

**INFLUENCE OF RELIGIOUS EDUCATION ON MORAL
DEVELOPMENT OF PRE-SCHOOL CHILDREN IN LIMURU
ZONE, KIAMBU COUNTY**

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DECLARATION

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

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This research project is submitted for examination with my approval as university supervisor.

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DEDICATION

I dedicate this work to my loving, caring and ever supportive husband, James and our children Solomon, Simon and Priscilla who have been very supportive in all my endeavors.

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ABBREVIATIONS AND ACRONYMS

DEO	District Education Officer
ECDE	Early Childhood Development and Education
GoK	Government of Kenya
KICD	Kenya Institute of Curriculum Development
MOE	Ministry of Education
MOEST	Ministry of Education Science and Technology
SPSS	Statistical Package for Social Sciences
ECE	Early Childhood Education
KIE	Kenya Institute of Education

ABSTRACT

This study sought to explore the influence of religious education on moral development of pre-school children in Limuru Zone, Kiambu County. The study was guided by the following objectives: to find out whether teachers characteristics influence moral development of pre-school children, to find out if teaching methodologies employed in Religious Education influence moral development of pre-school children, to establish whether parents attitude towards Religious Education influence moral development of pre-school children and to establish if the curriculum content in religious education influence moral development of pre-school children in Limuru Zone. The study was based on Kohlberg's theory of moral development which ascertains that in order for a child to advance to a more developed level of morality, he or she must develop an equivalent level of intellectual ability. The study used descriptive research design. The population of the study targeted forty public pre-schools in Limuru zone. Purposive sampling method was used to identify the individuals to participate in the study. Data was collected using questionnaire, focus group discussions, and documentary analysis guide and observation schedule. The data collected was coded and entered into statistical package for social sciences (SPSS) software and statistical analysis was done using descriptive statistics on cross tabulations. Finally, non-parametric tests were done using Chi-square. The results showed that teacher' characteristics (gender, age and qualification) and teaching methodologies do not influence the moral development of pre-school children. The study findings further established that pre-school teachers' experience, parental attitude and content taught influence the moral development of pre-school children. The study recommends that the government through the Ministry of Education should offer in-service training to all practicing teachers especially those who lack the basic pre-school training. Teachers should also strive to employ teaching methodologies that enlist the participation of the learners. Worthwhile forums to guarantee good association should be encouraged to enhance interaction and creation of positive attitudes among parent. The Kenya Institute of Curriculum Development should have a regular review of the curriculum content for religious education offered in the pre-schools.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

According to Thungu (2010), education is the transmission of knowledge, skills, attitudes and values. The acquired knowledge, skills, attitudes and values should enable the individual to develop into a good member of society. Education should therefore bring about some changes that are acceptable to society. Education transmits what is worthwhile in a morally acceptable manner (Ngaroga, 2006). Also Ngaroga in his book “Education for Primary Teacher Education” wrote that education reflects the values and standards of a society and its educators. Education should therefore be worthwhile in terms of the transmitter, content and methods which help the child to relate to his or her society.

Early childhood is the period from birth to eight years of age. According to Wanjohi (2010), the concept of Early Childhood Development and Education takes into account the child in the mother’s womb soon after conception, through pre-school and the transition up to eight years. During the early childhood the child is educated or enlightened so as to cope with life as he or she transits from one stage to the other. Educationally, religion initiates the children into a search for truth, appreciate one-self and become aware of the implications of their actions on others (Ashton, 2000).

According to Thungu (2010), moral and religious education in Kenya was formally incorporated into the curriculum way back in 1924 as a recommendation of the Phelps – Stokes commission. Upon establishing formal education, the missionary groups took up the responsibilities of not only starting schools but also developing of curriculum for education. The missionaries trained and employed their own

teachers, formulated their own content, learning resources and teaching methodologies. Consequently, Religious Education operated in different names like Catechism, Bible Knowledge, Religious Knowledge, Scripture, Bible Study and Christianity (Shiundu and Omulando, 1992). In 1952, the Binns Commission was appointed to make recommendations. Religion was recommended to continue being the basis for African education. Further, it was recommended that there be scrapping of the examination oriented curriculum to reduce dropouts and also to reduce the number of Africans who would proceed for clerical jobs. In 1976, the Gachathi report was required to formulate a specific programme for realizing the educational objectives and policies. Among the recommendations that were made, the teaching of social education and ethics was to be integrated into Religious Education. This gave teaching of Religious Education an advantage of being taught in schools (Thungu, 2010).

According to Thungu (2010), at independence, Kenya education system reviewed Religious Education to make it more relevant to the needs of children and society. The Ominde Commission of 1964 recommended that Religious Education should continue to be part of the school curriculum. The Republic of Kenya Publication (1980) which was reviewed in the year 2012 required the churches to transfer their schools to the government. Churches consequently assumed the role of sponsorship so as to maintain their religious traditions.

According to Kenya Institute of Education (2006), Religious Education component is a new inclusion in the Early Childhood Development and Education curriculum. Religious Education inclusion in the Early Childhood Development and Education curriculum fosters God's knowledge, man's relationship with God and strives at identifying and enhancing children's moral and spiritual development. According to

sessional paper No. 1 of 2005 the Ministry of Education has specific objectives which are in line with national and international goals. One of the specific objectives is to develop a comprehensive Early Childhood Development program (Thungu, 2010). In Kenya Religious Education is geared towards the continuous moral and spiritual development of children through Christian Religious Education, Islamic Religious Education and Hindu Religious Education. At school, children learn Religious Education through different method such as role play, songs, stories, question & answer and poems that enhance moral and spiritual growth (Njuguna, 2012).

Njuguna (2012) in his book “Christian Religious Education” commented that learners are expected to learn different aspects which include learning about God, creation, prayer and places of worship, rituals, scriptures, religious festivals, religious ceremonies and the good people from the Holy books. These activities integrate Religious Education and moral values to the pre-school children (K.I.E., 2008). The Ministry of Education through the Kenya Institute of Curriculum Development has adopted both the general and specific objectives in teaching of Religious Education. Some of the general objectives include: the acquisition of the qualities of sharing, respect for and working with others, appreciation of significant aspects of the life of good people in the holy books, appreciation of significant aspects of simple bible stories and recognition and appreciation of the significance of God in their lives (K.I.E, 2008).

According to Boeree (2003), educators influence children’s moral development not simply by being good role models as important as it is but also by what they bring in their daily relationships with children. In order to teach morality and enhance the moral development of children, a teacher must set up classroom rules that require

moral behaviour (Narvaez, 2006). These rules should be fair in their creation and execution; where everyone's needs are held at the same standard. The rules should reinforce positive behaviour and seek to eliminate negative behaviour. Rules of this nature involve respect for people and property, as well as responsible behaviours.

Apart from teachers affecting pre-school children moral development, Boyer (1995) suggested that children identify with and adopt their parents' methods for evaluating their own behaviour. With consistent positive attitude of parents, this can direct children to a positive processing for assessing their own behaviour. Boyer (1995) further suggested that a parent with negative attitude can negatively affect the child's processing of their own behaviour, such as causing anxiety over physical attack or loss of a parent's love. In turn, children may adjust towards simply trying to please, rather than actually learning from the situation. When children are caught in a damaging environment, they learn to soothe their anxiety by adopting their parents' negative attitudes, behaviours and mind sets, which help them to be critical of their mistakes and punish themselves for making them. They become accustomed to a parent's defective conflict resolution of using physical force to get rid of anger and other upsetting emotions.

The moral, ethical and spiritual development of children is a fundamental goal of education (KIE, 2006). Moral development is clearly not confined to one area of the curriculum. Teachers across all areas of curriculum have a responsibility to inculcate in their learners positive values and a capacity for moral and ethical judgment. This is in line with research conducted by Narvaez (2006) who found that if the content of religion did not focus in some way on what young children perceived to be the main spiritual and moral issues of the day, then they tended to regard descriptive content

as religious paraphernalia, more concerned with institutional maintenance than with people's search for meaning and values.

In spite of the introduction of Religious Education in pre-schools, which ought to give a good moral foundation, immorality and cases of indiscipline have been noted among young children in institutions in Kenya. There are cited cases among four to eight years' old children which are alarming, even though Limuru has a rural environment with little urban influences. Reports from children's office and probation offices in Limuru affirms that cases of bullying, running from homes and living in streets, truancy and drug abuse are present among the young children of 4 years to 8 years olds (Daily Occurrence Book, Limuru, 2013). This has sometimes resulted in many cases of school drop-outs and need for rehabilitation of young children. The most recent case is one of 7 year old boy. In the month of May 2013 the boy attempted to poison his family using a strong pesticide. Since then the boy has been in remand home at Kirigiti in Kiambu County. This could be due to perversion of religion which has been cited as a primary cause of social disintegration, intolerance, hatred, sexism, poverty, oppression and warfare throughout the ages (Margaret, 1992).

1.2 Statement of the problem

Despite the general and specific objectives of teaching Religious Education, there is no evidence on the ground to prove the effectiveness of the same. This has caused an outcry in Limuru zone where moral decay among the young children has been attributed to the characteristics of the teachers who teach religious education in pre-schools, parents' attitude towards the content of religious education, teaching methodologies used by the teachers and the content taught in religious education.

According to Margaret (1992) perversion of religion has been a primary cause of social disintegration, intolerance, hatred, sexism, poverty oppression and warfare throughout the age's oppression. Such problems could imply that pre-school children in Limuru zone are subjected to inadequate teaching of moral values. Such pre-school children could be an example of pupils who lacked social values such as, sharing, honesty, obedience and self-control in their day to day lives. It would be necessary for proper teaching of Religious Education which could help the pre-school children to acquire both the values and knowledge to help them develop morally in the right way. The acquired values and knowledge could be necessary to help pre-school children to cope well with others and be able to deal with life situations in the right way.

1.3 Purpose of the study

The purpose of this study was to investigate the influence of Religious Education on moral development of pre-school children in Limuru Zone, Kiambu County.

1.4 Objectives of the study

The study sought to:

- i) Find out how the characteristics of religious education teachers influence pre-school children's moral development in Limuru zone.
- ii) Establish how the teaching methodologies employed in religious education influence moral development of pre-school children in Limuru zone.
- iii) Determine how the parental attitude towards religious education influences moral development of pre-school children in Limuru zone.
- iv) Establish how the curriculum content in religious education influences moral development of pre-school children in Limuru Zone.

1.5 Research questions

This study was guided by the following research questions:

- i) How do the characteristics of religious education teachers influence pre-school children's moral development in Limuru zone?
- ii) How do the teaching methodologies employed in religious education influence moral development of pre-school children in Limuru zone?
- iii) How does the parental attitude towards religious education influence moral development of pre-school children in Limuru zone?
- iv) How does the curriculum content in religious education influence moral development of pre-school children in Limuru Zone?

1.6 Significance of the study

This study may be of benefit to curriculum developers. This is in line with having them get a feel of how the curriculum of religious education impacts on the moral development of the pre-school children. It may lead to a situation whereby there could be a review of the curriculum in place to suit the demands of the time. The educational officers may equally benefit by way of getting to learn other aspects of teachers which may promote or influence the moral development of children. The study might help pre-school teachers, teaching religion to adopt appropriate methodologies to inculcate moral values of the pre-school children. Parents might as well know how their attitude affects the moral development of their children and hence might change for the better as a result of this study.

1.7 Limitations of the study

There were limitations to this study in that the observation method of collecting data was used. This method is unscientific and unreliable. The results of observation

made in this study cannot be repeated and reviewed. Also the results obtained from this study cannot be generalized to all other pre-schools in Kenya.

1.8 Delimitations of the study

This study was delimited to the public pre-schools in Limuru Zone. The study also sample pre-school teachers in sampled pre-schools and parent who have children aged between three years and eight years.

