

Vol. 28| Post COVID-19 Recovery and Sustainable development

Vol. 28 Article 11 | September 18, 2025

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Extent of Implementation of the Programme for Pastoral Instruction in Catholic Private and Sponsored Primary Schools in Kajiado County, Kenya

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Cite as: Naika, G., Koros, P., & Wambiya, P. (2025). Extent of Implementation of the Programme for Pastoral Instruction in Catholic Private and Sponsored Primary Schools in Kajiado County, Kenya. *International Journal of Social and Development Concerns*, 28(11), 141–155. <https://doi.org/10.5281/zenodo.17153098>

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Editing Oversight
Impericals Consultants International Limited

Abstract: The Programme for Pastoral Instruction (PPI) has long been considered a pillar of Catholic education, fostering honesty, empathy, responsibility, and respect among learners. However, questions persist regarding its consistency and effectiveness within Catholic private and sponsored schools. This study examined the influence of PPI on the moral formation of learners in Kajiado County, Kenya. A sequential mixed-methods design was employed, collecting quantitative data from 28 teachers using structured questionnaires and qualitative insights from head teachers, chaplains, a diocesan education officer, and Grade 8–9 pupils through interviews and focused group discussions. Validity of the instruments was established through expert review and piloting, while reliability was confirmed using Cronbach's alpha ($\alpha > 0.70$) for quantitative data and triangulation and member checking for qualitative data. Quantitative analysis revealed that PPI implementation was moderate ($M = 3.31$, $SD = 0.61$) yet strongly correlated with learners' moral formation ($r = .702$, $p < .001$). Regression analysis confirmed PPI as a significant predictor ($\beta = .636$, $p < .001$), explaining 49.3% of the variance in moral outcomes. Qualitative findings highlighted limited chaplaincy involvement, inadequate resources, and curriculum overload. The study concludes that PPI positively influences moral development, though stronger diocesan support and systematic integration are required.

Keywords: Programme for Pastoral Instruction, Moral Formation, Catholic Schools, Implementation

1.1 Introduction

The Programme for Pastoral Instruction (PPI) forms a key pillar of the Catholic Church's educational mission. Rooted in Catholic social teaching, PPI emphasizes the dignity of the human person, the common good, and the integration of faith with everyday life (Pontifical Council for Justice and Peace, 2004). Its purpose extends beyond catechetical instruction to encompass holistic development, guiding pupils to become morally upright citizens capable of contributing positively to society (Congregation for Catholic Education, 1997). In Catholic schools, PPI is therefore not an optional subject but a formation process embedded within the broader mission of nurturing values of honesty, empathy, responsibility, reasoning, and service.

Globally, studies indicate that faith-based programmes are often challenged by issues of consistency and resource allocation (Grace, 2002; Tan, 2018). In Africa, Odoi (2017) observed that religious instruction in Ghanaian Catholic schools was inconsistently implemented due to competing curriculum demands. Within Kenya, Kagama, Ireri, and Wanjohi (2019) highlighted that pastoral care programmes were often overshadowed by examinable subjects, limiting their effectiveness. Despite the recognized value of PPI, there remains limited empirical evidence on how systematically it is implemented in Catholic schools in Kajiado County.

The problem addressed by this study is that while PPI has been officially institutionalized in Catholic private and sponsored schools, there is inadequate documentation on the extent of its implementation. Questions persist regarding whether it is timetabled consistently, facilitated by chaplains and teachers, and supported with adequate resources. Without such evidence, stakeholders risk assuming uniformity in implementation when in reality significant disparities may exist.

The purpose of this article is therefore to examine the extent to which PPI is implemented in Catholic private and sponsored schools in Kajiado County, Kenya.

1.2 Background of the study

Faith-based education has long been recognized as an important avenue for shaping moral and spiritual development among learners. Catholic schools, in particular, are founded on the philosophy that education should integrate intellectual, spiritual, and moral formation (Congregation for Catholic Education, 1997). Within this framework, the Programme for Pastoral Instruction (PPI) serves as a structured initiative designed to guide pupils toward living out Christian values in their daily lives. The philosophy of PPI is rooted in Catholic social teaching, which emphasizes the dignity of the human person, the pursuit of the common good, and the integration of faith with daily life (Pontifical Council for Justice and Peace, 2004).

Globally, faith-based programmes have been acknowledged for their role in reinforcing values such as honesty, respect, responsibility, and service (Grace, 2002; Tan, 2018). However, studies also reveal challenges in their implementation, including inadequate teaching time, lack of resources, and competing academic priorities (Bryk, Lee, & Holland, 1993). In Sub-Saharan Africa, Odoi (2017) found that while Catholic schools in Ghana embraced pastoral instruction, its delivery was inconsistent and highly dependent on leadership commitment. Regionally, studies in Uganda and Tanzania have reported similar findings, with pastoral programmes being undervalued in the face of exam-driven curricula (Mugisha, 2018).

