



Original Research Article

Integration of moral values in the secondary school humanities curriculum across Lake Zone, Tanzania

Received July 28, 2016

Revised 18 August, 2016

Accepted 25 August, 2016

Published 7 September, 2016

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This study employed survey design to investigate the integration of moral values in the Secondary School Humanities Curriculum across Lake Zone, Tanzania. A random sample of 95 teachers and 411 students participated in the study. Validity of Research Instruments was established through expert judgment and reliability test yielded Cronbach's Alpha of 0.87 for students and 0.88 for teachers' questionnaire. Qualitative data was analyzed using thematic approach while descriptive statistics determined mean scores and Standard Deviations; the null hypothesis was tested by Analysis of Variance and the study established no significant difference in the integration of moral values by teaching subjects. Thus, Christian Religious Education is as important as History, Geography and Civics. Therefore, there is no good reason to exclude it from the school curriculum, since it can play good deal to eradicate immoral behaviors in the society and therefore fulfills the objective of secondary school education in Tanzania. Humanities subjects are full of moral value aspects yet teachers did not thoroughly derive them from the subject matters but they simply mentioned without contextualizing them into real life situations of the learners. Based on these findings, several recommendations were made.

Key words: Moral, values, humanities, curriculum, history, geography, civics, christian religious education, Tanzania.

INTRODUCTION

One of intentions of the global education systems is to inculcate moral values in order to prepare useful, responsible and moral upright individuals in the society. But with a huge expansion of education systems, there has been a marked decline in the characters and moral values among the educated people (Njoroge and Banaars in Chukwu, 2002; Shelly and Kusum, 2012; Fechter, 2014). This is an indicator that modern time education has lost its moral character and therefore depicts an increasingly visible and vocal interest in issues of morality, especially in the field of curriculum and teaching. Further, research has revealed that integration of moral values in education systems is a major concern for education stakeholders, yet

it has not been well implemented as revealed by rampant moral decays by school leavers in different parts of the globe.

Harish (2011), for instance, indicates that exclusion of moral teaching from the education system is a big contribution towards moral degradation in India and that lack of moral education as a part of curriculum is the biggest flaw that can be seen in the existing educational systems in the country. He discovered that moral teaching is included in the primary education but in the adolescent and adult stages which are the most sensitive to build the character of the youth, moral curriculum finds no space. As a result, he concluded that the existing curriculum in India

makes its products to be perfect money makers, the best politicians, the well-known doctors, the skillful engineers, the greatest musicians, the marvelous actors but fails to make them realize a bit to their identity as human beings.

In Nigeria, education is threatened by a number of factors such as the existence of secularism and excess quest for materialism and religious unbelief. With that effect, Ilechukwu and Ugwuozor (2014) consider this to be a serious problem in the country; they argue that school systems need to create conducive atmosphere for teaching and learning of morality and that government should encourage curriculum designers to re-design the curriculum to reflect the realities of the present time, moral upright personalities.

In Kenya, curriculum and syllabus guides do not elaborate on the elements of critical thinking that would lead learners to make accurate moral decisions. With this regard, curriculum guides are expected to be reviewed to include the missing critical thinking skills that are needed in inculcating the ability for school leavers to think critically in regard to moral issues (Kowino et al., 2012). Daniel (2011) further indicates that in Kenya, some people appeared to maintain that moral education has no utilitarian value, while others would not see why it should not be made compulsory because of its use in personal and moral development.

Anangisye (2000) presents the problem of lack of integrity among the youths in Tanzania and argues that the use of system regulations and the teaching of religious code of conduct would be the best approach to reduce immoral cases in the country. He further indicates that without a well-defined education policy in favor of promoting ethics education, efforts to that effect are doomed to fail. This is a sign that while the issue of moral decadence is global, Tanzania is not exceptional.

Studies have presented a state in Tanzania where one of the objectives in secondary school curriculum is to inculcate moral values in the mind of the learners but still school leavers have seriously been involved in immoral behaviors. In spite of the country being lauded as one of the most stable and peaceful countries in Africa, the emerging immoral behaviors have turned the country into the opposite direction. The killing of people with Albinism, in particular, is, among other incidences, a key indicator of serious moral decays in the country (Ingber, 2013). These incidences are more prevalent in Lake Zone, a staging ground for huge fishing and mining industries where people have been using body parts of people with Albinism, burying them where they are drilling for gold, and weaving them into their fishing nets (Gilgoff, 2013). These practices have been done by even closer relatives to the victims. One of five armed men who attacked a 39-year-old mother, for instance, was actually her own husband (Salinas, 2013).

