

Experiential Pedagogical Methods In Religious Education Lesson Plans: A Case Of The Teaching Practice Students In The University Of Nairobi, Kenya

Juliet Njeri Muasya (PhD)

School of Education, University of Nairobi, Kenya

Abstract: Globally scholars are in agreement that Religious Education should be taught in a coherent, progressive and meaningful ways. This can only be achieved by using methods, activities and strategies that encourage students to recognise religious knowledge, skills and attitudes as linked and related by engaging students with a variety of pedagogical methods, especially experiential methods. This desktop study sought to explore the extent to which Bachelor of Education teaching practice students use experiential pedagogy to teach Religious Education. To achieve this objective, the researcher analysed 140 Religious Education lesson plans which had been used by 87 (62.1% female) and 53 (37.9% male) students during their 2014 teaching practice using a documentary guide or checklist. The findings show that few students teachers use experiential pedagogy to teach various Religious Education topics. For instance, only 10 (7.1%) and 9(6.4%) out of the 140 student teachers used role play and narration respectively, thus, denying the students a diversified opportunity of sharing their religious and moral experiences. Thus, there is need to encourage and empower student teachers during their pre-service and in-service period to make use of a different experiential pedagogical methods when teaching Christian, Islamic and Hindu Religious Education.

Keywords: Religious Education, Lesson plans, Experiential pedagogy.

I. INTRODUCTION

Pedagogy refers to the procedures and strategies (Grimmit, 2000); techniques (Berling, 2004, in Dinama, 2013), practices or methods of teaching and learning (Grimmit, 2000; Koller and Mishra, 2009 in Dinama, 2013). Dinama (2013) advises teachers on the importance of acquiring pedagogical knowledge to enable them teach effectively. Well trained teachers are able to deliver the content well in line with the students interests, experiences, needs and abilities. Teachers acquire appropriate pedagogical knowledge, skills and attitudes during the pre-service and in-service training. Although there is a range of Religious Education (RE) pedagogical approaches, namely phenomenological, experiential, conceptual, humanistic, interpretive and world view, in this paper the researcher aim was to find out the extent to which RE students use

experiential pedagogical methods during their teaching practice sessions.

Use of experiential pedagogical methods entail students learning from their own experiences (Lewis and Williams,1994), thus, encouraging them to reflect on what they already know in terms of skills, attitudes and knowledge. By so doing the students are able to effectively participate in the learning and teaching process. Grimmit (2000) gives the following reasons to explain the importance of using life experiential methods in teaching RE: it provide students with the opportunities which make them become aware of the fundamental questions and dilemmas in life; enable them to transfer insights gained from their study of religion to their life situations; thus stimulate and assist in answering relevant questions regarding their identity, values and life-styles, priorities and commitments. According to Goldman (1965) the common denominator in experiential approach is the crucial role played by the student's life experiences which make their

needs, interests and conceptual abilities become important components in their education.

Other proponents of life experiential pedagogical approach like Hammond, Hay, Moxon, Netto, Raban, Straugheir and Williams (1990) concur with Grimmit's sentiments that learning from experience make RE teachers to effectively use guided story and creative imaginations to help students explore and experience religious traditions, spiritual questions and beliefs. In their support, Hammond, *et.al.*(1990), Lewis and Williams, (1994) further noted that effective teaching of RE require that students be involved in the experiences of religion and religious practice through the use of role-play, drama, dance, meditation and reflections. Other examples of experiential methods are games, case studies, simulations, presentations, group work (Lewis and Williams, 1994), narratives (Coles, 2004) and questioning techniques which encourage students to reflect on their religious beliefs, values and attitudes (Moon, 2004). Use of multi-sensory approach help students to focus and respond to the spiritual dimensions of their life (Hammond, *et.al.* 1990). By using learner centred activities or methods, students are exposed to the religious reality of life outside the classroom, thus, such methods form the basis of teaching RE (Wambui and Amukowa, 2013; Wurdinger, 2005). Further, Lewis and Williams (1994) stated that student can use real-life scenarios (experiences), experiment with newly acquired behaviours, be in a position of relating theory to practice and analyse real-life situations in the light of their RE knowledge and attitudes.

