

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

*Assessment of Pastoral Program in Selected Primary
Schools in Nairobi and its Environs*

BY
NAOMI WANJIKU KIMANI

*A Thesis Submitted To The Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Christian Education*

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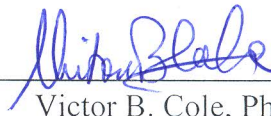
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STUDENT'S DECLARATION

**ASSESSMENT OF PASTORAL PROGRAMME IN SELECTED
PRIMARY SCHOOLS IN NAIROBI AND ITS ENVIRONS**

**I declare that this is my original work and has not been
submitted to any other College or University for academic Credit**

**The views presented here are not necessarily those of the Nairobi
Evangelical Graduate School of Theology or the Examiners**

(Signed)



Naomi Wanjiku Kimani

July, 2008

ABSTRACT

Pastoral programme for instruction in primary schools should be a concern for school teachers. Spiritual formation is an important aspect of a child's life. In the Old Testament, God ordered the parents to teach their children God's commandments. This study set out to assess the pastoral concerns in three primary schools, with a view of identifying any weaknesses, and coming up with solutions. Twenty four participants were involved in the survey, which was done through interviews, questionnaires and observation. The data was analyzed using qualitative methods of open, axial and selective coding.

The study revealed that teachers face a lot of problems during pastoral programme facilitation. They do not have the necessary training, teaching materials and they are over loaded. These are some of the issues that I observed during the study. Recommendations have been suggested and the most important one is to give in-service courses to the teachers during the holidays. These recommendations will be forwarded to the Ministry of Education and to the clergy to see if they would adopt the suggested way forward. Children are faced with many issues and pastoral programme could assist in addressing the child's spiritual formation that will lead to responsible citizenship.

To

my husband Joseph and my children

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TABLE OF CONTENTS

ABSTRACT.....	IV
ACKNOWLEDGEMENTS.....	VI
TABLE OF CONTENTS.....	VII
CHAPTER ONE	1
INTRODUCTION.....	1
PROBLEM STATEMENT	2
PURPOSE STATEMENT	3
RESEARCH QUESTIONS.....	3
DEFINITIONS	3
DELIMITATIONS	4
LIMITATIONS.....	5
SIGNIFICANCE OF THE STUDY.....	5
CHAPTER TWO	6
LITERATURE REVIEW.....	6
WHY TEACH PUPILS PASTORAL PROGRAMME?.....	7
SPIRITUAL NEEDS OF PUPILS.....	9
WHAT SHOULD PASTORAL PROGRAMME TEACHER KNOW?	10
<i>When to Introduce Pastoral Programme to the Pupil</i>	11
<i>Differences of Pastoral Programme from Other Subjects</i>	11
<i>Child Developmental Stages</i>	12
MORAL DEVELOPMENT	18
“LEVEL 1: FOCUSES ON ME	20
THE QUALITIES OF A PASTORAL PROGRAMME INSTRUCTOR.....	20
<i>What Relationship Should Exist Between A Teacher And A Child?</i>	20
<i>Why Is It Important To Know The Characteristics Of A Child?</i>	21
PARENTAL RESPONSIBILITY IN PASTORAL PROGRAMME CARE.....	21
PASTORAL PROGRAMME CURRICULUM IN KENYA	24
<i>The Objectives for this Programme Are the Following:</i>	24
CHAPTER THREE	25
METHODS AND PROCEDURES	25
ENTRY.....	26
SAMPLING	26
DATA COLLECTION PROCEDURES	27
DATA ANALYSIS AND DATA INTERPRETATION	27
CONCLUSION.....	28
PASTORAL PROGRAMME HISTORICAL BACKGROUND	30
IMPORTANCE OF PASTORAL PROGRAMME.....	31
<i>Teachers' Attitude Towards Pastoral Programme</i>	31
PASTORAL PROGRAMME TEACHING MATERIALS.....	33
PREPARING TO TEACH PASTORAL PROGRAMME	34
<i>Pastoral Programme Main Activities</i>	34
<i>Spiritual Needs and Talent Identification</i>	35
ROLES OF ADMINISTRATORS.....	37
PASTORAL PROGRAMME CHALLENGES	39
SUMMARY OF FINDINGS	40

CHAPTER FIVE.....	41
RECOMMENDATIONS AND CONCLUSION	41
IMPORTANCE OF CHILDREN.....	41
GOVERNMENT INVOLVEMENT.....	41
KENYAN EDUCATION SYSTEM	42
CHURCH’S INPUT TOWARDS PASTORAL PROGRAMME FACILITATION	43
TEACHERS’ TRAINING	43
TEACHING MATERIALS	44
ROLE OF ADMINISTRATORS IN PASTORAL PROGRAMME	44
THE SCHOOL CURRICULUM.....	44
CONCLUSION.....	45
APPENDIX.....	50
ADMINISTRATORS’ QUESTIONS.....	50
TEACHERS’ QUESTIONS	51
RESEARCH QUESTIONNAIRE FOR TEACHERS	51
TEACHERS’ QUESTIONNAIRE ON PASTORAL PROGRAMME.....	52

CHAPTER ONE

INTRODUCTION

Every school exists in order to provide knowledge to its pupils. Academic excellence in mathematics, science subjects, computer science and other related science is given the priority. All available strategies and machinery should be employed to realize its goals and to finally produce visionary, holistic pupils. For the school to realize its goal, pastoral programme must be given a priority. The Ministry of Education in Kenya realizes the importance of pastoral programme and has allocated the first lesson on Friday to be the time for pastoral programme facilitation.

A visit to some primary schools in Nairobi and its environs revealed that pastoral programme is not a concern for many teachers. Schools lay great emphasis on the teaching of English, mathematics, science subjects and social sciences. Little attention is given to pastoral programme. I carried out a study on pastoral programme in three primary schools in Nairobi, to find out how teachers are handling this programme and to identify weaknesses, if any. If teachers have to develop pupils who are well disciplined, self-motivated, focused and walking their earthly journey with Christ the Savior, then pastoral programme must be given a central place in the school curriculum.

The study focused on the experiences of administrators and teachers during pastoral programme facilitation. Through pastoral programme, God would capture the heart, will, mind and imaginations of pupils who would be transformed into the likeness of Christ, in terms of Christ's habits, emotions, and love. My interest was to find out how the teachers, administrators, clergy and parents are committed towards this programme and to determine whether it is their priority.

Pupils are faced with many challenges, which include drug abuse, immorality, gambling, pornography, rebellion, media influence and cults. To curb these challenges educators should give pastoral programme a priority. It should be well integrated with other subjects.

Problem Statement

Visits to several primary schools reveal that pastoral programme, though allocated to be taught during the first lesson on Fridays, is given little attention. The time allocated for the pastoral programme facilitation is sometimes used for teaching other examinable subjects. I carried out this study to find out why teachers give little attention to pastoral programme. Why do they teach other subjects during pastoral programme? I have addressed some of these issues with a view of suggesting solutions that would improve or make this programme a success. To produce pupils who are morally, socially and spiritually mature, then the pastoral programme should be given a priority. This programme, if well managed by the school, may reduce anti-social behaviour. This study has sought to understand how pastoral programme, as apart of school curriculum, is being handled by teachers and administrators in primary schools.

Ethical Considerations

I have kept all the information gathered confidential. Real names have not been mentioned in this study. The study was geared to discovering how the pastoral programme would be streamlined in three primary schools in Kasarani Division. This study will not only benefit the three schools but also other schools in the Division.

Purpose Statement

This study attempted to find out how pastoral programme was being handled by the teachers and administrators in primary schools. I sought to reach out to the administrators and teachers, and find out if there is a successful pastoral programme or not. I also sought to know if there is anything that would motivate the teachers to intensify the teaching of this worthwhile programme.

Research Questions

1. What is the current state of pastoral programme in Mahiga Primary School, Kamiti Primary School and Mary Immaculate Primary School?
2. What is the role of administrators in pastoral programme?

