

Significance of the Availability and Adequacy of Play Materials in Teaching Religious Education Learners in Primary Schools in Baringo Central Sub-County, Kenya

Dr. Kimosop Esther

Lecturer in the Department of Curriculum, Instruction and Educational Management, Faculty of Education and Community Studies, Egerton University, P.O Box 536-20115, Egerton: Kenya

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.903SEDU0626>

Received: 18 August 2025; Accepted: 24 August 2025; Published: 11 November 2025

ABSTRACT

The paper focuses on the use of play materials to support play method of teaching Religious Education subject to primary school children for acquisition of knowledge and skills. Teachers require play materials to be able to explore hands-on, interactive, and engaging way to explore abstract religious concepts and stories among primary school learners. Teaching requires use of play materials to make learners understand abstract concepts real and concrete. The theoretical framework of the study was guide by two theories; Vygotsky's Sociocultural Theory perspective and Cognitive Developmental Theory by Jean Piaget . The study was carried out in Baringo Central Sub County. The objective was to determine the availability and adequacy of play materials to enhance the teaching of Religious Education content. The target population comprised 272 teachers in 136 primary schools in Baringo Central Sub-County. Descriptive survey design was used. Simple random sampling technique was used to identify the respondents. A sample size of 82 teachers was utilized for the investigation. Questionnaires were used for data collection. Data analysis was done using descriptive statistics to determine frequencies and percentages. Play method through use of play materials in primary schools is widely accepted as a mode of teaching and learning. Children playful behavior has been found to positively affect their brain development and learning ability (Dewar, 2015). The play materials that can be used to facilitate effective teaching in Religious Education are; Modelling of Objects, Story Telling Flips, Role Play Materials, Games, Visual Materials, Touch Materials, Use of Dolls, and Object Constructions. Therefore, the importance of play materials on a child's learning at this level cannot be ignored. Play materials in primary schools are required to support child play activities and to acquire knowledge and skills enabling them understand religious concepts. Various categories of child play do exist in primary schools, and the main ones that help to facilitate learning include: cognitive play, sociodramatic play, gross-motor play, language and literacy play, fine-motor play (Frost et. al., 2010). These categories of child play are reported to contribute increase motivation and enable acquisition of knowledge and skills.

Key Words: Primary school, play materials, Play Methods, Availability, Adequacy, Religious Education.

INTRODUCTION

Jackman, (2009) defines play as “a behavior that is self-motivated, freely chosen, process oriented and enjoyable and as a natural activity for children”. The learners get engaged in a voluntary way through the guidance of the to perform the activities freely. The learners perform varied activities that are enjoyable to them. In Religious education, the teacher plays a major role to use the available resources and to be creative to accomplish them.

Groenewegen, (1990) reiterated that instructional materials are ingredients in learning and that curriculum delivery cannot be implemented without them because it facilitates teaching and learning process. He indicated that without resource materials and facilities it may mean that the teacher cannot fully achieve the intended objectives that he/she requires the learners to achieve. Many educators have observed that various topics require proper description of the materials to be used.

Shiundu and Omulando, (1992) suggests that the teacher should be creative to improvise and provide alternatives where materials are missing by using the locally available materials if they have been left out in the syllabus. Grimmitt, (2000) posits that the use of instructional materials has its importance and argues that for learners to learn about the outside world, they must be brought into contact with real experiences, which means that direct experiences is the most effective method of learning.

A study by Likoko, *et al.*, (2013) on adequacy of materials for teaching and learning in schools revealed that adequate materials contributes to pupils' academic performance. The study emphasized that teachers should be well informed / trained on how and when to use materials for teaching, since it was clear that materials adequacy was an important determinant of higher pupils' academic performance in subjects such as Religious Education. The use of play materials thus should be emphasized by educationists in primary schools.

The Vision 2030 emphasizes provision of quality education and access to all children (Waweru, 2014). Some of the key areas include improving access to quality learning materials, including textbooks and digital resources. This means that appropriate methods of teaching need to be employed by Religious Education teachers when using play materials. Play materials availability and adequacy affect the effectiveness of play way method in primary schools in all subjects (Universal Basic Education Commission (UBEC), 2013).

According to Mulwa, (2015) notes that in most pre-schools in London, the use of concrete materials made the child understand better the basic concepts as planned by the teachers. The research observed that play materials were important instructional materials aiding both the learner and the teacher during instructional process.