Students teachers should be given an opportunity to design or create their activities if they have to own the learning process and become part of it. Through Goldman's (1965) work, educators have been able to appreciate the difficulties students may encounter in trying to understand various religious concepts in their day to day lives. The aim of life experience approach is to give students religious view of life, allowing them to freely make up their mind on how they should express themselves in terms of their belief and practice. Thus, experiential learning become an effective pedagogical tool for engaging students as they construct, and conceptualise practical knowledge from their real life situations. Through experiential pedagogy an RE teacher is able to involve students in concrete activities making it possible for them to 'experience' what they are learning, thus, give them an opportunity to reflect on what they have been taught (Silberman, 2007). Further, Silberman (2007), noted that experiential pedagogy allow students to explore theories through active learning and reflection, thus be actively involved in the learning process, and especially in RE.

RE tend to focus on cognition and objective reflection, at the expense of developing the imaginative side of religion which could limit the students from experiencing the spiritual dimension of their life (Robinson, 1983 in Willows, 1997). When using experiential methods, RE teacher is required to create a setting which encourage students to examine their religious realities in the best way possible (Willows, 1997). Commenting on the importance of using experiential methods in teaching RE, Hammond, *et.al.* (1990) noted that such methods are more likely to motivate students since an RE teacher is required to use activities that encourage learners to critically think on the concepts they are being taught. RE

teachers are required to be more imaginative in planning on how to teach RE by making use of a range of teaching styles, activities or methods in order to promote effective learning irrespective of the nature of content being taught. What this means is that the appropriateness of each method or activity require an RE teacher to be familiar with the needs and interests of the students (Willows, 1997).

For instance, narratives or stories in RE stimulate interest, make learning more meaningful, open up complex and challenging concepts for students to explore, making them move from purely experiential into a more cognitive understanding of the issues under discussion. Use of narratives allow an RE teacher to engage students on topics that may be neglected because they are too hard or controversial to understand (Coles, 2004). Through class discussions, students are exposed to interpretations of their experiences, which enable them to expand their understanding of what they have been taught (Manfred-Gilham, 2009). Thus, use of experiential methods require students to think more critically about their real life situations, reflect on their personal feelings and make appropriate decisions directly related to their life experiences.

One of the national goals of education in Kenya is to promote moral and religious values. This means that education should provide for the development of knowledge, skills and attitudes that enhance acquisition of moral values, help students to grow up into self-disciplined, self-reliant and integrated citizens. Since the secondary CRE/IRE syllabus aim is to create awareness of the student's lives and their relationship with God/Allah in a changing society where one is supposed to make appropriate moral decisions, use of experiential methods could enhance the achievement of such a goal and objective (Kenya Institute of Education, 2002). Use of active learning opportunities encourage RE students to discuss, share ideas, experiences and moral challenges in a variety of ways. Although the CRE/IRE syllabus recommend the use of a variety of teaching and learning experiences, the researcher noted that use of discussion, nature walk, narration, drama, role play, case studies and creative writing as examples of methods or activities which are more directly related to experiential pedagogical methods. Thus, the purpose of this desktop study was to find out the extent to which students on teaching practice use of experiential methods or activities to teach CRE/IRE in secondary schools in Kenya by analysing 140 RE lesson plans.

II. LITERATURE REVIEW

The strategies, methods or activities, a teacher use during the lesson depend on factors such as: developmental level of students, goals and objectives, nature of the content, time, physical setting and resources (Petrina, no date) and the stage of the lesson (introduction; lesson development and conclusion). Some questions that are likely to guide a teacher in selecting the appropriate methods or activities for RE include: what will I do to explain and illustrate the topic in a different way; how can I engage the students to enhance their understanding of the topic better; what are real life examples, situations that can help students understand the topic?

(Milkova, 2012). Learning activities or methods, especially experiential ones enable students to work in groups and pairs in order to practice certain skills, like for instance, apply their learning to new situations beyond the classroom, thus, being able to directly connect with their lives (Hunter, 1982). In using experiential pedagogy, Hammond *et.al* (1990) advocate use of different religious values and beliefs to help students explore spiritual knowledge, relating it into meaningful ways in order to deepen their understanding. Use of experiential practices and beliefs motivate student and facilitate their access to spiritual and religious meaning, which is essential to any successful RE teaching (Hammond *et.al*, 1990).