1.9 Assumptions of the study

This study assumed that Religious Education teachers played a major role in determining the moral development of pre-school children. There was also an assumption that pre-school teachers make use of the provided Religious Education syllabus to influence the moral development of pre-school children

1.10 Definition of the key terms

The key terms are:

Moral development is the idea of helping children acquire virtues or habits that help them individually and be able to live good lives and at the same time become productive members of their communities.

Moral education means all rules and regulations which carries human being to good ways. A child is taught what is right and wrong and what acceptable behaviour is. A child is given a set of values, rights and wrongs, knowledge and skills in order to enable him to make right choices.

Morality refers to the standards that the society looks up to, with regard to identifying with the good and bad.

Parent is a person's mother or father who is legally responsible for the care of a child.

Pre-school children referred in this study are learners in nursery schools, day care centres, kindergartens, pre-primary units and early childhood development and education centres

Pre- school in this study is taken to mean a sub- sector in a learning institution that prepares children from age three until they are enrolled in primary school.

Religion involves a set of beliefs and practices that are a guide about life and the life after and thus provide much needed incentives for indulging in productive activities during ones' life time.

Religious education refers to the subject taught as part of curriculum to ensure inculcation of values in line with the beliefs in the Supreme Being.

1.11 Organization of the study

This study is composed of five chapters. The first chapter which is introduction covered background to the study, statement of the problem, objectives, research questions, significance, limitations, delimitations, assumptions and definition of significant terms. The second chapter reviewed literature related to the study, which is put into sub-titles of teachers' characteristics, teaching methodologies, parents' attitudes and curriculum content of religious education. Also theoretical framework and conceptual framework are included. Chapter three covered the research methods which include research design, target population, sample population and sampling procedures, data collection instruments and procedures, instruments validity and reliability, data analysis and ethical considerations. Chapter four covered findings and discussion of the study and chapter five covered the summary, conclusions, recommendations and suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section covers literature on the influence of teachers' characteristics, teaching methodologies, parents' attitude and curriculum content on moral development of pre-school children.

2.2 Moral development through religious education

Religion and moral development are inseparable, given that religion drives people's behaviour and actions in a more productive direction (Khan, 2008). Khan emphasized on religion and morality when he pointed out that religion enables young people to understand the importance of physical, social, emotional and spiritual well being. Further, he wrote that religion helps individuals to develop skills to make progress in their individual lives and global society and also develop admirable inter-personal values. The Draft Declaration and Draft Programme of Action for Social Development has the idea that it is through religion that human being explore a variety of viewpoints, including their own, on moral values as justice, compassion and integrity (Gerrie, 1994).

According to Murray (2004), children do not need religion to be sophisticated human beings, they can learn values without having religion knowledge depending with the environment that they live in. Leman (2001) supports the same idea when he wrote that children do not need any religion for living valuable life, but needs set values and rules that they can follow without the difference of cast and creed. Leman further wrote that children do not take influence from religious doctrines because they are restricted to follow them.

According to Arnold (1964) religion is a complex world which is a mystery and speaks of matters and experiences which are not easily communicable. Some religious experiences are so profound, personal and mysterious that it is doubtful if they are communicable at all except through the emotional language of the art. Arnold (1964) emphasized that an education system without Religious Education could only bring disaster to schools, which are not useful if they produce bright but intolerant and violent people who cannot accommodate and accept others. Durham (1946) supported the idea that children of six to ten years old are ready to understand religion and its complexity. This then is in support that Religious Education is necessary in pre- schools to enable pre- school children develop morally up right. Margaret (1992) also had the same idea when she wrote that perversion of religion has been a primary cause of social disintegration, intolerance, hatred, sexism poverty, oppression and war fare throughout the ages.

Also, according to Thungu (2010), Ominde recommendations of 1964 emphasized teaching of religion and social ethics as a foundation for continued survival and enhancement of the quality of life in the society. Thungu argued that no society can exist without moral values and that religious education enriches people's morals for the welfare of the individual and the society. It is morals which build relationships between people and between them and the world around them. In accordance to the general international Bureau of Education's policy of living together, schools should transmit universal values to children such as tolerance, respect for others and for the environment, sharing, honesty, self-control and obedience so as to help the children to understand their economic social and political environment (Chesaro, 2003).

In Britain Religious Education has been retained because of the belief that it has an important contribution to make towards the well being of society socially, morally,

spiritually and culturally (Ashton, 2000). According to Kenya Institute of Education (2000), Kenyan education system has religious education syllabus, which give guideline of what should be taught. Moral education is offered through subjects like Christian Religious Education, Hinduism and Islamic Religious education and aim at equipping the learners with knowledge, skills and attitudes on various ways of worshipping God which contributes to the spiritual and moral development of the learner. On the other hand, authors have different concerns like Chesaro (2003) who argued that religious education in schools is making little impact on children and that children's knowledge of the religious books in particular is extremely limited. This suggests that increased research is needed into both the content and the methods of religious education and their impact on pre-school children (Chesaro, 2003).

Lickona (1991) observed that Kenya's so-called Religious Education completely overlooks the practical aspects of morality. He argued that whatever else social education and ethics may be doing, it is certainly not turning out morally autonomous individuals. He further lamented that in spite of the lip service paid to this subject and in spite of its high-sounding objectives, religious education as presently being taught in the schools does no more than a subject like Kiswahili in producing morally responsible citizens.

2.3 Teachers' characteristics on moral development of pre-school children

According to Rombo (1989), a teacher is a person who impacts knowledge and skills to children. Rombo also commented that children regard the teachers as source of power, resources, knowledge and personal satisfaction. Teachers' role is paramount in religious education implementation. Perrot (1982) states that the school is like the teacher thus the moral development of the learners will depend on the teacher and the teaching process which the teacher employs. According to Ornstein and Hunlins,

(1993) teachers are virtually an untapped sources of energy besides that they are capable of changing the behavior of learners. Rombo (1989) had a strong feeling that curriculum content remains unfulfilled without the active collaboration of classroom teachers. Also Rombo emphasized that teachers are central in the teaching of religious education as they receive, interpret and implement the objectives of the lessons' learning activities.

Fair, generous, caring, and concerned educators model these qualities to the learners and can effectively guide children in sorting out issues related to the same. Often adults are also effective when they express how their own moral questions are related to children's moral questions and when they model how to think through moral issues and dilemmas (Boyer, 1995). According to Witold (1989) teaching is a profession where a practical apprenticeship must be completed with pedagogical know-how, thus marrying theory and practice. Witold emphasized that professional training helps to develop better understanding of different types of pupils, their learning problems and the types of study programme best suited to them. Shiundu and Omulando, (1992) emphasized this idea when they wrote that a well trained and committed teacher is an expensive asset because he is the one who translate broad general curriculum into instructional ones. Shiundu and Omulando (1992) noted that such a teacher is able to choose learning experiences and teaching methodology to be able to pass the required knowledge.

Denis (1989) noted that teacher characteristic is one of the major factors affecting the children's conduct. Additional teacher training may improve not only teachers' attitudes and capacities but also children's performance. The teacher who is the real pivot of the whole system directly hinges upon the teaching-learning activities, including the formulation of instructional aims and objectives identification and

rearrangement of teaching-learning materials. This helps in stimulating curiosity and encourages learners' participation in learning activities which ensures better learning processes. This identifies with the position of Okumbe (2002) who argued that teachers' characteristics define and determine learners' performance at school.

Witold (1989) noted that teachers' experience in the teaching profession has a great impact on learners. Witold wrote that teaching experience change the teachers interest and focuses on the pupils and persuade him or her to adopt a less subject dominated matter and more interdisciplinary style of teaching which is of greater benefit to the learners. Macharia (2009) had a different idea on teachers' experience, when he wrote on 'proximity effect'. In proximity effect he explained that the closer the teacher is to the learner the greater the teacher's effect on the learners' achievement. Macharia continued to write that some teachers have had 30 years of experience and still could not teach effectively and thus he concluded that experience may be necessary but it is not sufficient.

A study by Nyamwange (2012) in Nyamira district showed that challenges facing teachers in the administration of discipline in their schools and performance of the learners in their studies stemmed from teachers attitudes toward the learners which could be associated with lack of proper religious education way back from pre-school learning. This is attributed to the fact that some teachers have feelings of incompetence thus unable to effectively handle the tasks at hand. In the situation of pre-school learners, the teachers play a significant role as regarding the character formation and impartation of values in the minds of the learners. This calls for the teachers to always project and have a good personality likeable and easy for emulation by the learners in the course of undertaking their learning. This may impact positively on the moral development of the learners.

Freire (1994) in their book “A Pedagogy for Liberation” explained that periodic refresher courses or workshops are required so that teachers can keep themselves abreast of current trends and research and their application to the understanding of children and curriculum development. In addition to having a broad academic training, the teacher who has travelled and is acquainted with all sorts of people, and who has widely read has the potential of being a much better teacher than the one whose horizon is limited to the four walls of the school rooms or to her immediate community. Freire (1994) had an idea that young teachers need to have the opportunity to observe experienced teachers at work before the actual working with young children. According to Freire this would help the young teachers to recognize the outstanding points from the teacher’s plans and techniques. Also, occasional observation of poor teaching can make the young teacher aware of pit falls to be avoided in the teaching profession.

Freire (1994) noted that in spite of the fact that some of the very best kindergarten teachers are among those who have been in the teaching field for many years, the business of kindergarten teaching generally is better suited to those who are chronologically young. Freire however noted that a teacher who is young in spirit is much preferred to a young teacher but old in spirit. He explained the ‘old’ but ‘young in spirit’ are alert physically as well as mentally tuned to the present, agile in both thought and actions and filled with a zest for the challenge of the day.

2.4 Teaching methodologies on moral development of pre-school learners

Turiel (1983) proposed that the best of the curriculum and the most perfect syllabus remains dead unless quickened into life by the right methods of teaching. He noted that methods of teaching are the means of receiving pre-determined ends. Methods of teaching form the important link in the total teaching and learning chain which

has goals and purposes on one hand and results and values on the other hand. Further, Turiel wrote that success or failure in the achievement of the building of morally upright citizens depend more upon the adoption of the education methods calculated to effect the change than upon anything else.

According to Willig (1990) methodology used in any particular content is largely determined by the objective that the relevant educational system is trying to achieve. Various studies have been carried out to identify teaching methodology in religious content domain that influences class religious achievement. Njoroge (1986) suggested that comparing teachers on the basis of teaching methods they employ may be fruitful way of distinguishing teachers' effects on performance. Cedric (1989) conducted an analysis of teaching practices in seven countries in a longitudinal study in order to relate students' performance over time with teaching methods and came up with various methods practiced by various teachers. According to Shiundu and Omulando (1992) teachers should teach, guide and administer the class to enhance learning. The teacher therefore requires appropriate and relevant teaching methodology to be able to teach effectively.

The fact that a number of learners have varying capacities in their learning abilities requires innovative ways to teach for the benefit of all learners in an inclusive classroom setting (Carnelot, 2011). According to Westwood (2010) learning is only possible in environments which are supporting and caring. He said this was so because children with learning difficulties may already have lost control whereby they believe they can't improve on their capabilities. They thus need to be encouraged in that even when they make mistakes, they still get engaged in discussions with the instructor and have a follow-up. Achievement in terms of improvement is bound to occur. Westwood was convinced that pre-school teachers

have capacities to provide opportunities for concept building to the pre-school children they handle.

According to Abdul (2010) use of brief mini-lessons for specific skills using different teaching methodologies with the whole class or targeted group makes the learning fun and aids learners to have a better grasp. He said this was because pre-school learners do not require long, tedious and boring activities to develop the basics because they might lose touch of the basics. Muigana (2010) argued that use of problem solving with divergent question and answer may help the pre-school learners understand concepts easily. He says this is so because problem solving is a process which encourages strategic thinking and is a vehicle for development of concepts and skills. He says a learner's sense of satisfaction at having developed a successful process for solving a problem may lead to better understanding of the concepts and assimilation of knowledge which is critical in the development of problem solving skills.