Every curriculum is usually accompanied by curriculum materials. Aila, (2005) observed that resources are important because they are used to increase learning during classroom instruction or in outdoor activities. Benaars and Njoroge, (1994) observed that instructional resources are important ingredients in successful teaching and learning process, they are often used to enable the learners understand difficult concepts. According to Ayot and Patel, (1992) they stated that; "Teaching resources are used to increase learning, to generate more interest and create a situation where the learners would fully engage in classroom activities. When teaching aids are applied adequately, they give learners practical experience which help them develop skills and concepts easily".

Theoretical Framework: Vygotskian Perspective and Cognitive Developmental Theory By Jean Piaget

The theoretical framework of the study is anchored on Vygotsky's sociocultural theory perspective, which was developed in 1978. The theory stresses the fact that all children have potentiality for learning and thus they should be given the opportunity to explore and actualize these potentials. The socio-cultural theory was further put forward by Aimin (2013), where he in cooperated multiculturalism, mediation and learning potential. He indicated that play materials were psychological tools which were described in the Vygotskian Perspective under the multiculturalism component. Play materials help children internalize and use them in the mastering of new ideas and concepts.

Lev Vygotsky believed that parents, caregivers, peers, and the culture at large were responsible for developing higher order functions. According to Vygotsky, learning has its basis in interacting with other people. Familiar play materials could remain of interest to children as they interact with the environment where most play materials can be obtained. Inadequacy and availability of these play materials negatively affects acquisition of Religious Education knowledge and skills.

The Cognitive Developmental Theory by Jean Piaget supports the sociocultural theory by Vygotsky who stated that children actively construct their understanding of the world through their own experiences and reflection. The teacher while teaching them should be able to explore what they already know. Cognitive development occurs in a predictable sequence of four distinct, universal stages, driven by the processes of assimilation (incorporating new experiences into existing knowledge structures/schemas) and accommodation (changing existing schemas to fit new information). During classroom instruction, the teacher caters for individual learner by considering their ages so as to determine which activity befits them. The particular ages according to Piaget and the nature of engagement are; Sensorimotor (Birth to 2 years): Learning through senses and actions the

child developing object permanence; Preoperational (2 to 7 years) the child uses symbols and language. Concrete Operational (7 to 11 years); this involves the children to think logically about concrete events for example mastering concepts like conservation. Formal Operational (12 years and up): Developing the ability to think about abstract concepts and hypothetical scenarios. This allows them to explore the environment and make applications through the guidance of the teacher.

Therefore, according to this theory play materials were therefore useful psychological tools in a child's learning. Edwards, (2020) says that play materials "build bridges between abstract religious concepts and children's everyday understanding". Some religious ideas are difficult to understand, thus if children can see and touch, then becomes easier for them to conceptualize.

Categories of Play Materials Used in Teaching/Learning Religious Education in Primary Schools

Modelling of Objects

Taylor and Ahmed, (2023) explains that clay and play dough can be used to model objects from religious stories, for example, the children can construct models of religious buildings example a church, mosque or the cross illustrating crucifixion of Jesus. Williams, (2020) was in support that when children build religious places using building blocks, they will be able to accommodate other varied religions having varied religious scenes and symbol.

Story Telling Flips

Patel, (2020) highlights that children can be asked to write stories from the Bible, this makes the children become creative and they will be able to narrate them so that they understand their Religious meanings. For example, the parable of the sower, creation stories, Quran stories, or other religious narratives. The creation of story cards can possess pictures of religious symbols or drawings.

Martinez, (2022) states that children can create books that contain pictures of religious stories which acts as visual aids. Example pictures depicting scenes of Jesus baptism and temptation, and appearance of the angels to the shepherds. It engages all senses in the process of learning. Children tend to remember the stories better because they engage all the sense of seeing, touching and hearing.

Webstar, (2012) explains that teachers can show puppets to act out stories from the holy books, after which the children can use them to manipulate stories, for example, construction of the Noah's, Ark, the parable of the sower among others, to enable them understand Biblical content better.

Role Play Materials.

Cooper, (2019) explains that children can role play various scenes in the holy books. For examples, they can role play an angel appearing to the shepherds, or call of Moses and the burning bush. They will role to show case the actual experience. This will enable them to understand its religious teachings. Martinez, (2022) indicates that, worship places like churches, temples can be drawn in object forms and they can use them to role play various religious practices.