Experiential approach is based on participants drawing meaning or learning from experiences in which they are directly involved (Hackett and Lavery, 2012). Quality teaching require an RE teacher to utilise pedagogical and experiential knowledge (Hackett, 2010). RE teachers can model what they teach because they have lived to what it means to be either a Christian/Muslim/Hindu by assisting students to grow in faith through worship, ritual, service and community work. Effective use of learning experiences is a result of student's being able to comprehend that experience and then seeking to transform it from concrete understanding to an abstract concept (Hedin, 2010). Providing opportunities for experiential knowledge as part of pre-service teacher formation in RE enhances identity and integrity of teachers as faith witness of their students (Hackett and Lavery, 2012). For instance, a student's life orientation is part of and situated in stories, folk tales which emerge from real life experiences allowing them to make sense of their life (Bakker, 2012), thus, being able to apply the knowledge, skills and attitudes learnt to their day to day situations.

Kerry and Stacy (2011) noted that any new learning is further enhanced by students knowledge of the real world. This means that the more senses the students use when learning, the more information they are likely to store in their memory, promote curiosity, inquiry, discovery and evoke emotional responses based on their experiences. Students understand the world through personal concrete experience and materials given to them through their culture heritages. It is important to note that learning takes place best when a student interacts with or is stimulated by an environment (Lewin, 1951 in Hansen, 2000), thus motivates them intrinsically (Hansen, 2000). Intrinsic motivation transcends extrinsic motivation because the student is the initiator and controller of the learning process (Hansen, 2000). To experience means living through something, acting, doing, feeling, respecting and suffering the consequences and internalising religious beliefs and practices. Thus, experiences used by teachers and students are likely to stimulate, animate, authenticate and reinforce learning (Hansen, 2000). In their study of use of life centered approach in secondary schools in Nairobi East District, Wambui and Amukowa (2013), noted that experiences of the students form the basis of introducing new concept in the teaching and learning processes. Therefore, use of learner centred approach is a wakeup call for RE teachers to teach their students from the concrete to the abstract, from simple to the complex (Wambui and Amukowa, 2013), a way of effectively integrating experiential methods or activities into the teaching and learning of RE.

In a study on the effectiveness of active student-centered methodologies using 103 teachers of 5th grade in primary schools from four districts of Shiraz, Iran, Gholami, Maleki and Rizi (2011) found that majority of the teachers use play in teaching moral and RE. Play tend to impact on the cognitive and affective discourses of moral and RE, thus, enabling students to internalise values, beliefs and attitudes which then makes it possible for them to demonstrate appropriate and acceptable behaviours in the society. Rossiter (2012) noted that religious stories and play are vehicles and hallmarks for passing on cultural meanings, practices and values, thus, being able to provide personal guides to students life. Storytelling and play should be seen and used as fundamental ways of promoting learning among RE students (Hyde, 2008 in Rossiter, 2012). Learning to discern values, beliefs and morality through stories is a fundamental part of education, a valuable way of acquiring religious literacy (Rossiter, 2012). Thus, play makes it possible for students to participate in their culture, through sharing various events and situations of their day to day life. Through play students develop an understanding of their social world, learn to trust, share, negotiate, take turns and resolve conflicts. Play further enable students to experience and begin to understand differences and diversity across families and cultural groups (Rossiter, 2012), giving them practical experiences to boost their confidence and competence (Manfred-Gilham, 2009) during the teaching and learning process.

Owusu and Asare-Danso (2014) did a study in secondary schools in Brong Ahafo Region, Ghana. In their findings, drawn from the observation guide and questionnaires, Owusu and Asare-Danso (2014) reported that majority of Christian Religious Studies (CRS) teachers used discussion, questioning, group work, and use of examples that conform to the life themes pedagogy. Further, Owusu and Asare-Danso (2014) noted that use of role play offer students better opportunities to relate biblical concepts to their real life experiences. According to Fuller, (1969) in Dinama (2013) role play stimulates real life since they place students in various religious and social experiences. Commenting on the use of narratives, Avest (2012) noted that they have the power to disclose new and future worlds, thus introducing the students to the unknown ways of learning, thus the philosophy of teaching from the known to unknown is being emphasised. Narratives bring about people's life orientation usually situated in related stories and folktales emerging from their real life experiences (Avest, 2012). Use of life experiences has been supported by Bakker (2012) who advise teachers not to teach religion or religious studies for the sake of academia, but to use religion to enhance students better understanding of life issues. This does help the students to deconstruct religious claims and see how such claims are interrelated with the needs and desires, thus being able to construct appropriate realities from the narratives (Bakker, 2012).