Definitions

A child: A human being under the age of eighteen years

School: An assembly of not less than 10 (ten) children or persons for the purpose of receiving formal instructions.

Discipline: Training of pupils to obey rules or a code of behaviour.

Parent: Refers to a biological father or mother of a child or any person who has been given the responsibility to maintain a child.

Clergy: Spiritual person who nurtures souls.

Pastoral programme: A well planned, well coordinated series of teaching and learning materials developed to meet the needs of the pupils in every class. “The name ‘pastoral programme’ is a uniquely Christian term that expresses a fundamental concept that is deeply embedded in every biblical portrayal of Christian ministry. The term refers to a rich scriptural figure that finds its meaning in the nature of God, who is the ‘shepherd of Israel” (Adams 1979, 5).

Teacher: One who gives instructions to a class of pupils.

Spiritual Formation: “This refers to the Holy Spirit driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself” (Willard 2005, 16).

Delimitations

The study was limited to three City Council primary schools in Kasarani Division in Nairobi. These are: Mahiga Primary school, Kamiti Primary school and Mary Immaculate Primary school. Mary Immaculate is administratively, in Kiambu District, but draws its pupils from Kasarani Division in Nairobi.

Limitations

My findings may not be generalized because I studied a small sample that is not necessarily a good representation of the situation in the whole country. I have limited my study to pastoral programme instruction and I am not concerned with other pastoral programme concerns in the school. Nevertheless the results may be transferable to other schools.

Significance of the Study

I intended to identify the skills that are useful during pastoral programme facilitation in a school. The findings of this study are expected to benefit the administrators and the teachers who will teach the pastoral programme more effectively. Administrators and teachers will desire to be good role models and mentors for the pupils. They should imitate Jesus Christ who was a good role model and mentor to his disciples. In addition, the outcome of this study will help the Government of Kenya to be more concerned in supervision of the programme through its inspectorate department and ensure it is being taught as scheduled. The sponsors and the clergy will also be well informed to intensify their visits to the schools and offer the much-needed pastoral care to the pupils.

CHAPTER TWO

LITERATURE REVIEW

Pastoral Programme in Schools

“Pastoral programme care remains a desperately under-considered aspect of education, so little is known that less is taught, few questions are thus formulated, and fewer researched” (Glattter et al.1988, 242).

This observation might be true in many schools but an investigation into this matter is necessary in order to establish the reality. That is why I set out to investigate the situation in the selected primary schools.

When research on pastoral programme is carried out, those with specific responsibility for pastoral programme care leadership appear to be amongst the least well read professionally. Admittedly, major research has been done in science, mathematics, language and many other aspects of academic curriculum, research enquiries and even sometimes answers are available for schools to use for their consideration of in-school planning. In pastoral programme aspects of schools far too much is hunch at its best and habit more often. (Glatter et al.1988, 245)

Researchers have not given Pastoral programme in schools a priority.

Spiritual formation of pupils might not be a major concern for them, yet this is an important developmental aspect that should not be ignored. To bring up a holistic child, the Word of God should be introduced to the child at an early age. A strong spiritual foundation should be founded and firmly established in the young soul, in order to have responsible citizen in future. Teachers should be role models to the pupils. “Young people especially long for values and examples of those who live by them” (Haselbarth 2004, 48). Pupils live by modelling the members of their community, thus teachers should create a good environment where pupils will learn

values and virtues of the society in which they live. “Virtues are character traits that are stable, consistent and reliable. Virtues aim toward discerning and doing what is good for our purpose in life as human. They are developed by training and practice” (Stassen 2003, 60). This statement proves that teachers are the best people to bring about spiritual transformation in the lives of pupils. This can be done through pastoral programme.

Teachers “must appeal to the emotions and to the will as well as to the intellect of man. The development of attitudes and of feelings and of sentiments is most necessary in the development of character. To learn to love and how to use the Bible is far more valuable than the learning of the facts of the Bible” (Lierop 1992, 71). Enthusiasm of teachers when facilitating pastoral programme care to the pupils is very important. Teachers must have a positive attitude towards pastoral programme in order to attract pupils.

Why Teach Pupils Pastoral Programme?

It is good to appreciate that pupils cannot find God through academic excellence. This academic excellence is good; it can take one to great heights of success, but what happens to the soul of this individual? When God puts children under one’s care, they become like one’s immediate neighbour who needs love and respect. Teachers are the stewards of these pupils, dispensers of God’s Word. A teacher is a trustee of God’s ‘goods,’ that is ‘God’s Word’ and God expects the committed Christian teacher to teach this gospel to as many pupils as those that pass through his hands. The Word is the ‘medicine’ that transforms the soul. It should be prescribed to the souls on daily basis, in order to change and shape the future lives of

pupils. Carlson asks, “Why should I try to teach those kids? Why should Bible teachers be motivated? What compels us to even attempt to bring understanding and application to our students? It is therefore important that we understand what the Bible says about teaching of the Word” (Carlson 1998, 7). The author wonders why he should bother with the teaching of God’s Word, whether teachers should be motivated to teach Biblical truth. This scenario may also be applicable to the teachers who are expected to teach Pastoral programme in schools.

Paul says, “We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labour, struggling with all his energy, which so powerfully works in me” (Col 1:28-29 NIV). Paul’s main goal was to teach God’s word so that he could present everyone perfect in Christ. Teachers should emulate Paul, teach the Word of God to pupils so that one-day they may present them perfect in Christ. I believe there will be great joy when God’s servants will be presenting the people who trusted in God through their preaching.

“Jesus was called ‘Rabbi’ during his earthly ministry (Jn.1: 38 NIV), this term is used to refer to respected teachers and leaders. Jesus was a master teacher” (Carlson 1998, 7). Remembering that Jesus is our Saviour and Lord, we want to pay attention to his teaching methods and activities. We honour Him as Lord and teacher even as we look to Him as a model of how we should teach. To imitate Christ, teachers have to offer pastoral programme care to the pupils, who will grow up in the knowledge of God and become responsible citizens. We need to remember that teaching is one of the gifts that God gives His servants and as such teachers should use this gift to teach His word. When teachers succeed in their teaching, this helps to

open the minds of the pupils and also stirs their emotions. To have this effect upon students is the prayer of some teachers. We teach in order to impact learners. The Holy Spirit is very important in teaching the Word of God.

The Holy Spirit illuminates and motivates the learners. The Holy Spirit appropriates the Word of God as the core of a Christ-centred curriculum. The Holy Spirit empowers the teacher. The Holy Spirit is the only teacher who is able to work both inside and outside the pupil and we have a partnership with Him. The Holy Spirit is our partner in teaching the Word of God and this makes the teaching of God's Word different from other subjects. Unlike other forms of education which stresses content, command of the material, skill acquisition and other data base requirement, Christian teaching includes the necessity of a change in living habits. We teach the Word of God not to satisfy curiosity, but to transform lives. (Carlson 1998, 11)

Pastoral programme should be a concern for all teachers who have a caring attitude towards pupils. The Holy Spirit teaches one how to teach the Word of God and also ensures that it is written in the hearts of the hearers. A child spends most of his/her time in school and this is the time that a child will need to be moulded.

Spiritual transformation of the mind, heart and the soul can only be done through instilling Christian virtues in pupils when they are young and when they grow old they will still remember them. These virtues will shape the lives of the pupils.

Spiritual Needs of Pupils

“Every architect will tell you that he looks upon his window as an opportunity for introducing ornament into his design” (Spurgeon 1998, 390). Teachers must look at pupils as buildings that need to be designed throughout their schooling. A beautifully designed house must have windows that allow light to shine in it. The Word of God acts as the window that illuminates the souls of the pupils. Scientific knowledge, social science, introduction to modern technology and so on, without pastoral programme care is like building a house without a window. Pastoral

programme care when well administered results in a self-disciplined, focused, self-motivated and self-controlled individual. The chief business of a captain is to know how to handle his vessel, but the teachers' chief business is to guide and direct the pupils through this earthly journey. There are hills to climb and valleys to cross. Teachers must give the pupils tools they need to climb the mountains with which they meet on their way through schooling.

