THE EXTENT TO WHICH TEACHERS OF CATHOLIC PROGRAM OF PASTORAL INSTRUCTION APPLY LIFE APPROACH IN PRIMARY SCHOOLS IN KASARANI DISTRICT, NAIROBI

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Declaration

This project is my original work and has not been presented for a degree award in any other university.

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Date

E55/10240/08

We confirm that the work reported in this project was carried out by the candidate under our supervision as university supervisors.

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Dedication

This project is first and foremost dedicated to the Creator, the Almighty God who gave me the physical and mental strength to undertake and accomplish it successfully.

Finally, the work is dedicated with total respect and appreciation to my loving parents; Francis Nderitu and Lydiah Wanjiru who nurtured and educated me. They gave me moral support through prayers during the highly challenging moments that resulted in this work.
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The author would like to absolve all individuals mentioned for any errors of omission and/or commission or any interpretation error(s). For these, the author remains solely responsible.
### Abbreviations and Acronyms

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<tr>
<td>CISRET</td>
<td>Centre for In servicing of Religious Education Teachers</td>
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<td>CCEA</td>
<td>Christian Churches Educational Association</td>
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<tr>
<td>CPPI</td>
<td>Catholic Programs of Pastoral Instruction</td>
</tr>
<tr>
<td>CRE</td>
<td>Christian Religious Education</td>
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<tr>
<td>DREA</td>
<td>Diocesan Religious Education Advisor</td>
</tr>
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<td>ECDE</td>
<td>Early Childhood Development and Education</td>
</tr>
<tr>
<td>KCS</td>
<td>Kenya Catholic Secretariat</td>
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<tr>
<td>KEC</td>
<td>Kenya Episcopal Conference</td>
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<tr>
<td>KIE</td>
<td>Kenya Institute of Education</td>
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<tr>
<td>MOE</td>
<td>Ministry of Education</td>
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<tr>
<td>MOEST</td>
<td>Ministry of Education, Science and Technology</td>
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<td>PPI</td>
<td>Programs of Pastoral Instruction</td>
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<tr>
<td>PI</td>
<td>Primary teacher grade one</td>
</tr>
<tr>
<td>P2</td>
<td>Primary teacher grade two</td>
</tr>
<tr>
<td>PPI</td>
<td>Programs of Pastoral Instruction</td>
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<tr>
<td>SDA</td>
<td>Seventh Day Adventist</td>
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<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and cultural Organisation</td>
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<tr>
<td>UT</td>
<td>Untrained Teacher</td>
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Abstract

The quality of education at any level is measured by its ability to equip learners with skills to live and operate as useful members of the community. Life Approach is a strategy used in the teaching of Christian Religious Education in Kenyan schools and is geared towards this end. It was adopted by the Kenya Catholic Secretariat in the teaching of Catholic Program of Pastoral Instruction (CPPI) following its recommendation in a workshop attended by representatives of various churches in Limuru in 1974, (Talboid, 1979). Since the CPPI was introduced in 1972 and subsequently, Life Approach in 1974, no systematic investigation has been made to determine if teachers apply Life Approach as they teach the subject. Such an investigation would help to determine whether those teachers have the necessary professional and academic capacity to apply it or if there are any underlying factors that would hinder its effective application. This study was set to investigate the extent to which teachers of the Catholic Program of Pastoral Instruction in primary schools in Kasarani District in Nairobi Province applied Life Approach as they taught the subject. Further, it was expected to come up with suggestions on how the use of Life Approach in the teaching of Catholic Program of Pastoral Instruction could be improved. A purposive Sampling technique was applied to identify schools that would be used in the study. Data collection instruments included a questionnaire prepared for 60 teachers of CPPI in both public and private schools. An observation checklist was used to assess a sample of 10 lessons. In an attempt to improve the validity and reliability of the questionnaire, a pilot study was conducted in two schools in Kiambu District. The study found out that in terms of pre service and in service training, teachers were not adequately professionally prepared to apply Life Approach in the teaching of CPPI. In an attempt to use it, it was found that they encountered problems like shortage of time, inadequate teaching and learning resources and inadequate guidance on the use of the approach. It was concluded that not all teachers of CPPI were using Life Approach partly because they had not been adequately prepared to use it in the teaching of the subject and also they lacked adequate teaching and learning materials to support the teaching of the subject using Life Approach. Besides, the manner in which CPPI was organized in most schools under study was inappropriate and could not allow for effective application of Life Approach. Curriculum developers need to organize in service courses to guide teachers on the use of Life Approach. PPI books and other reference materials should be included in the ‘orange’ book so that schools can order for them through the approved procedures. Teachers of CPPI are also advised to source for information and resource materials from the Diocesan Resource Centers. Finally Supervision of teachers’ preparation and delivery of CPPI lessons by the head teachers should be enhanced.
CHAPTER ONE

Introduction

1.1 Introduction

This chapter is a general introduction to the study, presenting background to the problem, theoretical framework, conceptual framework, statement of the problem, purpose of the study, research objectives, research questions, assumptions, significance of the study, scope and limitations, de-limitations and definition of central terms.

1.2 Background to the problem

Loukes (1965) defines the term Life Approach as the manner of teaching whereby the teacher starts the lesson with the real and concrete present situation of the learners and letting them arrive at a religious understanding of those experiences. This means that the teacher centers the lesson upon the lives of the learners by exploring what they know and guiding them to discover new knowledge which they then apply to their lives.

Muthoni (1992) defines it as the approach, which emphasizes the human person as the receiver of God’s revelation to humanity. The approach insists that God speaks to people through their situations and experiences. From these two definitions, it is
clear that Life Approach essentially emphasizes the use of the learner’s day to day experiences as the basis of teaching Christian Religious Education. The learner is guided to reflect on the relevance of the lesson to his or her life and to embrace the values learnt. Castle (1965) was of the same view when he stated ‘No matter how well we plan our teaching we shall not be educating our pupils unless we teach them to think.’ This means that the learner is mentally engaged to realize the relationship between his or her experiences and those of the bible and is then left free to respond to the message. The teacher does not impose pre packaged information upon the pupils but rather facilitates learning (Bruner 1966).

Life approach was adopted by the Christian churches in Kenya for use in the teaching of religious education on 14th to 20th September 1974 in a workshop by the three main Christian church bodies; Catholics, Protestants and Seventh Day Adventists. The workshop was known as “The Primary Christian Religious Education Workshop” held at Limuru Brackenhurst (Talboid, 1979). Before then, Religious Education was mainly taught using teacher-centered and bible centered methods as discussed in chapter two of this study. As in Christian Religious Education, Life Approach is used in teaching Programs of Pastoral Instruction in primary schools in Kenya.

Munishi (2008) defines Program of Pastoral Instruction as the kind of religious instruction which is meant to help pupils become better members of their churches.
Its origin can be traced as far back as 1964 when the Kenya Education Commission, chaired by Professor H. Ominde recommended that Religious Education had to continue being taught in schools but along sound academic lines (Republic of Kenya, 1964). It should be noted here that Programs of Pastoral Instruction are an integral part of religious education.

This recommendation prompted the churches to produce syllabus A and B in 1967 for teaching Religious Education in Protestant and Catholic schools respectively. Each syllabus had the common Christian beliefs that are upheld by all the Christian churches and specific denominational beliefs and practices. The Catholic Church for example upholds praying through the Virgin Mary and adherents also use the rosary to pray which the protestant churches do not. However, following the enactment of the Education Act in 1968, schools which were hitherto denominational became public. This meant that children could enroll in any school regardless of denominational background and so it became difficult to use syllabus A and B. Wrangles arose because each denomination insisted on using its own syllabus and emphasized the denominational doctrines at the expense of the common christian heritage. This undermined national unity and the government asked the churches to produce a unified syllabus (Talboid, 1979).

The effort towards a joint syllabus was partly realized in 1972 when an interim joint syllabus was approved. The specific protestant and Catholic teachings formed
a new syllabus known as Programs of Pastoral Instruction. By 1978 three such programs had been developed; Catholic in 1972, Protestant in 1975 and Seventh Day Adventist in 1978.

In line with the above recommendation, the Kenya Episcopal Conference developed a syllabus for teaching the Catholic Program of Pastoral Instruction with the following specific objectives;

1. Develop commitment and appreciation to the Catholic belief, practice and mission

2. Appreciate God as a loving Father to whom they can respond in faith, love and admiration.

3. Play an active role in the gospel commission and Christian service to mankind (Kenya Episcopal Conference, 1996).

Every Program of Pastoral Instruction lesson should have two specific objectives guiding the teacher on what to teach.

1. Cognitive objective (knowledge objective) which states what knowledge or information the learner should gain by the end of the lesson.

2. The affective objective states what attitudes, values and virtues the learner should develop.

The teacher prepares the lesson by reading and comprehending well a given text from the bible, preparing a poster, picture, a chart or a dramatized song. Teachers
have the responsibility matched by their creativity to improvise materials, depending on their situation and environment. The Diocesan Religious Education Advisor (DREA) may be consulted by the interested teachers of CPPI about the resources available for example textbooks in local languages, appropriate posters and other appropriate spiritual books (Kenya Episcopal Conference, 1996). Diocesan Religious Education advisors are Catholic church education resource persons based at the diocese level whose role is to coordinate education matters within the diocese. At the national level, is the national executive secretary who coordinates activities of the DREAs.

The Kenya Episcopal Conference (1996) which borrows heavily from Talboid, (1979) outlines the following steps of life approach for the teacher of PPI to follow.

**Human experience:** This is the stage where the teacher involves the learners in reflecting on their day to day experiences related to the subject matter. This is expected to arouse their interest in the content that follows. Evening (1972), says that pupils usually have a great time collecting photos, dramatizing, making models and hearing stories. To capture the attention of the pupils, it is always easier to start with realities of life rather than the bible.

**Biblical experience:** This is the step where the teacher refers to the word of God in the bible. Pupils in upper primary should be involved in actual reading of the
scriptures while in lower primary the teacher has to narrate the scripture to the learners using a language that they understand.

**Explanation:** This is the step where the teacher uses a variety of methods to explain the main points of the lesson. He or she may use drama, role play, question and answer, discussion among others in order to achieve the knowledge objective. The step therefore takes the bulk of the lesson time.

**Application and response:** At this stage, the teacher tries to show relevance of the content to the learners’ lives based on the attitudinal objective of the lesson. The teacher provides the learner with an opportunity to react and respond to the message of the lesson. It is expected that Pupils will make appropriate decisions based on values they have learnt in their day to day lives.

**Activity step:** This is the stage where the teacher involves the learners in activities that enable him or her to evaluate whether the knowledge objective of the lesson has been achieved. The teacher can give oral or written questions which he or she marks and corrects. Other activities could be drawing, modeling or reciting depending on the class level and the objectives set.

**Conclusion:** This is the last step of the lesson and is when the teacher goes over the main points of the lesson and ends the lesson in a minute or so.
In line with the requirements of the Kenya Education Commission of 1964, the programs are expected to be handled like other subjects in the school curriculum. They are timetabled on the same day and time for all classes of a given school in order to group them appropriately according to denominations. They are expected to be taught professionally using Life Approach by a trained member of staff who should be a devout follower of the denomination he or she handles: Catholic, Protestant or Seventh Day Adventist. A teacher who does not belong to a given denomination should not teach the programs because he or she cannot guide the pupils in their faith. However in the absence of a teacher of a given program, the head teacher should source for church personnel with permission from the Area Education Office (Talboid 1979).

The Kenya Education Sector Support Program (KESSP) which was established in the year 2003 to provide a framework for implementing educational reforms identified among other issues, inadequate mechanisms for quality assurance in training (UNESCO, 2006). Application of Life Approach in teaching religious studies is what would lead to quality training. Limited research has been done to determine whether teachers apply Life Approach as they teach the programs of Pastoral Instruction and this study sought to fill this gap.
1.3 Statement of the problem

The importance of Religious Education as earlier stated cannot be underscored. The Kenya Education Commission of 1964 recommended that Religious Education should continue being taught in Kenya schools. It went on to recommend that it should be taught using professional methods, (Republic of Kenya, 1964). To this end, the Christian churches agreed during a workshop held in Limuru in 1974 to adopt Life Approach as the teaching strategy in Religious Education (Talboid, 1979).

In 1972, the Catholic Church developed its program of pastoral instruction and formulated its specific objectives as stated in the background to this study. To achieve these objectives, Life Approach would be applied. However, since the Programs of Pastoral Instruction were introduced in 1972, they have not been subjected to any systematic investigation to determine if teachers of Catholic Program of Pastoral Instruction apply Life Approach in order to achieve the stated objectives. In fact KESSP has identified inadequate quality assurance in training as a challenge facing the education sector.
1.3.1 The purpose of the study

Based on the above stated problem, the main purpose of this study was to investigate teachers’ application of Life Approach in teaching Catholic Program of Pastoral Instruction in primary schools in Kasarani District; Nairobi Province. It was expected to help stakeholders to take informed measures towards improving the teaching of the subject.

1.4 Research objectives

The specific objectives of the study were to;

1. Examine the level of preparedness of teachers of Catholic Program of Pastoral Instruction in the use of Life Approach.

