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CHALLENGES OF PASTORAL CARE IN CATHOLIC CHURCH SPONSORED
SCHOOLS IN NAKURU MUNICIPALITY, KENYA

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the Award of the Master of Arts Degree in Religious Studies of
Egerton University

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DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has never been presented to any other institution for academic award.

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DEDICATION

This thesis is dedicated to my elder brother Anthony, my sister Agnes and my sister-in-law Tabitha for their combined efforts to make me grow as an integral person since my childhood.

More so to the Incarnate Word Sisters, Religious men and women, teachers, youths, friends and people of good will who have been so instrumental in my growth?

To the entire community of Egerton University especially the department of Philosophy History, and Religion for their support and encouragement to accomplish this thesis

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ABSTRACT

Roman Catholic Church-sponsored schools have generally exhibited good academic performance all over Kenya. However, there are a number of challenges facing these schools which have not been studied and documented. The purpose of this study was therefore to investigate the challenges of Pastoral Care facing Catholic-Church sponsored schools in Nakuru Municipality in Nakuru County. The objectives of the study were: to establish the nature of pastoral care in Catholic Church-sponsored schools in Nakuru Municipality; to assess the challenges to proper Pastoral Care in Roman Catholic-managed schools in the Nakuru Municipality and to compare the Pastoral Care challenges in Catholic sponsored schools with non-Catholic Church-sponsored schools. The study was justified by a lack of existing literature on the challenges facing these schools. The study was guided by the theory of abundant life attributed to Jesus Christ and deprivation theory propounded by John Bowlby (2007). The study used qualitative research method incorporating interviews, questionnaires, and focus group discussions for data collection. A sampled population of 216 respondents including teachers, prefects, principals and students were selected purposively for the study. The data collected was analysed descriptively and statistically using tables. The study established that Pastoral care is carried out in Catholic Church sponsored schools; however there are a number of challenges that need to be addressed. The findings and recommendations of this study are hopefully helpful to both state and non-state actors and the policy makers in education.

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ABBREVIATIONS

YCS: Young Christian Student

OI: Oral Interview

KCSE: Kenya Certificate Secondary Education

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The Catholic Church-sponsored schools are generally perceived to be among the best by the Kenyan public([http://ww.saint leo.edu/media/411879/catholic_education_in_kenya.pdf](http://ww.saint_leo.edu/media/411879/catholic_education_in_kenya.pdf)). For example, in the 2007 Kenya Certificate of Secondary Education results, the Catholic church-sponsored schools which led were Mang'u High School in first position, Precious Blood, Riruta, third position, Loreto Girls, Limuru fourth position, Nairobi School, sixth position and Strathmore School, seventh position

(en.wikipedia.org/wiki/Mang'u_High_SchoolWikipedia).

These four secondary schools are Catholic sponsored. In 2011 KCSE results, Starehe Boys Centre and school was position four, Mang'u High School position five, Moi Girls High School Eldoret position six, Mary Hill Girls High School, Thika position eight, Pangani Girls School, position nine and Starehe Girls Centre School, position ten(www.capitalfm.co.ke/news/2012/02/2011-kcse-results-). Three are Catholic sponsored schools. In the 2012 KCSE results, Precious Blood, Riruta, position three, Pangani Girls, position four, Bahati Girl's school, position five, Precious Blood Secondary, Kilungu position eight and Bishop Gatimu-Ngandu Girls, position ten. The five schools among the top ten are Catholic sponsored schools(www.mwakilishi.com/content/articles/.../2012-kcse-results-released.htm).

The sponsorship of schools by religious institutions has its origins in the missionary period. At independence in the 1960's, the state recognised the church as a development partner and therefore the Church-state relationships and cooperation is cordial in matters of development. This cooperation is in accordance with the African traditional motto; "*Harambee*" (let us pull together). The cooperation has been particularly evident in the fields of education, health and social work in which it has taken various forms. The church-state relationship began during the colonial period and has continued since independence to date. Cooperation between the church and the state especially on matters of education was encouraged and given a new impetus by Kenya's first president, Mzee Jomo Kenyatta, when in 1964 he called upon the people of Kenya and other residents, irrespective of race, religion or origin, to join hands to build the new nation.(Kenyatta, 1965).

The church took this call as a challenge and more than ever before became involved in the *harambee* projects. This culminated in the setting up of many *harambee* primary, secondary and nursery schools by the church under the general direction and advice of the Ministry of Education. Many such schools continued to function and were solely financed by the church for a long time before they received government aid (Barret, 1973).

The church, since that time, has used and still uses her personnel and other resources to offer education particularly in remote areas of the country and thus helps to eradicate ignorance, poverty and diseases. The church's role is not only to offer spiritual nourishment, but also to improve the general well-being of people. Suffice to say that the first secondary schools in the country – Kabaa Mangu and Alliance were pioneered and completely run by the churches (ibid, 1973).

Catholic philosophy of education is a holistic one directed towards the growth of the whole person. A holistic education aims to gradually develop every capacity of the student to excel in all aspects of life: intellectual, physical, psychological, moral and religious capacities. Vatican II documents speak of an education that responds to all the needs of the human person. (Makumba, 2012).

The success of these Catholic Church-sponsored schools can thus be attributed to the emphasis on holistic education by the church, based on the spirit of the gospel of Jesus (Makumba, 2012). This fact has contributed to being Catholic schools centres of academic excellence that rigorously prepare learners for life-long skills which and contribute to nation building.

The Catholic Church believes that the duty and the right to education is a divine mission targeted at helping all persons to arrive at the fullness of Christian life. Education is supposed to ensure the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of the society. Children are, therefore, to be cared for in such a way that their physical, moral and intellectual talents may develop in a harmonious manner. This enables them to attain a greater sense of responsibility and accountability by being responsible participants in the society's social, economic, political and moral life. (Vatican II documents on Declaration on Christian Education 1965).

In spite of this good public image of Catholic Church- sponsored schools, there is clear evidence of some Pastoral Care challenges. There has been the problem of students' gross disobedience to school rules leading to moral decadence in these schools.

Another challenge experienced by schools is over-emphasis by teachers to complete the syllabus, thereby disregarding pastoral care programmes that enhance character formation. Abuse of drugs such as alcohol by students is also another challenge in many Catholic Church-sponsored schools. Alcohol intake by students is related to student misconduct in schools, which has become a major challenge to school administration. Teenage intimate relationships are also another major challenge in these schools. This has brought about early pregnancies that have resulted in early marriages and abortions. The purpose of education is to foster holistic human growth. This includes the development of all the human faculties of the students, together with preparation to cope with life, help in formation of ethical, social, and religious awareness. Every school and every educator in the school ought to be striving to nurture strong and responsible individuals, who are capable of making free and correct choices in life (Makumba, 2012). Due to these Pastoral Care challenges, there is a need for a systematic study and documentation.

While the Pastoral Care of students has always been a focus for most Catholic Church schools, there is today a keen attention to its challenges and responsibilities. There is rapid and complex social change in the society which is resulting to substantial uncertainty, insecurity and stress in families, and among students in schools. The capacity and limits of each school to respond to these realities require constant appraisal (Vision Statement for Catholic Schools, 2002). Pastoral Care cannot be practised in isolation from the teaching and learning processes within the school. It is a key determinant of successful learning. Good Pastoral Care is exemplified by quality teaching and learning, good discipline structure, quality school care, and positive expectations of students to perform well (Vision Statement for Catholic Schools, 2002).

It is important to note from the foregoing discussion that in spite of the good reputation enjoyed by the Catholic Church-sponsored schools in the eyes of the public. These schools face numerous Pastoral Care challenges. These Pastoral care challenges in Catholic Church-sponsored schools have not been studied and documented, hence the present study.

1.2 Statement of the Problem

The vision and mission of the Catholic Church in providing high quality and holistic education to all children has led to good performance both in curricula and co- curricular activities. In spite of this good performance in exams, there are notable Pastoral Care challenges which have been noticed in these schools. However, these challenges have not been a subject of any systematic investigation and documentation, which is the focus of the present study.

1.3 Purpose of the Study

The purpose of the study was to investigate the Pastoral Care challenges facing Catholic Church-sponsored schools in Nakuru County.

1.4 Objectives of the study

In order to fulfil the above purpose, the study was guided by the following specific objectives.

- i. To establish the nature of Pastoral Care in Catholic Church-sponsored secondary schools in Nakuru Municipality.
- ii. To assess the challenges to Pastoral Care in Catholic Church-sponsored secondary schools in Nakuru Municipality;
- iii. To compare Pastoral Care challenges in Catholic Church-sponsored schools with that of Non- Catholic Church-sponsored schools.

1.5 Research Questions

The following research questions guided the study to ensure the stated objectives were realized:

- i. What is the nature of Pastoral Care in Catholic Church- sponsored Secondary schools in Nakuru Municipality of Nakuru County?
- ii. What are the challenges facing Pastoral Care in Catholic Church-sponsored secondary schools in Nakuru municipality?
- iii. How different the Pastoral Care challenges faced by Catholic Church-sponsored secondary schools compared with those of non-Catholic Church-sponsored schools?

1.6 Justification of the Study

The most anticipated outcome of Catholic Church- sponsored schools is character formation in students embedded in holistic education. The increase of indiscipline cases among students in Catholic Church sponsored schools, however, points to the fact that the anticipated outcome has not been achieved. There is, therefore, need to carry out a research to highlight the nature of Pastoral Care challenges in these schools and also to find whether or not the methods used meet the threshold of character formation in students. This would probably correct the public view that there are no challenges in these schools.

The need for the study was justified by the fact that Nakuru is the fastest growing town in Kenya (Obiria, 2012) characterized by rapid population growth among other aspects. Of great concern is the fact that the town has attracted people from different areas with diverse cultural backgrounds whose understanding of the core functions of the schools differ, and are of great danger to pastoral care. Consequently the study sought to bring to knowledge moral issues such as drug and substance abuse that require pastoral attention in schools for comparison purposes between Catholic Church-sponsored and non- Catholic Church-sponsored schools. This enabled the study to analyse the impact of Pastoral Care to character formation in students.

Furthermore, the findings of this study formed the basis of making recommendations for improvement of better guidance and counselling programmes in schools. This would be of great importance in assistance to the government of Kenya, particularly the Ministry of Education in formulating a curriculum for schools in the county and the country as a whole that takes care of holistic development of personality in students.

In addition to contributing to knowledge, the findings of the study would fully contribute to the reawakening of the vision and mission of the Catholic Church in establishing schools whose holistic formation is of character is their bench mark.

1.7 Scope and Limitation of the Study

The study focused on the challenges of Pastoral Care in Catholic Church-sponsored schools in Nakuru Municipality of Nakuru County. Despite the fact that Nakuru County has many Catholic secondary schools, the study was confined to eight schools (The first four Catholic

sponsored secondary schools and the last four public schools) in Nakuru Municipality. These are Christ the King Academy, St. Xavier's High School, St. Luke's Boys Secondary School, Loreto Boys Secondary School, Nakuru Day Secondary School, Menengai High School, Langalanga Secondary school and Afraha High school. Three schools were of single gender and five were mixed gender. Four schools were boarding while four were day schools.

The study focused on these schools because of the following reasons: First, Nakuru town is the fastest growing town in Eastern Africa and there are many emerging issues such as drug and substance abuse, theft and immorality issues among others associated with first growing urban centres all over the world. Therefore, the schools are victims of circumstances as they are located in this town. Secondly, the above named schools are the face of the Christ the King Cathedral, which is the mother church in the Catholic Diocese of Nakuru, hence good discipline, well-formed learners with sound moral values, high quality performance and well-founded spiritual growth is expected. Thirdly, these schools are among the best performing ones in the municipality, hence carrying out this research would foster good understanding of pastoral challenges that they face in spite of the good public image.

The study was limited in getting appropriate data. Student respondents were sometimes not genuine when answering the questionnaires and hence some of the information obtained would be misleading. This problem, however, was counteracted by arranging for focus group discussions where the respondents freely discussed and aired their views on some of the issues raised.

The researcher is a teacher in one of the schools hence the respondents were not forthcoming with information thinking they might be victimized. This problem was solved by the researcher delegating responsibility to a confidant who was monitored closely. Obtaining relevant information from the respondents was quite challenging however, the problem was solved through the process cited above and by having intensive analysis of the available secondary data.

1.8 Definition of Key Terms

Abundant life: Is a term used to refer to Christian teachings on fullness of life. Abundant life as Jesus described it is the life of God himself. Having abundant life is living in God's abundance.

Catholic School: Refers to an educational facility administered by Catholic board of education. Catholic school participates in the evangelizing mission of the church, integrating religious education as the core subject within its curriculum.

Canon: Means an ecclesiastical rule or law enacted by a council or other competent authority and, in the Catholic Church, approved by the pope.

Challenge: It is a deviation from the expected norm. A deviant behaviour.

Church Sponsored schools are the same as **Church Managed Schools** and this is used in reference to the Catholic Church.

Deprivation: Means the experience of being denied of something to which one believes oneself to be entitled.

Pastoral Care: It is a holistic approach by which the school attempts to meet personal, social, emotional, spiritual and intellectual needs of every student in order that each might participate fully and gain maximum benefit.

Roman Catholic Church: Used to mean the Christian church in full communion with the Bishop of Rome. It traces its origins to the original Christian community founded by Jesus Christ and led by the twelve Apostles in particular Saint Peter.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews literature by other scholars on Pastoral Care and Counselling. It highlights the impact of existing literature on the present study and establishes the existing knowledge gaps. The chapter also discusses the theoretical framework which informs this study.

2.2 Nature of Pastoral Care

In his discussion about pastoral care, Pattison (1993) primarily addresses the practising pastors and students in training on courses for pastoral ministry. He discusses the ultimate aims and ends of pastoral care, the values and behaviour patterns that pastoral care encourages. In addition, he describes the discipline required of those who are pastoral care givers and especially the spiritual. Pattison further argues that discipline cannot be separated from discipleship. He discusses the failure of pastoral care generally but does not address the challenges which the current study has explored.

Drawing on psychological, theological, and cultural studies on suffering, Doehring (2006) and Adams (1970) encouraged counsellors to view their ministry through trifocal lenses which include pre-modern (apprehending God through religious rituals), modern (consulting rational and empirical sources), and postmodern (acknowledging the contextual nature of knowledge) approaches. For example, Doehring describes the basic ingredients of a care giving relationship, showed how to use the caregiver's life experience as a source of authority, and demonstrates how to develop the skills of listening and establishing the actual relationship. The study sought to explain the steps of psychological assessment, systemic assessment, and theological reflection. It delineated the basic steps for plans of care: attending to the care seeker's safety, building trust, mourning losses, and reconnecting with the ordinariness of life. Unlike, Doehring and Adam, the current study has attempted to establish the pastoral care challenges in the Catholic Church - sponsored schools.

Patton (2005) and Denis (2006) have emphasized the essentials of pastoral care which involve the pastor's distinctive task of caring for those who are estranged--the lost sheep.

Taken from the biblical image of the shepherd, the pastor by virtue of his or her professional calling cultivates wise judgment in order to hear the hurting and offer guidance, reconciliation, healing, sustaining presence, and empowerment to those in need. The book outlines the quintessential elements pastors need to wisely minister in today's context by discussing four major kinds of looseness: grief, illness, abuse, and family challenges. Therefore the purpose of the Abingdon Essential Guides was to fulfil the need for brief, substantive, yet highly accessible introductions to the core disciplines in biblical, theological, and religious studies. Drawing on the best in current scholarship, written with the need of students foremost in mind, addressed to learners in a number of contexts, Essential Guides was the first choice of those who wish to acquaint themselves or their students with the broad scope of issues, perspectives, and subject matters within biblical and religious studies. Furthermore, Patton contends that pastoral care involved shepherding of people's souls. Patton's and Denis's work are useful in relation to the current study. This has compelled the researcher to study on pastoral care challenges in church sponsored schools. Hence the study findings would contribute new knowledge towards the understanding of the challenges of pastoral care in Catholic sponsored schools.

Augsburger (1995) discusses the dynamics of pastoral care and counselling along cultural lines. Augsburger views theology from a global perspective and cultural sensitivity to posit an inclusive understanding of pastoral care. The book is relevant to pastoral counsellors in both academic and practical contexts. However, the book does not deal with issues which informed the current study based on the challenges facing pastoral care in Catholic Church - sponsored schools.

The relationship between the pastor and parishioner is the essence of pastoral counselling--a simple truth with profound implications. Dayringer (1998) explores these implications to help pastoral counsellors understand how to use the relationship to bring about the desired ends in the therapeutic process. Drawing on research from the disciplines of psychiatry, psychology, marriage counselling, family therapy, and pastoral counselling, Dayringer's book had foundation for utilizing the pastoral counselling relationship to bring about positive change as it explored topics such as observation, listening, communication, handling transference, and termination of therapy. Because interpersonal relationship was the vehicle of therapy, Dayringer underlined the pastoral counsellors understanding the psychological assumptions that play an important part in the characteristics of relationships as well as the factors

requiring attention in order to establish a secure counselling relationship. The current study findings have explored on challenges of pastoral care in the Catholic Church- sponsored schools as opposed to Dayringer whose emphasis was on relationships in pastoral care.