Pupils are surrounded by many challenges ranging from drugs, sexual immorality, HIV/AIDS, cults, drugs and so on. Therefore, they need the Word of God, the 'weapon' they have to use to fight the good fight of faith. When the Word of God is well established in their hearts, they will have a personal relationship with God who will control their lives.

Christian teachers should teach their pupils the true Gospel; charge them with the message of Jesus Christ that they grow up knowing Christ and trusting in Him, throughout their lifetime, demonstrating self-control and being good examples to others. Pupils need prayers from their teachers. A school should be looked at as a family. Pupils need to feel they belong. This belongingness would enhance healthy learning environment, motivate pupils to work hard and make a difference in the lives of every member of the school community. (Kelly 1978, 154)

It is therefore the responsibility of every teacher to train up a child in God's way through pastoral programme. The Word of God is capable of transforming the lives of the pupils to Christ likeness.

What should Pastoral Programme Teacher know?

"One of the first questions we need to ask about children as we consider teaching them is, what can children understand? The next question is, what can we

expect them to do with what they have been taught” (Richard 1983, 109)? There are a number of things that a pastoral programme teacher should be aware of as follows.

When to Introduce Pastoral Programme to the Pupil

“God draws near to us as the God who speaks to us. He reveals his name and he discloses the marvel of his presence and availability. He makes public his truth as present reality. In all this he actualizes his salvation” (Fiet 1986, 82). God’s desire is that everyone should never perish but all should know him personally. He therefore reveals himself to all who seek him through the Word. Pupils deserve to be introduced to God’s Word when they are young.

Differences of Pastoral Programme from Other Subjects

Too many dismiss Christianity without knowing what it really is. There was never a time when instruction in the faith was more vitally needed. We can never rest content until our teaching of this subject is as good as, if not better than, our teaching of all other subjects. Our appeal is to the whole personality of the child. In some subjects we are concerned only with the mind; in others with aesthetic appreciation and enjoyment; in yet others with physical grace and ordered movement. In Religious Education we are concerned with the whole child. (Bull 1961, 5)

If teachers were to teach Pastoral programme well, the pupils would be inspired and they might develop faith in Christ. As a result of this faith, they will acquire Christian values, beliefs and attitudes that could transform their lives completely. As stated by this author, pastoral programme care should be taught to all the pupils and this is because this is the only subject that determines the character of an individual. When a person’s character is good, then one will live harmoniously with his family and the society. A disciplined, well behaved and self motivated person is not only an asset to his family, but also to the community as a whole. When the Word of God is taught to the pupils, it transforms the child internally and the

child grows up in the fear of God. The Spirit of God directs the life of that individual to be like that of Christ.

Child Developmental Stages

Teachers should be familiar with the child's developmental stages. This knowledge will help the teachers to know how to teach the Word of God effectively. Understanding these children will help the teacher to detect any problem with any child and perhaps rectify the issue before it explodes. It is important to know how much a child is capable of accommodating in a given lesson. What is the child's concentration span and when is the time to use concrete objects when teaching? How does learning take place?

A study carried out by Erickson puts forward the following theory of psychosocial development: "Erickson postulated that the development of an individual is the result of his interaction with his social environment. Right from his birth, his social development puts him under specific pressures or conflicts (called crises) by making specific demands at different ages or developmental stages of his life" (Mangal 2005, 106). Erickson put forward eight psychosocial developmental stages (Mangal, 106-108). In this write up, I will discuss four that concern the child. These are:

Stage 1: Period of trust and mistrust (Birth to 1 ½ Years)

Erickson noted that, the child is capable of knowing when he is well nourished, handled, protected and kept safe and comfortable and this leads the baby to develop a sense of security, but if he is mistreated then he develops a sense of

insecurity. This stage of development may then be carried over to the stages of development to follow and consequently reflected in the developing personality.

Stage II: Period of autonomy versus shame and doubt (1 ½ to 3 years).

“Having gained a sense of security with regard to his environment, the child now engages in exploring his environment, achieving a sense of autonomy and independence, like walking, running, pulling and handling objects in his environment” (Mangal 2005, 107).

If a child is denied this sense of independence by overprotective, harsh or restrictive parents, the child begins to doubt his ability and begins to feel ashamed and embarrassed in the presence of others.

Stage III: Period of initiative versus guilt (3 to 6 years).

“Equipped with a sense of trust and autonomy, the child now begins to take initiative with his environment. He asks about each and everything. He explores his environment and engages ceaselessly in planning and carrying out activities of various kinds” (Mangal 2005, 108). If the child is criticized for minor failures, the child develops a sense of guilt leading to hesitation, indecision and lack of initiative in planning and in carrying out his life activities” (Mangal 2005, 108).

Stage IV: Period of industry and inferiority (6 to 12 years)

Teachers now start to pressurize the children to work hard in order to perform well. Parents also demand that the children assist in with household duties. They have also to compete with their peers in terms of competence and productivity in school and other social

situation. If a child achieves in school and also assists at home and is well rated by others, the child becomes industrious and he is competent with his work. If this fails, the child develops a sense of inferiority.

Teachers have a big responsibility to design their classroom and school environment in such a way as to help the students to maintain a positive attitude and view themselves as capable and important individuals.

This is very important knowledge that every teacher should know. This will help in determining the best method to socialize these young pupils and how to cooperate with each other. They will be trained to work as a team.

In an excellent work by Piaget, (Mangal 2005, 85-90) he identified four phases in cognitive development of a child, these are: - Sensorimotor, pre-operational, concrete operational and formal operational periods.

Sensorimotor period (0-2 years)

The child is known to respond through reflex action. In this stage the child tends to suck and grasp everything he comes across. Piaget says that this age ends with primitive language, a situation where his language is not well developed. Anthony in his book says that these two-year-old children can be taught the Word of God. This can be done through teaching them “simple, one or two sentence Bible truth statements, use of Bible story pictures, clapping, finger movement and simple songs about how Jesus and God love him/her and about creation” (Anthony 1992, 139).

Preoperational period (2 – 7 years)

Children are known to be egocentric, unable to take the viewpoints of others. Their language is full of ‘I’, ‘me’ and ‘mine’. They think others think as they do.

Other characteristics noted in this stage include animism; a situation where the child gives human characteristics to non-living things, for example a child may be heard saying a doll has refused to eat. There is also another interesting trait of irreversibility. When this trait is exhibited a child fails to think backwards. The child's thinking is illogical. When given a mathematical problem such as three plus one is equal to two, the child is unable to think backward, she cannot understand that: two plus one is equal to three. Another trait found in this stage is lack of conservation. If a child is presented with two glasses of milk, one tall and the other one wide with equal amount of milk, the child is likely to say that the tall one has more milk. This is due to centration, a trait where the child tends to concentrate on only one attribute or aspect of an object he observes.

Children in this stage are also known to exhibit the trait referred to as artificialism, this is the tendency for a child to believe that everything that happens has a psychological reason related to how the child thinks. The child thinks that when flowers grow they grow to make him happy. The child's judgment of the world is according to how it looks to him. Children of this stage are also unable to group items in terms of size, and shape but they group them in terms of shape. If a child is presented with squares, triangles and circles the child may place a triangle on top of a square and say he/she is making a house. Anthony looks at these children under different age groups and explains how each can be taught the Word of God.

Two and three years old; he says they can be taught the Bible truths but the teachers will need to: "Give one direction at a time and provide much opportunity for hands-on learning exploration, use objects, pictures, and other visual aids to tell simple Bible stories. Children need to actively participate in

the Bible stories being told – use movement, songs, rhymes and playacting” (Anthony 1992, 140).