2. Identify the methods and resource materials that teachers of the Catholic Program of Pastoral Instruction use.

3. Establish how the Catholic Program of Pastoral Instruction is organized at school level.

4. Identify challenges teachers of Catholic Program of Pastoral Instruction encounter while applying Life Approach.
1.5 Research questions

Arising from the above stated objectives, the study sought to answer the following questions;

1. What are the academic and professional qualifications of teachers of Catholic Programs of Pastoral Instruction?

2. What teaching-learning strategies do teachers of Catholic Program of Pastoral Instruction use in implementing the course?

3. How sufficient and appropriate are the teaching/learning resources in the teaching of Catholic Programs of Pastoral Instruction?

4. How is the Catholic Program of Pastoral Instruction organized at the school level?

5. What are the curriculum needs of teachers in the implementation of Catholic Program of Pastoral Instruction?

1.6 Significance of the study

The study attempted to investigate the application of Life Approach by teachers of PPI as they teach Catholic Program of Pastoral Instruction. The proposed study was expected to be of practical significance in a number of areas.

The findings of this study may be useful to curriculum developers of PPI generally and the Catholic Program of Pastoral Instruction in particular who were expected to
get up to date information on the problems faced by the teachers in the use of Life Approach when teaching PPI. The investigation may help to determine whether teachers have the necessary professional and academic capacity to apply it or if there were any underlying factors that would hinder its effective application. This should provide information to engineer re-evaluation of Life Approach to make it more effective in the teaching of Programs of Pastoral Instruction.

Quality Assurance and Standard Officers, Diocesan Religious Education advisors and even the researcher herself were expected to benefit from the findings of this study. Problems cited and recommendations made could help them to come up with different solutions that might help improve the use of Life Approach in teaching PPI.

The research provided an opportunity to the teachers of PPI to express their views regarding the use of Life Approach. It was expected to make the teachers re-examine their approaches and attitudes towards the teaching of Catholic Program of Pastoral Instruction.

The study raised issues and challenges which might be a base for further research by other students and scholars interested in curriculum development and implementation particularly in the field of religious studies.
1.7 Limitations of the study

The following were the limitations of the research project; financial constraints limited the researcher in depth exploration of Nairobi Province. In fact, for more conclusive results more schools in different parts of the country would have been studied. This study was therefore limited to sampled primary schools in Kasarani District of Nairobi Province.

Life Approach should be used for teaching Programs of Pastoral Instruction for all Christian religious groups who include the Catholics, Protestants and Seventh Day Adventists. However this study only covered the Catholic one.

1.7.1 De-limitations of the study

There are many factors to consider in the teaching of Catholic Program of Pastoral Instruction but this study was only limited to investigation of the application of Life Approach by teachers as they teach it. The research was specifically focused on teacher qualifications, availability of appropriate teaching and learning resources, methods of lesson delivery, challenges of applying Life Approach and general structuring of the CPPI lessons at school level.

Lesson observations were limited to one class for each level, that is, one in upper primary and one in lower for each sampled school. Since Programs of Pastoral
1.8 Assumptions of the study

Arising from the purpose of the study, the following assumptions about the research project were made:

1. It was assumed that Life Approach was a worthwhile teaching/learning strategy in Catholic Program of Pastoral Instruction and therefore it was significant to carry out a study on it.

2. The study assumed that all teachers of Catholic Program of Pastoral Instruction used Life Approach to teach the subject.

3. It was assumed that teachers of Catholic Program of Pastoral Instruction encountered challenges while teaching the subject.

1.9 Theoretical framework of the study

The theoretical framework of this study was based on Jerome Bruner’s Discovery Learning Theory (Bruner, 1966). He argued that the teacher’s role must be to create situations in which students can learn on their own rather than provide prepackaged information to pupils. Brunner states,
We teach a subject to produce the little living libraries on the subject rather than to get a student to think for himself to consider matters as a historian does, take part in the process of knowledge getting. Knowing is a process not a product (Brunner, 1966).

Discovery, a teaching strategy which is an element of Life Approach stresses the importance of students learning independently of the teacher. It is seen as an important supplement to more structured teacher centered, examination oriented strategies. The latter relies heavily on packaged information to students which Bishop (1994) criticizes when he quotes Coombs,

"...the rote method, the technique of cramming, and, once the examination `menace is passed, of forgetting all those impedimenta. The examination system is not an evaluation of a student’s personality and intellectual equipment, his powers of thinking for himself, reflection and reasoning. It is a challenge to resourceful deception and display of superficial cleverness (pg 105)."

In order to foster positive transfer of learning, students should be involved actively in the learning process and discover knowledge by themselves. He suggests that participation could be through discussion, experiment projects, field work, social action projects, field trips, role play or socio-drama among other simulation methods.

Bruner (1966) laments that school tends to shield people from the reality of the world. The school is supposed to be a preparation of life yet it seems to keep them away from life. Research on human memory has helped teach theorists to describe
the process by which information is remembered and forgotten. If students are bombarded with too much information at once, they may have difficulties learning any of the information at all. Learners may forget much of the information that they are taught due to exposure to too much information over a limited duration of time.

The underlying phenomenon is Bruner’s theory of Structure of Discipline (Bruner, 1960) which focuses on teaching of subject concepts in a related manner rather than teaching isolated concepts and facts. This is reflected in the six stages of the application of Life Approach discussed in Chapter one of this study. Bruner argued that concepts and facts should be related to generalizations and that they should be used in problem solving. The theory emphasizes the fact that learners should learn from experience and pick up attitudes, values and beliefs—they should be actively involved in the learning process. Indeed, the fabric that makes up Life Approach as discussed earlier in chapter one is based on these theories. It is a strategy where the teacher is only a guide in the process of knowledge acquisition but the actual player is the learner who is expected to learn a new value and apply it in his or her life. According to Talboid (1979), the learner should be left free to respond to the new knowledge that he or she has acquired in the course of the lesson.
1.10 Conceptual framework of the study

Biblical experience
- Reading
- narrating

Teacher explores Learner’s experiences
- Discussion
- Sharing
- narrating

Learner

Analysis in relation to the biblical & human experiences
- Recognize
- Illustrate
- Differentiate
- discovering

Application
- Development of new attitudes to a new life situation

Inferring
- Applying to real life situations

Source: Researcher’s own (2010).

Figure 1.1 Conceptual Framework showing experiential learning cycle based on Jerome Bruner’s Discovery Learning Theory
The conceptual framework shows application of Life Approach where its effectiveness depends on the teacher's capacity to be creative and adhere to the recommended steps. The learner is the centre of learning and so all the activities that take place in the learning process revolve around him or her. This model is structured along the classification framework of Psychologist Benjamin Bloom which provides a sequential way of acquiring knowledge. The arrows move progressively from one level of learning to the other. The beginning point as well as the end is the learner whereby the experiences of the learner are explored and through sharing analyzing and inferring, new knowledge is acquired by the learner and that knowledge is then built into new life experiences thus the framework is cyclic.

The teacher is a guide in the learning process. It is his or her job to make learning situations and experiences interesting. Through sharing, analyzing, inferring and applying, learning becomes insightful and not rote. Bishop, (1994) states that applying what is learned is more important than merely learning it. He adds that a student should not just learn subject matter but should learn from the subject matter.

In each of the levels, the learner is actively involved - he observes, reacts, discovers and applies. He is able to think for himself and to understand and so is able to draw
conclusions, thereby making the lesson meaningful. For teaching to be effective, 'pupils must play the game instead of just playing from the sidelines (Bishop, 1994).

According to Bruner’s theory of Structure of Discipline (Bruner, 1960) teaching of subject concepts should be done in a related manner rather than teaching isolated concepts and facts. This conceptual framework shows relationship of what the learner knows what is learnt from others and what he discovers. Bruner concurs with this arguing that concepts and facts should be related to generalizations and that they should be used in problem solving.
1.11 Operational definition of central terms

**Catholic Program of Pastoral Instruction** is religious instruction meant to help pupils who belong to the Catholic faith become better members of the Catholic Church.

**Implementation** refers to the teaching stage where syllabuses and teaching-learning materials are being used by the target groups, usually the teacher and the pupils in the learning process.

**In service Teacher Education** refers to the development of individuals through events like conferences, workshops, refresher courses among others with the view enabling teachers to extend their personal, academic or professional competency so as to understand educational principles and methods.

**Life Approach** is a teaching strategy where teaching is based on the life of the learner. It begins with real and concrete present situation of the leaner and through reflecting on those experiences and the relevant biblical experience; the learner is helped to arrive at a spiritual and moral understanding, (Munishi, 2008).
Pre service Teacher Education is the training of teachers before they are accepted as professionals in education. The course constitutes of academic, professional and teaching strategies. After training the qualified teacher is issued with a license by the Teachers Service Commission to teach in primary schools.

Programs of Pastoral Instruction refers to the kind of religious instruction which shows concern for helping pupils to become better members of their church (Malusu and Otiende, 1994).

Religious education refers to the area of learning and teaching which explores the relationship of people with one another and with the universal ultimate. It imparts into the learners the mental and spiritual reverence to God the foundation of all knowledge.

Teacher is a person who facilitates learning in school. A good teacher is the one who makes a learner learn (Thungu et al 2008). In this paper the term refers to the one who facilitates Catholic Program of Pastoral Instruction in primary school.

Teaching strategy is the deliberate planning and organization of teaching learning experiences and situations in the light of psychological and pedagogical principles with a view to achieving specific goals (Bishop, 1994)
CHAPTER TWO

Literature Review

2.1 Introduction

This study was set to investigate teacher’s application of Life Approach in teaching Catholic Program of Pastoral Instruction in sampled primary schools in Kasarani District, Nairobi Province. This chapter presents a literature review of Life Approach under the following headings;

1. Historical survey of Life Approach in relation to religious studies.
3. Other approaches in teaching religious education.

Since there is not much literature in the area of Programs of Pastoral Instruction, the researcher referred heavily on general studies about religious education.

2.2 Historical survey of life approach in relation to religious studies.

Goldman (1964) conducted a study in Britain using a sample of two hundred pupils aged between six and thirteen years. The purpose of the study was to find out whether there are any sequences in the levels of understanding in religious thinking. Goldman concluded that there is a tendency to transmit ‘too much too soon’ in religious instruction. He recommended the use of life approach which he
defined as teaching by making use of themes based upon the real life experiences of the learners.

Loukes (1965) noticed that success in other subjects has been achieved by basing teaching on the learner's experiences and argued that the same success could be achieved in religious education if the same approach is used. Justifying the use of Life Approach, Grimmit (1973) writes; “Religious concepts only come alive when we are able to relate them sometimes partially, sometimes completely to our life experiences”.

Grimmit (1973) observes that Religious Instruction is the only subject in the English Education system which appears in the curriculum following the 1944 Act, yet it is about the worst taught subject in the curriculum. He attributes the failure to lack of proper attitude, very little emphasis on teacher's professional training in the subject and the approach which he terms as sheer indoctrination-teaching of beliefs as if they were facts.

In Kenya, formal education was introduced by European missionaries as a strategy for spreading Christianity to the indigenous people. It was designed to serve the interests of the colonialist-the missionaries imposed their own culture among the Africans under the pretext that African culture was primitive (Bogonko, 1992, Eshiwani 1993). At the time of independence, there was demand for a new look at
education, for a change not only in what is taught but also how it is taught (Bishop, 1994).

One of the challenges that faced the young Government of Kenya in 1963 was whether religious education of any faith was to be taught in schools as this was contributing to disunity due to denominational differences at a time when the nation needed unity. Kenya Education Commission was set up in 1964 and it recommended that teaching of religious education was to continue in schools as it contributed to the moral growth of the learners but it had be handled as an academic subject (Republic of Kenya, 1964). This meant that it had to have an approved syllabus, approved textbooks, professional teachers and professional methods of teaching.

The Ministry of Education in the National Action Plan on Education for All 2003-2015 states that the quality of education at any level is measured by its ability to equip learners with skills to live and operate as useful members of the community. Life Approach is about empowering the learner to make decisions about his or her life in relation to what has been learnt. Malusu (1997) agrees with this when he states that Life Approach emphasizes the need to base religious experiences and concepts on the pupils’ life experiences and understanding; on their needs and interests. He goes on to state that in religious education there has been a shift from
converting the pupils to teaching religion for life, thus presenting the message of Christ and leaving the pupils to respond to it as they feel drawn to it.

Sifuna (1983) criticizes the college curriculum as having contributed to pedagogies that are wanting. He says that the curriculum to which primary school teachers are exposed to in Kenya is standardized and assumes that what works in one setting will automatically work in another. This is not true because urban and rural environments are quite diverse and approaches should be tailored along those lines.

Wainaina (1984) conducted a study on problems facing teachers in implementing the new Christian Religious Education syllabus in primary schools in Thika Municipality. The research revealed that the area of methodology stood out as a major source of difficulty in implementing the new syllabus. The research showed that teachers found it difficult to use the recommended approaches due to heavy teaching loads, and lack of professional guidance and supervision in the subject.

According to Malusu (1985) who did a study on in-service teacher education in Kakamega and Nyeri, even in the pre service teacher education, little emphasis is laid on the practical approach to PPI because primary teacher training colleges are not usually staffed with all the different tutors who would implement the programs practically. There is therefore, need for in service retraining to enable the teachers acquire the necessary knowledge, attitudes and skills to implement the Programs of
Pastoral Instruction. Pre service teacher education in many countries has generally been criticized for being conservative, theoretical and irrelevant to the needs of the people.