According to Adrian (2010) role playing can be very effective in terms of being a powerful teaching and instructional medium for pre-school learners. He says that role play can be fun in terms of engagement with fun and interesting activities that can keep a young person practicing a skill that they may not be able to do while working on a work sheet. This can greatly help learners with difficulties in understanding concepts, appreciate the learning experience and hence achieve excellence.

Kohlberg (1963) wrote that role playing is interesting and enjoyable. When a child is exposed to such experiences, he or she assimilate the molded values and unconsciously develop them in his character and personality. Also according to Leman (2001) in his book "The Development of Moral Reasoning" Moral education

is inexpressible components in a role play that makes it an easy practice that when a child is exposed to role play experiences, he or she assimilate the moral values unconsciously and those values become part of his or her day to day life.

According to Herman (2010), in the teaching of Religious Education and the moral development of the learners, the teachers should seek to use real life examples and bring out experiences which the learners can easily identify with like in role playing. The practice of showing clear demarcations between what is wrong and what is right should be further engrained in children. Freire (1994) pointed out that stories are effective in influencing the way children think and behave. Lickona (1991) also emphasized that stories are a potent conveyer of moral values and children of every age love to hear a good story. Lickona noted that stories teach by attraction rather than impose. He further wrote that stories talk to the heart and have the potential to make a child identify with the values portrayed. Lickona wrote that stories of righteous acts become heroes worthy of emulation which are good for moral education of the child.

2.5 Parental attitudes on moral development of pre-school learners

According to Goldman (1966) perception and attitudes are mental images that individuals have about surroundings. He argues that one's perception about something depends on the value that person attaches to that thing, this implies therefore that parents attitude towards religious education has an impact on moral development of children.

Peter and Mark (1986) noted that parents are the child's first guide to moral development. Children use their parents' belief system and set of values as a guide to help them develop their own moral standards. These belief systems are usually present when a parent is disciplining a child and rights and wrongs are factored in.

Children construct their forms of social knowledge through social interactions with adults, peers, and siblings (Smetana, 1999). As children grow, peer influences increase, while parents' influence diminishes. Even though parental influences decrease, parents can still influence their children's ideas in upholding of basic values. However, during early childhood when most children experience minimal formal education, parents are their significant models. In terms of aspects of moral development, the degree to which children internalize moral values and their capacity for guilt is related to parental practices and attitudes, discipline strategies, and parenting style.

Rice (2003) noted that a parent's inadequate expression of guilt also affects children's moral internalization. Since parents seldom convey guilt, they deprive children from learning about this emotion and applying it to their behaviours. If parents communicated this emotion, children may feel remorse when they commit a wrongful behaviour such as intentionally hurting someone. Instead, children resort to self-criticism and have a difficult time doing otherwise. According to Njuguna (2012) parents' attitude is crucial in the continuing process of value-orientation and attitude formation. Parents being the natural and the immediate 'reference group' for their children, the parent's influence on the nature value is unchallenged. It is in the home that children learn important moral values such as hospitality, generosity, compassion and love (National Childhood Education Centre, 1999).

The concept of attitude is noted by various researchers as consisting three components. This confirms works by (Nyaga, 1997) where he observed that attitude has a cognitive aspect and affective component of emotions and finally behavioural component. He further expressed that it is what people think about or feel that would influence how they would choose to behave towards an object. He wound up that

attitudes are inferred from what one says. One would behave the way she/he feels about the object. He further clarified that behaviour is not only determined by what people would like to do but also by what they think should be done. This includes their social norms, habits and the expected consequences behaviour.

Rosenthal and Jacobson (2008) attested that the importance of parent's expectations, attitudes and feelings about learning has been demonstrated dramatically in a series of studies since parental expectations are not for the most part conscious intentions. This further was elaborated to mean that the nonverbal communication channels are a main mode of transmission pointing out the importance of nonverbal behavior. The work on parental expectations clearly indicates that people can't really hide their true attitudes. Perhaps highly skilled actors, after disciplined practice can successfully mask their real feelings, but most parents, like everyone else, can not do so; hence most learners can read their parents almost like a book.

Simatwa (2010) argued that parents had a major role in promoting the learners attitude by way of having a strong self-belief enhancing their capacity to guide and effectively mentor the learners. This may hold a big bearing on the capacity of learners to appreciate the various methods of instructions and the curriculum that they are exposed to in the learning process. In the event of a parent having a negative attitude toward religious education, the learner may similarly follow suit and have a negative perception to it owing to the mindset implanted in them.

Ansari (2000) conceptualize attitudes as functions of what we think and what we feel. That is, attitudes are the product of related beliefs and values. If the parent believes that the learning process is important she / he value it. If she / he believes otherwise, she / he may have a negative perception towards it. We can represent this relationship in the form of simple syllogism. For example: If the parent holds a

subject in high esteem to the learner, it is good, and if he holds it in low esteem, then it is bad. This shows that parents play a pivotal role in influencing the perceptions of their children and their attitudes towards programmes in varying facets in life even in the academic pursuits. It is in this light therefore, that the study will examine the parents' attitudes towards religious education on moral development of pre- school children in Limuru zone.

2.6 Curriculum content on moral development of pre-school children

According to Kenya Institute of Education (2006) religious education component is a new inclusion in the early childhood development education curriculum. All along it has been sighted as a serious omission because religion plays a very major role in any society, as it explains or answers the questions, "Whom am I?" "What is my destiny?" Religious education inclusion in the Early Childhood Development and Education curriculum will go a long way into fostering God's knowledge, man's relationship with God and fellow human being and their final destiny. Halverson (2004) noted that children are at times antagonised by lack of perceived relevance in the content of the Religious Education. Halverson thought that religious education confirm to young people their suspicion that it is of no consequence to their lives. This contradicts previous work by Narvaez (2006) who believes that while course on various aspect of religion may teach as part of academic curriculum, studies in these areas can assist moral development and help pre-school children to recognize the spiritual dimension in their lives.

According to Njuguna (2012) the content in religious education impacts the appropriate faith, values and beliefs to the children with an aim of enriching their spiritual and moral development. Early childhood development and education seeks to develop the total child. Religious education content seeks to train and equip

learners with knowledge, skills and attitude about religious values. Teaching of the religious education content fulfils a child's right as every child has a spiritual right to the Creator and relate with Him well early enough in life. Therefore ECDE religious education content is geared towards the continuous moral and spiritual development of young children (K.I.E., 2008).

According to David (1997), for the curriculum to be effective and appropriate, it needs to take into account the needs of young children. He also noted that young children learn effectively when the curriculum content and method of teaching are both meaningful to them and related to their existing knowledge and interest meeting their present needs. Kohlberg (1987) had a different opinion when he said that moral learning in classrooms does not only occur through formal curriculum. Kohlberg explained that the hidden curriculum of schooling consists norms and policies that collectively give form and meaning to a wide range of behaviour.

2.7 Theoretical framework

The study was guided by Kohlberg's theory of moral development. The theory was originally conceived by the Swiss psychologist Jean Piaget (1960). Kohlberg began work on this topic when he was a psychology graduate student in the University of Chicago in 1958 and expanded Piaget's work. The theory was proposed in 1987. Kohlberg's studies and research provided a systematic 3 – level, 6 – stage sequence reflecting changes in moral judgement throughout the lifespan. Kohlberg argued that development proceeds from a selfish desire to avoid punishment, to a concern for the consistent application of universal ethical principles. Kohlberg believed that in order for a child to advance to a more developed level of morality, he or she must develop an equivalent level of intellectual ability. Kohlberg theory of moral development emphasized that a child can internalize the moral values of his parents and culture

and make them his own only as he comes to relate these values to a comprehended social order and to his own goals as a social self.

2.8 Conceptual framework on religious education and children’s moral development

Figure 1 shows a conceptual framework detailing the diagrammatic interrelationship between religious education and children’s moral development

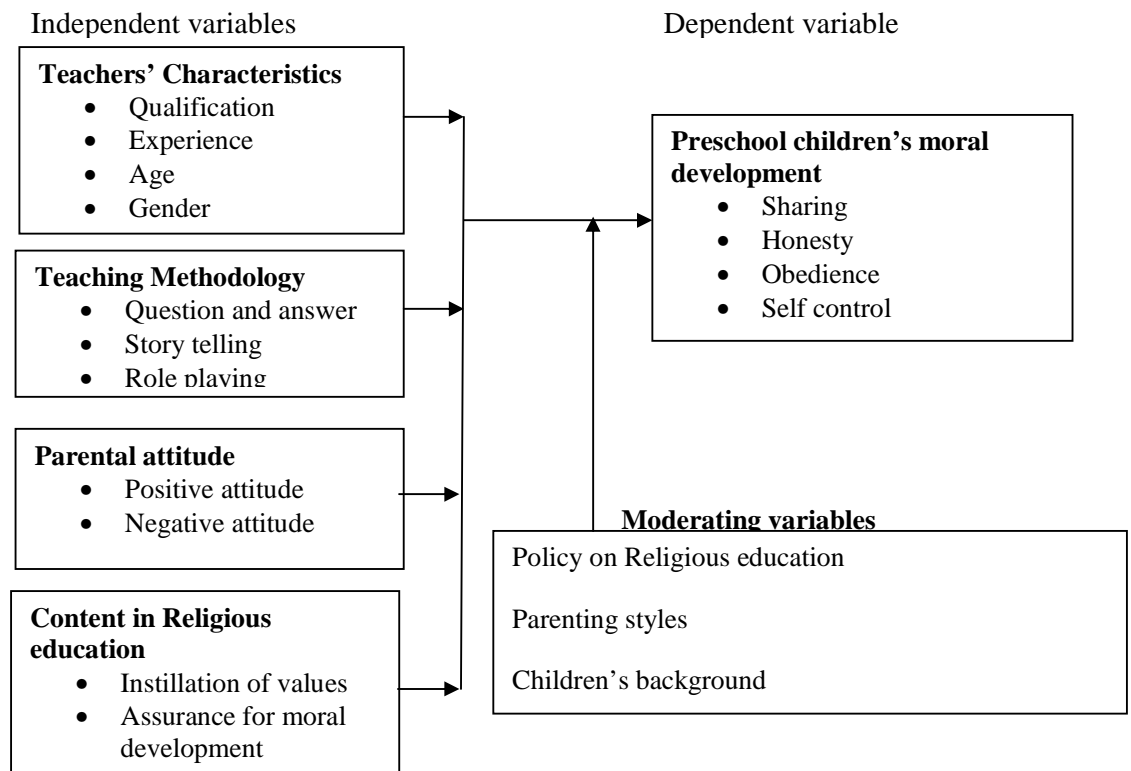


Figure 1: Conceptual framework for the influence of religious education on children’s moral development

From the figure above it can be noted that: Teachers’ characteristics contribute greatly to the perception that the pre-school learners have towards moral issues owing to the role played by the teachers as regards acting as good role models to them. The teaching methodology dictates whether the learners appreciate and love a subject or not. They may make the learner achieve the objective of developing good moral values or hinder the development of the same. The parents’ attitude

plays a significant role with regard to the perception that the learners have towards a subject and they may make a learner perceive a subject positively or negatively. The content taught in the curriculum determines if the curriculum is in line with the envisaged standards with regard to values and if it can be practically applied in the development of the requisite parameters.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research design, target population, sample size and sampling procedures, data collection instruments and procedures, validity and reliability of research instruments used, data collection, data analysis and ethical standards.

3.2 Research design

In this study, descriptive design was appropriate because it involved observing and describing the behavior of the pre-school children. The study dealt with pre-school children and the focus was on the normal setting where behavior takes place. The independent variables that were addressed by the study included teachers' characteristics, teaching methodologies, parents' attitudes and curriculum content in religious education. The dependent variable of the study was moral development whose measurement indicators were moral values such as sharing, honesty, obedience and self control.