Games

Clark & Thomson, (2020) established that board and card games can be used to relay religious stories while children play. They can be used to compile religious topics in a sequence so that the children refer to them to learn religious concepts. This will foster the children to share the experiences together through a shared dialogue by asking questions on religious beliefs and practices. For example, games can be used to ask questions about religious stories or religious holidays. They emphasized that structured game play in Religious Education fosters peer dialogue and higher-order thinking around values and beliefs. Tait et.al., (2018) elaborates that games enables the children appreciate other religious practices and beliefs as they get exposed to learning other religious symbols and rituals through hands on activities.

Visual Materials.

Lee and Singh, (2022) indicates that videos can show children about religious stories so as to see them in action. They enable children to remember the stories for long. Edwards, (2020) indicated that currently virtual videos exist which children can see real objects like religious buildings and other religious practices, the visual tools have transformed play-based learning in the modern classrooms. According to Yusuf & Moghaddam, (2022) observed that “digital play has significantly expanded the scope of engagement in Religious Education, making religious learning more appealing and relevant to 21st century learners.”

Touch Materials

Lee and Singh, (2022) indicated that children can touch and feel religious objects for example, prayer beads, holy book covers, or religious symbols, this enables them feel and know the religious objects. Teachers can use some objects to learn religious ceremonies by touching them. Some of them include scented oils, can taste unleavened bread during Passover lessons or sweet treats during Diwali lessons. The children will be able to connect them with religious ceremonies and practices. Ndemanu, (2021) further explains that the touch materials improve thinking skills that influences class participation and acquisition of religious content.

Use of Dolls.

Kropf and Green, (2019) states that dolls can be used to represent biblical figures for example, Moses, Buddha among others. They can be used as visual aids during Religious Education instruction. Children can use dolls to act out parables or sacred stories to create imaginative exploration of biblical stories and religious values. Some of the objects that are worn by different religions that can be shown to the children include, rosary for the Catholics and Hijab for Muslims.

Object Constructions.

James and Griffith, (2021) highlighted that “Sacred space construction through sand play helps learners internalize the symbolic meanings of religious architecture and practice”. This allows the children to construct various biblical representations of places, figures, symbols and artifacts. For example, they can construct a representation of the Garden of Eden, Mountain Olives, Red sea and the parable of the Sower among others. This creates creativity and enables them to possess spiritual settings, apart from the content they will learn.

Contributions of Play Materials in Acquisition and Retention of Knowledge Learnt

Edwards, (2020) says that play materials “build bridges between abstract religious concepts and children’s everyday understanding”. Some religious ideas are difficult to understand, thus if children can see and touch, then becomes easier for them to conceptualize. Thus they contribute to the following;

Meaningful learning and understanding. Religious Education can use visual aids of places of worship (churches, mosques, temples) and religious artifacts (rosary, menorah, prayer mats), and figures representing religious stories. They help children visualize and understand abstract concepts. Example, a model of Noah’s Ark and pictures of God’s creation in Genesis chapter 1 among others makes them tangible and memorable. Objects used to explore religious practices or symbols aids retention in learning because of the use of a multi-sensory experiences. Example, an object of the cross depicting crucifixion of Jesus.

Play materials makes children motivated to learn because it Involves lots of fun in teaching/learning, which makes the children attentive and interested to learn throughout the lesson hence active learner involvement and engagement (Cooper, 2019). Role playing a part of a story in the Bible for example the birth of Jesus, the call of Moses, temptation of Jesus among others can facilitate the children to act out religious stories. This enhances understanding and facilitates of acquisition of knowledge which they recall from time to time.

Williams, (2020) explains that the use of play caters for individual learner differences, because some children learn better by moving, seeing and touching. Play materials makes learning enjoyable and accessible, this increases motivation and makes learning appealing. By catering to different learning styles, play based

learning accommodates all with varied abilities and also creates a positive learning environment because play materials foster a relaxed and interactive atmosphere, allowing children to participate actively by asking questions and also have an open discussion about religious topics.