In Kenya, PPI was formally institutionalized in Catholic schools to nurture moral formation alongside academic learning. Yet, empirical studies suggest that its implementation is uneven. Kagama, Ireri, and Wanjohi (2019) noted that pastoral care activities often competed with examinable subjects, leading to irregular timetabling and limited resource support. Mutua and Njoroge (2022) further observed that chaplaincy involvement in Kenyan Catholic schools varied widely, with some schools enjoying regular pastoral engagement while others lacked consistent support.

Within Kajiado County, Catholic private and sponsored schools represent an important educational constituency under the Diocese of Ngong. However, despite the official presence of PPI in these schools,

little evidence exists on the extent of its actual implementation. Questions remain as to whether schools allocate adequate time for PPI, provide necessary instructional resources, and engage chaplains and teachers consistently. Addressing this gap is crucial, as it not only informs diocesan and school-level policy but also determines whether learners are receiving the intended holistic formation.

1.3 Statement of the Problem

Catholic education in Kenya was established with the dual mission of promoting academic excellence and nurturing moral and spiritual values. To safeguard this mission, the Catholic Education Commission of Kenya (CECK) introduced the Programme for Pastoral Instruction (PPI) with the aim of providing learners with spiritual grounding, instilling virtues such as honesty, empathy, responsibility, and service, and guiding them in ethical decision-making amidst societal pressures. Despite these noble objectives, the actual delivery and effectiveness of PPI remain uncertain. Concerns from educators, parents, and church leaders highlight that its implementation in schools is inconsistent, unstructured, and often dependent on the initiative of individual teachers rather than systematic diocesan frameworks. National reports indicate that faith-based moral instruction continues to be sidelined. The Ministry of Education (2019) and Kenya National Examinations Council (2018) reported rising cases of exam malpractice, indiscipline, bullying, and substance abuse among pupils, suggesting weak moral grounding. At the diocesan level, the Ngong Diocese Education Office (2021) found that fewer than 40% of Catholic schools in Kajiado County conducted regular and structured PPI sessions, with many relying on untrained teachers in place of chaplains or catechists. Previous studies confirm these weaknesses: Kagema, Ireri, and Wanjohi (2019) observed that teachers lacked training in PPI pedagogy, while Mutua (2021) noted that pastoral programmes were often treated as optional. Similar concerns have been echoed in Nigeria, where religious instruction had little impact on adolescent behavior when delivered inconsistently (Okeke & Nwankwo, 2020). The problem, therefore, is twofold. First, the extent of PPI implementation in Catholic private and sponsored schools in Kajiado County is unclear and often inconsistent. Second, there is limited empirical evidence showing whether the programme is achieving its intended purpose of moral transformation among learners. Without clear data on implementation levels, Catholic schools risk failing in their foundational mission of holistic education—producing pupils who may excel academically but lack the moral compass needed to navigate ethical challenges in society. This gap is particularly concerning in Kajiado County, where learners are exposed to diverse cultural, religious, and modern influences that may conflict with Catholic moral teachings.

1.4.1 Research Question

To what extent is the Programme for Pastoral Instruction implemented in Catholic private and sponsored primary schools in Kajiado County?

1.4.2 Research Objective

The objective of this study was to determine the extent to which the Programme for Pastoral Instruction (PPI) is implemented in Catholic private and sponsored primary schools in Kajiado County, Kenya.

1.4.3 Research Hypotheses

Ho. There is no statistically significant implementation of the Programme for Pastoral Instruction in Catholic private and sponsored primary schools in Kajiado County.