On the other hand, Stone (1993) and Berg (1989) put emphasis on ministers - both the clergy and lay- who are often the first recourse for people in crisis, and people expect them to navigate through emergency, tragedy, disaster and loss. Often these persons were paralyzed and they expected help to get in motion again. Crisis counselling is relevant for persons who sought to provide such assistance, whether as ministers or hotline volunteers or pastoral counsellors. These two served as very important resource books to the findings of the current study which has looked at the challenges pastoral care experiences in Catholic Church - sponsored Schools.

According to Floyd (2008) and Edward (2004) "crisis counselling" represents a much-needed resource for the professional, pastoral, and even lay counsellors. Their books provides biblically based framework for responding to crisis events in times of trauma, loss and grief. The two books offer specific examples from the Scripture and everyday life. They also treat specialized areas of crisis counselling, including how to work with children and teenagers in crisis circumstances and how to develop a crisis response team in a church setting. The work helps readers deal with the stress, burnout, and secondary trauma that often accompany crisis ministry and counselling. The two works are relevant to the current study and have provided useful information on the challenges of pastoral care in Roman Catholic sponsored schools.

On the other hand, Lester (1995) demonstrates that pastoral theology, as well as social and behavioural sciences has effectively addressed the predominant cause of human suffering: a lack of hope, a sense of futurelessness. He further asserted that pastoral theology and other social and behavioural sciences have overlooked the importance of hope and despair in the past. Lester thus offered the starting points for addressing these significant dimensions of human life. In addition he provides clinical theories and methods for pastoral assessment of and intervention with those who despaired, as such, he suggests strategies for assessing the future stories of those who despair and offers corrective measures to these stories through deconstruction, reframing and reconstruction. Lester's main concern is on how to give hope to those who despair but has not addressed the challenges of pastoral care. The current study focused on pastoral care challenges in Catholic Church- sponsored schools.

2.3 Challenges to Pastoral Care

Gerkin(1994),Mclemorie and Neuger(2004)have discussed the predominance of the psychotherapeutic paradigm in pastoral care which they viewed as a dynamic, interactive process which balances faith, culture, community, and individual well-being. *Gerkin's History of Pastoral Care* was skilfully written and her analysis of the current transitions in the field of care made this book a classic piece relevant for the current study. Gerkin's main approach is however, on dynamic interactive process whereas thecurrent study has addressed pastoral care challenges in Catholic Church- sponsored schools.

Grossoehme (1999) and Clinebell (1984)explore a new way of pastoral care that enables caregivers to develop relationships and provide meaningful pastoral care to the children and youth they encounter. The pastoral care of children focuses on the need for pastoral caregivers, clergy and chaplains to develop relationships with youths and gives suggestions to overcome the anxiety associated with caring for an acutely ill child through unique, playful, and child-centred approaches. Many pastoral caregivers have high anxiety when children are ill or hurt, are unsure how to have a substantive conversation with them or their fears of what could be said about them keep them from hearing what children have to say. The effective approaches in the pastoral care of children are illustrated to assist in serving the spiritual needs of children. The books explore actual pastoral care experiences that help one to gain confidence in handling situations such as a teenager's desire to be baptized out of fear of death when neither he nor his parents believe in Christ. The books give a complete theological exploration of ministering to children who may ask "Why me?", "Why do people have to die?" and "What happens to children if they die before they are baptized?" The pastoral care of children helps one answer these questions meaningfully.

Some of the benefits of the pastoral care to children include: understanding the similarities and differences of caring for children in comparison to adults, such as different vocabularies but similar emotions, and the realization that children are very perceptive using play as a tool. For example, referring to a puppet's experience in reference to the child to eliminate the child's self-consciousness and help him or her open up confronting pastoral issues in acute care settings, such as fear, guilty feelings, and anger, from parents, family and the child helping children recover from mental health issues such as depression, eating disorders, and identity and self-esteem issues by using cognitive therapy, conducting prayer and rituals with children such as baptism, naming ceremonies, anointing, and funerals to assist the child and

family through this spiritual rite of passage complete with child and family focused approaches for dealing with the questions surrounding death, The pastoral care of children also provides one with several cited scriptures, and a list of questions one may be asked by a child who is facing death. One will learn from actual circumstances pastoral caregivers have encountered and discover how to approach topics, and answer questions on God and death. *The pastoral care of children* is a resourceful book that will assist one in overcoming anxiety and help one delivers thoughtful and uplifting pastoral care to children and youth. These books are useful as they deal with pastoral care of children. However, the current study focused on pastoral care challenges facing children in Catholic Church- sponsored schools.

Ramsay (1998) has done a lengthy analysis of pastoral assessment of parishioners' problems. The book discusses the theological and ethical foundations of the Judeo-Christian tradition for pastoral care. It opens up lines of communication between pastoral theology and the other theological disciplines. In addition, Ramsay's work helps clergy and other pastoral care and counselling professionals move beyond the current preoccupation with secular psychotherapy and other social sciences approaches. The current study focused on pastoral care challenges in Catholic Church- sponsored schools which Ramsay did not address.

Dittes (1999) offers answers to some of a minister's basic counselling questions: How do I guide counselling conversations yet empower those who feel helpless? How do I negotiate relationships with people who I may counsel one day and from whom I must seek a housing allowance on the next? Can I be psychologically adept while remaining theologically faithful? Dittes offers a wealth of insight into these and other fundamental issues. However, Dittes wrote with the mind of empowering those who attended counselling conversation. Hence, he did not discuss pastoral challenges in schools which the current study has investigated and documented.

Benner (2003) has emphasized that the average pastor spends six to eight hours each week counselling parishioners. However, because of inadequate training and time pressures, many pastors find counselling to be a frustrating and unfulfilled facet of their call to provide spiritual direction and guidance. Benner thus provides the clergy and church-based counsellors with a counselling model that was both distinctively pastoral and psychologically informed. His approach advocated maintaining narrowly focused objectives in a time-limited setting. Benner's work has been a standard for pastoral counselling classes and a practical resource for the clergy. In addition, Benner explores more by providing pastors with

counselling model to avoid getting frustrated and unfulfilling in their spiritual direction and guidance. However, the current study focused on the challenges of pastoral care in Catholic Church- sponsored schools.

Similarly, Hunsinger (1995) incorporates the material and method of Karl Barth's theology to pastoral counselling, in which the study brought theological and clinical psychological thinking into a remarkable correlation, doing so with convincing power and commanding effectiveness. Hunsinger merges theological and clinical psychological thinking to get convincing power and commanding effectiveness. The current study explored the challenges of pastoral care in Catholic church- sponsored schools.

It was evident from the works reviewed that there was a knowledge gap as far as pastoral care challenges were concerned in Catholic church-sponsored schools, hence the current study was to fill this knowledge gap.

2.4 Theoretical Framework

The study was informed by two theories namely: abundant life theory and deprivation theory.

2.4.1 Abundant Life

Abundant life theory is attributed to Jesus Christ. The term "abundant life" comes from the different versions of the Bible, (John 10:10), "I came that they may have life, and that they may have it more abundantly." "Abundant life" refers to life in its abounding fullness of joy and strength for mind, body, and soul. "Abundant life" signifies a contrast to feelings of lack, emptiness, and dissatisfaction, and such feelings may motivate a person to seek for the meaning of life and a change in their life.

Abundant life teachings portray God as a good God who wants to bless people spiritually, physically, and economically. Christ is the source of the abundant life. Those who abide in him fulfil the magnificent purpose of life, which is to give God the glory He deserves. Abundance is an internal experience of fulfilment, having enough in life and an appreciation for what is. It is a state of being, a sacred space in which to live and view life. It takes a conscious effort to stay and live in this space. Life events can propel one out of this state in a non-second and into the space of scarcity. The challenges faced by the pastoral care are an indication that there is negation against access to abundant life. Jesus says in John 15: 6, "If

anyone does not abide in me, he is thrown away as a branch and dries up, and they gather them, and cast them into the fire and they are burned”.

Jesus said that He came to give life—not just ordinary existence, but life in fullness, abundance, and prosperity (John 10:10). On the other hand, the enemy (satan) comes only to steal, kill, and destroy. On one side is God with goodness, life, and ‘plenty’ of all that is necessary for life (Joel 2:26 and 2 Peter. 1:3), and on the other side is the enemy of peoples’ souls, who comes to rob them of God’s blessings, to oppress their bodies through disease and accidents, and to destroy everything that they love and hold dear.

One of the chief elements of the abundant life theory is fullness of joy hence students who are bitter, discontented, complaining, are involved with drug and substance abuse, media influence, moral decadence and early marriages are deprived of the fullness of joy God has designed for all His people. It is when people violate God’s design that they lose their joy. If people abide in God that fully, they will have full joy.

Therefore pastoral care is a holistic approach through which the school attempts to meet personal, social, emotional and intellectual needs of every student in order that each might participate fully and gain maximum benefit.

From this theoretical perspective, the concern of the Catholic Church in education and in schools is to facilitate the realization of fullness of life (John 10:10) of the members of the school. This is synonymous with the enabling of integral or holistic development of these persons.

The study shows that the delivery of this mandate encountered challenges at different times. It recommends a focus on clarity of what in fact constitutes fullness of life, in a discerned African Christian sense, with due mindfulness of the realities of the times. This can offer increased potential for the Catholic Church’s contribution to education in Kenya in a situation that faces new and ever more diverse challenges.

2.4.2. Deprivation Theory

This study was also guided by the deprivation theory as propounded by John Bowlby in the year 1969. John Bowlby was a British psychologist, psychiatrist, and psychoanalyst, notable for his interest in child development and for his pioneering work in deprivation theory. His

deprivation theory proposes that every problem that exists is as a direct or indirect result of one form or another of unfulfilled needs. It might be unfulfilled physical, psychological and spiritual needs or a combination of deprivations. This is a theory that promotes a holistic approach that is human, social, intellectual and spiritual developments of a human person.

The theory complements the theory of abundant life since deprivation implies that there is a deficiency of the needs of a human person. Pastoral care is based on deep respect for the dignity and uniqueness of the individual person as all are made in the image of God (Gen.1:27). The Catholic sponsored schools are guided by principles of providing a strong sense of well-being, belonging and security which affirms the dignity and worth of students so as to achieve their full potential as human being physically, socially, intellectually, emotionally and spiritually. The relationship between the two theories: abundant life and deprivation is that they complement each other.

Therefore the researcher points out that, the theories of abundance life and deprivation are relevant for this study because where there is negation that is deprivation, then; there are problems because there is no fullness of life. The Church wants to offer a holistic pastoral programme for the young people.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section discusses the methodology used to investigate the challenges of pastoral care in Catholic Church-sponsored schools in Nakuru Municipality. It provides information about the research design, target population, study area, sampling procedures, research instruments, methods of data analysis and ethical considerations.

3.2 Research Design

The study employed a case study research design which used qualitative method. The design facilitated a detailed assessment of a single issue which for this study was the challenge of pastoral care in the Catholic Church-sponsored schools in Nakuru Municipality of Nakuru County. Using this design, it was possible to evaluate the unique aspects of the study topic in the study area. The study collected information from respondents on their attitudes and opinions in relation to challenges faced in pastoral care. Data from the study was collected from school principals, heads of departments and prefects. Both primary and secondary data was used in the study. Primary data was obtained using questionnaires, interviews and focussed group discussions while secondary data was obtained from books, journal articles, newspapers, magazines and the internet.

3.3 The Study Area

The study was conducted in Nakuru Municipality of Nakuru County in Kenya. Nakuru town, which is the capital city of Nakuru County is located 160 km north-west of Nairobi and is the fourth largest urban centre in Kenya after Nairobi, Mombasa and Kisumu, with 307,990 inhabitants. It is situated at an altitude of 1859m above the sea level and it is within the Great Rift Valley whose formation gave rise to a unique natural structure. Nakuru means 'City of the Waterbucks (nakuru.co.ke).

Nakuru was established by the British as part of the White highlands during the colonial era and it has continued growing into a cosmopolitan town. It received township status in 1904 and became a municipality in 1952. The history of Kenya as a country is closely intertwined

with that of Nakuru as a town and a district which is now a county. The first and second presidents of Kenya maintained their semi-official residents within the town, Jomo Kenyatta, and Daniel arap Moi. The town for a long time has been the hotbed of Kenyan politics and it was home to a variety of colourful politicians

(whatwhere.me/Nairobi/everything/Nakuru_town_26187075).

The town is located in an environmentally sensitive area. It is sandwiched between Lake Nakuru National Park to the south and the Menengai crater to the East which is associated with its volcanic landscapes. Known for its flamingos and once dubbed "the cleanest town in East-Africa," Nakuru is now considered one of the most productive and industrious towns in Africa (nakuru.co.ke).

Nakuru is also an important educational centre. It hosts a number of public and private universities. It is the home of Egerton University, a large public university, and Kabarak University, a private university associated with former President Moi's business and religious interests. In addition, the town has a number of middle level institutions such as the Rift Valley Institute of Science and Technology, Kenya Industrial Training Institute (KITI) and the Kenya Institute of Management (KIM). Nakuru town also hosts a number of campuses for the University of Nairobi, Kenyatta University, Jomo Kenyatta University of Science and Technology, Mt. Kenya University, the Kenya Methodist University

(en.wikipedia.org/wiki/Nakuru).

The town boasts of an excellent tourism infrastructure and has many interesting sights for viewing. It has a quite attractive volcanic landscape, good hotel facilities, excellent transport system, and a friendly atmosphere.

3.4 Target Population and Sample

The target population included all the principals, heads of departments and students in leadership in the eight secondary schools (Catholic and non-Catholic sponsored) in Nakuru Municipality. The number of respondents was 216 out 702.

3.5 Sampling Procedure

The study involved a sample size of 216 respondents from Catholic and non-Catholic schools. It comprised of eight principals, 40 heads of departments and 168 students. The students comprised of class prefects, dining hall prefects, dormitory prefects and five students from each school who have been involved with indiscipline cases. The Catholic schools sampled were four while non-Catholic schools sampled were also four. The study employed purposeful sampling to identify the respondents (Denzin and Lincoln, 2000). I sampled those involved in leadership because they have information at hand by the nature of their responsibilities.

3.6 Research Instruments

Data for the study was collected using three methods namely: questionnaires, unstructured interviews, and focused group discussions.

3.6.1 Questionnaires

The questionnaire was one of the main tools for data collection in the study. The questionnaire had both open and closed ended items. It was divided into two parts. Part one had the bio data and part two had information related to the research problem.

3.6.2 Interviews Schedules

Interview schedules were the other technique used to obtain data from the respondents. Unstructured interviews helped the informant to open up and to produce more information. This method helped to get the required data.

3.6.3 Focused Group Discussions

This was the other technique used to obtain data from respondents. This method helps the respondents to discuss freely and give their point of view since one is encouraged to speak. The groups were comprises of ten students.

3.7 Data Collection Procedures

The researcher obtained a research permit from the Ministry of Education, Science and Technology, authorising her to collect data from the various Catholic and non-Catholic schools in Nakuru County. The researcher then proceeded to visit the sampled schools to

establish rapport and sought permission from the respective principals to collect data. The first visit enabled the researcher and the principals to select the right day and time of visiting the schools. The researcher assured the principals of confidentiality of information they provided.

Data collection was done using questionnaires and interviews which were orally administered by the researcher and trained field enumerators. Interview schedules were employed in the study to get information. Informants who were considered to have more knowledge about the way Catholic schools operate such as the chaplain for youth in the Catholic Diocese of Nakuru and the chaplains of the sampled Catholic schools.

3.7.1 Data Analysis and Presentation

The data collected was organized, interpreted and meanings assigned to subjects and conclusions were drawn with respect to the objectives of the study. The responses collected were tabulated and descriptive method was used to analyse the data.

3.8 Ethical Considerations

The study attempted to be ethical by acknowledging the references from the literature reviewed. With data collection, permission was granted by the Ministry of Education, Science and Technology in conjunction with the County Commissioner and County Director of Education. The researcher visited the eight schools and got consent from the principals to carry out research. The researcher gave brief information to the respondents that confidentiality would be upheld and that the respondents were free to withdraw from giving information even in the middle of the interview and not to mention their names in the questionnaires. The researcher sought the permission to use the titles of the respondents during the oral interviews. For the focussed group discussion they were coded using the alphabets A up to H with their respective schools. The study analysed the data received from the respondents without adding or reducing the information given by the respondents. The researcher only highlighted further, where necessary, the information given by the respondents.

