

"SOME ASPECTS OF CHRISTIAN PASTORAL CARE AND COUNSELLING  
IN THE CONTEMPORARY SECONDARY SCHOOLS OF KENYA: A STUDY  
OF SELECTED SCHOOLS IN MACHAKOS DISTRICT."

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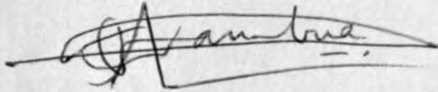
A THESIS SUBMITTED IN PARTIAL FULFILMENT FOR THE DEGREE  
OF MASTER OF ARTS IN THE UNIVERSITY OF NAIROBI

JUNE, 1989



DECLARATIONS

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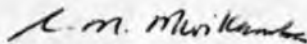


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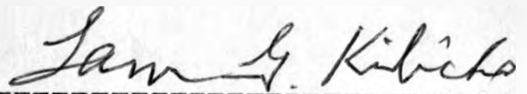
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D E D I C A T I O N

This thesis is dedicated to Nzoka's family, my friends  
and teachers who were used to mould me to be what I am.

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 The secondary school students are falling victims to  
 many kinds of problems. There have been strikes, riots  
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 The students, teachers, parents and church leaders do not  
 want to be held responsible for this phenomenon. But,  
 what is the role of each of these people in ensuring that  
 students develop wholesomely? The need to help students  
 to understand themselves and solve their psychological,  
 moral, spiritual, physical, intellectual and economic  
 problems is acknowledged, yet many people do not know what  
 is being done towards achieving that goal.

This thesis is a result of both library and field  
 research and it contains a study of Christian pastoral  
 care and counselling as practiced in some 39 selected  
 secondary schools in Machakos District.

Chapter one is an introduction to the study. Chapter  
 two serves as an introduction to both adolescence  
 psychology and pastoral care and counselling to  
 adolescents. The proper provision of these services to  
 adolescents presupposes sound knowledge of adolescence  
 psychology and the skills of providing ideal christian  
 pastoral care and counselling. The chapter serves as a  
 background to showing what is happening in the selected

## A B S T R A C T

The secondary school students are falling victims to many kinds of problems. There have been strikes, riots and other forms of student unrest in the Kenyan schools. The students, teachers, parents and church leaders do not want to be held responsible for this phenomenon. But, what is the role of each of these people in ensuring that students develop wholesomely? The need to help students to understand themselves and solve their psychological, social, spiritual, physical, intellectual and economic problems is acknowledged, yet many people do not know what is being done towards achieving that goal.

This thesis is a result of both Library and field research and it contains a study of Christian Pastoral Care and Counselling as practised in some 39 selected secondary schools in Machakos District.

Chapter one is an introduction to the study. Chapter two serves as an introduction to both adolescence psychology and pastoral care and counselling to adolescents, as proper provision of these services to students presupposes sound knowledge of adolescence psychology and the skills of providing ideal christian pastoral care and counselling. The chapter serves as a background to studying what is happening in the selected

schools.

Chapters three and four describe the pastoral care and counselling provided in the schools studied. There is an analysis of the personnel who provide them, the activities through which they are provided, some bodies and subjects which contribute towards their provision, the resource materials used and, the involvement of different christian churches in providing them. The different problems of students which need to be catered for by those who provide pastoral care and counselling are discussed. Some of the sensitive problems among students and, upbringing and environment as causes of student problems are described.

Chapter five contains a discussion about the usefulness of the services under discussion, the attitude of different people towards christian pastoral counsellors and their work and, the problems which the christian pastoral counsellors face.

The concluding chapter six contains a summary of the research findings, conclusions from the research findings, recommendations for improving christian pastoral care and counselling for students and, suggestions for further research.

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ABBREVIATIONS

- A.I.C.: Africa Inland Church
- A.B.C.: African Brotherhood Church
- C.P.K.: Church of the Province of Kenya
- S.A.: Salvation Army (Church)
- S.D.A.: Seventh Day Adventist (Church)
- R.C.: Roman Catholic (Church)
- D.E.O.: District Education Officer
- C.C.E.A.: Christian Churches Educational Association
- K.C.S.: Kenya Catholic Secretariat
- P.G.D.E.: Post Graduate Diploma in Education
- D.C.C.: District Church Council (in A.I.C. only)
- Y.C.S.: Young Christian Students
- C.U.: Christian Union
- K.S.C.F. Kenya Students Christian fellowship
- C.R.E.: Christian Religious Education
- B.O.G.: Board of Governors
- P.T.A.: Parent-Teacher Association
- F.L.E.P.: Family Life Education Programme
- P: Protestant
- A.T.: Approved Teacher
- D.E.B.: District Education Board
- T.S.C.: Teachers' Service Commission
- B.ED.: Bachelor of Education Degree
- B.A.: Bachelor of Arts degree



- Std.: Standard
- %: Percentage
- REV.: Reverend
- K.A.N.U.: Kenya African National Union
- Ph.D : Philosophy doctorate degree
- N.C.C.K.: The National Council of Churches of Kenya

DEFINITIONS/DESCRIPTIONS OF TERMS

1. **ADOLESCENCE:** This is the period when the child is becoming an adult. It begins at puberty (approximately 10 - 14) and ends approximately between 17 and 20.
2. **ANXIETY:** A state of being uneasy, apprehensive or worried about what may happen. This kind of fear is rooted in the mind and it is harder to expel it than to expel normal fear.
3. **CHAPLAIN:** A priest/pastor appointed to exercise the sacred ministry for a particular institution or group of people. He acts as a counsellor and friend to the personnel of the group he works with.
4. **CONFLICT:** Stress characterized by incompatible desires, needs or environmental demands. It is the competition of two or more contradictory impulses, usually accompanied by emotional tension.
5. **COUNSELLING:** Primarily a relationship in which one person, the helper seeks to assist another human

being with the problems of living. It is the use of various techniques to help a person solve a conflict or better his life adjustment. In this (usually) face to face helping relationship between the helper (counsellor) and the helpee (client), the latter is helped to overcome the immediate and also future problems. The counselling relationship also helps the counsellor to learn his weaknesses in order to correct them and so become more effective in counselling.