Thompson *et al.*, (2021) highlights that, play materials enables children to appreciate and respect the diverse religious beliefs and practices of various religions. They get the exposure from the content they acquire from playing with varied objects used in various religions. The use of play materials enhances critical thinking which aid children of various faiths to compare and contrast religious symbols, practices and stories fostering empathy and understanding. It enables them to role play different religious perspectives or using figures to represent different diverse characters in religious stories consisting of different beliefs. It also fosters creativity and imagination where open-ended play materials with religious-themed materials allow children to explore their understanding creatively and imagine different scenarios or interpretations of religious narratives.

Gergen, (2012) illustrates that play materials allows children apply the content learnt in different settings to suit their varied environments with others. Today in all primary schools in Kenya, play is part of the learning process for all subjects. Play materials facilitates acquisition of Religious Education skills making learning engaging, interactive and meaningful in the following ways. It leads to sharpening of communication skills and helps the children use religious vocabulary to express their understanding of concepts. When Religious Education teachers use play materials to dramatize a part of a biblical story, example, the feeding of the five thousand people, the children will be able to conceptualize and understand the concepts involved through the skills of communication.

Lillard, *et al.*, (2011) highlights the contribution play objects contribute to cognitive development. It helps children to create ideas to solve problems and equip learners with social and practical skills to apply during their interactive sessions to re-create and connect past experiences amongst themselves. (Sidhu, *et al.*, 2013) reiterates that for play methods to be effective, play materials need to be available in sufficient quantity and quality. Proper utilization of these materials led to higher acquisition of skills among learners. This applies also to Religious Education teaching. Montessori, (1916) advocated for the use of real objects and materials, such as glass, wood, and metal, rather than plastics substitutes. This allows children to experience the world through authentic sensory experiences. She believed that children learn best by interacting with real life tools and engaging in practical activities.

In Uganda (UNICEF, 2015) stresses the importance of play method in teaching children and describes it as an effective method in the attainment of school's learning objectives. They acquire important skills essential for performance in all subjects at primary school level. Play method from the past studies lays a foundation for primary school learners as it helps them acquire skills that positively influence their learning even in other levels ahead of them. Teaching will not be abstract because learners will learn by doing, leading to high retention of knowledge.

Currently, in Kenya the school curriculum has been revised to a Competency Based Curriculum (CBC) (KICD, 2017), though revised to Competency Based Education (CBE). It has seven core competences which include, communication and collaboration, critical thinking and problem solving, imagination and creativity, citizenship, digital literacy, learning to learn and self-efficacy. The teaching of all subject areas are expected to cooperate them in their teaching. In Religious Education instruction through use of life approach teaching is expected to accomplish them by using play materials during their classroom instruction.

The Impact Of Adequacy And Availability Of Play Materials.

According to Wambui, (2013) indicates that prior organization to avail play materials for lessons should be enhanced to facilitate orderly teaching and learning. According to him, for play method teaching to be effective, play materials need to be available for learners in good quantity and to enhance timely skill acquisition which is prerequisite for Religious Education performance.

Nguyen *et al.*, (2016) observed that adequacy and availability of play materials used in a given setting had an impact of the instruction. Primary school learners depended on the accessibility and sufficiency of play

materials to adjust their acquisition of knowledge internalization. In other words, this implies that availability of play materials influenced the quality of education offered to the learners. Subsequently, it sets the pace for good performance in later stages of learning, this also applies to Religious Education teaching and learning.

According to a study by Mwonga, *et. al.*, (2012) in Kenya, play materials availability in schools is critical. They enable transition from pre-primary to primary school is smooth. He noted that play materials in public pre-schools were inadequate and majorly left for parents to purchase, who may not have financial abilities to purchase. Mwonga, *et al.*, thus, recommended that it was necessary for all involved educational stakeholders to make sure that adequate teaching and learning materials are availed in primary schools to enhance teaching and learning. Gestwicki, *et. al.*, (2011) noted that for play method to be effective, preschools require adequate play materials which should be part of primary schools' instructional materials.

A study by Obiagu, (2017) in Nigeria revealed higher levels of inadequacies of play materials in public junior schools in comparison to private junior schools which was cited as a reason why pupils from private schools performed better than those from public schools. Inadequacies were also reported in respect to both learning facilities and textbooks materials. This situation resulted into a compromise of quality teaching/learning in preschools. This cuts across all subjects.

