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Selected Factors Affecting the Enhancement of Pastoral Program Instruction in Primary Schools in Kenya: A Link between PPI and Religious Education in Primary Schools

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Abstract:

Pastoral Program Instruction (PPI) is a school based and coordinated intervention to help individual learners improve their social, emotional and behavioral skills. All primary schools in Kenya teach PPI weekly. Inadequate implementation in schools has raised a concern from various stakeholders. This paper unearths selected factors that hamper the enhancement of PPI in public primary schools which included specific content covered, use of teaching and instructional resources, the right teaching strategies and in-service training offered to pastoral instructors. It used descriptive survey research design. Using simple random sampling, 47 head teachers drawn from 47 public primary schools out of a total 152 public primary schools in Kabartonjo Sub County in Baringo County, Kenya, participated in the study. A structured interview schedule was used to collect data for the study which determined the frequency of the responses of the four research objectives. Recommendations and conclusions were based on them. The results showed that teachers did not use specific content when administering PPI programmes, the Bible is the predominant teaching and learning resource, the existing books in use do not have proper guidelines for instruction, no specific strategies adopted for teaching, and teachers were not re-trained to teach PPI. Therefore teachers should take PPI serious and should use the initial training attained at teacher training colleges, they should also improvise instructional resources and teaching strategies to have PPI efficient. Kenya Institute of Curriculum Development to design specific content to be used in all schools and teachers be given re-training so as to implement it effectively in schools. Young people require this instruction for spiritual nourishment and for moral uprightness to cater for individual learners' needs.

Keywords: Pastoral Programme Instruction (PPI), content, instructional resources, teaching strategies, in-service training, Christian Religious Education (C.R.E)

1. Introduction

PPI has been part of the Kenya primary school curriculum since introduction of formal education. The Ominde commission (1964) recommended PPI in schools to equip learners with good values for moral uprightness in schools. Pastoral care is concerned with a total wellbeing of students and the development of the whole person. PPI is central to the ethos and identity of the sponsor schools. The role of schools as an educational institution is to encourage excellence, the pursuit of learning and the care of all individual students. Its primary purpose of schools is to promote the full physical, social, intellectual, emotional and spiritual development of students. The intention of PPI is to enhance emotional well being of the student, recognize value development of young people, and to promote a sense of meaning and purpose in life (Lang, 1994).

Herper and Sennar (1978) reiterate that emotional wellbeing enhances educational outcomes. The World Health Organization (WHO) states that "Health promoting schools are schools which display, in everything they say and do, support for and commitment to enhancing emotional, social, physical and moral wellbeing of all members of the school community" (Her Majesty's Inspection of Schools, 1989). A health promoting schools extends the learning environment from what is taught inside the classroom to how wellbeing is supported outside the classroom.

The program for PPI is carried out once a week and gives teachers opportunity to teach pupils Christian doctrines and practices which help them develop their faith and grow as mature Christians and faithful members of the church. The series entitled "God, Myself, and others" help a teacher a great deal in ensuring that the program of PPI is systematically and effectively taught in school to all children. There are three programmes of PPI: Roman Catholic PPI, Protestant PPI and Seventh Day Adventist PPI. Primary schools teach the programme based on their sponsoring churches.

2. Historical Development of PPI Kenya

The history of pastoral instruction can be traced back to the 1964 Ominde Commission's recommendations on the teaching of Religious Education in Kenya. The report recommended that CRE must have an approved common syllabus and textbooks to be used in all Kenyan schools. Schools were to be open to all children regardless of their religious or racial backgrounds. This was enacted in 1968 through the Education Act. In relation to these recommendations, the

churches with the help of their secretariats produced two syllabi, A and B. A were to be used by protestant-sponsored schools, B for catholic sponsored schools. Both syllabi contained teachings of common Christian Heritage and specific church doctrines and traditions.

Implementation of the two syllabi was considered unfair because according to education act of 1962 section 26/2, all schools were to provide facilities for the pupils to receive religious instructions and attend religious worship of the kind desired by the parents, this is because schools enrolled children of different denominations. Pupils were forced to use either syllabus yet they did not belong to that particular church tradition. This obscured and undermined the ecumenical spirit and outlook that characterizes contemporary thinking.