All the schools that took part in the study were acknowledged and will receive a summary of the report so as to benefit from the findings of the study.

3.9 Demographic Information of respondents.

The researcher sought demographic information of the respondents in order to establish if there was equal representation in the sampling. In this regard, the respondents' background which included the age, academic and professional qualification was sought. In respect to the Catholic sponsored schools 130 questionnaires were issued and 120 were returned. Both the Catholic and non- Catholic church sponsored schools were issued with 216 questionnaires for comparison purposes and they returned 188 questionnaires.

AGE	No. of respondents N= 216	%
Under 20	168	78
21-40	40	19
41-60	8	3
Above 60		

Table 1: Respondents age

Grade	No. of Respondents N= 216	%
University	48	22
Secondary level	168	78
Others		

Table 2: Academic and professional qualifications

Occupations	No. of Respondents	%
	N= 216	
Principals	8	3
Heads of department	40	19
Students	168	78
Others		

Table 3: Respondents' Occupations

Religion	No. of respondents	%
	N- 216	
Catholic schools	130	60.2
Non- Catholic schools	86	39.8

Table 4: Respondents sampled Religious Affiliation

The information presented in Table 4 revealed that majority (60.2%) of the respondents sampled was from Catholic sponsored schools while 39.8% were from non- catholic sponsored schools. The findings showed clearly that the research was on challenge of Pastoral Care in Catholic sponsored schools in Nakuru Municipality, Nakuru County.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter discusses the study findings based on the objectives. The study observed that pastoral care in Catholic Church-sponsored schools involve a number of activities such as guidance and counselling, young student movement, Holy mass, spiritual talks, days of prayer, motivational talks, pastoral programme of instructions and reciting the rosary.

These aspects of pastoral care contribute a lot to character formation in the students. The table below shows some aspects of pastoral care in Catholic Church-sponsored schools. Each of these aspects cannot be practised in isolation because they are quite complimentary as was noted in the study by the respondents.

4.2 The Nature of Pastoral Care in Catholic Church sponsored schools in Nakuru Municipality

This section discusses the research findings of the first objective of the study which was to establish the nature of pastoral care in Catholic Church-sponsored secondary schools in Nakuru Municipality. The relevant research question stated as follows.

What is the nature of pastoral care in Catholic Church- sponsored secondary schools in Nakuru Municipality?

The responses to the above question are presented in table 5 below.

Aspects	No. of respondents	%
Guidance and Counselling	105	88%
Young Christian Student movements	105	88%
Days of prayer	85	71%
Catechism	73	61%
Spiritual talks	73	61%
Praying Rosary	73	61%
Holy Mass	70	58%
Pastoral Programme of instruction	68	57%
Motivational talks	64	53%

Table 5: Aspects of Pastoral Care in Catholic Church- sponsored schools

Discussion of table 5

It is evident from the table that majority of the respondents regard guidance and counselling and young students' movement as the most effective aspects of Pastoral Care in schools with 105 out of 120 respondents representing 88%. Days of prayer follow with 85 out of 120 respondents at 71%, with Catechism, spiritual talks and praying rosary coming third at 73 out of 120 respondents' with 61% of each. Holy mass, Pastoral programme of instruction and motivational talks come forth, fifth and sixth with 70, 68 and 64 out of 120 respondents representing 58%, 57% and 53% respectively. All the Pastoral programmes have above 50% representation, an indication that students take seriously and regard Pastoral Care programmes as part and parcel of their learning process.

4.2.1 Guidance and Counselling

According to table 5 above, 105 out of 120 respondents, representing 88% identified guidance and counselling as one of the major components of pastoral care in Catholic Church-sponsored schools at Nakuru Municipality.

The guidance and counselling of students is an integral component of the educational mission of the school. Guidance and counselling services and programs promote the spiritual, personal/social, educational and career development of all students. It is at the heart of Pastoral Care.

Guidance and counselling has a caring and supportive role in the school where students can get advice and support on a range of issues. Its scope ranges from relationships to study skills and family difficulties to college advice and information. Counseling helps students explore their thoughts and feelings and the various choices open to them in life. It gives care and support to students in the learning process to cope with the many aspects of their lives as they grow up in school life and with their individual personal circumstances, information for schools, students and families.

One of the heads of Guidance and Counselling department, Loreto Boys secondary school, Njuguna(OI), stated that guidance and counselling is a tool that enhances integral growth to the students. It helps the students open up, share and express challenges they face in their lives and show the desire to be assisted. He averred that through these, learners acquire self-knowledge, self-understanding and self-acceptance which enable them to grow as integrated persons.

This sentiment was supported by members of a focused group discussion, C, who noted that guidance and counselling helps the learner to receive integral formation in their lives since mental, psychological and spiritual faculties have been enjoined in one body. In a set up where guidance and counselling is not done, learners find themselves missing self-knowledge of who they are; they lack self- understanding of themselves and self- acceptance.

Another head of Guidance and Counselling department, Nakuru Day secondary school, Macharia(OI), noted further that guidance and counselling program provide professional services to students since it enables them make appropriate decisions on their future careers. Hence this aspect enables students to think of their economic dimension. Downing (1968) explained that guidance services are an organized set of services established as an integral part of the school programme. These services are designed to promote the development of students and assist them move towards a realization of round wholesome adjustment and maximum accomplishment according to their potentialities. They assist the learners to

understand, accept themselves and utilize their ability (aptitudes and interests) to acquire skills which make them become useful members of society.

The study observed that guidance and counselling is very essential in a school since it provokes the students to acknowledge their potentials and share out the challenges that hinder their growth. Students become aware of the importance of morals in the society, come to the realisation of so many realities in life and are able differentiate which things satisfy their wants only and which ones are of value to everyone in the society. It is an avenue of debriefing that is, of letting off the past and embracing the present with passion. It helps the learner to remain focussed and this helps in developing his economic status in future.

The study established that guidance and counselling helps learners to acquire a certain level of maturity and live an integral life. From table 5 above, it is evident that the Catholic Church- sponsored schools have incorporated Pastoral Care programmes in their curriculum. The Declaration on Christian Education, a Vatican II Council document says that the proper function of a Catholic school is to create for the school community; a special atmosphere animated by the Gospel spirit of freedom and charity; to help youth grow according to the new creatures they are made through baptism as they develop their own personalities and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith(Declaration on Education by Catholic church no.25).

The study affirmed that through Pastoral Care, all aspects contained in the Vatican Council II on Christian education are for students in Catholic sponsored schools to enhance their holistic development. Figure 2 below contains a set of different symbols placed on the table at the centre during a counselling session to provoke students to share out what the symbols represented in relation to their lives. For instance, there was the national flag of Kenya which symbolised oneness as a country which students are called to live in harmony and peace with each other, the lighted candle representing the presence of God among students, the bible representing the Word of God inspiring the students to follow the right path and flowers showing the beauty of each student with the giftedness each has received from God.



Figure 1: Students and facilitators during a Group Counselling with Symbols at the Centre that represent who they are and have.

4.2.2 Young Christian Student Movement

Young Christian Student movement is one of the aspects of Pastoral Care which has contributed a lot to character formation in Roman Catholic sponsored schools at Nakuru Municipality. This was confirmed by 105 out of 120 respondents, representing 88% on table 5 page 23.

Young Christian Students (YCS) is a movement of the Students, by the Students and for the Students. It is a movement that is solely managed and led by secondary school students. It is an awareness movement that helps young people to analyze their experiences and deepen their awareness of themselves, who they are (potentialities, aspirations, and responsibilities), how they relate to others (in the family, school and neighborhood etc.), what inspires and conditions them (values and traditions) and how they need to change and can change and grow.

Its main aim and, therefore, focus is to train Young Christian Leaders who are capable of taking action in the world around them. They become leaders by not only taking action but

also reflecting on the situations they are enacting upon. This helps them not only use their faith and help put that into practice but to also create the best possible action that will solve the situation around them.

The same sentiments were expressed by focussed group discussion, E. Students in this focussed group discussion noted that Young Christian Student movement is popular because through these interactions, many students have been able to exploit their talents and have managed to get good job opportunities after completion of their secondary school education. Some have been employed in entertainment industries such as Churchill show, others have joined music industry either by forming their own bands or joining other bands, whereas quite a number have formed their own entertainment programmes such as Baba Shirandura and Wilbroda who are former students of Catholic sponsored schools. Respondents in focussed group discussions argued that activities organised in youth rallies through Young Christian Student movement bring together students from different schools where they share themes addressing various aspects of spiritual, social, economic and political life of students. Consequently, integral formation of character takes place among the students who later on grow as all round adults.

According to the chaplain of the youth, Catholic Diocese of Nakuru, Reverend Fr. David Ngigi (OI), the goal and objective of Young Christian Student movement is to offer holistic of character formation to the young people. The spirituality of YCS is to make students see, judge and act. Along with this spirituality, everything is centred in Christ. He went on to say, that his office has a program that embraces all it takes to form young people holistically. Some of the programmes carried out in YCS rallies include a discussion on topical issues such as human sexuality, crisis facing young people, peer evangelization, self-awareness and all other contemporary issues affecting the youth. Among the programmes are talent shows, music, drama festivals, comedies, environmental day's programme, Pilgrimage to the Subukia Marian shrine and many more others. He insinuates that through such activities learners develop different skills and later on discover their future careers.

Palmer (1993) examines the modern tendency to objectify knowledge in order to "divide and conquer creation". He proposes that true knowledge involves a mutual relationship between person and the world, a relationship which calls upon individuals to approach the world with humility, reverence, imagination, and feeling. He further expresses that holistic knowing is deep self-knowledge that engages the person morally and spiritually with the life around

oneself. Palmer argument confirms the study discovery that YCS movement is a very important tool in character formation in young people. The students discovered that learners who miss such an activity have no awareness of who they are and how to interact with other members of society.

Suffice to note that students' mentorship to each other is an effective means of learning. This is what Young Christian Students movement offer to students through its interactive processes.



Figure 2: Students and facilitators during Young Christian Student Movement

4.2.3 Days of Prayer

Prayer is the medium of communication between God and humanity. It is as a result of this that prayer is regarded as a very important tool in character formation of students. From table 5 on page 23, 85 out of 120 respondents representing 71% identified days of prayer as one of the components of Pastoral Care in Catholic sponsored schools.

According to the focused group discussions, A, a day of prayer has been inserted in the school programme at the beginning of the term, after mid-term break and at the end of the term. This is aimed at seeking God's blessing upon the students as they begin their journey of learning during the year. The group argued that this is a very important moment in students' lives because it enables them to set their goals, plans, targets and all other educational enterprise before God through Christ himself. Students' respondents expressed the view that days of prayer help them to retreat and evaluate their lives and see whether they have accomplished their set goals in life. One of them noted that "I prefer the day of prayer to be fixed on the first weekend of opening the school and immediately after midterm break so that the students' minds can be brought back to the focus". The students expressed their feelings further by arguing that this exercise helps in the formation of their mental faculty in that they critically reason and challenge themselves on how to accomplish their set goals in life and discover or not whether they are on the right track.

One of the heads of guidance and Counselling department Nakuru Day secondary school, Njuguna(ibid) noted that during days of prayer, a theme which may impact positively in the lives of the students is selected, for instance, Jesus as my true friend. As learners meditate through this theme, their mental faculties expand as they think and reflect critically on how Jesus is their true friend who never fails. Socially they evaluate friends they have and try to gauge whether they are their true friends. In all these thinking, imaginations and reflections there is an inward journey towards one's soul which is an important urgent of holistic character formation. Consequently you find that psychologically, physically and spiritually, this person is well formed.

In the same vein, the chaplain of Loreto Boys Secondary school Reverend Fr. Joseph Ithari(OI), argued that prayer should be a normal part of the school daily activities, so that students learn to pray in times of sorrow and joy, of disappointment and celebration, of difficulty and success. Such prayer teaches students that they belong to the communion of saints, a community that knows no bounds. Therefore the students get formed socially. Those learners who do not have this exposure find it difficult to cope with daily struggles because they fear to challenge themselves and evaluate critically their lives. Hence they are vulnerable and their chances of excelling in life are minimal. This is due to a lack of integral formation which they missed when still young in schools. The chaplain continues further that, a day of prayer provides one with the environment to rest the body, mind and soul. A day of

prayer is an invitation from God to "come to me, all of you who are weary and burdened and I will give you rest"(Mt. 11:28). It is a place where one is re-energized and become more aware of the body, mind and soul connection. It is a vacation from the stresses of life. Remember: Even God rested on the seventh day (Gen.2:2).

The chaplain's sentiments amplified Father Thomas Keating's statement that "A day of prayer is not a substitute for daily life. It should be a booster and an accelerator of the spiritual journey –one goes a long way in a short time. But if it is not continued then by some daily process, its primary benefit and effect will be missed." A day of prayer provides a focused opportunity to learn and strengthen practices which may lead us to a "shift in perception', thereby changing our relationship with life and the world around us. This, according to some respondents is the 'miracle' of the spiritual journey in life.

People are naturally spiritual beings, living human lives. This idea is highlighted in the book of Hosea, where God invites us to 'come to the desert to pray and He will speak to our hearts'. Days of prayer allowed students to break their ordinary pattern of daily life. Students in focussed group discussion noted that when they turn off the television and cell phones, they find themselves in an environment which enables them to affirm their commitment to spiritual priorities. In stillness they nourish their lives with the solitude of silence, meditation and prayer.

The head of language department Xavier's High school, Nyakiba(OI) clarified besides the days established for prayers in the school, there are prayers conducted every day of assembly days that are on Mondays and Fridays. As they prepare to lead the assembly, some of the students organise themselves to present the prayers on behalf of the rest of the school. Here, they present their needs and that of the society at large.

From the above observations, there is clear evidence that the study had established that days of prayer bring about integral formation to learners since it helps them to view life at different perspectives and acquire the courage to face future challenges in life with boldness. This brings about character formation in the life of a student.



Figure 3: Students and facilitators during their Day of Prayer Performing an Exercise of Writing One Talent they Treasure in their Friends.

4.2.4 Catechism

Catechism is one of the aspects that have enhanced Pastoral Care in Catholic Church sponsored schools. The table 5 on page 23, shows that 73 out of 120 respondents representing 61%. Catechesis is the process of transmitting the Gospel, as the Christian community has received it, understands it, celebrates it, lives it and communicates it. Catechetical formation refers to the entire approach of the congregation “growing in the grace and knowledge of our Lord Jesus Christ.” Thus, it includes catechism instruction, family devotions, family and church gatherings that reflect the life of grace and mercy, shaped by proper distinction and application of Law and the Gospel.

Jesus empowered the Church to continue His mission when He said, “Full authority has been given to me both in heaven and on earth; go, therefore and make disciples of all the nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of time”. (Mt. 28:18-20). This great commission has been handed to women and men, whom God has called, to proclaim the Good News. This great commission to proclaim the Good News is what has traditionally been referred to as catechesis.

A Principal of St. Xavier's High school, Sr. Lilia Juma(OI), affirmed with a detailed account how Pastoral Care is given much attention at the school since there is a sister who is in charge of Pastoral Care activities taking place. One of the activities is the catechesis given to those preparing for baptism. The Principal noted that when occasions such as baptism are taking place, the whole school participate and many students feel motivated to take part in baptismal exercise. Students are taught the Catholic doctrine and after baptism they start receiving the communion. In sharing the divine life of God, they start accessing other sacraments. As one undergoes Catechism one is mentally formed since it implies learning the doctrine of the church for example the creed in the Catholic Church has elements which help a person to meditate and reflect on one's way of life (I believe in one God, I believe in Jesus Christ the only son of God and I believe in the Holy Spirit). Socially the person understands how he or she should relate with the neighbour. In the process there is deepening of one's relationship with the creator. Therefore, the study observed that catechesis is part of the faculties that help in the formation of a person.

According to the Chaplain of St. Luke's Boy's secondary school, Reverend Fr. Michael Gachie(OI), the Catholic Church plays a key role in education since she believes she has the duty of proclaiming salvation and helping every person reach his or her full potential. The Church aids parents and society in providing education through Catholic schools, catechetical programs, educational media, and organizations. He asserted that a learner who undergoes catechizes becomes a sound person in the society. This is because he or she becomes aware of who is God in her/his life. Hence, there is formation of good citizens who could participate in the affairs of their country because they understand themselves, their relationship with God and others and make declaration of what they would want their life to be in the society. Those who have not gone through this formation would easily witness no sense of responsibility on one's life. It is therefore, easy to follow peer pressure since there is no formation in one's conscience.