The low level of utilization of play materials was noted by Ervina, (2018) who reported that preschool programs in Kenya were under the county governments who never adequately supported preschools with relevant materials, owing to irregular receipt of teaching and learning grants. This made it difficult for the preschools to get the materials needed on time. This was a huge setback as it compromised the quality of teaching and learning. Furthermore, it means that, teachers could not effectively use these play materials in preschools. Play materials should be availed for all classes in primary school level. Every subject require varied play materials for efficient and effective classroom instruction.

METHODOLOGY

Descriptive survey research design was used. Simple random sampling was used to identify the study population consisting of eighty (82) teachers in one hundred and thirty-six (136) primary schools in Baringo Central Sub-County, Baringo. A questionnaire was used to obtain data on the significance of the availability and adequacy of play materials used for teaching Religious Education from the (82) teachers in one hundred and thirty-six (136) primary schools.

Data analysis was done using descriptive statistics and the instrument was subjected to validity checks and reliability tests. Instrument validity was ensured by cross checking the data obtained to get assurance of its validity. On reliability of the instrument, a test-retest reliability that involved two sets of data got from the same respondents at different occasions during piloting was done to help examine the instrument for clarity and ambiguity of items. On ethical considerations, the participants were contacted and they were informed about the intention of the study and its significance, this involved clarification to clear any doubt that they may have had by taking the responsibility to communicate to the respondents what was being studied, purpose of the study, who were involved in the study, the members to be involved in the collection of data, and the usefulness of the findings. Responses from the questionnaires were posted into the statistical package for social sciences, and Cronbach's alpha coefficient value of 0.745 was acceptable and thus the tools were adapted for the study.

Descriptive Statistics in form of means and its percentages in respect to the teachers' responses on the level of Availability and Adequacy of Play Materials in primary schools were analyzed and presented in a tabular form.

Table 1: Level of Availability and Adequacy of Play Materials

	Teachers’ Responses on Availability and Adequacy of Play Materials								
Types of play Materials	Available	%	Not Available	%		Adequate	%	Not Adequate	%
Modelling of Objects	22	27.0%	60	73.0%		10	12.2%	72	87.8%
Story Telling flips	-	-	82	100.0%		-	-	-	-
Role play Materials	12	15.0%	70	85.0%		4	5.0%	78	95.0%
Games	-	-	82	100.0%		0	-	-	-
Visual Materials	5	6.0%	77	94.0%		4	5%	78	95%
Touch Materials	22	27.0%	60	73.0%		20	24.0%	62	76.0%
Use of Dolls	-	-	82	100.0%		-		-	-
Object Constructions	15	18.3%	67	81.7%		6	7.0%	76	93.0%

Source: Field Data

RESULTS AND DISCUSSION

The findings on availability show that most of the play materials were not available in most primary schools as shown by the responses from the majority of the teachers as follows. Some of them were completely unavailable. 60(73.0%) on building blocks, 82(100%) on story telling sets, this were completely unavailable.70(85%) on pretend play materials, 82(100%) on board and card games, this were completely unavailable. 77(94.0%) on digital materials, 60(73.0%) on sensory learning materials, 82(100%) on multicultural dolls, this were completely unavailable and 67(81.7%) on sand play and space construction. This implied that most of the teachers were convinced that availability of play materials was essential for classroom tasks to equip learners with appropriate and knowledge and skills. Availability of appropriate play materials was a prerequisite for teachers' efficacy in teaching Religious Education skills. Williams, (2020) explains that the use of play caters for individual learner differences, because some children learn better by moving, seeing and touching. Play materials makes learning enjoyable and accessible, this increases motivation and makes learning appealing. By catering to different learning styles, play based learning accommodates all with varied abilities and also creates a positive learning environment because play materials foster a relaxed and interactive atmosphere, allowing children to participate actively by asking questions and also have an open discussion about religious topics.

The findings on inadequacy show that most of the play materials were not adequate for those that were available in most primary schools as shown by the responses from the majority of the teachers as follows. Some of them were completely unavailable.72(87.8%) on building blocks, 82(100%) on story telling sets, this were completely unavailable. 72(87.8%) on pretend play materials, 82(100%) on board and card games, this were completely unavailable. 78(95.0%) on digital materials,62(76.0%) on sensory learning materials,82(100%) on multicultural dolls, this were completely unavailable and 76(93.0%) on sand play and space construction. The findings show that most of the primary schools did not have most of the play materials and for those that were available were not adequate. This was a critical issue, given that play materials availability and adequacy made teaching easy and contributes to quality learning outcomes in primary schools (Mwonga , *et. al.*, (2012). This finding is also in agreement with a study by Likoko, *et al.*, (2013) who established that adequate play materials positively contributed to pupils' academic performance. Therefore,

inadequacy of play materials negatively affected learners' acquisition of Religious Education instruction for acquisition of knowledge and skill in Baringo Central Sub County.