6. **COUNSELLOR:** Any person either trained or untrained, who practises counselling. The untrained and inexperienced counsellors refer extra-difficult cases to specialists in counselling. The specialists are pastors trained in counselling, psychiatrists and psychologists.
7. **DEPRESSION:** Undue sadness and feeling of worthlessness, guilt and often, apprehension. It is caused by inner emotions and can sometimes lead to suicide.
8. **EMPATHY:** Unemotional intellectual awareness and understanding of the feelings, emotions and behaviour of another person.
9. **PROJECTIONS:** An ego defence mechanism in which the individual places the blame for his difficulties upon others or attributes to them his own unethical

desires and impulses. The projecting person is unwilling to criticize himself and so criticizes others for the characteristics he/she has imputed (projected) on them.

10. PSYCHIATRIST: A medical doctor who is a specialist in treating emotional illness (mental disorders).
11. PSYCHO-THERAPY: Treatment of emotional illness by various psychological techniques.
12. RAPPORT: An interpersonal relationship characterized by a spirit of co-operation, confidence and a harmony; for instance between a therapist (counsellor) and a patient (client). Rapport is usually essential for the patient (client) to make progress in psycho-therapy or counselling.
13. PASTORAL CARE: Help given by a particular person/church/denomination to assist the individual or group in practice of their faith. Counselling is implied as part of pastoral care as need arises. This help can be provided by other persons instead of priests and pastors.
14. PASTORAL COUNSELLOR/TEACHER: The person especially church personnel or teacher who provides pastoral care and counselling to youths (students in our case).
15. URBAN: A locality within a town or city which is influenced by western culture, modernization,

industrialization and the problems which accompany them.

16. RURAL: Area far from city and towns. It is less influenced by modern changes. In rural areas people tend to hold fast to African traditional values.

17. YOUTH: In this thesis the term is mostly used to refer to teenagers who are mostly in their adolescent years (13 to 20). The youthful years are characterized by being active and energetic. At times people also use the term when referring to those aged between 10 and 35 because they are usually strong and active.

N.B. HE: The author has mostly used inclusive 'he' in order to be consistent in writing; the 'he' refers to both the male and female, since he does not think and write in male terms.

D.C.C.: In the A.I.C. a D.C.C. is composed of two or more Branch Church councils with each Branch church council formed by two or more local church councils. The D.C.C. employs and pays its church personnel.

## CHAPTER ONE

### 1. INTRODUCTION

#### 1.1. STATEMENT OF THE PROBLEM AND RATIONALE

Many adults (such as civil servants, politicians and parents) keep complaining that students in post primary school institutions are not well behaved. When the students perform poorly in national examinations, the teachers are the first people to be blamed for not teaching and guiding the students well. Then later the blame is shifted to the parents who fail to guide and counsel their children (students), and also to provide them with books and other facilities to enable them to do well.

In some secondary schools, we hear of thefts, pregnancies, boycotting of classes, strikes and riots. One wonders why these problems (and many others) are found among students, most of whom are christians. Could it be that they are not getting proper spiritual guidance and counselling which can enable them to grow/develop wholesomely as christians? Who helps them to grow or develop? How qualified (both academic and professionally) are those who help them? Because it would be difficult for someone to guide and counsel a person one does not know well, do the christian pastoral care and counselling

personnel [1] for students know the adolescents' psychology? Do they also have the necessary skills and know theories of providing christian pastoral care and counselling to youths (students) in order to be effective in serving students? What can be done in order to improve the christian pastoral care and counselling which is provided to the secondary school students. This thesis is an attempt to answer these questions.

The parents, teachers and church leaders ought to seek to understand young people and assist them to develop in all their life dimensions. If they do not do this, then they might wonder like the people (Greeks) of Socrates' time in 5th Century B.C. and say:

Our youth now love luxury [2] . They have bad manners, contempt for authority, disrespect for older people. Children nowadays are tyrants. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble their food and tyrannize their teachers [3].

The author of this thesis believes in the integral development of human beings. As a secondary school teacher and a local church youth leader who enjoys living with and helping the youth grow to be balanced in all aspects of their lives, he felt the need to carry out this study [4]. He hopes it will enrich his service to the youth. It is his hope that the thesis will also prove to

be useful to parents, youths, pastors, teachers, youth leaders and all who either deal with or are interested in young people.

Socrates once said that if he could get to the highest place in Athens he would lift up his voice and ask the citizens why they were turning every stone to scrape wealth together yet taking so little care of their children to whom they must one day relinquish all [5].

The care Socrates was referring to above should today include the provision of adequate pastoral care and counselling to the growing youth. Most parents deem it necessary for their children and other young people to be given moral guidance. The reason for this is that misuse of leisure, sexual promiscuity and irresponsible conduct have become widespread. Focusing on the last few years, many pregnancies among secondary school girls have been reported all over the country. This is a matter of great concern to parents and to educational authorities [6].

It is common to hear parents, teachers and church leaders blaming each other, for failing to teach young people to be well behaved. Nowadays most of the secondary school students spend nine months every year in schools. So effort should be made to provide them with adequate pastoral care and counselling while in school. Many parents have abandoned the teaching of their children which they have entrusted to the school teachers [7].

Such parents fail to teach their children the expected behaviour in society, the importance of living a life which conforms with the religious teaching they receive at the churches and schools . Those parents expect the teachers to guide and counsel the students on all matters of life which include the spiritual ones. Some adolescents ignore the counsel provided to them by their parents, while others regard their parents' advice as absolute.

The former Director of Medical Services, Professor Thomas Ogada, in a lecture entitled "Sex Education the Answer" stated that approximately 20% of the Kenyan population are teenagers [8]. Hence by serving secondary school students we serve a significant fraction of our population.

The students in the secondary schools are the future leaders of our families, churches and nation. So helping them to grow into mature well-behaved, useful citizens of our nation should be given a priority. If Kenyans are to succeed in helping their students to grow and develop wholesomely, they ought to try to know the students well. The students' stage of development, needs, desires, anxieties and problems ought to be known by those guiding and counselling the students. Some knowledge of pastoral care and counselling skills will also be useful.

In the Literature Review [9] it is noticeable that of



late researchers are taking interest in guidance and counselling to secondary school students. Since no detailed study has been done on christian pastoral care and counselling the author of this thesis believes his research is timely.

## 1:2. OBJECTIVES OF THE STUDY

The study seeks to do the following:

1. To briefly investigate the general psychology of adolescence and the way 'ideal' pastoral care and counselling should be provided to adolescents.
2. To determine the kind of pastoral care and counselling found in the secondary schools studied, who provides it, and approaches used. An investigation of the different problems of students and how they are handled is also carried out.
3. To determine the functions of pastoral counsellors [10] in the secondary schools, the attitude of different people towards them and their work, and the involvement of different christian denominations in providing pastoral care and counselling to the secondary school students.