3.3 Target population

The target population of this study consisted of all public pre-schools in Limuru Zone. This involved forty public pre-schools, where there are eighty pre-school teachers, one thousand five hundred pre-school children and one thousand three hundred parents.

3.4 Sample and sampling procedures

Sampling is the process of selecting a number of individuals for a study, in such a way that the selected individuals represent the large population (target population)

from which they are selected. Purposive sampling method was used for selecting the study's sample. This is a sampling technique whereby a researcher selects a sample basing it on his/her own judgment. This ensures that the data collected is relevant. This was in line with Njenga and Kabiru (2009) who argued that in a large multi-faceted population, the researcher can purposively select the sample that she / he is convinced is positive, willing to give the required information and have the relevant information relating to the study at hand. According to Mugenda and Mugenda (1999), a researcher should ensure that the sample is not less than 10% of the total population. They stated that a convenient sample should have a sample size of 10 – 30% of the population. The researcher sampled 70% (n=56) of the population of pre-school teachers who were considered an integral component of the study. The researcher considered 10% (n=150) of the pre-school parents who were involved in the focus group discussions. The researcher considered four children from every pre-school centre. These were children selected for observation purposes and they constituted fifty six in number.

3.5 Research instruments

Data was collected using observation schedules, focus group discussion and observation schedules. The use of structured observation schedules (Appendix 5) allowed the researcher to collect data at the scene of action without interfering with the participant's behavior. The researcher observed and recorded the information required for the study. The observation schedule showed moral values of sharing, honesty, obedience and self control. The data was recorded using tallying method every time an attribute being observed occurred.

The researcher administered the questionnaires with both closed and open ended questions to sample pre-school teachers (Appendix 2). The close ended questions

were posed and possible responses were given for the respondent to select. The questions featured independent variables which are, teachers' characteristics, teaching methodologies, parents attitudes and curriculum content taught on moral development of pre-school children. To collect data from parents' participants, the researcher used focus group discussions (appendix 3). The researcher interviewed different groups of respondent parents together. The researcher collected data that involved parents' opinions, views, feelings and impressions. Documentary analysis schedule (Appendix 4) was used to access relevant documents as required in the study. The researchers compared the Religious Education pre-school syllabus and already prepared teachers schemes of work and what pre-school children had recorded in their note books.

3.6 Validity of research instruments

Validity is the degree to which a test measures what it purports to be measuring. Validity can also be said to be the degree to which results obtained from analysis of data actually represent the phenomenon under investigation (Orodho, 2005). The researcher ascertained truthfulness of the study by selecting a research sample relevant to the objectives and selecting a uniform location for all the research participants which involved the selected pre-schools in Limuru zone.

To establish the study instrument validity the researcher selected the items in the teachers' questionnaire carefully. The researcher was careful when constructing the items by ensuring that they embraced all the research objectives. Changes were made on the questions considered inappropriate after the pilot study.

The validity of the focus group discussion questions was established by the way of aligning them to the study objectives. The researcher equally sought the input of the supervisor. The validity of the documentary analysis guide was confirmed by having

research assistant who assessed the documents using the same measure in the documentary analysis and confirmed to have the same relevant content as assessed by the researcher.

The validity of the observation schedule was ascertained by way of comparing the finding of the research assistant and that of the researcher during piloting. The validity of the questionnaire was further ascertained by comparing the result of test-retest during piloting.

3.7 Reliability of research instruments

According to Wiersma (1985), reliability is the constituency of the instrument in measuring whatever it measures. It is the degree of consistency between two instruments or more as they address the same research problem to ensure reliability of the observation and questionnaire. A test –retest technique was used to estimate the degree to which the same result could be obtained with repeated measure of accuracy of the same concept. In the test-retest technique the same questionnaire was given and administered to the same group of test after a period of two weeks and the responses were scored.

The documentary analysis guide was equally subjected to a reliability test measure. This entailed comparing any two copies of syllabus which proved to be the same. The reliability of the observation schedule was confirmed by way of interaction with the supervisor and seeking her opinion in the field. The observation schedule tool was also used on the same group of pre-school children after a period of two weeks and the responses were noted to be the same.

For the observation schedule, the same observation schedule was used on the same group of pre-school children after a period of two weeks and the responses was

scored. Pearson product moment was used to calculate the correlation coefficient at 0.5 confidence level in order to establish the extent to which the items in the questionnaire were consistent in eliciting the same responses every time they were administered to the same group of subjects. The formula used to analyze the reliability of instruments is given below.

$$r = \frac{\sum xy - \frac{\sum x \sum y}{N}}{\sqrt{(\sum x^2 - \frac{(\sum x)^2}{N})(\sum y^2 - \frac{(\sum y)^2}{N})}}$$

Where r = Pearson co-relation co-efficient

x = results from the first test

y = results from the second test

N = Number of observations

R= 0.47

A correlation coefficient indicated that there was a high relationship between the two tests. Hence the research instrument was reliable. The reliability of the questions for focus group discussions was confirmed by way of subjecting some parents in a neighboring zone to the set of questions and seeking to establish if the questions generate responses suitable for the study.

3.8 Data collection procedures

Permission to conduct the research was sought from the National Council of Science and Technology. The researcher thereafter visited the Limuru sub-county (D.E.O's office) and requested for an introductory letter. The researcher briefed the research

assistant on the study objectives, ethical concerns and how to administer the research instruments. The researcher and the research assistant visited the sampled pre-schools for purpose of familiarizations and delivering introductory letters to the headteachers and also to book appointments with them. On the specific agreed date in each of the pre-schools the researcher and the research assistant visited each of the sampled pre-schools. The researcher explained the purpose of the visit to the teachers and how data was to be collected and then requested the pre-school teachers to assist. All respondents were assured of confidentiality in their identities. The researcher engaged the parents in focus group discussions with a view of seeking to interact and find out how the Religious Education had influenced the moral development of their children. The focus group discussions were guided by a set of questions which were driven by the objectives of the study. The researcher made notes from the interaction and aligned them to the themes of the study in comparison to previously documented work in the field of moral development.

Engagement of the learners by way of interacting and evaluating them on the strength of the values that they possessed was equally done. The researcher observed the children in their classes and also during their outdoor activities. This was for the purpose of determining if the religious education had influenced their moral development. To collect data using observation schedule, the researcher trained a research assistant on what is expected to be done. The researcher and the assistant then moved to the site where the observation was to be made. The observed values on moral development were then tallied in the observation schedule whenever a moral value to be observed occurred. Documentary analysis was done with the assistant researcher helping to collect data on what is taught from the pre-school syllabus. Religious education curriculum content was compared with what the pre-school teachers used to teach Religious Education. This was done by

checking what the pre-school children had written in their note books and this was compared with the content in the provided syllabus for Religious Education.

3.9 Data analysis

After all data was collected, the researcher conducted data cleaning to remove outliers or unfilled questionnaires and then categorized data manually according to the questionnaire items which were also the research variables. First the researcher determined the appropriate categories into which the responses were to be placed. For the open ended questions the researcher categorized the responses into themes. For the responses from the teachers' questionnaires the researcher determined the appropriate theme into which every response was to be fitted in. This helped the researcher to find out how many teachers have the same characteristics.

Data from focus group discussions of parents' respondents were equally categorized into two categories which were parents with positive attitudes and parents with negative attitude towards Religious Education. Equally data from documentary analysis was categorized into two, where there was data showing religious education taught following the syllabus and the other one which is taught without following the syllabus.

The researcher used the observation schedule to tally the moral values shown by the observed children. Afterwards, the researcher used the tallies obtained in the observation schedule to tie with the teachers' characteristic, teaching methodologies, parents' attitudes and curriculum content. This was to determine the relationship between the variables under this study.

The quantitative data was analyzed using SPSS program under descriptive statistics where frequencies and cross tabulation were selected. Chi-square tests were done to

show the relationships on teachers' characteristics, teaching methodologies, parental attitude and curriculum content taught and moral development of pre-school children.

For this study the chi-square test of independence is calculated from:

$$X^2 = \sum \frac{(O-E)^2}{E}$$

Where

O= Observed Value

E= Expected Value

Ethical considerations

The identities of the respondents were treated with confidentiality. Data was used only for the purpose of this study which is the influence of teachers' characteristics, parents' attitudes, teaching methodologies and curriculum content on moral development of pre-school children in Limuru zone.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter presents findings and discussions of the study. The chapter is divided into four sub-sections guided by four key variables which are: Characteristics of Religious Education teachers, teaching methodologies in Religious Education, parental attitude and curriculum content in Religious Education in relation to moral development of pre-school children in Limuru zone.

4.2 Characteristics of Religious Education teachers and pre-school children's moral development

The study sought to find out if the preschool teachers' characteristics influence the moral development of Pre-school children in Limuru zone.

4.2.1 Influence of pre-school teachers' age on moral development

The study sought to find out if the pre-school teachers' age influences the moral development of pre-school children. Table 4.1 presents age frequencies of pre-school teachers who participated in this study.

Table 4.1: Teachers' Age

Teachers' age bracket	Frequency	Percentages
below20	1	1.8
21-30	12	21.4
31-40	20	35.7
41-50	23	41.1
Total	56	100.0

From table 4.1 the findings show 4.1% (n=23) of the respondent pre-school teachers fall in (41-50) age bracket while 35.7% (n=20) of the pre-school teachers fall in (31-40) age group. From the results it is also revealed that 21.4% (n=12) of teachers fall in the (21-30) age group and only 1.8% (n=1) of the preschool teachers is in the age group below 20 years. The demographic age profile of the study participants' show that the 41-50 age group is dominant among the pre-school teachers.

4.2.2 Moral values in relation to teachers' age

Table 4.2 shows the observed moral values among the pre-school children and their frequencies.

Table 4.2: Moral values in relation to teachers' age

Moral values	Frequency	Percentage
Sharing	12	21.4
Honesty	12	21.4
Obedience	19	33.9
Self-control	13	23.2
Total	56	100.0

The results from table 4.2 revealed that moral values which were observed in this study were sharing, honesty, obedience and self-control. From the findings, obedience value showed the highest frequency of 33.9% (n=19) followed by self-control which showed 23.2% (n=13), sharing and honesty showed with the same frequencies of 21.4% (n=12) each. This could mean that majority of the preschool children have acquired the moral value of obedience.

4.2.3 Moral values and pre-school teachers' age cross-tabulation

Table 4.3 shows the cross-tabulation results on the relationship between pre-school teachers' age and moral development of pre-school children in Limuru zone.

Table 4.3: Moral values and pre-school teachers' age cross-tabulation

Moral values	Age in years				
	Below 20	21-30	31-40	41-50	Total
Sharing	0	2	4	6	12
Honesty	1	4	3	4	12
Obedience	0	6	4	9	19
Self-control	0	0	9	4	13
Total	1	12	20	23	56

The findings from table 4.3 show that teachers in the age bracket of (41 – 50) influenced a total value of 23 frequencies, compared with the teachers below 20 years whose pre-school children only exhibited 1 frequency of the values observed. This is followed by children handled by teachers of age bracket (31 – 40) and (21 – 30) whose moral value frequencies observed were 20 and 12 respectively.

This could be a pointer to the fact that most of young pre-school teachers of age bracket below (20) lacked qualities and characteristics that enabled them to work with and be liked by pre-school children. The findings could be a reflection of age characteristic being a critical component in conferring experience and ability to the pre-school teachers to model, instill values and aid in the children's character formation (Bunch, 2005).

The researcher observed a particular school whereby the pre-school teacher aged 20 years had left the children without guidance. A notable rough boy harassed other children where a fight broke in the presence of researcher, the children became very wild. This seemed to show that the teacher lacked capacity to influence positively on the affected children. This was different to the situations in many pre-schools managed by old teachers whereby the researcher observed them exerting a sense of authority and power over the children. This had crucial influence of reduced instances of misbehavior thus good morals and instillation of values. Table 4.3 also shows that old teachers had influenced the values of obedience and sharing with frequencies of (9) and (6) respectively. This may imply that the older teachers could have gained experience to handle pre-school children who equally reciprocated to the teachers in terms of respecting their age and status.