The churches produced an interim joint syllabus in 1972, which combined syllabi A and B, which was to be implemented with an accompanying programme of pastoral instruction that catered for specific teachings of Protestants and Catholics. By 1972, the catholic programmes of pastoral instructions were ready thus necessitating the withdrawal of syllabus B. In 1975 the protestant PPI was implemented along the interim joint syllabus. The SDA PPI was implemented in 1978. When the primary school syllabus was implemented in 1985 following the change to the 8-4-4 system of education. The three PPI were implemented alongside the new syllabus.

Religious Education was identified as an important curriculum area in the transmission of desirable values. PPI has been part of the primary education school curriculum since introduction of formal education by the missionaries which was treated as a core subject of the missionary education (Walaba, 1996). In order to complement the teaching of Religious Education efficiently, pastoral instructions were initiated in primary schools where education institutions were to provide prayers according to their religion and to allow children to dress according to their religious codes (Koech Commission, 1999).

PPI was introduced in Kenyan primary schools because of the following reasons: To deliver Religious teachings to pupils belonging to different denominations; to improve communication and problem skills for the teachers; to create diversity; respect other peoples denominations; teach pupils to acquire morals and make them obedient and peaceful youth; to assist pupils to develop physically, socially, intellectually, emotionally and spiritually and to develop a sense of belonging and well being.

3. History of PPI in Other Parts of the World

In U.S.A any primary school teacher must have trained either as Bachelors or Masters Degree in Early Childhood and Elementary Education Certification Standards for teachers to qualify to teach PPI. Elementary school teachers are trained with emphasis on cognitive and psychological development and the principles of curriculum development and instruction for him or her to offer skills in administering PPI to the pupil. It is administered by elementary school teachers by instructing between twenty and thirty pupils.

A typical classroom includes children with a range of learning needs or abilities from those identified as having special needs (Nadge, 2005). Teachers use variety of ways to teach, with a focus on getting pupils attention. Humor is sometimes used.

In Germany, over one million primary school teachers are employed to administer PPI programme but only having qualified through fulfilling the requirements of a full teacher who is qualified to use (PPI) content, instructional methods and resources for teaching. In PPI, pupils belonging to different Christian Religion would be separated and taught by a teacher or expertise belonging to their religion, example protestant teachers to teach protestant pupils specific teachings of their faith. The common Christian /Muslim Religious syllabus was separated from the syllabus belonging to other religions.

In Australia, pastoral care was the concept adopted which was closely linked to the Christian Philosophy which involved the principles of "self -reflection and self -development", where teachers were to provide students with "general and moral welfare". It was student centred, and organized around a pedagogical commitment to the education of the whole child, including social, psychological and educational needs, which developed students' ethical values that would lead them to adulthood (Lang, 1994).

4. The Role of C.R.E in PPI in Kenyan Primary School Curriculum

Christian Religious Education is concerned with concepts of oneness and totality, with unity and purpose, with wholeness and uniqueness, with regenerations and ultimate perfection, with endurance in a world alternately buffeted and beguiled by conflicting pressures and seductions. Therefore, it takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social (Kanina, 2002).

C.R.E took the centre stage with the introduction of formal education by the missionaries, as it was to be the instrument for Christian propaganda in the established schools, religion, reading and writing were accomplished, and it became the formal medium for moral education (Grimmitt, 2000). Mbiti (1974) was in support of this when he said that the aim of teaching Religious Education in our schools was to produce boys and girls who would be men and women of real Christian character.

For Christian Religious Education teaching, sponsor churches provided instructors to schools or employed school chaplains who liaise with the school on a particular day to carry out the programme. This went along with the teaching of PPI. MOEST outlined the need for PPI in schools which included appropriate content to be covered.