The Principal of Christ the King Academy, Njoroge(OI), shared the same sentiments with the Catholic Church article on education which reported that the most basic means to help students become more committed to their faith is by providing solid religious instruction. To be sure, "education in the faith is a part of the finality of a Catholic school." For young Catholics, such instruction embraces both teaching the truths of the faith and fostering its practice. Still, we must always take special care to avoid the error that a Catholic school's

distinctiveness rests solely on the shoulders of its religious-education programme. Such a position would foster the misunderstanding that faith and life can be divorced, that religion is merely a private affair without doctrinal content or moral obligations

(<http://catholiceducation.org/en/education/catholic-contributions/five-essential-marks-of-catholic-schools.html>).

Students in the focussed group discussion, D, reported that they enjoy catechises in their schools when they complete the training to be baptised, their parents are invited to attend the ceremony. The students expressed that they love that gesture and many others are attracted and would register for the classes to be baptised. In their discussion, the students outlined the six fundamental tasks of catechesis in their lives as follows: Catechesis promotes knowledge of the faith, promotes knowledge of the meaning of the Liturgy and the sacraments, promotes moral formation in Jesus Christ; teaches the Christian how to pray; prepares the Christian to live in community and to participate actively in the life and mission of the Church; and lastly promotes a missionary spirit that prepares the faithful to be present as Christians in society.

According to the researcher's view, catechism helps in developing one's faith. Socially, it helps in developing the community's faith. Intellectually one understands his or her role as a God's creature. Thus, catechetical formation provides the threads that unite and emphasizes the Christian life and growth.

4.2.5 Spiritual Talks

According to the table 5 on page 23, 73 out of 120 respondents representing 61% identified spiritual talks as one of the components of Pastoral Care. The study noted that spiritual talks enhance Pastoral Care by moulding and shaping the spiritual aspect in the life and growth of students. Spiritual formation is a holistic process by which God forms Christ's character in believers by the ministry of the Spirit, in the context of school community, and in accordance with biblical standards. This process involves the transformation of the whole person in thoughts, behaviors, and styles of relating with God and others. Such life change is manifest in a growing love for God and others—a dying to self and living for Christ. It is therefore, an intentional Christian practice that has as its goal the development of spiritual maturity that leads to Christ-likeness. Spiritual formation involves three realms: worship, Bible reading/study and prayer.

A respondent who is the head of humanity department Christ the King Academy, Muriithi(OI), averred that it is in the giving of spiritual talks that sound character formation and Christian virtues are enhanced. He accentuated that spiritual talks form well-groomed, polite and understanding students who are able to interact with the rest in the society with respect. It is also in giving spiritual talks that different skills are developed in students. For example, skills of listening, skills of defining between good and bad, skills of interaction with others, skills of identifying the experiences of others in life and skills of earning the living. These help learners to develop holistically since they broaden their knowledge, interact socially with others, strengthen their will, learn virtues that should be their guiding principles in their lives and ultimately practice what they have gained.

The focussed group discussion B shared the same sentiments with Clark's views on holistic education that spiritual talks are hidden assumptions. Clark (1997) discussed integrated curriculum by examining hidden assumptions about human potential, learning and intelligence, the nature of the universe, and the effectiveness of organizations, Clark demonstrated that the established educational structure is not equipped to cope with the major changes taking place in the world today. But through spiritual talks, these hidden assumptions are unearthed.

A spiritual talk is a very important aspect of character formation in students because it helps them to grow as all round adults in society. This sentiment was supported further by the head of guidance and counselling department, Nakuru Day secondary school, Macharia(ibid), who said that they include spiritual talks in their counselling sessions.

According to the chaplain of the youth, Catholic Diocese of Nakuru, Reverend Fr. David Ngigi(ibid), Spiritual talks has been one of the components in his planning of Young Christian Student movement. He highlighted that along with the contemporary issues in the society, there is need for the students to be equipped with spiritual talks so as to know themselves better, the world around them and their creator.

The study observed that spiritual talks play a very important role in the life of students. It brings the transformation of the whole person. Spiritual formation is a holistic process, not merely about an internal change in the disposition of our hearts, but an internal change that results in the transformation of our whole self—our thoughts, behaviors', and relationships—

so that we can increasingly learn how to live the way Jesus lived, love the way Jesus loved and serve the way Jesus served. Through the skills gained, they learn how to earn a living. They also become good citizens who are able to make good choices in life and live in harmony with others.

The study also noted that Spiritual formation is a process, but it is also a journey through which learners open hearts to a deeper connection with God. They are not bystanders in their spiritual lives; they are active participants with God, who is ever inviting them into relationship with him.

A person's character is defined by his attitudes and behavior over time. As the Holy Spirit gradually reforms the believer's conscience through the power of the written Word, his internal decision-making process produces a growing reflection of the character of Christ in his life.

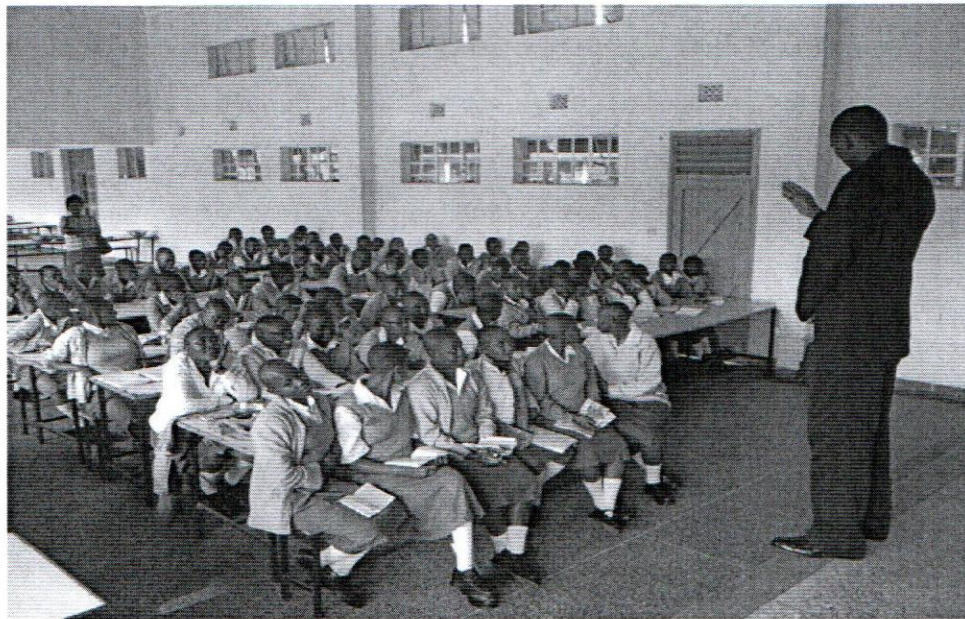


Figure 4: Student and facilitators During a Spiritual Talk instilling the virtues of Honest, Respect and Hard work.

4.2.6 Reciting of the Rosary

According to table 5 on page 23, 73 out of 120 respondents representing 61% identified reciting the rosary as one of the components of Pastoral Care in Catholic sponsored schools. Rosary is a style of mental prayer that is based on repetition. Reciting *the rosary* is

pondering the life of Christ with Mary, as she did in Luke 2:19. The purpose of the Rosary is to help keep in memory certain principal events or mysteries in the history of our salvation, and to thank and praise God for them. The study established that the recitation of the rosary was very essential element in enhancing Pastoral Care. Reciting of the rosary starts with ...In the name of the Father, the Son and the Holy spirit then followed by the creed, one our father and three Hail Mary's. We begin the mysteries. There are five mysteries for each day. After the first mystery we have 1 our father, 10 Hail Mary's and glory be and then the 2nd mystery and likewise until the fifth mystery.

The principal of Christ the King Academy, Njoroge(ibid), acknowledged that reciting the rosary, people meditate on the life of Jesus Christ. For instance, they meditate upon Christ the mystery of Jesus Christ. She claimed further that regular reciting of the rosary make people experience significant improvement in their overall mental health. Typical mental health benefits of reciting the rosary include: increased focus and attention, mental clarity; clears mind of distractions and negative thoughts; better thought control and less intrusive thoughts; fights depression, improved memory; decreased anxiety and fear; positive thinking and better outlook on life; stress reduction; increased ability to relax and unwind; powerful sleep aid promotes night's sleep and increases overall sense of well-being (www.erosary.com/rosary/benefits/spiritual.html).

Reciting of the Rosary is practised by most Catholic sponsored schools. This was confirmed by Rev. Fr. Michael Gachie(ibid), the chaplain of St. Luke's secondary school, who argued that the school joins the rest of the church community four days in a week for the recitation of the rosary. He animated that socially the students join with the rest of the community and together raise up their minds and hearts to God. He talked of repetition as the mother of knowledge because the more one reflects, the more one becomes aware of what he or she is saying, and hence mental faculty is developed. One reflects on those powerful words repeated and is formed spiritually, emotionally and psychologically.

Students in the focussed group discussion A shared the same sentiment. They have three days in a week to recite the rosary. They have the liturgy secretaries who organised the rest of the school to recite the rosary after supper before going to their evening preparations. Students in their discussion expressed the view that, reciting of the rosary helps in increasing their rate of concentration and sharpens their memory. They went on to say it draws their attention and helps them to be alert in their evening preparations. They, however, expressed that though at

the beginning it is not easy to fit in the system but once one is absorbed in it becomes very interesting and yields abundant fruits.

The study wishes to point out that the prayer of the rosary involves repetition of Hail Mary's and it is an aspect that calls for attention and concentration in what the person is doing. When this aspect is well planned, it assists the learners to be well focussed and to increase their level of concentration. It makes learning in the class becomes more effective and together learners grow as all round in different aspects. Learners who do not have such an opportunity experience difficulty in concentration, they and are stressed are always distracted.

4.2.7 Holy Masses

The Holy Mass is the central act of Catholic worship. The holy Sacrifice of the Mass is celebrated as a memorial of our redemption from the slavery of evil effected by Christ's death on the cross. Table 5 on page 23, shows the number of respondents who identified holy mass as one of the most important components of Pastoral Care in Catholic Church-sponsored schools in Nakuru municipality. 70 out of 120 respondents representing 58% indicated that holy mass is an important component that must be considered if Pastoral Care has to succeed in moulding the character of learners. This view has been explicitly explained by Abraham Maslow where he argues that education with a holistic perspective is concerned with the development of learners since it helps them to grow in all aspects of life: spiritually, physically and emotionally. It seeks to engage students in their teaching or learning process and encourages personal and collective responsibility.

The same view has been expressed by the chaplain of Loreto Boys secondary school Rev. Fr. Joseph Ithari(OI), who averred that the Catholic Church looks at Pastoral Care as a collection of activities that is carried out for the holistic growth of a person. Holy Mass is one of those activities he cited. He continued to say that "whenever Holy Mass is celebrated a person experiences wholeness of growth in himself or herself." The mental faculty of the person reads the word of God reflects on it and gets challenged to amend his or her ways. Whenever the word is read, sung or listened to, there is always inward movement which convinces one to opt for a change in life. This brings about spiritual and psychological formation in a person. Whatever have been listened, read or sung not only helps a person to look at the relationship between God and oneself but also strengthens the relationship between persons,

thus leading to social transformation. Physical formation ultimately takes place because the body is very actively involved in doing some work.

The chaplain emphasized this further in an article he wrote concerning Catholic education where he argued that the sacraments of the Eucharist and Reconciliation in particular should mark the rhythm of a Catholic school's life. Mass should be celebrated regularly, with the students and teachers participating appropriately

(<http://catholiceducation.org/en/education/catholic-contributions/five-essential-marks-of-catholic>). Holy mass is celebrated for several purposes; first, to adore God as our Creator and Lord. The minds are used in this great meditation of who is God for me; secondly, to thank God for His many favours. In this aspect of thanking we raise our hearts in gratitude to him; thirdly, to ask God to bestow His blessing on all men and fourthly, to satisfy justice of God for the sins committed against Him.

The above sentiment was corroborated further by the principal of Loreto boys' secondary school, Oyugi(OI), who argued that the chaplain prepares and celebrates Holy Masses within the school and this is a factor that helps the students to develop in all faculties along with all the other aspects of Pastoral Care. The principal emphasized that chaplain in schools approach welfare holistically by working with families and communities, as well as individual students. They approach their task flexibly according to the needs they identify within the school. They have a strong feeling of commitment as it is a vocation in which they have to fulfil their Christian duty and not just a job for them to earn an income. They bring with them into the schools their personal connections with the churches and community contacts which provide valuable support for chaplaincy.

This study observed that holy mass brings about wholesome formation to learners because it enables them to reason critically and creatively. The learners thus became more assertive in decision making allowing them to become effective participants in solving community problems. Daily life experiences confirms that learners, who are not exposed to holy mass routine, face difficulties when handling issues because they do not know how to use God given talents in them.

Mass is thus very a powerful tool for holistic formation because the structures involved such as the liturgy of the word and the liturgy of Eucharist challenge the students mentally,

psychologically and emotionally. The liturgy of the Eucharist for example gives spiritual nourishment since the faithful socially, share in the Eucharistic banquet.

The photo below represents students in one of the selected school during the celebration of Holy Mass.

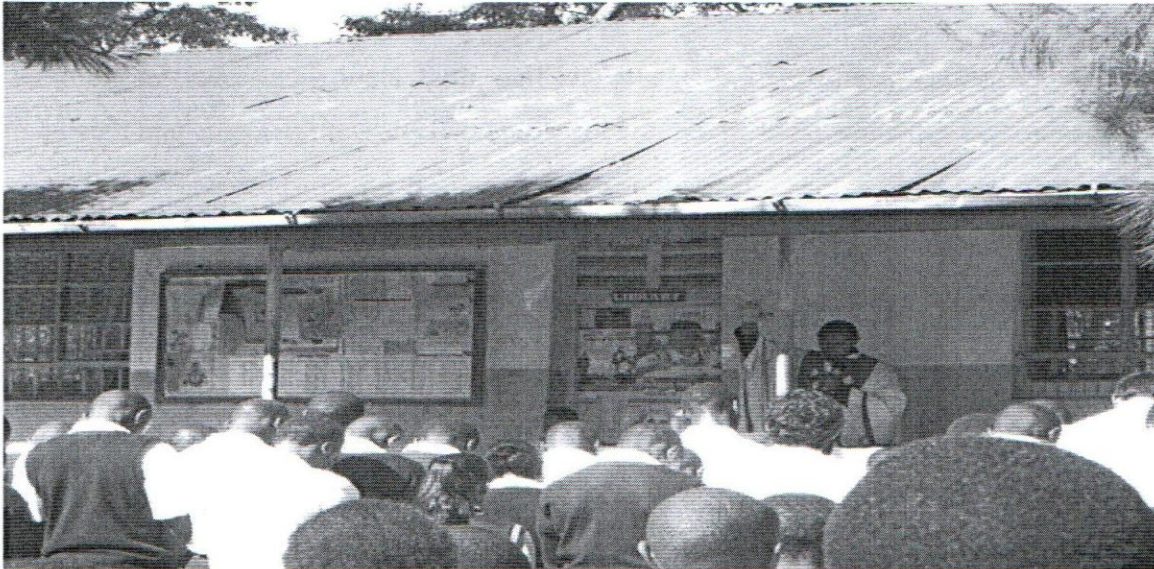


Figure 5: Students and a priest from one of the selected schools During the School Opening Mass bowing their heads for God's blessing at the Beginning of the Academic Year.

4.2.8 Pastoral Programme of Instructions

The table 5 on page 23 shows respondents' views on Pastoral Programme of Instruction. 68 out of 120 respondents which is 57% noted that Pastoral programme of instructions is one of the components of Pastoral Care in Catholic sponsored schools which has contributed greatly to holistic formation of learners. Pastoral programme of instruction (P.P.I) is a program me that enables students acquire religious nourishment particular to their Christian denomination without emphasis on examination as other subjects in primary school.

The study observed that Pastoral Programme of Instructions is allocated 40minutes once a week. The Principal of Christ the King Academy, Njoroge (ibid), underlined that, Pastoral Programme of Instruction is very important as it brings about holistic formation of learners. Her views conquered with Ron Miller who claims that holistic education is a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such

as compassion and peace. He affirms that holistic education aims at bringing in people an intrinsic reverence for life and a passionate love of learning. “At its most general level, what distinguishes holistic education from other forms of education is its goals, its attention to experiential learning, and the significance that it places on relationships and primary human values within the learning environment” (Robin, 2003).

In order to understand one’s faith, self-knowledge is of prime importance. Along with understanding one’s faith, self-awareness goes hand in hand with the person’s growth in wholesome. The study in its findings observed that faith yields abundant fruits as far as holistic formation of the learners is concerned. Pastoral programme of instruction, for instance, stimulates aspects in one’s life like self-awareness, self-knowledge, self-understanding and self-acceptance. This is the content that stimulates all faculties in a human person hence holistic formation is experienced.