This is in line with Witold (1989), who commented that young teachers complain about insufficient knowledge in one of the teaching subject's areas they are called upon to teach in their lessons. He went on and said that at the beginning, young careers complained that they were unprepared for establishing progress objectives coming down to their pupils' level from the height of their college discipline. The findings revealed that religious pre-school teachers' characteristic of age could influence the moral development of preschool children.

4.2.4 Chi-square test of pre-school teacher's age and moral development

Table 4.4 presents the results from the chi-square test showing the influence of pre-school teacher's age on moral development of pre-school children in Limuru zone.

Table 4.4: Chi-square test of pre-school teachers' age and moral development

Chi-square test	Age	Moral
Chi-Square	20.714 ^a	2.429 ^a
Df	3	3
Asymp. Sig.	0.05	0.05

- a. Using 5% significant level and 3 degrees of freedom, the minimum expected cell frequency is 18.7.

The findings from table 4.4 show the chi-square test of the pre-school teacher's age and moral development of pre-school children. Using significance level of 5% and degree of freedom of 3 the chi-square value is 18.7. The results from the table findings gave a chi-square value of 20.714 at a significant level of 0.05. The calculated statistics $\chi^2=20.714$ was found to be greater than the expected value which showed 18.7. This can thus be interpreted to mean that there is no relationship between the two variables. Hence pre-school teacher's age does not influence the moral development of pre-school children in Limuru zone. The findings agree with Freire (1994) idea that a teacher who is young in spirit is much preferred to a chronological young teacher but old in spirit they explained that the best teacher should be one who is physically alert as well as mentally tuned to the agile in thought and action regardless of age.

4.2.5 Influence of pre-school teacher's gender on moral development of pre-school.

The study sought to determine the relationship between pre-school teachers' gender and preschool children's moral development. Table 4.5 shows gender frequencies of pre-school teachers who participated in this study.

Table 4.5: Pre-school teachers' gender

Gender	Frequency	Percent
Male	8	14.3
Female	48	85.7
Total	56	100.0

The research findings as reflected in table 4.5 show that 85.7% (n=48) of this study pre-school teachers participants were female and 14.3% (n=8) were male. This indicated that both male and female were nearly equally represented in the sample size of this research. This however should not be taken as an indication that both male and female respondent influence the moral values of pre-school children equally. Further the findings show that with 48 female teachers and 8 male teachers, female teacher are more involved in children work that the male teachers this indicates that gender could be a factor that affects the moral development of pre-school children.

4.2.6 Moral values in relation to teachers' gender

Table 4.6 shows the moral values observed in this study and their frequencies.

Table 4.6: Moral values in relation to teachers' gender

Moral values	Frequency	Percent
Sharing	7	12.5
Honesty	12	21.4
Obedience	17	30.4
Self-control	20	35.7
Total	56	100.0

From table 4.6 findings, almost half of the moral values observed were self-control showing 35.7% (n=20). Obedience showed 30.4% (n=17) followed by honesty which showed 21.4% (n=12) frequencies while sharing value had the lowest frequency of 12.5% (n=7). The result can be concluded that sharing as a moral value is not usually practiced among pre-school children. The moral value of self-control showed the highest frequency of 20 which implies that pre-school children have a value of self-control and is practiced often.

4.2.7 Cross-tabulation of pre-school teachers' gender and moral values

Table 4.7 shows the cross-tabulation results on the relationship between pre-school teachers' gender and moral development of pre-school children in Limuru zone.

Table 4.7: Pre-school teachers' gender and moral value Cross tabulation

Gender	Moral value in frequencies				
	sharing	honesty	obedience	self-control	Total
Male	1	3	2	2	8
Female	6	9	15	15	45
Total	7	12	17	17	53

Table 4.7 shows that pre-school children handled by the female respondents teachers exhibited moral values of 48 frequencies compared with 8 frequencies of those handled by the male pre-school religious education teachers. On that line, Freire (1994) who wrote about influence of teachers' gender on moral development noted that, male teachers have an attitude of not caring about the future prospect of learners.

Subsequently, findings from table 4.7 shows that pre-school children handled by the male teachers developed poorly the value of sharing which shows only (1) frequency compared with (6) frequencies observed among children handled by female teachers. Also female teachers appear to have greater influence on self-control with a frequency of (18) among the children they teach, compared to only (2) frequencies of self-control among the children of the male colleague. These findings could be a pointer to the real situation of reduced avenues for sharing in classes handled by male teachers as opposed to those handled by female teachers.

The researcher observed a pre-school 6 – years old boy, who had courage to lie to a pre-school teacher (not the one who teaches him) that his own teacher had sent him

to get some money from her. The boy was so convincing that the teacher gave him the Ksh.50 he had requested for. The boy then ran out of the school just to use the money he had acquired. Noting that the teacher had learnt of his lies, the boy never came back to school for the rest of that day. The male teacher in return swore that he would not tolerate the boy back to his class. The findings show that pre-school teachers of the male gender may have experienced problems when attempting to develop moral values of the young children. From the pre-school teachers questionnaires all the responses 100% (n=56) believed that all teachers regardless of their gender had the capacity to share their real life experiences that can help development of moral values among their pre-school children.

The findings from table 4.7 can be identified with observations made by Freire (1994) who noted that teachers' characteristics influence the learners conduct. The findings bring forth to the face, the situation of phenomenon of attitude, in this case the male teacher had an attitude of not caring about the future prospects of the learner and what he saw were the character faults in the child in the act of lying.

This is in agreement with Kath (2005) who had a reason for men not choosing to work with young children. Kath believed that men have career issues like payments, status and employment condition. Also other issues like "gender biased attitude such as working with young children is an extension of mothering and is not masculine", "fear of discrimination from family" and the "risk of force allegations of child abuse" which could affect men in the teaching profession of pre-school children. The findings from this study show significant relationship between gender of pre-school religious education teachers and moral development of pre-school children in Limuru zone.

According to Kath, women child care workers, doubt men’s natural ability to look after young children. This could be a potential source of discrimination against men in the early childhood work force which demoralizes them hence there is low moral development among the pre-school children handled by men. It can thus be assumed that female teachers have higher capacities than the male teachers in terms of their ability to inculcate moral values in the pre-school children. This therefore points out that gender of preschool teachers influence moral development of children.

4.2.8 Chi-square test of pre-school teachers’ gender and moral development

Table 4.8 presents the results from the chi-square test showing the influence of pre-school teachers’ gender on moral development of pre-school children in Limuru zone

Table 4.8: Chi-square test of pre-school teachers’ gender and moral development

Chi-square test	Gender	Moral value
Chi-Square	28.571 ^a	7.000 ^b
df	1	3
Asymp. Sig.	0.05	0.05

- a. Using 5% significant level and 1 degrees of freedom, the minimum expected cell frequency is 18.7.

Table 4.8 shows the relationship between pre-school teachers’ gender and moral development of pre-school children. Using significance level of 0.05 and 1 degree of freedom, the chi-square value is 18.7. The study finding results gave us a chi-square value of 28.571. The calculated statistic was found to be greater than the expected value of 18.7. This can be interpreted that there is no relationship between pre-school

teachers' gender and moral development of pre-school children. This therefore shows that pre-schools teachers' characteristic of gender does not influence the moral development of pre-school children in Limuru zone. The results of the findings disagree with Kath (2005) idea that there is a relationship between pre-school teachers' gender and moral development of pre-school children.

4.2.9 Influence of pre-school teachers' qualification on moral development of pre-school children

The study sought to determine the relationship between pre-school teachers' qualification and moral development of pre-school children in Limuru zone. Table 4.9 shows the pre-school teachers' qualifications who participated in this study and their frequencies.

Table 4.9: Teachers' Qualification

Qualifications	Frequency	Percent
ECD Certificate	17	30.4
P1	5	8.9
ECD Diploma	34	60.7
Total	56	100.0

Table 4.9 findings indicate that 60.7% (n=34) of pre-school teacher have ECD diploma qualification, 30.4% (n=17) have ECD certificate qualification while 8.9% (n=5) of pre-school teachers who participated in this study have a P1 certificate qualification. The findings indicate that the participant of this study varied from Early Childhood Development certificate, P1 Certificate to Early Childhood

Development Diploma. The findings also indicated that majority of the sampled pre-school teachers hold diploma in Early Childhood Development and Education.

4.2.10 Moral values of pre-school children in relation to pre-school teachers' qualification

Table 4.10 shows the frequencies of moral values of pre-school children observed in this study.

Table 4.10: Moral values of pre-school children in relation to pre-school teachers' qualification

Moral value	Frequency	Percent
Sharing	12	21.4
Honesty	12	21.4
Obedience	17	30.4
Self-control	15	26.8
Total	56	100.0

The findings from table 4.10 indicate that the value of obedience showed the highest percentage of 30.4% (n=17), followed by self-control with 16.8% (n=15) and also sharing and honesty with each showing 21.4% (n=12) .from table 4.10 result it can thus be assumed that at least all moral values are developed among pre-school children though at different rate when children are handled by pre-school teachers of different qualifications.

4.2.11 Cross-tabulation of pre-school teachers' qualification and moral values of pre-school children

Table 4.11 shows the cross-tabulation results of qualification of pre-school teachers and the moral development of pre-school children. This helps to compare the influence of various pre-school teachers' qualification and the moral values observed among the children.

Table 4.11: Pre-school teachers' qualification and moral values of pre-school children cross tabulation

Qualification	Moral value frequencies				
	Sharing	Honesty	Obedience	Self-Control	Total
ECD Certificate	5	5	6	1	17
P1	1	1	1	2	5
ECD Diploma	6	6	10	12	34
Total	12	12	17	15	56

The findings from table 4.11 also indicate that pre-school children handled by teachers with higher qualification of ECD diploma exhibited greater development in moral values which showed 34 frequencies compared with pre-school teachers with P1 qualification who had negligible influence of only 5 frequencies over the pre-school children in their moral development. (3) out of the (4) values observed which are sharing, honesty and obedience had only (1) frequency each and self control values with (2) frequencies as displayed in table 4.11. This showed low influence of moral values compared with learners taught by ECD certificate holders whose values

observed had higher frequencies of (5) in sharing and honesty, and obedience showing (6) frequencies.

From this study, it was observed that teachers with professional qualification of ECD certificate and diploma have the capacity to effectively discharge their mandates as regard the moral development of the pre-school children. This contradicted the view of P1 certificate holders who argued that pre-school teachers' qualification was not enough to develop morals of pre-school children.

Freire (1994), supported the findings of this study that there is need to have qualifications necessary to handle pre-school children. They noted the qualifications make the teacher become a much better teacher than the one whose horizon is limited. Also, they had an idea that higher qualifications are required so that teachers can keep themselves abreast of current trends and research and their application to the understanding of children and curriculum development. This is also explained in that moral education remains a neglected area throughout the education system including initial and in-service teacher education where it continues to receive short shift (Denis, 1989).

Also Witold (1989), commented that professional training helps to develop a better understanding of different types of pupils, their learning problems and the types of study programmes best suited to them. It can thus be interpreted to mean that the academic qualifications of the pre-schools teachers have an impact on the learner's in terms of inculcation of the moral values. This was a reflective of a situation whereby the higher academic qualification aided teachers to handle pre-school children in the right manner. In all sampled pre-schools, learning activities are controlled with a bell where a bell rings to change from one activity to another, for

example a bell is rang for the pupils to change from religious education lesson to outdoor activity.

Children are supposed to obey bells especially when they are supposed to get in their classrooms after an outdoor activity. The researcher observed children assuming the bell rings and continued doing whatever they were doing. This was a notable lack of obedience among children handled by teachers with p1 certificate. This was an indication of the impaired moral development as regards the value of obedience. There is therefore need for additional teacher training which may improve not only teachers' attitudes but also learners' achievements. The findings revealed that there is a significant relationship between professional qualifications and moral development of pre-school children in Limuru zone.