In Botswana Junior secondary schools, Dinama (2013) explored the pedagogical approaches used to teach RE by interviewing four RE teachers. The findings reveal that RE teachers mostly used techniques such as lecture, role play, group work and debate to teach RE. RE teachers argued that use of such techniques give the students an opportunity to learn by themselves and discover their own environment. This

to some extent concur with Owusu and Asare-Danso (2014) findings especially in the use of group work. Dinama (2013) reported that the choice of teaching techniques and learning styles need to be student-centered, be internalised by teachers and students respectively, a way of realising educational goals and objectives.

Wambui and Amukowa (2013) in their descriptive survey in 14 secondary schools in Nairobi East, used questionnaires, interviews and observation schedules with forms 2 and 3 students, teachers and heads of departments to find out the extent to which CRE teachers use life approach. The results reveal that in teaching CRE teachers mostly use group work (41.1%); question and answer (20.1%); class discussion (11.9%); individual presentation (9.6%) and storytelling (4.1%). The implications here is that students are not involved in practical activities which make it challenging for students to respond to what they have learned. In their conclusion, Wambui and Amukowa (2013) are for the view that CRE lesson plans should clearly show the materials and activities being used to enhance achievement of lesson objectives, this did present knowledge gap. To accomplish this, teachers should design appropriate learning activities throughout the lesson (Bulger, Mohr and Walls, 2002), introduction and even conclusion. However, Wambui and Amukowa (2013) did not analyse documents especially lesson plans and only covered 14 secondary schools in Nairobi East District. Studies on pedagogy and RE have mostly been done outside Kenya, for instance, Gholami, Maleki and Rizi (2011) in Iran, Dinama (2013) in Botswana, Owusu and Asare-Danso (2014) in Ghana. So far it seems that there is limited information in Kenya in regard to RE pedagogical methods and activities students use during their teaching practice sessions. This did motivate the researcher to analyse RE lesson plans used by students during their teaching practice.

III. RESEARCH METHODOLOGY

Teaching practice is a compulsory unit for Bachelor of Education third year students in the University of Nairobi. The University of Nairobi allow third year students to choose their teaching practice schools in any part of the Kenya (public and private; mixed and single sex schools; rural vs. urban). A number of teaching practice schools are able to accommodate more than one student, this means that the number of schools the 2014 group of students used could have been less than the 140 lesson plans used in this study. The researcher identified and collected 140 RE lesson plans for students who did their teaching practice in 2014 in secondary schools in Kenya from the Teaching Practice office, College of Education and External Studies (CEES). Since each students is supervised three times in their two teaching subjects, for purposes of the data presented in this paper, the researcher randomly picked and used one CRE/IRE lesson plan for each of the 87 (62.1% women) and 53 (37.9% men) students. Out of the 140 lesson plans analysed, there was none on Hindu Religious Education (HRE), which means that most of the teaching practice students teach either CRE/IRE. Lesson plan is one of the key documents prepared by individuals (students) in their everyday teaching practice, thus, exhibits the kind of

behaviour the researcher wishes to explore (Moyalakwe, 2006) or analyse in regard to the pedagogical methods/activities.

In collecting data from 135 CRE and 5 IRE lesson plans and this being a desk top study, I developed a documentary analysis guide or checklist. Documentary guide is a method of collecting data by analysing content from the written documents in order to make certain deductions and conclusions (Babbie, 2010). The guide was divided into three parts; preliminary lesson details (CRE/IRE, gender, form or class, lesson topic); and a list of learning activities and resources (books and other learning resources). However, data presented and discussed in this paper is only on learning activities or methods. In analysing the data, I developed a coding system for the documentary analysis guide. Coding involves sub-dividing raw data or information by assigning or allocating categories of identified themes, topics, words, phrases and sentences (Rose, Spinks and Canhoto, 2015). In this paper, the author used words and phrases to develop codes such as D1 (Lesson plan 1); LT (Lesson Topic for instance LT1 (Galilean Ministry); LA (different learning activities for example LA1 for (Discussion)). I entered the coded data into Microsoft Excel after which the author used the SPSS programme to run frequencies and percentages. Data is presented in tables and relevant themes drawn from the methods or activities RE students teachers used to teach various RE lesson topics.