4. To investigate the problems faced by pastoral counsellors in the schools studied and suggest ways of reducing them in order to improve christian pastoral care and counselling for students in the secondary schools.

### 1:3. THE SCOPE AND AREA OF RESEARCH

The research was done on christian pastoral care and counselling in some selected secondary schools in Machakos District in the Eastern Province of Kenya [11].

Machakos District is very vast with many secondary schools of different categories spread all over. So the time and funds at the author's disposal could not allow him to do a very intensive research which could have required him to travel long distances and many times. Bearing the above in mind, the author cannot claim to have exhausted the area of his study.

### METHODOLOGY

The author first read books and other materials in the libraries at the University of Nairobi, Kenyatta University, St. Paul's United Theological College (Limuru), Daystar University, Scott Theological College and Catholic Higher Institute of East Africa. This gave him the information he needed on adolescence psychology, and an introduction to christian pastoral care and

counselling for adolescent students. Parents of secondary school students, church leaders and other people who are concerned with pastoral care and counselling were interviewed.

At the Machakos District Education Office the author was given a list of the secondary schools in the district. That list helped him to know the categories of the schools, their sponsor, and where each was located in the district [12]. He selected the schools to study from that list. The researcher carried out his study in some 39 secondary schools all over the Machakos district. In 33 [13] of these schools, students, christian pastoral counsellor and school administrators responded to the questionnaires [14]. In each of the remaining 6 schools, the author interviewed only 2 of the students who had once been counselled [15].

In order to have a good representation of what is happening in the schools, the author selected schools of all categories, as elaborated below. The sample included 1 former national technical school, 12 government maintained public schools, 16 government assisted public schools, 3 former pure harambee schools, and 8 private schools [16]. There were 11 schools from urban areas (or shopping centres).

Because the author was interested in christian life in the schools, in his sample he had schools which are

sponsored by the different christian denominations in the district. There were 9 Catholic schools, 10 A.I.C. schools, 3 A.B.C. schools, 2 S.A. schools, 2 C.P.K. schools and 1 S.D.A school. Out of the remaining 12 schools, 4 are sponsored by the government, 6 are privately sponsored and 2 by those schools' Board of governors [17].

Some 9 schools had 'A' level classes of different categories [18]. Out of those 39 schools studied, 9 were exclusively girls' schools, 5 exclusively boys' schools and 25 mixed schools. The schools studied included 7 day schools, 12 boarding schools and 20 both day and boarding schools.

The field research was carried out in between October 1987 and June 1988. First the researcher visited 34 schools out of the 39 and left three questionnaires with the school administrators. Either the head teachers or their deputies (as school administrators) filled one of the questionnaires and gave one of the other two to the person who is concerned with christian pastoral care and counselling in their schools. The third questionnaire was to be passed to either a senior prefect or another influential student (such as the Y.C.S. or C.U. leader who knows about their school well) to fill it.

After filling the questionnaires, the latter two returned the questionnaires to the schools administrators

who posted the three to the researcher (12 school administrators posted the questionnaires) saving him the time and money he could have spent on travelling twice to their schools in the vast Machakos district.

Some 22 school administrators did not post the questionnaires in good time and so the author went for them in the first two months of 1988. He interviewed those who had not filled the questionnaires. In one school all the questionnaires got lost and the head teacher was reluctant to have others filled. In that school the researcher later managed to interview two of the students who had been counselled. In another school the head teacher was interdicted and the one who replaced him had already responded to the questionnaire as a deputy in another school. So it was only 32 head teachers and deputies [19] who responded to the questionnaires for the different school administrators.

The researcher was able to reformulate his questions in order to elicit the information he wanted. He also got clarifications from informants. This direct interviewing method saved time and proved useful when he went to gather data from some illiterate parents. In the interviews, the informants' responses in form of the gestures and voice modulation helped the author to understand their answers well.

Interviewing informants was interesting. But it had

one disadvantage, namely that the researcher did not give the informant much time to think out and give good replies to the questions. When given questionnaires to fill on their own, it is hoped that they came up with well thought out answers.

Although the researcher had tried his preliminary questionnaires in two schools and adjusted them to suit his informants, there is some possibility that those who read the questions for themselves did not understand them exactly in the same way as those who heard the same questions from the researcher's mouth.

The researcher used the questionnaires for parents and the clergy (and church elders) to interview them. He interviewed both male and female, parents and church leaders from all the seven major christian denominations [20] in Machakos district. Among the parents interviewed were two who believe in and practise Akamba traditional religion. Finally, the researcher interviewed 10 boys and 18 girls who had once been counselled in order to evaluate how effective the christian pastoral care and counselling is in their schools.

In order to be effective in helping students, those who provide them with christian pastoral care and counselling need to be conversant with the wide spectrum of the problems that face students in the secondary

schools. Some of the problems can be catered for when providing pastoral care to the students. It was one of the researcher's objectives to study those problems. The students need counselling when they have these problems:

1. Anxiety and worries about their relationship with God, the church and the fellow human beings who include other youths, especially those of the opposite sex.
2. Diseases such as malaria which seem to isolate them from their normal activities, thereby making them worried about their future.
3. Drinking of alcohol, smoking, and using unauthorized drugs.
4. Misbehaving often and breaking school rules and regulations.
5. Fear of witchcraft.
6. Indecision as to which career to pursue in the future.
7. Depression and frustration when someone is unable to achieve the goals one has set for himself, etc.

Because each data collecting method has its advantages and disadvantages, the researcher decided to use a combination of methods to collect his data. After gathering the data, the researcher compiled it. He then analysed it using simple statistics.

LITERATURE REVIEW

Not much has been written on christian pastoral care and counselling in the secondary schools. Below are some books which I found useful in this study. H. Loukes surveyed the teenagers' views on Religion and the teaching of Christian Education in the secondary schools [21].

P. Babin wrote on youth characteristics and the religious psychology of adolescents' [22]. In 1967 he wrote another book discussing the adolescents' idea of God as characterized by maturation, egomorphism and the ethical sense [23].

M.H. Duke discussed the difference between children and adolescents. He states that adolescence is marked by physical changes of puberty and also the enhanced mental capacities [24].

M. Jacob wrote an introduction to pastoral counselling. He states that the pastoral counsellor primarily seeks to create an atmosphere in which the person who has come to see him, or whom he has called to see, can express himself freely - what he thinks and feels [25].

C.M. Narramore discussed the psychology of counselling. In his book he wrote a special chapter on the psychology of teenagers and how to counsel them [26].