4.2.12 Chi-square test of pre-school teachers' qualification and moral values development

Table 4.12 presents the results from chi-square test showing the influence of pre-school teachers' qualification on moral development of pre-school children.

Table 4.12: Chi-square test of pre-school teachers' qualification and moral development

Chi-square test	Qualification	Moral value
Chi-Square	22.750 ^a	1.286 ^b
df	2	3
Asymp. Sig.	0.05	0.05

- a. Using 5% significant level and 2 degrees of freedom, the minimum expected cell frequency is 18.7.

Results from table 4.12 shows the relationship between the pre-school teachers' qualification and moral development of pre-school children. Using significance level of 5% and 2 degrees of freedom the expected cell frequency is 18.7. The findings gave a chi-square value of 22.750 at significant value 0.05. The calculated statistic of 22.750 was found to be greater than the expected value of 18.7. This can be interpreted that there is no relationship between the pre-school teachers' qualification and the moral development of pre-school children in Limuru zone. This therefore means that pre-school teachers' qualifications do not influence the moral development of pre-school children. Nevertheless, Witold (1989) thought that professional training helps to develop a better understanding of different types of learners, their learning problems and the types of study programmes best suited to them. According to Witold qualification can influence the moral development of pre-school children.

4.2.13 Pre-school teachers' teaching experience

The study sought to determine the relationship between pre-school teachers' teaching experience and moral development of pre-school children in Limuru zone. Table 4.13 reveals findings on the respondent pre-school teachers, with regard to their experience in teaching pre-school children.

Table 4.13: Pre-school teachers' teaching experience

Teachers' experience	Frequency	Percentage
Less than one year	9	16.1
1-5 years	30	53.6
6-10 years	17	30.4
Total	56	100.0

Findings from 4.13 indicate that pre-school teachers with experience of 1-5 years hold 53.6% (n=30) followed by those who have taught for 6-10 who showed 30.4% (n=17) and pre-school teachers with experience of less than 1 year showed 16.1% (n=9) only. The findings revealed that majority of these study participants had an experience of 1 to 5 yrs.

4.2.14 Pre-school children moral values in relation to teachers' experience

Table 4.14 shows the frequencies of moral value observed in this study in relation to pre-school teachers' experience.

Table 4.14: Pre-school children moral values in relation to teachers' experience

Moral values	Frequency	Percentage
Sharing	13	23.2
Honesty	13	23.2
Obedience	11	19.6
Self-control	19	33.9
Total	56	100.0

Findings from table 4.14 indicate that the value of self-control has the highest frequency showing 33.9% (n=19), followed by sharing and honesty each showing 23.2% (n=13) and obedience showed the least with 19.6% (n=11). This revealed that obedience moral value has a slow development compared with the other compared values.

4.2.15 Cross-tabulation of pre-school teachers' experience and moral values

Table 4.15 shows the cross-tabulation results on the relationship of the pre-school teachers' experience and the moral values of pre-school children. This helps to compare the influence of pre-school teacher experience and moral value of pre-school children in Limuru zone.

Table 4.15: Cross-tabulation of pre-school teachers' experience and moral values

Experience	Moral value Frequencies				
	Sharing	Honesty	Obedience	Self-Control	Total
Less Than One Year	3	1	2	3	9
1-5 Years	6	7	6	11	30
6-10 Years	4	5	3	5	17
Total	13	13	11	19	56

Table 4.15 equally shows experience of pre-school teachers as a characteristic that influence moral development of pre-school children. The findings revealed that pre-school teachers, whose experience is within a period of between 1-5 years, children exhibited higher moral values of 30 frequencies compared with children handled by teachers whose experiences is 6–10 years who exhibited 17 total frequencies while the children handled by teachers with experience of less than 1 year exhibited only 9 total frequencies. Among the children handled by teachers of less than 1 year experience, a concern of the value of honesty is noted, where there is only one frequency compared with (7) frequencies of children handled by teachers with (1- 5) years experience. Among the children taught by teachers with (1-5) years of experience showed self-control with a higher frequency of (11) which could have been due to the teacher's experience hence influence the impartation of moral values among pre-school children through religious education as displayed in table 4.15.

Responses from the sampled pre-school teachers who were in the age bracket of (41-50) showed that they agreed that their experience was very integral in the guiding of

the moral development of the children they teach. This showed that they really valued their experience at work and the way they projected their images to the pre-school children. All responses from the sampled pre-school teachers 100% (n=56) agreed that experience of the pre-school teachers has a key influence as regards the moral development of the learners.

The findings of this study agree with Shiundu and Omulando (1992) who noted that practice may be necessary, but it is not sufficient. This was an indication of the characteristic of experience playing a major part regarding the capacity of the pre-school teachers inculcating values on the pre-school children. This indicated that regardless of experience being a major factor on the part of teachers as regards children's moral development it was still not very sufficient to guarantee the children utmost moral development. This indicated that this finding is in line with Dennis (1989) idea who suggested that teachers' characteristics influence what teachers do and what teachers do in turn, influences what and how much children learn. The study thus sought to find out the extent to which teachers characteristics influence the moral development among pre-school children in Limuru Zone.

4.2.16 Chi-square test on pre-school teachers' experience and moral values

Table 4.16 presents the results from chi-square test showing the influence of pre-school teachers' experience on moral development of pre-school children. This was to help determine if pre-school teachers experience influence the moral development of pre school children.

Table 4.16: Chi-square test on pre-school teachers' experience and moral values

Chi-square test	Experience	Moral value
Chi-square	12.036 ^a	2.571 ^b
Df	2	3
Asymp. Sig.	0.05	0.05

a. Using 5% significant level and 2 degrees of freedom The minimum expected cell frequency is 14.0.

Findings from table 4.16 show a confirmed relationship between the pre-school teachers' experience and the moral development of pre-school children. Using significance level of 5% and 2 degrees of freedom the chi-square value is 14.0. The result gave a chi-square value of 12.036 at significant level of 0.05. The calculated statistic of 12.036 was found to be less than the expected value which was 14.0. This then can be interpreted to mean that there is a relationship between the two variables, therefore pre-school teachers' experience influence the moral development of pre-school children in Limuru zone. The result of the findings disagree with Macharia (2009) who wrote that some teachers have had 30 years of experience and still could not teach effectively and thus he concluded that experience may be necessary but not sufficient to bring about influence on pre-school children.

4.3 Teaching methodologies and moral development of pre-school children

The study sought to establish the relationship between teaching methodologies in religious education and moral development of pre-school children. Table 4.17

shows the teaching methodologies which are used in pre-school and their frequencies.

Table 4.17: Teaching methodologies used by pre-school teachers

Teaching methodologies	Frequency	Percentage
Question answer	13	23.2
Story telling	8	14.3
Role play	35	62.5
Total	56	100.0

From table 4.17 the findings show that question and answer, storytelling and role-play methods are some of the methods used in teaching Religious Education in pre-schools. Role-play methodology displayed the highest frequencies of 62.5% (n=35), followed by question and answers showing 23.2% (n=13) and lastly story telling method which showed 14.3% (n=8). From the findings role play method of teaching is widely used in teaching religious education among pre-school children.

4.3.1 Moral values in relation to teaching methodologies

Table 4.18 shows the observed moral values among the pre-school children and their frequencies.

Table 4.18: Moral values in relation to teaching methodologies

Moral values	Frequency	Percentage
Sharing	15	26.8
Honesty	18	32.1
Obedience	12	21.4
Self-control	11	19.6
Total	56	100.0

Findings from table 4.18 reveal that of the four observed moral values honesty showed the highest frequency of 32.1% (n=18) followed by sharing with 26.8% (n=15) then obedience with 21.4% (n=12) and finally self-control which showed 19.6% (n=11). These findings show that pre-school children have no problem obeying authority around them. On the other hand, the findings revealed that pre-school children have problems controlling their feelings which in most cases affect their moral development.

4.3.2 Cross tabulation of teaching methodologies and moral values

Table 4.19 shows the cross tabulation results on the relationship between teaching methodologies used by pre-school teachers and moral development of pre-school children in Limuru zone.

Table 4.19: Teaching methodologies and moral values cross tabulation

Teaching methodologies	Moral values frequencies				
	Sharing	Honesty	Obedience	Self-control	Total
Question and answer	4	3	2	4	13
Story telling	1	2	3	2	8
Role play	10	13	7	5	35
Total	15	18	12	11	56

Results from table 4.19 indicate that role play teaching methodology showed 35 total frequencies of moral values among pre-school children. Also table 4.19 shows that question and answer had 13 total frequencies and storytelling had 8 total frequencies. These methods of teaching are employed by the pre-school teachers effectively and influenced pre-school children's of moral values impartation with 13 and 35 frequencies.

Table 4.19 further indicates that when story telling method of teaching is used to teach religious education in pre-schools, the value of honesty occurred only once. These findings agreed with research findings by Peisach and Hardeman with 4 – 6 year old New York children who found that story telling method of teaching could easily adapt lies and swearing among the children used (Willig, 1990). The findings of this study showed that there is a relationship between role play method of teaching and moral development of pre-school children in Limuru zone. It is also noted that role play method of teaching highly promoted all the values observed. The study findings agree with Willig (1990) who acknowledges that role play method of teaching is designed to give children practice in experiencing,

understanding feeling, sympathy, deciding, speaking and acting to convey a message. Macharia (2009) also agree with the findings of this study when he wrote that role-play is a very useful method for developing the interpersonal skills of children, where every member of the class practices the social skills in a risk-free environment.

Responses from the pre-school questionnaires indicate that teachers of age bracket 41-50 acknowledged that the moral development among the pre-school learners is mostly enhanced through role-play teaching methodology. It can thus be interpreted that regardless of the method of teaching employed, religious education had the capacity to impact moral values to pre-school children which are indicator values of moral development.

4.3.3 Chi-square test of teaching methodology and moral development

Table 4.20 presents the results of chi-square test showing the influence of teaching methodologies used in religious education on the moral development of pre-school children in Limuru zone.

Table 4.20: Chi-square test of teaching methodology and moral development

Chi-square test	Teaching methodologies	Moral value
Chi-Square	22.107 ^a	2.143 ^b
df	2	3
Asymp. Sig.	0.05	0.05

a. Using 5% significant level and 2 degrees of freedom, the minimum expected cell frequency is 18.7.

Table 4.20 displayed the result showing the relationship between pre-school teaching methodologies and moral development of the pre-school children. Using significance level of 5% and 2 degrees of freedom the chi-square values is 18.7. The finding gave a chi-square value of 22.017 at a significant level 0.05. The calculated statistic of 22.107 was found to be greater than the expected value which showed 18.7. This can be interpreted to mean that there is no relationship between teaching methodologies and moral development of pre-school children. Therefore this would mean that teaching methodologies observed in this study do not influence the moral development of pre-children in Limuru zone. The findings disagree with Shiundu and Omulando (1992), who were convinced that a teacher requires an appropriate and relevant teaching methodology to be able to teach effectively. This was also echoed by Turiel (1983) who noted that methods of teachings are the means of receiving predetermined ends.

4.4 Parental attitudes towards religious education and moral development

The study sought to find out the influence of parental attitudes towards Religious Education on the moral development of pre-school children. Table 4.21 shows the parental attitudes toward religious education and their frequencies as observed in this study.

Table 4.21: Parental attitudes

Parental attitudes	Frequency	Percentage
Negative	9	16.1
Positive	47	83.9
Total	56	100.0

Tables 4.21 indicate that parents are either positive or negative toward Religious Education influencing the moral development of pre-school children. The findings show that 83.9% (n=47) of the respondent parents were positive towards Religious Education while 16.1% (n=9) of the parents were negative towards Religious Education. The results of this study show that majority of the parents belief that religious education taught pre-school have capacity of developing moral value.