The findings of the study revealed that, themes covered during Pastoral Programme of Instruction help the learners to be balanced since they do not only capitalize on spiritual aspects but also on other aspects of the life of the person as well. Those who lack those instructions become one sided since they lack other aspects needed for the development of a person. This truly fulfils the goals of education which are the “formation of the human person in view of his final end” and good of society.



Figure 6: Students and their teacher during Pastoral Programme of Instructions

4.2.9 Motivational Talks

Respondents identified Motivational talks as one of the components of Pastoral Care in the Catholic sponsored schools. This was represented by 53% of the respondents interviewed on page 23, table 5.

Today, in schools around the world, motivational speakers give talks that inspire students to stay in school, say no to drugs, become leaders, and prepare for life after graduation. This is evidenced in our media as advices are given to students. It is also carried out in schools to help the learners become more aware on themselves and the world around them. Topics like Self image, self acceptance, How to excel in life, how to tab one's resources and how to struggle for one's survival. According to Declaration on Christian Education, a Vatican II document, "education develops peoples "physical, moral and intellectual qualities" and instils in them responsibility, liberty, courage, social and technical skills and devotion to the common good." It is in this respect that the study revealed motivational talks as playing an important role in the formation of young people as far as pastoral care is concerned. Motivational talks are aimed at helping the students to develop in their intellectual, physical, moral and psychological faculties. They get stimulated and are helped to think critically, creatively, become assertive and are ready to make independent decisions in their daily lives.

While acknowledging the role played by several aspects of Pastoral Care in character formation of learners, one of the principals from Christ the King Academy, Njoroge(ibid), noted that motivational talk is a very important component. She explained that when principals have meetings she is able to access excellent motivational speakers probably those who are addressing them and others she gets to know them from the sharing's. For example, great musicians and actors who are very instrumental in sharing how they excelled in life. She added that motivational talks are geared towards stimulating the whole person to think creatively on how to use God given talents. Motivational talks stimulate all faculties in a person, mental, psychological, physical, social and spiritual hence bringing about character formation. Learners who do not have such an opportunity don't become creative as far as using their talents are concerned. They grow up with a fixed mind on how they perceive life to be and do not turn to possible solutions that might be taken into consideration that is plan B if plan A fails.

Miller (1996) discusses the importance of holistic education in training of the learners. He is essentially concerned with connections in human experience that is connection between linear thinking and intuitive ways of knowing, between academic disciplines and between individual and community, and between the personal self and transpersonal self that all spiritual traditions believe to exist beyond the personal ego. Miller posits that Motivational talks help in building those connections and hence make the learner think critically, creatively and become more assertive in life. This kind of formation prepares citizens who excel in politics, become economy developers and live in harmony with others in the society. The figure below shows students performing a stimulating exercise during a motivational talk meeting.



Figure 7: Students and facilitators performing a Stimulating Exercise during a Motivational Talk

This study points out that what makes the Catholic school curriculum distinctive is its attempt to generate a community climate in school that is permeated by the Gospel spirit of freedom and love. Pastoral Care carried out in Catholic Church- sponsored schools is clear evidence of the church's attempt to bring about holistic formation in learners. These programmes if

appropriately implemented help to bring out all round students who are physically, psychologically, intellectually, spiritually and economically knowledgeable. As such, the Centre of the whole enterprise in Catholic school is Jesus Christ himself.

4.3 Challenges Facing Pastoral Care in Catholic Church sponsored Secondary Schools

This section presents the research findings for the second objective of the study which was to assess the challenges to Pastoral Care in Catholic Church secondary schools in Nakuru Municipality. The section therefore presents the findings for the research question stated as follows.

What are the challenges to Pastoral Care in Catholic Church Sponsored Schools?

In regard to this objective, the study sought to establish the challenges facing smooth running of Pastoral Care in Catholic Church schools in Nakuru Municipality. The responses to this question are presented on table 6 below.

Challenge	No. of respondents	%
Negative attitude towards Catholicism	92	77%
Ignorance	91	76%
Different denomination	90	75%
Time limitation	90	75%
Western Culture	76	63%
Influence/Peer Influence	76	63%
Commitment of teachers/Students	60	50%
Limited teaching material	59	49%
Lack of syllabus	53	44%
Non spiritual background		

Table 6: Challenges to Pastoral Care in Catholic church-sponsored schools

DISCUSSION OF TABLE 6

It is evident from the table 6 above that majority of the respondents regard negative attitude towards Catholicism as one of the greatest challenge to Pastoral Care in schools with 92 out

of 120 respondents representing 77%. Ignorance follows with 91 out of 120 respondents at 76%, with different denominations and time limitation coming third with 90 out of 120 respondents representing 75%. Western culture, commitment of teachers and students, limited teaching materials, lack of syllabus and non spiritual background come forth, fifth, sixth, seventh and eighth with 76, 60, 59 and 53 out of 120 respondents represented by these percentages 63%, 50%; 49% ;44% respectively. All the Pastoral care challenges have a 50% representation with an exception of the two, an indication that there are challenges that require investigation and documentation.

4.3.1 Negative Attitude towards Catholicism

According to table 6, page 43, 92 out of 120 respondents, representing 77% pointed out that negative attitude towards Catholicism is one of the challenges to Pastoral Care. An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner. "Attitudes are particularly enduring sets formed by past experiences" (Asch 1952, p. 585). While there may well be a possible hereditary basis for attitudes, as Allport (1950) suggests, all writers agree that attitudes are acquired through the principles of learning, whatever these are or may turn out to be. Along with Sherif and Cantril (1945-1946), and Chein (1948), the issue of what attitudes are, is seen here to be altogether independent of how they are learned.

The study discovered that most of the students are not Catholics hence they join Catholic sponsored schools because of their good performance and good discipline but they are not interested in being Catholics. This poses some serious challenges to Pastoral Care because they are not interested in any other activity outside learning.

In the focussed group discussion E, respondents argued that negative criticism towards Catholicism has heavily contributed to the failure of Pastoral Care to meet its objective of holistic formation. Catholic Church regards itself as the mainstream church and view protestant denominations as defectors. They protested against certain aspect of the Catholic Church beliefs and practices that did not please them. Thus the negative attitudes, students from protestant denominations have, hinder them from participating in Pastoral Care activities.

The head of science department, Nakuru Day secondary school, Muriithi (ibid) argued that an attitude can be likened to a miniature theory in science, having similar functions and similar

virtues and vices. An attitude, like a theory, is a frame of reference, saves time, organizes knowledge, has implications for the real world, and changes in the face of new evidence. An attitude, in short, may act, in varying degrees, like a good theory or a bad theory, and depending on what kind of a theory an attitude acts like, may serve one function better than the other. In this case having a negative attitude towards Catholicism and then join a Catholic school becomes a bad theory.

An attitude is a relatively enduring organization of interrelated beliefs that describe, evaluate, and advocate action with respect to an object or situation, with each belief having cognitive, affective, and behavioural components (www.encyclopedia.com/topic/attitudes.aspx). This aspect was mentioned several times during discussions with various groups who listed as one of the aspects that challenge Pastoral Care in Catholic sponsored schools.

One of the teachers who is the head of technical department, St. Xavier's High school, Nzili(OI), noted that negative attitude towards Catholicism is very common among students from other denominations due to fear of conversion from their religion or denominations to become Catholics. Hence, anything related to Catholic doctrine in the school, students had a feeling that should be rejected.

The study observed that negative attitude towards Catholicism is like a slow go disease, learners are not true to themselves on what brought them to school and in the process when this negativity crops in, and getting holistic formation is a problem.

4.3.2 Ignorance

According to table 6 on page 43, 91 out of 120 respondents representing 76% suggested that ignorance is one of the greatest challenges facing Pastoral Care. Ignorance is a state of being uninformed. The word *ignorant* is an adjective describing a person who is in a state of being unaware of something and is often used to describe individuals who unknowingly or deliberately disregard important information or facts.

One of the head of science department, Christ the King Academy, Ayako(OI), pointed out that many teachers and students do not know what Pastoral Care adds to the life of the students. They do not want to be enlightened and come to the light. They still want to remain with what they know without wanting to know what Pastoral Care entails in the life of a learner. A good number of young people are drifting away from the institutional Church to

mushrooming churches. Religious ignorance or illiteracy is rising. How can students be educated to exercise their freedom of conscience and take a stance in the immense domain of values and beliefs in a globalized society?

A teacher heading language department, St. Xavier's High school, Nyakiba, (OI), supported Nadge A. 2005 by noting that Pastoral care involves promoting and supporting knowledge of self, self- efficacy, healthy risk taking, goal setting, negotiation, reflection and empowerment to provide optimal learning and development outcomes. It integrates the academic, social and emotional and spiritual dimensions so that an environment of care pervades the entire school community (Access Ministries, 2009). Therefore, if teachers and students are ignorant of the caring partnership between the school community (students, staff, families, and the Christian church) and the wider community, then there is a failure in forming students holistically.

The study showed that ignorance of not knowing the essence of Pastoral Care in the life of a student brought a challenge. Neither the teachers nor the students knew the importance of Pastoral Care. It encompasses three important elements that, emotional support, behaviour management and structured curriculum time for social and spiritual development and service.

The study noted that that ignorance is a serious disease that needs to be dwelt with. This is simply because one is not aware and does not want to bother to know, indeed pauses a great challenge to the young people today. Many students come from non-spiritual background hence have no knowledge and understanding of any Christian doctrine and therefore dismiss any knowledge given to them. Hence there is a gap in knowledge that needs to be addressed.

4.3.3 Different Denominations

A denomination is an organization of churches that has come together for some common purpose and which has agreed to be governed by common rules, and who intend to be committed to each other over a long period of time. It is essential for a *healthy* denomination to share core theological beliefs, a common sense of mission, and mutual accountability. It seems however, that many mainstream denominations have replaced these essentials Christian values with what is minimal, common history. We are like a family that is bound together by common roots even though we can't live together in harmony because we have so many profound differences and disagreements. When this is the case in Catholic sponsored schools, then it is a challenge because there is already a division among the denominations

and worst enough to relate with the mainstream church. He went on to report that a student from one of the selected schools exclaimed one time “if there is anything that disturbs me in this school is the Catholic Church that is opposite the school compound.” According to table 6 on page 43, 90 out of 120 respondents representing 75%, argued that different denominations is one of the challenges to Pastoral Care. The study discovered that three quarters of the school population at Catholic Church-sponsored schools are non-Catholic. This was alluded to, by the respondents as one of the greatest challenges to Pastoral Care in Catholic sponsored schools.

The principal of Christ the King Academy, Njoroge (ibid), mentioned that majority of students join the school because of discipline and performance. These students come from different denominations with different theological and doctrinal practices which pose serious challenges to Pastoral Care providers. Together with other studies done, she went on to say, in Kenya, Catholic schools do not receive adequate pastoral guidance in the multi-religious context they are supposed to evangelize. The multiculturalism and multi-religiosity of Catholic school students are a challenge for all people who have educational responsibilities. When schools’ identities are weakened, several problems arise, due to the inability to deal with new situations. The answer cannot be to seek shelter in indifference, nor to adopt a kind of Christian fundamentalism, nor – lastly – does to define Catholic schools as school that support “generic” values. As far as educators are concerned, “deculturation” is limiting their knowledge of cultural heritage. Easy access to information, which nowadays is broadly available, when it is not selected with critical awareness, ultimately favours widespread superficiality among both students and teachers, not only impoverishing reason, but also imagination and creative thinking

(http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html). The number of educators and teachers who are *believers* is shrinking, hence making Christian testimony rarer. How can a bond with Jesus Christ be established in this new educational context?

In the focussed group discussion, students pointed out those different denominations had played a great role as a challenge to Pastoral Care. They appeared pessimistic about all students from different denominations following the traditions and customs of one particular church. This is due to the fact that there is freedom of worship in Kenya and so why should they be confined to a particular church?

Along with other studies made, the religious emphasis in all the Catholic schools is based on Catholic doctrine, while those of schools under other Christian churches are based on their own doctrines. Thus the missionaries brought a divided Christian faith to the children of Kenyan communities who had hitherto known cultural unity of religion and life. In addition, the missionaries brought the spirit of intolerance of the faith traditions of other Christian denominations; they did not do much to encourage the development of good relations with other members of the community who did not share the Catholic faith (Baur, 1990:226 – 227, Muhoho 1970:154). This is one of the ways in which the Catholic schools participated in the fragmentation of the African society. Doing so, they interjected the predominant character of European intervention in African society's during the colonial era, namely, divide and rule. Such fragmentation did not contribute to holistic development of the students who often ended up alienated from some members of their communities and from their holistic African cultures. This is indeed the challenge Pastoral Care faces up to today.

The head of language department, St. Xavier's High school, Nyakiba(OI), asserted that in his school there are different Christian religions represented such as Hinduism, Islamic, Catholic and different Christian denominations too. He noted that whenever a programme of Pastoral Care is carried out, students are disinterested because they come from different religious background. They pay no attention, to what is being said and are not willing to participate in spiritual affairs. In his assessment, students are very active in other aspects such as academics and extra-curricular activities but not spiritual affairs.

This view was supported further by the chaplain of the same school, Reverend Fr. Eric Ochieng (OI) who noted that there are conflicting principles of different denominations which bring challenge to Pastoral Care. The chaplain observed that sometimes it becomes a total confusion because if there is a programme to be performed, each denomination wants to take part and express their faith. He noted that one time he was called when a student had fallen down and was unconscious and shouting. Students from different denominations had started the prayers of deliverance, each one using a particular style and when the chaplain arrived, it was not easy at first to calm all of them and pray in unison.

The study revealed that the church is handicapped when it comes to the maintenance of the religious tradition of the sponsor; this particularly so in the teaching of Christian Religious Education (CRE) and isolated moments of pastoral care within the schools. The

characteristics of the Catholic School (Catholic School, 1977: Nos. 33-37), which is in essence the on-going and critical syntheses of faith and culture, should influence every aspect of the curriculum, and thus ensure focused efforts to facilitate integral personal development of the students. These, unfortunately, were not safeguarded by the sponsorship agreement enshrined in the Education Act. Tied up in a system strongly controlled by the Ministry of Education, and with limited scope of intervention, the Church would later find that this lapse of safeguards would present difficulties for the efforts at ensuring the Catholic tradition in her schools.

The study discovered that if the Church is unable to safeguard its rights and responsibilities in the schools, her capacity to ensure the integral development of the students is compromised. In the context of our focal subject – that of ensuring integral development of the members of the students – these developments are regrettable because schools have become very vulnerable to all kind of external interventions, not necessarily to the profit of the fullness of life of the school community members. The Church's role in the schools has in some situations been diminished that even in cases of excessive interference by civic authorities, or the commercialization of the education enterprise, imposition of excessive number of subjects and text-books, Catholic schools have rarely been able to declare a stand in favour of more pedagogically sound approaches. They have seemed to be at the mercy of government policy no matter the developments, and the public outcries.

4.3.4 Time limitation

This is a time period within which something must be done or completed. Time limit is a narrow field of time, or a particular point in time, by which an objective or task must be accomplished. According to table 6 on page 43, 90 out of 120 respondents representing 75% identified time limitation as one of the challenges to Pastoral Care in Catholic sponsored schools.

The Principal of Christ the King Academy, Njoroge (ibid), noted that the syllabus is very wide and the schools are so much tuned to look for the ways of accomplishing it, therefore there is no much time for Pastoral Care issues. The government of Kenya has strict deadlines on the syllabus coverage but not how the schools prepare the students to live as whole persons on the society. In the Bible it is exemplified that: "There is time for everything, and a season for every activity under heaven" (Ecclesiastes 3:1).

Students in focused group discussion D pointed out several challenges to Pastoral Care in schools among them being: disinterest with spiritual affairs; and influence from different denominations; peer pressure; non-commitment of students; and teachers and, lack of Pastoral Care programmes in the syllabus. This sentiment was corroborated by another focussed group discussion A; students who also stated that the greatest challenge to Pastoral Care is limited time allocated. Most of the times set for students is teaching lessons and other exercises meant to complete the syllabus. They proceeded to say that students from different denominations have played a great role in acting as obstacles to Pastoral Care in schools studied.

The principal of St. Luke's Boys Secondary school, Mburu(OI), corroborated this point further by noting that the time allocated for Pastoral Care was very limited and the emphasis was on academics to finish the syllabus and have good performance. He pointed out that students from different religious backgrounds do not want Pastoral Care issues emphasized because they are Catholic Church oriented doctrine. The study observed that because of examination pressure students tend to concentrate more on academic matters thus pushing Pastoral Care programmes to the periphery.

Time factor as one of the greatest challenge to Pastoral Care in Catholic schools was emphasized by a number of respondents. For instance, several head of departments namely, Ondari(OI) Christ the King Academy, Ojina (OI) St.Xavier's high school and Macharia(ibid) Nakuru Day secondary school explored how to win back students time and improve the quality of school ministries. To achieve this, the Catholic Church must be willing to make a few changes as it relates to time wastage (television, daydreaming, procrastination, useless telephone conversations, surfing the internet).