The situation of moral decays in Tanzania is further indicated by a UNICEF report on Violence against Children that almost 6 out of 10 girls and boys experienced

childhood physical violence at the hand of relatives and 1 out of 2 at the hands of teachers in schools. Nearly 3 in 10 females and approximately 1 in 7 males experienced sexual violence prior to the age of 18. Almost three-quarters of both females and males have experienced physical violence by an adult or intimate partner and one-quarter experienced emotional violence by an adult during childhood (United Republic of Tanzania, 2011). Corruption, furthermore, both within the public and the private sectors is another moral issue of special concern: "Despite the government's anti-corruption efforts ... corruption is cited as one of the major constraints for doing business in the country" (Lindner, 2015).

Since these immoral incidents are being practiced by educated people (Jain, 2012, United Republic of Tanzania, 2011), there is a high demand for education system in the country to come up with strategies to rescue the situation. In response to this issue, research has indicated that exclusion of moral education in school curriculum is among other factors, a major causative for moral degradation in the society. Studies have further regarded Religious Education to be the backbone of moral values (Kowino et al., 2012; Ilechukwu and Ugwuozor, 2014; Musongole, 2010), yet in Tanzanian, Christian Religious Education, whose primary objective is to prepare moral upright individuals in the society (Ministry of Education and Vocational Training, 2007), is not properly integrated in Secondary School curriculum in that the subject is optional and very few secondary school students opt for the subject. Besides, the syllabi of other humanities subjects like Geography and History, which have been given bigger weight in school curriculum, do not possess a concrete objective for moral values. This study, therefore, seeks to examine the integration of moral values through Humanities Curriculum, which includes such subjects like Geography, History, Civics and Religious Education.

Theoretical Framework

This study was guided by Kolberg's theory of Moral Development which contends that adolescents tend to assimilate moral reasoning from those who are older and who appear to have reached a stage above them (Simanowitz and Pearce, 2003). The theory, therefore, explains how important it is for teachers to impart moral values to the adolescents (13-18+/- Years Old) who, in the context of Tanzania, are in secondary school level of education (Form I to Form VI). This theory is favored by Harish (2011), Raley and Preyer (2010), and Winch and Gengel (2004) who argue that exclusion of Moral Education in school curriculum is a big contribution towards moral degradation in the society. Geiger and Turiel in Tuckman and Monetti (2011) have it that students who score low in moral judgment are likely to exhibit disruptive behavior in the school settings. This can cause disciplinary cases that may interfere with students' academic performance. With

this regard, schools need to stimulate moral growth and encourage moral development in the students. This is as important as having students develop in other aspects of learning.

MATERIAL AND METHODS

The study employed survey research design to investigate the integration of moral values in Secondary School Humanities Curriculum across Lake Zone, Tanzania. According to Cresswell (2008) survey is a popular design in education which is used to collect data from a sample using questionnaires to describe the attitude, opinions, behaviors and characteristics of the population. Thus this study was conducted across 49 Secondary Schools in Lake Zone, with Advanced Level Status from which a sample of 95 teachers and 411 students from 19 schools was randomly selected to participate through questionnaire, Focus Group Discussions, interviews and observation schedule.

Validity and Reliability of Research Instruments

Validity is the extent to which research instruments provide information needed to address research questions. Through expert judgment, the researchers critically looked into the content of research instruments against research questions and subsequent hypotheses. Corrections were made accordingly to suit the need of research questions.

Reliability, on the other hand means the extent to which research findings can be replicated and if repeated will yield similar results (Merriam, 2009). Methodological triangulation was employed through the use of multiple instruments of data collection. To ensure acceptable reliability of the questionnaire, a pilot study was conducted to 33 teachers and 30 students in two schools which are not part of the study sample. Reliability test for 15 items that measured the integration of moral values was run through Statistical Package for Social Sciences and Cronbach's Alpha of 0.87 for students and 0.88 for teachers were established, implying that the questionnaire items were highly reliable.