Indeed, new social, political and economic factors bring about re-evaluation, innovation and change in education. Within these influences, teachers play a major role in educational development (Hawes, 1979). If teachers are not made aware of new changes in education they will come out of training only to find themselves unable to fulfill their expected professional roles in society. Oluoch (1982) in this respect recommends that in service training should include those teachers still in training institutions so that they are conversant with the new curriculum before they leave college. For a curriculum to be useful, emerging and contemporary issues need to be addressed by the various subjects including PPI.

Otiende (1982) evaluated CRE syllabus for form one to four in Nairobi and observed that form one and two syllabi were confessional in approach and their content was abstract, divorced from the children’s immediate surroundings and without reference to their traditional African Religion. For Form Three and Four the content was broader and founded on bible centered approach which prevented students from gaining insights into the nature of their society.
Ombuna (1994) investigated the extent to which teachers of CRE used the Life Approach in the teaching of the subject in Nairobi. From her findings, she concluded that the teachers under study had not been adequately prepared to use the life approach in the teaching of the subject. She also noted that teachers lacked teaching learning resources to support the teaching of CRE. Life Approach was being used only to a limited extent.

Ngunj (2008) did a study on challenges teachers experienced while using Life Approach in the teaching of CRE in secondary schools in Nairobi Province and found that practical activities like drama, storytelling and small group discussions were limited while teacher centered approaches dominated the teaching learning process. This coupled with insufficient teaching and learning resources and inadequate time hindered effective application of Life Approach.

Online literature reveals through a study done by Wassermann in the United States of America showed that training teachers in new pedagogies is often problematic. She goes on to say that frequently new knowledge goes unimplemented. Often when it is implemented, teachers find new ways to adapt new strategies into pre existing methods of teaching. In other words, many teachers adopt a new strategy but teach it in the same old way. This study sought to establish the truth of this sentiment in relation to the teaching of CPPI.
In the area of teaching learning resources, there are specific books for each of the programs whereby the Protestants have a book entitled *God, Myself and Others*, Catholics have *My Christian Community* and the Seventh Day Adventists have *Our Faith and Mission*. While the Protestants have not revised their book since 1975 when it was first launched, the latter two revised theirs in 2009. Teaching and learning materials, as Bishop (1994) puts it, must be available and continuously supplied for the job of teaching to succeed. Ngunju (2008) in her study on constraints facing teachers of Christian Religious Education in using Life Approach in secondary schools agrees with him by noting that curriculum should be renewed constantly in order to reflect the changes in the society. This study sought to find out how available, appropriate and adequate the teaching/learning resources for the Catholic PPI were.

In 1985, the Kenya Government hurriedly and without prior consultation adopted the 8.4.4. system of education. This was a move by the government to meet the challenges of national development and to promote the participation of the youth in development. This led to many problems in curriculum implementation among which were overloaded curriculum and increased emphasis on certification. The highly competitive nature of the system shifted emphasis to learner achievement rather than to the teaching and learning process (Thungu, Wandera, Gachie, Alumande 2008). Besides, subjects that were not examined at the national level like
Programs of Pastoral Instruction were undermined, receiving very little attention by the teachers.

This is in agreement with Shiundu and Omulando (1980) who state that many teachers do not prepare their lessons as required of them professionally but the reasons they give are different. They suggest that if prospective teachers could be fully equipped with both the religious knowledge and with the best methods of teaching the subject, anticipated teaching-learning objectives would be realized. This study thus sought to find out how teachers of Catholic Program of Pastoral Instruction applied Life Approach—a strategy that was introduced in mitigation against indoctrination, as they teach it.

In the pre-service teacher education, little emphasis is laid on the practical approach to the programs of pastoral instruction because primary teacher colleges are not usually staffed with the different tutors of the specific denominations (Malusu 1997). There is therefore need for in-service training to enable the teachers to acquire the necessary knowledge, attitudes and skills to implement the programs. The Catholic Church is concerned about the general teaching of Christian Religious Education as seen in continuing education and training through the Centre for In-Servicing of Religious Education Teachers (CISRET) (Kenya Episcopal Conference 1982). It is a way of ensuring adequate number of committed and able teachers.
A research conducted by Wainaina (1984) among 34 teachers of Primary Christian Religious Education in Thika shows that teachers had difficulties in the use of Life Approach in the implementation of CRE. Yet nearly all the teachers (97%) were trained. The researcher attributes the problem to lack of adequate in service programs as only 9 (26.5%) had undergone in service education in the teaching of primary CRE.

From the findings of this study, lack of professionalism towards the subject by the teachers can be singled out as the main obstacle towards effective teaching of the subject. This confirms remarks by Hawes (1978) that the success of any curriculum implementation depends to a large extent on the convictions and willingness of teachers to implement these reforms. Malusu (1997), in corroboration, states that the teacher's role would appear to be even more crucial in curriculum implementation than it is in curriculum design. He quotes Oluoch (1982),

> The teachers should look at the particular curriculum development effort as their own and not as something being imposed upon them from outside. Thus they have to understand, accept and internalize the philosophy or reasoning behind the new ideas, materials and teaching methodology (pg. 58).

### 2.3 Meaning and significance of life approach in religious studies.

Loukes (1965) defines the term Life Approach as the manner of teaching whereby the teacher starts the lesson with the real and concrete present situation of the
learners and letting them arrive at a religious understanding of those experiences. This means that the teacher centers the lesson upon the lives of the learners by exploring what they know and guiding them to discover a new value to add to their lives.

The main function of Religious Education is to give our pupils the necessary tools for making their present and future religious choices as meaningful as possible. Hull (1982), observes that when pupils leave the school precincts, they are inevitably confronted with religious problems. They meet adherents of different faiths, they see various religious rites on television, and they are invited to join various sects and movement. This may be compounded by the fact that some parents are not practising Christians and would want the children to choose for themselves. Life Approach basically enables the child to make Christian responses to his or her situation so that at a later stage he or she will consciously guide his life according to the ways proposed by Jesus Christ (Talboid, 1979).

Wedderspoon (1984), suggests that Religious Education in our technological age has to be seen against its social and scientific background and made relevant to it. Religion which is essentially concerned with the way of life, will disintegrate when theory is divorced from practice but when the two are reconciled it permeates the environment. He says that religion is caught not taught. Life Approach is a strategy that reconciles theory with reality.
Russel (1956) observes that a child's concepts reflect his understanding of the world. They assist him to classify his experience and give meaning to them. Concepts seem to move along a continuum from simple to complex, from concrete to abstract, from undifferentiated to differentiated, from discrete to organized, from egocentric to more social. Hurlock (1956), comments on the patterns of development in children's concepts stating that, the time needed to develop concepts and the level of development attained will partly depend on the child's intelligence and partly upon his opportunities for learning. He asserts that changes occur with age, gradually rather than in definite stages, from concrete to abstract, vague to unclear, inexact to definite, from simple to complex levels and from general to the specific.

Grimmit (1973) suggests use of a framework that provides for the developmental nature of the child's thinking and for the use of the child's needs interests and experiences as a basis for learning. Goldman (1964), thinking along the same line asserts that mental age is a more important factor than chronological age in religious thinking. When we say that religious education needs to be more child centered, this is not to minimize the importance of the bible. If the child is bored, confused or encouraged to make continual misjudgment about God by the Bible-centered teaching, it is better to seek other, more effective ways, which are more realistically rooted in the needs of the child at different levels of development.
Child-centered education focuses upon the fact that it is the child as a growing person who should be the centre of our concern.

Evening (1972), observes that failures in Religious Education are often due to the fact that the children are bored and cannot see that the subject has any relevance for their present day situation. Agreeing with her, Hull (1982), notes that too much Religious Education teaching remains at the level of information giving. Important concepts and abstract ideas are often either omitted or watered down in verbal transactions. Pupils need to be stimulated to think. The aim of Religious Education Curriculum is not simple to describe. It must be based on the general pedagogical principle of helping the new generation to make informed and responsible choices in a complex world. Life Approach makes it easy to achieve this aim.

Religious beliefs cannot be taught as if they were facts because they are by nature experiential, (Grimmit 1973). Talboid (1979) observes that real religious teaching is not a matter of merely getting ideas across but rather of bringing an atmosphere and a situation where truth is demonstrated or discovered. These views are in line with Life Approach whereby the teacher leaves the learner free to respond to the religious beliefs and values.

Findings from Developmental Psychology presuppose a developmental approach to all teaching. This calls for emphasis on the child’s own experiences, needs and
interests in religious education, therefore there is need to encourage the learners to look more deeply into their feelings, acts and experiences and to express what they discover every day, Goldman (1965). The pluralistic and materialistic nature of the present society cannot allow for the use of traditional methods of teaching religion. To some extent religion is a personal affair and so every person should be free to make his or her own choice, Groenowagen (1983).

The most important justification for the use of Life Approach is that Jesus Christ; the greatest teacher used the approach. According to Evening (1972) Jesus in his parables started from the real life situation and led on to deeper truths. In the teaching of Jesus, there were always depths behind the seemingly simple story which people would discover at varying lengths.

2.4 Other approaches in teaching religious education

From the very beginning of the giving of God’s law, there was need for explanation of the word of God which created a group of interpreters known as Scribes and Pharisees. They indoctrinated their learners through memorization of scriptures. They prided themselves in theological presentations which showed them as learned scholars. Burzi (2005) explains that the aim of those teachers was to reproduce and teach others to reproduce accurately the words of the law in the synagogues and not to practice what they learnt. The worthlessness of this approach was emphasized by Jesus when he rebuked the teachers of the law saying;
"How terrible for you, teachers of the law and Pharisees! You hypocrites! You sail the seas and cross whole countries to win one convert; and when you succeed, you make him twice as deserving of going to hell as you yourselves are!" (Matthew, chapter 13 verse 52).

This implies that they were unable to achieve their objectives because their approach was wrong. The teaching methods the Scribes and the Pharisees used were ineffective.

Other methods that have been used in teaching religious education include;

**Bible centered approach.** This is where learning is centered on the bible whether relevant or not. Some scholars like Goldman (1965) Grimmit (1973) and Evening (1974) are critical of this method because it makes religious education boring and far removed from the learners. In Kenya the approach has been used since colonial days in the then Cambridge Bible Knowledge Syllabus. Mutoro (1985) in her research found out that the method is not popular with students as it is far removed from the student’s present situation. Goldman (1965) advises that the major ideas of the bible can be explored ‘...not by means of wide seeps, using selected materials which are in a way comparable to the experiences of the adolescent.’

**Scriptural Approach.** This is about reading, marking, learning and inwardly digesting bible passages even if the content is largely unintelligible to him or her. Grimmit (1973) argues that, this approach only serves to add confusion about
religion. It promotes boredom and reinforces the belief that religion has very little relevance to real life.

**Confessional Approach.** This one aims at making the learner confess to a given faith. It assumes that the task of the church and the school is the same. This contradicts current educational practice which emphasizes freedom of the learner (Onsongo 1994). Goldman (1965) observes that to impose upon a child something that is alien to his needs is quite contradictory to educational Endeavour. It does not evoke any of the child’s emotions and cannot satisfy his needs and therefore it is not only wasted effort but may also destroy the learner’s spiritual potential.

**Teacher centered approach.** This assumes that the teacher knows everything and his or her work is to pour knowledge onto the learners who sit passively. It is similar to the traditional education which Dewey (1963) describes, the attitude of the pupil is that of docility, receptivity and obedience. Textbooks are the main representatives of knowledge while teachers are the organs through which pupils are brought into effective connection with the material. Loukes (1965) says that good teaching is a process of dialogue about experience. The teachers task is to select from the chaos of ‘things’ to be attended to, the leaner looking, touching, smelling and pushing about until he sees into the experience.
Subject centered approach. It involves transmitting a body of knowledge without emphasizing the relevance to the learner. Dewey (1964) remarks that there is no direct relationship to the learners present experiences. The material presented is not translated into life terms but is directly offered as a substitute to the present life. This leads to rote learning and does not impact on the life of the learner.

From the review of the related literature in the field of Religious Education, it is clear that other approaches explored are wanting as they do not focus on the beneficiary of the knowledge- explaining why the churches settled on Life Approach as the most appropriate one. This study has shown the justification for the use of Life Approach under the sub-heading” meaning and significance. However no comprehensive study has been done to find out how teachers apply Life Approach in the teaching of Programs of Pastoral Instruction. It is hoped that this study will go a long way in filling this gap of knowledge.
CHAPTER THREE

Research Methodology

3.1 Introduction

This chapter looks at eight main elements, notably; study design and locale, target population, sampling procedures and samples, research instruments, piloting, data collection procedure and data analysis procedure.

3.2 Study design

This study adopted a descriptive survey design to investigate the extent to which teachers of the Catholic Program of Pastoral Instruction apply Life Approach as they teach the subject. Descriptive survey designs are used in preliminary studies (Luck and Reuben, 1992) to allow researchers to gather information, summarize, present and interpret for the purpose of clarification (Orodho, 2003). Borg and Gall (1989) note that descriptive survey is intended to produce statistical information about aspects of education that interest policy makers and educators. Curriculum developers and implementers, be they at the Kenya Institute of Education or in the classroom and even the Catholic National Executive Secretary and the Diocesan Religious Education Advisor would be interested in getting information on how teachers are applying Life Approach as they teach CPPI.
It was on the basis of this that application of Life Approach by teachers of CPPI was investigated. It involved direct observation of the behavior being assessed in an actual setting and inquiry by the use of questionnaires.