IV. DATA PRESENTATION AND DISCUSSION

A. DEMOGRAPHIC INFORMATION

Gender	Frequency	Percentage (%)
Female	87	62.1
Male	53	37.9
Totals	140	100.0

Table 1: Number of Teaching Practice Students by Gender

Out of the total 140 students, 87 (62.1%) of the female students teach either CRE or IRE during their teaching practice as compared to 53 (37.9%) male students. This means that there are more female students teaching RE as compared to male students.

Form	Frequency	Percentage (%)
1	84	60.0
2	53	37.9
3	3	2.1
Totals	140	100.0

Table 2: Classes/Forms used by Teaching Practice Students

Majority of the teaching practice students teach in the lower classes as evidenced from the data in Table 2. 84 (60.0%) and 53 (37.9%) of the students taught CRE or IRE in forms 1 and II respectively. Regular teachers are reluctant to give teaching practice students examination classes, that is forms III and IV, which shows the seriousness the schools attach the Kenya Certificate of Secondary Examination (KCSE).

B. COVERAGE OF THE CRE/IRE SYLLABUS

Lesson Topics	Frequencies	Percentages (%)
Galilean Ministry	34	24.3
Leadership in Israel	29	20.7
Sinai Covenant	20	14.3
Jesus Ministry in Jerusalem	16	11.4
Loyalty to God	15	10.7
Faith and Abraham	11	7.9
African Religious Heritage	6	4.3
Prophets	2	1.4
Parents	2	1.4
Muamalat	1	0.7
Akhlaq	1	0.7
Examination	1	0.7
No Title		
Totals	140	100.0

Table 3: CRE/IRE Lesson topics taught by Teaching Practice Students

The most common CRE topics taught by the teaching practice students are the Galilean Ministry (*call of the twelve disciples, Jesus triumphant entry into Jerusalem, feeding of 5000*) 34 (24.3%); Leadership in Israel (*King David and Solomon 29*) 29 (20.7%); Sinai Covenant (*Exodus, Ten plagues, Passover, Ten Commandments*) 20 (14.3%) and Jesus Ministry in Jerusalem (*Jesus conflicts with the Jewish leaders, the Journey to Jerusalem*) 16 (11.4%) which concur with the second term syllabus for forms I and II. However, only 6 (4.3) of the students taught African Religious Heritage, the last topic in form one CRE syllabus, which means that in third term they would start teaching topics in the form II syllabus. Surprisingly one student did not indicate the lesson topic in the lesson plan. Out of the 140 RE lesson plans analysed only five male students taught Islamic Religious Education as shown in Table 3: Parents (*duties of parents and child*) 2 (1.4%), Muamalat (*Talaq or divorce*) 2 (1.4%) and Akhlaq (*dimensions of Islamic morality*) 1 (0.7%). The implication here is that majority of the teaching practice students teach CRE as compared to IRE. However, no student taught HRE.

C. EXPERIENTIAL PEDAGOGICAL METHODS USED IN CRE/IRE

To be able to find out the types of experiential pedagogical methods used by the teaching practice students to teach CRE/IRE, the researcher examined learning activities presented in the 140 RE lesson plans.

a. SPECIFIC LEARNING ACTIVITIES USED BY TEACHING PRACTICE STUDENTS

Types of learning activities	Frequencies	Percentage (%)
Question and Answer	134	95.7
Note taking	113	80.7
Bible reading	84	60.0
Lecture	62	44.3
Discussion	38	27.1

Assignment	14	10.0
Role Play	10	7.1
Narration	9	6.4
Observation	3	2.1
Singing	3	2.1
Illustrations	3	2.1