The importance of PPI in schools include: spiritual nourishment, to improve human conduct, formation of high moral standards, development of good character, acquisition of good virtues, for social status of the child and nation building, teach moral skills and to prepare the young to face the realities of life. PPI thus prepares the learners to be rational by

encouraging rational discussion on a wide variety of social issues ranging from the family and school life to human dignity and personal development. Herper et. al (1978) reiterates that it is handled by those practicing the religious faiths of the learners in various learning institutions.

4.1. *The Following Research Objectives Guided the Study*

- To find out the availability of content for teaching PPI
- To establish the availability of teaching /learning resources for PPI
- To establish whether teachers use specific teaching methodologies
- To determine whether teachers have been re-trained to teach PPI

5. Review of Related Literature Content

The syllabuses prepared for any curriculum reflects the national goals of education and aspirations as well as social changes and development in the country.

PPI content is administered in schools without prescribed content from the MOEST. It is taught by a person practicing the religious faith of the school, those that do not are forced to follow the faiths of the majority. There is no specific document that is followed. Planning for instruction requires related documents and records for use in the instructional development process.

Anybody attempting to teach requires teaching documents which are serious items to be used to be able to use them for instruction (Urevbu, 1985). In Kenya the syllabus contains the teaching themes or topics, teaching methods/activities, resources for teaching and references which are usually developed by subject specialist panel. These documents do not exist for PPI in primary schools. Most schools use Religious Education related content as stipulated in the syllabus and mostly taught by school chaplains.

Grimmitt, (2000) gave good justification for the teaching of Religious Education in schools which schools have adopted when teaching PPI:-It's inclusion in the syllabus in the 19th century was the only way to have a compromise between the church and the state. This is a Christian country and it is only right that every child should be brought up in Christian faith. Christianity is true and without knowledge of it, men and women will live impoverished lives. A child who has religious faith is more likely to behave in a moral way than a child who has no moral justification.

Power (1996) stated that Christian Education educates a generation of children whom are destined to form in common the society of the future. DawsoninMcClelland (1988) elaborated that, a system of education like that of the modern secular state which almost totally ignores the spiritual component in human culture and the human psyche is a blunder so enormous that no advance in scientific method or educational technique is sufficient to compensate for it. Similar views were presented by Peter (1992) that education without Religion is incomplete because man has spiritual and moral tendencies.

6. Usefulness of Resources in Teaching PPI

In 1981 the Ministry of Education requested the sponsoring churches to help provide materials for teaching PPI. The Christian Churches Educational Association (CCEA) and the Kenya Catholic Secretariat (KCS) responded. The CCEA prepared and recommended syllabuses, books and other teaching aids for teaching PPI known as God, myself and God's Love in Christ. The Kenya Catholic 21 Secretariat produced a guidebook for teaching PPI according to Catholic faith known as "My Christian Community". While the Seventh Day Adventist prepared "When God chose people". These books are still being used to cater for all the children wherever they are.

The use of resources enhances quality instruction which is important for achievement of curriculum goals. A teacher who has relevant teaching materials and facilities and are adequate to support learning will be more confident, effective and productive (Kochhar, 1992),he reiterated that, resources in education include any media or materials that help learning, for example books and audio-visual aids, or the so- called software and hardware for educational technology and people as a resource material.

He observed that these resources should be emphasized in classroom instruction to support the understanding of the content to be learnt. Teachers ought to always include these resources in their teaching if they should ensure to deliver the content to the learners for understanding. Kafu, (2003) made an observation that if teachers handle topics and dwell only on those with available resource materials, then instruction will be poor since the decision will be made on those that can be taught within adequate resources. He noted a general feeling among teachers that teaching materials and equipment are "aids" only used when a situation warrants them, thus such attitudes results in limited use of the available instructional materials.

Miller (1990:150) added that, instructional resources make use of the power pictures, words and sounds to stimulate interests, compel attention and enhance understanding of ideas which may be too complex, if verbal explanation alone is used. A variety of resources fulfill various needs and also allow greater level of active participation by the learner, greater possibilities of interaction and use of a wider range of media. Bennaars et al. (1994:225) emphasized the relevance of instructional resources in teaching. They stated that, teaching aids are an essential requirement for successful teaching at college and university, teachers are required to learn how to make and use simple sophisticated teaching aids like radios, tape recorders and television.