Four to five years old; they can be taught Bible truths through narrating Bible stories to them. “Four to five love to hear Bible stories, constantly review and check for accurate understanding of verses and Bible studies being used, make simple concrete application points” (Anthony 1992, 142).

Six to seven years old; they need to be taught God’s Word. This can be done through the following: “Use of visual illustrations to support Bible story, plan for active Bible learning involvement. Emphasize one main point – one idea at a time. Teach the Bible as a book of true stories, not as a story which might be mistaken for one more fairy tale or fantasy adventure” (Anthony 1992, 143).

Children in preoperational period have problems paying attention to one task for a long time. They have a limited capacity for memory and they tend to remember events that have a strong impression on them. They are also more likely to remember when adults discuss events with them.

Concrete operational period (8 - 11 years).

This is the time that the individual is able to think logically but only when using real, physically present objects. Logical thinking is accompanied by concrete objects. The individual has acquired the ability of conservation. This is awareness that regardless of physical appearance, quantities remain the same unless added or subtracted. They also have the ability of classification, which is the ability to perceive similarities and differences among groups of objects and to sort them according to their common features. Besides this, they also have the ability to serialize, which is, they are capable of arranging items from shortest to tallest or

thinnest to thickest. As years pass by these children continue to develop mentally and their thinking continues to improve.

Eight to nine years old; they are eager to learn. They are able to locate passages from the scriptures and memorize books of the Bible and Bible passages. Teachers, when teaching them, should include a variety of activities such as, writing, craft, drama and music. They are eager to learn new games and songs. The teachers should be their role models and mentors. They should be taught stories of Bible heroes with strong personalities, which should include both male and female. The children of this age are interested in questions such as 'why'. If a child asks that kind of a question then he should be told the truth, the teacher should try and integrate current social issues with the curriculum where possible. The teacher should encourage children to start reading the Bible and to pray personally. One should also plan activities that show God's love and kindness.

Ten to eleven years old; they now need more challenging exercises. They are now entering adolescence and they may be feeling awkward in their appearance. The teacher must be sensitive to needs of these children. These children can be given projects requiring greater concentration as they fear failure and dislike childish tasks. At this age they can now understand the Trinity, God the father, the Son and the Holy Spirit. They can also understand lessons about baptism and Holy Communion. When teaching these children, encourage memorization of scriptures.

These concrete operational children develop a trait referred to as selective attention, that is, ability to focus attention on relevant aspect of the environment and ignore the irrelevant. The ability to pay attention to a task enhances the child's capacity for memory, which is important for learning. To retain information, school-

age children, like adults, resort to repeating something to oneself until ‘it sticks’ in the mind and organizing information into clusters.

Formal operational stage (12-15 years)

The individual is capable of moving from concrete experience to various abstract hypotheses. When faced with a problem, they start with a general theory of all possible factors that might affect an outcome and deduce from it specific hypotheses or predictions about what might happen. Then they test these hypotheses in an orderly fashion to see which ones work in the real world” (Berk 1994, 248).

This knowledge is very important to every teacher who teaches primary school pupils. It will enable them to know how they can best teach the Word of God in order to change the attitudes and values of these children when they are young. This knowledge will enable them to understand that, when dealing with preoperational stage, these are the children who tend to concentrate on only one aspect of the object. The concrete operational stage will require real objects when one presents the Word of God to them. When they move into formal operational stage, they can be taught without real objects and still understand the Word of God. Children of the same age will have the same characteristics and abilities and this will help the teacher to put them into the same age group.

Moral Development

Teachers should be taught about the moral development of the child. Piaget also studied the work of moral development of children in the 1930s. He noted children struggled with what was good and evil, understanding and applying rules. Kohlberg discovered his work and decided to examine it further. He wanted to study all moral development of children. He carried his study for a period of thirty years,

he concluded that children, even those who had religious education and were brought up by Christian parents were no less likely to cheat, lie or steal than were the children without these moral instruction classes. He says that teaching children what is morally right is not a guarantee that they will be morally upright and respond truthfully in every situation.

Piaget and Kohlberg discovered that when children are faced with a moral issue, their decision-making is very different from that of grown ups. They discovered that their moral development takes place in a given pattern, passing through different stages. This means that to understand why children behave the way they do we have to understand these developmental patterns. Understanding of these patterns will help us know how to help them develop morally. This work was cited by Stonehouse (1998, 138).

“Moral judgment emerges through three distinct levels. The three levels of moral judgment are most important. Knowing about them helps us to understand ourselves better. They give us a much clearer idea of what the educational and parental tasks really are” (Ward 1981, 66). Teachers as well as the parents will be able to assist children develop moral and spiritual judgment. Level 1 or preoperational judgment focuses on my concerns and me. ‘Good’ is what serves my interests and makes me feel good about it. ‘Bad’ or ‘wrong’ is what hurts my own interests or me. Punishment and reward are the major influences towards moral good.

Level 2 or conventional judgment, focuses on others. Moral judgments are made on the basis of concerns outside oneself. Early in this level the way to determine right and wrong depends on what pleases or displeases the people who are important to me. Later in this level I realize that rules and regulations are the highest form of clear

statements about right and wrong. In simple terms the three levels can be summarized as follows:

“Level 1: Focuses on ME

Level 2: Focuses on OTHERS

Level 3: Focuses on PRINCIPLES. Remember God is another, unless God is a “Live-in” then God’s principles are living in me and I have a new nature, based on this principles” (Ward 1979, 37).

This information would be very useful to teachers who are teaching pastoral programme in order to help pupils develop morally and spiritually.

The Qualities of a Pastoral Programme Instructor

The children’s worker has to know the Lord Jesus as Savior of his life and he must be committed in God’s work. This means that he should be ready to give his time and talent in serving children. He /she should read widely on children’s materials. The teacher must show concern for the children. Children respond better when they discover that you care for them. The teacher must be prayerful. It is important to pray for children that the will of God be done in their lives. He/she should have the skill or ability to relate to children because children’s ministry is different from the adults’.

What Relationship Should Exist Between A Teacher And A Child?

The teacher needs to develop a strong relationship with the children he is teaching. He can accomplish this through:

- a) Knowing each child personally by name.
- b) Knowing how the child learns.

c) Knowing how to lead a child to Christ.

Why Is It Important To Know The Characteristics Of A Child?

“The age of a child determines his ability and characteristics. Children of the same age may also be different from each other. They are born with different personalities and will develop different attitudes towards life depending on the families they grow up in. To be able to teach children well we need to divide them into classes or groups according to their ages” (Wickstrom 1996, 10).

When the teacher gains this knowledge, he will be able to plan his lessons well and get the necessary resources needed for teaching. He will organize the environment in such a way that the children get maximum benefit and will develop a positive attitude. This psychological knowledge is vital to every teacher who instills Biblical truths into the hearts of the children.

Parental Responsibility in Pastoral Programme Care

Thirty years ago a few Christian parents never considered sending their children to a Christian school. The public school offered a good education. The community general moral was good and no sense of need for “a distinctive Christian education”. Today that situation has changed. Today Christian schools are not only socially acceptable, but many parents view it as highly desirable. (Richards 1983, 341)

Lifestyles have changed and the media has introduced programmes that impact negatively on the children who are morally upright. This being the case, parents have to take their children to schools that will impact positively on them. The Bible advises parents to: “Train up a child in the way that he should go and when he is old he will not depart from it” (Pr. 22:6 NIV). God has given every parent authority over his or her children; he is expected to train his child to reach the standards that God has set in the Bible. The home environment influences the child’s

spiritual development. In view of this, it is important for parents to sacrifice. “The total parental commitment that is needed to make home schooling work means that Mom (or somebody) will have to put most of her personal life on hold” (McEwan 1991, 115). In order to attend to her children, training them for spiritual formation which must start at home. The home is considered to be the first agent of socialization, where the child acquires the values and norms of the society. This being the case: “All Christian parents should be as a shining light and an unblamable, faithful teacher, each in his own home. The high priest Eli was held responsible because he had not reproved his children enough” (Oden 1994, 128).