In 1980 H. Chinebell wrote a classic book on pastoral care and counselling. In it he explains the aims and importance of pastoral care and counselling. In the book he expounds many ideas and approaches to pastoral care and counselling [27].

In 1978 G.R. Collins discussed the theories of counselling with a view to helping all christians to help in counselling fellow christians. He gives a brief history of counselling [28]. A counsellor needs to have these essential characteristics: warmth, genuineness, accurate empathic understanding and love towards the people one helps [29].

"The goal of Biblical counselling is to promote christian maturity" [30] L.J. Crabb has referred to Maslow's five basic human needs [31] and then suggested how counselling needs for christians can be met through the local churches in different places.

Brubaker and Clark have written a book [32] on the development of human beings. In the book the development of youths is discussed. O. Makinde wrote an introductory book to general guidance and counselling in the schools [33]. In his book he discusses several theories and approaches to guidance and counselling in the schools and colleges in the developing countries.

H.A. Kent has suggested some nine duties of a pastor:

1. to comfort and encourage the sick

2. To seek out absentees
3. To welcome new members
4. To contact prospects
5. To bring cheer to the aged who cannot go to church
6. To learn home conditions of the members of the church
7. To encourage the family altar
8. To stimulate church attendance
9. To represent Christ and the church [34]

H.J. Blackham has discussed the directive element and openness in counselling. He asserts that a counsellor in general is always a responsible person who can maintain confidentiality in the counselling relationships. He concludes by stating that for there to be effective counselling, selection, training and supervision are factors that must be taken seriously by those involved in the counselling profession [35]

P. Guiver has discussed the qualities which help counsellors to be effective in helping clients [36]. The qualities he discusses in his book will be highlighted later in the thesis [37].

G.M. Dinka discussed how groups can be used to carry out counselling in the African churches. In his thesis, he equates counselling with psychotherapy [38]. His thesis has many ideas which would be useful to counsellors

all over Africa.

In another thesis by Lutahoire, African traditional education and counselling for adolescents are discussed [39]. The changes that were brought by western colonizers, their education, civilization, commerce and christianity are discussed.

J.N.K. Mugambi and his co-authors wrote [40] generally on the post-colonial problems of pastoral care and chaplaincy in the schools and colleges.

E.F. Amukoa states that school counsellors first appeared in America, in the mid-sixties in response to the depersonalization of teaching which had arisen in the huge comprehensive schools due to the large aggregate of children there. Counselling and guidance is therefore an American based system developed within organized education [41]. Later guidance programmes have been developed in Japan, Taiwan, Norway, England, France, India and African countries like Ghana and Kenya. Kenya is still in the experimental stage [42].

In Kenya, the Ministry of Education established a guidance and counselling unit in 1971. Since then the unit has been producing and sending to schools a variety of literature on guidance and counselling. One example of such literature is "Handbook for schools' guidance and counselling - A manual of careers references for secondary schools in Kenya". The objective of the counselling unit

is:

... to come up with definite recommendations on how guidance and counselling can support all learning activities if students are to be able to take full advantage of our educational opportunities... so as to try and improve our services to the youth. [43]

The guidance and counselling unit has been responsible for organizing in-service courses, seminars, conferences and workshops for both the career masters and head teachers of schools. They are looked upon as the counsellors in the schools.

Vocational guidance and counselling usually takes place in third term. This service is mostly extended to school leavers. In 21 schools in Nyanza and Western Provinces of Kenya, counsellors were found tending to concentrate on vocational guidance while ignoring the socio-psychological needs of the students [44]

In choosing school counsellors, 75% of the head teachers interviewed consider academic achievement, integrity and religious background of the teachers in their schools. Other school administrators consider the experience of the teachers and individual personality [45]. A guide booklet for guidance and counselling programme in secondary schools states:

The person to be selected as students' counsellor should have these qualities: a sincere interest in people, a willingness to communicate with people at all levels (with the school administrators, with other staff members, with students and with the community) [46] .

Counsellors are defined as educators who aim to create,

through the exercise of their skills, an environment in which students can face and explore their own feelings, without fear. From counsellors they learn how to cope more effectively with the decision making and examine the value and objectives without risk of condemnation [47]

J.M. Kamau has argued that Western education and the freedom movements have tremendously influenced the social life of the Africans. Before the coming of westerners, young people were taught about their future lives through rites of passage. They were told what life had in store for them as well as what was expected of them. So they passed from childhood to adulthood without passing through any intermediate stage of uncertainty in life which we call "youth" [48]

These days there are problems which are related to young people in the secondary schools. When we talk of problems of the young people in rural areas we are not referring to the backward/foolish young people, but to young people who neither stay in the city nor in a small town, but in the countryside. They have their own problems in their own environment, but are not as much exposed to the western influence as those in the urban areas. So their problems are not as serious as of those in the urban areas [49]

W.M. Bonyo in his thesis for a Diploma in Education confirmed that youths are energetic, and active. They

will attend churches where they are given an opportunity to participate in its activities. They are impressed by short, relevant and interesting sermons which agree with the Bible. They do not like churches where the old want to dominate/monopolize everything, and ignore young people. The youth also prefer lively church services. They are repelled by churches where they are rebuked and criticized when they adopt new hair styles, new dressing fashions- e.g. bell-bottom trousers, earrings, bangles, etc. As a result of acquiring scientific knowledge from school, they need preachers who are learned and conversant with day to day changes so as to suit the needs and expectations of the young generation [50].

G.B.A.O. Amunga observed that dedicated teachers, by virtue of their profession are automatically regarded as parents and so they are expected to guide pupils to discover and develop their potentialities and thereby achieve an optimal level of personal development and social usefulness in the society [51]

It is through work that one achieves identity as well as receiving economic rewards. There exists a mentality that the more highly learned one is, the numerous the chances he stands to secure a well paying job. As a result education is looked upon as an investment that ultimately pays back better returns. So the purpose of guidance (vocational guidance) is to assist the students

in making desirable, if not absolutely necessary, choices and adjustments [52]

The guide booklet on guidance and counselling programme in secondary school's states that a schools counsellor/teacher deals with normal individuals who show extreme maladjustment. The students are helped with social problems, vocational indecision, personal anxieties, 'health problems etc. These problems are numerically frequent and respond readily to counselling help. Furthermore early treatment of small problems may prevent the later developments of severe maladjustment [53].