According to Mutema et al. (1992), instructional materials especially audio visual aids and other equipment are useful both for the teacher and the student because they help the teacher to clarify points in the lesson. They also offer a

substitute for direct experience, which are difficult to provide within a certain setting. To him, audio visual aids make teaching easier for the students by stimulating them and making the environment more conducive for learning.

Groenewegen, (1990) reiterated that instructional materials are ingredients in learning because it facilitates teaching and learning process, he indicated that without resource materials and facilities it may mean that the teacher cannot fully achieve the intended objectives that he/she requires the students to achieve. Many educators have observed that various topics require proper description of the materials to be used.

In C.R.E the main learning resources are the Bible, Realia, Pictorials, Digitals, Resource persons, Audio-Recordings, Tactiles and Audio-visual. Groenewegen (1993:61-66) further observed, if these resources were properly used they go a long way in making C.R.E lesson meaningful. These materials can also be used for teaching PPI. He further stated that few schools have useful collections of resources for teaching Religious Education. It is therefore evident that, the teacher must use instructional resources for effective teaching of a programme. Many schools have not taken heed of these resources. It established that few resources were used for PPI instruction mainly the Bible.

7. Teaching Strategies for PPI

There are a great variety of teaching strategies at the teacher's disposal used for teaching C.R.E and to be used also for PPI instruction. The most common being the expository and heuristic (discovery) strategies (Groenewegen, 1990:89-114). He gave a variety of teaching methods that can be used alongside instructional materials, and the classifications were as follows: -Experiential methods- they provide real life experience, for example role play or socio drama and mock sessions. Heuristic methods- methods which let students search for and find things, for example, question and answer methods, group enquiry method and interview. Critical methods- methods which the teacher facilitates the acquisition of critical skills while applying critical faculties to a topic, it is analytic for it makes distinctions and identifies differences, for example: Creative methods - they involve students ability to add his and / or her own ideas to an issue that requires a particular discussion; hence it makes the student to come up with a new arrangement, for example, musical composition, creative writing and note making. Value methods - a set of heuristic, critical and creative methods which are geared to the development of the valuing skills. Each skill goes with a particular method, for example, the group enquiry, the value clarifying response and volunteer interview. The social relating skills- all students work together to solve a phenomena, it's aimed at developing a social skill, for example, group discussion and mock session.

Most of the above methods mentioned were not used in the teaching of PPI. This calls for the teacher to use appropriate teaching methods that are relevant to the abilities of the learners. The missionary's mode of teaching was mainly evangelization whereby the learner of the catechist was a passive listener or recipient. Religious education ideal way of teaching is learner centered, where the teacher should use life approach. The learner is the pivotal centre of the teaching-learning process (Walaba, 2008).

Davidson (1982) in Jones (1987) indicated that teachers use a small number of methods. He stressed the need for teachers to use a variety of methods available. They gave reasons why a variety should be used:-Not all students learn efficiently by the same methods and so there is always a risk of discriminating against students. Not all methods interest students equally. No single method is better than another for all types of content. Not all methods provide for attainments of a particular set of instructional objectives.

Ogoma (C.C.E.A, 1995) in her seminar paper on the teaching of C.R.E in a changing society, observed that, the subject should be taught not only from a biblical perspective but should be given an experimental and existential touch. Mukwa et al (2002) reiterated that the use of instructional resources goes hand in hand with relevant instructional methods. These were ways upon which a teacher presents instructional procedures so that they can become effective in producing the kind of learning process desired.

8. in -Service Education

Shiundu and Omulando (1992), observed that, in-service education helps to acquaint the practicing teacher with the latest innovation of the curriculum of his/her subject area. In this way the teacher is more able to cope with new demands in his/ her subject area of specialization as well as new approach and methodology intended to enhance teaching and learning (P.234).

It is through in-servicing that teachers are equipped with knowledge and skills for effective teaching. Bishop (1985) reiterates that, teachers have to be in-serviced so as to deliver the official curriculum that matches with that of the classroom.

