

**RELIGIOUS GROUPS AND MORAL DEVELOPMENT OF PRE-SCHOOL
CHILDREN IN NAIROBI COUNTY, KENYA**

ANNE WANGARI NDUNG’U

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DECLARATION

This research project report is my original work and has not been presented for award of a Masters Degree in any other University.

ANNE WANGARI NDUNG’U

This research project report has been submitted for examination with my approval as the University Supervisor.

DR. JANE C .GATUMU (P.H.D)
SENIOR LECTURER
Department of Educational Communication and Technology.
University of Nairobi

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ABSTRACT

Morality grows in human beings spontaneously alongside physical limbs, basic mental and social capacities. Children evolve maturity in moral thinking with the growing age. Further, children at any age can be presented with such creative activities that can accelerate their mental process. Children form ways of thinking through their experiences which include understandings of moral concepts such as equality, justice, rights, and human solidarity. There is a world- wide revival of interest in spiritual, moral and religious education. It takes a rather specific and narrow form, when a nation seeks to hold onto its traditional values by creating a dogmatic instruction for school children in the traditional religion of that country. This study sought to investigate influence of Christian religious groups, Islamic religious groups and Hindu religious groups on the moral development of pre-school children in Nairobi County. The study was guided by the following research objectives; to investigate how the religious education programmes, family organizations, practices and beliefs offered by religious groups influenced the moral development of children. The study was conducted in eight (8) religious schools which were a representation of the three (3) religious groups that featured in the study. This research was carried out through use of a qualitative research design. The study targeted both private and public pre-schools in Nairobi County. Structured random sampling technique was used to select a sample size. The researcher used story telling technique, observation schedules and documentary analysis to collect data from the respondents. The researcher then grouped the data into different categories as was guided by the different objectives. Codes were then assigned to the data that had been collected qualitatively. Scores were awarded for each code which were later tallied and counted according to the themes. These were later analyzed using descriptive statistics which included percentages, frequency tables, figures and photographs. The results of the findings showed that the different religious groups relatively influenced the moral development of the children. From the findings of the study, each religious group was fairly able to manifest the aspects of moral development which in this case include independence, maturity, rationality, responsibility and altruism through the religious education programmes, religious group families, religious group beliefs and religious group practices. The findings showed that there was therefore no religious group that had been able to fully develop the moral development in children despite the fact that they had deeply inculcated the religious teachings in them. The researcher therefore recommended that the Ministry of Education should develop a curriculum that would cover the different moral aspects. Religious families would also be urged to unite as well as involve children in activities that would inculcate the moral aspects in them.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Human ethics and ideals, concepts and values, are a way of revealing the interior regions of man and the underlying dimensions of genuine life (Ahmed, 2007). Moral psychology or science of morality, as an emerging branch of social psychology, is concerned with issues that lie at the intersection of psychology and ethics. It is a discipline of both intrinsic and practical interest; uncovering the determinants of moral judgment and behavior. The philosophical study of human codes of behavior that are acceptable in a specific group of people at a specific time and territory is called 'morality.' Morality plays a vital role in shaping the personality features of an individual. Strong beliefs, good values, altruism and pro-social behavior determine the social status of an individual. Societies also develop and nourish relationships by dint of moral values. The values like justice, fairness, honesty, truth and courtesy are acceptable and favorable for all human beings irrespective of their cast and creed.

Chauvin (2013) notes that morality which stems from moral development affects people in everyday life and that every individual has different morals which are instilled in them and that everyone develops their own morals to live by. Chauvin (2013) notes that without having morals one will have to live with the consequences of everyday life and the hardship that life brings. This makes Clarence (2007) argue that moral education must begin when child is young as it takes time for the child to internalize it.

According to the Association for Supervision and Curriculum Development (ASCD) (1988), Moral maturity is more than just knowing what is right. This is in reflection to the thought that the world is full of people who are aware of what is right but opt to set moral considerations aside when they find it expedient to do so. The Association for Supervision and Curriculum Development (ASCD) (1988), states that for one to be moral, one should be able to care deeply about doing it and to possess the will, competence and habits needed to translate moral judgment and feeling into effective

moral action. This therefore exemplifies a moral person as one who portrays rationality, independence, responsibility, maturity and altruism. Bull (1996)

Brofenbrenner (1996) spotted Social factors as one of the influences in the moral development of children. This comprises children's meso-systems, micro-systems, exo-systems and macro-systems as noted by Brofenbrenner (1996) in his Ecological Theory of Morality. Plato on the other hand identified culture as one of the variables that gave rise to moral character of an individual. Plato as cited by Burnyeat (1997) in his social psychological insight noted that majority of people were incapable of resisting the voice of culture that surrounded them. This therefore meant that their values, beliefs and perceptions mirrored those of the surrounding culture. Summer (1993), an American anthropologist up-held the historical moral theory that featured cultural relativism. He argued that moral values were purely the inventions of society and not individual people. This therefore meant that human beings were products of their cultural surrounding. Eckensberger and Burgard (1983) further observed culture as being central and unique to humans. It was an integral part of psychological processes and structures and that it defined the meaning of what and how individuals thought, felt and behaved (Fraser, 2008).

Religion according to Cohen and Rozin (2001) is a factor that greatly impacts on morality. Cox (1983) and Akinpelu (1981) argue that religion and morality need each other and the two should not be seen as divorcees but as Siamese twins. This is also championed by Greer (2013) who defines religion as a system of beliefs, values and practices which guide the life of humanity and same time arises from a Supreme Being. Ninian (1956) to some extent connects religion to morality when he defines religion as a six dimensional organism typically containing doctrines, myths, ethical teachings, rituals, social institutions and religious experiences of various kinds. A simultaneous connection between morality and religion has been identified by Fraser (2008) in his Divine Command Theory which signifies duly the importance of a Supreme Being in morality. Fraser (2008) states that Moral values are a creation of God's will and that human beings

have always been directed on the moral values by God when he speaks to them directly, gives them special signs or reveals moral truths in the scripture.

Religion serves three major functions of social cohesion, social control and provision of meaning and purpose (Durkheim, 2013). Gustafson (2012) further notes that religion impacts on the moral life of individuals by stipulating the sort of person one should be, and also interprets particular circumstances of action. Tripathi (2009) observes that religion has helped greatly in the development of humanity by laying down values and standards and also pointing out principles of guidance in human life. This can be seen in the different religious traditions that hold up different modal personalities that embody the ideas of a community. Example, the songs that religious communities sing, the parables and the stories they tell recount in their own way and communicate in a powerful and yet rational way the kind of persons that people should be in the community (Cook, 1994).

Religion according to Ninian (1989) is so wide and that while some have adherents, others are considered to be more popular. Patheos (2008) for example identifies Christianity as one of the major world religions with a population estimate of 33%. Patheos (2008) further notes that Christianity is founded in the life, teachings, death and resurrection of Jesus Christ. Followers of Jesus are called Christians. Christianity bases its teaching on the Holy Bible. It has many different branches and forms with accompanying variety in beliefs and practices. Islamic religion is the second largest religion in the world with an estimated follow up of 21%. According to Naik (2013) as quoted by Islamic Research Foundation (2009), Islam is a Semitic religion which has over one billion adherents in the world. Islam means “submission to the will of God.” Muslims accept the Quran as a word of God revealed to his last and final prophet Muhammad. Atheism which is also known as agnostic or non-belief is the third largest group in the world with an estimate of 16% followers. Atheism according to Mathew (1997) is characterized by an absence of belief in the existence of gods. This absence of belief generally comes about either through deliberate choice or from an inherent inability to believe religious teachings which seem literally incredible. Atheism can either

be classified as strong or weak based on the belief of existence of gods. Patheos (2008) further identifies Hinduism to be the fourth largest religion in the world with about 800 million adherents (14%). It does not have an individual founder. It originally was a polytheistic and ritualistic religion with various rituals performed by the head of particular families or tribes. Vedas which were the earliest Hindu Scriptures were written to instruct priests how to perform these rituals. African tradition religion is the 5th in line with an estimated population of 6%. African Tradition Religion according to Awalalu (1976) means the indigenous religious beliefs and practices of the Africans. It is a religion based mainly on oral rituals, shrines and religious functions. Awalalu (1976) notes that, African Tradition Religion (A.T.R), has no founder transmission. It is not written on paper but in people's hearts, minds and oral history, it has no missionaries nor is there any desire to propagate it.

Religion has different aspects that can influence moral development. Religious groups for example have taken precedence in the same through the introduction of Religious Education Programmes such as Christian Religious Education (C.R.E), Islamic Religious Education (I.R.E) and Hindu Religious Education (H.R.E) which are taught in schools as part of the curriculum. The religious education which is deeply rooted in the ideals of the people endeavors to shape an individual to fit in the society (Itolondo 2012). Family organizations on the other hand have gained much influence from the religious groups and as such have taken supremacy towards moral development. Stamps, (2012) notes that parents who are part of the family organization are very influential in the moral development of their children hence, there is need to embrace them. Ritual practices have also been considered to be an aspect that influences moral development. Religious groups embrace rituals and are part of their day today practices. These rituals have been seen to enhance moral development and as Weinreich-Haste (1990) observes, rituals are affect – laden and hence in principle can activate moral change. Religious beliefs on the other hand have been seen to be a concomitant of religious groups and that each one of them has a set of what they believe in. Adamson (2013) therefore notes that religious groups often indoctrinate their followers with the beliefs and as such encourage people to lead a moral life.

The basis of moral education is to help children learn the principles of morality. Bull (1969) emphasized on helping children to learn and develop the moral principles or rules to judge and make decisions. Bull (1969) further notes that morality develops in four stages; notably: anomy, heteronomy, socionomy and autonomy which is the highest level and for one to reach autonomy, obstacles such as authoritarianism, physical and mental punishment and indoctrination should be avoided. He therefore argues that any basis for moral education “should consist of imparting those skills which are necessary to make good or reasonable moral decisions and to act on them. This is in line with the need for a well modeled society and coherent individuals in Kenya which has taken transcendence from time immemorial. This is reflected in the various commissions of education whose main goal has been to improve education in Kenya along moral values of all individuals. The aim has always been to make education relevant to the needs of the Kenyan society. This therefore prompted the appointments of Various Educational Commissions to this effect.

The Ominde Commission (Kenya Education Commission) of 1964 for example, The Phelps Stokes Report (1926) and the Gachathi Report (1976) of the National Committee on Educational Objectives and Policies (NCEOP) to some extent recommended the teaching of ethics in schools either as part of religious studies or as a separate subject which would provide young Kenyans with ethical education and training. Similarly, the influence of religion on attitudes towards moral development is becoming of interest to a wide range of actors. The World Bank for example has a Development Dialogue on Values and Ethics; the World Faiths Development Dialogue on the other hand works on best moral behavior development. Several international faith-based organizations have also undertaken work on anti-social behavior. This includes Christian Aid, Tear fund and Islamic Relief (Nussbaum, 2006).

Mwikamba (2003) connotes that religion; belief and morality are intertwined and are closely related in theory and practice. However morality and belief depend on religion and are part and parcel of one another. Morals and religious beliefs have their ultimate

basis and authority in God; in turn it influences their conduct which concurrently influences society at large.

1.2 Statement of the Problem

Morality has become a complicated issue in the multicultural world we live today. Wilson (1967) pointed that ‘moral concepts involve the notions of intention, understanding and knowing what one is doing. According to Wilson (1967), all morality consists of relationships between persons and concerns self, others and the relationship between them; and that the heart of morality is therefore respect for persons. The child’s concept of a person does not have to be learnt as such, but it does have to be built up by moral development in terms of knowledge, habits and attitudes (Bull, 1969).

Most families believe in the religious groups due to the magnitude and transformation power they have over the life of the society. Given that Kenya is multi-cultural, and particularly Nairobi is manifested by diversified religious groups, it is expected that religious groups should play a key role to develop a common ethical and acceptable moral behavior within these communities and especially to the young ones. It is the wish of all parents to have their children acquire the best practices and discipline which is socially acceptable (Boyer, 2001). This is the reason as to why most parents take the initiative to introduce their children to religious settings where they go through the different practices, programs and doctrines offered by them right from the time they are born.

The Kenyan Constitution guarantees freedom of religion. This has led to the sprouting of so many religious groups. According to the Kenyan National Bureau of Statistics, the 2009 census recorded that there was a population of 82.5 % Christians, 11.1% Muslims, 1.6 % Traditionalists, others which included the Hindus were 1.7%, none religious were 2.4 % while those that appeared to be unspecified were 0.7%. This therefore shows that most population in Kenya is religious. One therefore wonders why there is so much moral decadence in the country. The part of religious groups in moral development of children has always been given so much populace since religion not only provides

security in the society but also acts as a force that integrates and unifies a people especially through its system of values, practices and beliefs. Religion also provides moral values which enables one to live an upright life in society.

Critics of religion, however; often point to certain behaviors of religious adherents as a means of condemning religion. For instance children raised in the different religious groups will always at one time or another look down upon each other. They fail to show maturity in handling issues and neither portrays rationality nor altruism when confronted with matters that need problem solving. Generally according to the critics, there is no pattern marking one of the different groups as superior to other groups since religionists behaviors do not vary differently from those of non religionists. There is the dire need to investigate therefore the influence of religious groups on the moral development of children since from time immemorial morality has always been affiliated to religion and therefore so much is expected of them.

1.3 Purpose of the Study

The purpose of this study was to investigate the influence of religious groups on the moral development of pre-school children in Nairobi County.

1.4 Research Objectives

The study was set to achieve the following objectives:

- i. To investigate how the religious education programmes offered by the different religious groups' influences the moral development of children.
- ii. To establish how family organizations of different religious groups influence the moral development of children.
- iii. To examine how practices of different religious groups influence the moral development of children.
- iv. To examine how beliefs of different religious groups influence the moral development of children.

1.5 Research Questions

The study was guided by the following questions:

- i. To what extent do religious education programmes offered by the different religious groups influence moral development in children?
- ii. To what extent do family organizations of different religious groups influence the moral development of children?
- iii. To what extent do practices of different religious groups influence the moral development of children?
- iv. How do beliefs of the different religious groups influence the moral development of children?

1.6 Significance of the Study

The study will examine the different religious groups and establish how they influence the moral development of children. The study will be significant to the curriculum developers and the ministry of education who through the findings of the study will be able to establish a proper curriculum to be incorporated in the learners' syllabus that will transmit moral values that are acceptable in the society. The study will also be of significance to religious leaders of the different religious groups since through the research findings they will be able to evaluate how strong their teachings and activities impact on the moral development of learners in schools and adjust them to correspond to the moral requirements of the children. Subsequently, the study will be significant to the parents and caregivers since they are the first moral teachers to the children and therefore the findings of the study will enable them to re-evaluate and enact good parenting styles that will transmit acceptable moral behavior in the society as well as act as good role models to the children.

1.7 Limitation of the Study

While there are so many other factors that could influence the moral development of children, the study only accessed one factor. This could not be a good representation of the outcomes of the other factors.

1.8 Delimitation of the study

The study will be conducted in private and public pre-schools in Nairobi County. The study will mainly focus on pre-school children in the selected schools who will be the respondents in the study.

1.9 Assumption of the study

The researcher assumes that all preschoolers belong to a certain religious group which could either be Christianity, Islamic, Hinduism or African Traditional Religious groups among others.

1.10 Definition of Key Terms

In this research the key terms are:

Moral Degradation: Decline of morality in the society

Pre-school children: Children between ages 3-6 years who have been exposed to different religious beliefs.

Religious Groups: A number of people sharing common beliefs.

Moral Development: Acquisition of moral characteristics such as rationality, independence, maturity, altruism and responsibility.

1.11 Organisation of the Study

This research was organized in five chapters. Chapter one introduced the research and presented the statement of problem, objectives and research questions. The chapter also showed the significance, limitations and delimitations of the study. Chapter two comprised of the literature review on the various aspects concerning religious groups and moral development. Chapter three discussed the methodology that was to be used in collecting and analyzing data while showing the target population, the sample population and the data collection instrument. Chapter four comprised of findings of the study and their discussions while chapter five comprised of summary, conclusions and recommendations

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter involves a review of the Literature related to the influence of religious groups on moral development of preschool children. It is based on Brofenbrenners theory(1995) of moral development to explain the influence of environment on the moral development of pre-school children. It also shows a conceptual framework explaining the relationship between variables on the influence of religious groups in the moral development.

2.2.1Moral Development

Ofsted, (2003) describes Moral Development as the building of a framework of moral values which regulate the personal behaviour of individuals. It is the gaining of a sense of moral values from their experience of learning, enabling them to think and act responsibly. Moral development according to (Witt, 2012) involves changes in thoughts, feelings and behaviours and also seeks to answer different questions some of which include how individuals reason or think about moral decisions, how individuals behave in moral circumstances, how they feel about moral matters as well as what characterizes an individual's moral personality.

Moral development according to Kohlberg's theory (1976) progresses through a series of stages that are discontinuous and hierarchical. Each new stage reflects a qualitatively different more adequate way of thinking than the one before it. This means that older and more advanced thinkers should on average, be more advanced in their moral development.

Erricker, (2000) notes that Religious education can be expected to make a strong contribution to moral development through the study of religious and nonreligious groups by showing how values change overtime and within different concepts such as justice, truth, love rights and equality. Moral development goes beyond the demands of the study of ethics as an intellectual discipline because it involves personal engagement, reflexivity

and recognition of oneself as part of the community. Erricker (2000) notes that without personal engagement in actual moral situations as they appear in real life with real participants it would be difficult for children to decide how to behave.