1.5 Significance of the Study

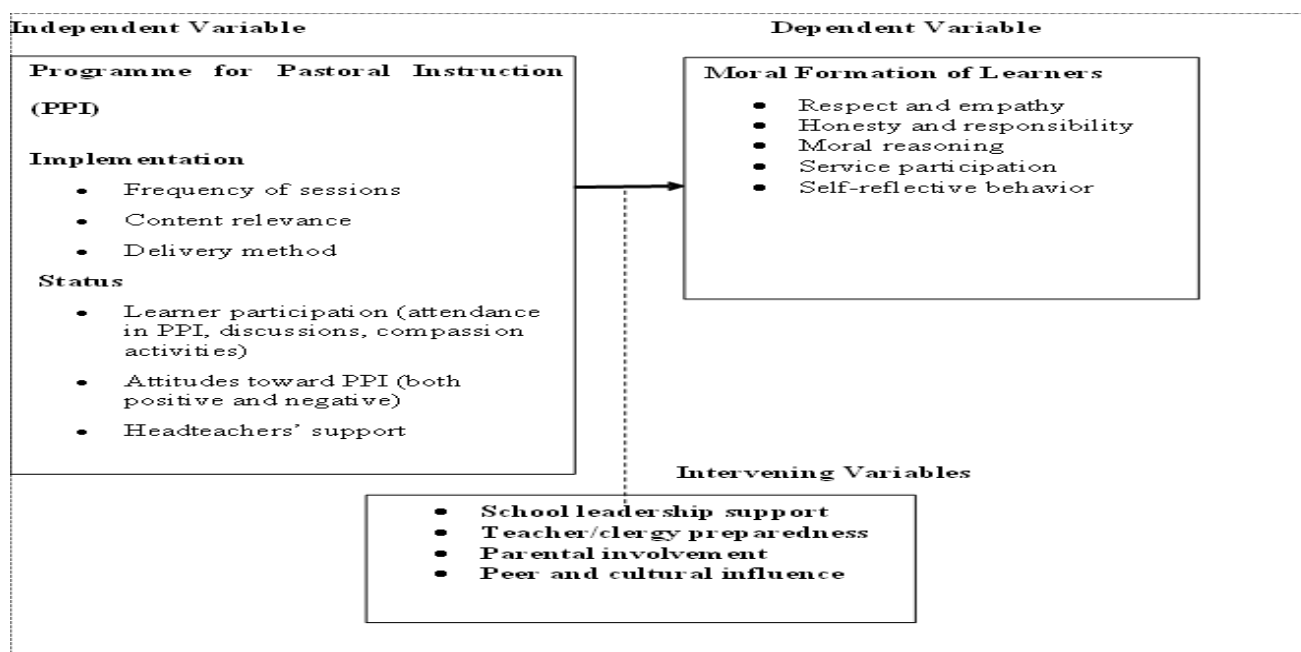
This study is significant in several ways. For the Catholic Diocese of Ngong and the Catholic Education Commission of Kenya (CECK), the findings provide empirical evidence on the extent of PPI implementation, highlighting areas where diocesan policy and chaplaincy support can be strengthened. For school administrators and teachers, the results reveal practical challenges such as timetabling, resource gaps, and curriculum pressures, thereby offering insights for improving internal structures and pedagogical practices. Pupils, as the primary beneficiaries, stand to gain from more consistent and structured PPI sessions that foster honesty, empathy, responsibility, reasoning, and service. At the broader level, the study contributes to academic literature on faith-based education in Kenya, addressing a gap in empirical research on the implementation of PPI. Finally, for policy makers and education stakeholders, the study underscores the need to balance examinable subjects with moral formation programmes, thereby supporting holistic education that prepares learners not only for academic success but also for ethical citizenship.

1.6 Scope and Delimitation of Study

This study focused on the extent of implementation of the Programme for Pastoral Instruction (PPI) in Catholic private and sponsored primary schools in Kajiado County, Kenya. The scope was confined to Grade 8–9 pupils, their teachers, and school administrators, as these groups were directly engaged with PPI. Data were drawn from 28 teachers through questionnaires, 28 head teachers through interviews, and focused group discussions with selected pupils, complemented by chaplain and diocesan officer insights. Methodologically, the study employed a sequential convergent mixed-methods design, using descriptive statistics and thematic analysis to assess how PPI was timetabled, facilitated, and supported within schools. The delimitations included concentrating on Catholic institutions only, thereby excluding non-Catholic schools where comparable programmes might exist. The study also did not attempt to rank schools or deaneries in terms of effectiveness, but rather examined overall implementation trends.

1.7 The Conceptual Framework

Figure 1: *The Conceptual Framework*



Source: Own Conceptualization, 2025

1.8 Literature Review

The literature review for this study is organized into two major sections: the theoretical review and the empirical review. The theoretical review discusses the educational and moral development theories that underpin the Programme for Pastoral Instruction (PPI) and provide conceptual grounding for examining its implementation in Catholic schools. These frameworks help explain how structured moral and faith-based programmes influence learner formation and why consistency in delivery is critical. The empirical review synthesizes studies conducted globally, continentally, regionally, and in Kenya on the implementation of faith-based programmes, with a focus on Catholic schooling. It highlights key findings on timetabling, resource allocation, chaplaincy involvement, and institutional support, and shows how these factors affect programme effectiveness. The review concludes by identifying the specific knowledge gap addressed by this study—namely, the lack of empirical evidence on the extent to which PPI is implemented in Catholic private and sponsored schools in Kajiado County, Kenya.

1.8.1 Theoretical Review

This study was anchored on two theoretical perspectives: Kohlberg's Moral Development Theory and Bronfenbrenner's Ecological Systems Theory. Kohlberg's Moral Development Theory posits that children progress through stages of moral reasoning, from obedience to authority at early levels to principled reasoning at higher stages (Kohlberg, 1984). For learners in Grades 8–9, structured opportunities for moral instruction are critical, as they are transitioning into adolescence—a stage characterized by increasing exposure to competing social influences. Programmes such as the Programme for Pastoral Instruction (PPI) provide deliberate contexts in which moral dilemmas, values, and ethical principles are discussed, thereby helping learners progress from conventional to more advanced levels of reasoning. The theory is therefore relevant in assessing PPI implementation, as it underscores the importance of consistent, structured exposure to moral content for effective learner formation. Bronfenbrenner's Ecological Systems Theory provides a complementary framework by