E.N. Khaemba states that the recipients of counselling are normal individuals rather than those who exhibit abnormal or extreme modes of adjustment. The recipients of counselling are those who already face a problem [54]. Guidance prepares people to stop problems from coming up and also solve the problems that might face them in future.

In his thesis, O. Angaha states that guidance is for all individual pupils and is concerned with the growth of the whole child. It is developmental in nature, not merely remedial or preventive. It helps the child to know, understand and accept himself. It takes into consideration developmental needs and tasks while focussing on individual purposes and goals. A guidance

programme is most effective when it is a co-operate enterprise between teachers, the guidance master, the administration and community concerned. In the schools, guidance and counselling should focus on interpersonal relationships and help the students not to appear undecided, confused and frustrated in after school life [55].

The Ominde report overlooked guidance and counselling, but the Gachathi report (1976) stressed the importance of guidance and counselling in the schools. The latter report has encouraged the ministry of education to try to expand guidance and counselling services to all schools by requesting teachers to undertake guidance and counselling as part of their duties [56]. Education in Kenyan schools is charged with the preservation of the society through the transmission of culture. The values of Kenya democracy place a further charge upon the school to respect the uniqueness of each pupil. In essence, the schools must build communalities while nurturing individuals [57]. Although most of the students admitted in harambee and private schools are relatively academically poor and unable to cope well with academic work, if they can be given effective guidance and counselling, then some of them can do quite well academically [58].

A research by Sally Chelimo Dunn revealed that most



teachers and students, she interviewed, favoured single-sex schools. But she observes that in mixed secondary schools there were no reports of strange sexual relationships. "The problem of lesbians and homosexuals was considered to be present in some of our single-sex secondary schools, especially the boarding ones" [59]. Tumuti has also written a thesis on the guidance and counselling needs of primary school pupils of Gachika Sub-location, Nyeri Town, and Nairobi City in Kenya.[60]

The author believes that all dimensions of human life should be catered for in christian pastoral care and counselling. So the dimensions dealt with by these previous researchers whose works I have reviewed are important as part of christian guidance and counselling. The researchers have discussed how groups can be used in providing christian pastoral care and counselling in the churches. They have informed us about the global history of guidance and counselling in schools.

These earlier researchers have revealed that a high percentage of Kenyan school administrators have been known to consider the religious background of the teachers they choose to work as schools counsellors. One of them has stated that young people (students in this case) like attending lively church services where they are given an opportunity to participate in its activities. It was also stated that students hate being ignored or criticized and

condemned by preachers.

Another researcher asserted that teachers are expected to treat students like their own children and give them vocational guidance and counselling. Counselling is viewed to be for normal but maladjusted students while guidance is for all individual students who need to be helped to grow/develop wholesomely. These previous researchers have also mentioned a few problems of students that should be borne in mind by those who guide and counsel them.

Since these earlier researchers did not undertake to study the condition of the provision of spiritual guidance and counselling to the secondary school students, as part of guidance and counselling to students, this study will be concerned with the provision of that element. The study will add the knowledge about the condition of spiritual guidance and counselling to that of the other school guidance and counselling which the earlier researchers had dealt with. After adding that element, the researcher hopes that a complete guidance and counselling programme which can bring about the wholesome development of students (and other youth) will have been achieved.

REFERENCE NOTES

1. The christian pastoral care and counselling personnel for students include the Guidance and Counselling masters in the schools, school head teachers and their deputies, church workers and to some extent all the people mentioned in sub-topic 3:1.1.
2. In this thesis 'youth' refers to the young people of both sexes aged between roughly 13 and 19 years, in this age people are normally active and strong.
3. International Council of Youth for Christ incorporated "Youth Leaders Training School", leaders training division of the International Council of Youth for Christ, Switzerland, 1974, p. 147.
4. Local Church here refers to Africa Inland Church, King'atuani Congregation in Machakos District.
5. C.M. Narramore (Ed.D.) The Psychology of Counselling, (Grand Rapids, Michigan, Zondervan Publishing House, 1960) p. 133.
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7. Ibid, p. 3.
8. Kenya Times, 25.4.1989, p.5.
9. The project works by Kenyatta University students in my literature review.
10. 'Pastoral counsellors' here refers to the teachers, chaplains and church workers who provide christian pastoral care and counselling in the schools.
11. See maps A and B in the appendix. (The divisional boundaries in map B are those of MACHAKOS DISTRICT DEVELOPMENT PLAN OF 1984/1988).
12. See tables 2 and 7.
13. The 33 schools are listed in the appendix.

14. The different questionnaires are in the appendix. The questionnaire for the pastoral counsellors was the main one.
15. The list of the schools where counselled students were interviewed is in the appendix.
16. The Standard, 16.11.88, p. 2 quoted the Minister for Education, Mr. Peter Oloo Aringo
17. Those schools which are sponsored by boards of governors are also referred to as District Education Board (D.E.B.) schools.
18. Some teach science subjects while others teach art subjects. There are others which teach both. Some are for boys, others for girls, and still others have a mixture of boys and girls.
19. In each school studied, either the head teacher or his/her deputy filled one of the questionnaires for school administrators.
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35. H.J. Blackham, Ethical Standards in Counselling (Plymouth, Latimer Trend & Company Ltd., 1974).
36. P. Guiver, The trouble sharers: counselling in personal relationships (Great Britain, the national marriage guidance council, 1973).
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38. G.M. Dinka, 'Towards an indigenous Model for pastoral counselling and care: Based on some socio-cultural, Anthropological and theological presuppositions of certain Nigerian people (Ph.D thesis, 1975).
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2. THEORETICAL BACKGROUND

2:1 INTRODUCTION TO GENERAL PSYCHOLOGY OF ADOLESCENCE

This chapter introduces readers to the general psychology of adolescence, christian pastoral care and counselling. This is necessary because most of the students in the secondary schools are in the adolescence stage of human development. The stage is usually passed through during the teenage years, hence adolescents are also called teenagers.

It is generally said that teen-agers are the same all over the world [1]. The physical, intellectual, moral, spiritual, emotional and perhaps social development of all human beings is closely related. So much of what researchers have found to be true of the western child's development is also true to Kenya's African child. But researchers (such as Durojaiye) on African children have found out that African children have a high precocity in development. They reach some of the developmental stages earlier than western children. Thus in Kenya a girl of about nine may reach puberty.