Erricker (2000) therefore notes that Moral development may be described as young people gaining a sense of moral values from their experience of learning, enabling them to think and act responsibly, courageously and compassionately towards themselves, other people, society and the environment. Erricker (2000) further notes that children who are developing morally are likely to be successful learners who have enquiring minds and think for themselves to process information, reason, question and evaluate, understand how they learn and learn from their mistakes and are able to learn independently and with others. They are also likely to be confident individuals who relate well with others to form good relationships as well as take managed risks and stay safe. Erricker (2000) also notes that children also tend to be responsible citizens who are well prepared for life and work, are able to work cooperatively with others, respect others and act with integrity as well as appreciate the benefits of diversity. This rolls down to the aspects of moral development which include responsibility, maturity, independence, rationality and altruism.

Moral responsibility which is one of the aspects of moral development has been supported by different scholars. Berk (2000) supports the development of moral responsibility in children and says that it develops gradually during childhood and adolescent. Stamps (2012) further points out that all children need opportunities to demonstrate that they are responsible for their actions .While the act of responsibility involves being trusted, making decisions and answering ones behaviour, lessons on responsibility should begin early and continue throughout childhood and adolescence. Markham (2014) however suggests that a child should be given guidance about moral principles and expected behaviour in order for them to assume responsibility for their actions including making amendments and avoid repeat of the same. The child should also be given the tools to manage her emotions and therefore her behaviour. According to Stamps (2012) responsible children have high self esteem and therefore opportunities

should be provided for success. Those around them should also demonstrate responsibility since children are more likely to emulate responsibility when they see concrete examples.

Maturity on the other hand has been supported by Wilder (2004) who depicts that maturity develops from infant stage to childhood stage and to adult stage. At child stage, this is the time when children learn to do what they do not feel like doing and must sort out feelings from imagination to reality. At this stage, the adult and immediate family is quite important in the Child's life because as Wilder (2004) reiterates, this is the time they need feedback on guesses, attempts and failures as they learn and it is the time they are taught the big picture in life.

Independence as reported by Frankel, (1990) is formed when there is an attachment between adults and children at infancy. According to Frankel, (1990), children who are securely attached as infants are more likely to show age appropriate independence, curiosity and creative problem solving abilities during childhood and adolescence. Adults and caregivers in a child's life play a very important role since as the child explores his/her world independently within certain limits; they know they can go back to their caregivers for support when they feel afraid or threatened.

Altruism more so as an aspect in moral development has received support from scholars. Tomasello (2004) who conducted experiments on children's Altruistic behaviour found out that, children have a natural predisposition of the Altruistic behaviour. They are naturally cooperative and helpful. As they grow, the spirit of cooperation is shaped by how they judge their surroundings and perceive what others think of them. They begin to worry more about what it is like and what it means to be a member of a group. This makes them arrive at the process with a predisposition for helpfulness and cooperation but they also learn to be selective about whom to help, inform and share with, as they also learn to manage the impression they are making on others.

Rationality on the other hand and as Moshmann (2011) notes, construes individuals as rational agents acting on the basis of their own interpretations, values and goals. Moshmann (2011) further adds that over the course of the preschool years, children construct increasingly sophisticated conceptions of the nature of the mind including reflective understanding about such morally relevant phenomena as beliefs, desires, intentions and differences in perspectives. This is in line with the Australian Health initiative (2013) who says that children's abilities for making decisions develop with experience and maturity. They should therefore be provided with chances to practice as well as with the structure and input to help them make decisions that are appropriate for their age and level of responsibility.

2.2.2 Religious Education Programs

Historically as Itolondo (2012) sites it, there has always been a close link between religion and education. The Roman Education for example, was rooted in the ideals of the Roman people. It endeavored to shape an individual such that he/ she was able to fit in the Roman Society (Shiundu & Omulando, 1992). Many Countries are trying to maintain religious ideals under the umbrella of what is known as Religious Education (RE). There are quite a large number of pre-schools, primary and secondary schools that are being run by religious organizations. Moral education in these schools is implemented through the teaching of Ethics and Religious Studies. Durkheim (1961) noted that to educate, there was need to know what to teach and what the outcome of that teaching needed to be. On that note therefore, Durkheim (1961) stipulates that, when it comes to morality and moral education, nobody has a fixed idea on the outcome.

Durkheim (1961) further notes that the content of moral curriculum, its pedagogy and pacing, the academic subjects to be involved and the school organization needed are all clearly related to the total social structure within which any school is set. Very rarely does a school attempt to change the moral code of a society. The same notion is accorded in a country's education system whose main aim is to emphasize on the societies moral code and which is also stipulated by the different education acts. In Britain for example as observed by Bastiside, (1996), when the Butler Education act of 1944 made Religious

Instruction compulsory in all state funded schools, it was only making mandatory what was a universal practice. The education act was re-addressed by the Education Reform Act of 1988 which changed RI to RE to make it an inclusive subject of most religious faiths in Britain.

In Kenya, the report on Totally Integrated Quality Education and Training chaired by Koech (Republic of Kenya, 1999) recommended that RE and SEE continue to be taught and emphasized as part of the Basic Education Cycle and Teacher Training Curricula. According to the Commission, R.E and S.E.E would contribute to the inculcation of religious, Social and ethical values to the children and the youth. Some of the religious education programs being offered in schools today include Christian Religious Education program (C.R.E) which is not only offered as a subject in class but also as a pastoral program. Islamic Religious Education Program (I.R.E) which also doubles as Madrassa system, and Hindu Religious Education Program (H.R.E).

Christianity according to Boylan (1988) has featured so much in schools today. Christian Religious Education according to the revised curriculum of 2002 (Republic of Kenya, 2003) is taught as an integrated subject alongside Geography and Social Studies at Primary Level. The C.R.E is supposed to inculcate in learners social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society. The learners are also to appreciate and respect their own and other peoples cultural and Christian beliefs and practices. They are also to acquire the basic principle of Christian living and develop a sense of self respect and respect for others. Lastly, learners are also to contribute positively to the transformation of self and society as a whole. Boylan (1988) also cites pastoral programs which are also run by Christians in schools. The main aim has always been to bring religious knowledge and the behaviour associated with it. Boylan (1988) believes that by teaching children the bible, it would do more than impart the truth of the Gospel but also provide a foundation upon which their changes would construct moral lives.

Sheikh (2012) projects Islamic Religious Education as another means of transmitting cultural knowledge and skills from one generation to another. According to Sheikh (2012) Islamic Education has existed alongside western type of education over the years, the failure of Muslim children to attain the same level of participation in education as well as academic success compared to members of other faiths has made actors in Islamic Education to pursue an innovative alternative system of education that allows children to receive the two types of education. Islamic Education takes place in Mosques, Madrasas and Quranic schools. Quranic schools have existed before since the arrival of Islam with almost all mosques having a Quranic school attached to them. Usually both boys and girls attend Quranic schools and get basic Islamic Education.

Islamic Education is designed to address the spiritual needs of the learners and to offer them avenues for growth in faith. Quranic Schooling occupies a significant place in the education and upbringing of Muslim children. Islam emphasizes on the significance of education in the life of a believer. Muslims are urged in a prophetic tradition to seek for Islamic religious knowledge. It is from this religious background that Muslim parents feel obliged to send their children to Quranic schools and Madrassa in order to mould their behaviour in accordance to Islamic teachings. This has also been coupled by the failure of formal educational institutions to sufficiently cater for the religious needs of Muslim children. Training of children in Quranic schools is also perceived by parents to be an important process in bringing up children to be responsible citizens and fostering of unity and loyalty among Muslim communities. Parents fear that their children would lose identity as Muslims due to the strong non-Islamic influence in the formal schools has vastly made them enroll them in religious schools. The integrated schools combining Islamic Education Curriculum and Secular / western systems of education operate on the ideals of producing all-rounded and morally upright individuals who can serve as good example for the society as they learn the principles of Islamic religion as well as excel in their day to day affairs of globalised world.

African Communities from time immemorial on the other hand has always resulted to an informal kind of learning. Traditionally, as Sifuna, (1990) substantiates, the African children were exposed to Indigenous Education. In Kenya, it varied from one community to another even though the goals of education were almost the same. Indigenous African Education was for living .Indigenous education was mainly passed to the younger generation by the older members of the society in form of stories, parables, songs and proverbs. It was concerned with the systematic socialization of the young generation into norms, believes, collective opinions of the wider society, practical skills and acquisition of knowledge which was useful to the individual and the society as a whole (Sifuna,1990).

Mbiti (1969), on the other hand saw religion in the African context was a way of looking at life to be lived rather than a faith to be professed and was always integrated into all departments of life. Kamaara (2012) moreover emphasized that African spirituality guided peoples thinking and acting and that within the traditional African societies, this world view was formulated and taught from generation to generation not only through oral traditions but also through lived experiences. Kamaara (2012) further explains that, a systematic process of formulating and passing on this A.T.R education existed basically in form of rites of passage from pre-birth to adulthood. Mbiti (1969) equated that one of the major levels of education in A.T.R. was the rite of passage of initiation from childhood to adulthood. The initiators emphasized on the importance of maintaining the right relationships with creator and among the created, the concept and practice of rights and responsibilities with clear indication that all actions had consequences; and the dignity of all human persons in the context of community and the need for self esteem and self worth.

Similarly, as Lovat (1995) explains, Hindus have religious programs which are taught along other classroom programmes .This is reflected in the Hindu Religious Education Syllabus. Lovat (1995) in his study on ethnicity found that Hindus endorsed the importance of the role of schools in teaching about and inculcating personal and social values. The participants drew a distinction between religious values and cultural ones.

Religious values were characterized as providing the fundamental mores to which all values were tied.

Lovat (1995) further explained that, glaring at issues that faced the world today, there was need to have forms of religious and values education that were dedicated to make a difference in the way people understood each other and functioned together in the human community. Lovat (1995) moreover observed that Hinduism and Hindu – inspired spirituality should play a part in facilitating this kind of religious and values education either by the richness that the religious instances are provided for by the curriculum, by the power of those spiritualities to challenge and impel change in students thinking and life positioning or by the direct impact that the followers of these spiritualities are having on the development of religious and values education curricula. Lovart, (1995) further explains that the basic aim of Hindu Religious Education (H.R.E) is to expose learners to the principles and philosophies of Hindu religion which they can relate to their daily life and that it deals with all aspects whether known and unknown or both animate and inanimate forms. It uses science, arts and music as instruments of Paramatma (God).

The study of H.R.E seeks to inculcate into learners five fundamental human qualities which include spiritual qualities such as love, compassion, peace, non-violence courage and tolerance. Moral qualities which include: truthfulness, justice, forgiveness, dignity of labour and human rights. Mental qualities which add up to scientific attitude control of mind and senses and social qualities which include proper use of time, punctuality, saving habits as well as sharing and giving. The H.R.E program is fundamental in preserving Hindu cultural heritage. It aims at fostering creative thinking and problem solving through the learners holistic growth and personal social competence. The learning of H.R.E is geared towards enabling the learner to face the challenges of emerging social issues. All these education programs have unlimited ability to enhance moral development in learners and as observed, their main aim is to inculcate development of moral values. It is therefore upon the curriculum developers as stipulated by Gachathi Report of 1981 that moral values should be incorporated in the curriculum and hence, to be taught as a special subject.

2.2.3 Family Organization

Berthoud (1997) defines the family as the primary unit of the community, the initial cell at the institutional level, and the essential bridge upon which the former generations of the native land cross to give birth to future generations. In truth, the family is the fundamental social unit through which the new born child is first introduced to the world outside its mother's womb. As a consequence of this protected environment the child learns the fundamentals of his language, values, norms of behavior, habits, psychological and social leniencies as well as many factors of his character.

Berthoud (1997) asserts that Christians regard the family as a blessing from God and that the first family was instituted by God himself. Hitchcock (2001) asserts that parents have a responsibility towards their children. As Mileant (2001) explains; the Orthodox Church always regards the family as the main source of the Christian enlightenment of children. It is within the family that a person receives a foundation of faith, moral direction and a sense of duty. From the first days of his cognizant life, the new member learns to appreciate the care and the love of his parents. Hard work and even a kind of austerity are useful ingredients to a family's environment: they strengthen the children's characters, accustom them to work and confer a sober outlook on life. Mileant (2001) therefore emphasizes that the family is the guardian and disseminator of Christian tradition where the child receives first spiritual impressions, foundation of faith, prayer and good deeds are laid.

Mileant (2001) asserts that from infancy, a child must learn what is permissible and what is not as well as acquire maturity systematically. The knowledge must be impacted on him not abstractly but by putting it on a religious foundation. The sense of responsibility for example is acquired as the child becomes aware of what is right and wrong. The child realizes that bad behaviour breaches not only the demands of his parents but also the natural order directed by God, who may punish him for his disobedience. In the west, the task of schooling is usually delegated to the state education system. However Hitchcock (2001) observes keenly on the Biblical teaching on this matter and states emphatically

that parents are accountable to God for the religious, moral, intellectual and practical education given to their children.

Selimian (2001) asserts to this when he explains that since parents have given children life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking. Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence the family according to Selimian (2001) is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from early years to have some knowledge about God according to the faith received in Baptism, to worship him, and to love their neighbor. Here, too, they find their first experience of a wholesome human society and of the Church. Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God. Parents should therefore recognize the inestimable importance a truly Christian family has for the life and progress of God's own people.

According to Islamic Resource and Information Service (IRIS) (2013) Islam places much emphasis on the family unit. The ties of kinship are so important that they are to be upheld, irrelevant of whether all family members are Muslim or not. Anwar (1994), states that the family is part of the Islamic social order. The society that Islam wants to establish is not a sensate, sex-ridden society. It establishes an ideological society, with a high level of moral awareness, strong commitment to the ideal of Khilafah and purposive orientation of all human behaviour. Its discipline is not an imposed discipline, but one that flows out of every individual's commitment to the values and ideals of Islam. In this society a high degree of social responsibility prevails. The entire system operates in a way that strengthens and fortifies the family and not otherwise.

Sheikh (2012) moreover notes that parents have the responsibility of raising their children in an Islamic manner. One of the main ways in which they do this is by setting good examples through living according to the laws of Allah and practicing Islam in its entire and complete form as a way of life. According to Sheikh, (2012), parents should remember that they will be held accountable by Allah as to how they raise their children. Parents are responsible for providing a loving and safe environment for their children; they also have the responsibility of teaching them about worldly matters to allow them to get along in life. They should teach their child about Islam, both in theory and understanding, as well as in practice.

Anwar (1994) emphasizes that parents should ensure that their children learn to read the Qur'an in Arabic, and enjoin upon them praying, fasting and so on when they reach the appropriate age. As they grow older the children should be taught about the finer points of Islamic behavior such as manners and how to treat others. The parents must also advise them well with regard to what Allah loves, and what he has forbidden to keep them away from what will harm them, both in this life and the next. Along with these general guidelines, the parents must ensure that they fulfill the specific rights of their children.

Jayaram (2005) on the other hand engages that Hindus live in a joint family also called Hindu Undivided Family. Multiple generations in the family live together under one roof. Elders take important decisions, and based on their own experience in life, offer guidance to younger members. They are responsible for teaching the younger children their mother tongue, manners and etiquette. According to Jayaram (2005), Hindus are very possessive about their children and spend a great deal of their time and energy in bringing them up. Jayaram (2005) further sites that Hindus normally consider their children as products of their past deeds and if a child strays and brings a bad name, they blame it upon themselves and their previous Karma.

Similarly, the African Family according to Akinfenwa (2012) has always cherished its offspring. In the past, children were raised as members of the community and it was the

responsibility of everyone to see that they were raised appropriately and as they grew into adulthood, they would also provide for older members of the society. Mothers in particular, were and still are to cater for the physical, emotional and the spiritual needs of the family. They were expected to inculcate in the children the virtues of obedience, tolerance, love, kindness, discipline, responsibilities, honesty and to fear God (Akinfenwa, 2012). The major aim of the family in African traditional society is to inculcate attitudes and values capable of integrating the individual into the wider society (Ndofirepi, 2012).

2.2.4 Religious Practices

A ritual is a course of action, which follows given rules, and is therefore, to a large extent, independent from spatial or temporal conditions, and appears repeatable (Michaels, 1999). Rituals have two modal attributes: *societas* and *religio*. *Religio* refers to the transcendental elements of a ritual. According to Weinreich-Haste (1990), rituals are affect-laden and hence, in principle, can activate moral change. Weinreich-Haste identifies three elements, which are related to ritual practice and which may influence the moral development: creative analyzing capability, the conviction, that moral action is possible and a personal commitment. A creative analyzing capability, other words the imagination of a moral environment, is not possessed abundantly by every individual. Rituals are a form to provide a source for such imagination. The conviction that successful moral action is possible involves the belief that this possibility exists and the knowledge of how to realize it. Rituals train habits and habitualized actions and hence, according to Aristotle, can be an important contribution to moral development and ethical behavior.