Moses, when talking to the Israelites concerning their children, says, “These commandments which I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your house and on your gates” (Dt 6:6-9 NIV). “The Israelites were obliged to teach their children from an early age and to acquaint them with all the blessings and miracles of the Lord which had happened to them and their fathers, so that they may fear, love and serve the Lord all their days” (Oden 1994, 128).

It is necessary that parents train their children in obedience and respect for authority before the church or school can be truly effective. Parents are key in the training and raising up of responsible children. For teachers to achieve their goals, parents must lay down a levelling ground on which teachers will build. A child who has been trained to be obedient to his parents will respect their position of authority and be prepared to accept their instructions. Teachers then are able to teach them a value system from manners to morality plus any academic instruction that matches his mental maturity. (Fugate 1980, 53)

Looking at the above information it is possible then to conclude that, all God-fearing parents, must teach their children the Word of God so that their children grow in the knowledge of God. Parents should be mentors and role models to their children. They should teach their children good virtues such as concern for others, taking care of the environment and many other character virtues. It will be easy for teachers to shape the lives of children who have Christian background. Besides the parents, the priests who might also be parents are expected to help in the teaching of religious education in schools as was proposed by this author. “Priests may help children learn about religion” (Bray 1986, 118).

Teachers and Administrators

“Possibly the most serious problem facing the Christian movements is the lack of qualified teachers. To be qualified for the ideal Christian school a teacher must have a vital personal Christian experience and must be a person who can build relationships with children that facilitate modeling” (Richards 1983, 345). This is the recommendation put forward by Richards and as a Christian teacher, it is important to heed to this recommendation. Teaching the children needs great commitment and devotion where the teacher is fully determined to impact positively on the children through instilling in the lives of children Christian values. scriptures you are teaching by memory. Review verses that have already been learned. Repetition is the key to memorization. Give the child the opportunity to

“When teaching the Word of God be prepared as a teacher. Know the repeat many times. Make scripture memorization a spiritual experience” (Robertson 1980, 22). This is the ideal situation, teachers must prepare well when teaching the children God’s Word.

Pastoral Programme Curriculum in Kenya

In Kenyan primary schools there is a curriculum that is used. The curriculum is found in a series of books referred to as ‘pastoral programme instruction’ (PPI).

There are eight books entitled ‘GOD, MYSELF AND OTHERS’ (Book I-VIII). Each of these books is meant for each class from class one to class eight.

This Pastoral programme is meant to give teachers an opportunity to teach pupils Christian doctrine and practices, which help them to develop their faith and grow as mature Christians and faithful members of the church. This series will certainly help the teacher a good deal in ensuring that the pastoral programme instruction is systematically and effectively taught in schools to all the children with Protestant background. (Christian Churches Education Association 2001, 1)

The Objectives for this Programme Are the Following:

- i. The pupils will be able to understand the Word of God.
- ii. Led to a personal commitment to Jesus Christ as their Saviour and Lord.
- iii. Able to demonstrate a life of service and fellowship with the church, nurtured by daily Bible reading and prayer.

These books are expected to help the pupils learn about Jesus Christ as the one who loved the little children and the one who drew them to himself and blessed them. As noted above, this programme has very good intentions but just like in the time of Jesus, people refused the children to be brought to Him, but He said “let the children come to me and do not hinder them, for the kingdom of God belongs to such as these” (Lk 18:16 NIV).

CHAPTER THREE

METHODS AND PROCEDURES

The research method that I used as the major means of collecting data is qualitative. Specifically grounded theory was chosen because it is more appropriate for the topic of research, which is, assessing the state of pastoral programme in selected primary schools. Through this method, I studied the experiences of teachers and the administrators in pastoral programme facilitation and how they can be used most effectively to bring about spiritual growth of the pupils.

Mugenda and Mugenda (1999, 197) say that grounded theory research design provides a list of factors that are responsible for its preference. “By using the qualitative method, researchers are able to collect data and explain phenomena more deeply and exhaustively.” I was able to collect data and raise questions and was an active learner who seriously considered the view of the participants throughout the study.

Grounded theory study is to generate or discover a theory, an abstract analytical schema of a phenomenon that relates to a particular situation. This situation is one in which individuals interact, take actions, or engage in a process in response to a phenomenon. To study how people act and react to this phenomenon, the researcher collects primarily interview data, makes multiple visits to the field, develops and interrelates categories of information, and writes theoretical propositions or hypotheses or presents a visual picture of the theory. This theory was first used in 1967 by “two sociologists, Barney Glaser and Anselm Strauss, and later elaborated on it through subsequent books. (Creswell 1998, 56)

Creswell (1997, 15) defines qualitative research as “an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The research builds a complex, holistic picture, analyzes words, reports detailed views of informants and conducts the study in a natural setting.”

To understand weaknesses, if any, in pastoral programme the participants must be visited in a natural setting. I decided to use the qualitative method of data collection and analysis in order to arrive at the intended goal in this study. The main goal was to assess how pastoral programme is faring in primary schools in Nairobi. What are the experiences of teachers and administrators during pastoral programme facilitation?

Entry

Having been a frequent visitor to the schools I did not anticipate any problem in gaining access to the school from the watchman who mans the gate. “A researcher studying the experience of people at a particular site, whether it be factory, school, church or business, must gain access through the person who has the responsibility for the operation of the site” (Seidman 1998, 37).

Sampling

I visited Mahiga, Kamiti and Mary Immaculate Primary Schools and selected the participants and informed them of the intended interview date. “Sampling would not be based on random selection but it will be on the basis of their ability to contribute to an evolving theory” (Creswell 1998, 118). Through consultation with

the administrators, I was able to identify those teachers who were committed Christians, interested in spiritual nourishment of pupils. I had eight participants, two senior school administrators and six teachers in each school giving me a total of twenty-four. I personally interviewed and gave questionnaires to twenty-four of the participants in the three schools. Creswell (1998, 56) recommends a theoretical sample of 20-30 individuals.

Data Collection Procedures

In this study, I collected data through interviews, questionnaire and observation. This way I was able to get useful information as to how Pastoral programme is faring in the schools. I also made observations by visiting the schools during the time allocated for Pastoral programme, in order to establish how teachers were teaching the pupils in real classroom situation. This was done during the first lesson on Friday, the time allocated for Pastoral programme. This took place between the months of January and February 2008. In this study, I informed the participants of my intention to collect data from them a week before the interview.

Data Analysis and Data Interpretation

Mugenda and Mugenda (1999, 203) define data analysis in qualitative research as “the process of putting order, structure and meaning to the mass of information collected.” The data collected was analyzed in a systematic way through the recommended standard of open, axial and selective coding.

In open coding, the researcher forms initial categories of information about the phenomenon being studied by segmenting information. Within each category the investigator finds several properties or subcategories and looks for data to dimensionalize, or show the extreme possibilities on a continuum

of, the property. In axial coding, the investigator assembles the data in new ways after open coding. This is presented using a coding paradigm or logic diagram in which the researcher identifies a central phenomenon (i.e., a central category about the phenomenon), explores causal conditions (i.e., categories of conditions that influence the phenomenon), specifies strategies (i.e., the actions or interactions that result from the central phenomenon), identifies the context and intervening conditions (i.e., the narrow and broad conditions that influence the strategies) for this phenomenon. In selective coding, the researcher identifies a 'story line' and writes a story that integrates the categories in the axial coding model. In this phase, conditional propositions (or hypotheses) are typically presented. (Creswell 1998, 56-57)

Through this coding method all the information gathered was 'chewed' and I made up connection from experiences of participants who went through the interview; then I came up with useful conclusions and recommendations. When undertaking this study all the data collected was used in analysing and understanding how Pastoral programme is handled by administrators and teachers in the three primary schools. The data was sorted out and finally useful recommendations were pointed out, which the schools might use for the benefit of Pastoral programme. The questions in appendix were used in gathering information.