Statistical Treatment of Data

Data from interview schedules, observation schedule, Focus Group Discussions and documents was coded, analyzed and arranged using thematic approach. Descriptive statistics determined mean scores with subsequent Standard Deviations and the null hypotheses were analyzed through Analysis of Variance (ANOVA). To ascertain the extent to which moral values are integrated in various subjects, the mean scores of respondents to 15 questionnaire items that measured moral values integration were interpreted as follows:

- 3.50-4.00 = High Integration of moral values
- 2.50-3.49 = Moderate Integration of moral values

1.50-2.49 = Low Integration of moral values

1.00-1.49 = No Integration of moral values

Ethical Considerations

Research is intricate and involves human rights. Thus, anonymity, confidentiality and privacy need to be highly maximized, especially during the time of data collection. Mugenda and Mugenda (2003), argue that "since researchers are genuinely concerned about other peoples' quality of life, they must be people of integrity who will not undertake research for personal gains or research that will have a negative effect on others." Following this advice, the researchers took some measures to ensure conformity to research ethics.

Before data collection started, the researchers obtained clearance from the University of Eastern Africa, Baraton Research Ethics Committee and permission to conduct research in Lake Zone was sought. In filling the questionnaires, respondents did not write their names or schools where they teach. The researchers treated the data confidentially and only for the intended purpose.

RESULTS AND DISCUSSIONS

This study was guided by two research questions regarding the extent to which moral values are integrated in the teaching-learning process through humanities Secondary School curriculum in Lake Zone.

Research Question One: *To what extent do teachers and students perceive integration of moral values through humanities curriculum?*

This research question sought to establish perception of students and teachers on the extent to which moral values are integrated in the teaching-learning transaction. In this attempt, perceptions and views on the extent to which moral values are integrated in school curriculum were determined by descriptive statistics, observation schedules and focus group discussions. Questionnaire responses from students and teachers in Table 1 and 2 were used to rate the extent to which moral values are integrated.

Students' Descriptive Statistics on Integration of Moral Values

Students were asked to rate their perception on the extent to which their teachers integrate 15 aspects of moral values in the teaching-learning process.

Descriptive statistics in Table 1 reveals that some aspects were perceived by students to be highly integrated (3.50-4.00) while others were perceived to be moderately integrated (2.50-3.49). This is worth noting because Integration of moral values is of great benefit to the learners because morality is considered by a range of

Table 1. Integration of Moral Values by Teachers as Assessed by Students

SN	Moral Value Aspect	Mean	Standard Deviation
1	Hardworking and responsibility	3.65	0.69
2	Punctuality and time consciousness	3.52	0.72
3	Obedient to higher authorities	3.50	0.70
4	Abstaining from drug abuse and prostitution	3.45	0.87
5	Derive moral lessons from the subject matter	3.45	0.73
6	Humility, respect, kindness and forgiveness	3.45	0.80
7	Charity and justice	3.43	0.76
8	Personal integrity	3.43	0.79
9	Respecting rights and privileges of others	3.42	0.78
10	Respecting cultural and moral values	3.40	0.77
11	Dignity for each individual	3.39	0.81
12	Sound moral judgment	3.38	0.77
13	Working under minimal supervision	3.36	0.79
14	National unity	3.33	0.77
15	Participation in government affairs	2.96	0.96

literature to be an important aspect in preparing disciplined and responsible members in the society (Curren, 2007; Henson, 2010; Ornstein and Hunkins, 2009; Farrant, 1999; Ilechukwu and Ugwuozor, 2014; Kowino et al., 2012). Particularly, the place of moral values in school curriculum is well put in the work of Fullinwider (as cited in Curren, 2007) "that the integration contributes to the development of children's moral judgment, imagination and reasoning." Further, proper moral judgment can help learners in secondary schools to properly choose to use their time in academic matters rather than getting involved in disciplinary cases, something which will improve their academic performance and lead them to realize their academic dreams.

The aspects of moral values perceived by students to be highly integrated include hardworking and responsibility (3.65), punctuality and time consciousness (3.52) and obedience to higher authorities (3.50). This was supported by an observation schedule in one of schools under investigation, where the teacher in the subject of Civics emphasized that each member of the family needs to cooperate in bringing family success. Specifically, the teacher had this to say: "Hardworking and cooperation are pillars of success in families. The father, the mother and the children need to cooperate in family responsibilities". The teacher finalized by appealing to students to have the spirit of hardworking in school and at home as this would prepare them to be useful members in the society.