Bass (1997) notes that Christian upbringing aims to give children proper spiritual direction so that they can be able to withstand temptations and become good religious people. For this, they not only learn integrity but also mould to be mature people in future. Warnock (2008) explains that ritual practices and symbols are quite important in the daily life of Christians because they give them external behaviors to express internal commitments. Bass (1997) further notes that the practices shape the people who

participate in them as individuals and as communities in ways that conform to the particular content and patterns of the specific practice, thus nurturing specific habits, virtues and capacities of mind and spirit. Christians learn to be by doing what Christians do. Warnock (2008) gives an example of infant baptism which Christians practice to induct newborns into community of faith as well as to indicate the community's commitment to raise him or her to be a faithful Christian. Other practices as Bass (1997) observes include worship, Bible reading, Keeping Sabbath, Daily prayer as well as offerings.

Rituals enjoy an important role in Islam (Ayatollah, 1981). Their injunctions important part of jurisprudence and a worshipping conduct which formulates a noticeable phenomenon in the daily life of the pious. Islamic rituals and practices according to Ayatollah, (1981) do not change in form and shape and that the general formula of worship has not changed since time in memorial. Khazaei (2012) further notes that all Islamic ritual acts of devotion can be considered as a moral action since they can purify the soul. Khazaei (2012) gives an example of such rituals which include daily prayers, fasting and charity that are included among the good deeds by which one may become pious, gain proximity to God and eventually attain true happiness as long as the actions are performed with divine intention. Khazaei (2012) gives an example of prayer which is ritual intended to be performed 5 times in a day according to the Islamic tradition. According to her, prayer and supplication to God in an intimate manner, imploring him with a feeling of servitude. Moreover, as Khazaei, 2012 establishes, prayer has a special place in religious training since it has a very positive effect on spiritual growth and the purity of the soul, it promotes good character, makes one attain nearness to God as well as avoid wrong.

Hindus on the other hand according to Jayaram (1999) worship gods and goddesses called devas (shining one) such as Genasa and sarasvati. In some ways, these divine beings that live in the heaven worlds are like the angles and archangels in western religions. Each god and goddess has particular powers and areas of responsibilities. Ganesha for instance is the lord of obstacles. Jayaram (1999) further explains that before

beginning a new project, a Hindu prays to Ganesha to remove any obstacles blocking his way. In temples and shrines, the supreme god and the gods and goddesses are worshipped in a ritual called puja which is a ceremony of ringing the bell, passing of flames, chanting and presenting flowers, incense and other offerings to invoke the divine beings, who then come to bless and help the devotees. The purpose of the puja is to create a high religious vibration and communicate with God or a deva through the murti or consecrated statue that is usually the focus of worship of God.

Similarly, Sirvinas (2009) on the other hand notes that Hindus have 16 rituals which can be grouped under pre-natal rituals, childhood rituals, educational rituals, marriage rituals and funeral rituals. Silvanas (2009) relentlessly explains that Hindus believe that by performing the rituals, they can get rid of hostile influences and at the same time attract beneficial ones so that they may progress in their life materially and spiritually without impediments. Hindu rituals are also believed to have moral purpose as they lay down the rules of conduct that should be followed by a disciplined individual. These rules of conduct according to Sirvinas (2009) help an individual to develop his personality as a complete man. The rituals are a combination of physical, mental and spiritual aspects that make an individual a perfect human. Sirvinas (2009) further points out that ritual facilitates the individuals for better development of personality and purification of human life. For instance, education is not just merely an accumulation of knowledge but also involves strict discipline and code of conduct. Hindus also recite prayers which they call mantras. The recitation of mantras can be done at different times of the day especially when they are in the temples. Subhamoy (2012) says that it is important to have a complete faith in the recitation of mantras. It is primarily through faith aided by strong will that one achieves one's goals. Subhamoy (2012) further states that a sound body and a calm mind are essential for chanting the Mantras in order to derive maximum benefit.

The African traditional religion on the other hand according to Mbiti (1969) has more similarities than differences. Often the supreme God is worshipped through consultations or communion with lesser deities and ancestral spirits. Religious life is lived and experienced through rituals in which people communicate with supernatural powers to

seek blessing and structure and to regulate individual and communal experience. Rituals reinforce beliefs, emphasize communal values and structure social relations.

2.2.5 Religious Beliefs

This is the belief in the reality of the mythological, supernatural or spiritual aspects of a religion. They relate to the existence, characteristics and worship of a deity or deities, divine intervention in the universe and human life (Gustafson, 2012). All religious groups possess some religious beliefs and often indoctrinate their followers with them. Christians for example as explained by Adamson (2013) believe in a loving God who reveals himself and can be known in a personal way with Jesus Christ, the person's focus on enjoying a relationship with God and growing to know him better. Christian experiences joy and a meaningful life through faith in Jesus Christ himself. As Adamson (2013) notes, Jesus claimed that he was God in human form. He performed miracles, forgave people of their sin and said that anyone who believed in him would have eternal life. He made statements like, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." Through forgiveness of sins and in his teachings, Jesus encouraged people to lead a moral life.

Christians believe in the Bible (Adamson, 2013). They regard it as God's written message to humankind. In addition to being a historical record of Jesus' life and miracles, the Bible reveals God's personality, his love and truth, and how one can have a relationship with him. Whatever circumstances a Christian is dealing with in their life, the Bible teaches that they can confidently turn to a wise and powerful God who genuinely loves them. They believe that God answers prayer and that life takes on meaning as they live to honor him (Selimian, 2001) Christians moral code includes the Ten Commandments. Eastern churches, Roman and Protestant churches accept (with slight verbal differences) the Apostles' Creed, which is a profession of faith formulized around 500 CE. Levada (2008) observes that the Christians Holy Scripture is not only a source of revelation on which to ground ones faith but it is also an indispensable reference point for morality. Christians believe that in the Bible there are indications and norms of right behaviour to attain fullness of life.

Similarly as Al-Ghazali (2012) observes, Islamic religion have their share of beliefs. They believe in one God called Allah who is the all powerful creator of a perfect ordered universe. He reveals himself through the Quran and not to anyone. According to Al-Ghazali, (2012), Allah is a God of justice who expects righteous behavior and submission to the divine will and punishes the unrighteous. Al-Ghazali, (2012) further notes that Muslims too have an unjustifiable belief in the Quran. According to Al-Ghazali (2012) The Quran contains Allah's message to all people. It tells people how to act correctly and guides people to a correct way of life in the world. Comparably, as Al-Ghazali (2012) further puts it, the Muslims believe strongly in the Holy Quran. It talks about life after death and how Allah has prepared paradise for good people and hell for bad people. It forbids people about evil and condemns immorality. It advises people to be good and respectful as well as living in peace and harmony. Other beliefs that accompany Islamic religion include the six tenets of faith which ultimately expose people to the wish of Allah regarding morality and what is expected of them.

Hindus on the other hand have basic beliefs which form the foundation of the religion. The beliefs according to Jayaram, (1999) are rooted in both the Vedas and the Upanishads. Dharma for example is one of the Hindu beliefs and stands for the ultimate moral balance of all things. It belongs to the universe as well as to the individual as well. According to Jayaram, (1999), everyone has the responsibility to balance their own Dharma. Consequently, Karma which is also a belief in Hinduism explains that a person experiences the effects of his or her actions. This therefore controls the moral life of individuals since every thought or act has its consequence. Samsara which is also known as reincarnation reinstitutes also as one of the beliefs in Hinduism. Jayaram (1999) sites that this is the cycle of life, death, and rebirth in which a person carries his or her own Karma and that each lifecycle represents an opportunity for balance. Jayaram (1999) further stipulates that Hindus believe that a person's worldly status depends upon actions in a past life and that good thoughts and actions can liberate a person. When a person leads a life of religious devotion and moral integrity without interest in worldly things, one tends to reach Moksha which is a state of changeless bliss.

African Tradition Religion however makes no distinction between religion and other aspects of their lives (Lugira, 2009). Their beliefs are so closely bound to their culture, that religion and culture are one. Religion is therefore not something people do at certain times and in certain places but it is part of the fabric of living. Although a supreme being is above the living, lesser gods, spirits and ancestors walk besides the living and guide them in the direction they must go. Lugira (2009) moreover notes that the gods are sometimes displeased by those who do not heed them. People and Gods interact constantly in prayer, rituals and sacrifice but mostly through the business of living. Africans therefore believe in creation myths. They also believe in a power that is above all powers. A Supreme Being, creator and the originator of the world. In African religion, as Lugira (2009) notes, monotheism and polytheism exist side by side.

Lugira (2009) further establishes that the African monotheism is one of a hierarchy with a supreme being at its head. The Supreme Being rules over a vast number of divinities who are considered to be the associates of the God. The social structure of a particular locality or culture usually determines how the African people conceive God. Example, those whose cultures are organized as monarchies with a king at the head usually conceive of their god as the supreme king as there can only be one supreme king in a community. It is to these lesser gods that people turn to in times of joy and sorrow, make requests concerning their needs and desires and to them they make offerings and sacrifices for health and happiness, successful crops, birth of healthy children and protection from evil. Comparably, Africans also believe in spirits who are considered to be elements of power, force, authority and vital energy underlying all existence (Lugira,2009).The spirits are found everywhere and that where they are considered to be, people feel their presence. They are classified as spiritual guardians (ancestors and spirits of departed heroes) those that reside in natural land marks, rivers, tree, animals and many others.

2.3 Theoretical Framework

Several philosophers have vividly tried to explain moral development. This can be seen in the works of Piaget (1932), Kohlberg (1958) and Bronfenbrenner (1996). The study will be based mainly on the works of Bronfenbrenner. This theory gives an ultimate description of how everything in the child's environment affects their moral growth and development. Bronfenbrenner (1996) introduced four Ecological Systems. He mentioned the immediate environment that the child lives in, which in this case includes the immediate relationship like the parents and the caregivers that the child relates with, in their daily lives. According to Bronfenbrenner (1996), how the groups interact with the child will have an effect on how the child interacts and grows. He cited that if they were encouraging and nurturing, the child will be able to grow in a better way and that how the child reacts towards this people would also affect how they would treat him in return. Bronfenbrenner called these Microsystems.

The different parts of the child's microsystem similarly work together for the sake of the child. This led to what Bronfenbrenner (1996) called Mesosystem. In this case, if the caregivers for example take an active role in visiting the child's school consultation, it will help in child's growth and development. Consequently, if parents disagree on how to take care of the child and both have conflicting lessons towards him; this would hinder the child's growth in different channels. Other people and places may also affect the child though he /she may not directly interact with them. In this case Bronfenbrenner (1996) gives an example of extended family members, parent's work places, and neighbourhood. For instance the child would be affected either positively or negatively if a parent lost their job or received promotion at work. Bronfenbrenner called this Exosystem. Finally, he also mentioned about the largest and most remote set of people and things to a child and which had great influence to him. Bronfenbrenner called this Macrosystem. According to him, this could affect the child either positively or negatively. This may include the economy of a country, wars and even cultural values.

2.4 Conceptual Framework

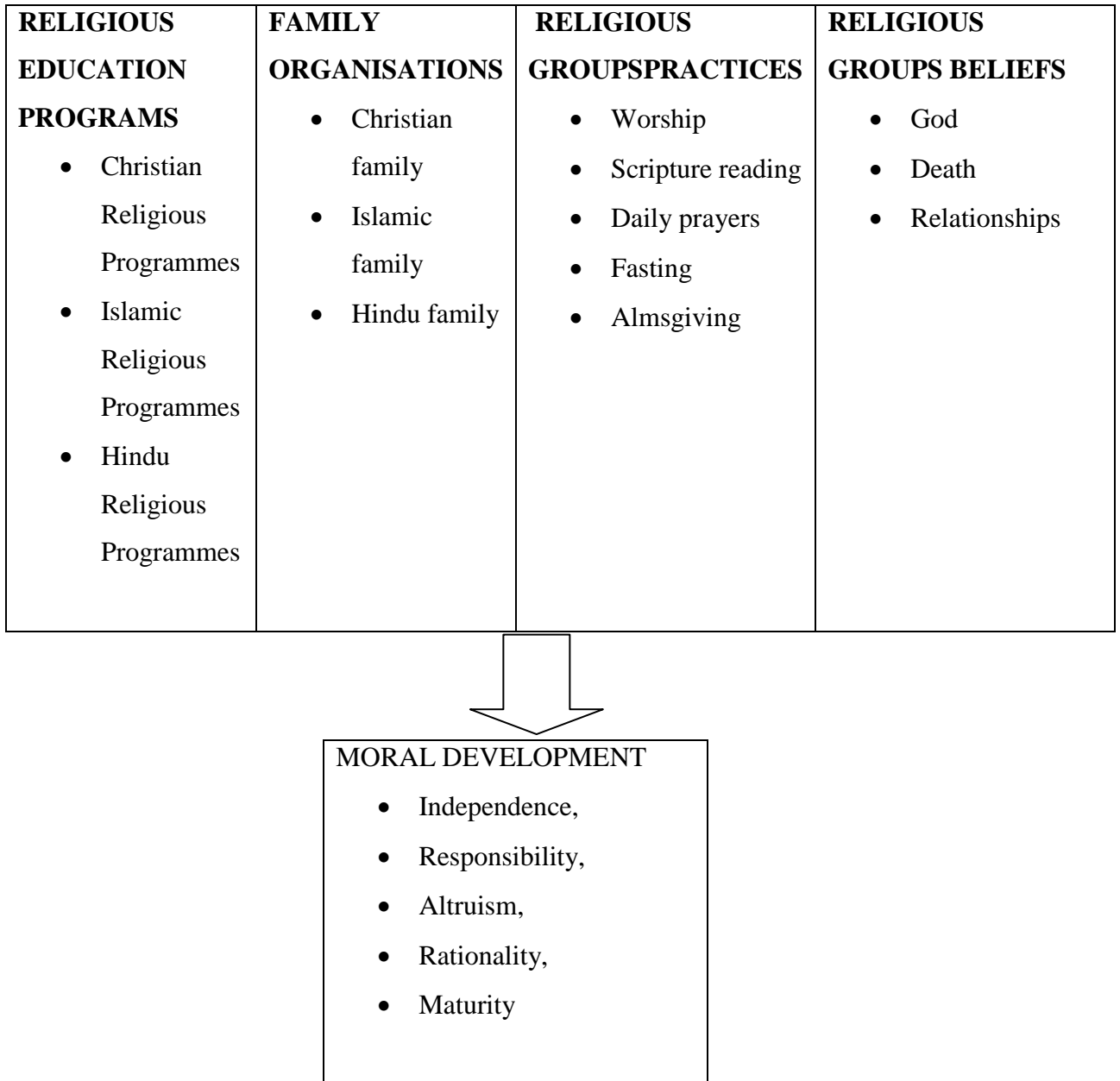


Figure 2.1: Characteristics of Moral Development

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology that was used to carry out the study. It further describes the type and source of data, the target population and sampling methods and the techniques that were used to select the sample size. It also describes how data was collected and analyzed. The suitable methodology in this study gave the guidelines for information gathering and processing.

3.2 Research Design

Orodho (2003) defines a research design as the scheme, outline or plan that is used to generate answers to research problems. This research study was conducted through the use of Qualitative research design. The qualitative approach was suitable for the study since according to Bogdan & Biklen (1992), it uses the natural setting as a source of data and the researcher is the key instrument. In this study, the researcher was to collect the data from the natural setting. This allowed the researcher to collect data in its entirety. Bogdan and Biklen (1992) also described qualitative research approach to be descriptive since data was collected in form of words and pictures. This allowed the researcher to analyze it with its richness and as closely as possible to the form in which it was collected. This therefore ensured that no important information was left out. Qualitative research was also important for this study because the researcher was able to find out how the pre-school children, who in this case were the respondents, made sense of their lives. This helped to illuminate the inner dynamics of the situation which in this case was to ascertain how religious groups influenced the moral development of pre-school children.

3.3 Target Population

Target population as described by Johnson and Christensen (2012) is the larger population to which the research study results are to be generalized. The target population in this case comprised of Religious group pre-schools within Nairobi County. Nairobi

County was the most suitable since it is cosmopolitan and therefore a better representation of all religious groups that were focused in the study. MOEST 2004 statistics indicates that by 2002, there were 3000 nursery schools in Nairobi which were run by private investors, community groups, religious groups and government run schools also known as public schools.

3.4 Sampling and Sample Size

Jacobs, (2013) defines sampling as the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they were selected. It is done to gather data about the population in order to make an inference that can be generalized to the population. Sampling size on the other hand is finite part of a statistical population whose properties are studied to gain information about the whole (Borg & Grall, 2009). To determine the sampling size, the researcher used stratified random sampling which as Kothari (1990) explains is normally applied if a population from which a sample is to be drawn does constitute a homogenous group. The researcher divided the population of the different categories of pre-schools into different strata consisting of Christians, Muslims or Hindus. The researcher then selected different schools from each stratum to constitute a sample. This gave the researcher more precise estimates for each stratum hence resulting in more reliable and detailed information (Kothari, 1990).

3.5 Research Instruments

The researcher collected data from the respondents in the selected pre-schools using observation method, storytelling method and documentary analysis. Kothari (1990) notes that when using observation method, the information is sought by way of investigators own direct observation without asking from the respondents. Kothari, (1990) describes the method as suitable for qualitative design since the information obtained under this method relates to what is currently happening and neither is it complicated by either the past behaviour or future intentions or attitudes. Kothari (1990) further notes that the method is independent of respondents' willingness to respond and hence it is relatively less demanding of active cooperation on the part of respondents.