Along with other studies made, the researcher decided to explore how to win back students time and improve the quality of school ministries. The study confirms that time allocated for Pastoral Care programmes is not enough and this leaves so important issues an attended hence students grow up missing some important aspects of their growth in life. Hence this study has established the gap in knowledge.

4.3.5 Peer Influence and Western Influence

Peer pressure's influence on a noble group, observers or individual exerts pressure that encourages others to change their attitudes, values, or behaviours to conform to

groups. According to table 6, on page 43, 76 out of 120 respondents representing 63%, testified that peer pressure and Western culture influence are some of the challenges to Pastoral Care in Catholic Church sponsored schools. It is evidenced from the study that peer influence has impacted negatively on Pastoral Care.

Students in focussed group discussion C voiced the some sentiments as those of their teachers by noting that peer pressure play a great role as far as hindrance to pastoral care is concerned. The scenario has been made worse by combining peer pressure and secular influence from western world. The combination of the two have a great fill on the young people in schools and this has made them to become less interested in spiritual issues taught in pastoral Care programmes.

They went on to say that, when students influenced each other, there was no room for holistic formation. Students have largely adopted the western culture that had a great influence on them. They concentrated so much on what others were doing as it is reported in the media and therefore have no time for their introspection. Students have become copy cats. They engage in drug and substance abuse, prostitution, abortions and all sorts of influence from western culture. There was high competition to be the best but not under what cost.

In the same vein, students in focussed group discussion D, students pointed out that peer pressure and western influence was one of the challenges to Pastoral Care. Peer pressure made many of the students not to be themselves. They simply followed what others are doing or saying. They did not have their own principles; they were driven by what others are doing. Western influence was a great challenge. A lot of influence comes with the media and they have copied that. This contradicts several of the moral values they have learnt in Pastoral Care, hence they simply start drifting from what was expected of them in Catholic sponsored schools.

Suffice to note that stresses in one's life can actually come from one's peers. They may pressure one into doing something you're uncomfortable with, such as shoplifting, doing drugs or drinking, taking dangerous risks when driving a car, or having sex before one feels ready. The adolescent period is a time of change, and teenagers are trying to find their individual identities and this is the time peer pressure is at the peak. During this time, adolescents are more likely to have low communication skills and high family conflict. Those factors also contribute to substance abuse among adolescents. In addition, if the adolescent becomes involved in illegal drug use, the adolescent is likely to do better in the prevention

program if the family is willing to cooperate and be involved in the program as well (Scheer et al., 2000).

This pressure may be expressed openly ("Oh, come on — it's just one beer, and everyone else is having one") or more indirectly — simply making beer available at a party, for instance. Most peer pressure is less easy to define. Sometimes a group can make subtle signals without saying anything at all — letting you know that you must dress or talk a certain way or adopt particular attitudes toward school, other students, parents, and teachers in order to win acceptance and approval.

The pressure to conform (to do what others are doing) can be powerful and hard to resist. A person might feel pressure to do something just because others are doing it (or say they are). Peer pressure can influence a person to do something that is relatively harmless — or something that has more serious consequences. Giving in to the pressure to dress a certain way is one thing — going along with the crowd to drink or smoke is another. People may feel pressure to conform so they fit in or are accepted, or so they don't feel awkward or uncomfortable. When people are unsure of what to do in a social situation, they naturally look to others for cues about what is and isn't acceptable.

The people who are most easily influenced will follow someone else's lead first. Then others may go along, too — so it can be easy to think, "It must be OK. Everyone else is doing it. They must know what they're doing." Before you know it, many people are going along with the crowd — perhaps on something they might not otherwise do. Responding to peer pressure is part of human nature — but some people are more likely to give in, and others are better able to resist and stand their ground. People who are low on confidence and those who tend to follow rather than lead could be more likely to seek their peers' approval by giving in to a risky challenge or suggestion. People who are unsure of themselves, new to the group, or inexperienced with peer pressure may also be more likely to give in.

Using alcohol or drugs increases anyone's chances of giving in to peer pressure. Substance use impairs judgment and interferes with the ability to make good decisions. Western culture influence has brought about this hindrance to Pastoral Care. Peer pressure is a factor that is a serious disease. If one does not want to do something the influence is spread like a bush fire. According to the information gotten from the study, the researcher discovered that the gap in knowledge which the study intended to fill had been established.

4.3.6 Commitment of teachers/Students

Teacher commitment is a key factor in influencing the teaching-learning process. It is the psychological identification of the individual teacher with the school and the subject matter or goals, and the intention of that teacher to maintain organizational membership and become involved in the job well beyond personal interest. Commitment is a word they use to distinguish those who are 'caring', 'dedicated' and who 'take the job seriously' from those who 'put their own interests first'. Some teachers see their commitment as part of their professional identity, it defines them and their work and they get a lot of enjoyment from this. When a teacher is not committed the student takes the advantage too.

Table 6, on page 43, showed that, 76 out of 120 respondents, representing 63% noted that there is lack of commitment among teachers and students. One teacher heading language department, St. Xavier's high school, Nyakiba (ibid), reported that lack of teachers' commitment is as a result of teachers not willing to integrate Pastoral Care with academics while those willing are not well prepared to handle the Pastoral Care programmes. Teachers find themselves members of two separate teams, one academic and the other pastoral. Separate teams, meeting structures, expectations and responsibilities pull teachers in different directions. In schools this is thought as wearing two hats.

The head of the department went on to say that the commitment level of teachers was very low and this is as a result of lack of self-motivation, monotonous way of teaching and insufficient salary. They are not motivated to carry out Pastoral Care. He also noted that the gap between teachers and students necessitated this lack of commitment.

The head of mathematics department, Christ the King academy, Ngunjiri, (OI) stated that in the past two decades there has been an overarching focus on ensuring high student academic performance within schools. As a result of this focus, on outcomes, it has often been argued that teachers, particularly at the secondary school level, view teaching subject disciplines as their prime function, and that the notion of caring is outside of their teaching domain. Nevertheless, with the increasing move towards the adoption of the integrated "whole school approach" by governments to ensure the wellbeing of all children, pastoral care is progressively being seen not simply as an activity for personal development but rather, involves "developing empathetic relationships so that the people in the school community are nurtured into wholesome maturity".

In a focussed group discussion B, students noted lack of commitment from teachers as a major challenge to Pastoral Care. They argued that teachers are not Well-equipped with what they should inform students about Pastoral Care and therefore, cannot disseminate what they do not have. Some of the teachers are not role models that can be emulated hence failure by the students to be committed to what they teach. Hence they were uncommitted to what was taught.

Along with other studies done, Grove defines Pastoral Care as: "...all measures to assist an individual person or community reach their full potential, success and happiness coming to a deeper understanding of their own humanness". Based on this perspective, Pastoral Care is effective: "when everyone in the school community knows, and feels secure in the knowledge, that as valued members of that community they can participate in giving and receiving encouragement, guidance and support. Such a climate will be created by the attitudes of staff and students and may be enhanced by a specifically designed pastoral care system.

(www.standards.dfes.gov.uk/primary/publications/banda/939949/pns075903_sebsguide.pdf).

While commenting on lack of commitment, from the teachers, one of the principal from St. Luke's Boys secondary school, Mburu (ibid), noted that majority of the teachers employed at Catholic sponsored schools are not trained on Pastoral Care. Such teachers, therefore, may not be conversant of with should be taught hence lack commitment. This poses challenge to Pastoral Care in catholic sponsored schools.

The Vatican II document on Declaration on Christian Education avers that, "Catholic school teachers sought to be well-trained, charitable, and faith-filled". This is a challenge already experienced. A more challenging matter has been how to guarantee that Catholic schools got Catholic teachers. The bishops again got together and bargained for and secured the right to deter or cause the transfer of the teachers to the schools under their charge. Teachers were also to be posted to schools of their religious denomination, as far as possible, to integrate them in the building of a school character according to the sponsors' guidance. Though this resolved the issue on a theoretical level, it was to prove very difficult for the church to have a strong say in the posting of teachers who were not religious. This has been a thorny issue in Catholic sponsorship of schools. Very often the diocesan education offices did not know which teachers had been posted to their schools. (Muhoho, G. K. 1970).

Muhoho (1970), although they could influence the transfer of teachers, these were typically the rights that had been exercised only in cases of gross misconduct on the part of a teacher. Teachers at an institution had a key role to play in the promotion of the integral development of the students. Not to be in a position to closely monitor the kind of teachers in a school for which a sponsor has charge was to considerably diminish the ability of the sponsor to ensure an education that promoted integral development of students. That was de facto the position the Catholic Church found it self in the public schools for which she was sponsor (Ibid).

The study established that majority of the students were from different religions and denomination and they were not receptive to be imparted with the Catholic doctrine. This challenge weakens Pastoral Care in Catholic sponsored schools because both the teachers and students are not in the disposition to carry out Pastoral Care effectively. This is as a result of the religious emphasis in all the Catholic schools was Catholic doctrine, while in schools under other Christian churches, was likewise their own doctrine. This is a result of the missionaries who brought a divided Christian faith to the children of Kenyan communities who had hitherto known cultural unity of religion and life.

In addition, the Catholic Church brought the spirit of intolerance of the faith traditions of other Christian denominations; they did not do much to encourage the development of good relations with other members of the community who did not share the Catholic faith (Baur, 1990:226 – 227, Muhoho1970:154). This is one of the ways in which the Catholic schools participated in the fragmentation of the African society. Doing so, they interjected the predominant character of European intervention in African societies during the colonial era, namely, divide and rule. Such fragmentation did not contribute to holistic development of the students who often ended up alienated from some members of their communities and from their holistic African cultures.

The study agreed with the findings that lack of commitment of teachers and students was a great obstacle since preparation to learn and utilize what has been learnt was not there. When you are not committed you cannot deliver what is expected. If the teacher is not committed worst enough will be the students since they expect a role model. Hence the study has noted this challenge to proper Pastoral Care.

4.3.7 Limited Teaching Materials

Teaching materials are the resources a teacher uses to deliver instruction. Each teacher requires a range of tools to draw upon in order to assist and support student learning. These materials play a large role in making knowledge accessible to a learner and can encourage a student to engage with knowledge in different ways. Teaching materials include text and multimedia on all areas of the curriculum. Students can use them independently or as part of an in-class lesson, and teachers can use them to supplement or replace a traditional textbook. Limited resources then make tools for learning make the knowledge not to be properly disseminated.

According to table 6 page 43, 60 out of 120 respondents representing 50%, identified limited teaching materials as one of the challenges to Pastoral Care in Catholic Church-sponsored schools. The study established that without syllabus, there was shortage of appropriate teaching materials available. This made it very hard to incorporate pastoral programme in Roman Catholic sponsored schools because there were no teaching materials as it is not part of the syllabus. (<https://www.tes.co.uk/article.aspx?storyCode=6288991>).

According to the head of technical department, St. Xavier's High school, Nzili (ibid), limited teaching materials and untrained personnel to carry out Pastoral Care remained one of the challenges to Pastoral Care. He underlined that academic performance as the major concern of the school thus giving, Pastoral Care less attention it requires. Schools that are not subsidized by States are facing increasing financial difficulties to provide their services to the poorest students, at a time of dire economic crisis, when the choice to introduce new technologies becomes inevitable and costly. All schools, whether they are subsidized or not, must deal with increasing social divisions due to the economic crisis. Of course, this situation mandates diversified pedagogical approaches that are addressed to everyone; but this choice requires financial resources, in order to be feasible, as well as human resources, namely well trained teachers and leaders

(http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html).

The researcher noted through the study that there was limitation of teaching materials hence the content supposed to be taught was not covered. Limitation of teaching materials also brought lack of knowledge to be disseminated. This brought lack of interest on Pastoral Care

since there is no reference that can be done later. Therefore the study established the gap in knowledge that needed to be filled.

4.3.8Lack of syllabus

A syllabus is an outline and summary of topics to be covered in an education or training course. It is descriptive (unlike the prescriptive or specific curriculum). A syllabus may be set out by an exam board or prepared by the professor who supervises or controls course quality. From table 6, page 43, 59 out of 120 respondents representing 49% showed that lack of approved syllabus is one of the challenges for Pastoral Care. Pastoral Care in Catholic sponsored schools lacked common approved syllabus, Nzili (ibid). It was upon each school to plan a programme for Pastoral Care that could meet the needs of the students for their holistic formation. This lack of common syllabus made Pastoral Care not effective because teachers did not have a guide to follow. There was no consistency and therefore holistic formation of the students was left out.

The head of department, Mr. Nzili, went on to say that the importance of schools' and universities' educational tasks explains how crucial training is for teachers, managers and the entire staff that has educational responsibilities. Professional competence is the necessary condition for openness to unleash its educational potential. A lot is being required of teachers and managers: they should have the ability to create, invent and manage learning environments that provide plentiful opportunities; they should be able to respect students' different intelligences and guide them towards significant and profound learning; they should be able to accompany their students towards lofty and challenging goals, cherish high expectations for them, involve and connect students to each other and the world. Teachers must be able to pursue different goals simultaneously and face problem situations that require a high level of professionalism and preparation. To fulfil such expectations, these tasks should not be left to individual responsibility and adequate support should be provided at institutional level, with competent leaders showing the way, rather than bureaucrats. (http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html).

The study established that Pastoral Care lacked syllabus to guide teachers on what should be taught hence this is hindered different virtues and morals that are not covered.

4.3.9 Non spiritual background

From the table 6 on page 43, 53 respondents representing 44% specified that non- spiritual background was one of the challenges to Pastoral Care. The study noted that some students come from families that have no religious spiritual background.

The head of technical department, Loreto Boys secondary school, Wekesa(OI), said that when such children are growing up, they find their parents not attending any church. Therefore, they follow suit of not worshipping God and not attending any church. But, because they are looking for good performing schools; they end up joining catholic schools not because they needed any holistic formation but academic success.

According to the head of language department, St. Xavier's High school, Nyakiba, (ibid), most students are disinterested with spiritual affairs and this has its roots from the family background. He continued saying that other factors like illuminate groups which students have been introduced to have also accelerated this situation.

The chaplain of Christ the King Academy Rev. Eric Ochieng (ibid) agreed with some studies that religious involvement helped family relationships. If children had a close emotional bond with their parents, then there was a greater chance that the children would agree with their parents' religious beliefs. However, a key factor might also be that religion generally drew people together and so it may be the religious tie that increased family closeness instead of the other way around. Teenagers and their families who consistently went to church had exhibited a higher degree of contentment and more interaction with their families (Smith, 2003b). When either the teenager or the parent was involved in religious services, the parents were more aware of the social interaction that their teenager was engaging in. The parents were more likely to know their child's friends, parents, and teachers. There was more likely to be "network closure" among adolescents who had either the parents or teenagers who attended church services, and the results were even higher if both parties went to church (Smith, 2003a).

Generally, religion helped adolescents form positive standards and helped teach adolescents forms of self-control and discipline. The longer a person stayed religious, the more motivation and reinforcement was felt by that religion, and the religious beliefs deepen

(Smith, 2003b). Also the longer the person stayed religious, the more discipline that person exhibited to uphold his or her religious beliefs and habits.

The principal of Christ the King Academy, Njoroge(ibid), reported about a student who used to hide in the dormitory while the rest would go for holy mass. When she was sent home to bring her parents, the father informed the principal that he does not go to church and, therefore, does not see the need to force his children to go to church. He has left them on their own (free) to choose what they want in life. This is a clear indication that Pastoral Care challenges are caused by a number of factors some of which are from the schools and others out of schools for instance, one of them being learners' family background which is beyond school.

The researcher went further to establish what kind of indiscipline cases come as a result of these Pastoral Care challenges discussed. This is because the challenges themselves might not be noted but the outcome from these challenges. The questionnaires issued to the respondents sought to probe the following question: What indiscipline cases have you witnessed in your school for the last two years? Table 7 below contains the responses to the above question.

INDISCIPLINE	NO. OF RESPONDENTS	PERCENTAGE
Theft	110	92%
Drug and substance abuse	100	83%
Truancy	100	83%
Coupling	53	44%

Table 7: Indiscipline cases in Catholic sponsored schools.

As indicated in table 7 above, 110 out of 120 respondents representing 92% listed theft as a major challenge as far as indiscipline was concerned. Drug and substance abuse as well as Truancy followed with 100 out of 120 respondents' at 83% and coupling was 53 out of 120 respondents represented by 44%, respectively.