Conclusion

This qualitative research gave useful information that was gathered through the data procedures, data analysis and interpretation cited above. Coding method applied in this research enabled the researcher to know the reality of pastoral programme in the three schools.

The study was of paramount importance to senior school administrators, teachers, government education officers, clergy, parents and curriculum developers. This will awaken all the stakeholders who will be expected to respond positively towards having a successful Pastoral programme in schools.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

This chapter contains the findings and analysis of data produced in this study. I sought to know the current state of the pastoral programme in Mahiga, Kamiti and Mary Immaculate Primary schools and the role of administrators in execution of this programme.

The participants' years of experience ranged from two to twenty three years and from their wealth of experience I gathered the much needed information. Data was gathered from verbal interviews of six administrators and eighteen questionnaires from teachers. I also had an opportunity to observe facilitation of pastoral programme by the teachers in real classroom situation.

In this chapter, questionnaires (collected data) and interviews are analyzed to achieve the purpose of the study. The two research questions that I formulated at the beginning of the study assisted greatly in achieving the goal for this study.

The first question was:

What is the current state of pastoral programme in Mahiga Primary school, Kamiti Primary school and Marry Immaculate Primary school?

To answer this question, the following issues were considered:

Pastoral Programme Historical Background

The Education Act (1968) gave the Churches an opportunity to prepare religious education materials for teaching pupils ways of faith. There was a wonderful working relationship between the churches and the Government through the Ministry of Education. Pastoral programme instruction in primary schools is supposed to be taught once a week and it gives teachers an opportunity to teach pupils Christian doctrine and practices which help them to develop their faith and grow as mature Christians.

The participants whom I interviewed admitted that when pastoral programme was first introduced to primary schools it was a success. This was in the early seventies. When answering the question why they thought it was a success, they said that they used to have workshops organized by churches in conjunction with the Government, whereby teachers went through in-service courses. They were trained how to handle pastoral programme. They were given the materials to use when facilitating this programme. They admitted that the government was very keen in ensuring that pastoral programme was taught just like any other subject in the primary school curriculum. Inspectors from the Government inspectorate section used to visit schools to confirm that pastoral programme was being taught to the pupils.

As years passed by, this in-servicing of teachers to facilitate pastoral programme was suspended and government inspectors were no longer keen in ensuring that it is being taught. This is the report I got from the participants interviewed.

Importance of Pastoral Programme

From the interviews and questionnaires that I conducted, the participants from every school were in agreement that pastoral programme is an important subject that needs to be taught in every school. They said that if pastoral programme was handled well it would shape the lives of the pupils spiritually. In Kamiti primary schools I found the deputy head teacher with three pupils in her office. She explained that the three had been sent home to go and bring their parents, two days before, because they were found gambling in class while the teacher was teaching. They then decided to sneak into the classroom, hoping that they would not be discovered. These were standard five pupils and there were more than ninety in one class being handled by one teacher. The deputy went on to explain how it had become difficult for the teachers to maintain discipline in class. This, she said was due to the large enrolment they have had from the time free primary education was introduced. She lamented and said that if pastoral programme was taught seriously it would help in instilling discipline in the lives of the pupils. This might change the atmosphere in the classroom and learning might take place more effectively.

Teachers' Attitude Towards Pastoral Programme

Most of the participants from the school said a few teachers had a positive attitude towards this programme, but majority of teachers had a negative attitude. One of the teachers from Mahiga primary school whom I interviewed said they would like to teach pastoral programme but they encountered multiple problems. She went on to

say that during their training in college they were not taught how to facilitate pastoral programme. She said that they lacked teaching materials.

In Mary Immaculate primary school one of the teachers said that she had too much work in the examinable subjects and had no time for pastoral programme. She said that they were overloaded and that is why some teachers were teaching other subjects such as mathematics during pastoral programme. In her opinion she was advocating that, teaching of pastoral programme should be facilitated by outsiders. She said some teachers use pastoral programme lesson to prepare for other subjects. She added, "Pastoral programme is not an examinable subject". It is very unfortunate that our educational system is oriented towards passing the national examination. Pastoral programme has thus been sacrificed for the sake of teaching examinable subjects. Most teachers do not bother about the spiritual development of the pupils and they do not have that great attachment to the subjects. They view it as a bother rather than a programme that will produce holistic and well grounded pupils who value religious traditions of their mother churches.

Attitude of Outsiders who Teach Pastoral Programme

In the three schools the teachers as well as the administrators said that, those facilitators who visited the schools included the Catholic Priests, Protestant Ministers, evangelists and other committed lay people for the purpose of teaching pupils the Word of God. In Mahiga and Kamiti primary schools, the participants confirmed that Catholic Priests and Sisters visited the schools regularly and they were more committed in this exercise. They were visiting schools almost every Friday morning to teach those pupils. Protestant ministers were rarely seen in the

schools. They did not seem to be keen in teaching and following the spiritual development of the pupils. Protestant ministers said that they were visiting the schools usually during examtime and after praying for the pupils during KCPE examinations, they hardly visit the schools.

In the Catholic school, one of the informants pointed out that the Protestant pupils had no one to nurture them spiritually. She went on to explain that during pastoral programme, “pupils are grouped depending on their religious background; the Protestants are put in one group and the Catholics in another”. The informant went on to say that “Catholic pupils are always taught their traditions by the Catholic Priests or their Catechists who visit them every Friday, but the Protestant ministers and their evangelists hardly visit the school”. From this information I was able to conclude that Catholic Priests and their Catechists as well as the Catholic teachers were more committed than Protestant ministers, their evangelists and Protestant teachers to the spiritual development of pupils.

Pastoral Programme Teaching Materials

Teachers and the administrators from Mahiga and Kamiti primary schools said that there were no teaching materials available in the schools for teaching Pastoral Programme. They only had the Bible, but in Mary Immaculate primary school the Head teacher said that materials for teaching Catholic pupils were available but not for the Protestants. I was told by the Head teacher from Mary Immaculate primary school that the Catholics had developed their own materials, which they were using for pastoral programme facilitation. She said that Protestant churches had developed different teaching materials for Pastoral Programme facilitation. The participants also said that because most of the

children came from poor families, and in some cases parents were not committed Christians, the children had no Bibles. Those who had, the Bibles were very old and some pages were missing.

I asked the informants to specify materials they use during Pastoral Programme facilitation. Out of twenty four, twenty one informants said that they were using only the Bible. Only three informants said they were using their own teaching materials.

Preparing to Teach Pastoral Programme

Through the questionnaire, I gathered that nineteen informants used about 30 minutes to prepare for the lesson, four of them used about one hour to prepare and one of them had not indicated the preparation time. I was not surprised because although these are the teachers struggling to teach pastoral programme, they did not have materials to use except the Bible. They were pressed for time. To prepare an effective lesson that will have an impact on the lives of the pupils, a teacher must spend enough time researching for materials and organizing them in a systematic and meaningful way. The lesson must have points that follow each other in a given sequence. There are steps that one has to follow in order to teach effectively during a pastoral programme lesson.

Pastoral Programme Main Activities

The informants were in agreement that most of the time pastoral programme lesson was spent in singing. Out of the thirty five minutes allocated for pastoral programme lesson, over twenty minutes were spent in singing and only about ten minutes were spent in Bible teaching and prayer. The teachers and the administrators

argued that pressure of work, lack of teaching materials and negative attitude were some of the factors that contributed to this nature of the programme. They also pointed out that pupils were too many in one class and this was discouraging the teachers. Most of the classes had almost a hundred pupils and it was not easy to control them.