The researcher also incorporated story telling method to collect information from the respondents. Heo (2003) described storytelling as a means of making meaning out of bridging new and previously learned information as individuals think interpret and make many decisions according to narrative structures and elements. The method was suitable for qualitative design since the researcher was able to gather first hand experiences and reactions from the respondents as they listened to the story. The respondents were submerged into the story which made them actively participate and also cooperate as they reacted to the elements of the story. According to Mogalakwe as cited by Ahmed (2010) Documentary analysis method, is the use of documentary sources to collect data. In this case, the researcher analyzed certain documents found in Pre-school to find out their contents and their relevance to the moral development of children.

3.6 Validity and Reliability of Research Instruments

3.6.1 Validity

Bapir (2013) defined validity in qualitative research as reducing the gap between reality and representation. According to him, the more the data and conclusion were correspondent, the more a piece of qualitative research was valid. In this study, the researcher used the piloting system to check on the instruments accuracy and suitability as well as whether the data collected would correspond with the conclusion. This was done in three schools each representing the religious groups in the study. This helped to checkout whether the stories, observation schedules as well as the documentary analysis were a representation of the full content of what was being studied. Based on the analysis of the pilot study, the researcher modified the stories as well as the observation schedule to fit the children's' age group while content validity was facilitated through discussions with the supervisor.

3.6.2 Reliability

Orodho (1995) describes reliability as the degree of consistency to which a research instrument measures that which it is supposed to measure. In this study, the researcher used Test-retest reliability to measure the stability of the stories, documentary analysis as well as the observation schedule. The test was administered to three schools which were a

representation of all the three religious groups in the study. The same test was administered to the schools over a period of two weeks. The researcher then used Pearsons product moment correlation coefficient to correlate the scores that she got from the three schools where she got a coefficient as an estimate of reliability. A correlation coefficient of 0.72 was obtained from the Stories, 0.81 from Observation schedules and 0.74 from Documentary analysis. This implied that the instruments correlated positively hence there was an element of consistency.

3.7 Data Collection

The researcher acquired an introduction letter from the Department of the Educational, Communication and Technology at the University which served as an introduction letter warranting the visit to the different pre-schools where the research took place. One of the methods that the researcher used to solicit information from the respondents who in this case were the preschool children was participant observation method. The researcher participated actively as a member of the group which enabled her to get a spontaneous picture of the respondents' life in the natural setting (Kothari, 1990). The observation was done within a period of three weeks with the assistance of the research assistants. The researcher also obtained information from the respondents through story telling. The stories stimulated the different moral characteristics from the respondents which enabled the researcher to listen to the respondent's reactions to the story. The information gathered was analyzed both qualitatively and quantitatively.

3.8 Data Analysis

Data analysis refers to examining the collected data and making discussions, inferences and conclusions (Kothari, 1990). Data was collected through storytelling, observation checklist as well as Documentary analysis. In this case data was grouped into different categories guided by the different objectives which were based on Education programs, Family organizations, Religious practices as well as Religious beliefs of the different Religious groups and their influence towards the moral development of pre-school children. Codes were then assigned to the data that had been collected qualitatively. Scores were awarded for each code which were later tallied and counted according to the

themes. These were later analysed using descriptive statistics which included percentages and frequency tables, figures and photographs that had been collected during the research study. The researcher later made inferences and conclusions as per the discussions made regarding the information collected.

3.9 Ethical Concerns

The researcher sort permission to carry out the research study from the relevant authorities such as the Heads of Schools who gave consent for the study to be carried out. It was important also for the researcher to seek permission to collect data through photographing which the Heads of schools agreed. The researcher also ensured confidentiality and names of the respondents and pre-schools remained anonymous.

CHAPTER FOUR FINDINGS AND DISCUSSION

4.1 Introduction

This chapter consists of the findings and discussions of the Research Study. The findings and discussions have been represented both qualitatively and quantitatively having been guided by the objectives of the study.

4.2 Religious Groups Education Programmes and Moral Development of Children

The different aspects that were considered in this question include the Religious Groups and the education programmes they offer and how they influence the moral development of the children. The Education programmes include Christian Religious Education, Islamic Religious Education and Hindu Religious Education while the moral development has been broken down into moral characteristics which in this case include Responsibility, Maturity, Independence, Rationality and Altruism.

Table 4.1: Religious Groups Education Programmes and Moral Development

Religious Education Programmes	Responsibility	Maturity	Independence	Rationality	Altruism	Percentage
<u>Christianity</u>						
Christianity Religious Education	65	53	46	40	41	38%
<u>Islam</u>						
Islamic Religious Education	56	38	32	35	36	31%
<u>Hinduism</u>						
Hindu Religious Education	53	45	34	33	36	31%

From table 4.1, it is obvious that Christianity was leading in terms of inculcating moral development through the Religious Education Programme that it offers which is Christian Religious Education (C.R.E) with a percentage of 38 %. This was followed by Hinduism which offers Hindu Religious Education (H.R.E) with 31 % and Islamic Religious group which offers Islamic Religious Education (I.R.E) with 31 %. The researcher observed the different moral characteristics i.e. responsibility, maturity, independence, rationality and altruism as they were inculcated in the different modes and the contents in them such as syllabus, lesson plan, schemes of work, timetable, books/worksheets, school diaries, charts, brochures, fliers and school magazines. The data collected insinuates that moral characteristics as observed in table 4.1 received different levels of priority from the different religious groups. Responsibility and maturity for example had the highest percentage. This was followed by altruism, independence and rationality consecutively.

In one of the Christian schools that the researcher observed, responsibility as a characteristic was so apparent. This was seen in one of the instances when most of the pencils that the learners were to use in class were broken and the teacher was busy guiding a child on work that was to be done. The researcher observed some children requesting for sharpeners from the teacher so that they could sharpen their own pencils. The same was also observed in another Christian school where by children were given books to distribute in class which they gladly did. In another Christian school, the researcher observed children assisting the teacher in arranging desks and chairs in class. This was after the furniture had been pulled aside to create more room for storytelling.

In one of the Islamic Schools that the researcher visited, she observed children putting back their bowls and cups on the tray and throwing the banana peels in the dustbin. The children did this without anyone asking them to and within a few minutes, all the tables were clean. The same was observed in a Hindu school that the researcher visited; two children were busy arranging crayons in tins and collecting those that had fallen on the floor while the rest sat on the carpet.

Figure 4.1 shows the responses that were given by the children after they had listened to a moral story on responsibility. The story which was narrated to the children in one of the Christian Schools where observations were made was about two boys who had picked their mothers money without permission. The story elicited a number of responses from the learners who felt that it was wrong for the boys to have picked the money to pay for the class trip without their parents' permission. When it was over, the teacher asked the children to mention the moral lesson they had learnt from the story. Five children (24%) in class said they had learnt they should not steal. Six children (29%) said one should request for permission before picking anything that did not belong to them. Three (14%) said that if one stole, they would be punished while Two (9%) said that when one stole, the police would shoot those who stole while three (14%) said that those who stole would be taken to the cell. Two children (10%) did not say anything. This has been represented in Figure 4.1.

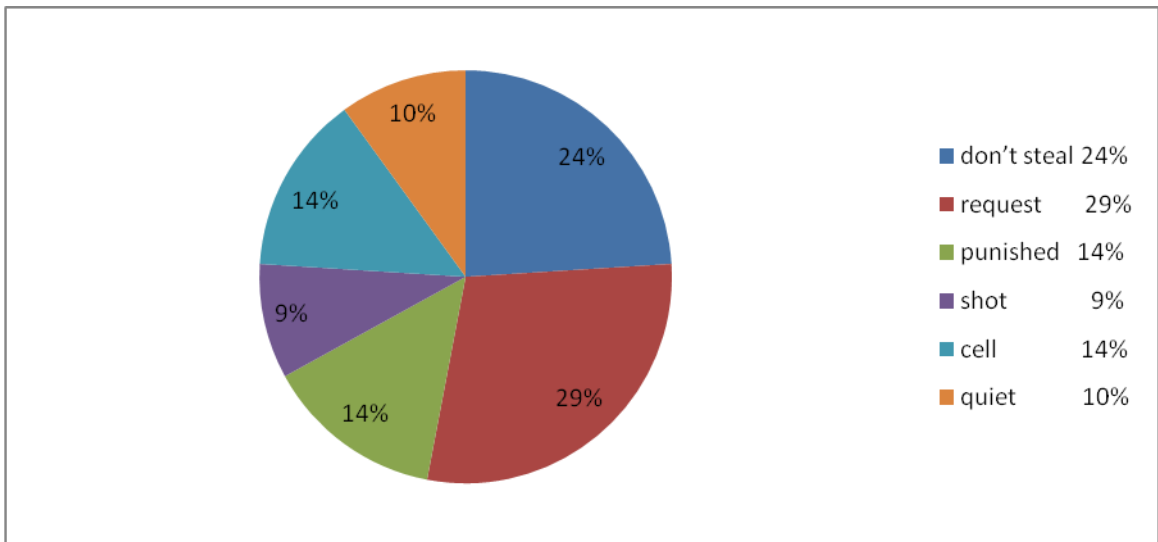


Figure 4.1: Responses given by children on the moral lessons learnt from the story on responsibility

Berk (1996) supports the development of moral responsibility in children and says that it develops gradually during childhood and adolescent. Stamps (2012) points out that all

children need opportunities to demonstrate that they are responsible for their actions. While the act of responsibility involves being trusted, making decisions and answering ones behaviour, lessons on responsibility should begin early and continue throughout childhood and adolescence. Markham (2014) however suggests that a child should be given guidance about moral principles and expected behaviour in order for them to assume responsibility for their actions including making amendments and avoid repeat of the same. The child should also be given the tools to manage her emotions and therefore her behaviour. According to Stamps (2012) responsible children have high self esteem and therefore opportunities should be provided for success. Those around them should also demonstrate responsibility since children are more likely to emulate responsibility when they see concrete examples.

Maturity on the other hand which came second to responsibility from what the researcher had observed and as seen in table 4.1 was also a priority in Religious Education Programmes offered in schools. In one of the Christian schools that the researcher made a visit, the researcher realized that children behaved maturely which was in line with what was expected for their age group. The children in this class sat down on the carpet, their feet and arms crossed, facing the teacher and listening quietly. The researcher could see that most of the children restrained themselves from talking and would only do so when asked a question by the teacher. The researcher also observed that after the lesson on circle time was over, the children helped their teacher pull back the desks and the chairs so that they could switch on to another lesson. Photograph 4.1 shows children helping their teacher in arranging chairs and tables.

Photograph 1: Children arranging chairs and tables in class



The researcher also observed children from another Christian religious school who were practicing for a music competition exhibiting maturity as they recited their poems. The children had made two lines and looked orderly in what they did. This can be seen in the following photograph.

Photograph 2: Children reciting a Poem



In one of the Islamic schools that the researcher visited, the children were told a story on maturity by their teacher. They were told about Mrs. Tanya who was a teacher in Nairobi. Mrs. Tanya woke up one morning feeling sick but opted to go to work instead of staying in bed the whole day. Mrs. Tanya could not do so much in school and when the children realized that their teacher was not well, they offered to help her arrange the books on the shelf while others told the rest of the children not to make noise. Their teacher was so impressed, she watched in amazement and was glad to see how much the children had matured and so she brought them gifts the following morning.

After the story, the children were asked whether it was good for the children to have helped their teacher arrange the books on the shelf and were also asked whether they normally helped their parents at home. Figure 4.2 shows the response from the children. All the 24 children (100%) agreed it was good for the children to have helped their teacher since she was not feeling well.

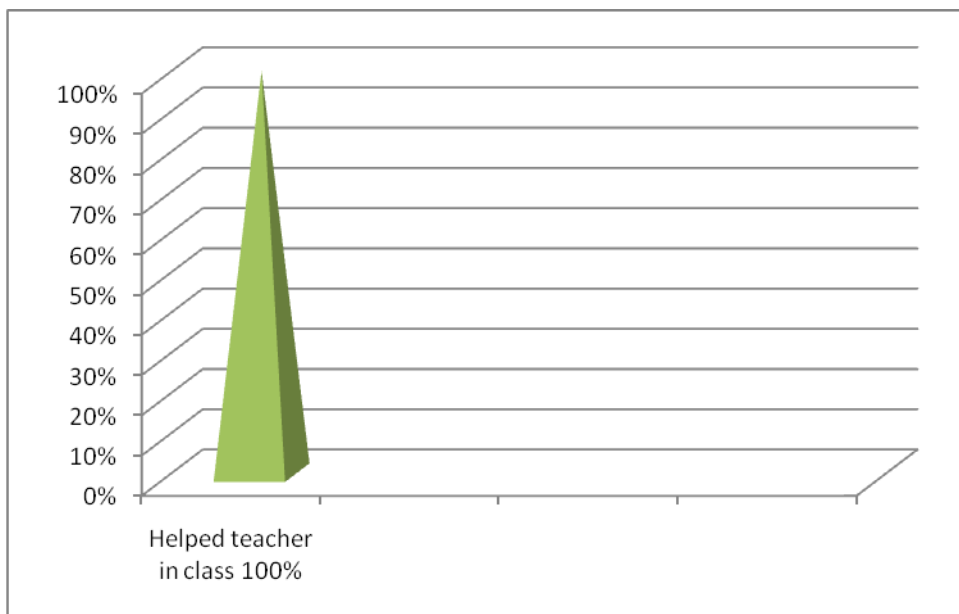


Figure 4.2: Responses on helping the teacher

The children also gave different responses on how they helped their teacher in school.. This has been represented in table 4.2.

Table 4.2: Activities that children carried out in school

Activity	Frequency
• Arrange the books	4
• Distribute books	2
• Arrange the chairs	5
• Clean the blackboard	2
• Put back cups on the tray	4
• Distribute snacks to other children	2
• Share bananas on bowls	1
• Sharpen pencils	2
• Distribute pencils , sharpeners and rulers	2
Total	24

From table4.2, it is obvious that all children in this Islamic school assisted their teacher which was a good sign that they were being encouraged to develop their maturity. This supports Wilder (2004) who depicts that maturity develops from infant stage to childhood stage and to adult stage. At child stage, this is the time when children learn to do what they do not feel like doing and must sort out feelings from imagination to reality. At this stage, the adult and immediate family is quite important in the Childs life because as Wilder (2004) reiterates, this is the time they need feedback on guesses, attempts and failures as they learn and it is the time they are taught the big picture in life.

From the data in table 4.1, the researcher also found out that children were developing the moral characteristic on independence. Figure 4.2 shows the findings in percentages of religious education programmes on independence. Christian religious program had 46% Islamic religious program had 32% while Hindu religious program had 34%.

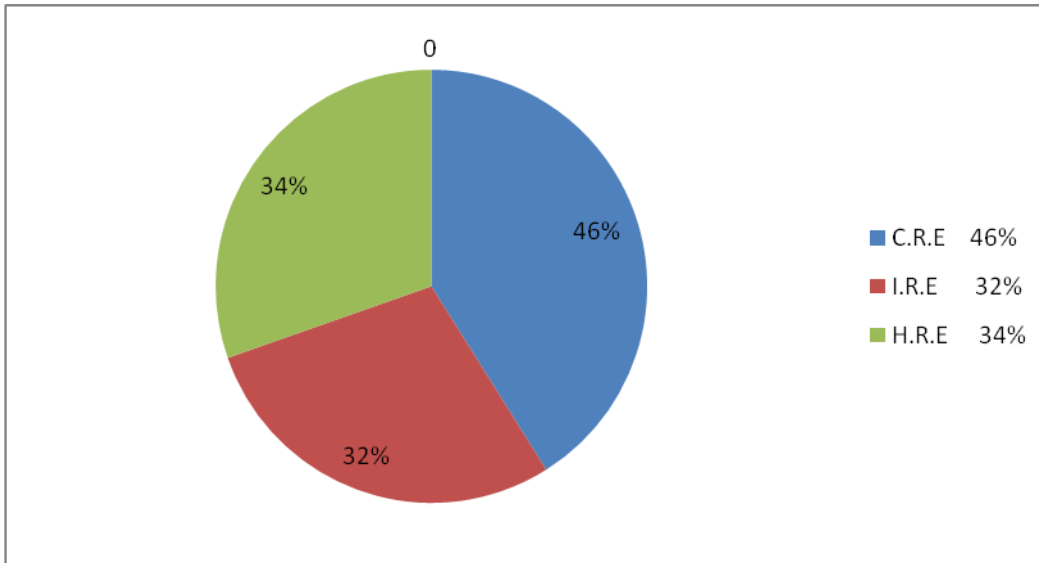


Figure 4.3: Religious Education Programmes on independence

From what the researcher observed, independence among the children was being encouraged by the teachers through the work and activities they gave in class and as had been stipulated in the Schemes of work, lesson plans and the Class time-table. For instance, in one Hindu school that the researcher visited, she observed children making personal decisions on what story books they were to read and where they were to sit when reading them. Each child selected a story book from the shelf as they had been instructed by the teacher and would sit either on the carpet or on the desk to read them. The researcher observed that 63% (15) of the learners sat on the carpet while 37% (9) sat on their chairs.

In another Christian school, the researcher observed that each learner had his/her own desk and chair and therefore when they were given work to do, they sat down and did it individually. From the researchers observation, 21 (75%) of the learners concentrated in their class work, while the rest 7 (25%) kept on standing to either seek help from the teacher or get an eraser, sharpener or a ruler from another child. From what the researcher observed, children from these schools were able to make informed decisions on their own without the teachers influence. The following is a Photograph of children doing their work in class.