In social development, it seems that the African children in traditional social setting receive more diversified nurture (from relatives, peers and

environment) than the western children. Churches and schools influence children a good deal. Some of the African children are brought up in big towns and cities. They lead a life similar to that of westerners because most people in urban areas have been much influenced by the changes in both Europe and America. The mass media (radios, televisions, telephones and newspapers), education, literature, migrations, intermarriages, and other kinds of interaction with the foreigners are all influencing many youths (students) in Kenya. So the socio-economic changes, which originated in the urbanized and industrialized western countries have started happening in the big towns of Kenya. The towns appear to be in transition from traditional to 'modern' life, which will likely spread to the rural areas before too long. For example, the people who live in Kenya's big towns are becoming a bit individualistic and detached from their relatives.

R.S. Lee divides the life of a human being into six stages:

Infancy (0-5), childhood (6-12), adolescence (13-19), adulthood (20-45), maturity (45-65) and senescence (65- ). The length of these stages varies according to the individual, and so the years indicated should not be taken as exact for any given persons [2].

In this thesis the author is talking about a child who grows up under the influence of a christian home and church. The child thinks about all things (including God



and the devil) in concrete terms. During childhood, natural events can only be explained in terms of human or divine intervention. It is a world of strange logic, where laws of natural causation are not recognized and anything can happen. Since God can do anything, not only can anything happen, but he can be unfair if he wants to be. Vengeance is a paramount concern with God as thought by children at this stage. Naughty people are not only unloved, but vehemently punished, and God divides people into those good and bad, loved and unloved,.... worth saving and not worth saving. The Bible itself is one source of these crude ideas being a book of magical and holy veneration, written by God himself, or of one powerful holy person and therefore incapable of being at fault.

The christian child of 6-12 thinks that all grown-ups are perfect and to him Jesus is perfect like the other grown-ups.

The christian child thinks that the devil is wasting his time trying to tempt Jesus who is an angelic boy. In the temptations God is too busy occupied somewhere else to be concerned [3].

At childhood, the child assimilates the christian faith, through socialization, from the parents and the church. From the age of 9-12, the child is ready for more ordered christian life, moulded by good habits and even by

a certain amount of conformism [4]. Childhood is a privileged period, in which people experience dependence as the essential condition for a true affirmation of self. It is a time when one learns filial love, which is basically receptivity, faith and gratitude. As each human being grows as a child, one learns (from parents' goodness, strength, attentive presence and selflessness of love) to say "Daddy, Father! and thus to be like Christ, the Son of the heavenly Father" [5].

#### 2:1.1. EARLY ADOLESCENCE

Early adolescence is at times referred to as pre-adolescence by some authors, such as Goldman.

In Modern society a long period of adolescence has replaced the short period of puberty that was recognized as important from early times. Just as primitive peoples utilized the few months of puberty as a period for special preparation of boys and girls for their future participation in the life of the tribe, so modern educators want to utilize the longer period of adolescence for special preparation in meeting the manifold problems of present-day society [6].

The early adolescence stretches roughly between 12 and 14; generally, it is during this period that deeper religious insights begin to develop. The youths are beginning to discard the crude physical and materialistic considerations, which obscure their understanding of religious thinking [7]. Those who are not able to think

propositionally (in abstract terms) will misunderstand religious data, because of its very nature. Concretization will lead to frequent distortion and misunderstanding. Anthropomorphic thoughts (giving supernatural things/beings the qualities) begin to decline as proportional thinking begins to develop in a youth. It is necessary to delay rational and instructional ideas for children because the entire religious development of the child has a much slower tempo than the development of any other field of his experience. The secondary nature of religious thinking implies that a child must spend a long apprenticeship in experiencing and understanding the data of life upon which religious thinking is based. It is not, therefore, surprising that the beginnings of real insights are delayed until some time in the secondary school [8].

Although some western writers, such as R. Goldman in Religious thinking from childhood to adolescents, have regarded religious thinking as secondary, in African Religion and philosophy, John Samuel Mbiti (together with many other people) is opposed to this view. To Mbiti, people (especially Africans) are notoriously religious hence to such people religious thinking is not secondary.

The pre-adolescence is a period of doubt, of suspicion, of breaking away from the forms of childhood faith. Little by little the adolescent cuts himself off

from the environment which had nourished his faith (catechism class, priest, parents and from certain childhood practices such as praying, going to mass/church services, etc) until this stage of development. Consequently, one tends to become isolated, to be thrown back on oneself, or into risky adventures. The youth now can think propositionally about religion, politics, the future, and keeps asking itself 'who am I?' [9].

At this stage, when some confusion is apparent, a great deal of intellectual activity takes place. Goldman states that the cruder anthropomorphic ideas of God and the devil are receding, and the emphasis is much more upon supernatural than superhuman concepts of the deity. Some limiting human elements still persist, in that God still has a human voice of physical quality and possesses power, seen in physical and magical terms. The concept of God's omnipresence is still uncertain. The growing awareness of scientific matters begins to create a divergence in thinking. At thirteen, someone has developed a dualistic system of thought. One can think in both concrete and abstract terms. Because the teacher is an authority, what is taught sometimes causes conflicts in the youth's mind. For example, when the miracles are taught, as a necessary part of the truth of the bible, the youth either accepts or rejects that confusing material [10].

According to R. Goldman, the pre-adolescent is in a

stage of hesitation about God loving all men. He knows it should be so, but cannot overcome the problem of evil people. He is on the borderline of recognizing that love does not necessarily mean justice. God is seen as occasionally unfair, but only reluctantly, as though the youth recognizes the problem that God ought always to be just yet there are evils in the world. The youth is becoming more realistic and sees Jesus' boyhood as involving mischievous actions and disobedience of parents. But there is nothing really wrong with that because the youth expects Jesus to be a rather serious minded boy who is interested in religion.

The devil is regarded as the evil spirit and the master-mind behind all evil actions done by men. The Bible is also regarded as literally true and authoritative, but its multiple authorship is being recognized, and a few minor mistakes due to the writing down are sometimes allowed. The youth prays more, asking for forgiveness for whatever wrongs one has done, and also prays for the needs of other people. It is natural that a child who is abandoning fantasy as a method of exploration, but has not attained the power of real logic, should prefer correct factual information [11].

Early adolescence is chiefly a neutral and negative phase in human development. The youth tends to discard the passive attitude of receptivity (from parents, church

personnel and teachers) for an active one of freedom, separation and destruction. The youth is inclined to reject, not faith itself, but the forms of a faith he had unquestioningly accepted during childhood. It could be said that during early adolescence sex attraction is quite little: boys usually play and socialize in gangs while the girls do the same in cliques.