emphasizing that human development occurs through the interaction between individuals and multiple layers of environmental systems (Bronfenbrenner, 1979). In the case of PPI, learners are influenced not only by their immediate classroom environment (microsystem), but also by the school administration, chaplaincy structures, diocesan oversight, and national education policy (mesosystem and exosystem). Weaknesses in any of these layers—such as lack of chaplaincy support, competing curriculum demands, or inadequate resources—can undermine programme delivery. This theory is therefore critical in analyzing the extent of PPI implementation, since it situates moral instruction within broader institutional and community contexts that either support or hinder its effectiveness. Together, these theories highlight that effective PPI implementation requires both structured moral guidance (Kohlberg) and strong institutional support systems (Bronfenbrenner). They provide a conceptual lens for examining whether Catholic schools in Kajiado County are offering pupils the consistency and supportive environments necessary for meaningful moral formation.

1.8.2 Empirical Review

Globally, research shows that faith-based education significantly contributes to learners' moral development, but its implementation is often constrained by competing curricular priorities. Bryk, Lee, and Holland (1993), in a longitudinal study of Catholic high schools in the United States, found that while religious programmes were timetabled and institutionalized, they were frequently overshadowed by emphasis on academic performance and standardized testing. Similarly, Tan (2018), studying values education in the Philippines, observed that while moral instruction was embedded in the curriculum, its practical delivery was inconsistent across schools, depending largely on the commitment of administrators and teachers. These studies highlight a common challenge: the existence of strong philosophical frameworks for moral instruction, but inconsistent implementation in practice.

Odoi (2017) investigated the implementation of Catholic religious programmes in Ghana using a mixed-methods design. The study revealed that, although pastoral instruction was recognized as essential, actual delivery was irregular, particularly in public Catholic-sponsored schools where curriculum overload restricted time allocation. In Nigeria, Okeke and Nwankwo (2020) reported that religious education classes were often taught by teachers without theological training, undermining their effectiveness. Both studies underscore the implementation gap in African contexts—programmes exist in theory but are inconsistently applied in practice, with insufficient resources and poorly trained personnel cited as key constraints.

Mugisha (2018) conducted a qualitative study in Uganda on moral and religious education programmes in Catholic schools. The findings showed that while PPI-equivalent activities were valued, they were often relegated to extracurricular status rather than integrated into the core timetable. Teachers reported inadequate training and lack of chaplain support, making the programmes vulnerable to neglect. Similarly, Mushi (2019) in Tanzania observed that pastoral programmes were inconsistently delivered, with strong reliance on individual teacher initiative rather than structured diocesan policy. These studies reveal that across the region, implementation remains fragile and context-dependent.

Kagama, Ireri, and Wanjohi (2019) studied pastoral care programmes in Catholic schools and found that although schools formally recognized PPI, its implementation was often irregular, with some schools treating it as optional. Mutua and Njoroge (2022) further noted that chaplaincy engagement was inconsistent, with significant variation between urban and rural schools. The Catholic Education

Commission of Kenya (CECK, 2019) similarly reported that many Catholic schools lacked clear policies and guidelines for PPI delivery, leading to uneven practice. These findings show that while the Kenyan Catholic education system values PPI, there is a gap between policy intentions and on-the-ground implementation.

Research Gap

The reviewed studies consistently point to challenges in implementing faith-based programmes, including inadequate resourcing, weak institutional support, curriculum overload, and lack of trained facilitators. However, little empirical evidence exists on the extent of PPI implementation in Kajiado County, Kenya. While diocesan and national reports highlight uneven practice, no systematic study has been conducted to establish how timetabling, chaplaincy involvement, and institutional support shape PPI delivery in this specific context. This study addressed this gap by examining the extent of PPI implementation in Catholic private and sponsored primary schools in Kajiado County.

1.9 Research methodology

Research Design: This study employed a sequential explanatory mixed-methods design, integrating quantitative and qualitative approaches in two complementary phases (Creswell & Plano Clark, 2018). In the first phase, quantitative data were collected through a descriptive survey with correlational elements, enabling the measurement of patterns, relationships, and general trends. This design was particularly suited to testing the association between participation in the Programme for Pastoral Instruction (PPI) and indicators of moral formation such as honesty, empathy, responsibility, reasoning, and service (Mertler, 2024). Regression analysis was further used to determine whether PPI significantly predicted moral formation outcomes.

In the second phase, qualitative data were gathered using an exploratory descriptive approach (Merriam & Tisdell, 2016). Semi-structured interviews with head teachers, chaplains, and a diocesan officer, along with reflective group discussions with pupils, provided insights into institutional dynamics and lived experiences that shaped PPI implementation. This design was considered appropriate because it not only measured the extent and effect of PPI but also explained the context and meaning behind the statistical results. The integration of descriptive survey data with qualitative narratives strengthened validity through triangulation, ensuring that the findings were both statistically robust and contextually grounded (Creswell & Creswell, 2018; Kothari, 2014).

