of teachers, were only affirmed by 39.2% of students. The high student disagreement rate (60.8%) may indicate that doctrines are taught in abstract terms or disconnected from students' lived realities. The data suggests a need for more relatable and practical approaches to teaching doctrines. This aligns with Omollo and Ngunjiri (2021), who found that religious doctrines are often perceived as rigid or theoretical unless linked to contemporary moral dilemmas that learners face.

Christian festivals and practices were considered influential by 69.4% of teachers but only 32.5% of students, highlighting a significant perception gap. Many students may view festivals as ceremonial rather than morally instructional. This could be attributed to a lack of in-depth exploration of the ethical meanings behind religious practices. As proposed by Atieno and Mbugua (2022), festivals should be taught not just as traditions but as avenues to reinforce spiritual values like gratitude, generosity, and communal responsibility.

Prayer and worship were acknowledged by 83.3% of teachers and 61.7% of students as valuable for moral development. While a majority of students supported this view, a significant minority seemed unconvinced, possibly due to ritual fatigue or lack of personal connection to prayer practices. This reflects the need to make worship more interactive and reflective in CRE lessons. According to Kiprop and Odhiambo (2023), when students are involved in meaningful prayer and worship sessions, they develop inner discipline and a clearer moral compass.

Teachings on work and stewardship were supported by 86.1% of teachers and 69.2% of students. The findings highlight that linking religious teachings to real-world responsibilities resonates well with learners. Such teachings help students understand the value of hard work, honesty, and environmental care. This is supported by Chege and Lang'at (2020), who argue that stewardship teachings in CRE cultivate responsibility and accountability, especially when integrated with project-based learning approaches.

Finally, teachings on family and community life were unanimously supported by teachers (100%) but only by 35.8% of students, with 64.2% disagreeing. This substantial disconnect indicates that students may not find such teachings relevant to their personal or family contexts. The finding suggests a need to personalize lessons to reflect contemporary family dynamics. According to Wekesa and Musyoka (2021), moral teachings become meaningful when they reflect students' social experiences and when educators encourage open discussions about family and community realities.

Most teachers highlighted *moral teachings* (e.g., honesty, compassion, forgiveness) and *Biblical role models* (e.g., Jesus, Joseph, Ruth) as the most effective components for promoting moral values. These were viewed as central in shaping learners' character.

Teacher [1] said that, “*Stories of Jesus and other biblical figures provide practical examples that students can follow.*”

This reflects findings by Nyambura and Obonyo (2021), who emphasize that Biblical narratives and explicit moral instructions serve as foundational tools in character development and help bridge the gap between abstract values and daily behavior.

Majority of students indicated that *Bible stories* and *moral teachings* (e.g., kindness, honesty, forgiveness) were the most effective components in promoting moral values. Students explained that these stories are relatable and provide real-life examples of how to behave morally.

Student [1] stated that, “*Stories of Jesus and other Bible people help me understand how to forgive and live well with others.*”

This aligns with Ouma and Muthoni (2023), who found that biblical narratives resonate well with students and help contextualize abstract moral concepts into real-life behaviors. These components also support moral internalization through repetition and reflection, essential for young learners.

5.0 Conclusions

The study concludes that Christian Religious Education contains a variety of components that contribute to the promotion of moral values, but their impact varies depending on how relatable and practically grounded they are for students. While Bible stories and moral teachings are widely appreciated by both teachers and students, components such as Christian doctrines, festivals, and community life are less effective among learners due to their abstract nature and weak connection to daily life.

6.0 Recommendations

The Ministry of Education should provide schools with adequate teaching and learning resources such as CRE textbooks, digital content, and visual aids to support effective delivery of moral education in line with the Competency-Based Curriculum (CBC).

References

- Adeyemi, T., & Ogundipe, K. (2019). The role of biblical narratives in moral development among Nigerian secondary school students. *African Journal of Religious Studies*, 15(2), 112-126.
- Ahmed, K., & Hassan, L. (2023). Ethics and Morality: A Comparative Study across Religious Belief Systems. *Al-Awan*, 1(01), 31-41.
- Asenahabi, B. M. (2019). Basics of research design: A guide to selecting appropriate research design. *International Journal of Contemporary Applied Researches*, 6(5), 76-89.
- Atieno, M., & Mbugua, H. (2022). Teaching Christian festivals as moral reinforcement: A Kenyan perspective. *Journal of Religious Education*, 28(2), 145–162.
- Badugela, T. M. (2019). *Exploring the viability of integrating indigenous knowledge into life orientation curriculum in the intermediate phase Nzhelele East Circuit, Vhembe District, Limpopo Province of South Africa* (Doctoral dissertation).
- Chege, P., & Lang’at, K. (2020). Stewardship teachings in CRE and student accountability: Project-based learning implications. *Eastern Africa Education Review*, 11(1), 112–130.