3.3 Study location

This study was conducted in Kasarani District of Nairobi Province covering schools in Kahawa and Ruaraka Education zones. This is because it was accessible to the researcher who had limited time and finances. Orodho (2008) states that the ideal setting for any study should be easily accessible to the researcher.

3.4 Target population

The population for this study was drawn from public and private primary schools in Ruaraka and Kahawa education zones that make up Kasarani District. Ten private and five public schools were used in the study. These were believed to be good representatives of other schools in Nairobi Province and findings could safely be generalized.

3.5 Sampling procedures and samples

A purposive Sampling technique was applied in identification of schools that would be used in the study. The researcher decided to use this technique as it is considered as the most appropriate and practical because of the huge number of schools and teachers (Orodho 2008). Moreover, the schools are in different categories. The
Catholic Programs of Pastoral Instruction are taught only once a week and so there is severe limitation of time for observation of lessons and therefore only a few classes could be observed. Sixty teachers of the Catholic Program of Pastoral Instruction and fifteen schools participated in the study. The researcher obtained a list of the schools in Kasarani District from the District Education Office and distributed as follows,

Table 3.1 Distribution of schools and teachers

<table>
<thead>
<tr>
<th>Item</th>
<th>Population</th>
<th>sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Public</td>
<td>Private</td>
</tr>
<tr>
<td>Schools</td>
<td>27</td>
<td>122</td>
</tr>
<tr>
<td>Teachers</td>
<td>216</td>
<td>386</td>
</tr>
</tbody>
</table>

3.6. Research instruments

Two research instruments aimed at getting answers to the proposed research questions were used for this study. These were a questionnaire for teachers of CPPI and an observation guide for CPPI lessons.

3.6.1 Questionnaire

Questionnaires were considered ideal for collecting data from teachers as they could individually fill them at their own convenient time. The questionnaires were used to collect data on methods and resources used in teaching Catholic Program of
Pastoral Instruction, organization of classes Catholic Program of Pastoral Instruction classes and the professional and academic qualifications of the teachers.

The questions were structured in five parts which contained both closed and open ended type of questions. Part one sought information on teachers’ academic and professional background. Part two was designed to gauge how training influences application of Life Approach by teachers of Catholic Program of Pastoral Instruction. Part three examined the organization of PPI at the school level. Part four had statements designed to measure the feelings of teachers towards Catholic Program of Pastoral Instruction so as to determine their curriculum needs. A five point scale is attached to each statement. The scale is used to register the teachers’ degree of agreement or disagreement with a particular statement on the scale. The person completing the scale is to encircle one answer category in the agreement. The last part of the questionnaire consists of open ended questions. These items are meant to provoke the individual teacher to clarify issues related to aspects of Life Approach in Catholic Program of Pastoral Instruction and suggest solutions to those problems.

The questionnaires were used to collect data from 60 teachers of the Catholic Program of Pastoral Instruction in both public and private schools in Kasarani District. However, two respondents lost theirs while three returned unanswered ones and so analysis was based on 55.
3.6.2 Observation schedule

Observation of Catholic Program of Pastoral Instruction was done using an observation schedule. Orodho (2008) points out that observation helps researchers to capture what people actually do rather than what they say they do. The researcher therefore felt that what teachers sometimes answer in a questionnaire could be quite different from the actual classroom experience and decided to observe some lessons in order to make valid conclusions. The instrument was therefore specifically designed to assess how the teachers are actually applying Life Approach in the teaching of CPPI. This was aimed at obtaining more and realistic information on the use of Life Approach in the teaching of Catholic Program of Pastoral Instruction. A checklist was used to identify the main aspects of Life Approach being used by teachers. Rating forms were also used to estimate the frequency of use of those aspects considered important in the application of Life Approach. The estimation of the frequency was made on a four point scale, one end of which represent high frequency and the other end low frequency.

The researcher decided to observe lessons in both lower and upper primary in order to gauge application of Life Approach in both levels of the sampled schools. This was deemed necessary because age is an important factor in application of Life Approach as it determines the depth to which the teacher goes and the method used
(Tabloid 1979). The observation checklist was divided into three sections. Section A gave information on the teacher’s demography and preparation. Section B took note of the main aspects of Life Approach. Section C rates the frequency of the main aspects of Life Approach on a scale whereby an aspect was be considered very frequent if it occurred more than five times, frequent if it occurs 3-5 times, not frequent if it occurred once or twice and not at all if it did not occur in the lesson. Ten lessons of Catholic PPI in both lower and upper primary classes were observed. Research instruments were discussed with experts in the field of study before using them. Data was then analyzed in relation to the statement of the problem and the research questions.

3.7 Piloting of instruments

In an attempt to improve the validity and reliability of the research instruments, the researcher piloted them in two schools (one private and another public) in Kiambu District. These schools were considered appropriate for the pilot study because they were similar to the actual sample in the study. Two questionnaires were administered in each school and a CPPI lesson observed in each of the schools. It should be noted that the procedures used in administration of the pilot instruments were identical to those used in the actual data collection as discussed later in the study.
3.7.1 Validity of the Research Instruments

In order to improve the validity of the research instruments, the researcher requested some experts in the field who included two teachers of Christian Religious Education in Thogoto Teachers College and an officer in charge of education matters in the Kenya Episcopal Conference to examine them individually and provide feedback. Their recommendations were incorporated in the final questionnaire.

3.7.2 Reliability of the Research Instruments

The reliability of the questionnaire was determined by test-retest method whereby four teachers of CPPI in the sampled pilot schools responded twice to the same questionnaires within a duration of two weeks. The responses were scored manually and a comparison made. Consistency in the responses was observed after computing the correlation coefficient using Pearson’s product moment formula and getting 0.8 which is considered high enough to judge the instrument as reliable for the study (Orodho 2008).
3.8 Data collection procedures

The researcher obtained a letter of introduction from the chairman, Department of Education Management, Policy and Curriculum Studies. A research permit was then applied for from the Permanent Secretary, Ministry of Education in order to be able to collect data from the schools. Once permission to conduct the research was provided by the office of the president, the researcher sought permission from the Kasarani District Education Office to visit and conduct research in the selected schools.

The researcher then distributed the questionnaires personally in each of the selected schools. The purpose of the research was explained to the head teacher who then introduced the researcher to the teachers of the Catholic Program of Pastoral Instruction. The researcher explained to the teachers the purpose of the research and the instruments to be used.

The questionnaires were given to the individual teachers for filling. The researcher discussed with individual teachers when it would be appropriate to collect them back. The researcher then personally collected the completed set of questionnaires and ensured that the teachers had responded to all the items.
The researcher organized with the head teachers of the sampled schools when observation of the CPPI lessons would be done and the particular classes to be observed. In 6 out of the 10 classes observed (60%), Catholics pupils from different classes levels were taught together e.g. classes one, two, and three Catholic pupils. One class was taught as a whole class whereby the pupils were not separated into different denominations and the teacher used CRE text books though she told the pupils that it was a CPPI lesson. In the remaining three schools, the Catholic pupils were taught separately in their class levels. In total, five CPPI lessons were observed in upper primary and five in lower primary. All information was treated with confidentiality so as to elicit honest, free responses from the respondents in the study.

The researcher encountered some challenges in the course of data collection as outlined here below. Firstly, five teachers took the questionnaire but did not answer the questions at all claiming that the questions were too difficult as they really did not teach CPPI but just prayed and sang. In some cases, the researcher had to keep calling and going to the schools to check on the questionnaires which had not been filled by the time agreed. Sixty teachers (60) were expected to fill the questionnaire but only 55 (91.66%) responded with 27 (49.09 from public schools and 28 (50.90) from private schools.
The researcher was turned away in some schools particularly private schools where
the head teachers claimed that after deliberations the management felt that such a
study could not be carried out in their school. On seeking an explanation the head
teachers of three schools claimed that they were not obliged to give reasons. In one
private mission school, the head teacher said that the study was suspicious, “Why
Catholic? I do not feel comfortable with that research.” The researcher gave
reasons for picking on the Catholic PPI and not the other programs of pastoral
instruction but even then she was still not ready for such a study claiming that there
was a nun conducting a similar study in the same school. In two other private
schools, an appointment was given for observation of CPPI lessons but a day
before the observation they called the researcher to cancel the appointment. They
gave similar reasons that they had exams and that they would always have exams
on Friday mornings and so it would not be possible to schedule for observation
another week.

Finally, morning assemblies on Fridays took too long and interfered with the CPPI
lesson. In two schools, the head teachers had to compromise the second lesson on
the time table in order to allow observation for 35 minutes in upper primary and 30
in lower primary.
CHAPTER FOUR

Data Presentation and analysis

4.1 Introduction

The main purpose of this study was to investigate teachers' application of Life Approach in teaching Catholic Program of Pastoral Instruction in primary schools in Kasarani District; Nairobi Province.

The study sought to answer the following questions;

1. What are the academic and professional qualifications of teachers of Catholic Programs of Pastoral Instruction?

2. What teaching-learning strategies do teachers of Catholic Program of Pastoral Instruction use in implementing the course?

3. How is the Catholic Program of Pastoral Instruction organized at the school level?

4. How sufficient and appropriate are the teaching/learning resources in the teaching of Catholic Programs of Pastoral Instruction?

5. What are the curriculum needs of teachers in the implementation of Catholic Program of Pastoral Instruction?
This chapter presents the methods of data analysis, analysis and report findings in both tabular and descriptive forms and the frequencies in percentages. Data is in five parts. Part one is on the demographic information of the respondents which is further subdivided into subheadings like gender; academic and professional qualifications. Part two is the reports of the findings of teachers’ preparedness in the teaching of Life Approach in the teaching of PPI. Part three will report on how PPI is organized in the different schools as this impacts on the effectiveness of the teacher in meeting the objectives of the subject. The fourth part is the report on application of Life Approach by teachers of CPPI as they teach the subject. The fifth part contains the problems that teachers encounter in the use of Life Approach. The final part is the summary of the chapter.

4.2 Methods of Data analysis

Data analysis is the process of systematically searching and arranging data and other materials from the field with an aim of understanding and presenting them to others (Orodho, 2008). The data analysis process involved interpretation and making sense of the collected materials by organizing data variables, breaking it into manageable units and subjecting it to statistics as well as selecting emerging patterns before making interpretation. Tallying was done in order to determine the number of respondents to each variable in the questionnaire and observation checklist.
Data was then be coded and punched on 80 column IBM cards. The analysis was facilitated by the use of programs and sub-programs contained in the SPSS statistical package for social services.

4.3. Demographic information on the respondents

Demographic information of the respondents would help to establish the extent to which it influences application of Life Approach in the teaching of PPI in primary schools. The sex of the respondents was investigated to give general information on who participated in the study. It was important to give a hint on whether the respondents’ academic and professional qualifications influenced their application of Life Approach in the teaching of Catholic PPI. This was one of the objectives of the study. Table 4.1 shows the sex of the respondent.

Table 4.1. Sex composition of the respondents

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>16</td>
<td>29.09</td>
</tr>
<tr>
<td>Female</td>
<td>39</td>
<td>70.9</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4.1 shows that (70.9%) were female while only 16 (29.09%) were male. It was observed that teachers of CPPI are predominantly female. Wainaina (1984) in
his study on problems facing teachers in implementing the new CRE syllabus in primary schools found out that most men prefer teaching other subjects other than Religious Education. This would be seen to be going against a divine command in the book of Ephesians 6:4," Fathers, you should bring up your children in the training and admonition of the Lord.”

4.3.1 Academic and professional qualification of the respondents

One of the objectives of this study was to find out the academic and professional qualification of the respondents and Table 4.2 presents the findings. Bishop (1985) asserts that professional training is a factor that affects the quality of teaching.

Table 4.2 academic and professional qualification of the respondents

<table>
<thead>
<tr>
<th>Academic</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>University degree</td>
<td>6</td>
<td>10.9</td>
</tr>
<tr>
<td>Post graduate diploma</td>
<td>1</td>
<td>1.8</td>
</tr>
<tr>
<td>College diploma</td>
<td>12</td>
<td>21.8</td>
</tr>
<tr>
<td>SI Certificate</td>
<td>3</td>
<td>5.45</td>
</tr>
<tr>
<td>PI Certificate</td>
<td>23</td>
<td>41.8</td>
</tr>
<tr>
<td>P2 Certificate</td>
<td>3</td>
<td>5.45</td>
</tr>
<tr>
<td>Secondary Life Certificate</td>
<td>2</td>
<td>3.6</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 4.2 reveals that the majority of the teachers 53 (96.4%) had attained professional training while only 2 (3.6%) of the sample of CPPI teachers studied had not. This shows that the majority of the CPPI teachers in the selected Primary schools were both academically and professionally qualified to teach the subject.

4.3.2 Teaching experience of the respondents

The teaching experience of the respondents in CPPI was considered important in influencing the teacher’s approach to the subject. Table 4.3 summarizes the number of years the respondents had taught CPPI in primary school.

<table>
<thead>
<tr>
<th>Years</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than a year</td>
<td>3</td>
<td>5.45</td>
</tr>
<tr>
<td>1-3 years</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td>4-5 years</td>
<td>5</td>
<td>9.09</td>
</tr>
<tr>
<td>More than five years</td>
<td>30</td>
<td>54.54</td>
</tr>
<tr>
<td>untrained</td>
<td>6</td>
<td>10.9</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 4.3 shows that majority of the respondents, 30(54.54%) were experienced in teaching CPPI in primary schools as they had taught for more than five years. Castle (1966) concurs with the notion that experience is a critical component of effective teaching when he states that:

Some people think that teachers’ colleges should produce fully trained teachers at the end of the course. This is not what colleges do, or claim to do. They lay foundation upon which the young teacher can build. It is during the next five or ten years of teaching that he will complete for himself what the college began to do for him. Only in school can he get the experience that counts (pg. 74).