Moral value aspects that were perceived by students to be moderately integrated include leading students to abstain from prostitution (3.43). This was also noted during focus group discussion in one school where a student confirmed the integration through Christian Religious Education in terms of chastity- abstaining from sex on moral grounds. The student cited the story of Mary, the mother of Jesus in the Gospel According to Matthew: "God

chose her to be the mother of Jesus because she was faithful maintaining her virginity". The student further gave another example of Joseph whom the wife of Potiphar wanted to rape. "Joseph remained faithful and escaped from her hands something which led him to be prosperous. God blessed Joseph because of his faithfulness. Therefore we can conclude that faithfulness pays." Supporting this fact, one CRE teacher during interview schedule also maintained that "This story is contextualized in our contemporary life where the youths are faced with similar temptations. So Joseph stands out as a good example to emulate. Therefore, the youths are taught that it is possible to abstain from sex until marriage." Abstaining from sex until marriage protects them from Sexually Transmitted Diseases (STD) and premarital pregnancies which can jeopardize their academic plans.

Other moral values that were perceived by students to be moderately integrated include humility, respect, kindness and forgiveness (3.45), Charity and justice (3.43), personal integrity (3.43), respecting rights and privileges of others (3.42), respecting cultural and moral values (3.40), dignity for each individual (3.39), sound moral judgment (3.38), working under minimal supervision (3.36), practicing national unity (3.33) and participation in government affairs (2.96). Integration of these aspects was supported by various sources: A student during Focus Group Discussion, for instance, had this to say: "The Bible teaches about forgiveness. In this subject we are taught to have forgiving spirit to those who wrong against us." Dignity for each individual was also revealed during observation schedule where the teacher of Christian Religious Education had this to say: "The bible mentions that God created both male and female. So there is a difference between males and females, but both were created in the image of God unlike animals." This is a powerful weapon against gender discrimination as students are prepared to respect people of opposite gender.

Table 2. Integration of Moral Values by Teachers as Assessed by Students

SN	Moral Value Aspect	Mean	Standard Deviation
1	Hardworking and responsibility	3.71	0.54
2	Punctuality and time consciousness	3.63	0.55
3	Personal integrity	3.54	0.58
4	Abstaining from drug abuse and prostitution	3.54	0.63
5	National unity	3.52	0.62
6	Respecting cultural and moral values	3.51	0.60
7	Obedience to higher authorities	3.49	0.58
8	Respecting rights and privileges of others	3.48	0.62
9	Humility, respect kindness and forgiveness	3.45	0.60
10	Dignity for each individual	3.44	0.61
11	Deriving moral lessons from the subject matter	3.39	0.59
12	Sound moral judgment	3.35	0.56
13	Charity and justice	3.34	0.65
14	Active participation in government affairs	3.31	0.66
15	Working under minimal supervision	3.29	0.68

The teacher also added, “we have some more lessons to derive from the creation story: First, We humans were created uniquely as compared to other creatures. So we need to treat fellow humans with dignity because they are created in the image of God.”

Teachers’ Descriptive Statistics on Integration of Moral Values

Teachers were also asked to rate the extent to which they perceived integration of moral values in the teaching-learning process. As seen in Table 2, teachers, just like students, perceived that some moral aspects were highly integrated (3.50-4.00) while others were moderately integrated (2.50-3.49) in the teaching-learning transactions.

The aspects of moral values that were perceived by teachers to be highly integrated include hardworking and responsibility (3.71), punctuality and time conscious (3.63), personal integrity (3.54), abstaining from drug abuse and prostitution (3.54), national unity (3.52) and respecting cultural and moral values (3.51). And those which were perceived to be moderately integrated include obedience to higher authorities (3.49). Other moral value aspects that were perceived by teachers to be moderately integrated include respecting rights and privileges of others (3.48), humility, respect, kindness and forgiveness (3.45), dignity for each individual (3.44), deriving moral lessons from the subject matter (3.39), sound moral judgment (3.35), charity and justice (3.34), active participation in government affairs (3.31) and working under minimal supervision (3.29).

Although teachers perceived moral values to be highly and moderately integrated in the teaching-learning transactions, the observation schedules, however, revealed that some teachers simply mentioned moral value aspects without contextualizing them in real life situations of the

learners. In History subject, for example, one teacher was observed teaching about Colonial Economy in Africa, and the subtopic was about Colonial Infrastructure Systems. The teacher clearly stated that Colonialists introduced Infrastructure System in order to enhance colonial production, making sure that African products are highly exploited. The teacher gave several illustrations and then posed some practical questions like why did the railroads start from interior and ended to the coast? Why colonial infrastructure extended all the way to the coast? And what was so specific to the coast and to the interior? In response to these questions, students were led into a long discussion and then it was concluded that the reasons for the establishment of colonial infrastructures were selfish in nature. After a long discussion, it was finally concluded that the European infrastructure system did not favor Africans. It was Europeans who got greater advantages. The subject was found to be full of moral value aspects but the teacher did not derive them from the subject matter to suit the real life situations of the learners. He simply mentioned that colonials were selfish but did not say that we need not exploit others. This could have been clearly emphasized in order to fully integrate moral values against exploitation.