Table 4: Learning activities used by teaching practice students

It is important to note that most students used more than one method when teaching either CRE or IRE. The most commonly used methods by the teaching practice students when teaching RE include question and answer 134 (95.7%), note taking 113 (80.7%), bible reading 84 (60.0%), lecture 62 (44.3%) and discussion 38 (27.1%). Further, the researcher observed that 62 (44.3%) of the teaching practice students used verbs from the objectives to construct their learning activities. For instance, the students used terms such as, *defining, explanation, exposition, mentioning, describing, teachers comments, outlining, identifying, reviewing, summarising, saying after the teacher, conceptualisation and listening*. There is need for students on teaching practice to refrain from using these terms to refer to learning activities because they make the learners passive participants in the teaching and learning process. The fact that only 84 (60.0%) of the students used Bible/Quran (usually referring to it as *reading, text reading, scripture reading*), yet most of the topics taught requires one to read the Bible/Quran, has implications on how such topics were effectively taught and understood by the learners.

From the analysis of the RE lesson plans it seems that out of the 140 teaching practice students who taught CRE/IRE, a few made use of other experiential pedagogical methods, for instance, discussion (pair and group discussion) 38 (27.1%); role play (*drama, demonstration and illustrating the anointing*) 10 (7.1%); narration (*story telling*) 9 (6.4%) and singing (*clapping*) 3 (2.1%), as compared to 134 (95.7%) using question and answer methods; 113 (80.7%) note-taking and 84 (60%) bible reading. Commenting on the use of discussions, Hammond *et.al* (1990) and Manfred-Gilham (2009) stated that use of discussions motivates the students thus enhancing their understanding of religious and moral discourses. Gholami, Maleki and Rizi (2011), Rossiter (2012), Owusu and Asare-Danso (2014) noted the importance of using play since it enables students to, for instance, relate the biblical concepts to their life experiences thus, promotes effective learning in RE.

Results from the lesson plan analysis shows that only 9 (6.4%) of the teaching practice students used narratives or storytelling to teach RE, which is similar to the findings of Wambui and Amukowa (2013), that only 4.1% of the CRE teachers used story telling. Yet, Avest (2012) noted that narratives or storytelling are very powerful especially when introducing the students from the known (world of the learner, his/her understanding, direct personal experiences and understanding) to the unknown (newly acquired RE knowledge, skills and attitudes). Story telling encourages creativity and deeper level of thinking through imagination. Such stories can best be used to explore difficult issues, which then facilitates deeper understanding of religious education topics. What this means is that stories stimulate students interest, by allowing them to further explore ways that is in

line with the needs and interests of the learners. Therefore, storytelling make RE teaching exciting since students become active participants in the learning process.

The principle of the known as the life experience approach to RE teaching means that students can best enhance their understanding of religious and moral concepts in the lesson with what is within their own personal/life experiences. The life experience approach ensures that religious ideas are not separated from other ideas in the mind of the students. It is important to point out that students on teaching practice should refrain from using *assignment and observation* as pedagogical activities since such methods make students passive participants in the learning process. It was also observed that 3(2.1%) of the teaching practice students are not able to differentiate between learning activities and resources or illustrations (maps and charts), even after having been taught TCT 324 RE subject methods course, a compulsory unit for Bachelor of Education third year students in the Department of Education, Communication and Technology.

b. A COMPARATIVE ANALYSIS OF THE LEARNING ACTIVITIES AND LESSON PLAN TOPICS

Lesson Topics	Learning Activities										
	Discussion	Question and Answer	Reading Bible	Note taking	Lecture	Assignment	Role Play	Narration	Observation	Song	Illustrations
Galilean Ministry	23	32	31	26	15	6	4	3	0	2	0
Sinai Covenant	15	20	12	17	9	4	1	0	1	0	0
Leadership in Israel	24	25	15	23	14	3	1	1	1	0	1
Loyalty to God	12	15	7	23	3	3	1	0	0	0	0
Jesus Ministry in Jerusalem	11	16	11	14	11	1	3	1	0	1	1
African Religious Heritage	6	6	1	6	2	0	0	2	0	0	0
Faith and Abraham	7	11	7	8	0	0	0	2	1	0	1
No Title	1	1	0	0	0	0	0	0	0	0	0
Prophets	0	2	1	2	1	1	0	0	0	0	0
Parents	1	2	0	1	0	0	0	0	0	0	0
Examination	0	0	0	1	0	0	0	0	0	0	0
Muramalat	1	1	0	0	0	0	0	0	0	0	0
Akhlaq	1	2	0	2	1	0	0	0	0	0	0