Photograph 3: Children doing their class work



A story on independence was also narrated to children in one of the Hindu schools that the researcher made a visit .The story was about two children who lived with their grandmother since their parents had died when they were still very young. Their grandmother took good care of them and had even taught them how to carry out some household chores that even at times when she went to the shamba, they would prepare porridge and take it to her. When their grandmother died, they were left all alone with no one to take care of them. One day a stranger came knocking on their door and offered to help them. He said he knew that their grandmother had died and therefore he was offering to take them to his house where they could live with him. The children promised to think about it and they would give him an answer the following day. When he left, the children deliberated on the issue and made a decision that they would never leave their home.

The children who had been listening to the story were so glad that the children had made a good decision not to go with the stranger. They said that strangers were not good people since they could either kidnap them, or even kill them. The children were asked to name

different occasions when they had done something they did not want to but they did it because it was good and they would please God when they did it. Figure 4.4 shows the different responses that children gave.

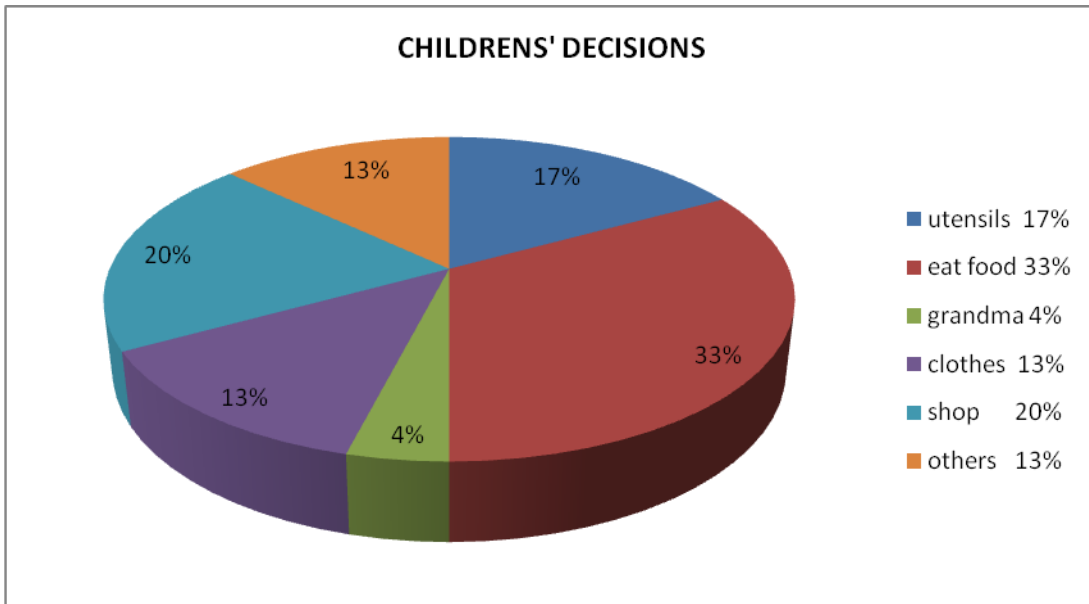


Figure 4.4: Responses on decisions that children had made

From figure 4.4, 4 (17%) of them said that they had been told to take or get utensils from the kitchen which they didn't want to but then they decided to do it. Eight children (33%) said that there was a time they had decided to eat food that their mum had prepared yet they did not like it. One child (4%) gave an incidence when she refused to accompany her mother to her grandmothers place because she wanted to remain at home and watch a cartoon on princes. 3 (13%) said there was a time they had been told to collect their clothes from the floor, and even though they did not want to, they decided to do it. 5 (20%) of the children said they had been sent to the shop by their parents to pick something. Among them 3 did not go because they said they were tired while two children (2) went even though they did not want to. 3 (13%) of the children did not give any instances

From the data in figure 4.4, it is obvious that most children had at one time or another made certain decisions on their own therefore influencing their actions. This shows that children were developing the moral characteristic on independence which is in line with (Frankel, 1990) who says that the foundations of independence begin in earliest infancy and that the type of attachment formed between adults and children at infancy affected their independence. According to Frankel, (1990), children who are securely attached as infants are more likely to show age appropriate independence, curiosity and creative problem solving abilities during childhood and adolescence. Adults and caregivers in a child’s life play a very important role since as the child explores his/her world independently within certain limits; they know they can go back to their caregivers for support when they feel afraid or threatened.

Altruistic characteristic was also apparent in the different religious group schools that the researcher attended. In the Christian religious schools ,the researcher found out that the Christian religious education had given 41 % priority to altruism while in the Islamic schools, Islamic religious education gave 36% which also concurred with Hindu schools whereby the Hindu religious education prioritized altruism at 36%. This data has been represented in figure 4.5.

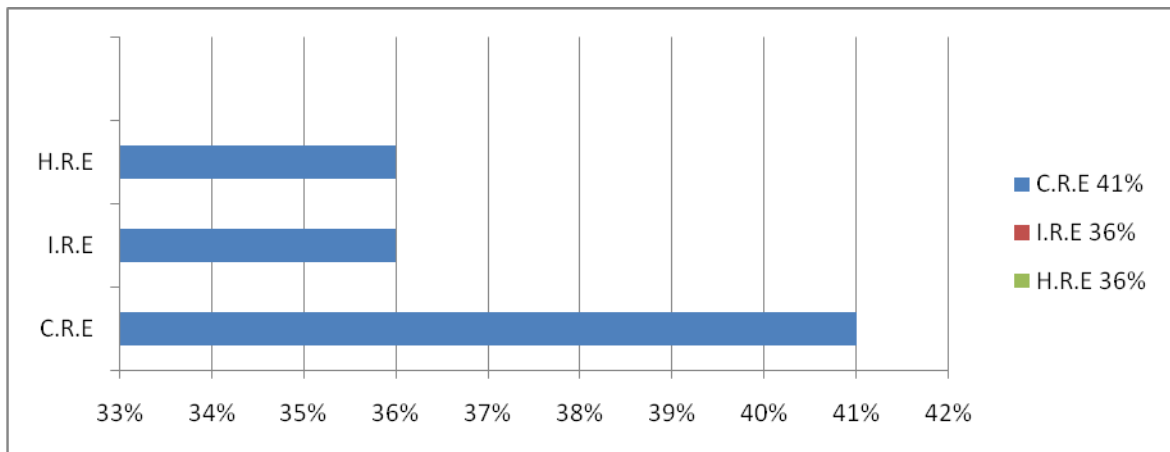


Figure 4.5: Altruism as prioritized by Religious Groups

From Figure 4.5, it is obvious that the Christian schools that the researcher visited emphasized so much on altruism among its learners. This as the researcher realized was through the term activities that the schools had come up with such as visiting the orphans in the children homes. There was also the Christian calendar for the children and which as the researcher observed, one of the activities that the children were to indulge in was to visit the sick as well as pray for their little friends. The children were also supposed to do activities that would please their family.

In some of the Hindu and Christian schools that the researcher visited, she realized that use of kind words among the children was also emphasized. This was seen in some of the charts that had been placed at strategic places in class so that all children could see them. Some of these words include: please, sorry, thank you, may I, as can be seen in the photograph 4.

Photograph 4: Chart with kind words as viewed in a Christian school



The researcher also observed how often the children used kind words in class. The researcher did this in all religious group schools, that is: Christian, Islamic and Hindu schools. The researcher came up with the data as shown in tables 3, 4 and 5.

Table 4.3: Frequency of Kind Words as used by Children in various Religious Schools

Kind words	Christianity Frequency	Hinduism Frequency	Islamic Frequency
• Please	15	10	5
• Thank you	8	7	6
• Sorry	4	3	4
• Excuse me	10	14	4
• Welcome	3	5	1
• Pardon	2	1	2
• May I	3	2	2
Total	45	42	24

From Table 4.3, it is evident that the use of kind words was more in Christian schools, followed by Hindu schools while they were less used in Islamic Schools. The researcher also observed Altruistic gestures in children. For instance, in one of the Christian schools that the researcher visited, she observed a boy who kindly took a pencil from a fellow classmate, sharpened it and then gave it back to him. The researcher realized that the boy had tried to sharpen the pencil for quite some time but it kept on breaking. Still in the same Christian school the researcher observed a girl who tried to assist a boy tie his shoe laces which had been dangling all along. After several attempts and after she realized that she could not do it, she gave up and walked away. From the researcher's observation, this must have been prompted by the adults in school as well as a chart that had been hanged in class on how to treat others and which the researcher observed the children reciting it with the help of the teacher. This was seen in the photograph 5 as follows.

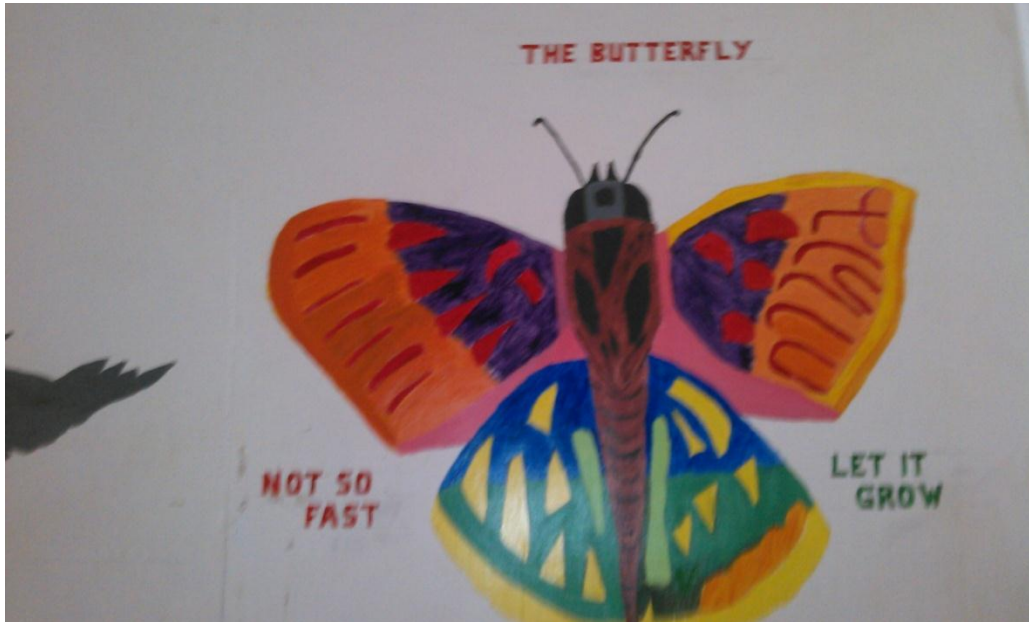
Photograph 5: Chart on how to treat others



Furthermore, In an Islamic School, the researcher observed a boy who had dropped all the crayons on the floor. He bent down to pick them. He realized that one of his classmates was laughing at him. He looked up and requested the boy to help him collect the crayons which he gladly did.

Children were also taught how to appreciate animals and to take care of them thus extending the kind gestures to animals too. In one of the Christian schools that the researcher attended, there was a chart on the notice board that cautioned children not to kill butterflies and were being requested to let them grow. The following is the photo of the chart as taken from the notice board.

Photograph 6: Photo of the Butterfly



The researcher also identified one of the topics in the schemes of work as “Taking care of Domestic Animals” whose objective was to identify the animals and take good care of them. This was significant since learners were to appreciate the animals as Gods creation and therefore take care of them.

Children in one of the Hindu schools were told a story on Altruism. The story was about a doctor who was called on duty since there was an emergency in hospital. There was no other surgeon and therefore there was no one else to attend to the patient. He took so long to arrive making the relatives to the patient impatient. As soon as he arrived he ordered the nurses to take the patient to the surgery room where he operated on him. After four hours all was well and off he left. The relatives were so angry that the doctor had refused to brief them about the condition of their patient only to be told that his son had been involved in an accident an hour before he was called in hence the reason why he was rushing out. They were so sorry and at the same time grateful to the doctor that he came to attend to their patient even though he had left his sick son in hospital.

When the children were asked what moral lesson they had learnt from the story, they gave different responses. Figure 4.6 shows the responses given by the children on the moral story.

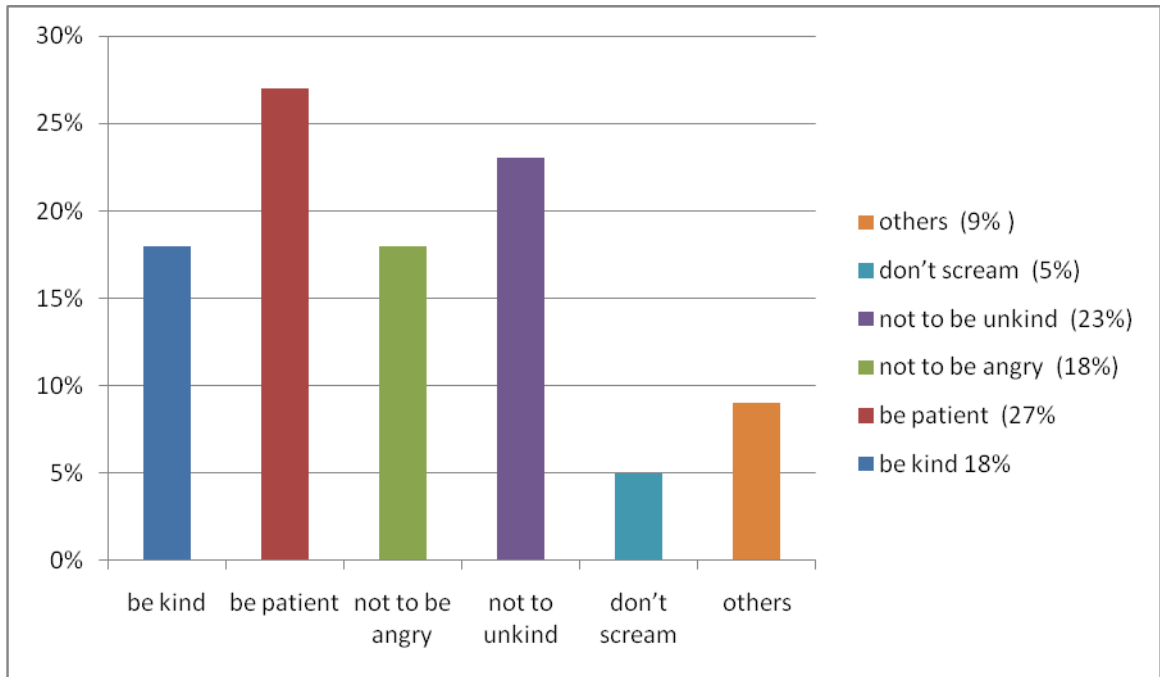


Figure 4.6: Responses given by children on the moral of the story

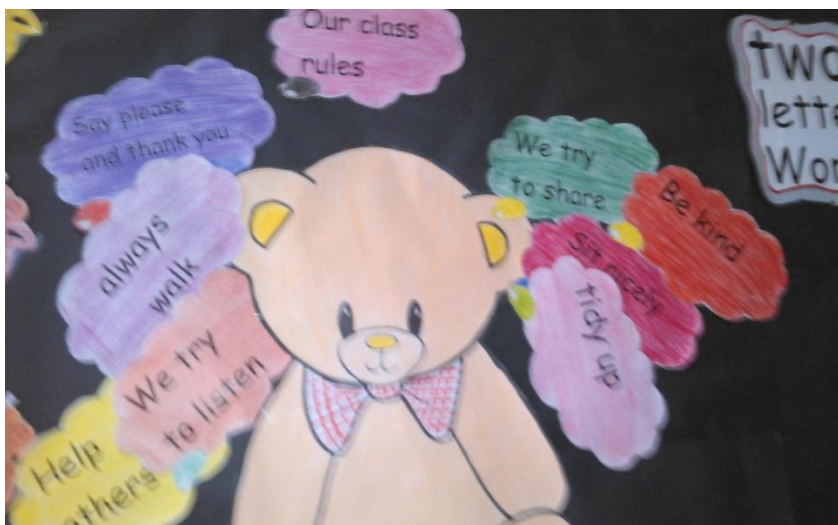
From Figure 4.6, 23% said that one should not be unkind to another person, 6 (27%) said that one should be patient, 1 (5%) said that one should not scream at another person, 4 (18%) said that one should not be angry, 4 (18%) said that one should be kind while 2 (9%) didn't give any reply.

From the figure above, it is obvious that the children had different responses about the moral of the story which signifies that they got the aspect of considering others before reacting hence being altruistic. This is in line with Tomasello (2004) who conducted experiments on children's Altruistic behaviour. According to him, children have a natural predisposition of the Altruistic behaviour. They are naturally cooperative and helpful. As they grow, the spirit of cooperation is shaped by how they judge their surroundings and perceive what others think of them. They begin to worry more about what it is like and

what it means to be a member of a group. This makes them arrive at the process with a predisposition for helpfulness and cooperation but they also learn to be selective about whom to help, inform and share with, as they also learn to manage the impression they are making on others.