4.3.10 Theft

Theft is the dishonest taking of property belonging to another person with the intention of depriving the owner permanently of it. According to table 7, page 59, 110 out of 120 respondents representing 92% pointed out that theft is one of the challenges to Pastoral Care in the Catholic sponsored schools. Njoroge (ibid), reported that theft had become a chronic disease whereby students had gone through a revenge business. It is a situation where when one discovers her things have been stolen and goes quickly looking for someone's to steal. There was no question of reporting to the authority and parents become bitter of the experience because they kept on buying new items now and then for their daughters.

It was on the same experience one time, the Principal of Christ the King Academy, reported that she had a student in her school who had the habit of collecting belonging of others even if not to use them and was caught up at the hanging lines collecting. Students wanted to stone her; lucky enough the teacher on duty was around and saved her. When brought to the principal's office, she confessed that since class 6 she began collecting other people's property not because she uses them but she was happy seeing them in her box. The Principal called her parents to school. They also learnt that story and together with the school began counselling this student so as to change.

According to focussed group discussion D a learnt behaviour is a serious sickness to cure. They went on to say that when they joined their school; they were introduced to that habit. It became so automatic that once you lose you belonging, do not bother, you just go immediately and take for someone else.

The researcher noted from the study findings that, theft bring misunderstanding between school authority and parents because of the heavy burden parents incur of providing what their children have lost in school, while the students continued practising the game. Theft happens because Pastoral Care has failed to instil good behaviour in students.

4.3.11 Drug and Substance Abuse

From table 7 on page 59, 100 out of 120 respondents representing 83% indicated that drug and substance abuse is one of the challenges faced by Pastoral Care in Catholic Church-sponsored schools. Drug abuse, also called substance abuse or chemical abuse, is a disorder that is characterized by a destructive pattern of using a substance that leads to significant

problems or distress. Teens are increasingly engaging in prescription drug abuse, particularly narcotics (which are prescribed to relieve severe pain), and stimulant medications, which treat conditions like attention deficit disorder and narcolepsy.

The principal of Loreto Boys secondary school, Oyugi (ibid), stated that one of the greatest indiscipline challenges was drug and substance abuse. He reported that from midterm some return to school drug, bring along with them some drugs and hide them for future consumption.

Respondents in focussed group discussion C alluded that a particular language is used for communication by students when in their transaction of taking drugs. Even if a teacher was among them and he/she does not understand the language they would go on with their communication because they understood each other. They noted further that certain types of behaviour that are portrayed by those who use drugs and that is how they identify each other. A principal from Christ the King Academy, Njoroge (ibid), expressed the same view but argued that before one acquired a particular training to identify the characteristics of those who abuse drugs; one can be mistaken thinking that there are no drugs in the school. She suggested that different workshops and seminars have helped principals to be able to identify students who have been taking drugs. This experience has enabled her to discover those students involved in the practice in her school.

Another respondent Nyakiba, (ibid), argued that drug and substance abuse has made several students to refuse to go to school. When one ponders over the behaviour of some of these students, one may discover that there is a force that is pushing this young person to react in such away. The respondents averred that if discovered at the initial stages, the victim can be saved. When it has already developed, this young person is completely addicted and there is nothing to be done.

The researcher discovered that drug and substance abuse has heavily affected Catholic sponsored schools. The study findings have revealed that certain types of behaviour noticed in students and some gross mistakes show that there is some power pushing a student to act in that particular way. Therefore, this visible behaviour provoked the study to investigate and document this challenge to Pastoral Care at Catholic Church-sponsored schools.

4.3.12 Truancy

Truancy is any intentional unauthorized or illegal absence from compulsory education. It is absence caused by students of their own free will, and usually does not refer to legitimate "excused" absences, such as ones related to medical conditions.

(en.wikipedia.org/wiki/truancy).

According to table 7 on page 59, 100 out of 120 respondents representing 83% listed truancy as one of the challenges to Pastoral Care in the Catholic sponsored schools. Oyugi (ibid), noted that truancy is a behaviour that has crippled into students in the Catholic sponsored schools. They absent themselves from schools without any reason. Njoroge (ibid) uttered that a student tempered with the newsletter normally given to students during closing day to take to their parents and changed the opening date adding one week of rest. When the parents called to inquire about school fees, they learnt that other students had reported back to school a week earlier. He went on to say that some students would be given permission to go to see a doctor but fail come back, instead they go home or to the relatives.

Ngunjiri (ibid) noted with concern strange responses he would get from students wherever he discovered that one was absent from class and inquired about his/her whereabouts. If the responses he gets indicated something was not okay, he would start investigations immediately. He went on to say that some students have home sick so they pretended to be sick so as to be given permission to go home and get the opportunity to take drugs.

4.3.13 Coupling

It is the act of bringing or coming together: pairing; specifically for sexual union. According to table 7 on page 59, 53 out of 120 respondents representing 44% indicated that coupling in Catholic sponsored schools had been one of the Pastoral Care challenge. The study established that the most affected schools were mixed and this was witnessed when there were inter- school functions, students from mixed schools would not interact freely. They got stuck with their partners from their schools.

In focussed group discussion B students attributed the most challenging situation for indiscipline is coupling. They argued that when they go out of the school they do not interact with students from other schools because of coupling. They were contented with their partners. One of the principals of the selected schools expressed that she had noticed the

behaviour of coupling which was a great challenge. Students felt comfortable with their partners and hence even when there were interschool completions, they were caught up with their friends and did not open up to socialise with others. She went on to say these resulted in early marriages.

The study found out that coupling is one of the challenges that come as a result of absence of Pastoral Care in schools. This is because the students are seriously embarking on how to finish the syllabus hence there is no time for Pastoral Care that along with the learning they complement each other to form holistic students.

The study confirmed that there are several challenges facing Roman Catholic sponsored schools in relation to Pastoral Care. These include students from different denominations, lack of commitment by teachers/ students, negative attitude towards Catholicism, time limitation, ignorance, non-spiritual background, lack of syllabus for Pastoral Care, limited teaching materials, western culture influence and peer influence, among other challenges. These aspects have challenged Pastoral Care because they offer resistance towards what is offered for the formation of students since students want to concentrate on what is only being tested in exams.

The study noted that these challenges are expressed out through indiscipline cases among the students. The indiscipline cases have been mentioned as theft, drug and substance abuse, truancy and coupling among students. These indiscipline cases showed that there was negation as far as abundant life is concerned.

Therefore the researcher points out that, the theory of abundance life and deprivation are relevant for such students because where there is negation that is deprivation then, there are problems because there is no fullness of life. The Church wants to offer a holistic pastoral program for the young people. But with so many pastoral concerns and issues, so many priorities of bishops and priests, religious, government and lay leaders, this unique and challenging pastoral need remains in the side-lined, if not in the bottom line. It seems that this obvious issue is taken for granted.

4.4 Comparison of Pastoral Care challenges in Catholic sponsored schools with non-Catholic sponsored schools.

This section presents the research findings for the third objective of the study which was to compare the Pastoral Care challenges in Catholic sponsored schools with non-Catholic sponsored schools. The section, therefore, presents the findings for the research question stated as follows.

How do Pastoral Care challenges of Catholics Church-sponsored schools compare with non-Catholic Church-sponsored schools?

In regard to this objective, the study sought to compare the indiscipline cases which have resulted due to the Pastoral Care challenges in both Catholic Church-sponsored schools and non-Catholic Church-sponsored schools in Nakuru Municipality, Nakuru County. The two tables below contain comparative responses.

INDISCIPLINE CASES	NO. OF RESPONDENTS	PERCENTAGE
Theft	110	92%
Drug and substance abuse	100	83%
Truancy	100	83%
Coupling	53	44%

Table 8: Indiscipline cases at Catholic Church-sponsored schools.

As indicated in table 8, page 60, 110 out of 120 respondents representing 92% identified theft as one of the indiscipline cases in the last two years in the Catholic sponsored schools. 100 out of 120 respondents representing 83% identified drug and substance abuse as well as truancy as indiscipline cases while 53 out of 120 respondents representing 44 % identified coupling as one of the indiscipline cases.

INDISCIPLINE CASES	NO. OF RESPONDENTS	PERCENTAGE
Coupling	116	97%
Theft	113	94%
Drug and substance abuse	113	94%
Truancy	109	91%

Table 9: Indiscipline cases at non-Catholic Church-sponsored schools

DISCUSSION OF TABLE 8 AND 9

As indicated in the table 9 above, 116 respondents identified coupling as one of the indiscipline cases and it represented 97%. 113 respondents identified theft as well as drug and substance abuse as indiscipline cases and this was represented by 94% while 109 respondents identified truancy as one of the indiscipline cases in the last two years and this was represented 91%.

On table 8 for Catholic sponsored schools, theft is represented by 92% which is 110 out of 120 respondents. While on table 9, 116 out of 120 respondents, which is 94% reported theft as the major challenge to Pastoral Care. There is a difference of 2%. Drug and substance abuse is represented by 83% on table 8 while table 9; it is 94% with a difference of 11%. Truancy on table 8 is represented by 83% while on table 9 it is 91%; with a difference of 8%. Coupling is represented by 44% on table 8 while on table 9 by 97%. The difference in percentage is 53%. The difference in percentage for coupling is quite high, an indication that it is practiced more in non- Catholic sponsored schools than Catholic schools. The rest have a marginal difference ranging between 2%, 8% and 11%.

From the results of the findings of those two tables, it is noticeable that in both Catholic and non-Catholic sponsored schools there are indiscipline cases. These indiscipline cases are visible signs that threaten Pastoral Care as challenges. It is also identified that there is difference in percentages of those indiscipline cases in both Catholic and non- Catholic sponsored schools. Therefore the study findings have revealed that the good organisational elaborate structure found in Catholic Church-sponsored schools brought about reduction of indiscipline cases in those schools. This is an indication of good academic performance experienced in Roman Catholic sponsored schools.

From the findings of the two tables, it shows that the Catholic Church-sponsored schools have constant Pastoral Care guidance which helps in the character formation of young people and which has brought about reduction of indiscipline cases experienced. According to the results in both Catholic and non- Catholic Church-sponsored schools there were indiscipline cases that were very challenging as shown in the two tables above with the number of respondents and the percentages for each category of items.

Along with other studies, it is evident that the influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith. So indeed the Catholic school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community (Vatican II on Declaration on Christian Education 1965).

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the study findings, conclusions, recommendations and suggestions for further research on the basis of the objectives. The purpose of the study was to examine the Pastoral Care challenges facing Catholic Church-sponsored schools in Nakuru Municipality.

5.2 Summary

5.2.1 The nature of Pastoral Care in Catholic Church-sponsored secondary schools in Nakuru Municipality.

In regard to objective one of the study, several aspects of the nature of Pastoral Care in Catholic Church-sponsored schools were discussed. The study found out that guidance and counselling is very essential in a school since it provokes the students to acknowledge their potentials and share out the challenges that hinder their growth. Students become aware of the importance of morals in the society, come to the realisation of so many realities in life and are able to differentiate which things satisfy their needs only and which ones are of value to everyone in the society. It is an avenue of debriefing that is, of letting off the past and embracing the present with passion. It helps the learner to remain focussed and this helps in developing his economic status in future.

Young Christian Student movement is popular because through these interactions, many students have been able to exploit their talents and have managed to get good job opportunities after completion of their secondary school education. Some have been employed in entertainment industries such as Churchill show; others have joined music industry either by forming their own bands or joining other bands, whereas quite a number have formed their own entertainment programmes.

From the above observations, there is clear evidence that the study had established that days of prayer bring about integral formation to learners since it helps them to view life at different

perspectives and acquire the courage to face future challenges in life with boldness. This brings about character formation in the life of a student.

Catechism is the other aspect. Its purpose is to develop one's and community's faith. It makes one understand his or her role as a God's creature. Thus, catechetical formation provides the threads that unite and emphasizes the Christian life and growth. It is also in giving spiritual talks that different skills are developed in students. For example, skills of listening, skills of defining between good and bad, skills of interaction with others, skills of identifying the experiences of others in life and skills of earning the living. These help learners to develop holistically since they broaden their knowledge, interact socially with others, strengthen their will, learn virtues that should be their guiding principles in their lives and ultimately practice what they have gained.

Reciting the rosary is yet another aspect that calls for attention and concentration in what the person is doing. This aspect assists the learners to be well focussed and to increase their level of concentration. It makes learning in the class becomes more effective and together learners grow as all round in different aspects. Learners who do not have such an opportunity experience difficulty in concentration, they and are stressed are always distracted.

Holy mass brings about wholesome formation to learners because it enables them to reason critically and creatively. The learners thus become more assertive in decision making allowing them to become effective participants in solving community problems. Learners, who are not exposed to holy mass routine, face difficulties when handling issues because they do not know how to use God given talents in them. The study in its findings observed that faith yields abundant fruits as far as holistic formation of the learners is concerned. Pastoral programme of instruction, for instance, stimulates aspects in one's life like self-awareness, self-knowledge, self-understanding and self-acceptance. This is the content that stimulates all faculties in a human person hence holistic formation is experienced.

Motivational talks are geared towards stimulating the whole person to think creatively on how to use God given talents. Motivational talks stimulate all faculties in a person, mental, psychological, physical, social and spiritual hence bringing about character formation.

This study confirms the findings of previous studies done in the same areas, which have claimed that "What makes the Catholic school curriculum distinctive is its attempt to generate a community climate in school that is permeated by the Gospel spirit of freedom and

love” (The Religious Dimension of Education in a Catholic Schools, 1988). Pastoral Care carried out in Catholic Church sponsored schools is clear evidence of the church’s attempt to bring about holistic formation in learners. These programmes if appropriately implemented help to bring out all round students who are physically, psychologically, intellectually, spiritually and economically knowledgeable. As such, the Centre of the whole enterprise in Catholic school is Jesus Christ himself.

The study established that all these aspects have helped to form students psychologically, socially, spiritually, emotionally and intellectually. This has made students to have Christ at the Centre of their educational enterprise. However, due to so much emphasis on completion of the syllabus, Pastoral Care faces a tough challenge when it comes to its implementation.

5.2.2 The challenges to proper Pastoral Care in Catholic managed schools in Nakuru Municipality.

According to objective two of the study, the following aspects were discovered as the major hindrances to Pastoral Care in the Roman Catholic Church sponsored schools. Negative attitude towards Catholicism is very common among students from other denominations due to fear of conversion from their religion or denominations to become Catholics. Hence, anything related to Catholic doctrine in the school, students has a feeling that should be rejected.

The study discovered that most of the students are not Catholics hence they join Catholic sponsored schools because of their good performance and good discipline but they are not interested in being Catholics. This poses some serious challenges to Pastoral Care because such students are not interested in any other activity outside learning. The study showed that ignorance of not knowing the essence of Pastoral Care in the life of a student is a challenge. Neither the teachers nor the students knew the importance of Pastoral Care.

With so much emphasis on syllabus coverage, time limitation has become a great challenge to Pastoral Care. Western culture influence and peer influence have become the daily bread for the young people hence such programmes of Pastoral Care are out-dated for them. Commitment of teachers/ students in our world today is a threat to Pastoral Care because it needs witnesses who are role models. Limited teaching materials have become a challenge to Pastoral Care. There is no approved syllabus and this poses challenge because those who implement need to know the coverage and what to be taught. Due to free lifestyle in the

families each one lives according to their own styles and therefore the issue of non-spiritual background comes in.

The Church's role in the schools has in some situations been diminished that even in cases of excessive interference by civic authorities, or the commercialization of the education enterprise, imposition of excessive number of subjects and text-books, Catholic schools have rarely been able to declare a stand in favour of more pedagogically sound approaches.

These challenges are manifested through indiscipline cases in schools. There have been rampant cases of theft whereby students are out for revenge business. Drug and substance abuse has made students to feel great, so as to grasp well what is being taught and become more powerful. These have drifted so many out of school and are confused with life and cannot do anything. Truancy whereby students want to be free to do what they think is right and any moment. Coupling which is a state whereby students feel contented with their partners in class and do not want to interact with others hence their focus is concentrated on their friends not on Pastoral care. These aspects have led to the hindrance to proper Pastoral Care in Catholic Church sponsored.

5.2.3 Comparison of Pastoral Care challenges in Catholic Church-sponsored schools with Non-Catholic schools.

As concerns objective three of the study, it is clear that both the Catholic Church and Non-Catholic Church-sponsored schools have indiscipline cases. What helps the Catholic Church-sponsored schools excel in performance and co-curricular activities are the very structured approach to Pastoral Care as compared to non-Catholic sponsored schools. From the study it is evidenced that Catholic Church schools are very accommodative in terms of handling different denominations while non-Catholic schools are very selective in handling denominations because it leaves each group by itself. There is again evidence of constant pastoral care guidance because of structured guidance and counselling offices while to the non-Catholic no constant guidance because students are left on their own denominational groups. Even though the Catholic Church-sponsored schools excels, the indiscipline cases signals that there is a gap that need to be filled. That is the reason this study was carried out to fill that gap in knowledge.