Study Area: The study was conducted in Kajiado County, Kenya, which falls under the jurisdiction of the Catholic Diocese of Ngong. The county is geographically expansive, covering both rural and urban settings, and is administratively divided into four deaneries: Kajiado, Kiserian, Oloitoktok, and Ngong. Within these deaneries are Catholic private and Catholic-sponsored primary schools that host the Programme for Pastoral Instruction (PPI) as part of their formation mandate. Kajiado County was selected as the study area because of its diverse cultural and religious composition, which exposes learners to a variety of influences that may challenge or reinforce Catholic moral values. Additionally, diocesan reports have highlighted inconsistencies in the delivery of PPI across schools in the county, making it an ideal context for assessing the extent of programme implementation.

Target Population: The target population for this study comprised all stakeholders directly engaged in the implementation of the Programme for Pastoral Instruction (PPI) within Catholic private and sponsored primary schools in Kajiado County. These included approximately 240 Religious Education teachers, 120 head teachers, and 15,600 pupils in Grades 8 and 9 across the four deaneries of Kajiado, Kiserian, Oloitoktok, and Ngong. In addition, four chaplains and diocesan education officers responsible for pastoral programmes were included, given their supervisory and policy roles. This population was considered appropriate because teachers and head teachers play a direct role in organizing and facilitating PPI, while pupils represent the immediate beneficiaries of the programme. Chaplains and diocesan officers provided higher-level insights into

institutional support, pastoral oversight, and challenges affecting consistent implementation of PPI across schools.

Sampling Procedure: The study employed purposive and stratified random sampling techniques to select participants from the target population. According to Mugenda and Mugenda (2003), a sample size of at least 30% of the accessible population is considered adequate for descriptive studies. Guided by this principle, the study selected 28 Religious Education teachers ($\approx 30\%$ of 90 teachers in accessible schools) to complete structured questionnaires. In addition, 28 head teachers were purposively sampled to provide administrative perspectives through interviews, as they are custodians of school policies and timetables. The pupil sample consisted of approximately 3,850 learners in Grades 8–9, drawn from Catholic private and sponsored schools across the four deaneries of Kajiado, Kiserian, Oloitoktok, and Ngong. Pupils were purposively included in focused group discussions to provide direct insights into how PPI was experienced and practiced in daily school life. Furthermore, four chaplains (one from each deanery) were selected purposively because of their unique pastoral roles in supporting and supervising the implementation of PPI. A diocesan education officer was also included to provide policy-level insights. This sampling procedure ensured that the study captured perspectives across the different stakeholder levels—teachers, administrators, learners, chaplains, and diocesan leaders—thereby enabling a holistic understanding of PPI implementation.

Sample Size: Mugenda and Mugenda's (2019) guideline that 30% of an accessible population is sufficient for descriptive studies. In total, the study involved 28 teachers, 28 head teachers, approximately 28 pupils focused group discussions, four chaplains, and one diocesan education officer. This sample was considered appropriate for the study objectives. Teachers provided quantitative data on the extent of PPI implementation through questionnaires, while head teachers offered qualitative insights on administrative and structural support for the programme. Pupils were engaged in focused group discussions to share their direct experiences as beneficiaries of PPI. The chaplains and diocesan officer contributed supervisory and policy-level perspectives, ensuring that the study captured voices from all key stakeholders involved in PPI delivery.

Tools of Data Collection: The study utilized multiple instruments to gather both quantitative and qualitative data. A structured questionnaire was administered to teachers to collect quantitative information on the extent of PPI implementation. The questionnaire included Likert-scale items and closed-ended questions focusing on timetabling, teacher preparedness, chaplaincy involvement, and availability of instructional resources. To complement this, semi-structured interview guides were used with head teachers and diocesan education officers. These captured detailed qualitative perspectives on institutional support, challenges, and leadership commitment toward PPI. Interview schedules were also administered to chaplains to explore their pastoral roles in programme delivery. In addition, focused group discussion guides were employed with pupils in Grades 8–9 to capture learners' direct experiences of PPI and how it was practiced in their daily lives. Finally, a document analysis checklist was used to review school timetables, pastoral records, and diocesan circulars, allowing triangulation of self-reported data with institutional documents.

Data Collection Procedures: Data collection was carried out in three phases over a period of two months. First, an introductory letter from the Catholic University of Eastern Africa (CUEA) was obtained and presented to the National Commission for Science, Technology and Innovation (NACOSTI) to secure a research permit. Permission was also sought from the Catholic Diocese of Ngong and Kajiado County Education Offices for participating schools. In the first phase, questionnaires were administered to teachers. The researcher worked closely with head teachers and catechists to coordinate convenient schedules that minimized disruption to school

activities. Completed questionnaires were checked for accuracy and completeness before analysis. The second phase involved conducting semi-structured interviews with head teachers, chaplains, and the diocesan education officer. Prior to each session, participants were briefed on the purpose of the study and assured of confidentiality. Interviews lasted between 30–45 minutes and were audio-recorded with consent, supplemented by detailed field notes. The third phase consisted of focused group discussions with pupils and document analysis. Pupils engaged in guided reflections on their experiences with PPI, while school timetables, pastoral records, and diocesan circulars were reviewed to validate and triangulate data from other sources. Throughout all phases, ethical considerations were observed. Informed consent was obtained from teachers, head teachers, chaplains, and the diocesan officer. Parental consent and pupil assent were secured for learner participation. Confidentiality and anonymity were maintained to protect the identities of all respondents.