Hawes, (1979) was right in his argument that, "there is no conceivable way in which curriculum implementation can be divorced from the process of teacher education".

Brian (1975) was for the idea that "everyone should from time to time undertake retraining so that they are equipped with new knowledge or skills that may be needed for implementation of a new programme". Fullan, (1977) supported the fact that quality of education and learning depended on a large scale the competence of the teacher, that competence depended on how they had been trained, specialization and personal commitment and initiative, all these would contribute to the success of the curriculum change, teachers are the actual cornerstones of curriculum implementation (Oketch and Asiachi, 1986:45)

These observations therefore show that in-servicing teachers are a very important step which should be taken seriously and effected regularly for effective performance of the teachers' duty.PPI is as important as other subjects in the curriculum, therefore it should be planned and taken seriously by teachers in implementing it. To achieve this teachers should be re-trained to acquire the necessary skills.

9. Methods and Procedure

The study was descriptive research survey design that involved the establishment of the factors that affected the enhancement of PPI in public primary schools in Baringo North Sub-County in Baringo county. Kenya

10. Sample and Sampling Procedure

The study targeted all public primary schools in Baringo North Sub- County, Baringo County, Kenya. A sample of 47 head teachers from 47 primary schools was drawn from 152 primary schools by simple random sampling technique from 10 wards in the sub-county. The head teachers of the sampled primary schools automatically participated in the study.

11. Instrumentation

The instrument utilized for the study was a structured interview schedule administered to head teachers to evaluate implementation of PPI in public primary schools in the areas of content, teaching/learning resources, teaching strategies and in-service training. The instrument was face validated.

12. Data Collection

The structured interview schedule guided the study by asking the questions in the schedule to the respondents in a systematic manner. The responses were quantified as per the themes handled. A total of 47 sets were administered to a total of 47 sampled head teachers chosen through simple random sampling to the 10 zones that had 152 primary schools. This represented 30% of the target population. The response rate was 100%. The distribution of the study population is shown on the table below.

Baringo North Primary Zones		No. of Primary Schools	Accessible Population. (30% Of The Schools)	No. of Head Teachers Selected Per Zone
1	Kabartonjo	14	4	4
2	Tirimionin	15	5	5
3	Kipsaraman	20	6	6
4	Barwesa	17	5	5
5	Ossen	14	4	4
6	Sibilo	12	4	4
7	Koroto	10	3	3
8	Marigat	15	5	5
9	Muchukwo	12	4	4
10	Bartabwa	23	7	7
Total		152	47	47

Table 1: Number of Schools in Baringo North Sub-County That Formed the Study Population

Source: Baringo North Sub County TSC Unit

13. Data Analysis

The analysis used data from surveys. The measure used was frequencies of each item. A high frequency in the responses indicated greater quantity of each item. This enabled conclusions drawn on each item.

14. Results and Discussion

To find out the availability of content for teaching PPI, majority of the headteachers 40(85.1%) alluded that teachers used CRE related content, despite the few PPI books that have not been written with clear guidelines to adequately suit children needs. All headteachers 47(100%) said that there were no prescribed syllabus books used for PPI, they indicated that they taught suitable content that relate to spiritual guidance of the child sourced from CRE content. 43(91.5%) of the head teachers indicated that the persons who teach PPI are either any teacher, school chaplains or students and majority reported that none has been trained specifically to teach PPI hence it has not been taught with seriousness it deserves. 47(100%) of the head teachers stated that MOE do not provide any guidelines to follow for teaching PPI, it only indicates that it is a recommended policy to teach PPI in schools for a whole rounded learner expectations. 35(74.5%) reported that the time allocated for PPI is not enough because PPI is placed in between lessons, hence the instructor teaches hurriedly so as not to consume time for other lessons.

To highlight other activities done in the absence of PPI, majority of the head teachers 38(80.9%) indicated that whenever PPI does not take place, teachers use the time for teaching their lessons and engage the students in some activities like cleaning. Planning for instruction requires related documents and records for use in the instructional development process example syllabus book. It is mandatory for instruction because it provides teachers with instructions to guide teaching and to extract content to be taught Urevbu, (1985).