This means that the output of a teacher corresponds with the years of experience in the profession and therefore majority of the teachers in the study can be said to have the necessary experience to effectively teach CPPI.

4.3.3 Class levels in which the respondents taught PPI

The class levels were investigated because PPI is tailored along a spiral formation whereby knowledge increases with height. Exposure to both lower and upper levels will increase the teacher’s competence in handling the subject which at times requires learners of different levels to be put together. Malusu (1985) revealed that the category of teachers required for the different programs of PPI cannot be found in all primary schools. Children of different levels but who belong to the same denomination are taught together. Table 4.4 shows the distribution of teachers across the two levels.
Table 4.4 Levels in which the respondents taught CPPI

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower</td>
<td>17</td>
<td>30.9</td>
</tr>
<tr>
<td>Upper</td>
<td>10</td>
<td>18.18</td>
</tr>
<tr>
<td>Both</td>
<td>28</td>
<td>50.9</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4.4 shows that more than half, 28 (50.9%) of the teachers under study were exposed to teaching of the subject in both lower and upper primary classes and were therefore aware of the syllabus requirement at different levels. This shows that they had the necessary knowledge and experience to effectively teach CPPI. The revelations reveal that academic and professional experience of CPPI teachers in the schools under study was adequate for managing of the subject.

4.4 Training in the use of Life Approach

This section was designed to gauge how training influences application of Life Approach by teachers of CPPI. This would answer the research question, how sufficient is the pre-service and in-service training in equipping teachers with knowledge and skills required in the teaching of CPPI?
4.4.1 Institution where the respondents trained

It was considered necessary to find out where the respondents trained because PPI is a subject only taught at primary level and so the institutions best placed to prepare teachers to teach it are the primary teacher training colleges.

Table 4.5  Institution where the respondents trained

<table>
<thead>
<tr>
<th>Institution</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>University</td>
<td>3</td>
<td>5.45</td>
</tr>
<tr>
<td>Diploma College</td>
<td>4</td>
<td>7.27</td>
</tr>
<tr>
<td>Primary College</td>
<td>37</td>
<td>67.27</td>
</tr>
<tr>
<td>Untrained</td>
<td>4</td>
<td>7.27</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>

Results in table 4.5 show that majority of the teachers of CPPI in the study, 37 (67.27%) had been trained to handle learners at the primary school level while only 4 (7.27) had not been trained. They should therefore have been exposed to CPPI as a subject and also the strategies of implementing it. However, the respondents disputed this in their response to item 2.2 of Appendix 1 where 28 (50.9%) had been trained on how to teach PPI using Life Approach and almost an equal number of teachers in the study, 26 (47.2%) had not been trained although they underwent college training. This would imply that this learning area was neglected in the
training course. Farrant, (1980) highlights this limited time devotion to practical skills as a trend stating that most conventional training courses are dominated by theoretical and philosophical aspects of teaching.

The respondents were further asked to indicate the duration devoted to Life Approach during training (Appendix 1.2.3). This was intended to find out whether Life Approach was given enough emphasis to enable the teachers to use it effectively. Table 4.6 summarizes the teachers’ response to this item.

Table 4.6 Time devoted on life approach

<table>
<thead>
<tr>
<th>Time</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 month</td>
<td>2</td>
<td>7.14</td>
</tr>
<tr>
<td>2 months</td>
<td>4</td>
<td>14.28</td>
</tr>
<tr>
<td>3 months</td>
<td>7</td>
<td>25</td>
</tr>
<tr>
<td>Less than one month</td>
<td>15</td>
<td>53.57</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>100</td>
</tr>
</tbody>
</table>

Results show that training of teachers in the study on Life Approach was inadequate as 15 (53.57%) of them indicated that time devoted to training on how to use Life Approach was less than one month and so there can be no effective application of the same in actual teaching in schools.
To find out how adequate the training in the use of Life Approach in PPI was, the feelings of the respondents were gauged and summarized in Table 4.7.

### Table 4.7 Rating training in PPI

<table>
<thead>
<tr>
<th>Rating</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very useful</td>
<td>8</td>
<td>28.57</td>
</tr>
<tr>
<td>Useful</td>
<td>19</td>
<td>67.85</td>
</tr>
<tr>
<td>Useless</td>
<td>1</td>
<td>3.57</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>100</td>
</tr>
</tbody>
</table>

Results presented in table 4.7 show that the training received concerning the application of Life Approach in teaching PPI was useful as 19 (67.85%) felt that training was useful while only 1 (3.57%) felt it was a waste of time. Some of the reasons given for usefulness were: 4 (21%) felt that pupils enjoy and participate during CPPI lesson-Life Approach prevents boredom among the pupils. Others, 7 (36.8%) said that it gives the teacher teaching skills which enable him or her to make pastoral instruction interesting and meaningful to the learners. A mere 3 (15.78%) indicated that it had helped them very much in the teaching of CPPI and even other subjects while 5 (26.3%) stated that it is useful because it models the child to be a responsible adult and live in harmony with others.
Findings here indicate that pre service training is very useful in making a useful teacher in CPPI. This is confirmed by the fact that majority of the respondents (36.8%) felt that training them in the use of Life Approach helped them to approach CPPI in a way that makes it interesting and meaningful to the learners.

However, training more than the pre service one is needed because as Farrant, (1980) puts it,

Pre service training nearly always introduces the student teacher to the practical work of actually teaching in a school but it is no more than an initiation. (pg. 226)

The researcher therefore sought to find out if teachers have been attending in service training in CPPI. In service training is a life process in which the teacher is constantly learning and adapting to the new challenges of his job. In service training is essential in the teaching profession. The teacher must strive to enrich his mind with new knowledge and ideas so that his teaching becomes more exciting and more attractive (Castle, 1966). Data was collected to show frequency of attendance of the in service courses and areas respondents felt in service courses were needed. Table 4.8 is a summary of their responses.
Table 4.8 In service training in teaching of PPI

<table>
<thead>
<tr>
<th>Question</th>
<th>response</th>
<th>Responses in %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>55</td>
</tr>
<tr>
<td>Ever attended an in service course?</td>
<td>Yes</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>55</td>
</tr>
<tr>
<td>Any need for in service courses?</td>
<td>Yes</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>55</td>
</tr>
</tbody>
</table>

The results show 44 (80%) of the respondents had not attended in-service training while only 11(20%) had attended. When asked to say how regularly they had attended the courses, they indicated that they 7 (63.6%) had rarely done so,4 (36.3%) had only done it sometimes while no one indicated that they did it regularly. This shows that in service courses were not being offered regularly in order to update teachers on new approaches to the subject.

Item 2.9 of Appendix 1 sought to investigate areas of CPPI that needed in servicing according to the teachers who felt that in servicing was needed. Some of their suggestions were: application of Life Approach while teaching 30 (75%), Catholic doctrines 30 (54.54%), content on changing trends/emerging issues 27 (49.09%)
and role of church in society 20 (36.36%). This reveals that in service courses are very necessary in updating the teachers on new trends concerning the content and approaches to CPPI alongside other topics.

The last item in this section of the questionnaire sought to find out any other views the respondents had on the training of CPPI teachers in general. Some of the views that the respondents gave concerning the teaching of PPI were: there should be a specifically trained teacher to teach CPPI 28 (50.9%), managers and head teachers of schools should take PPI as other subjects in the school curriculum and ensure that teachers attend their classes and that they teach as they should, 37 (62.27), reference books should be availed in schools. One teacher wondered why the PPI recommended books are not in the Orange Book that contains titles of all books used at school! He said without this the schools cannot order for them from bookshops as per regulations of the Free Primary Education Fund 47 (85.45%), there should be attitudinal change by the teachers who think that teaching CPPI is a waste of time because it is not examined at the national level 40 (72.72%), only Catholics should teach CPPI and not a matter of the class teacher teaching the whole class as a normal lesson 15 (27.27%) and training to give attention to both traditional and contemporary issues in PPI with specific reference to views of specific denominations 8 (14.54%).
From the responses to items in this section on training, it can be observed that although more than half of CPPI teachers 28 (50.9%) were trained in the use of Life Approach in teaching CPPI, the time devoted to this approach was inadequate and to a large extent in service training was lacking. There were many issues hampering effective application of Life Approach in the teaching of CPPI. One teacher of a private school expressed surprise on learning that PPI should be taught as other subjects and that it has approved textbooks. In none of the sampled schools were there copies of the revised version of ‘My Christian Community’ which was published in 1996.

4.4.2 Organization of CPPI lessons

The effectiveness of the teaching of PPI using Life Approach is determined by among other factors the way the classes are organized. The term ‘organization’ in this study refers to the manner in which the teaching of PPI is structured in terms of classroom allocation, timetable allocation and personnel involved in conducting it. Tables 4.9 and 4.10 show a summary of this. Responses in this section were expected to answer the research question on how CPPI lessons are organized at school level.
Table 4.9 Organization of PPI lessons

<table>
<thead>
<tr>
<th>Question</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Is PPI on the timetable?</td>
<td>50</td>
</tr>
<tr>
<td>Does the administration support teaching of PPI?</td>
<td>46</td>
</tr>
<tr>
<td>Is the non staff personnel inducted in the Life Approach?</td>
<td>15</td>
</tr>
<tr>
<td>Total number of responses</td>
<td>55</td>
</tr>
</tbody>
</table>

Majority of the respondents 50 (90.9 %) indicated that PPI lessons are time tabled while 5 (9.09%) indicated that it is not timetabled-this was particularly in the private schools studied. On whether the administration supports PPI, majority 46 (83.6%) of the respondents said that it did. Some of the ways in which this is done are: organizing to have the parish priest or other church personnel to teach CPPI 6 (10.9%), assigning teachers to various classes and allowing the different denominations to conduct the lessons according to their denominations 7 (12.72%), allocating time for PPI on the timetable 25 (45.45%), inviting resource persons 5 (9.09%) and the head teacher takes up the subject 1 (1.82).

The above statistics show that the head teachers support the teaching of CPPI only to a limited extent. Allocation of time for PPI on the timetable stands out as the
main way in which the administration supported the teaching of PPI. This is not extraordinary because it is a requirement by the Ministry of Education.

Concerning time allocation, majority, 46 (83.6%) felt that the time allocated for the lessons was adequate while only 9 (16.36%) felt that it was inadequate. However, actual observation was conflicting in that lessons were timetabled on Friday mornings, a day when schools conduct assemblies and hoist the flag which takes substantial time. By the time learners settle in class for CPPI, the lesson is half way gone. CPPI is conducted only once in a week and therefore it is heavily disadvantaged because instead of the 35 minutes per week required, it is taught for a mere 20 minutes or so. Out of the 10 lessons that were observed, only one was begun on time. In two schools the whole lot of time for PPI was consumed by the assembly and therefore special arrangement was made for the lesson to be observed in the subsequent lesson. The time allocation therefore is inadequate for effective application of Life Approach.

In item 1.3.3, respondents were expected to give reasons why they felt that time allocated to PPI was insufficient. Some teachers felt that application of Life Approach is time consuming and therefore one lesson in a week is not enough. One teacher wrote,
The most important thing in human beings is character building which PPI attempts to do and if it is added more time, more children may change character, perform well in other subjects and maintain harmony in the society.

Concerning how learners are organized during CPPI, table 4.10 shows a summary of the responses.

**Table 4.10 Organization of PPI lessons**

<table>
<thead>
<tr>
<th>Question</th>
<th>Responses</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>How are pupils organized?</td>
<td>According to denominations</td>
<td>31</td>
<td>56.36</td>
</tr>
<tr>
<td></td>
<td>As a whole class</td>
<td>24</td>
<td>46.63</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
<tr>
<td>Who conducts PPI lessons in your school?</td>
<td>Member of teaching staff</td>
<td>44</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>Non – staff member</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>

The results show that according to most of the respondents 31(56.36%) most of the schools in the study organize the PPI lessons according to denominations. However, an alarmingly big number 24 (46.63%) indicated that PPI is taught to the whole class without separating the learners into denominations-the teacher teaches according to his or her own denomination!
Some of the reasons they gave in response to item 1.4. 7 as to why the learners of a given class are all taught together regardless of denomination were;

1. Differences occur in denomination but we serve one God. In any case young children do not understand denomination 4 (16.67%).

2. Teaching-learning facilities are limited 14 (58.3%).

3. Staff does not have enough catholic teachers 20 (83.33%).

4. Negative attitude of some teachers who do not want their pupils to leave their classes 7 (29.12%).

5. There is limited time and because of the large number of children teachers find it easier to conduct PPI without separating the denominations 16 (66.67%).

These responses indicate that there were challenges that needed to be addressed through better organization of the classes and through in servicng of teachers so that they may recognize the role played by PPI generally and take it seriously.

(80%) of the respondents indicated that a member of teaching staff does while 11(20%) said that a non staff member does. Some of the non staff members used included catechist from the local church, parish priest, sisters and visiting teachers. A school that the researcher approached for the study but it declined said that they listen to radio CPPI lessons which are aired on Wednesday mornings by a local radio station called” Radio Waumini”. Some reasons given for using non staff teachers to teach CPPI were;
1. Because catechists have wider knowledge of catholic denominational
doctrines 19 (76.16%).