Rationality among the children on the other hand was also a characteristic that was observed among the religious schools. In one Christian school for example the researcher observed children lining to have their books marked by their teacher. The children lined up because it made sense to them that it would be easier for the teacher to mark one book at a time rather than when they were so crowded. In an Islamic school also, children lined to say the prayer before going into and out of the washroom. In another Christian school, children sat quietly in class doing their work. In a Hindu religious school, the researcher observed children picking their table napkins before they went to eat their snacks which they were to use in wiping their mouth after eating. All these activities as the researcher gathered were done because they made sense and would have made it easier for the children themselves and for those that were around them. In one of the Christian schools, there was a chart on class rules which the children had to follow and which the teacher kept on referring to whenever she realized that their behavior had gotten out of place. This can be seen in the photograph 7 as follows.

Photograph 7: Photo of class rules



This is in accordance to the Australian Health initiative (2013) which says that children’s abilities for making decisions develop with experience and maturity hence should be provided with chances to practice as well as with structure and input helping them to make decisions that are appropriate for their age and level of responsibility.

Children in one of the Hindu religious schools were told a story about a boy who always wanted to fly like a bird. He was so fascinated about it and would always wake up in the morning and admire the flying birds in the sky. Later the boy came to know that even if he could never fly like a bird, he could fly in an aeroplane and therefore worked hard and became a pilot. The boy had made a decision that one day he could fly which he later did. Children in the Hindu religious school were asked what they would want to be later in life. The children gave different responses and also gave reasons why they had chosen the professions they had mentioned. Figure 4.7 shows the responses from the children on professions.

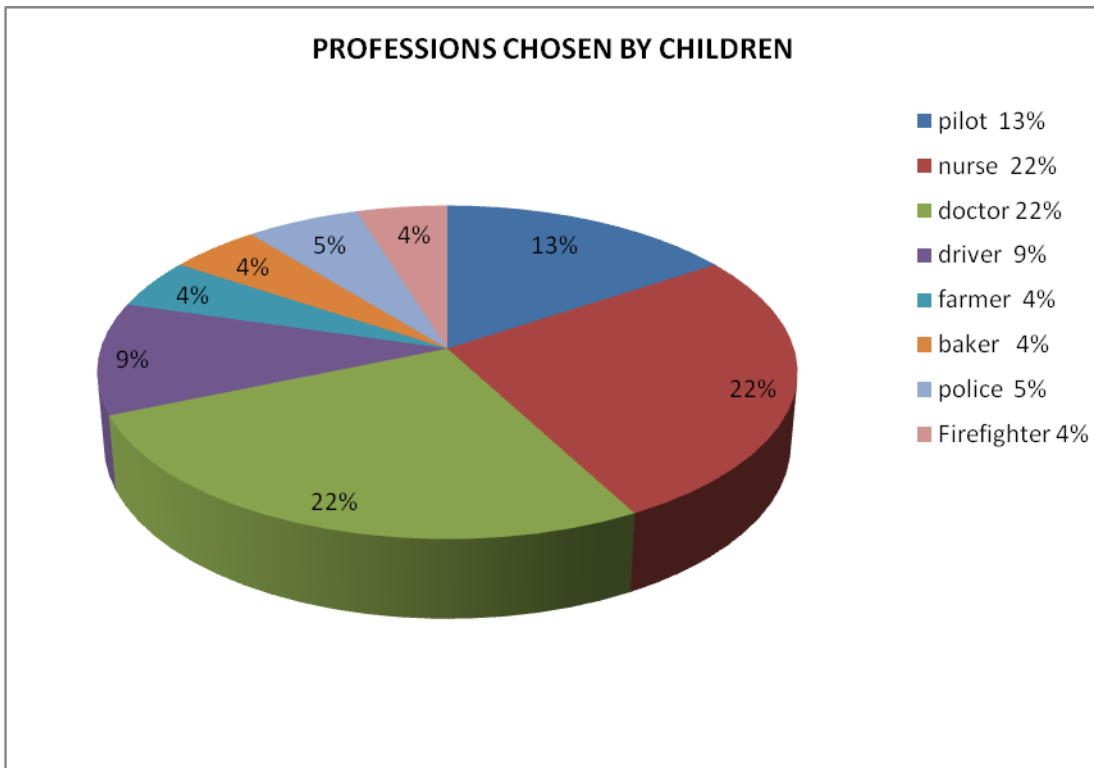


Figure 4.7: Professions chosen by children

From Figure 4.7, 5 (22%) children said they would want to be Nurses, 3 (13%) said pilot, 5 (22%) said doctors, 2 (9%) said track drivers, 1(4%) said farmer, 1 (4 %) said baker, 5 (22%) said policeman and 1 (4%) said firefighter. From figure 4.7, it is obvious that children from the Hindu religious school had chosen the careers because they made sense to them. This is in line with rational constructivist approach which according to Moshmann (2011) construes individuals as rational agents acting on the basis of their own interpretations, values and goals. Moshmann (2011) further adds that over the course of the preschool years, children construct increasingly sophisticated conceptions of the nature of the mind including reflective understanding about such morally relevant phenomena as beliefs, desires, intentions and differences in perspectives.

4.3 Religious Group Families and the Moral Development of Children

This question sought to find out how the different Religious Group Families influenced the moral development of children in terms of responsibility, maturity, independence, rationality and altruism. The findings have been represented in the table.

Table 4.4: Religious Group Families and the Moral Development of Children.

Religious Families	Responsibility	Maturity	Independence	Rationality	Altruism	Percentage
<u>Christianity</u>						
Christian Family	30	40	30	35	30	44%
<u>Islam</u>						
Islamic Family	15	35	20	35	25	35%
<u>Hinduism</u>						
Hindu Family	15	20	10	15	20	21%

From Table 4.4, it is evident that the Christian families had more influence towards the moral development of their children with 44%. This was followed by the Islamic family which had 35%.Hinduism family followed suit with 21%.

It was evident from the researcher's findings that religious group families to some extent influenced the moral development of their children. In one of the Christian schools that the researcher visited for instance, children said that they had been warned by their parents not to talk to strangers nor receive any gifts or favours from them. This was because as they said, strangers were bad people whose main intention was to kidnap them and then ask for some money.

In a different Christian school, the researcher found out that all the children in that class were Christians and had also been baptized. From the information that the researcher gathered, most children in that school were members of the church that was situated in the school compound and therefore they all had to undergo baptism when they were still young. During baptism, as the researcher gathered from the school pastor, parents vowed to take care of their children and to lead them in the right pathways as was stipulated in the Bible. This therefore meant that Christian parents had the duty to take care of the moral development of their children. The researcher also tried to find out how many children usually said a prayer with their parents at any given time. Figure 4.8 shows the responses given by children on how often they did it.

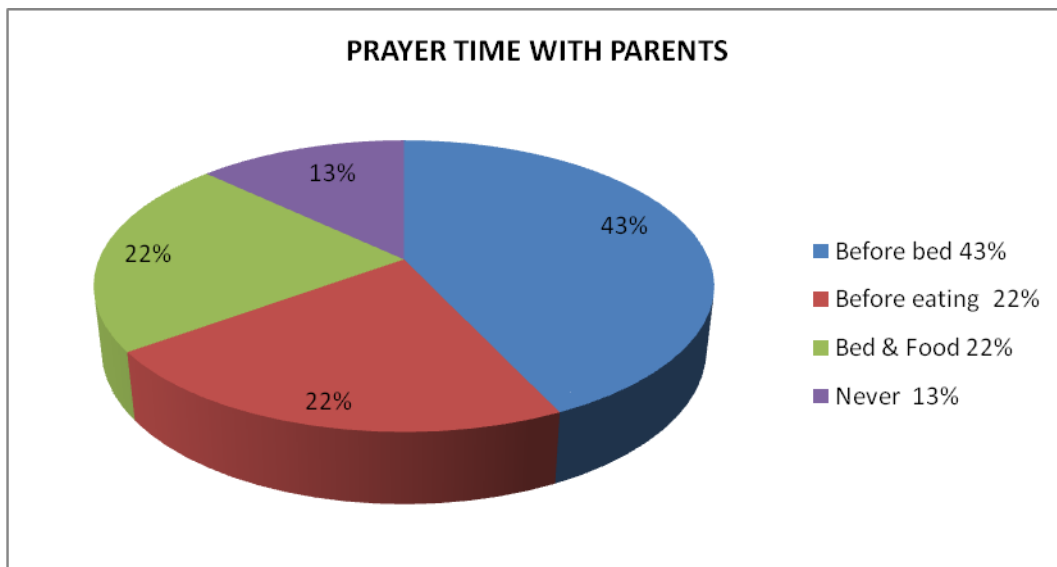


Figure 4.8: Prayer Time with Parents

From figure 4.8, 10 (43 %) said they normally prayed before going to bed. 5 (22%) said they always prayed every time before they ate their food, 5 (22%) said they did it both before eating and before going to bed while 3 (13 %) said that they never said a prayer at home.

In another Christian school, the researcher found out that parents had a responsibility towards their children in that all the school rules that had been stipulated in the school diary were to be followed to the letter. For instance, children were always supposed to come in neat school uniform. Children were also supposed to attend school on time and without failure. If there was any reason to deter this, it was the parent's responsibility to call the school teacher and even indicate in the child's diary informing them that the child would not attend school that day. This too enabled the child to develop some aspect of responsibility as well as maturity since the parents were modeling good examples. This is in line with Mileant (2001) who says that the family is usually the main source of Christian enlightenment to their children and that it is within the family that a person receives a foundation of faith, moral direction and a sense of duty. According to Mileant, (2001) the family is the guardian and disseminator of Christian tradition where the child receives first spiritual impressions, foundations of faith, prayer and good deeds are laid. Selimian (2001) also asserts that parents must create a family atmosphere animated by love and respect of God and man in which the well rounded personal and social education of children is fostered.

In one of the religious Islamic schools that the researcher visited, the researcher observed that all the children in that school were Muslims. The researcher found out that since the school was an Islamic religious school, Islamic parents preferred to enroll their children in an Islamic setup so that their children could have an Islamic foundation, could also learn about the teachings in the Quran, learn the Arabic language which could facilitate the reading of the Quran as well as undergo the Islamic practices and beliefs. The researcher also observed some parents who came to pick their children at lunch time. The parents had carried some lunch for them as well as clothes and shoes they could change into which included the Hijab and *buibui* to cover their bodies since they had to go for

Madrassa classes at the Mosque. This is in accordance with Sheikh (2013) who says that parents have the responsibility of raising their children in an Islamic manner. Anwar also stipulates that parents should ensure that their children learn to read the Quran in Arabic and enjoin upon them praying, fasting and so on when they reach an appropriate age. As they grow older, the children should be taught about the finer points of Islamic behaviour such as manners and how to treat others.

In another religious Islamic school, parents normally packed snacks for their children to eat at break time. The researcher observed that 17 (74%) had carried something to eat from home, while the rest 6 (26%) had been given money to buy snacks from the schools canteen. The researcher also observed some parents delivering the snacks to the children in school a few minutes before break time. This was to ensure that children had something to eat. Anwar (2006) stipulates that Islamic parents have responsibilities towards their children which among them are to provide them with basic things such as food as well as good Islamic Education.

In one of the Hindu religious schools that the researcher visited, the researcher observed that all the children in class were Hindus. The researcher found that Hindu parents had to enroll their children in an environment where they had to experience unity as they conformed to each other. The researcher also found out that children normally had to visit the temple in the morning before they went to their classes. The researcher tried to find out how many children had gone to the temple in the morning. This has been shown in figure 4.9.

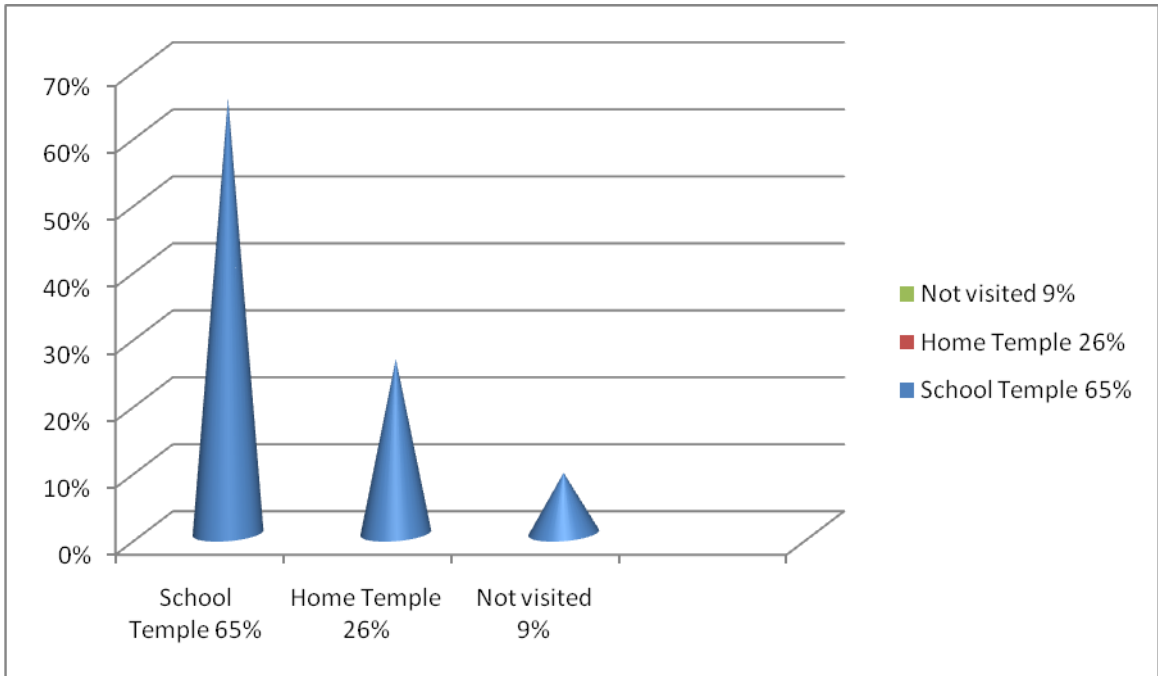


Figure 4.9: Temple Attendance

From Figure 4.9, 15 (65%) had gone to the school temple, while 6 (26%) had done the morning devotions at the temple at home together with their parents. Only 2 (9%) had not visited the temple in the morning and that was because they had come to school a bit late. This is in accordance to Jayaram (2005) who says that Hindus are very possessive about their children and spend a great deal of their time and energy in trying to bring them up. They consider their children as products of their past deeds and if a child strays and brings a bad name, they blame it among themselves and their previous Karma.

In the same Hindu religious school, the researcher observed that at break time children collected some table napkins from a box. The children were to use them in wiping their mouth after they had eaten their snacks. The researcher also observed that the children sat quietly on the benches and nobody had their elbows on the table. From what the researcher gathered, table manners were always taught by their parents at home and the same was extended in school. This is in line with what Jayaram (2005) insinuates, that elders in a Hindu religious family take important decisions and based on their own experience in life, offer guidance to younger members. They are responsible for teaching the younger children their mother tongue, as well as manners and etiquette.

4.4: Religious Groups practices and the Moral Development of Preschool Children

This question sort to find out how Religious Group Practices influenced the moral development of preschool children.

Table 4.5: Religious Groups Practices and Moral development

Religious Group Practices	Responsibility	Maturity	Independence	Rationality	Altruism
<u>Christianity</u>					
Christian Religious Practices	23%	15%	23%	31%	8%
<u>Islam</u>					
Islamic Religious Practices	31%	15%	15%	31%	8%
<u>Hinduism</u>					
Hindu Religious Practices	11%	11%	23%	44%	11%

From table 4.5, religious group practices to some extent influences the different moral development aspects as observed in the different religious schools. From the observations, rationality is much influenced, with both Christian religious practices and Islamic religious practices influencing it at 31% while Hindu religious practices influencing it at 44%. This is followed by independence with both Christian religious practices and Hindu religious practices influencing it at 23% while Islamic religious practices being at 15%. Responsibility which is the third one is influenced at 23% by Christian Religious Practices, 31% by Islamic religious practices and 11% by Hindu religious practices. Maturity is the fourth one with both Christian and Islamic practices influencing it at 15% consecutively while Hindu Religious Practices influences it at 11%.

Altruism being the fifth one is influenced by both Christian religious practices and Islamic religious practices at 8% while Hindu religious practices influence it at 11%.

The researcher further determined the sequence in which Religious group practices took pertinence in the different religious schools that she visited. This has been shown in Figure 4.10.