#### 2:1.2 ADOLESCENCE PROPER

Adolescence proper occurs roughly between the age of 14 and 16. Many people regard this as the age of storm and stress. It is a time when the young person develops very fast. When puberty is attained, the adolescent becomes biologically mature and able to reproduce. Girls usually attain puberty roughly two years ahead of boys of their age. There is attraction between boys and girls in this developmental stage.

Traditionally, the adolescent has been characterized as idealistic, unstable, rebellious, uncertain, loving, dependent, conforming; and above all as sexually confused. All these descriptive adjectives are applicable to one or another adolescent at some point in his development [12]. It has been said that many adolescents do not favour going to church services. This trend is confirmed by growing intellectual criticism of sermons during the adolescent years, as dull, boring and often irrelevant. Social

criticism increase in the fifteen to seventeen years' group mainly in terms of social isolation. The youth can fail to go to some places/occasions if he/she does not have a friend to go with. Someone sometimes expresses his dislike of religious teachers and the clergy [13].

The youth now can propositionally conceive of God in symbolic, abstract and spiritualized ideas. There are still some anthropomorphic or egomorphous traces evident in adolescent thinking, but God is essentially thought of as spirit, unseen and unseeable so he is not limited like human beings, hence he is omnipresent in his creation [14]. God is understood to be holy, morally pure and almighty. He loves all men, including the evil ones, and just equally to all. Punishment is now related to the degree of guilt and God is always just, although he may appear to be unjust to those who cannot see the whole picture [15].

The temptations of Jesus are seen as a real ordeal, with no foregone conclusions, and they are thought of in a subjective manner as a conflict of good and evil desires. There is sharp increase in appropriateness of prayers of confession and forgiveness, and an increased desire to be helped with school work. The church is now apprehended as a fellowship of believers (not a building), and church going for adults and adolescents is seen as a natural expression of belief and means of making one a better

person, spiritually as well as morally. There is a tendency to question and object to certain doctrines and dogmas, which appear to be contrary to either the adolescent's common sense or wishes [16].

Many adolescents become disgusted with life after experiencing frustration and misery in life, and turn to church, to Christ - the saviour. Many normally developing young people suffer a violent crisis of faith during their adolescent years. Some admit that they have lived in such grave doubt and religious anxiety that they could no longer 'sleep'. The desire for the good and happiness (not the desire for objective truth) makes adolescents get converted [17]. There can be no doubt that every conversion involves a decision to change morally, and a new way of looking at reality, at life, at commitments and choices that must be made, hence the act of conversion moulds the later direction of life. Some adolescents do not face the violent crisis of faith because the circumstances of their daily life do not force them to make a choice [18]. Many adolescents experience implicit conversion, which does not involve much reflection and intellectual awareness and so without a vital deliberate decision. At this stage many youths have a strong sense of the sacred; pray, meditate and are enthusiastic of splendid ceremonies, and experience a religious crisis at the death of a friend. The difficulties and degree of



maturing in faith corresponds to psychological stages of adolescents [19]

### 2:1.3 LATE\_ADOLESCENCE

The late adolescence stage of development roughly covers youths between the age of sixteen and twenty. It comes immediately after adolescence proper. At this age, the intellectual development is levelling off, having approached its maximum, and his physical strength is nearing its peak [20]. The peer group members tend to influence the adolescent most.

Between the age of 17 and 20, the youth passes through a stage of intellectual affective "pondering" [21]. The late adolescent analyses, distinguishes, coordinates and criticizes the relation of what someone experiences, to what he has been, and what the world has taught him. One also thinks about what could be in comparison to what is. This is an age open to faith. It is an age when the understanding of God and the religious life can be criticized, purified, enlarged or, inward personally reflected on [22].

Educators say 17/18 is a golden age because it is at this age that youths decide to be either committed or to reject faith(e.g. Christianity). At this age one is no longer at the mercy of feelings, and it is also at this age that biological drives become less violent and a

certain calm sets in [23]. The youth now has greater understanding of life, and wants to be sincere. In general, the years to come will only confirm the attitudes formed at this time - unless the entrance into the world of adults and work succeeds in upsetting a structure still weak and dependent on favourable 'climate', in order to stand. By the end of late adolescence one's faith is grounded and can stand without childhood supports. The youth now feels intellectually secure in adhering to the objective faith of the church, while at the same time recognizing the human and sinful dimension of the church on earth [24]. Some late-adolescents tend to be disillusioned about religion, but they express hunger for spiritual truth.

It is interesting that this is particularly true of less able students, who are obviously less equipped to wrestle with the intellectual difficulties posed by the need to move from an infant to an adult framework of religious belief. For many of them the easiest solution is not to wrestle with the problems at all, but to give them up and retreat into indifference or hostility [25].

## 2.2 THE NEEDS, GOALS, DESIRES, ANXIETIES, PROBLEMS AND EXPECTATIONS OF ADOLESCENTS

The adolescent secondary-school students have physical, psychological, intellectual, social, moral and

spiritual needs. In the preceding sub-topics we discussed the spiritual needs of growing persons. We also focussed on the other needs and problems of the youth, every once in a while. Here we will focus more on the other dimensions of human life because pastoral counsellors should cater for the needs of the whole person.

Havighurst lists the developmental goals of the adolescent as follows:

- Achieving new and more mature relations with age-mates of both sexes.
- Achieving a masculine or feminine social role.
- Accepting one's physique and using the body effectively.
- Achieving assurance of economic independence.
- Selecting and preparing for an occupation.
- Preparing for marriage and family life.
- Developing intellectual skills and concepts necessary for civic competence.
- Desiring and achieving socially responsible behaviour.
- Acquiring a set of values and an ethical system as a guide to behaviour [26].

Maslow has given a ladder of human needs, the following are the most important:- food and drink, safety, warmth, love, esteem, knowledge and fulfilment [27]. Maslow maintains that there are five levels of human needs, which constitute basic human motivations;

1. Physiological needs - e.g. hunger, thirst, sex;
2. Safety needs - For an orderly, consistent, reliable world;
3. Love and belonging needs - need for affectionate relationship;
4. Self-esteem needs - need for mastery, competence,

adequacy, confidence, status, recognition;

5. Self-actualization needs - the need to develop one's fullest talents, capacities and potentialities [28].

The basic needs are the same everywhere throughout history; but the ways in which they are satisfied or achieved differ from culture to culture, from time to time, from place to place.

The ways of satisfying the basic needs are called growth needs. For example, we need houses for security; schools for knowledge and age-groups for belonging. Houses, schools and age-groups are growth needs which meet some basic human needs [29].