2. CPPI teachers are not enough 20 (83.33%)

The use of non staff personnel to teach CPPI as indicated in chapter two is quite in
order but such personnel need to be inducted in the approach to use when handling
CPPI.

Item 1.3.10 of the teacher’s questionnaire required respondents to say whether the
non staff personnel so engaged had been inducted in the use of life approach. Table
4.4.1 on page 55 shows that 15 (27.27%) said they were inducted while 10
(18.18%) said they were not and 30 (54.54%) did not have an idea.

This section reveals that input of the head teachers in supervising implementation
of CPPI in terms of teacher preparation and organization of the classes is lacking.
Malusu (1985) reveals that non staff teachers of CPPI are fewer than the regular
staff members. However, evidence of what and how they were teaching was
lacking as there were no schemes of work, lesson plans and pupils exercise books.
Induction of non staff personnel in the use of Life Approach as they teach CPPI is
also lacking. Consequently, this affects application of Life Approach which
requires thorough preparation and maximum use of the available time.
4.5 Application of life approach

This section of the questionnaire (Appendix 2, section 4) sought to find out the extent to which the teachers of CPPI under study used Life Approach in their day to day teaching of the subject. The teachers were expected to respond to a set of statements which contained the main aspects of Life Approach as identified in the literature review in chapter two. A set of similar statements was used in the lesson observation checklist to identify the aspects of Life Approach in the classroom teaching. A scale was used to determine the degree of use of Life Approach by the teachers of Catholic PPI. Responses would clarify issues related to application of Life Approach hence answering the research question. “What teaching-learning strategies do teachers of Catholic Program of Pastoral Instruction use in implementing the course?”
### Table 4.11 Frequency of the use of life approach

<table>
<thead>
<tr>
<th>Item statement</th>
<th>Very frequently</th>
<th>Frequently</th>
<th>Not frequently</th>
<th>Never</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I teach from the pupils experiences</td>
<td>10(18.18%)</td>
<td>30(54.54%)</td>
<td>6(10.90%)</td>
<td>9(16.36%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I vary approaches by topics</td>
<td>12(21.81%)</td>
<td>24(43.63%)</td>
<td>10(18.18%)</td>
<td>9(16.36%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I refer to other subjects related to topic under discussion</td>
<td>8(14.54%)</td>
<td>28(50.90%)</td>
<td>13(23.63%)</td>
<td>16(29.09%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I make lesson PPI lesson plans beforehand</td>
<td>19(34.54%)</td>
<td>21(38.18%)</td>
<td>6(10.90%)</td>
<td>9(16.36%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I start the PPI lesson by reflecting learners needs</td>
<td>19(34.54%)</td>
<td>21(38.18%)</td>
<td>6(10.90%)</td>
<td>9(16.36%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I choose teaching methods based on learner’s age and ability</td>
<td>18(37.72%)</td>
<td>25(45.45%)</td>
<td>9(16.36%)</td>
<td>3(5.45%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I use the bible as the main text book</td>
<td>24(43.63%)</td>
<td>18(37.72%)</td>
<td>11(20%)</td>
<td>3(5.45%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>During the lesson I discuss with the pupils their experiences</td>
<td>18(37.72%)</td>
<td>23(41.81%)</td>
<td>6(10.90%)</td>
<td>8(14.54%)</td>
<td>55(100%)</td>
</tr>
<tr>
<td>I involve my pupils in community project</td>
<td>5(9.09%)</td>
<td>10(18.18%)</td>
<td>16(29.09%)</td>
<td>24(43.63%)</td>
<td>55(100%)</td>
</tr>
</tbody>
</table>

### Table 4.11 Frequency of the use of life approach

<table>
<thead>
<tr>
<th>Item statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is my role as a CPPI teacher?</td>
<td>21(38.18%)</td>
<td>29(52.72%)</td>
<td>5(9.09%)</td>
<td>0(0 %)</td>
<td>55 (100%)</td>
</tr>
<tr>
<td>I teach PPI aiming at converting pupils to my denomination.</td>
<td>4(7.27%)</td>
<td>4(7.27%)</td>
<td>19(34.54%)</td>
<td>28(50.9%)</td>
<td>55 (100%)</td>
</tr>
<tr>
<td>I teach PPI aiming at making pupils better members of their church.</td>
<td>21(38.18%)</td>
<td>28(50.90%)</td>
<td>6(10.90%)</td>
<td>0(0%)</td>
<td>55 (100%)</td>
</tr>
<tr>
<td>My school has adequate resources for use in PPI.</td>
<td>3(5.45%)</td>
<td>13(23.63%)</td>
<td>25(45.45%)</td>
<td>14(25.45%)</td>
<td>55 (100%)</td>
</tr>
</tbody>
</table>
Results of Table 4.11 show that majority of the teachers 30 (54.54%) frequently used Life Approach while 9 (16.36%) were candid enough to admit that they never used Life Approach. From the classes observed, four out of the ten observed lessons (40%) conducted CPPI as a church service whereby the teacher began with praise and worship songs then prayed. Presentations of songs which were hardly related to the topic were then done by the pupils. The Bible was read by the teacher who then explained the reading in a monologue. There was more singing and then a closing prayer. The learners were mainly passive apart from when they were singing. This is what Evening (1972) considers as failure in Religious Studies which according to her is often due to the fact that children are bored and cannot see that the subject has any relevance for their present day situation. The stages of Life Approach allow the teacher to centre the lesson to the life of the learner and therefore making it interesting and meaningful.

Item 1.4.2 of the teacher’s questionnaire assessed the extent to which teachers varied approaches to different topics and results showed that 24 (43.63%) did so frequently while 9 (16.36%) never did. In actual lesson observation teachers in 2 out the 10 lessons that were observed (20%) went straight into the topic without exploring what the learners knew about it. In lesson development, the teachers mainly centered the lesson on themselves and the textbook material. Very little time was devoted to discussing students’ experiences related to the topics under discussion. In fact most lessons were limited to the teacher presenting content
have been made to regard the teacher as the master-know-it-all and the controller of
to respond to simple recall
questions most of which required them to narrate what they had learned earlier.
Even when attempts were made to have the pupils narrate their experiences, the
pupils were not feeling free to share their experiences. The fact that the pupils were
not free to express themselves could possibly be explained by the fact that they
have been made to regard the teacher as the master-know-it-all and the controller of
knowledge in the classroom, so they just sat and followed whatever the teacher
would say. In an extensive research study conducted by Abagi (1985) it was
observed that life in a Kenyan classroom still remains what it was in the colonial
days, a tense atmosphere dominated by teachers and a passive acquisition of rote
knowledge and values.

Concerning how age and abilities of the learners influence teaching methods, 18
(37.72%) and 25 (45.45%) indicated it was very frequent and frequent respectively
while only 3 (5.45%) said they were never influenced. It was observed that the
numbers were too large and often a combination of many class levels, thus the issue
of age and ability could not be considered. For Life Approach to be effectively
applied those two factors need to be considered.

Concerning the use of the Bible (item 2.4.6), most of the respondents 42 (76.36%)
did not. In the actual class observation the bible was available in 9 out of the 10
lessons (90%) observed which was a good indication because the bible should be the main reference book in PPI (Talboid, 1979). Teachers are expected to involve pupils in upper primary in reading the bible. Out of the five upper primary lessons that the researcher observed, only two 40%, involved the learners in bible reading. The teacher should help the learner relate what they read from the Bible with their day to day experiences.

Results of pupils involvement in community project shows that majority of the respondents, 24 (43.63%) did not involve the learners in community projects while only 5 (9.09%) indicated that they did. The fact that the teacher did not involve the learners in community project to make them experience what they learnt in class reveals that what is taught remains theory. According to Evening (1970), community projects are very important in making Religious education come alive.

Item 3.9 (Appendix 2) was intended to find out what the teachers regarded as their role in the application of Life Approach. From the responses, 29 (52.72%) indicated that they agreed that they guide pupils to make personal decisions based on their understanding of the Christian message. 5 (38.18%) disagreed that they did. Evening (1970) relates this role to Jesus when she states:
Jesus in his parables started from the real life situations and led on to deeper truths. In the teaching of Jesus, there were always depths behind the seemingly simple story which people would discover at varying levels.

Life approach involves using a variety of teaching methods. In order to foster positive transfer of learning, students should actively be involved in the learning process and discover knowledge by themselves. Brunner (1966) suggests that participation could be through discussion, experiment projects, field work, social action projects, field trips, role play or socio-drama among other simulation methods. Teachers were expected to indicate the methods they use in presenting the CPPI lessons. The results are shown on Table 4.12.
Table 4.12 Methods used in presentation

<table>
<thead>
<tr>
<th>Method</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole class discussion</td>
<td>23</td>
<td>41.81</td>
</tr>
<tr>
<td>Small group discussion</td>
<td>17</td>
<td>30.90</td>
</tr>
<tr>
<td>Question and answer</td>
<td>29</td>
<td>52.72</td>
</tr>
<tr>
<td>Demonstration</td>
<td>2</td>
<td>3.63</td>
</tr>
<tr>
<td>Story telling</td>
<td>29</td>
<td>52.72</td>
</tr>
<tr>
<td>Drama</td>
<td>15</td>
<td>27.27</td>
</tr>
<tr>
<td>Role play</td>
<td>2</td>
<td>3.63</td>
</tr>
<tr>
<td>Discovery</td>
<td>29</td>
<td>10.90</td>
</tr>
<tr>
<td>Singing</td>
<td>6</td>
<td>52.72</td>
</tr>
<tr>
<td>Drawing</td>
<td>1</td>
<td>1.81</td>
</tr>
<tr>
<td>Visit</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Field trip</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Project</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>100</td>
</tr>
</tbody>
</table>

Results of table 4.12 indicate that methods commonly used are: question and answer 52.72%, Storytelling 52.72%, singing 52.72% and whole class discussion 41.81%. Sadly, some methods like visiting, field trip and project, which would be very helpful in enabling the learner experience what they have learnt were not used.
at all. In actual class observation, the researcher noted that the methods mainly used were singing, praying and lecturing. According to Talboid (1972), prayer and songs in lesson delivery should only be used if they are relevant to the topic. Out of the 10 lessons observed, only 2 (20%) of the teachers asked thought provoking questions. Methods frequently used by the teachers did not involve discussing pupils’ experiences but mainly responding to the teacher’s questions most of which was recall of facts or giving answers as expected from hints given by the teachers.

The respondents were also expected to suggest the topics that they felt were difficult to teach using Life Approach. Their responses included: Holy Communion 20 (36.6%), doctrines of the Catholic church 36 (65.45%), sexuality 29 (52.72%), challenges experienced by Christians 29 (52.72%) and emerging issues like drugs, teenage pregnancies 45 (81.81%). Some of the reasons they gave for their opinion were: The children had not acquired enough knowledge to understand, some pupils felt offended when they were reminded of their past experiences, Some topics lacked real life examples and the pupils were not able to comprehend the sacrament of Holy Order-divine power.

The reasons given are not convincing enough and it is upon the teachers to be innovative and relate what they teach with the experiences of the learner. For any topic to be effective, it must be related to what the learner can identify with in his or her day to day experiences.
From the responses on the items in the questionnaire and the observation schedule, it can be observed that Life Approach in the selected schools was only being used to a limited extent. This is explained by the fact that teachers did not have adequate preparation for the use of Life Approach during the pre service training and they have not received in service training on the approach.

On the whole the assumption made in this study that all the teachers under study were using Life Approach in teaching the subject has been proved wrong.

4.6 Curriculum needs in application of Life Approach

This section was meant to answer the research question; what are the curriculum needs of teachers in the implementation of Catholic Program of Pastoral Instruction? The respondents were asked (Appendix 2.5.1) to indicate whether they experienced any problems in the use of Life Approach. Majority of the respondents 45 (80%) indicated that they experienced problems while only 10 (20%) said they did not.

Some of the challenges respondents said they encountered included methodology problems like inability to cite a related Life Approach experiences for certain topics and the fact that the approach is time consuming and much of the time on Friday mornings is taken up by assembly. Some respondents stated that pupils are heaped
together and so no church doctrines are taught—there is only singing and ‘little’ prayers just for routine. Other challenges cited were pupil-based such as being pupils being too many in a class and at different levels of learning and upbringing (life experiences depend on the cultural and physical environment of the learner). In fact some respondents claimed that what is learnt during CPPI is not practised at home and so pupils get confused. Besides, pupils fail to open up for discussion and they do not take it serious because it is not tested and therefore there is low morale. Others cited inadequacy of teaching and learning materials. This section reveals that the teachers of CPPI have curriculum needs that most definitely curtail effective application of Life Approach in the teaching process.