Inadequacy and availability of play materials could be attributed to the location of most of the primary schools which were located in rural settings in the sub county. A study by Rotumoi and Too (2012) found challenges of inadequate play learning materials and shortage of trained teachers. This finding is also in agreement with a study by Likoko, *et al.*, (2013) who established that adequate play materials positively contributed to pupils' academic performance. This is applicable to all subjects' in primary schools which is made possible if play materials were made available and to ensure adequacy.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The Summary of the Findings

Most play materials were not available and were not adequate in most public primary schools in Baringo Central Sub County. This was most likely due to the fact that the public primary schools were located in areas characterized by low socio-economic status. Therefore, parents of those schools could not afford to purchase them.

CONCLUSIONS

Basing on the summary of the findings, it can be concluded that, adequacy and availability of play materials was essential and vital for this decides children's socialization, acquisition of knowledge and skills and advancement of psychomotor aptitudes. This fosters deeper understanding, engagement and the development of essential skills in a way that is both effective and enjoyable for learners. This is made possible by the teachers through the use of available and adequate play materials. The play materials were necessary in teaching Religious Education subject and more so other subjects also.

RECOMMENDATIONS

The recommendations are that, school board of management should bring all stakeholders on board for financial support through fundraising and donations in public primary schools that are under the community to ensure that relevant play materials are available and adequate, to ensure the learners benefit from them by developing competence and acquisition of knowledge and skills for Religious Education subject. Counties should also budget some finance to purchase relevant resource materials for public primary schools. The government should allocate a budget for resource allocation to equip all primary schools. On pedagogical skills, teachers should be retrained through organized in-service courses and workshops to be facilitated by Kenya Institute of Curriculum Development (KICD) to update them on current curriculum issues that impact positively on classroom instruction such as use of play-based methods for acquisition of knowledge and skills in all subjects.

REFERENCES

1. Aila, H. (2005). "Factors influencing the use of Visual Aids in Pre- schools in Asego Division of Homa Bay District". Unpublished M. Ed Thesis, Kenyatta University.
2. Aimin, L. (2013). The study of second language acquisition under socio-cultural theory. American.
3. Journal of Educational Research, 1(5), 162-167
4. Ayot, H. and Patel, M. (1992). Instructional methods. Educational Research. Nairobi: Nad Publications Ltd.
5. Benaars G.A., and Njoroge R.J. (1994). Theory and Practice of Education. Nairobi: East African Educational Publishers Ltd.
6. Clarke, A., & Thomas, P. (2020). Playful Pedagogy In Religious Education :Board Games as Moral Learning Tools. Journal of Play and Religion, 68(2), 119-134.
7. Cooper, S. (2019). Measuring the Impact of Godly Play on Children Theological understanding ,Journal of Religious Education, 67(3), 115-129.