Data Analysis Procedures: Data analysis followed the logic of the sequential convergent mixed-methods design, whereby quantitative and qualitative data were first analyzed separately and later integrated to provide a comprehensive understanding of PPI implementation. In the quantitative strand, data from teacher questionnaires were cleaned, coded, and entered into the Statistical Package for Social Sciences (SPSS version 27). Descriptive statistics such as frequencies, percentages, means, and standard deviations were used to summarize teachers' perceptions of how PPI was timetabled, facilitated, and supported with resources. Inferential statistics, including correlations, were then applied to test the null hypothesis related to the extent of programme implementation. In the qualitative strand, interview transcripts from head teachers, chaplains, and the diocesan officer, as well as pupil focused group discussions, were transcribed verbatim. The study adopted Braun and Clarke's (2006) six-step thematic analysis, which involved familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. Themes were organized around key aspects of PPI implementation such as time allocation, chaplaincy involvement, leadership commitment, and resource support. Finally, the two strands were integrated at interpretation stage through a process of triangulation. Quantitative patterns (e.g., the proportion of teachers confirming regular PPI sessions) were compared with qualitative narratives (e.g., head teachers' and chaplains' accounts of challenges and successes). This merging of data provided explanatory insights, strengthening the validity of the findings and ensuring that results reflected both measurable trends and lived experiences.

Ethical Considerations: The study adhered to internationally recognized ethical standards in educational research. Approval to conduct the research was granted by the Directorate of Research at the Catholic University of Eastern Africa (CUEA), followed by a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). Further clearance was obtained from the Catholic Diocese of Ngong and the Kajiado County Education Office for all participating schools. Informed consent was secured from all adult participants, including teachers, head teachers, chaplains, and the diocesan education officer. For pupils, parental consent and learner assent were obtained through school Boards of Management prior to participation in focus group discussions. Participation was strictly voluntary, and respondents were assured they could decline to answer questions or withdraw at any stage without penalty. Confidentiality and anonymity were maintained by coding responses and omitting personal or institutional identifiers from data presentation. To ensure data security, digital recordings were stored on encrypted devices, and transcripts were anonymized. The study further upheld the principles of beneficence, respect, and non-maleficence by minimizing disruption to school activities, safeguarding participants' dignity, and ensuring that findings would be applied only for academic purposes and to strengthen the delivery of pastoral instruction in Catholic schools. This process aligns with recent ethical research guidance which emphasizes updated frameworks that address vulnerability, community consent, data protection, and the responsible use of findings (Hastings Center, 2024; Creswell & Creswell, 2018).

1.10 Study Findings

This section presents the findings of the study in line with the research question that guided the inquiry: *To what extent is the Programme for Pastoral Instruction (PPI) implemented in Catholic private and sponsored primary schools in Kajiado County?* The findings are organized in three parts. First, the response rate and demographic characteristics of the participants are presented to provide context. Second, quantitative results from teacher questionnaires are reported using descriptive and inferential statistics to show measurable trends in PPI implementation. Third, qualitative insights from head teachers, chaplains, diocesan officers, and pupils are presented thematically, supplemented with direct quotations to illustrate lived experiences. The two strands are then integrated through triangulation, enabling a comprehensive understanding of the extent of PPI implementation across schools.

Response Rate of the Questionnaires

The study achieved a satisfactory response rate across the sampled categories. Out of the 28 teachers targeted with questionnaires, 27 responded, representing a 96% response rate. Similarly, 28 head teachers were interviewed, ensuring full coverage of the administrative sample. In addition, four chaplains, one from each deanery (Kajiado, Kiserian, Oloitoktok, and Ngong), and one diocesan education officer participated. Focused group discussions were conducted with a representative group of pupils drawn from the 3,850 Grade 8–9 learners across the participating schools.

Teachers: The majority of teachers were aged between 30 and 40 years, with a fairly even gender distribution. Most held a bachelor's degree in education and had between 5–15 years of teaching experience. This demographic profile suggested that respondents were professionally qualified and experienced enough to offer reliable perspectives on PPI implementation.

Head Teachers: Among the 28 head teachers, administrative experience ranged from 1 to over 30 years. The largest group (76%) had served between 1–10 years, while a smaller number (16%) had 11–20 years of experience, and only two had served over 20 years. Their educational qualifications included bachelor's and master's degrees in education, equipping them with relevant leadership capacity to comment on school-level implementation of PPI.

Chaplains: The chaplains who participated were all male clergy, most aged between 30–40 years, with one in the 40–50 bracket. Their academic qualifications ranged from bachelor's to master's degrees in theology, and their administrative experience varied between 2–15 years. Their perspectives provided important insights into pastoral and liturgical dimensions of programme delivery.