4.4.1 Moral values in relation to parental attitudes

Table 4.22 shows the findings of the moral values observed from pre-school children under this study.

Table 4.22: Moral values in relation to parental attitudes

Moral value	Frequency	Percent
Sharing	12	21.4
Honesty	16	28.6
Obedience	17	30.4
Self-Control	11	19.6
Total	56	100.0

The study findings from table 4.22 show that obedience scored the highest frequency of 30.4% (n=17) with honesty value following closely with 28.6% (n=16). Sharing and self-control values showed 21.4% (n=12) and 19.6% (n=11) respectively. From the findings it can be noted that majority of the children in pre-school have developed the value of obedience.

4.4.2 Cross tabulation of parental attitude and moral values of pre-school children

Table 4.23 indicates the cross-tabulation results on the relationship between parental attitude and moral development of pre-school children. This is to help compare the influence of parental attitudes on moral development among pre-school children observed in this study.

Table 4.23: Cross tabulation of parental attitude and moral values of pre-school children

Parental attitude	Moral value frequencies				
	Sharing	Honesty	Obedience	Self-control	Total
Negative	1	3	2	3	9
Positive	11	13	15	8	47
Total	12	16	17	11	56

The findings from table 4.23 show that pre-school children whose parents had positive attitudes towards religious education taught had 47 frequencies in their moral development. This is high compared with only 9 frequencies of moral values exhibited by pre-school children of parents whose response was negative attitude towards religious education taught in regard to moral development of their pre-school children.

Further findings from table 4.23 show that pre-school children whose parents hold negative attitudes towards religious education taught have sharing value showing only (1) frequency and self control showing (3) frequencies. This was confirmed by incidences where in one instance the researcher witnessed fighting and use of

abusive language on any slightest irritation among pre-school children whose parents hold negative attitudes. The observations findings agree with responses brought forth by the teachers when they gave their views on the attitudes of the parents towards religious education following their interaction with them. The issue of negative attitude and predisposition towards religious education came out as a factor which greatly affected the character formation and capacity to have development of values among pre-school children. This could be because parents' attitudes towards school activities relate significantly to educational progress of their children (Peter and Mark, 1986).

Also study findings from table 4.23 show that pre-school children brought up by parents with positive attitudes towards religious education, showed obedience with (15) frequencies. Those children recognize commands given to them by the authority around them. The researcher observed these children as they change activities after the bell rings and showed interest with whatever their teachers required them to do. The researcher observed that children from background whereby the parents had positive attitude towards religious education had more moral values owing from the practice stemming from their homes and the good foundation that those children had.

Nevertheless responses from the parents' focus group discussions showed that only a small group of parents who held negative attitudes towards religious education taught and felt that the religious education would not help in moral development. These are the parents who showed that they were not aware of the religious education curriculum content taught to their children. They did not consider religious education worthwhile study that could influence moral development of pre-school children. Further discussions with the parents showed that a small group of

parents perceived religious education curriculum as time wastage in comparison to learning how to read and write in pre-schools. Others had an opinion that the content taught in religious education was not adequate to guarantee moral development to pre-school children. From the religious education teacher's questionnaire responses, the teachers who hold P1 certificate and diploma were of the opinion that many parents had positive attitude towards religious education owing to the emphasis they placed on the subject.

The teachers equally had varied levels of interaction with the parents mainly driven by their academic qualifications and other socio demographic inclinations. Instances where teachers interacted well with parents, many of them had a feeling that parents were positive about religious education and they shared the same values with their children from home. This ensured sound moral development among pre-school children. Parental attitude thus came out as a critical factor as regards moral development of the children owing to the fact that in the event of positive socialization and exposure, the child had sound development in all aspects (David, 1990).

All the teachers of age below 20 years disagreed that those parents in the pre-school discussed moral issues with their pre-school children. This opposed what other older teachers believed that parents in pre-school discussed moral issues with their children. The study indicated some level of interaction between the parents and the pre-school teachers in the quest of minding about the wellbeing and future of their children. The study findings are in agreement with Peter and Mark (1986) who believed that parent- child relationship is potentially more capable of providing stimulation and generating cognitive growth than the comparatively brief interludes a teacher can give to one child. Peter and Mark acknowledged that parents with

positive attitudes in school related significantly to their children education progress. The finding is in line with Smetana (1991) who suggested that parents are the children first guide to moral development, where children use their parent’s belief system and set of values as a guide to help them develop their own moral standards. The researcher thus assumed that the level of interaction between parents and teachers heavily contributed to the moral development of the pre-school children in Limuru zone.

4.4.3 Chi-square test of parental attitude and moral development

Table 4.24 presents the results of chi- square test showing the influence of parental attitude on moral development of pre-school children. This is to help in establishing the relationship between parental attitude towards religious education taught and the moral development of pre-school children.

Table 4.24: Chi-square test of parental attitude and moral development

Chi-square	Parental Attitude	Moral value
Chi-Square	25.786 ^a	1.857 ^b
df	1	3
Asymp. Sig.	0.05	0.05

- a. Using 5% significant level and 1 degrees of freedom, the minimum expected cell frequency is 28.0.

Table 4.24 displayed the results showing the relationship between pre-schools’ parental attitudes and moral development of pre-school children. Using significance level of 5% and 1 degree of freedom the chi-square value is 28.0. The results from table 4.24 gave and chi-value of 25.786 at significant level of 0.05. The calculate

statistic value of 25.786 was found to be less than expected value of 28.0. It can thus be interpreted that there is a relationship between parental attitude and the moral development of pre-school children. This then means parental attitude toward religious education influence the moral development of pre-school children in Limuru zone. The finding results identifies with what Njuguna (2012) wrote. He had an idea that parental attitudes are crucial in the continuing process of value orientation and attitude formation among young children.

4.5 Curriculum content in religious education and moral development

The study sought to find out the influence of curriculum content in religious education on moral development of pre-school children. Table 4.25 presents the results showing the content taught either according to the curriculum content provided or do not follow the content from the curriculum and their frequencies as observed in this study.

Table 4.25: Curriculum Content

Curriculum content	Frequency	Percentages
Teaching according to syllabus	35	62.5
not following the syllabus	21	37.5
Total	56	100.0

Table 4.25 shows that the content taught as observed in this study is either according to the syllabus or not according to the syllabus. The findings reveal that 62.5% (n=35) of the preschool teachers, are those that teach according to the syllabus, while 37.5% (n=21) teach content without following the syllabus. The result from this study findings show that more than half (majority) of the preschool teachers, teach according to the syllabus.

4.5.1 Moral values in relation to curriculum content in pre-school

Table 4.26 indicates the moral values frequencies as observed among the pre-school children in this study.

Table 4.26: Moral values in relation to curriculum content in pre-school

Moral values	Frequency	Percentages
Sharing	13	23.2
Honesty	19	33.9
Obedience	14	25.0
Self-control	10	17.9
Total	56	100.0

Table 4.26 shows the finding of the moral values observed where honesty shows the highest number of frequencies with 33.9 % (n=19) followed by the value of obedience which shows 25.0 % (n=14). The value of sharing followed closely with 23.2% (n=13) and finally self-control which showed 17.9% (n=10). Findings revealed that all values observed in this study developed even though at different rates.

4.5.2 Cross tabulation of content taught in religious education and moral values

Table 4.27 shows the cross-tabulation results on the relationship between the content taught in Religious Education and moral development of pre-school children observed in this study.

Table 4.27: Cross tabulation of content taught in Religious Education and moral values

Content taught	Moral values frequencies				
	Sharing	Honesty	Obedience	Self-control	Total
Teaching according to syllabus	9	11	9	7	35
Not following the syllabus	4	8	5	4	21
Total	13	19	14	10	56

The results from table 4.25 show that pre-school children taught according to the syllabus had 35 frequencies of moral values compared with displayed values of pre-school children taught using the non-adherent to the syllabus content which shows total frequency of 21 of moral values developed. This can be interpreted to mean that the content in the religious education has a great influence on moral development of pre-school children. The study thus shows that teaching following the syllabus in terms of curriculum content, may heavily influence the moral development of preschool children.

The findings from table 4.27 indicate that pre-school children taught according to the religious education content have specific moral values well developed. The findings showed the value of honesty with (11) frequencies followed by sharing and obedience with (9) frequencies each, self –control dragging behind with a frequency of (7). Table 4.27 equally shows that pre-school children taught using the non –adherent syllabus content guaranteed the children of moral values impartation even though to a lower level in comparison to the syllabus adherent content. It is clear that the non - adherent content also imparted the value of honesty with frequency of

(8) followed by obedience with frequency of (5), sharing and self control with frequencies of (4).

The findings of this study on the influence of curriculum content on moral development of pre-school children can be assumed that, other than the content of curriculum of religious education there are other factors that influence moral development. This finding is in line with Denis (1989) in his book 'Education Culture and the 'National Curriculum' who said that values should be transmitted by the family rather than through the school curriculum

From the pre-school teachers, questionnaires response majority of the teachers with experience of more than 5 years agreed that they were well conversant with the curriculum of religious education and influenced the moral development of the children they teach. All the teachers with ECD certificate and diploma confirmed that the curriculum for religious education has an influence on instilling values in the pre-school children. The study finding shows that there is a significant relationship between curriculum content of religious education taught and moral development of the pre-school children in Limuru zone.

This study finding agrees with previous works carried out by Njuguna (2012) who argued that the content in religious education impacts the appropriate faith, values and beliefs to the children with an aim of enriching their spiritual and moral development. Also this agrees with the Early Childhood Development and Education goals which seek to develop the total child with religious education specific objective of training and equipping children with knowledge, skills and attitudes (National Center for Early Childhood Education, 1999).

The researcher checked on the content of the schemes of work for the religious education programme for the pre-schools. A confirmation was made as the presence of schemes of work detailing the programmes of events as regards the sections which were to be covered in the curriculum content within defined period of time. This confirmed the capacity of the pre-school teachers to plan with a particular focus and purpose in mind geared towards the realization of moral development of the learners. The lesson plans were looked at with the specific focus of seeking to find out the expected outcomes after the delivery of every lesson. The researcher realized that the pre-school teachers had lesson plans with specific objectives to be achieved at the end of the lesson. Such objectives were like: pupils should be able to share their belongings with the less fortunate children, pre-school children to be able to tolerate each other and be able to relate well with each other. The lesson plan showed the methods to be used to transmit skills and knowledge.

The researcher cross-examined the syllabus for Early Childhood Education programme and realized that the content included developmental needs of the early childhood learners as regards the issue of moral development. The syllabus content places a heavy emphasis on the inculcation of values which is critical in the formative ages of the learners. The general objectives include the acquisition of the qualities of sharing, respect of and working with others, appreciation of significant aspects of the life of good people in the holy books and appreciation of significance of God in their lives (K.I.E 2008). This finding reviewed that where religious education is taught using the syllabus content, there was a significant manifestation of moral development in pre-school children. Consequently where teachers did not use syllabus content to teach religious education pre-school reflected few moral values which indicates low moral development.

4.5.3 Chi-square test of content taught and moral development

Table 4.28 shows the result of the chi-square test of content taught and moral development. This was to help determine the relationship between the content taught and the moral development of pre school children

Table 4.28: Chi-square test of content taught and moral development

Chi-square test	Content taught	Moral value
Chi-Square	3.500 ^a	3.000 ^b
df	1	3
Asymp. Sig.	0.05	0.05

- a. Using 5% significant level and 1 degrees of freedom, the minimum expected cell frequency is 28.0.

Table 4.28 displayed the Chi-square results showing the relationship between content taught in religious education and moral development of pre-school children. Using significance level of 5% and 1 degree of freedom the chi square value is 28.0. The findings from table 4.8 gave a chi-square value at significant level of 0.05. The calculated statistic of 3.500 was found to be less than the expected value of 28.0. It can be interpreted that there is a relationship between content taught and the moral development of pre-school children. This means that content taught in Religious Education influence the moral development of pre-school children in Limuru zone. The findings agree with Njuguna (2012) idea that the content in Religious Education impacts the appropriate faith, values and beliefs to the children with an aim of enriching their spiritual and moral development and hence develop the total child.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the findings of the study, conclusions made from the study, recommendations from the study and recommendations for further research.