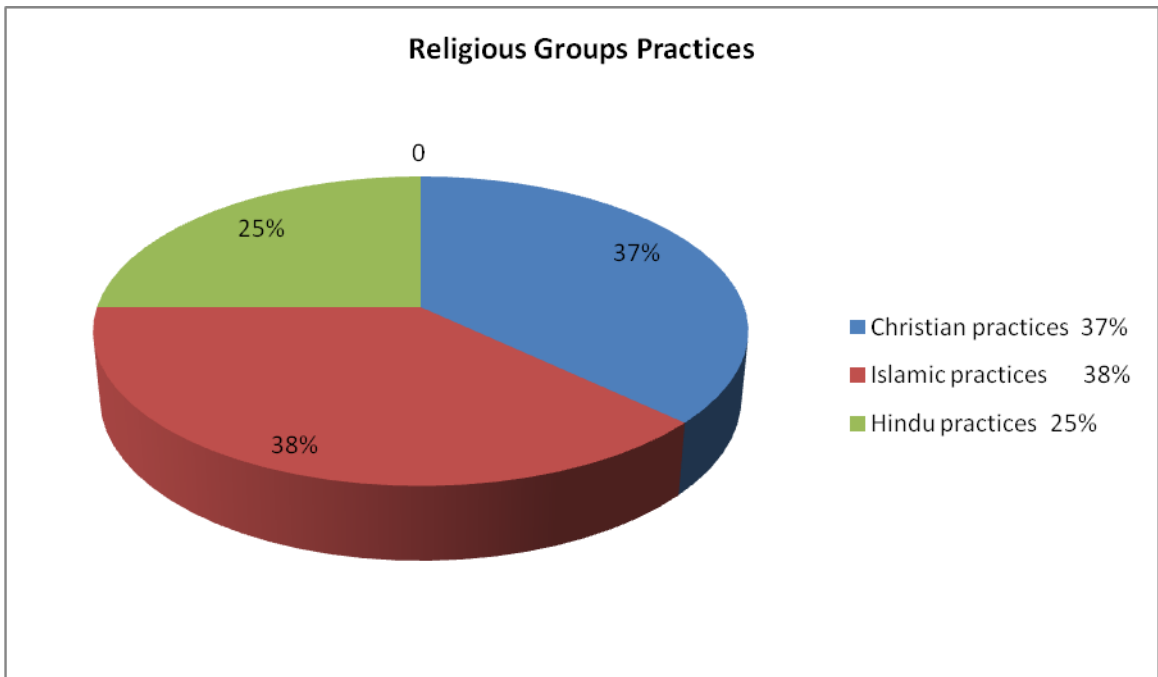


Figure 4.10: Religious Group Practices in Religious Schools

From Figure 4.10, the researcher found out that Islamic Religious practices were practiced more in the Islamic religious schools at 38%. This was followed by Christian religious practices as practiced in Christian schools at 37% and Hindu Religious practices in Hindu religious schools at 25%. The researcher further observed common religious practices that were taking place in all the religious schools that she visited. She found out that most of the schools participated in scripture readings, morning worship, reciting the prayers, singing devotional songs and observing the religious groups holidays such as Diwali among the Hindus, Easter and Christmas for Christians and Id fitri for the Muslims.

In one of the Christian schools that the researcher made a visit, she observed children with the guidance of their class teacher reciting the prayer 4 times in a day. This was during the morning assembly, at break time before they ate their snacks, at lunch time before eating lunch, and in the evening when they were preparing to go home. The same was also observed in Islamic religious schools where by the children recited the prayer 5 times. The researcher observed this in the morning before holding their Madrassa class, at break time before eating their snacks and still at the same time, they would recite the prayer before going in and coming out of the washroom. The children also said the prayer at lunch time before they went home. Similarly, this also happened in the Hindu Religious Schools that the researcher visited where by the researcher observed children reciting the prayers 3 times in a day. This was done in the morning before they began their classes, break time before taking their snacks and at lunch time as they prepared to go home. This data has been represented in the table below.

Table 4.6: Frequency in which Prayers were recited in Religious Schools

Religious Group	Frequency
Christian Religious schools	4
Islamic Religious Schools	5
Hindu Religious Schools	3
Total	12

The researcher observed that all children in the religious schools that she visited participated deeply in reciting the prayers. In one of the Hindu schools in particular, the researcher observed children recite 3 prayers consecutively. One of the prayers was a Hindu Mantra while two were in English. An example of one of the English prayers that was recited has been shown below.

*Lets bless the universe,.
Ooh lord may there be peace in heaven and on earth.
May peace, real peace prevail in all.
Let all the sickness, weakness and unhappiness be evaporated and let everyone
everywhere be happy, healthy, peaceful and blissful*

Furthermore, in a Christian religious school that the researcher visited, she observed the children reciting the following prayer in form of a song.

*Father we thank thee for the night, and for the pleasant morning light,
For rest and food and loving care,
and all that makes our day so fair.
Help us to do the things we should, to be to others kind and good
In all we do in work or play
To grow more loving every day.*

The researcher also observed scripture reading as being common in all the religious schools with Christian religious schools having Bible study and reciting of memory verses, Islamic religious group would recite the verses from the Holy Quran while the Hindu religious schools would read the Vedas which as the researcher discovered was being done in the temple that was situated in the school compound.

In one of the Christian schools that the researcher visited, she noted that the school had themes for the term which was a Bible Verse that was to be recited by everyone in school at the assembly. There was also a Bible verse for the week in all classes which would be recited every morning before lessons began. An example of the theme verse for the term as observed by the researcher has been shown below.

Isaiah 40:31

But those who trust in the lord for help will find their strength renewed.

They will rise on wings like eagles.

They will run and not be weary.

They will walk and not grow weak.

From the researcher's observation, it is evident that the religious group practices influence the moral development of the children in different ways. This is supported by Weinreich-Haste (1990) who cites that ritual practices are affect-laden and hence in principle can activate moral change. Weinreich-Haste further states that rituals train habits and habitualised actions and hence according to Aristotle, can be an important contribution to moral development and ethical behaviour.

Bass (1997) also reiterates on Christian up- bringing and notes that the practices shapes the people who participate in them as individuals and as communities in ways that conform to the particular content and patterns of the specific practice, thus nurturing specific habits, virtues and capacities of mind and spirit. This is also in line with (Berk, 2000) who cites Bronfenbrenners Ecological Theory of Morality. According to him, structures in the Micro-systems which include religion and religious practices impacts in two directions. This is both away from the child and towards the child. In this case, the religious group's practices may affect the child's beliefs and behaviour and at the same time, the child's beliefs and behaviour may affect the religious practices.

4.5 Religious Beliefs and the Moral Development of the Children

This question sort to find out how Religious Beliefs influenced the Moral development of the children. Table 4.7 shows the findings of the research as was observed.

Table 4.7: Religious Beliefs and the Moral Development of Children

Religious Group Beliefs	Responsibility	Maturity	Independence	Rationality	Altruism	Percentage
<u>Christianity</u>						
Christian Religious Beliefs	14	19	19	29	19	39%
<u>Islam</u>						
Islamic Religious Beliefs	20	20	27	27	7	28%
<u>Hinduism</u>						
Hinduism Religious Beliefs	16	17	22	28	17	33%

From table 4.7, it is evident that the different religious groups embrace moral development to some extent in the different beliefs that they possess. Christian religious group beliefs as observed by the researcher had an influence of 39% towards moral development. This was followed by Hindu beliefs which had an influence of 33%. Islamic religious group followed suit with 28%.

From the findings of the research study, it was evident that different religious groups had impacted their beliefs among the learners in the different religious schools that the researcher made a visit. In one Christian school for instance, the researcher observed that there were Bible Club meetings where different classes met to discuss about the Holy Bible. The children used wonder devotional books which had six months of daily devotions. From what the researcher's observation the books had different topics that would lead children into having holy and morally upright life. One of the topics in the book was on what God says about Greediness and stealing while another topic read,

“How can I love people I don’t agree with” All these topics had their references in the Bible as had been quoted in the books themselves.

Adamson (2013) reiterates that Christians regard the Bible as Gods written message to humankind. The Bible as noted by Adamson (2013) reveals Gods personality, his love and truth. The Bible also according to Adamson (2013) stipulates the Christian moral code which in this case is indicated as the Ten Commandments. Still in another Christian school, the researcher observed that children had been introduced to about God and were to learn about the attributes of God in the Lord’s Prayer as God the father, provider, forgiver, protector king, powerful and everlasting. Belief in God was supposed to inculcate in children the moral aspect of responsibility as well as rationality and independence where by children were supposed to learn how to fear God and implement his teachings as spelt out in the Bible. The researcher also realized that in one of the Christian schools, the House clubs that children belonged to had been labeled names from the Bible. Example, there was a House called Jerusalem and children in this house were to wear some blue t-shirts. Other houses were referred to as Goshen and Bethlehem and wore yellow and red t-shirts respectively. These were significant names in the Bible hence helping the children comprehend it even more.

In one of the Islamic schools that the researcher visited, she gathered that one of the beliefs of the Islamic religious groups was the belief in Allah and also noticed big writings on the wall which had been written in bold letters. The writings read,

“There is none to be worshipped but Allah. Muhammad is his messenger.”

In a wall in class, there was a big poster that read,

“In the name of Allah, the beneficent, the merciful

The researcher also noted that the Islamic religious groups believed in the Holy Quran and children were taught about the teachings of Prophet Mohammad right from when they were very small. Children were taught Arabic language to enhance the reading of the Quran which was initially written in Arabic. The researcher also gathered that Muslims

believed in death and life after. This was supposed to inculcate in learners the urge to lead holy lives as was supported by the Quran. The researcher also gathered that Muslims believed in the five pillars of Islam which include: Shahada (testify), Salah (prayer), Seyam (fasting), Zakat (Charity and Hajj pilgrimage).

Islamic beliefs mentioned above are in line with what Al-Ghazali (2012) points out that Muslims believe in one God called Allah who is the all powerful creator of a perfect ordered universe. He reveals himself through the Quran and not to anyone. Al Ghazali further notes that Allah is God of justice who expects righteous behaviour and submission to the divine will and punishes the unrighteous. Consequently, Al-Ghazali points out that Muslims have unjustifiable belief in the Quran. According to him, the Quran contains Allah's message to all people. It tells them how to act correctly and guides people to a correct way of life in the world as well as forbidding evil about evil and also condemning immorality.

In one of the Hindu schools that the researcher visited, she observed children chanting the Mantra in the morning before classes began. Haudmann (2012) reckons that Hindus believe in the sacred utterances or chanting of Sanskrit. According to him, the mantras provide people with power to attain goals and lift themselves from the ordinary to the higher level of consciousness. The researcher observed the children so confined in the recitation of the mantra. They all concentrated so deeply in what they were saying that nobody turned or moved their body apart from their hands which they shook earnestly and deeply in prayer. This is in line with Subhamoy (2012) who says that it is important to have a complete faith in the recitation of mantras. It is primarily through faith aided by strong will that one achieves ones goals. Subhamoy (2012) further states that a sound body and a calm mind are essential for chanting the Mantras in order to derive maximum benefit.

Hindus also believe in the existence of many gods which are seen as manifestations of a single unity. They also have one God that is supreme called Brahma. This was manifested in one of the Hindu schools that the researcher visited. The researcher spotted a picture of

the Hindu God at the foyer and another one in the school hall. This is in accordance to what Haudmann (2012) insinuates when he says that Brahma is an entity believed to inhabit every portion of reality and existence throughout the entire universe.

Hindus believe in the Holy Scriptures too which they call Vedas. An example of a Veda that the researcher noticed that was in use especially during Diwali was a story on Ramayana which is an ancient Hindu text about Rama, an incarnation of the God Vishnu. The Veda tells the story of the righteous prince Rama and his rescue of his wife Sita after her abduction by the demon king Ravana. This is in line with Haudmann (2012) who says that Vedas contain a rich and colorful theomythology that is a religious mythology which deliberately interweave myth, theology and history to achieve a story form religious root. Brofenbreener (2005) theory of ecological moral development describes how everything in a child's environment affects his/her moral growth and development. According to Brofenbrenner, (2005), the child is surrounded by four ecological systems which in this case include the child's immediate environment which he refers to as micro-system that encompasses the immediate relations such as parents and caregivers that the child relates with, in their daily lives. These immediate relations carry with them some beliefs and practices which unfold to the children simultaneously as they relate to them therefore affecting their growth and development either positively or negatively. In all those aspects that have been researched on, it is obvious that the Childs environment plays a vital role towards their development. The environment which includes the micro-system, meso-systems, and exo-system impact on the child either directly or indirectly hence leading to moral development.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

After a thorough analysis of the data collected through the research study the following are summaries, conclusions and recommendations obtained. In this chapter, the summary highlights the major findings of the research analysis. The conclusion on the other hand is subdivided into a short summary of each research question and the findings obtained after analysis while recommendations put across certain points that can be implemented to ensure that more participation is enlisted by Religious Groups in the Moral Development of Pre-school children.

The researcher analyzed the Education Programmes that were ensued by the different religious groups. This was through the content, objectives and aims of the syllabus that was being taught, schemes of work, lesson plans, resource materials, worksheets and books as well as the school diary and magazines. The researcher endeavored to find out how all these influenced moral characteristics which include responsibility, maturity, independence, rationality and altruism. From the findings, it was evident that Christianity through the Christian religious education (C.R.E) that it offered in schools had 38% which was the highest percentage. This was followed by Islamic Religion which offered Islamic Education Programme (I.R.E) with 31% and Hindu Religion which offers Hindu Religious Education (H.R.E) with 31% consecutively. It was also found that the aspects of responsibility, maturity and Altruism were more emphasized by those who offered H.R.E and I.R.E while C.R.E. stressed on the aspect of independence along with responsibility and maturity.

The researcher also attempted to find out how the different moral aspects were elucidated by children in the different schools that she visited. She therefore observed the children as they went about their activities in and out of the classroom. From the observations, children emerged to be more responsible, mature and independent than they did with rationality and altruism. The children could be seen doing their work quietly in class,

walking in straight lines with their hands behind and arranging desks and chairs. This shows that they were moderately expanding on the development of moral aspects.

The researcher also scrutinized how the families by the different religious groups i.e Christianity, Islamic and Hindu influenced the different aspects of moral development. From the study, it emanated that Christian Religious Group Family gave much emphasis to the development of the different moral aspects in children with 44%. This was followed by Islamic Families which had 35 % and Hindu Family with 21%. From the findings of the study, the researcher found out that religious families gave much emphasis and also prioritized different moral aspects. Maturity in this case was rated first, rationality was second followed by altruism, responsibility and independence consecutively.

It was also found out that families played a role in their children's moral development. This was seen through the activities that both the children and their parents were involved in both at home and in school. It was observed that it was parents wish to enroll their children in religious schools which matched their religious beliefs. For instance, in one of the Islamic schools that the observations took place, the children were all Muslims. This was because the parents wanted their children to undergo the Islamic religious teachings as well as learn the teachings of the Quran which could also be facilitated by the learning of Arabic which was being taught in school.

It was also observed that children in all religious group families had also been introduced to religion right from the time they were so young with those from Christian families being baptized at infancy. Both the children and the parents were also involved in reciting prayers at different times of the day as was stipulated by their religious groups. The researcher found out that the Christian families for example usually prayed before eating food and before going to bed. The Christian families usually attended church service on Sunday where children went to Sunday school while the Muslim families attended mosque on Fridays but children would go Madrassa classes on specific days .Hindu children on the other hand would either visit the temple at home or would visit the one

that was in the school compound before going for classes in the morning. Parents too from all the religious groups had responsibilities towards their children as the researcher found out. These responsibilities had been stipulated to them in the Holy Scriptures and therefore had to follow them to the letter. For instance, Islamic parents had to make sure that their children received the best education as well as get the basic needs such as food and shelter. From the observations, it was generated that children participated in different household chores. They mainly helped their parents to clean or even prepare meals. As they did this, they would receive various lessons on mannerisms and etiquette from their parents and the extended family members.

Religious group practices influenced the moral development of the children. According to the findings, rationality was much influenced by all the Religious groups. This was followed by independence and responsibility while Maturity and Altruism came in next. From observations, children were involved in the reciting of prayers on daily basis and which was done at various times during the day. Muslims for example had specific prayers for different occasions. The children were to recite the prayers because it made sense to do so according to their religious beliefs.

It was also found out that morning devotions was a common practice especially for the Christians and the Hindus. Among the Christians, this involved singing and Bible reading along with saying the prayers. Hindus would also chant the Mantra, offer sacrifices to God as well as practice Yoga. Scripture reading was also mandatory among the three religious groups where children among the Christians and the Muslims would be taught to recite verses from the Bible and the Quran. The researcher found out that among the Muslims, it was mandatory that one should have read the whole of Quran several times during their life time. The Hindus would read the Vedas which were usually historical books on what had transpired and had some significance in their lives.

Religious beliefs as was also found out made an impact in moral development of the children. Rationality and Independence aspects gained more prominence. This was followed by Maturity, Responsibility and Altruism respectively.

Belief in God was common among the three religious groups with the Muslims and the Christians believing that there was only one God. Children were made to learn the different attributes of God among the Christian Religious Groups. The Muslims on the other hand believed in Allah whom as the researcher found out, the Muslims believed that he was the only one to be worshipped and no one else. Hindus on the other hand had one God who was supreme and so many other gods that were below the hierarchy.

Beliefs in the Holy Scriptures were common in all the Religious Groups, with the Christians believing in the Holy Bible as Gods written message to mankind. The researcher found out that children in the Christian Religious schools were introduced to the Bible and had Bible Devotional books as well as Children Bible story books which were used in class and which had different moral teachings. There were also special Bibles for the children which they would read and comprehend. Muslims on the other hand believed in the Quran while the Hindus believed in Vedas which are Historical Hindu books. All these books had teachings on how people were supposed to behave morally therefore influencing the moral development of children.

5.2 Conclusions

It is evident that the different Religious groups that is, Christian religious group, Islamic religious group and Hindu religious groups through the Religious Education Programmes, Religious Families, Religious practices and Religious Beliefs relatively influence the moral development of the children. This has been reflected in the findings of the study where by the different moral aspects of moral development have notably been impacted on.