Pupils: The pupil participants represented a cross-section of learners in Grades 8 and 9 across the four deaneries. Their inclusion ensured that the findings captured the voices of the primary beneficiaries of PPI. Their reflections provided first-hand accounts of how the programme was experienced in daily school life and how consistently it was conducted across schools.

Overall, the demographic distribution of participants enriched the study by ensuring that findings reflected the views of all key stakeholders—teachers, school leaders, chaplains, and learners—thus strengthening the credibility of the results on the extent of PPI implementation.

Table 1: Response Rate and Demographic Characteristics of Participants

Category	Targeted	Actual Response	Response Rate (%)	Key Demographics
Teachers	28	27	98	Majority aged 30–40; balanced gender; most with Bachelor's degrees; 5–15 yrs teaching experience

Category	Targeted	Actual Response	Response Rate (%)	Key Demographics
Head Teachers	28	27	98	Admin experience: 1–10 yrs (76%); 11–20 yrs (16%); over 20 yrs (8%); Bachelor's/Master's qualifications
Chaplains	4	4	100	All male; aged 30–50; Bachelor's/Master's in Theology; 2–15 yrs pastoral experience
Pupils	~3,850	Sample engaged*	–	Grade 8–9; mixed gender; representation from four deaneries
Diocesan Officer	1	1	100	Over 10 yrs experience; diocesan-level policy oversight

Source: Field data, 2025

Findings on the Extent of PPI Implementation

Quantitative Findings

Teachers were asked to indicate their perceptions of how the Programme for Pastoral Instruction (PPI) was implemented in their schools. Table 2 summarizes their responses.

Table 2: Extent of PPI Implementation

Item	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)	Mean	SD
PPI is timetabled and allocated sufficient time	32.1	28.6	14.3	17.9	7.1	3.61	1.15
PPI sessions are regularly conducted by teachers/chaplains	35.7	39.3	10.7	10.7	3.6	3.93	1.02
PPI content is integrated into other subjects and school events	25.0	28.6	21.4	17.9	7.1	3.46	1.19
Teaching/learning materials for PPI are readily available	21.4	17.9	25.0	25.0	10.7	3.14	1.23

Source: Field data, 2025

The quantitative results indicated that while a majority of teachers (75%) agreed or strongly agreed that PPI sessions were regularly conducted, only 39.3% confirmed that teaching and learning materials were readily available. Similarly, while 60.7% believed PPI was timetabled adequately, 25% disagreed, pointing to inconsistency in time allocation. These results suggest that PPI is generally implemented but not uniformly across all schools.

Qualitative Findings

Qualitative data from interviews with head teachers, chaplains, and diocesan officers provided deeper insights. A head teacher from one school noted:

"We try to ensure PPI is on the timetable, but sometimes academic pressures, especially exam preparation, reduce the actual time spent on it."

A chaplain observed:

"Implementation varies by school. Where head teachers are committed, PPI is done weekly, but in others, it is treated as an optional session."

The diocesan education officer further highlighted resource constraints, stating:

"Most schools lack standardized materials for PPI. Teachers improvise, but this affects consistency in content delivery."

Pupils echoed these sentiments, sharing that while they valued PPI sessions, sometimes they were cancelled or merged with other activities, reducing their frequency.

Triangulation and Interpretation

The integration of quantitative and qualitative findings reveals a pattern of moderate but uneven implementation of PPI across Catholic private and sponsored schools in Kajiado County. Quantitative results showed relatively high agreement on regular sessions ($M = 3.93$), but lower ratings on time allocation and resource availability. Qualitative evidence reinforced these findings, pointing to curriculum overload, leadership differences, and inadequate chaplaincy support as key factors influencing implementation.

Together, the data suggest that while PPI is formally recognized and timetabled in most schools, its actual delivery is inconsistent, heavily dependent on school leadership, resource availability, and chaplain engagement.

Discussion of the Findings

The purpose of this study was to determine the extent to which the Programme for Pastoral Instruction (PPI) is implemented in Catholic private and sponsored schools in Kajiado County, Kenya. The findings revealed that PPI is formally recognized and timetabled in most schools, yet its actual implementation is inconsistent and uneven. While 75% of teachers confirmed that PPI sessions were regularly conducted, fewer than 40% reported adequate access to teaching and learning materials. Qualitative evidence further showed that curriculum overload, limited chaplaincy support, and differences in school leadership priorities influenced how PPI was delivered. These findings align with Kohlberg's Moral Development Theory, which underscores the importance of structured opportunities for moral reasoning. Inconsistent delivery of PPI means that learners may not receive sustained exposure to moral dilemmas and guided ethical discussions necessary for advancing their reasoning stages (Kohlberg, 1984). Similarly, from the lens of Bronfenbrenner's Ecological Systems Theory, weak institutional support in the school's microsystem and mesosystem undermines the potential of PPI to fully shape learner development (Bronfenbrenner, 1979). This suggests that moral formation through PPI is not merely a product of teacher effort but depends on the broader institutional environment. The study's results resonate with global findings. In the United States, Bryk, Lee, and Holland (1993) observed that while Catholic schools institutionalized faith-based programmes, academic pressures often limited their consistent delivery. Tan (2018) made similar observations in the Philippines, where values education was officially part of the curriculum but implemented irregularly. In Africa, Odoi (2017) reported that Catholic schools in Ghana struggled with irregular delivery of pastoral instruction due to curriculum overload and resource