4.7 Availability of teaching learning materials

Respondents were expected to state whether approved teaching learning materials are available in their schools and this is summarized on table 4.13 below,
Table 4.13 Availability of teaching learning materials

<table>
<thead>
<tr>
<th>Item</th>
<th>Adequate</th>
<th>inadequate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic PPI syllabus</td>
<td>15 (27.27)</td>
<td>39 (70.90%)</td>
</tr>
<tr>
<td>My Christian Community Pupil’s Book</td>
<td>9 (16.36%)</td>
<td>46 (83.63%)</td>
</tr>
<tr>
<td>My Christian Community Teacher’s Book</td>
<td>6 (10.90%)</td>
<td>45 (81.81%)</td>
</tr>
<tr>
<td>Audio Visual Aids</td>
<td>49 (89.09%)</td>
<td>10 (18.18%)</td>
</tr>
<tr>
<td>Total</td>
<td>55 (100%)</td>
<td>55 (100%)</td>
</tr>
</tbody>
</table>

Respondents who answered in the affirmative were also required to state whether the resources were adequate or not. Those who said they were inadequate were 49 (89.09%) while only 6 (10.90%) said they were adequate. These results were confirmed by the researcher during observation of lessons where the bible and an old edition of CPPI text book were the only resources in use in all the schools where observation was done. Pupils in all the schools did not have exercise books for CPPI which according to Malusu (1985) is an indication that PPI was not taken as an academic subject in the curriculum. This reveals that there is an acute shortage of teaching and learning resources which in turn hampers effective application of Life Approach.

Item 3.10 of the teacher’s questionnaire sought to find out whether schools had enough facilities and materials to enable the teachers use Life Approach. Some of the resources being investigated were books(syllabus charts, magazines, filmstrips,
Majority of the respondents 39 (90.45%) disagreed that there were such facilities and materials in their schools while only 13 (23.63%) indicated that their schools had. From the lessons that the researcher observed, the resources available included bible, an old edition of CPPI text book, and One in Christ. There were no other audio visual aids like charts or realia. The recommended Bible version at primary level according to Talboid (1979) is the Good News because it is written in a simplified way that pupils at primary level can comprehend easily. However, only one teacher out of the 10 observed was using it. One teacher used the New Testament by Gideon’s International Version while the other three did not have any. The pupils scarcely had copies of the bible. The book ‘One in Christ’ is for Christian Religious Studies and not CPPI. Children from different class levels were taught with a text for one of the levels in 9(90%) of the schools. None of the schools observed had exercise books for the learners! This reveals that notes are not taken and written assignments are not done. Thungu et al (2008) states that teaching and learning resources should support the teacher in the delivery of knowledge and to help emphasize specific knowledge. They quote Jacinta and Regina (1987) to emphasize the importance,

> If the impression on the senses is vivid, arresting or striking, our learning is more effective (pg. 112)

Inadequacy of teaching and learning materials shows that teachers are not handling CPPI effectively. Their presentations were limited to formal lecture with occasional short questions interposed with explanations. Findings by Ombuna (1994) on
utilization of resources revealed acute shortage leading to teachers adopting a
teacher centered approach whereby learners relied on what the teacher had to say
and were generally passive.

In the actual class observations (Appendix 1.3.) the researcher noted that in all the
10 schools studied, no teacher had prepared a scheme of work for CPPI. Only one
teacher (10%) had a lesson plan with all the steps of Life Approach clearly
outlined. Even then, the knowledge objective was not in measurable terms;"pupils
will understand the meaning of loving others."Records of work done as well as
assessment records were virtually absent. One of the main tasks of the head teacher
is to oversee the preparation of the schemes of work and other professional
documents in the school, Thungu at al (2008).This means that it is not enough to
simply timetable and allocate CPPI lessons to teachers but supervision of
preparation and implementation is ultimately important

Finally the respondents were supposed to give suggestions on how to improve Life
Approach in order to make it effective. Some suggested that PPI should be taught
on another day other than day other than Friday when the assembly will not
interfere with it. It was felt that the churches should be more involved so that they
could send personnel where there is shortage. Other respondents felt that the
necessary teaching and learning materials should be made available in schools and
that teachers should be in serviced on the use of life approach and generally the
importance of CPPI. These suggestions by the respondent indicate among other things that more time and adequate teaching and learning resources are needed to enable the teachers use Life Approach effectively.
4.6 summary of key findings

The results of the data gathered by means of the two instruments (Appendix 1 and Appendix 2) have shown that the teachers of CPPI have the required credentials to handle the subject. However, there are other underlying factors that undermine effective use of Life Approach in the teaching of CPPI. These include limitation of time, inadequate physical and material resources and improper preparation for the lessons by the teachers brought about by inadequate training and negative attitude. Some schools did not organize CPPI lessons according to denominations which compromised effectiveness of application of Life Approach. Some suggestions have been given on how to improve application of Life Approach in CPPI. These include managing the time for CPPI well, availing the necessary teaching and learning materials and increasing capacity for the head teachers, teachers of CPPI and other non staff personnel involved in the teaching of CPPI. More details on the findings are given in Chapter five of this study.
CHAPTER FIVE

Summary, conclusions and recommendations

5.1 Introduction

The main purpose of this study was to investigate teachers' application of Life Approach in teaching Catholic Program of Pastoral Instruction in primary schools in Kasarani District; Nairobi Province. It was expected to help stakeholders to take informed measures towards improving the teaching of the subject. The present chapter deals with the summary, findings, recommendations and conclusions based on the processed data.

5.2 Summary of findings

In this section, the findings of the study are summarized according to the research questions.

5.2.1 The academic and professional qualification of the respondents

The PPI teachers under study were found to be highly qualified academically and also professionally as 53 (96.4%) had attained college and university education and only 2 (3.6%) had KCSE or its equivalent. Teachers were asked if they had been
trained to use the Life Approach in their pre service training and it was found that 28 (50.9%) had been trained. This would make for effective teaching but the time devoted to pre service and in service education falls short of expectation as 44 (80%) of the respondents had not attended any in service course in CPPI and only 11 (20%) had. Besides, the time devoted to the use of Life Approach was inadequate as 22(40%) of the respondents indicated that they had received training for less than one month while 16 (29.09%) had not received any training at all although most of them had attended college, implying that this area was neglected.

These findings indicate that much as the teachers may be academically and professionally qualified, lack of regular professional updating can adversely affect the use of Life Approach in the teaching of CPPI.

5.2.2 The teaching-learning strategies used by the respondents

It was found that most teachers (88%) of the Catholic Program of Pastoral Instruction did not apply Life Approach. Methods mostly used were whole class discussion, (41.82%) question and answer (52.72%), singing (52.72%) and storytelling (52.72). Actual class observation confirmed these findings but whole class discussion was a mere monologue by the teacher interjected with a few recall questions that were hardly thought provoking. Singing was largely used but only in 3 out of the 10 classes (30%) that were observed were the songs relevant to the topic under discussion. Story telling was minimally used, perhaps because of the
time limit as only two teachers (20%) encouraged the pupils to narrate their experiences.

As previously discussed in the theoretical framework, in order to foster positive transfer of learning, students should actively be involved in the learning process and discover knowledge by themselves. Brunner (1966) suggests that participation could be through discussion, experiment projects, field work, social action projects, field trips, role play or socio-drama among other simulation methods.

They made very few attempts to discuss the pupils’ day to day experiences in presenting the subject matter. They mainly used teacher centered, subject centered and bible centered methods with minimal pupil participation. Demonstrations, drama, role play, field trips and projects which could make the pupils experience what they learned in class were the least used.

5.2.3 Organization of PPI at the school level

As earlier remarked, the manner in which CPPI is organized determines how well it is conducted. Ideally, CPPI should be organized in class levels according to the age of the pupils just like other subjects. It should be taught to only Catholics and the teacher must be a practicing Catholic who can effectively guide the pupils according to the Catholic doctrines.
The study found that 56.36% of the sampled schools were organized according to denominations but an equally big number (46.63%) were taught as a normal class by their class teacher regardless of denomination. This inhibits the use of Life Approach because CPPI is about the Catholic doctrines which should not be taught to pupils belonging to different denominations. It is therefore difficult for the teacher to capture the daily experiences of the pupils in the Catholic Church and also to implore them to apply what they have learnt in their daily practice of their faith.

The study revealed that CPPI is on the timetable in most schools (83.6%). However, time given to CPPI is not adequate as it is only one lesson in a week and even the half of it is consumed by the assembly usually conducted in the morning of the same day. Life approach as extensively described in the background of this study has 6 steps which require the teacher to use every single minute of the lesson and so if that time is interfered with, then it cannot be applied effectively.

5.2.4 Teaching-learning resources available

Resources are very important to any learning situation. This study investigated human and material resources. For Life Approach to be effectively applied the teachers need to be trained. It has already been noted that the study found the
teachers handling the subject to be academically and professionally qualified but it was also noted the 20% of those handling it were non staff members sourced from the nearby church. 15 (27.27%) said they were inducted while 10 (18.18%) said they were not and 30 (54.54%) did not have an idea. The implication is that such staff is given leeway to conduct the lessons in their own way and not the recommended Life Approach.

Concerning the material resources, majority (89.09%) of the teachers felt that their schools did not have adequate resources while only 6 (10.90%) said they were adequate. These results were confirmed by the researcher during observation of lessons where the bible and an old edition of CPPI text book were the only resources in use. It was further noted that in none of the schools under study did the pupils have exercise books to write CPPI notes or do an assignment. This reveals that there is an acute shortage of teaching and learning resources which in turn hampers effective application of Life Approach.

5.2.5 Curriculum needs of the respondents

Majority of the respondents 45(80%) indicated that they experienced problems in the teaching of CPPI while only 10 (20%) said they did not experience problems. Some of the problems they encountered included inadequate time, negative attitude towards the subject by the pupils and teachers, lack of enough professional
guidance on how to use Life Approach and inadequate teaching and learning resources.

5.3 Conclusions

The researcher arrived at the following conclusions which are based on the findings of the study.

Firstly, it can be concluded that there is a direct relationship between in servicing of teachers and their ability to effectively apply Life Approach in the teaching of CPPI. Teachers in this study had not been adequately prepared to use Life Approach in the teaching of the subject.

For any teaching and learning to be effective, the necessary teaching and learning materials must be up to date, available and adequate. Resource materials and well prepared teachers are the best means of implementing a pedagogy like Life Approach. The teachers of CPPI under study lacked adequate teaching and learning materials to support the teaching of the subject using Life Approach in primary schools and so they fell short of expectation in their output.

As CPPI is not examined at the national level, teachers tend to overlook various professional demands that appertain to it like preparation of schemes of work and lesson plans. Besides, there is insufficient support from the ministry of education in
terms of supervision and resource materials. As a result there is a myriad of challenges that hamper effective application of Life Approach in the teaching of CPPI.

Online literature (http://www.elsevier.com/locate/tate, reveals that in an attempt to use new pedagogies, teachers find new ways of adapting new strategies into pre-existing methods. Teachers of CPPI were found to be mainly using bible and teacher centered methods and not Life Approach as the case should be.

The manner in which CPPI is organized in most schools under study was inappropriate. For example, Catholics were not separated from adherents of other denominations thus making application of Life Approach difficult.

5.4 Implications of the study

Findings and conclusions reached in this study could have far reaching implications in the teaching of CPPI in primary schools.

Effective teaching of CPPI is at stake unless the necessary measures based on the objectives outlined in the syllabus (2006, Kenya Episcopal Conference) and the recommendations of the Kenya Education Commission of 1964 are taken seriously. If not adequately supervised, coupled with inadequate teaching and learning resources teachers will continue overlooking professionalism in handling of the
subject. This would leave CPPI meeting the requirements of the time table and not preparing pupils for life now and in the future.

5.5 Recommendations

The findings, conclusions and implications of this study point to problems that require addressing. The researcher is well aware of the limitations of the survey in which fifteen schools in Nairobi were studied in regard to Life Approach. The recommendations presented here are based on the findings and conclusions from this survey and are addressed to the Ministry of Basic Education through parastatals, Kenya Institute of Education, Inspectorate, Field Officers and churches.

The Kenya Institute of Special Education (KIE) in conjunction with the Catholic Church should consider organizing in service courses, seminars and workshops to guide teachers on how to effectively apply Life Approach as they teach the subject and to change their attitude towards the subject. This is in line with Eshiwani (1993) remark:

It is useless to produce a wonderful curriculum package if there are no teachers to execute it in the class room. There is need to in-service teachers…. (pg 172)

CPPI text books should be made available in schools in order to enable the teachers implement the syllabus using Life Approach well. The Ministry of Education through KIE should include the PPI text books in the ‘Orange Book’ that contains
titles of approved text books used in schools so that schools can order from the Free Primary Education Fund. This should include the ‘Good News Bible’ which the teachers as well as the pupils are expected to use but they do not have.

Head teachers need to be aware that the Diocesan Religious Education Advisor may be able to inform of the resources available for example textbooks in local languages, appropriate posters and other appropriate spiritual books (Kenya Episcopal Conference, 1996).

Head teachers should ensure that they adhere to the recommendation the Kenya Education Commission that Religious Education should be handled as an academic subject along sound educational lines-approved syllabus, text books and taught by a professionally qualified teacher. In addition teachers should prepare a scheme of work for the subject as well as lesson plans and teaching aids.

The day when CPPI is taught needs to be changed from Friday to any other day when there is no school assembly. This is because the subject is taught only once a week and so losing any amount of time is a big blow to the already disadvantaged lesson in terms of time.
5.6 Applications of the study

The findings of this study are supported by similar researches by Malusu (1985), Ombuna (1994) and Ngunju (2008). They can therefore be generalized as curriculum problems affecting implementation of Life Approach in CPPI in Kenyan schools.

As was mentioned in chapter one of this study, the researcher contends that the results of this study have significant value to different categories of people interested in education like curriculum planners, teachers, churches, Quality Assurance Officers and teachers of CPPI.