From the findings of the study, the Christian Religious Group Education programmes run in schools have fairly been able to develop the aspects of responsibility and maturity in

children through the contents of the syllabus, schemes of work, lesson plan, and the activities carried out in class. However, the aspects of independence, rationality and Altruism have not been well catered for by the same. On the other hand, Islamic Religious Education Programmes run in schools have invested much on maturity and rationality aspects through the practices and the Islamic content learnt in school. This means that the rest of the aspects which include responsibility, independence, and altruism have moderately been emphasized in the learning content which includes the syllabus. Moreover, findings of Hindu Religious education programmes offered in Hindu Religious group schools have accentuated the aspect of responsibility more. This is followed by maturity, independence, altruism and rationality respectively. This means that the religious groups still have much to work on in terms of the Education programmes they offer in schools for them to be able to augment the aspect of moral development in the children.

The issue of religious group families has also been paramount in this study. As observed, the Christian religious group families have been able to inculcate the aspect of maturity more in children which is among the highest compared to other aspects. This is followed by rationality, responsibility, independence and altruism consequently. Islamic religious group families on the other hand have accentuated maturity and rationality aspects more compared to altruism, independence and responsibility. Hindu religious group families on the other hand have stressed more on maturity and altruism compared to responsibility, rationality, and independence. From the findings, the religious group families have reasonably reinforced moral development in the children through all the activities they engage in even though, as has emerged, there is still much they can engage in as members of the society to inculcate moral development in the children.

Religious group practices as observed from the study have received much value among the religious schools. From the studies, the Christian religious group practices have given more prominence to rationality as compared to responsibility, independence, maturity and altruism aspects which follow suit. The Islamic religious group practices have given more importance to rationality and responsibility compared to maturity, independence and

altruism. On the other hand, the Hindu Religious group practices as projected in the findings have given more prominence to rationality followed by independence responsibility, maturity and altruism consecutively. From the observation therefore, it is evident that all the religious group practices have emphasized more on rationality more than the other aspects. This can be seen in the way the Christians worship, Muslims pray and Hindus chant their Mantras. All this is done because it makes sense to the believers. In order to have the same transmitted to the children, the religious groups have introduced it in schools. The reason is mainly to teach the children the practices of their religious groups rather than transform the moral development of the children which according to the observation is acquired indirectly. This means that moral development has moderately been transmitted by the different religious groups through their religious practices.

The religious group beliefs that have also featured so much in the study have reasonably augmented the development of the morals in children. The Christian religious group beliefs for instance has been seen to emphasize more on rationality compared to the other aspects of moral development with maturity, independence, altruism and responsibility aspects trailing behind. Islamic Religious group on the other hand have inculcated both independence and rationality aspects more. This is followed by both responsibility and maturity while altruism comes in last. The Hindu religious beliefs however have emphasized more on rationality aspect which is followed by Independence maturity, altruism and responsibility respectively. This has been impacted in belief in God as the Supreme Being as well as belief in the Holy Scriptures among others.

From the observation therefore, there is no religious group that has been able to develop the moral development in children fully since much emphasis is given in understanding and getting the knowledge on the religious group practices and beliefs and to do what is right in accordance to the teachings. This is often in regard to what Christians and Muslims as well as the Hindus believe in, of what might become of them in the life there after.

5.3 Recommendations

The different religious groups which include Christianity, Islam and Hinduism have a big role to play as they endeavor to inculcate moral development to the children through religious education programmes, religious families, religious practices and religious beliefs. From the above conclusions, the researcher recommends that:

The Ministry of Education through Kenya Institute of Education should come up with a curriculum that covers the different aspects in moral development. They should also train the teachers as well as come up with teaching/learning materials such as story books based on the different moral characteristics which are suitable for the children to read. The stories should cover responsibility, maturity, independence, rationality as well as altruism. The same could also be assimilated in other subjects as well as activities in class so that as they learn, the different aspects can also be developed.

The Ministry of Education should also work hand in hand with the religious groups to develop suggestions on what needs to be done to reinforce the moral development of the children. There should also be country wide campaigns where other stakeholders like the media and Non-Governmental Organisations (N.G.Os) will be involved in emphasizing the importance of developing the moral characteristics among children. This will ensure that everybody including those from other religious groups understand the importance of developing moral characteristics in children.

Religious families should be encouraged to participate in the development of moral characteristics through all the activities they do at home and even in the process of taking care of their children. Since most parents may not be aware of the different aspects of moral development, different religious groups should come up with seminars to train the families on the same. This will ensure that parents help their children develop responsibility, maturity, independence, rationality and altruism beyond the normal right and wrong criteria that they are used to.

Religious families should also unite to carry out activities that are important to the community. They could take care of the environment which will help everybody involved appreciate what is in it. They could also visit as well as help those that are disadvantaged in the community. These include the orphans and the street families among many others.

Religious groups through the teachers should endeavor to introduce moral development aspects of morality as they conform to the children through the different religious practices. The practices should not be normality but an exercise in which moral development is incurred. The aspects of responsibility, maturity, independence, rationality and altruism should be developed as they undergo the different religious practices. Example this could be done in the way they bow down to pray, line up to sing or recite verses from the scriptures or even as they sing songs. The same should be maintained even when they are out of school. Teachers should explain to the children the importance of the religious practices hence expanding their knowledge and developing the moral concepts on the same.

Religious beliefs should be an awakening call to the development of moral development. As children in the different religious groups are taught what they believe in, the same should be tied to the development of the moral aspects. For instance, the belief in the Holy Scriptures could be used to introduce responsibility aspect to the children. Example, they could be told a story from the bible of a person who was not responsible and had to face certain consequences. This will not only be interesting to them but different other aspects such as rationality will culminate along with responsibility.

5.4 Recommendations for Further Research

The following are the recommendations for further research.

- i. Research on influence of moral reasoning on children's behaviour
- ii. Research on the influence of religious groups on the social emotional development of the children.
- iii. Research on the influence of media on the moral development of children.

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APPENDICES

Appendix I: Stories for Pre-School Children on Moral Development.

Story-Telling

Responsibility

Otieno and Ondiek were brothers. They were in the same school at Furaha Nursery School. They loved being in the same class and so they always did things together. Their class teacher informed them in the morning that the whole class would make a visit to the game park for their class trip which made them very excited. They discussed about wild animals they had heard about and those they had seen in the T.V. "I saw a lion and some elephants", exclaimed Kamau. They told tales about them too. The children could not wait to get home to inform their parents about it. Each child was supposed to pay 200 ksh for the trip but the teacher told them she would give them letters to take to their parents on that regard. The money was to be submitted 3 days before and those who would not have paid were to stay at home on that particular day.

Otieno and Ondiek's parents were quite poor and could not afford to pay for the trip. The two boys were determined to join the rest during that day. They knew where their parents kept money after a hard day in the market and therefore they decided to use it to pay for the trip. They kept quiet about it and acted as if all was well. When evening came, their mother decided to send them to get flour from the shop. She was surprised to find almost an empty tin with only a few coins left. When she asked the boys, they all said that they had not picked it. Their mother got so angry that she decided they were not having supper that night. The boys woke up very hungry the following morning, their mother could still not give them porridge until when they admitted they had taken the money to pay for the trip. They told their mother they were sorry and would not do it again.

Questions

- i. Was it right for the boys to pick the money?
- ii. What were the boys supposed to do before picking the money?
- iii. Was it right for their mother not to give them food in the evening and porridge in the morning for refusing to say where the money was?

Altruism

A doctor was called on duty and told that there was an emergency at the hospital. There was no other doctor who could attend to the patient since he was the only neurosurgeon in town. It took him some time to get to the hospital which made the relatives to the patient so impatient. When the nurse finally led the doctor to the patient's room, the relatives were so arrogant at him.

"What made you take so long doctor, don't you have a heart?" They shouted. "Why should you keep people waiting as if they were not paying for the services?" they hauled. "Calm down, all will be well." The doctor told them.

He examined the patient and immediately directed the nurses to take him to the surgery room where he operated on him successfully. It took him four hours. When he finally left the room, he was smiling. He was in such a hurry that he could not talk to anybody not even to the pacing relatives who were so eager to find out about their patient.

"He is okey," he said. "If there are any questions, ask the nurse" he shouted as he caught up with the lift. The relatives were so upset that they asked the nurse why the doctor had not briefed them."Just an hour before we called him in, the nurse explained, his son had been involved in a road accident and he was in i.c.u in a hospital that is 30km from here." Ooh, we are so sorry..... they said and off they sat down on the bench where they waited calmly to see their patient when it would be right for them to do so.

- i. Was it right for the doctor to leave his sick son to attend to a patient in hospital?
- ii. Was it right for the relatives to be so unkind to the Doctor?
- iii. Was it right for the doctor to leave before telling the relatives how the patient was?

Maturity

Mrs Tanya was a teacher at St Ninians Nursery School in Nairobi. She was a good teacher and all children in her class liked her a lot. Children would bring her presents and a few would get her Rose flowers once in a while. She loved her teaching job and especially playing with the young ones. The children loved yelling and dwindling around her all day.

One day Mrs. Tanya woke up feeling so dizzy and freezy tired. All her limbs were aching and she could not get her body to move an inch. Her head was throbbing. “Oh my? Why am I feeling like this, this very beautiful morning,” she said to herself.”What is happening to me?” Why this Wednesday morning and not on a Saturday when I don’t have to go to work? She wondered. She however said a short prayer and dragged her feet to the bathroom. The feeling was not going to deter her from going to school that morning and so within a short while, she sat in class holding her head tightly.

The day started on well, even though she wasn’t so active and neither was she looking smiley as she always did. Her eyes looked frail and the children could sense it too. “Mrs Tanya is not feeling well today,” they spoke in whispers. “May be she is sick” someone else said. “Let’s not disturb her.” They said. “I will help her arrange the books on the shelf. Anybody going to join me?” A small girl in the corner asked. “Mrs. Tanya does not like it when the toys are scattered everywhere. Let’s put them back on the shelves.”“Hey sh...., everyone, let’s not make noise for the teacher. Can’t you all see she is not feeling well? sh.....” A boy from the back shouted.

Mrs. Tanya sat quietly on her desk that day. She was sorry that she could not do so much with the children as she always did. She spoke in whispers and the children listened attentively. She was amazed at how good and lovely the children had been that day. She was glad that she had gone to school and not resigned back on her bed the whole day. She felt obliged to appreciate the good gestures from the kids the following day and so they were all happy to receive a bar of chocolate from her the following morning. Mrs. Tanya noted the proceedings of the previous day in her diary, and every time she read it, she

was amazed at how transformed and mature the children had been that day, and so she shared her story with everyone who came across her that day.

i Do you think it was good for the children to help their teacher arrange the books and the toys on the shelf?

ii Was it fine for the teacher to go to school when she was not feeling well?

iii Why do you think the children behaved so well that day?

iv Was the teacher happy that the children had behaved well and what shows that she did?

Independence

There was once a girl called Muthoni and a boy called Maina. The two children lived in a village with their grandma. Their mother had died when they were so young and so there was nobody else to take care of them apart from their grandma. Though she was very old, she would wake up very early in the morning, prepare some porridge for them and then she would see them off to school. The children loved their grandma so much that nothing or nobody whatsoever would persuade them to leave her.

As the children became big, the old woman grew older and older day by day. She could no longer see properly and even her ears were failing her. The children were forced to speak loudly so that she could hear. She tried as much as she could to take care of the children even though they were now big enough to take care of themselves. She had shown them how to carry simple duties in the house and so when she left for the farm at times, they would prepare some porridge and take it to her.

The children continued to live happily with their grandma until one day she became so sick and died. They were so sad that they had been left alone with nobody to take care of them. They always appreciated the time they had spent with her and wished she was still there to sing the nice songs and tell them stories like she used to. They would visit her grave side and take turns to sing for her since they believed she could hear them.

The villagers would make a point of visiting them once in a while. They would wonder how the children lived alone. One day, a man came knocking at their door and they opened. This was somebody they had never met before. He told them that he knew their grandma before she died and that she was offering to help them. He wanted to take them with him claiming that he could give them a house on his farm. He promised to give them everything they had ever wanted in life. Little did they know that the man had ill motive. They promised to think about it as they also asked their grandma whether they should go with him. The man thought they were crazy. “How would they ask a dead person?” He asked himself. “I don’t understand this.” He said.

When the man left, the children went to their grandma’s graveside where they vowed they would never leave her. They sang her songs and told her stories. The following day the man came back but they told him they could not leave. He was furious that the children could not accept his offer. All his plans of selling the land had back fired. He went away head down and ashamed of himself. The children were happy that they had made the best choice.

- i. What did the children do in the story that pleased you?
- ii. Was it right for them to refuse the man’s offer to go with him?
- iii. Is it always good to receive favours from strangers?

Rationality

“Do you know you can be what you choose to be?” the teacher asked the children one day just as they were having a conversation in class. “But how teacher, does it mean that if I chose to be an animal I could be one?” one child asked. “no, not an animal my dear. You are a human being and nobody can change that. What I mean is, if your wish was to become a surgeon in future, you could easily be one. If you wished to be a teacher like me, you could also be one” the teacher explained. “Does it mean that if I wanted to be the president it were possible?” Eric asked naively. “Yes Eric, but only if you work hard and you focus on it.” The teacher answered.

A certain boy in a certain remote place in Africa used to wake up very early in the morning and the first thing he would do was to go out and look up in the sky. One day his mother asked him what he always looked at in the sky every day in the morning. The little boy answered, “Mummy, I always admire those birds in the sky and I wish that one day I could also fly like them. “Anything is possible my boy, even though you can never be a bird.” His mother answered. The teacher continued. Looking at the birds captivated him a lot.

The boy would go to school and every time his teachers asked him what his dream was, he always answered naively, “to fly like a bird.” One of the teachers told him one day,

“Katana, to be a bird you must work hard for it. Focus on your dream and one day you will look back and smile.”

It didn't take Katana long before he came across a newspaper article on airplanes. He read it all and was so happy that he had come across it. He kept it safely in his room and every time he thought about the flying birds, he would get it out and read it. He searched for books on airplanes and read them. He would always ask his teachers about them and each and every day he learnt something new. “I think I want to be a pilot one day, and then I can fly like the birds in the sky.” He said to himself and vowed to work hard to achieve it.

Katana performed well in school and later joined an aviation college where he learnt how to fly. He later got a job as a pilot in one of the big companies in their country. He was always so happy about it and when he spoke to his friends, he always told them about his childhood dream where he always wanted to fly like a bird. He dreamt about it and he got it and was always grateful at his mother's words that morning. “Anything is possible my boy.” He recalled.

When the teacher finished his story, all the children were amazed. Wow, that is a nice story teacher, I wish I was Katana myself.” He said. The other children laughed.

In life, you choose what you want to be. You can choose to be different from your friends. You can also choose to be good or bad. The teacher said. The choice is yours.

The teacher collected his books and left.

Appendix II: OBSERVATION SCHEDULE

MORAL CHARACTERISTIC	OBSERVATION	FREQUENCY
<p>RESPONSIBILITY Keeping clean/ Disposing Litter Completing work in school without being reminded Taking care of personal possessions Apologizing when they do wrong Able to tell the truth. Praying before eating</p>		
<p>INDEPENDENCE Working without Supervision. Choosing toys to play with Involving self in pretend play Concentrating while doing class work Tying or putting on shoes</p>		
<p>ALTRUISM Playing with others Sharing what they have with others Saying sorry when something happens to one of them Assisting a peer with a task. Holding hands</p>		
<p>RATIONALITY Visiting the toilet when need arises Washing hands after visiting the toilet Sitting quietly in class. Saying thank you in appreciation Emotional control</p>		
<p>MATURITY Being in school uniform Drinking or eating what has been offered Lining up to walk in or out of class Listening to the teacher Waiting for turns.</p>		

APPENDIX III: DOCUMENTARY ANALYSIS

DOCUMENTS	CONTENTS	OBSERVATION
Program of activities and their relevance to Moral Development	Songs Activities Discussions	
Schemes of Work and its relevance to Moral development	Objectives Stated Activities Contents Resources	
School Fliers and their relevance to Moral development	Schools Mission Schools Vision Schools Values	
Schools Brochures and their relevance to moral development	Schools Mission Schools Motto Schools name Schools Vision Schools Logo	
Lesson Plans and their relevance to moral development	Themes Activities Resources Objectives	
Bulletin Boards and their relevance to moral development	Theme Theme Colours Theme drawings and paintings Theme Writings	
Work Sheets and their relevance to Moral development	Activities Objectives Drawings	
Learning resources (charts) and their relevance to Moral development	Themes Drawings Writings	

APPENDIX IV: LETTER



**UNIVERSITY OF NAIROBI
COLLEGE OF EDUCATION & EXTERNAL STUDIES
SCHOOL OF EDUCATION
DEPARTMENT OF EDUCATIONAL COMMUNICATION &
TECHNOLOGY**

Telephone: 020-2500759, 020-2500760
NAIROBI

P.O. BOX 30197, 00100

020-2500762, 020-2460056

P.O. BOX 62, 00502 KIKUYU

16th January 2014

TO WHOM IT MAY CONCERN

RE: NOVIGIO ANNE WANGARI REG No: - E57/75023/2014

This is to certify that NOVIGIO ANNE is a bonafide student of the University of Nairobi, Department of Educational Communication and Technology. Currently she is doing M.Ed in Early Childhood Education. Her project Title is "RELIGIOUS GROUPS

AND MORAL DEVELOPMENT OF PRE-SCHOOL CHILDREN IN NAIROBI COUNTY"

Any assistance accorded to her will be highly appreciated.

Yours faithfully,

Dr. John Mwangi

M.ED ECE COURSE COORDINATOR