5.2 Summary

The study was about influence of religious education on moral development of pre-school children in Limuru zone. The dependent variable was moral development while independent variables were characteristics of Religious Education teachers, teaching methodologies, parental attitude and curriculum content. The study used descriptive survey design and data collection instruments used included, documentary analysis, questionnaires, focus group discussions and observation schedule. The data collected was coded and entered into statistical package for social sciences software and statistical analysis was done using descriptive statistics on cross-tabulation and finally nonparametric test were done using chi-square.

Regarding the pre-school teachers' characteristic on age the study established that pre-school teachers between 41-50 years age influence the moral value with the highest frequency 23 compared the other age group of 31-40, 21-30 and below 20 which had 20, 12 and 1 respectively. The study established that there is no relationship between pre-school teachers' age and the moral development of pre-school children.

The study investigated if there is any relationship between pre-school teachers' characteristic of gender and moral development of pre-school children. The study findings showed that both female and male teachers' have capacity of influencing moral development, with 48 frequencies of values compared to male teachers who only influence moral value with 8 frequencies. The study showed from the chi-square test that there is no relationship between teachers' characteristic of gender and moral development of pre-school children. Concerning pre-school teachers' qualification the study showed that teachers who hold ECD diploma have higher frequencies of 34 to influence moral values compared to ECD and P1 holders who showed 1 and 2 frequencies respectively. The chi-square test results in this study showed that there is no relationship between pre-school teachers' qualification and the moral development of pre-school children.

Regarding pre-school teachers' experience the study found that those teachers with less than 1 year experience lacked enough capacity to influence the moral values to the pre-school children. This was confirmed in the findings where such teacher exhibited a total of 9 frequencies compared to those with 1-5 years and those 6-10 years who showed 11 and 5 frequencies respectively. The chi-square test results of this study showed that there is a relationship between the pre-school teachers' experience and the moral development of pre-school children. The study sought to determine whether there was any relationship between teaching methodology and moral development of pre-school children in Limuru zone. The findings of this study showed that teaching methodologies that pre-school teachers employ in teaching Religious Education closely influence the moral development of moral value where role play showed the highest total frequencies of 35 followed by

question and answer with 13 frequencies. However storytelling showed lesser capacity to influence moral values with only a total frequencies of 8.

Nevertheless, the chi-square test done in this study showed that there is not relationship between the teaching methodologies and moral development of the pre-school children.

The study sought to establish whether parental attitude influence the moral development of pre-school children. From the study findings, parents with positive attitude showed higher capacity to influence moral development of pre-school children. Study findings showed a total of 47 frequencies compared with 9 frequencies shown from children of parents with negative attitudes. The chi-square test done in this study showed that there is a relationship between the parental attitude and the moral development of pre-school children. Subsequently, the study sought to determine whether there is any relationship between the content taught in Religious Education and the moral development of pre-school children. From the study findings, content taught according to syllabus has a higher capacity to influence moral development of pre-school children than the content taught without following the syllabus. This is confirmed where 35 total frequencies are shown among the pre-school children taught Religious Education according to the syllabus. Those taught not following the syllabus only exhibited total frequencies of 35. The chi-square test done in this study showed that there is a relationship between content taught in religious education in pre-schools and the moral development of pre-school children.

5.3 Conclusions

The study drew a conclusion that the pre-school teachers' characteristics of age, gender and qualification statistically do not influence moral development of pre-children. Situations whereby the characteristics of the teacher is not in line with the expected parameters may lead to occasions of the children missing out in terms of character formation and role modeling attributed to the characteristics of the teachers. Further the study established that pre-school-teachers' experience influence the moral development of the pre-school children.

The study equally concluded that the teaching methodologies used in teaching religious education do not hold a major influence as regarding assimilation of a subject and how the learners perceive it. The study equally formed a conclusion that parental attitudes play a major role in the perceptions and views held by pre-school children towards particular subjects. Nevertheless situations whereby the parents have a negative perception towards an academic programme may lead to the children failing to appreciate the programme to pre-school children disadvantage. Instances of parents having a positive attitude towards a programme may equally impact positively on the capacity of the learners to appreciate and undertake the programme with zeal. The study established that there is a relationship between parental attitudes and the moral development of preschool children. Also this study demonstrated much relationship between content taught in religious education and moral development of pre-school children in Limuru zone. The study statistically established that content taught influence moral development of pre-school children

5.4 Recommendations

The study sought to investigate the influence of religious education on moral development of pre-school children. From the study the following are the

recommendations proposed to promote the moral development of pre-school children in Limuru zone:

- i) The government of Kenya through the Ministry of Education should offer in-service to all practicing pre-school teachers especially those who lack the basic pre-school training, so that they can be conversant with the appropriate handling methods, and approaches of teaching religious education, which if applied in teaching would help development of the moral and social values needed by children at the early stages of life and throughout their lives.
- ii) In the situation of Religious Education pre-school teachers should always seek to have the teaching methodologies identifying with real life situations and effectively communicating the essence of the programs in terms of value instillation and assuring moral developmental needs are met during the programme.
- iii) Parents and guardians of pre-school children should be sensitized on Moral development through teaching religious education so as to create a positive attitude in what their children learn at school and also know where to put some inputs at home.
- iv) The Kenya Institute of Curriculum Development should always strive to have a regular review of the curriculum for religious education offered in the pre-school programme. This is because the moral and social fabric nationally is always evolving rapidly attributed to advances in technology and exposure that the young children get from the media and other forums like the internet.

5.5 Suggestion for further study

This study was conducted in public pre-schools in Limuru zone, further research need to be undertaken on a wider scope to establish whether the findings of this study agree with that of the whole country. This would enable effective policy making and implementation for the entire Kiambu County. The study further recommends that a study on the impact of exposure to the social media and instruments of technology on the moral development of pre-school children should be carried out. This is with a view of finding out whether exposure to the internet and varying mediums that the pre-school children access have had any impact on their moral development.

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APPENDIX I

INTRODUCTION LETTER

MERCY WANJA WACHIRA
UNIVERSITY OF NAIROBI
DEPARTMENT OF EDUCATIONAL
COMMUNICATION AND TECHNOLOGY
P.O BOX 30197
NAIROBI

To

Dear Sir or Madam,

REF: REQUEST FOR PARTICIPATION IN RESEARCH STUDY

I am a final year Master of Education student in Nairobi University. My area of specialization is Early Childhood Education. I am currently undertaking a research study on the influence of religious education on the moral development of preschool children.

I would be grateful if you could spare some time from your busy schedule and complete the enclosed questionnaire. Your identity will be treated with utmost confidentiality. Your timely response will be highly appreciated.

Yours sincerely,

Mercy Wanja Wachira

APPENDIX II

QUESTIONNAIRE FOR RELIGIOUS EDUCATION TEACHERS

The purpose of this questionnaire is to gather information on your opinions on the influence of the religious education programme on moral development of pre-school learners. Kindly do not indicate your name and please tick against your preferred choice.

Section A: Demographic information

1. Kindly indicate your gender

Male

Female

2. How long have you taught religious education in pre-school?

Less than 1 year

1 – 5 years

6 – 10 years

Any other _____

3. What are your highest academic qualifications?

ECD Certificate

P1 Certificate

ECDDiploma

Graduate

Med

4. Kindly specify your age _____

Below 20

21 - 30

31 – 40

41 – 50

Above 50

5. Has religious education influenced the moral development of the pre-school children?

Teacher characteristic; Do you strive to project a good image to the learners in terms of your personality?

6. a) Kindly confirm if your characteristics affects the pre-school children in any of the following ways:-

Acting as a good role model

Exhibiting empathy to the learners

Sharing real life experiences

Guiding and mentoring the learners

Effectively instilling values in the learners

7. In what particular ways does your personality affect the moral development of the children taking religious education in pre-school section?

8. Have your characteristics as a religious education teacher in the pre-school section influenced the moral development of the learners?

Yes

No

Teaching Methodologies

9. Does your school have a methodology for teaching religious education?

Yes

No

10. Kindly indicate the teaching methodology that you use. Please tick against

Role play

Story telling

Question and answer

Any other _____

11. Kindly indicate if the methodology that you use for teaching religious education in the pre-school section affects the children taking religious education in the following ways:-

Identification with real life situations

Awareness creation in the pre-school children

Character and personality development

Effective communication of values

Effective role play simulation for the learners

12. In what particular ways does the teaching methodology affect the children taking religious education in the pre-school programme?

13. Does the teaching methodology of religious education impact the moral development of the preschool children?

14. Yes

No

Parental Attitudes

15. How would you rate the attitude of the parents towards religious education?

Positive

Negative

16. What makes you take the consideration? Kindly explain

17. Has the parents' attitude influenced the perception of the pre-school children towards the subject?

18. Kindly indicate if the following practices by parents with pre-school children in the center affects their moral development:-

Parents in my school have a keen interest in the moral development of their pre-school children

Parents in my school discuss moral development issues with their pre-school children

Parents in my school check the religious

education notebooks of their pre-school children

Parents in my school always make a follow-up of the content taught to the pre-school children

Parents in my school have a low opinion of the religious education programme for pre-school children

19. In what particular ways do the practices affect the moral development of the pre-school children?

20. Has the parental attitude towards religious education affected the moral development of the pre-school children in your school?

Yes

No

Curriculum of Religious Education

21. Are you well versed with the curriculum of religious education for pre-school children?

22. Would you consider the curriculum as adequate to meet the needs of the requisite moral development?

23. Kindly indicate if the curriculum content for religious education in the pre-school section influences the moral development of the children in any of the following ways:-

The curriculum for religious education assures pre-school children holistic development

The curriculum for pre-school children places

major emphasis on the moral development

The curriculum for religious education has been renewed regularly in line with the moral development demands

The curriculum for religious education draws consideration of the input of all the stakeholders

The curriculum for religious education has an emphasis on instilling values in the pre-school children

24. In your own view, how are the moral developments of the pre-school children enhanced?

25. _____

**APPENDIX III: FOCUS GROUP DISCUSSIONS QUESTIONS FOR
PARENTS**

1. Do you have a constant interaction with your children as they undertake the pre-school education programme?
2. Are you aware of the curriculum of the pr-school programme that your child undertakes?
3. Are you aware of what the curriculum for religious education entails?
4. Would you consider it as a worthwhile study programme for your child?
5. Do you have a close interaction with the teachers handling your child in the pre-school programme?
6. In your opinion, do they act as good role models to the children in terms of their personalities?
7. Have the personalities of the teachers affected the moral development of the pre-school children?
8. Are you aware of the teaching methodologies used by the pre-school teachers?
9. Do you find them adequate to assure the pre-school learners of the requisite moral development?
10. How do you perceive the religious education curriculum for pre-school learners?
11. Has your perception affected the way your child views the subject?
12. In your own opinion, is the religious education curriculum adequate to guarantee your child of the requisite moral development?

APPENDIX IV: DOCUMENT ANALYSIS GUIDE

Documentary analysis was carried out with an aim to determine the relevance and content taught in religious education lessons and its capacity to assure the children of sound moral development.

Name of document	Available	Not available
Syllabus		
Scheme of work		
Lesson plan		
References		
Pupils notebooks		

APPENDIX V: OBSERVATION SCHEDULE FOR PRE-SCHOOL

CHILDREN

The researcher interacted with the pre-school children in all the centers in Limuru education zone. She evaluated the children on the following values which denote standards of moral development.

Living Values	Tally	Frequency	%
Sharing			
Honesty			
Happiness			
Considerate of others			
Obedience			
Dependable			
Good manners			
Self-control			
Healthy relationships			
Communication			
Empathy			