On availability of teaching/learning resources for PPI, majority of the head teachers 42(89.4%) indicated that there was none of any utilization of resources, the commonly used resource was a Bible which involved reading Biblical passages, preaching, singing and praying. This took the shortest time possible, hence the pupils were not given adequate time to internalize the content taught. Instructional resources make teaching effective (Groenewegen, 1990). Aila, (2005)

indicated that resources is a means through which content is displayed to learners. Every teaching is accompanied by materials because they increase learning.

On whether teachers used specific teaching methodologies, 40 (85.1%) of the head teachers reported that there were hardly any preparation of any methods used for PPI instruction, because the PPI activities involved Bible reading, singing and praying. Bolhvis and Voeten (2004) indicated that teaching is best characterized as 'activating' which should be learner centred. The learner factor influences teachers in their selection of learning experiences, objectives, evaluation and instructional methods Urevbu (1985:3). Many studies show that learning is enhanced when students become actively involved in the learning process.

On whether teachers or any person teaching PPI have been in-serviced to teach PPI program, 47 (100%) of the head teachers reported that no one has been re-trained to teach PPI. They reported that teachers were advantaged because they utilized the existing skills and knowledge they acquired during their college training. Majority of the head teachers suggested that teachers should be engaged entirely to teach PPI because they already possess skills of teaching acquired in their training and they felt that they have acquaintance with the learners on a regular basis therefore able to cater for individual learners needs. However, they were not utilized well.

Fullan (1977) stated that quality learning depended on the competence of the teacher who must be trained for proper implementation of any programme. The skills require re-fresher courses from time to time, to enhance its effects. Most head teachers 47 (100%) were of the opinion that: MOE (Ministry of Education) should purchase instructional materials, employ PPI instructors, PPI to be put in the school programme and to be treated with seriousness, teachers to be trained on PPI and more time be allocated for PPI. The analysis is presented on Table 1 below.

Statements	Head teachers responses					
	Yes	%	No	%	Total	%
Whether there is available recommended content for PPI	40	40(85.1%)	7	7((14.9%)	47	100%
Any prescribed syllabus book for PPI	47	47(100%)	0	0(0%)	47	100%
Any Persons recommended to teach PPI	43	43(91.5%)	4	4(8.5%)	47	100%
Any guidelines provided by MOE to teach PPI	47	47(100%)	0	0(0%)	47	100%
Is time allocated for PPI enough	35	35(74.5%)	12	12(25.5%)	47	100%
Any other activities done in absence of PPI	38	38(80.9%)	9	9(19.1%)	47	100%
Whether instructors use teaching/learning resources	42	42(89.4%)	5	5(10.6%)	47	100%
Whether instructors use varied teaching methods	40	40(85.1%)	7	7(14.9%)	47	100%
Whether instructors have been in-serviced to teach PPI	47	47(100%)	0	0(0%)	47	100%

Table 2: Head teachers' Responses

15. Conclusion and Recommendations

The study found that;

- The PPI content was not structured adequately to guide proper teaching and that the activities done majorly involved singing and praying, led by any available person. PPI thus was not treated with seriousness
- There were no instructional materials in use. Most activities done involved singing and reading Bible verses.
- Head teachers reported that there was hardly any preparation of teaching strategies used for PPI instruction, most PPI activities involved Bible reading, singing and praying.
- Head teachers indicated that those teaching PPI have not been re-trained to teach PPI program. It was established that anyone was picked to teach PPI, more so, the teachers on duty.
- On the basis of these findings, this paper recommends that MOE should come up with a structured guideline and content for PPI to be used in all primary schools where teachers should be given a refresher course for acquisition of knowledge and skills on how to teach and more time should be allocated, instructional materials should be availed to teachers. Teachers should create teacher/learner activities accompanied with the right teaching methodologies and refresher courses should be enhanced. The above areas should be enforced by all head teachers.

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