Table 4: Learning activities used to teach selected lesson plan topics

Use of the Bible and Quran should feature in almost all the lesson topics since it is a key learning resource in CRE and IRE. However, few students teachers used bible reading, as shown in Table 4 which contradicts findings by Wambui and Amukowa (2013) that 100% of the teachers used bibles. The highest number of students teachers 25 and 20 out of the 140 used bible reading to teach leadership in Israel and Sinai Covenant respectively. From this information it is clear that majority of the students teachers did not make any reference to the bible or the Quran. It is worth noting from Table 4 that few students teachers use either narration or role play, examples of experiential pedagogical practices to teach various RE topics.

V. RECOMMENDATIONS

Further analysis should be done to cover other RE lesson plan discourses (nature of objectives for instance, terms used

to state objectives; are they achievable within the stipulated time of the lesson); is the lesson content (lesson development) in line with the objectives; how do the students teachers introduce and conclude the lesson; how relevant are the learning resources as compared to the lesson topic, since in this paper the researcher only analysed learning activities as they relate to experiential approach. Need to conduct interviews with teaching practice students to find out their rationale or what guides them in their choice of RE learning activities or methods. In this desk study, the author only analysed experiential pedagogical methods student teachers use in teaching RE, however there is need to explore other pedagogical methods and challenges students teachers encounter in choosing and using different pedagogical methods. Teaching practice coordinators, supervisors and regular teachers in various secondary schools can be interviewed to find out their views in regard to the level of students teachers preparedness in regard to teaching of RE. Similar studies should be done in other BED Arts subject areas (Geography, History, Languages, Business Studies, Physical Education); BED Science (Chemistry, Biology, Physics, Computer Studies), BED Agriculture (Agriculture and Biology) and BED (Early Childhood Education) in the University of Nairobi and analyse the results by using variables such as type of schools and performance of schools at the Kenya Secondary Certificate Examination.

VI. CONCLUSION

The findings of this desk study shows that although some student teachers are aware of the need to use a variety of pedagogical methods especially experiential, there is however need for students teachers to be encouraged to make use of experiential approaches, activities or methods when teaching RE in a multi-cultural setting in Kenya. This will go a long way in making the high school students understand better the knowledge, skills and attitudes covered in the RE curriculum by applying their day to day life. Teaching practice students need to know that the choice of RE pedagogical methods should be based on needs and interests of their learners, thus encouraging use of a more student-centred methods (experiential life based) in order to enhance and facilitate the effective achievement of Kenya's educational goals and objectives in the best way possible.

REFERENCES

- [1] Avest, I.T. (2012). On the Edge: A Biographical Approach to Pedagogical Theory Development-The Making of Pedagogical Theories on Religious Education and Citizenship Education. In Avest, I.T (Ed). On the Edge: (Auto) Biography and the Pedagogical Theories on Religious Education (1-10), Amsterdam, Netherlands: Sense Publishers.
- [2] Babbie, E.R. (2010).The Practice of Social Science (12th Edition), Wadsworth: Cengage Learning.
- [3] Bakker, C. (2012). The Real Talks: On the Ambition to Deconstruct and Re-Construct Teachers Identity Claims.