Spiritual Needs and Talent Identification

Informants from the three schools, except seven, agreed that during pastoral programme lesson that is effectively facilitated, it is possible to identify needs and talent of pupils. They argued that one does not only identify but one has an opportunity to meet the spiritual needs of the pupils. Pupils need love, respect and security, among other needs. My observation from real classroom situation is that these needs were met. I attended a standard eight lesson at Mary Immaculate primary school and I was introduced to the pupils as their guest. Then, I was given an opportunity to greet them. These pupils responded very warmly and their reception was wonderful. I sat in front because the classroom was fully parked, I could not make it to the back.

The lesson was on 'God the Creator'. At the beginning of the lesson the teacher asked one of the pupils to conduct choruses as she wrote the topic of the day on the chalkboard. It was a good experience to see that children are talented in singing. The student went on and on until the teacher had to interrupt. She then conducted a prayer and continued teaching the lesson. The lesson was very interesting. I noted especially in this school that the pupils were very free with their teacher; they asked all sorts of questions. They responded every time the teacher asked a question. Some of the pupils did not know the answers but all the

same they tried. The teacher interacted well with her pupils and at the end of the lesson she asked a specific pupil to conclude in prayer. There was no doubt that the child is gifted in conducting prayers.

In Kamiti primary school I observed standard seven lesson. This time the teacher taught on 'importance of rain'. Just like in the previous school, I was introduced to the pupils who appreciated my presence and gave me a warm welcome. In this lesson the teacher said the prayers at the beginning, a few choruses were sung and the teacher continued with the lesson. It was very interesting and enjoyable. The lesson ended with a prayer from the teacher.

In Mary Immaculate primary I observed a standard six lesson. The lesson started with a prayer said by the teacher and one of the pupils conducted choruses. The teacher was teaching on relationships. The children were shy but they were listening attentively. They participated in answering questions but most of the girls did not respond to the questions. At the end of the lesson the teacher made an altar call saying, "is there anyone who would like to have Christ as his or her personal Savior?" I noted that only four pupils stood up first, but after about another two minutes all of them stood up. They all said they would like to accept Christ as their personal savior. The teacher concluded the lesson with a prayer committing those children to God.

According to my assessment of the three lessons that I observed, more singing was done than Bible teaching but the children seemed to enjoy the choruses in all the three lessons that I observed. The teachers were well prepared and the pupils enjoyed the lessons.

Roles of Administrators

My second research question was ‘what is the role of administrators in pastoral programme?’ To answer this research question I have the following findings:

From the interviews, the three head teachers from Kamiti, Mahiga and Mary Immaculate and their deputies all agreed that the main role of an administrator in relation to pastoral programme is the same as in other subjects. When the Government assigns one the duty of administration, it wants to ensure that the curriculum set forth by the Ministry of Education is adhered to, and that everything that is included in the curriculum must be achieved. It is the duty of the administrator to create teamwork, co-operate with his or her staff and see to it that every programme set before them runs smoothly.

Pastoral programme is one of those programmes that are set in the curriculum in the three schools. The first lesson on Friday is set for pastoral programme facilitation, but most teachers are not committed to it. The head teacher from Mahiga primary admitted that they do not lay much emphasis on the pastoral programme facilitation. This is because teachers do not have the teaching materials; neither do they know how to teach it. Teachers claim that they were not trained on how to facilitate pastoral programme and thus they are not committed to this programme.

As the interview continued I asked the head teacher of Mahiga primary how she carried out the supervision of pastoral programme. She replied that since the Government does not take serious steps in following it up and the teachers claim they are also overloaded, she did not have a concern about it. Whether

pastoral programme is taught or not, this was not very important, “we are interested in examination results”. The administrator was not keen in supervising pastoral programme lessons. She admitted that she also needed to be sensitized on how to facilitate pastoral programme and where to get the teaching materials. The deputy head teacher from Mahiga primary said that the teachers had little interest in this subject and since she was not confident in handling it, she found it difficult to supervise the other teachers.

The head teacher from Kamiti primary said that majority of her teachers, were being pushed to teacher pastoral programme and it was not an easy task for most of them. I asked her the reasons that made it difficulty for the teachers to teach this pastoral care. She said that some teachers were not committed Christians and they had little value for pastoral care. She said that when those teachers go to class, they ask the pupils to sing choruses until the time for pastoral programme is over. She said that they use this time to prepare for other subjects. She said that other teachers were interested in teaching Christian virtues to the pupils but they lacked teaching materials. The deputy head teacher in Kamiti primary said that this subject was taken lightly by many teachers including the committed Christians. This was because teachers did not have teaching materials and at the same time they lacked skills on how to teach the subject.

In Mary Immaculate the Sister who is the school head, said that she has no problem with Catholic pupils. This is because there were teaching materials available for teaching the Catholics, the Catholic Fathers and the Catechists were visiting the school regularly to assist in pastoral programme facilitation. The Catholic Sisters who were members of her staff were very keen in teaching Catholic religious

traditions to the pupils. She admitted that the Protestant pupils were not being nurtured well spiritually and this was due to the fact that, the Protestant teachers had no teaching materials. They lacked skills needed for facilitation of pastoral programme. The deputy head teacher who is also a Sister said they supervised the teaching of pastoral programme without any difficulties as far as Catholic students were concerned. For the Protestant students it was not very smooth but they were trying their best. She said that her teachers were committed in providing spiritual nourishment to the pupils.

Pastoral Programme Challenges

The information I gathered from the teachers and the administrators made me have the following as the challenges in pastoral programme facilitation: There was lack of knowledge of importance of pastoral programme instruction, which if well organized, would bring about pupils' spiritual growth. Besides this, there is lack of teaching materials, lack of training of teachers on pastoral programme instruction facilitation and teachers feel that this is another extra burden added to them, and it is not an examinable subject. There is also lack of supervision by government inspectors, lack of in-service training of teachers, lack of interest by the teachers, lack of supervision by the administrators and also in some instances teachers are not committed Christians, thus they feel offended when requested to teach Christian values and traditions. There is a large population of pupils per class and teachers are not motivated to teach pastoral programme.

Summary of Findings

The data analyzed and presented in this chapter provided the necessary information to answer the research questions presented in chapter one. What is the present state of pastoral programme instruction in the three primary schools? What is the role of the administrators in pastoral programme facilitation? From the information gathered, it is true that a lot needs to be done in order to have a successful pastoral programme geared towards bringing about pupils' spiritual growth. Recommendations will be addressed in the next chapter.

CHAPTER FIVE

RECOMMENDATIONS AND CONCLUSION

This chapter contains conclusion and recommendations drawn from my data analysis. They apply most specifically to the three primary schools, Mahiga, Mary Immaculate and Kamiti.

Importance of Children

God loves children and this is demonstrated by the fact that the Israelites were ordered by God to teach their children God's commandments while they were at home, away from home, when working and when resting (Deut. 6:7). When God looked at the heart of Abraham and saw that he was able to put God's agenda in the lives of his children, He said that He would fulfill his promises to him. We also find that God used children to accomplish his mission. Samuel was a young boy when God ministered through him.

In the New Testament Jesus said children should come to him. Those who prevented them from coming to him were reprimanded. God values children, so teachers and the administrators should value them as well. They should be concerned about their spiritual development.

Government Involvement

The Government should be seriously involved in the development of pastoral programme teaching materials through providing funds that can then be

distributed to different church groups to develop those materials. The church should also wake up and realize that they have to prepare the church of tomorrow now through this pastoral programme. The church should push the Government to provide funds for the purchasing of pastoral programme materials. There must be inspectors for the purpose of inspecting pastoral programme as a subject. Pastoral programme should be given same priority as the examinable subjects. Teachers should also be given in-service courses and during their training they should be trained on how to facilitate pastoral programme.

Kenyan Education System

The education system in Kenya is geared towards passing of examination and a lot of emphasis is laid on subjects that are examinable. These are the subjects that finally determine the career that one will eventually join. They should not therefore be ignored but there is great need to look beyond passing the examination. What will be the character of that individual? Will he or she be an all-round person who can contribute positively towards the well-being of the society? The character of each and every individual should be a concern for every teacher. Through pastoral programme, teachers might be able to shape the lives of the pupils spiritually. The Government should therefore provide funds necessary for the development of pastoral programme teaching materials and even for in-servicing of the teachers. There must be a deliberate effort in ensuring that this programme is not left behind. The Government should also provide inspectors who will visit the schools to ensure that it is being taught.