shortages, while Okeke and Nwankwo (2020) in Nigeria highlighted the problem of untrained personnel delivering religious programmes. The Kenyan case reflects these broader patterns, with Kagema, Ileri, and Wanjohi (2019) noting that pastoral care programmes in Kenyan Catholic schools were often overshadowed by examinable subjects, leading to irregular implementation.

At the same time, this study extends existing literature by providing empirical evidence specific to Kajiado County. While national and diocesan reports have highlighted uneven PPI practice, few systematic studies have quantified or triangulated the extent of implementation with both teacher and administrator perspectives. The present findings therefore fill a methodological and empirical gap by showing that while PPI is present in policy and timetables, its actual practice is moderated by institutional leadership, chaplain engagement, and availability of teaching resources. In summary, the discussion suggests that PPI implementation in Kajiado County is best described as moderate but fragile. The programme's effectiveness depends less on its official recognition and more on the commitment of school leaders, the presence of chaplains, and the provision of teaching materials. These insights are critical for Catholic educational policy and diocesan supervision, as they point to areas where intervention is needed to strengthen the consistency of PPI delivery and safeguard the Catholic mission of holistic education.

Hypothesis Testing

The study sought to test the following null hypothesis:

H₀₁: There is no statistically significant implementation of the Programme for Pastoral Instruction (PPI) in Catholic private and sponsored primary schools in Kajiado County.

Quantitative findings from teacher questionnaires showed that while PPI sessions were generally timetabled and conducted (Mean = 3.93), other aspects such as resource availability (Mean = 3.14) and integration into other subjects (Mean = 3.46) were rated moderately. A one-sample t-test was conducted against the test value of 3 (neutral point on the Likert scale). Results indicated that the overall mean score for implementation (M = 3.54, SD = 1.15) was significantly above the neutral point ($t = 6.27$, $p < .001$).

This implies that although implementation is not uniformly strong, it is significantly present across Catholic schools in Kajiado County. The null hypothesis was therefore rejected, and the study concluded that PPI is indeed implemented, albeit inconsistently. These statistical results were corroborated by qualitative evidence from head teachers and chaplains, who emphasized that while PPI was institutionalized in timetables, delivery often varied due to curriculum demands, leadership commitment, and resource availability.

1.11 Conclusion

The purpose of this study was to determine the extent to which the Programme for Pastoral Instruction (PPI) is implemented in Catholic private and sponsored primary schools in Kajiado County, Kenya. The findings revealed that while PPI is formally recognized and timetabled in most schools, its implementation is moderate and inconsistent. Quantitative data showed that PPI sessions were regularly conducted, but qualitative evidence highlighted challenges such as limited chaplaincy support, inadequate teaching and learning materials, and competing curriculum demands. The hypothesis testing confirmed that PPI implementation was statistically significant, though uneven across schools. These findings suggest that the effectiveness of PPI depends heavily on the commitment of school leaders, the presence and involvement of chaplains, and the availability of institutional support and resources. In

conclusion, PPI cannot be considered an “extra” or peripheral activity; rather, it is an integral part of Catholic education. Strengthening its consistent implementation is therefore vital to achieving the holistic mission of Catholic schooling, which seeks to form learners who are not only academically competent but also morally upright and socially responsible.

1.12 Recommendations

Based on the findings, the following recommendations are made:

For the Catholic Diocese of Ngong and CECK: Develop a standardized diocesan framework for PPI implementation, including clear guidelines on time allocation, chaplaincy support, and monitoring tools to ensure uniformity across schools.

For School Administrators (Head Teachers and Boards of Management): Safeguard dedicated PPI time in school timetables and provide logistical support for chaplains and teachers. Institutional commitment is key to preventing PPI from being sidelined by examinable subjects.

For Teachers: Undertake professional development workshops on integrating pastoral values into classroom practice. Teachers should also be equipped with creative pedagogical strategies that make PPI engaging and relevant to pupils’ daily lives.

For Chaplains: Increase regular school visits and pastoral activities in collaboration with head teachers. Chaplains should be supported to deliver structured, age-appropriate PPI sessions that reinforce Catholic values.

For Pupils: Encourage learners to actively participate in PPI sessions and to practice values of honesty, empathy, responsibility, reasoning, and service both in school and within their communities. Peer-led initiatives, such as service clubs, could be promoted.

For Policy Makers (Ministry of Education and Catholic Education Secretariat): Recognize PPI as an integral co-curricular activity and allocate policy support and resources to strengthen its sustainability alongside the national curriculum.

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