A similar situation was observed in Civics subject which was also found to be full of moral values but the teacher did not contextualize them. For example he made it clear that economic development of the country depends of citizens’ taxes but did not emphasize that citizens should be hardworking in order to produce more and be faithful in paying government taxes. This discovery led to critical analysis of how teachers prepared their lesson plans. Analysis of 17 lesson plans in five schools revealed some weaknesses in lesson plan preparation, which could be a major factor for teachers’ lack of proper integration. Out of 43 objectives stated in the lesson plans, only 21 (48.8%) had proper integration while 22 (51.2%) did not have proper integration.

Table 3. Integration of Moral Values by Teachers as Assessed by Students

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
CRE	54	3.4988	.47649	.06484	3.3687	3.6288	1.93	4.00
Geography	113	3.4169	.50426	.04744	3.3229	3.5108	1.00	4.00
History	118	3.4386	.39713	.03656	3.3662	3.5110	2.40	4.00
Civics/ GS	126	3.3344	.55971	.04986	3.2357	3.4331	1.27	4.00
Total	411	3.4086	.49231	.02428	3.3609	3.4563	1.00	4.00

In response to this shortcoming, Boikhutso et al. (2013) give an important advice that successful implementation of moral education requires social studies teachers who are well trained and competent to contextualize moral value aspects in the teaching-learning transaction and in that way handle educational reforms. This suggests that teachers of social sciences need to be acquainted with specific approaches that will enable them to contextualize facts into practical application in learners' day-to-day life. In view of this, Moore (2009) considers affective learning to be concerned with development of students' attitudes, feelings and emotions. He also maintains that because teachers must be concerned with the total development of students, not just development in the cognitive domain, objectives for the affective domain should be integral part of the planning process. Teachers, therefore, need to be acquainted with affective domain skills in order for them to be able to fully integrate moral values in the teaching-learning transactions.

In summary, teachers and students perceived that some moral values were highly integrated while others were moderately integrated but observation schedules and document analysis revealed some shortcomings in the integration process in that, some teachers simply mentioned or explained some moral values without contextualizing them into students' real life situations or making practical applications of the concepts in question. Furthermore, some specific objectives in the lesson plans did not utilize measurable terms that would determine the extent to which moral values were acquired by the learners.

Research Question Two: Is there significant difference in the integration of moral values by teachers categorized according to their teaching subjects?

This research question called for testing of the following null hypothesis by the use of Analysis of Variance (ANOVA):

HO: There is no significant difference in integration of moral values by teachers categorized according to their teaching subjects.

In response to this question with its subsequent hypothesis, it was necessary to measure the perceptions of teachers and students differently. With this regard, teachers and

students' perceptions on the integration of moral values by teaching subjects were analyzed differently and interpreted by mean scores which were interpreted as follows: 3.50-4.00 = high integration, 2.50-3.49 = moderate integration, 1.50-2.49 = low integration and 1.00-1.49 = no integration.

Students' Views on Integration of Moral Values by Subjects

As seen in Table 3, students perceived integration through Christian Religious Education at 3.50, meaning high integration, and History, Geography and Civics/ General Studies at 3.44, 3.42, and 3.33 respectively, meaning moderate integration.

But Analysis of Variance (ANOVA) in Table 4 indicates a Sig. of .162, which is greater than the critical value (.005) meaning the difference of mean scores among the groups in question happens by chance. Therefore, the null hypothesis is accepted by holding that there is no significant difference in the integration of moral values by teachers categorized according to their teaching subjects as perceived by students. Thus, Christian Religious Education is perceived by students to be as good as History, Geography and Civics/ GS in integrating moral values.

Teachers' Views on Integration of Moral Values by Subjects

Table 5 indicates that integration of moral values through Christian Religious Education and Civic Education was perceived by teachers at the mean score of 3.67 and 3.53 respectively, meaning high integration, while integration through History and Geography were perceived at the mean scores of 3.34 and 3.44 respectively, meaning moderate integration.