5.3 Conclusions

Empirically, the study has established that Pastoral Care programmes have been incorporated in the school curriculum of Catholic Church-sponsored schools. It is evident from the study that majority of the respondents regard guidance and counselling and young students' movement as the most effective aspects of Pastoral Care in schools with the highest percentage. Days of prayer followed with Catechism, spiritual talks and praying rosary coming third. Holy mass, Pastoral programme of instruction and motivational talks came forth, fifth and sixth respectively. All the Pastoral programmes have above 50% representation, an indication that students take seriously and regard Pastoral Care programmes as part and parcel of their learning process.

However, there are a number of challenges facing Pastoral Care. The study noted that Pastoral Care is given in Catholic Church-sponsored schools but there is no systematic approach to this. There is no approved curriculum which leaves out other aspects omitted hence disconnect. Since there is no approved curriculum, it follows that no examination is administered and therefore neither the teachers nor the students are committed to the teaching of Pastoral Care. Moreover, in these Catholic Church-sponsored schools, three quarters of students are from other denominations. Along with other aspects, Pastoral Care entails teaching the Catholic doctrine of faith, as such, students from other denominations are disinterested and are only attracted to academic performance but not anything else out of that scope.

The study established that though some non-Catholic students join Catholic church-sponsored schools, they tend to have a negative attitude towards Catholicism. Parents express themselves that they are looking for a school with good performance and good moral values. Regardless, thus parents would want students to persevere for four years to get good academic performance and good moral values. The study also established that the Kenyan system of education is very intensive and requires a lot of time to be used to cover the comprehensive syllabus. Sometimes, time allocated for Pastoral Care programmes would, instead be used by teachers of other subjects to cover the syllabus.

Although John Mbiti says "Africans are notoriously religious", on the ground this might not be the case, especially in the case of learners because many of them are from non-spiritual backgrounds. Their parents have not introduced them to any faith. During the day of worship

they simply stay at home and have nowhere to go to worship. St. Jerome, a theologian, stated that ignorance of scripture is ignorance of knowledge. The knowledge St. Jerome talks about here encompasses all aspects of knowledge, spiritual, social, economic and political which aim at holistic formation of humanity. Students, therefore ignore Pastoral Care without knowledge of what it is all about.

The study also established that there are limited teaching materials for Pastoral Care. Due to lack of approved curriculum, there is limited content to be disseminated to the students during Pastoral Care lessons. Peer influence is another challenge Pastoral Care is experiencing in the Catholic Church-sponsored schools. Since students have become copy cats, they have no interest to what is not pleasing to their eyes.

Theoretically, the above challenges can be attributed to no access to abundant life which is as a result of deprivation. This agrees with the theory of abundant life and deprivation which guided this study that whenever there is deprivation, there is no fullness in life. It is clear from the study that the challenge to Pastoral Care continues to persist, without any solutions on site. But the persisting aspects give solutions.

5.4 Recommendations

If Pastoral care is to be effective in Catholic Church-sponsored schools, the researcher recommends the following based on the findings of the study.

1. Students should be made aware of the importance of Pastoral Care so that they can take it more seriously just like any other subject that is taught in their syllabus. This will enhance their character formation.
2. It should be clear in the admissions that once a student joins a particular school, one is bound to follow the traditions, customs and rules and regulations of that particular school.
3. The Roman Catholic Church sponsored schools should be reawakened in their mission and vision to deliver holistic formation.
4. Catholic school teachers ought to be well-trained, charitable, and faith-filled.
5. Pastoral Care should be implemented in learning institutions both church sponsored and non church sponsored schools.
6. Schools ought to look at the well-being of their staff so that they will be in a position to carry out Pastoral Care to the students. Staff wellbeing can be enhanced through

professional learning, celebrating staff strengths and achievements, policies to prevent and reduce staff stress, encouragement to collaborate with other staff, and access to professional advice. If staff wellbeing is cared for, then staffs are more able to care for student wellbeing.

5.5 Suggestions for research study

The researcher recommends further research in the following area

1. A similar study should be carried out in the Roman Catholic sponsored schools in the other counties to establish whether the study findings apply to the other areas to enable generalization of the results of this study.
2. A detailed study should be carried out to address the hindrances to Pastoral care in the Catholic Church-sponsored schools.
3. There is need for studies on how the Catholic Church can reawaken the vision and mission of holistic education to all students.

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APPENDIX A: QUESTIONNAIRE FOR PRINCIPALS

Dear respondent,

I am Sr. Victoria Kimunya, a Postgraduate student at Egerton University, pursuing a Master's degree in Religious Studies. The following questions aim at obtaining information on the challenges of pastoral care in the Roman Catholic Church sponsored schools in Nakuru Municipality. Please answer the questions below and give explanations where necessary. All the information will be used for the sole purpose of research and will be treated with strict confidentiality. Your co-operation is highly appreciated.

Thank you in advance

PART 1

1. Have there been cases of indiscipline in your school?

Yes [] No []

2. Mention five indiscipline cases that have occurred your school in the last two years?

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3. State the causes of indiscipline in your school?

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PART 11

1. What is the nature of pastoral care in your school?

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2. What challenges do you face in pastoral care?

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3. As far as pastoral care is concerned, what do you consider unique in your school?

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4. How can pastoral care services be improved in your school?

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5. How can you compare pastoral care challenges in Catholic sponsored schools with non-Catholic sponsored schools in Nakuru Municipality?

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APPENDIX B: QUESTIONNAIRE FOR STUDENTS

Dear respondent,

I am Sr. Victoria Kimunya, a Postgraduate student at Egerton University, pursuing a Masters degree in Religious Studies. The following questions aim at obtaining information on the challenges of pastoral care in the Roman Catholic Church sponsored schools in Nakuru Municipality. Please answer the questions below and give explanations where necessary. All the information will be used for the sole purpose of research and will be treated with strict confidentiality. Your co-operation is highly appreciated.

Thank you in advance

1. Which church sponsors your school?

2. Do you attend pastoral classes in your school and which day of the week?
Yes [] DayNo []

3. Do you think pastoral care adds any value in your life? Mention the value
Yes [] No [] Explain your answer.

4. What do you enjoy most in your pastoral care classes?

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5. What benefits do you get from pastoral care classes?

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PART 11

1. What pastoral care challenges do you experience in your school?

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2. What factors do you think hinder pastoral care in your school?

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3. When you share with other students from other schools, what are some of the unique happenings in your school that other schools do not have?

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APPENDIX C: QUESTIONNAIRE FOR HEADS OF DEPARTMENT

Dear respondent,

I am Sr. Victoria Kimunya, a Postgraduate student at Egerton University, pursuing a Master's degree in Religious Studies. The following questions aim at obtaining information on the challenges of Pastoral care in the Roman Catholic Church sponsored schools in Nakuru Municipality. Please answer the questions below and give explanations where necessary. All the information will be used for the sole purpose of research and will be treated with strict confidentiality. Your co-operation is highly appreciated.

Thank you in advance

1. What have been the main indiscipline cases in your school for the last two years?

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2. Do you have a pastoral programme of instruction in your school? If yes, what are the benefits? If not, why?

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3. As head of department what do you consider to be the hindrances learners have in their studies?.....

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PART II

1. What pastoral challenges do you experience in your school?

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2. Mention five improvements you think should be included in the pastoral programme of instructions.

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3. Could you identify the hindrances to pastoral care in your school?

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4. Compare and contrast the pastoral care in your school with the surrounding schools.

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APPENDIX:D:INTERVIEW GUIDE FOR PRINCIPALS AND HEAD OF DEPARTMENTS

This study is looking at the challenge of Pastoral Care in Roman Catholic Church sponsored schools in Nakuru Municipality, Nakuru County. As managers of the schools, I feel your views and opinions will be of great importance. What I am interested in here are your views and opinions to ensure that the objectives and goal of the study is achieved.

1. Do you have a Pastoral Care programme in your school? If yes, what programmes do you have? Or rather what is the nature of Pastoral Care in your school?
2. If you do not have Pastoral Care programme, what are the reasons?
3. What benefits does Pastoral Care offer to the holistic formation of students?
4. What are the difficulties or rather hindrances do you have in your school as far as Pastoral Care programmes are concerned?
5. What have been the main indiscipline cases in your school for the last two years?

APPENDIX: E: FOCUSED GROUP DISCUSSION GUIDE QUESTIONS

This study is looking at the challenge of Pastoral Care in Roman Catholic Church sponsored schools in Nakuru Municipality, Nakuru County. As managers of the schools, I feel your views and opinions will be of great importance. What I am interested in here are your views and opinions to ensure that the objectives and goal of the study is achieved.

1. Discuss the Pastoral Care programmes in your school.
2. What do they enjoy most and what are the benefits do you get from Pastoral Care programmes?
3. What are the hindrances to the Pastoral Care programmes?

APPENDIX: F: LIST OF INTERVIEWEES

NAME	SCHOOL POSITION	AGE	INTERVIEW VENUE	INTERVIEW DATE
Mrs.Njuguna	Head of Guidance and counselling, Loreto Boys	35years	Guidance and Counselling office	6/10/2014
Mrs.IreneMacharia	Head of Guidance and counselling, Nakuru Day Sec.	37years	Guidance and Counselling office	29/09/2014
Rev.Fr.DavidNgigi	Chaplain of the youth- Catholic Diocese of Nakuru	37years	Youth office Guidance and Counselling office	05/05/2015
Rev.Fr.JosephIthari	Chaplain Loreto Boys secondary school	45years	Chaplain's office	6/10/2014
Sr. LilianOgutu	Principal- St. Xavier	35years	Principal's office	
Mr.Joseph Mburu	Chaplain St. Luke's	35years	Chaplain's office	13/10/2014
Mrs.VirginiaNjoroge	Principal Christ the King Academy	50years	Principal's office	08/09/2014
Mr. David Muriithi	Head of humanity department, Christ the King Academy	44years	Guidance and Counselling office	09/09/2014
Rev.Fr.MichaelGachie	Chaplain St. Luke's	35years	Chaplain's office	04/06/2015
Mr.Oyugi	Principal Loreto Boys secondary school	40years	Principal's office	07/10/2014
Mr. Joseph Muriithi	Head of science department Nakuru Day	35years	Guidance and counselling office	29/09/2014
Mr.Urbanus Nzili	Head of Technical department-St. Xavier	35years	Guidance and counselling office	04/06/2015
Mr.Ayako	Head of science department Christ the	38years	Guidance and counselling office	09/09/2014

	King Academy			
Mr. Bernard Nyakiba	Head of language department, St. Xavier's High school	33years	Guidance and Counselling office	16/09/2014
Mr. Musa Ondari	Head of language department, Christ the King Academy	37years	Guidance and Counselling office	09/09/2014
Rev. Fr. Eric Ochieng	Chaplain Christ the King Academy	50years	Guidance and counselling office	10/09/2014
Mr. Joseph Mburu	Principal St. Luke's secondary	50years	Principal's office	13/10/2014
Mr. Willis Ojina	Head of mathematics department-St. Xavier's High school	40years	Guidance and counselling office	04/06/2015
Mr. Michael Ngunjiri	Head of mathematics department-Christ the King Academy	35years	Guidance and counselling office	11/09/2014
Mr. Martin Wekesa	Head of Technical department Loreto Boys	36years	Guidance and counselling office	15/10/2014

APPENDIX:G: REQUEST LETTER FOR RESEARCH PERMIT

EGERTON

Tel: Pilot: 254-51-2217620
254-51-2217877
254-51-2217631
Dir. line/Fax: 254-51-2217847
Cell Phone
Extension: 3606



UNIVERSITY

P.O. Box 536 - 20115
Egerton, Njoro, Kenya
Email: bpgs@egerton.ac.ke
www.egerton.ac.ke

OFFICE OF THE DIRECTOR GRADUATE SCHOOL
AM14/2649/10

9th July, 2014

Ref:.....

Date:.....

The Secretary,
National Council of Science and Technology,
P. O. Box 30623-00100,
NAIROBI.

Dear Sir,

**RE: REQUEST FOR RESEARCH PERMIT – MS. VICTORIA NDUKU
KIMUNYA REG. NO. AM14/2649/10**

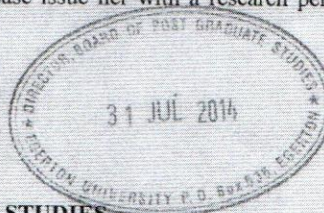
This is to introduce and confirm to you that the above named student is in the Department of Philosophy, History and Religion, Faculty of Arts and Social Sciences.

She is a bonafide registered Masters student in this University. Her research topic is entitled "The Challenge of Pastoral Care in Roman Catholic Church Sponsored Schools in Nakuru Municipality, Nakuru County, Kenya."

She is at the stage of collecting field data. Please issue her with a research permit to enable her undertake the studies.

Yours faithfully,


Prof. M.A. Okiror
DIRECTOR, BOARD OF POSTGRADUATE STUDIES



MAO/cwk

"Transforming Lives Through Quality Education"
Egerton University is ISO 9001:2008 Certified

**APPENDIX:H: RESEARCH AUTHORIZATION BY THE MINISTRY OF
EDUCATION**

MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
State Department of Education

Telegrams: "EDUCATION",
Telephone: 051-2216917
Fax: 051-2217308
Email: cdenakurucounty@yahoo.com
When replying please quote



COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY
P. O. BOX 259,
NAKURU.

Ref. NO. CDE/NKU/GEN/4/1/21 Vol.
II/119

31st March, 2015

Sub-County Director of Education
NAKURU SUB-COUNTY

RE: RESEARCH AUTHORIZATION – Sr. VICTORIA NDUKU KIMUNYA

Authority is hereby granted to the above named to carry out research on *"The challenge of pastoral care in Roman Catholic Church Sponsored Schools in Nakuru Municipality, Nakuru County, Kenya."*

Kindly accord her the necessary assistance.

A handwritten signature in black ink, appearing to read 'Moses Kiarié'.

COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY

MOSES KIARIE
FOR: COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY

Copy to:

Egerton University
P. O. Box 536-20115
EGERTON

APPENDIX I: RESEARCH AUTHORIZATION BY THE OFFICE OF THE
PRESIDENT



OFFICE OF THE PRESIDENT
Ministry of Interior and Coordination of
National Government

Telegram: "DISTRICTER" Nakuru
Telephone: Nakuru 051-2212515
When replying please quote

SUB COUNTY COMMISSIONER
NAKURU SUB COUNTY
P.O. BOX 81
NAKURU

Ref No ED.12/10 Vol.V111/155

31st March 2015

TO WHOM IT MAY CONCERN

RE:- RESEARCH AUTHORIZATION
SR. VICTORIA NDUKU KIMUNYA

The above named, a student at Egerton University has been authorized to carry out a research "*on the challenge of pastoral care in Roman Catholic Church sponsored schools*," in Nakuru Municipality, Nakuru County for a period ending 2nd February 2016.

Please accord her all the necessary support

C. W. NJOROGE
FOR DEPUTY COUNTY COMMISSIONER
NAKURU SUB COUNTY

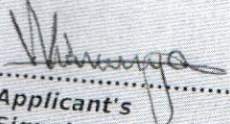
APPENDIX:J: RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
SR. VICTORIA NDUKU KIMUNYA
of EGERTON UNIVERSITY, 0-20100
NAKURU, has been permitted to conduct
research in Nakuru County

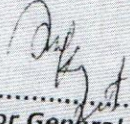
Permit No : NACOSTI/P/15/9896/4916
Date Of Issue : 23rd March, 2015
Fee Received : Ksh 1,000

on the topic: **THE CHALLENGE OF
PASTORAL CARE IN ROMAN CATHOLIC
CHURCH SPONSORED SCHOOLS IN
NAKURU MUNICIPALITY, NAKURU
COUNTY, KENYA**

for the period ending:
2nd February, 2016


.....
Applicant's
Signature




.....
Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No. A1552

CONDITIONS: see back page

APPENDIX: K: RESEARCH AUTHORIZATION NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No.

Date:
23rd March, 2015

NACOSTI/P/15/9896/4916

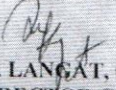
Sr. Victoria Nduku Kimunya
Egerton University
P.O. Box 536-20115
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*The challenge of pastoral care In Roman Catholic Church Sponsored Schools in Nakuru Municipality, Nakuru County, Kenya.*" I am pleased to inform you that you have been authorized to undertake research in **Nakuru County** for a period ending **2nd February, 2016.**

You are advised to report to **the County Commissioner and the County Director of Education, Nakuru County** before embarking on the research project.

On completion of the research, you are required to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. S. K. LANGAT, OGW
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Nakuru County.

The County Director of Education
Nakuru County.



National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

APPENDIX L: MAP OF KENYA, SHOWING NAKURU COUNTY STUDY AREA