8. Dewar, G. (2015). The Cognitive Benefits of Play: Effects on the Learning Brain. Retrieved on 31st
9. July 2016. At <http://www.parentingscience.com/benefits-of-play.html#sthash.GmBQezf2.dpuf>
10. Edwards, P. (2020). Selecting Appropriate Materials for Religious Education: Consideration for Diverse contexts. *International Journal of Children's Spirituality*, 25(2), 87-102.
11. Ervina Liasoi, L. (2018). Implementation of creative drama activities in three selected preschools/ErvinaLiasoiLumandan (Doctoral dissertation, University of Malaya).
12. Frost, J. Wortham, C. and Reifel, S. (2010). Toys and Materials for Preschool Play. Gergen, K. J. (2012). Toward transformation in social knowledge. Springer Science & Business
13. Media. American International Journal of Contemporary Research, 1 (3), 112-116cGestwicki, C., & Bertrand, J. (2011). Essentials of Early Childhood Education. Cengage Learning.
14. Grimmitt, M. (Ed.). (2000). Pedagogies of religious education: Case studies in the research and development of good pedagogic practice in RE. McCrimmon Publishing Co.Ltd.
15. Groenewegen, T. (1990). Methods of Teaching Religious Education. Nairobi: University of Nairobi.
16. Jackman, H. L. (2009). Early education curriculum: A child's connection to the world (4th Ed.). Australia: Delmar, Cengage learning.
17. James, C., & Griffith, E. (2021). Sacred Spaces in Sand :Children's Spatial Engagement with Religion. *British Journal of Religious Education*, 43(4), 450-465.
18. Kenya Institute of Curriculum Development (KICD) (2017). The Kenyan Competency Based Curriculum. Nairobi: KICD. Retrieved on 24th July 2017, from www.emu.dk
19. Kropf, R., & Green, H. (2019). Faith in Play: Toys and Learning in Religious Education. *Early Child Development and Care*, 189(11), 1847-1860.
20. Lee, K., & Singh, J. (2022). Engaging the Senses: Multi-Sensory Approaches to Prayer Education with Children. *Journal of Religious Education*, 70(1), 45-60.
21. Likoko, S. Mutsotso, S. and Nasongo, J. (2013). The Adequacy of Instructional Materials and Physical Facilities and their Effects on Quality of Teacher Preparation in Emerging Private
22. Primary. *International Journal of Science and Research (IJSR)*, India Online ISSN: 2319-7064.
23. Martinez, E. (2022). Spirituality Play Boxes: Honouring Children's Spirituality in Religious Education Contexts. *International Journal of Children's Spirituality*, 27(3), 212-226.
24. Montessori., M. (1916). The Montessoria Methods. New York: Schocken Books (1964 Mulwa, E. C. (2015). Difficulties Encountered by Students in the Learning and Usage of
25. Mathematical Terminology: A Critical Literature Review. *Journal of Education and Practice*, 6(13), 27-37.
26. Mwonga, S. and Wanyama, M. (2012). Dealing with the prevailing attitudes and challenges for effective implementation of ECD Music and Movement Curriculum in Eldoret Municipality,
27. Kenya. *Research Journal in Organizational Psychology and Education Studies*. 1(5), 295-302
28. Ndemanu, M. (2021). Visual Literacy and Tactic Story-telling in Teaching Religious Education. *International Journal of Interdisciplinary Religious Studies*. Open, 2(1), 100036.
29. Obiagu, A. N. (2017). Effect of Concept Mapping on Peace and Conflict Concepts Attainment and Transfer in Junior Secondary Social Studies in Abia State.
30. Piaget, J. (1964). Cognitive development in children: Development and learning. *Journal of Research in Science Teaching*, 2(3), 176-186.
31. Robson, M., & and Tait, K. (2018). Practical Theology and Play: Educational Puzzles in Religious Education. *Religious Education journal of Australia*, 34(1), 16-22.
32. Rotumoi, J. & Too, J. K. (2012). Factors Influencing the Choice of Approaches Used by Pre-School Teachers in Baringo County, Kenya. *International Journal of Academic Research in*
33. *Progressive Education and Development*, 1(2), 177-187. Sidhu, R. & Verma, R. (2013). Effectiveness of Play Way Method for Teaching Mathematics to Children. Dayalbagh Educational Institute (Deemed University).
34. Taylor, D., & Ahmed, S. (2023). Artistic Response in Religious Education: Creating Personal Connections through Creative Expression. *British Journal of Religious Education*, 45(2), 178-191.
35. Thompson, J., Miller., & Chen, W. (2021). Digital Game-Based learning in Religious Education: Fostering Understanding and Empathy. *Technology, Pedagogy and Education*, 30(2), 267-283.
36. UNICEF, (2015). Situation Analysis of Children in Uganda. Ministry of Gender, Labour and Social Development and UNICEF Uganda.

37. Wambui, S. E. (2013). Effect of use of instructional materials on learner participation in science classroom in preschool in Kiine zone Kirinyaga County Kenya. Unpublished M. Ed Project.
38. Webster, R. (2021). Puppetry as theological Exploration: Creating Creative Distance for engaging with Challenging Concepts. *International Journal of Children's Spirituality*, 26 (1), 3448.
39. Williams, H. (2020). Building Sacred Spaces: Construction Toys in religious Education. *Journal of Religious Education*, 68(2), 156-170.
40. Yusuf, H., Moghaddam, A. (2022). Digital Religious education: Opportunities for Play-Based Learning. *Journal of Religious Education and Technology*. 15(1), 23-37.