- Chege, S., & Oloo, J. (2021). Policy frameworks and CRE curriculum enhancement. *Journal of African Curriculum Development*, 6(4), 122–136.
- Chowdhury, A., & Shil, N. C. (2021). Thinking ‘qualitative’ through a case study: Homework for a researcher. *American Journal of Qualitative Research*, 5(2), 190-210.
- Clark, I., Nae, N., & Arimoto, M. (2020). Education for sustainable development and the “whole person” curriculum in Japan. In *Oxford Research Encyclopedia of Education*.
- Dlamini, S., & Nkosi, P. (2020). Integrating African ethical traditions with Christian teachings in South African schools: A moral development approach. *South African Journal of Theology*, 23(1), 87-102.
- Elsayed, K. G., Lestari, A. A., & Brougham, F. A. (2023). Role of religion in shaping ethical and moral values among the youths in Athens, Greece. *Journal of Sociology, Psychology & Religious Studies*, 5(1), 11-20. <https://doi.org/10.53819/81018102t5153>
- Fatoki, O. (2020). Ethical leadership and sustainable performance of small and medium enterprises in South Africa. *Journal of Global Business and Technology*, 16(1), 62-79.
- Hikmah, M. (2024). Empowering Virtuous Citizenship: A Curriculum-Driven Initiative for Community Good Character by Madrasah Aliyah Teachers. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 758-767.
- Johnson, P., & Clarke, R. (2019). Challenges to student participation in religious education in the United States. *Journal of American Religious Studies*, 14(1), 98–110.
- Kibwage, P., & Otieno, L. (2021). Student participation in CRE activities and moral development in Kenyan schools. *East African Journal of Moral and Religious Studies*, 10(2), 34–48.
- Kinyua, P., & Mwangi, D. (2023). Moral leadership education in schools: The role of student participation. *Journal of School Leadership*, 8(1), 58–75.
- Kiprop, S., & Odhiambo, N. (2023). Interactive prayer in CRE: Fostering inner discipline and a moral compass. *Spiritual Formation Journal*, 5(2), 37–49.
- Ministry of Education. (2024). *Junior school enrollment and staffing report: Turbo Subcounty*. Uasin Gishu County, Kenya: County Education Office.
- Mugendi, J., & Nduku, K. (2022). Addressing cultural and religious diversity in Christian Religious Education: Challenges and solutions. *African Journal of Religious Studies*, 17(3), 112–127.
- Mureithi, N., & Kamau, C. (2022). Developing holistic moral education frameworks through interdisciplinary approaches in Christian Religious Education. *East African Journal of Ethics and Philosophy*, 10(3), 188-205.
- Muthoni, E., & Ouma, T. (2020). Parental perceptions of Christian Religious Education in Kenyan schools. *Kenya Journal of Education and Development*, 9(4), 112–125.
- Mutinda, J., & Koskei, R. (2024). CRE lessons and social harmony: Teaching empathy under a competency framework. *International Journal of Curriculum Studies*, 12(3), 120–138.
- Mweru, M., & Wambua, L. (2020). Youth moral decline in Kenya: The role of education and family upbringing. *African Journal of Ethics and Social Studies*, 6(1), 112-127.
- Ndege, S., & Karani, L. (2022). Explicit value instruction in CRE: Fostering discipline and responsibility. *African Education Quarterly*, 13(2), 73–88.

- Njenga, R., & Wanjiru, P. (2021). Integrating local cultural values into Christian Religious Education to enhance moral development. *Kenyan Journal of Religious Education*, 16(2), 210-225.
- Nyambura, P., & Obonyo, S. (2021). Biblical narratives and moral instruction: Tools for character development in CRE. *African Journal of Religious Education*, 17(2), 205–220.
- Okonkwo, U., & Mbugua, J. (2021). Teacher preparedness and resource adequacy in the delivery of Christian Religious Education: A comparative study of Kenya and Nigeria. *African Journal of Pedagogical Studies*, 7(2), 143–159.
- Omollo, C., & Ngunjiri, R. (2021). Making religious doctrines relevant: Addressing learner perceptions in CRE. *Journal of Curriculum and Instruction*, 9(4), 98–116.
- Othoo, R., & Aseu, J. (2022). Evaluating the effectiveness of Christian Religious Education in shaping students' ethical values in Kenyan schools. *East African Journal of Religious Studies*, 4(3), 88-104.
- Roberts, K. (2023). *Nurturing Ethical Integration: Honoring Students' Spiritual and Religious Values in Public School Counseling* (Doctoral dissertation, Regent University).
- Taylor, J., & Williams, S. (2020). Leveraging technology in religious education: Strategies for enhancing participation. *Global Journal of Religious Education*, 25(2), 45–62.
- Tumwesige, G., & Musoke, P. (2020). The role of CRE activities in promoting ethical behavior among Ugandan students. *Journal of Ugandan Educational Research*, 7(3), 123–140.
- Wanjala, M., & Otieno, R. (2023). Contextualizing biblical role models: Humanizing figures for learner relatability. *Journal of Religious Education*, 19(2), 129–147.
- Wareham, R. J. (2022). The problem with faith-based carve-outs: RSE policy, religion and educational goods. *Journal of Philosophy of Education*, 56(5), 707-726.
- Wekesa, J., & Musyoka, P. (2021). Family and community life teachings in CRE: Personalizing the curriculum. *Journal of Moral Pedagogy*, 3(4), 110–126.
- Williams, H., & Harris, G. (2021). Teaching contemporary moral dilemmas in religious education: Strategies for improving ethical awareness. *International Journal of Moral Education*, 27(2), 98-116.