To the teacher of CPPI, the study provides an opportunity for self-evaluation for the purpose of self improvement, both educationally and professionally. It is also hoped that the study will stimulate more scholars, educators and students of Religious Studies to undertake research in areas not covered by this study.
5.7 Suggestions for further research

Based on the findings and recommendations of the study the following are some of the suggestions for further research,

As already noted, this survey was limited to 15 primary schools in Kasarani Division in Nairobi Province. Further and related research is recommended to cover other parts of the republic of Kenya.

A study should be done on PPI training programs in colleges and universities to investigate whether the tutors emphasize the need to use Life Approach in the teaching of CPPI.

A more intensive investigation on teachers’ attitudes towards CPPI could be done with the view to establishing the effect of such attitudes on the teaching of the subject.

A study should be carried out to find out the effect of CPPI teaching on those who have completed primary school education. This would help to determine if the objectives of teaching CPPI are being achieved or not.
References


Kenya Episcopal Conference. (1996), Programs of Pastoral Programmes Syllabus for Catholics; Revised Edition of the series, My Christian Community.


Appendix 1: Observation Guide

Section one: Demographic information

1. Name of the school

2. Class

3. Date

4. Time

Section two: Preparation

1. Is a PPI scheme of work prepared? Yes [ ] No [ ]

2. Is it well detailed and clear? Yes [ ] No [ ]

3. Are remarks of the previous lesson made? Yes [ ] No [ ]

4. Are objectives clear and written in observable terms? Yes [ ] No [ ]

5. Do the objectives relate to the pupils’ lives? Yes [ ] No [ ]

6. Is the lesson plan available? Yes [ ] No [ ]

7. Does the lesson plan show all the steps of life approach? Yes [ ] No [ ]

8. Do the steps indicate continuity of learning? Yes [ ] No [ ]

9. Are the activities provided in the lesson suitable for the pupils’ lives? Yes [ ] No [ ]
Section three: lesson presentation (tick where appropriate)

1. Was the introduction interesting and motivating? Yes [ ] No [ ]
2. Was it based on learners’ experiences, interests and needs? Yes [ ] No [ ]
3. Was it relevant to the material under discussion? Yes [ ] No [ ]
4. Was the material linked to the known? Yes [ ] No [ ]
5. Was the bible read by the pupils of upper primary? Yes [ ] No [ ]
6. Were the questions asked thought provoking? Yes [ ] No [ ]
7. How well does the teacher show mastery of the content?
   Very well [ ] Well [ ] Poor [ ] Very poor [ ]
8. How well was the teacher able to explain the new information?
   Very well [ ] Well [ ] Poor [ ] Very poor [ ]
9. What methods did the teacher use?(tick against)
   i. Small group discussion [ ]
   ii. Question and answer [ ]
   iii. Demonstration story telling [ ]
   iv. Drama [ ]
   v. Role play [ ]
   vi. Discovery [ ]
   vii. Singing [ ]
   viii. Drawing [ ]
   ix. Visit [ ]
   x. Field trip [ ]
10. The following resource materials are used in the presentation of content (tick against).
   i. Maps
   ii. Models
   iii. Real objects
   iv. Text books
   v. Others (specify)

11. The resources used are relevant to Life Approach   Yes [ ] No [ ]

12. The teacher involves the learners in a practical activity to enable them respond to the lesson.   Yes [ ] No [ ]

13. The following learners’ activities are suggested in the conclusion.
   i. Modeling
   ii. Note making
   iii. Social action work
   iv. Library research
   v. Field trip
   vi. Enquiry survey
   vii. Others (specify)
Section four: (Please tick against appropriately)

i. The teacher uses the bible

ii. The teacher uses pupils experiences to explain religious concepts

iii. The teacher explains content clearly

iv. The teacher raises challenging questions or problems for discussion

v. The teacher promotes teacher/pupil relationship

vi. The teacher encourages participation

vii. The teacher varies methods

viii. The teacher encourages pupils to narrate their own experiences

ix. The teacher relates lesson to real life situations

x. The teacher imposes views on pupils

xi. The teacher relies too much on what is in the text book

xii. The presentations are dull or dry
Appendix 2: Teachers’ questionnaire

Dear respondent,

Thanks for accepting to fill this questionnaire. I am a masters student investigating how Life Approach is being applied by teachers in teaching of the Catholic programs of Pastoral Instruction (PPI) in your school. This is partial fulfillment of the requirements of the degree program. Read each question carefully before filling in your response. Answer all questions honestly and freely by writing down your answers in the space provided or ticking in the brackets provided. Note that there are no correct or wrong answers. The information you give will be used strictly for research purposes.

**NOTE:** The term Life Approach will be used in this questionnaire to refer to the teaching of Catholic PPI by beginning with the actual day to day experiences of the learners leading them to a religious understanding.

**Part one: Demographic Information**

1. Name of the school ________________________________

2. Gender  \[\text{male}\] \[\text{female}\]

3. What is your highest academic attainment? (Tick against)
   - i. SI  \[\ ]
   - ii. PI  \[\ ]
   - iii. P2  \[\ ]
   - iv. Diploma  \[\ ]
v. Post Graduate Diploma  [  ]
vi. Graduate  [  ]
vii. Untrained Teacher  [  ]

4. What is your highest professional qualification?
   i. SI  [  ]
   ii. Approved Diploma  [  ]
   iii. Diploma in Education  [  ]
   iv. Graduate Trained  [  ]
   v. Others specify) __________________________

5. If trained, how long have you taught as a trained teacher?
   i. Less than a year  [  ]
   ii. 1-3 years  [  ]
   iii. 4-5 years  [  ]
   iv. More than five years  [  ]

6. How long have you taught Catholic Program of Pastoral Instruction?
   i. Less than a year  [  ]
   ii. 1-3 years  [  ]
   iii. 4-5 years  [  ]
   iv. More than five years  [  ]

7. What class levels have you taught?
   Lower primary  [  ]
   Upper primary  [  ]
   Both  [  ]
Part two: Training

This section is designed to gauge how training influences application of Life Approach by teachers of Catholic Program of Instruction. Please tick appropriate appropriately where required.

1. What college or University did you attend for your training?


2. Were you trained how to teach PPI using Life Approach? Yes [ ] No [ ]

3. How much of the training was devoted to Life Approach?
   i. 1 month [ ]
   ii. 2 months [ ]
   iii. 3 months [ ]
   iv. Others [ ]

4. How would you rate the training you received concerning PPI? very useful [ ]
   Useful [ ]
   Useless [ ]

5. Please give reasons for your answer above


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6. Have you ever attended any in-service course in PPI? Yes [ ] No [ ]

7. If your answer above is yes, how often?
   Always [ ] sometimes [ ] Rarely [ ] never [ ]

8. Do you think you need in-service courses in PPI? Yes [ ] No [ ]

9. Please list areas in PPI where you think in-service would be needed

i.

ii.

iii.

iv.

v.

10. Please give any other views concerning the training of the PPI teacher which you feel would need some attention.

Part three: Organization of PPI classes

Kindly answer the following questions which relate to the manner in which PPI lessons are organized in your school. (Tick yes or no appropriately)
1. Is PPI on the school timetable? yes[ ] No [ ]

2. Does the administration of the school support the teaching of PPI  
   Yes [ ] No [ ]

3. If your answer above is yes, state how,
   i. ..............................................................
   ii. ..............................................................
   iii. ..............................................................
   iv. ..............................................................

4. How are the pupils organized during the PPI lesson?
   a) According to denomination [ ]
   b) As a whole class [ ]

5. If your answer above is ‘b’ explain why
   ..............................................................
   ..............................................................
   ..............................................................
   ..............................................................
   ......................

6. Are there non-teaching personnel who teach CPPI in your school?
   a) [yes]  b) [no]

7. If your answer above is ‘a’
   a) specify ________________________________
b) Give a reason why the school engages a non teaching staff.

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

8. Is that personnel inducted on the use of life approach in teaching the PPI lesson?
   Yes [ ]       No [ ]

Section four: the use of life approach

Please use the following key to answer the questions that follow;

- VF-Very Frequently
- F-Frequently
- NF-Not Frequently
- N-Never
- SA-Strongly agree
- A-Agree
- D-Disagree
- SD-Strongly disagree

1. PPI syllabus allows me to teach from the pupils experiences

   VF [ ]       F [ ]       NF [ ]       N [ ]

2. I vary approaches to different topics

   VF [ ]       F [ ]       NF [ ]       N [ ]

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3. I refer to other subjects which are related to other subjects which are related to the topics under discussion in my PPI lessons. Prepare PPI lessons beforehand in order to meet the needs of my learners adequately.

4. I start my PPI lessons by reflecting on the learners' day to day experiences, needs and interests.

5. Students' age and abilities influence my choice of teaching methods.

6. I use the Bible as the main textbook.

7. During the PPI lesson I spend some time discussing with the pupils their experiences which are relevant to the topic.

8. I involve my pupils in community projects to make them experience the situations discussed in the PPI lessons.

9. My role as the PPI teacher is to guide pupils to make personal decisions based on their understanding of the Christian message.

10. I teach PPI aiming at converting pupils to my denomination.
11. I teach PPI aiming at making good members of their church

SA [ ]       A [ ]       D [ ]       SD [ ]

12. My school has adequate resources for use in the teaching of PPI

SA [ ]       A [ ]       D [ ]       SD [ ]

13. Which of the following methods do you use in the presentation of PPI lessons?

   i. Whole class discussion [ ]
   ii. Small group discussion [ ]
   iii. Question and answer [ ]
   iv. Demonstration story telling [ ]
   v. Drama [ ]
   vi. Role play [ ]
   vii. Discovery [ ]
   viii. Singing [ ]
   ix. Drawing [ ]
   x. Visit [ ]
   xi. Field trip [ ]
   xii. Project [ ]

14. Are there topics you feel are difficult to teach using Life Approach?

   Yes [ ]
   No [ ]

15. If yes, please list them.

   i. ........................................................................................................
   ii. ........................................................................................................
   iii. ........................................................................................................
16. Please give reasons why you feel such topics are unsuitable for use of Life Approach

i. .............................................................................................................

ii. .............................................................................................................

iii. .............................................................................................................

iv. .............................................................................................................

v. .............................................................................................................

Section five: Problems encountered in the use of life approach

(Please tick appropriately where needed)

1. Do you encounter any problems in the use of Life Approach? If your answer is yes, please list them.

   Yes [ ]  
   No [ ]

2. Please list them

   i.  
   ii.  
   iii.  
   iv.  
3. Are the following resource materials available in your school?

   i. Catholic PPI syllabus  Yes [ ] No [ ]
   ii. My Christian Community Pupils Book  Yes [ ] No [ ]
   iii. My Christian Community Teachers Guide  Yes [ ] No [ ]
   iv. Audio-Visual Aids  Yes [ ] No [ ]

4. If your answer above is yes, are those resource materials;

   i. Adequate [ ]
   ii. Inadequate [ ]

5. Please give suggestions on how Life Approach can be effectively used in the teaching of CPPI.

   i. ........................................................................................................
      ........................................................................................................
      ........................................................

   ii. ........................................................................................................
      ........................................................................................................
      ........................................................

   iii. ........................................................................................................
      ........................................................................................................
      ........................................................

   iv. ........................................................................................................
      ........................................................................................................
      ........................................................
Thank you for your time and co-operation

Nderitu Mary Wambui
Appendix 3: Sample lesson plan

Standard one Program of Pastoral Instruction lesson plan for catholic pupils

Topic               The gift of life
Sub-topic           Who created me?
Reference

Objectives

1) By the end of the lesson the learner should be able to name the things that God created.
2) The learner will be able to thank God for creating him or her.

Teacher’s preparation activity

1) Prepare some clay and plasticine for modeling.
2) Prior to the lesson, tell the learners to bring some small things from home like, fruits, stones, grass, and maize cob among other things.
3) Pupils to make toys or models at home and to bring them for the lesson.
4) Read Genesis2:7
Lesson presentation

1) Human experience
The learners will go outside to observe the compound seeing and touching the various examples of God’s creation (trees, grass, soil, insects, flowers and people). They will get back to class and talk about their experiences outside as well as how they felt while modeling or making toys and animals at home.

2) Biblical experience
The teacher narrates the scripture in Genesis 1:26-27 which says, ‘Then the Lord God took some soil from the ground and formed a man out of it; he breathed life-giving breath into his nostrils and the man began to live’.

3) Explanation
Teacher explains to the learners that everything they have seed and touched in the compound and the things they had brought from home are all created by God. Other examples of God’s creation are the moon, sun, stars, rivers, stars, light, darkness, cold, heat, fish, birds, hills, mountains, small and big animals, water and so on. After this, God created man and woman (Adam and Eve) to learn how to use and enjoy all these things. All human beings are the work of God’s hands. We are all beautiful in his eyes. He gave us our bodies, eyes, hands, noses and many other things.

4) Application and Response
Ask learners to name some things that God created. How can we preserve them? We will appreciate God’s wonderful work of creating us and thank him by respecting all people and everything else that he created because they are all dear to him.
5) Activity

The learners’ model trees, animals, people and other things of their choice. Preserve the modeled articles for the next lesson.

- Displays the models already prepared by the pupils and let them discuss them.
- Sing a creation song known to the pupils.

6) Conclusion

Teacher highlights the main points of the lesson by use of questions and answers.