- In Avest, I.T (Ed). *On the Edge: (Auto) Biography and the Pedagogical Theories on Religious Education* (11-22). Amsterdam, Netherlands: Sense Publishers.
- [4] Bulger, S.M, Mohr, D.J. & Walls, R.T. (2002). Stack the Deck in Favour of Your Students by using the Four Access of Effective Teaching. *Journal of Effective Teaching*, 5 (2), 41-50.
- [5] Coles, R. (2004). *Teaching Stories: An Anthology on the Power of Learning and Literature*, New York: Modern Library.
- [6] Dinama, B. (2013). Pedagogical Knowledge of Religious Education Teachers in Botswana Junior Secondary Schools. Part II Social Sciences and Humanities, *Academic Research International*, 4 (3), 443-452.
- [7] Gholami, A. Maleki, H. & Rizi, C.E. (2011). Studying the Experiences of Active Teaching Methods on Religious and Moral Education at Fifth Grade of Primary Schools in Shiraz from Teachers Point of View. *Procedia Social and Behavioural Sciences*, 15 (2011), 2132-2136.
- [8] Grimmit, M. (2000). *Pedagogies of Religious Education*. Essex: Great Wakering; Crimmons, UK.
- [9] Goldman, R.J. (1965). Religious Thinking from Childhood to Adolescence. *British Journal of Educational Studies*, 14 (1), 103-107.
- [10] Hackett, C. (2010). The Role of Experiential Content Knowledge in the Formation of Beginning Religious Education Teachers. *Journal of Religious Education*, 58 (1), 38-49.
- [11] Hackett, C. & Lavery, S.D. (2012). Formation of Pre-Service Teachers for Religious Education through Experiential Learning: The Retreat Leaders Training Program. *Journal of Religious Education*, 60 (2), 13-23.
- [12] Hansen, R.E. (2000). The Role of Experience Learning: Giving Meaning and Authenticity to the Learning Process. *Journal of Technology Education* 11 (2), 23-32, Spring 2000.
- [13] Hammond, J. D. Hay, J. Moxon, B. Netto, K. Raban, G. Straugheir, C. & Williams, C. (1990). *New Methods in Religious Education Teaching: An Experiential Approach*, London: Oliver and Boyd.
- [14] Hedin, N. (2010). Experiential Learning: Theory and Challenges. *Christian Education Journal*, 7 (1) 107-117.
- [15] Hunter, M. (1982). *Mastery Teaching*, El Segundo, CA: TIP Publications
- [16] Kenya Institute of Education (2002). *Secondary Education Syllabus, Volume Three*, Ministry of Education, Science and Technology, Republic of Kenya.
- [17] Kerry, P. H. & Stacy, V.H. (2011). Hierarchy for Effective Lesson Planning: A Guide to Differentiate Instruction Through Material Selection. *International Journal of Humanities and Social Sciences*, 1(19), 144-151.
- [18] Lewis, L.H. & Williams, C.J. (1994). In Jackson, L. & Caffarella, R.S. (Eds). *Experiential Learning: A New Approach* (5-16). San Francisco: Jossey Bass.
- [19] Manfred-Gilham, J.J. (2009). An Experiential Approach to Teaching the Integration of Spirituality and Social Work, Paper presented at North American Association of Christians in Social Work (NACSW) Convention October 2009, Indianapolis, IN.
- [20] Milkova, S. (2012). Strategies for Effective Lesson Planning, Centre for Research on Learning and Teaching (CRLT) (Unpublished paper).
- [21] Moon, J. A. (2004). *A Handbook of Reflective and Experiential Learning: Theory and Practice*. New York: Routledge Falmer.
- [22] Moyalakwe, M. (2006). The Use of Documentary Research Methods in Social Research. *African Sociological Review*, 10 (1), 221-230.
- [23] Owusu, M. & Asare-Danso, S. (2014). Teacher's use of Life Themes Pedagogy in Christian Religious Studies: A Survey of Senior High Schools in Brong Ahafo Region, Ghana. *International Journal of Humanities and Social Science*, 4 (11), September, 2014, 79-85.
- [24] Silberman, M. (2007). *The Handbook of Experiential Learning*. John Wiley and Sons, INC. USA.
- [25] Petrina, S. (no date). *Curriculum and Instruction for Technology Teachers* (Unpublished).
- [26] Rose, S., Spinks, N., & Canhoto, A.I. (Eds) (2015). *Management Research: Applying the Principles*, London and New York: Routledge, Taylor and Francis Group
- [27] Rossiter, G. (2012). Reflections on issues for Children's Spirituality and Primary School Religious Education. *Journal of Religious Education*, 60 (3), 2012, 14-24.
- [28] Wambui, A.N. & Amukowa, W. (2013). Constraints facing Teachers of CRE in using Life Approach in Secondary schools in Nairobi East District in Kenya. *Academic Journal of Interdisciplinary Studies*, 2 (2), July 2013, 353-364.
- [29] Willows, S.A. (1997). Promoting Spiritual Development through Religious Education in the First School, Durham Thesis, Durham University. Retrieved at <http://etheses.dw.ac.uk/4975/> on 25/10/2016.
- [30] Wurdinger, S.D. (2005). *Using Experiential Learning in the Classroom*. Lanham: Scarecrow Education.