Church's Input towards Pastoral Programme Facilitation

The society looks upon the Church to provide spiritual nourishment to its members. If they do not take their work seriously then the society's spiritual state deteriorates. Looking at what is the current state of spirituality in the society it can be said to have gone down and because schools are part and parcel of a wider society, their spirituality has also gone down. For the sake of the Church of tomorrow the Church must wake up and provide the schools with the much needed spiritual guidance. They have to support the teachers in pastoral programme facilitation. The church has to be enthusiastic about pastoral programme facilitation and deliberately change the attitude of the teachers. When teachers demonstrate a positive attitude, the pupils' attitude will automatically change and they will be willing to listen to their teachers.

Teachers' Training

It is my recommendation that all primary school teachers should be trained on how to teach pastoral programme. It should be integrated in the college curriculum. When this training is carried out teachers, especially committed Christians, will be motivated to teach pastoral programme. I also recommend that all teachers who are currently in the field should receive in-service training on how to facilitate pastoral programme. There must be a deliberate effort to train all primary school teachers. This is because majority of them complained of lack of skills needed for pastoral programme facilitation. The anticipated result of this training is that many might be motivated to teach pupils for spiritual development.

Teaching Materials

A panel should be set to develop pastoral programme teaching materials. These materials should be revised to address current issues faced by present day child. The materials should address issues such as media influence, use of leisure time, cults and so forth. The panel members should organize with the Gideon to provide Bibles that would be distributed to the pupils.

Role of Administrators in Pastoral Programme

All the administrators should be taken for in-service training on how to facilitate pastoral programme. They have to be equipped in order to make them take the pastoral programme to heart, internalize it and thus be willing to supervise and ensure that it is being taught as an important subject in the school curriculum.

The School Curriculum

There is need to examine the primary school curriculum and establish whether it is too demanding to both the pupils and the teachers. If it is too heavy then it should be reduced in order to give teachers time to prepare for pastoral programme and other subjects in the curriculum.

A curriculum should be designed to motivate the teachers to teach pastoral programme. What is motivation? Motivation is defined as something that compels and energizes an individual to act or behave in a particular moment at a particular time for attaining some specific goal or purpose. The teachers should be informed on the value of pastoral programme. In this curriculum the importance of pastoral programme to the spiritual development of the pupils should be discussed. This programme exists in order to reach pupils for Christ, to teach pupils in holy ways, to

encourage fellowship among pupils, to provide a worship service for pupils in schools and to provide a foundation for the church of tomorrow.

Conclusion

Pastoral programme was designed to change the lives of the pupils who are taught this programme. Life transformation is what every teacher should aspire for in the lives of his pupils. The Bible is the book that was written not just to be studied but also to change our lives. Pupils have to be Christ-like and thus they need the Bible. They have to allow God to transform their character and conduct. Teachers have therefore a big responsibility in teaching pastoral programme instruction, the lessons that will teach pupils to fear God. In this chapter I have tried to explain the current state of pastoral programme in three schools and the Government involvement in this programme. A lot needs to be done to make this a success.

From these findings, I have concluded that some of the clergy have failed in ensuring that their religious traditions are adhered to. It is sad to note that even in the Protestant sponsored schools, pastoral programme is not a success. In addition, the Christian administrators and teachers have also failed to make initiative to ensure the success of pastoral programme. Likewise, parents do not follow up on spiritual formation of their children at school although they ensure that the examinable subjects are taught well.

To have a successful pastoral programme, I recommend that the sponsoring churches should have a joint committee to oversee the implementation of the programme in their respective schools. Specifically, the evangelist and catechists should be assigned specific schools where they should teach pastoral programme.

The church should hold regular meetings with administrators and teachers to motivate them. In addition, the church should develop materials to meet the spiritual needs of the pupils. The Government should ensure that education inspectors follow up on the progress of the programme.

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APPENDIX

Below are the questions that were used during the interviews:

Administrators' Questions

1. When is Pastoral programme taught in your school?
2. Who teaches this Pastoral programme in the school?
3. What is the role of teachers in this Pastoral programme?
4. What is the attitude of teachers towards this Pastoral programme ?
5. How committed are the teachers to the teaching of Pastoral programme?
6. What are the problems that teachers experience during Pastoral programme?
7. What is your role in this programme?
8. How does this programme affect the spiritual development of the pupils?
9. Besides teachers, are there outsiders who help in facilitation of Pastoral programme?
10. Suggest any recommendations that you may have sighted that could improve this programme?
11. Why do some teachers teach other subjects during Pastoral programme?

Teachers' Questions

1. How do you handle or teach Pastoral programme?
2. What motivates you to teach Pastoral programme?
3. How well were you prepared for the teaching of Pastoral programme during your training?
4. In general, how do teachers respond to teaching of Pastoral programme?
5. Does this programme benefit or affect the spiritual development of pupils?
6. What problems do you incur during the teaching of Pastoral programme?
7. Suggest how these issues can be addressed in order to improve the teaching of Pastoral programme?
8. How do pupils respond to Pastoral programme?
9. In your own assessment comment about current Pastoral programme curriculum?

Research Questionnaire for Teachers

Introduction

I am a student at Nairobi Evangelical School of Theology (NEGST) pursuing a master's degree in Christian Education. I am carrying out a study on the assessment of pastoral programme for instruction in primary schools. The study will try to find out the success or weaknesses in the programme and address any of these issues with a view of suggesting solutions that would improve or make this programme a

success. Your genuine response and co-operation will be of great assistance for the successful completion of this study.

Instructions

Please give appropriate information as instructed in this questionnaire. Do not write your name on this questionnaire for confidentiality reasons.

Teachers' Questionnaire on Pastoral Programme

Section A

Write in the spaces provided

1. What is your Church?.....

2. Are you a committed Christian?

Yes

No

3. Tick for the appropriate information in the box

Age

Below 21

21-29

30-39

Above 39

4. Gender:

Male

Female

5. Marital status

Single

Married

Divorced

Widowed

6. My highest education level is;

University

College

Secondary

Primary

Section B

Tick for the appropriate information in the box

1. How often is pastoral programme taught in your school?

Every week

Once a month

Not at all

2. Who teaches pastoral programme in your school?

All teachers

Some teachers

Outsiders

Teachers and outsiders

Specific teachers

None of the above

3. According to your own assessment, what is the attitude of teachers towards pastoral programme lesson?

Very committed

Fairly committed

Committed

Not committed

4. Which is the dominant activity during pastoral programme lesson?

Singing

Prayer

Biblical teaching

None of the above

5. Which of the following materials do you use during PPI lesson?

PPI books

The Bible

Personal materials

None of the above

6. How much time do you spend in preparing for PPI lesson?

30 Minutes

One hour

Three hours

Above three hours

7. Do you think PPI lesson meets the spiritual needs of the pupils?

Yes

No

8. Are you able to identify pupil's spiritual talents during a PPI lesson?

Yes

No

9. Is the PPI curriculum that is being used addressing the current problems of the pupils?

Yes

No

10. During your training in college, were you taught how to facilitate PPI?

Yes

No

11. a) Do you encounter problems during PPI lessons?

Yes

No

b) If your answer is yes, briefly explain the problems you encounter.

12. A) Are there teachers who teach other subjects during PPI lessons?

Yes

No

If your answer is yes give reasons why they do teach other subjects?

B) What is the role of administrators in PPI facilitation?

13. In few words suggest any recommendations that you think would improve PPI facilitation in your school.

In relation to PPI fill in the blank spaces:

Teacher	Age	Gender
1		
2		
3		
4		
5		
6		
7		