Apparently, this suggests that Christian Religious Education and Civics were perceived by teachers as the best among subjects being investigated, in integrating moral values. Analysis of Variance (ANOVA) in Table 6, however, indicates a Sig. of .107, which is greater than the critical value (.005) suggesting that the difference of mean scores among groups in question happens by chance and therefore, not significant.

With this regard, therefore, the null hypothesis is accepted, thus, maintaining that there is no significant

Table 4. Students’ Descriptives on Integration by Teachers According to Subjects

INTEGRATION					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.246	3	.415	1.723	.162
Within Groups	98.124	407	.241		
Total	99.370	410			

Table 5. Teachers’ Descriptive Statistics on Integration of Moral Values

INTEGRATION								
	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
CRE	13	3.6718	.36663	.10168	3.4502	3.8933	3.00	4.00
Geography	34	3.4370	.34015	.05834	3.3183	3.5557	2.67	4.00
History	26	3.3426	.54807	.10749	3.1212	3.5640	1.00	4.00
Civics/ General Studies	22	3.5364	.36542	.07791	3.3743	3.6984	3.00	4.00
Total	95	3.4663	.42312	.04341	3.3801	3.5525	1.00	4.00

Table 6. Teachers’ Analysis of Variance on Integration of Moral Values

INTEGRATION					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.084	3	.361	2.088	.107
Within Groups	15.745	91	.173		
Total	16.829	94			

difference in the integration of moral values by teachers categorized according to their teaching subjects as perceived by teachers. Thus, Christian Religious Education is perceived by teachers to be as good as Civic Education, History and Geography in integrating moral values.

This leads us to an inference that both students and teachers consider Christian Religious Education to be as good as History, Geography and Civics/ General Studies in integrating moral values in teaching and learning process even though Christian Religious Education has not been fully integrated in school curriculum in the sense that the subject is optional and very few students take it. The place of CRE in moral values integration is supported by the fact that religion and morality cannot be separated as argued by Holmes (2007): “the Bible places greater importance on moral virtues and character ...” He cites the beatitudes of Jesus in Matthew Chapter 5 as a good example of moral values in the Bible. Maiyo (2015) maintains that the concept of morality is traditionally associated with religion, since the ultimate judgment of what is right and wrong lies with God. Layman in Sattris (2013), further maintains that “morality makes the most sense from a theistic perspective and that a purely secular perspective is insufficient.”

With this regard, it is suggested that there is no good reason to exclude Christian Religious Education in school

curriculum, since the subject can play good role in an attempt to eradicate moral issues in the society and therefore fulfills the objective of secondary education in Tanzania. This has been supported by a number of studies: The study of Maiyo (2015) in Nandi Central Sub-county, Kenya, for instance, expressed the idea that the learning of Christian Religious Education helps secondary school students to develop good behaviors at school and also in the spiritual realm. The study also presents teachers’ lament that emphasis on science subjects at the expense of humanity subjects like Christian Religious Education affected teaching and learning of the subject in secondary schools.

Conclusions

Apparently, students and teachers perceived the following moral values integrated in the teaching-learning process: hardworking, responsibility, punctuality, time consciousness, obedience to higher authorities, abstinence from prostitution, humility, respect, kindness, forgiveness, charity, justice, personal integrity, respecting rights and privileges of others, cultural and moral values, dignity, sound judgment, hard working, national unity and

participation in government affairs.

Humanities subjects are full of moral value aspects but teachers do not thoroughly derive the moral lessons from the subject matters. This is because moral value aspects are simply mentioned in the teaching-learning process without contextualizing them into real life situations of the learners.

There is no significant difference in the integration of moral values by humanities teaching subjects namely Christian Religious Education, history, Geography and Civics.

Christian Religious Education is as equally important as History, Geography and Civics in integrating moral values. Therefore, there is no good reason to exclude Christian Religious Education in school curriculum, since the subject can play good role in an attempt to eradicate immoral behaviors in the society and therefore fulfills the objective of secondary education in Tanzania.

Recommendations

Humanities teachers need to thoroughly derive moral lessons from the subject matters to suit the real life situations of the learners rather than simply mentioning moral value aspects without contextualizing them.

Christian Religious Education should be fully included in school curriculum, since the subject can play good role in an attempt to eradicate moral issues in the society and therefore fulfills the objective of secondary education in Tanzania.

Teachers need to be acquainted with specific approaches that will enable them to contextualize facts into practical application in learners' day-to-day life.

Conflicting interests

The authors declare that they have no conflict of interests

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