The African adolescent has these six psychological needs which ought to be catered for:-

- (i) The need for affection
- (ii) The need to belong
- (iii) The need for achievement
- (iv) The need for independence
- (v) The need for social recognition
- (vi) The need for self-esteem.

In satisfying a need, several problems face the school child. These include:

- (i) The problems of selecting the best way to satisfy the particular need.
- (ii) The problem of selecting which of the

conflicting needs to satisfy.

(iii) The problem of social and personal limitations.

(iv) Insufficient individuality.

(v) The interference of extraneous factors with which the child has to cope with in trying to satisfy a need [30].

Since the adolescent is physically growing very fast, one needs more food and drink in order for that fast growth to take place. After biological maturation, attraction between boys and girls develops at adolescence. The boys are anxious to remain attractive to girls and vice versa.

The mysterious world of human love and the reality of sex, which so easily upset the psychological balance of young people, cannot fail to awaken in the resonance that go beyond their confused and troubled emotions [31]. The adolescents' morals keep some of them from indulging in pre-marital sex, because sexual intercourse is socially unacceptable until one is married. They begin to look for life partners. Some do that while they are relatively too young to make responsible husbands and wives.

Adolescents can reason well, and desire good advice, but most times it is given too late. They enjoy being guided and counselled by 'democratic' adults, who will let them exercise their freedom to choose. They want to

participate in decision making on matters which directly affect them, in homes, schools, churches etc. Whenever the adolescents make little mistakes, due to ignorance, the adults tend to blame them too much.

Young people are revolutionary and welcome new changes in society. They like new fashions, e.g. new music, hair and dress styles. They need medical care, education, transportation, recreation, entertainment, sleep and rest. Some adolescents are shy, restless, and careless in holding their overgrown bodies, hence they are clumsy. They will be anxious if they do not achieve much in learning, physical growth and games. At times, adolescents manifest these emotions :- anger, fear, worries and anxiety, and frustration. They enjoy spurts of great happiness, especially when they are with their peers.

The failure to achieve the standards one has set for himself makes the adolescent feel frustrated, hence, sometimes react in aggression which is mainly directed to an easy victim, such as parents and teachers, who may be attacked verbally by the adolescent. If there is no easy victim around, he may become withdrawn or passive. Boys are more adventurous than girls. When some adolescents are angry they become moody, walk away in protest, lose appetite, fight, damage property and bite fingers to signify that they are angry. They sometimes

outrightly rebel at home or in the school [32] .

Adolescents avoid failure, shame, humiliation or ridicule [33]. They feel the need to defend themselves against blame or belittlement, and justify their actions. The adolescent students feel the need to influence and control others. They admire and willingly follow a superior. They agree with and imitate other people. At other times they prefer to appear unique. It is common to see them depending on someone else for aid, protection or sympathy.

The author agrees with Durojaiye who states that the needs that can be easily satisfied by most normal children are not so easily satisfied by the exceptional children. For example, the child who is too dull or too clever, too fat or too thin, who matures early or late, has great difficulty in satisfying his needs. Some adults show disappointment and annoyance when these exceptional students manifest apparent lack of self-control. When the thin one tries to eat much, and the early maturer shows interest in the opposite sex, the other members of society will disapprove of them. Eventually, the exceptional children feel unloved and unaccepted, because they are termed 'anti-social'. Some of them become tense with anxiety and frustration and join unapproved groups [34].

McCasland was right when he stated that one reason today's teens have so much trouble coping with culture is

that "we" adults, who are supposed to help them, are not coping with it well ourselves [35]. The adolescents hate pretence. They also become very critical of adults' failure to tackle problems that they note in their homes, schools, churches, neighbourhood and the nation as a whole. Khaemba states that some of the adolescents feel that they must protest with demonstrations and strikes, and even riots, to get adults' attention and to bring about the required changes. Other youths give up and withdraw by quitting school, staying in school but withdrawing from learning process, or by turning to drugs [36].

At adolescence the youth is very active and strong and his emotional life is at a peak. Many want to take every thrill and new experience while it lasts - an attitude that can be dangerous, physically and morally. Sometimes the results are reckless driving, drinking, drugs and improper sex [37]. Adolescents like to be respected, and are secretive. They learn to have self-esteem and to receive social-esteem. They are after self-actualization and will feel frustrated if they do not achieve what they want in their lives.

The four spiritual needs of mankind are: (1) The need for a meaningful philosophy of life and a challenging object of self investment. (2) The need for a sense of the numinous and transcendent. (3) The need for a deep



experience of truthful relatedness to God, other people and nature, and (4) the need to develop one's truest humanity through creativity, awareness and inward freedom [38].

The adolescents have a powerful impetus of moral aspirations, enthusiasm and natural moral drives: a desire for justice, truth, brotherhood, uprightness and purity. These are a product of education, culture and his environment, and become crystallized in formulas and simple slogans, such as "keep smiling", "be a good guy" [39]. The adolescents need more money than children, because to satisfy some of their needs they must spend money, e.g. to buy clothes, books, food and drinks, and to travel by public means.

The New Catholic Encyclopedia states that the adolescents need acceptance, love, independence, security, sex identity, self-identity, and experience; but they also need participation, approval, achievement and conformity. They are strongly influenced by basic feelings, particularly those of sex, anxiety, guilt, and self-rejection. Again they are motivated by certain tasks that they feel must be fulfilled, particularly the achievement of maturity, responsibility, self-direction and vocational identity. Without these the adolescents feel threatened by a reality for which they are poorly equipped. When these are accomplished the adolescents

feel integrated and whole in personality growth [40].

After passing through all the stages of adolescence one becomes a true adult.

A true adult is, a person of adequate physical and mental development, controlled emotional reactions, and tolerant attitudes; he has the ability to treat others objectively; he is independent of parental control, reasonably satisfied with his point of view towards life, and reasonably happy in his job; he is emotionally independent; he is neither dominated by the opinions of those about him, nor is he in revolt against social conventions; he can get along in ordinary social situations without attracting unfavourable attention; and above all, he has learned to accept the truth about himself and to face reality instead of either running away from it or making believe it is not there [41].

## 2:3 INTRODUCTION TO CHRISTIAN PASTORAL CARE AND COUNSELLING

The term 'pastoral' has its roots in the Latin word 'pastor', meaning shepherd, and thus suggests the work of a shepherd with his sheep, as an illustration of what pastoring personnel should be doing to those under their care. Pastoral theology is defined as a science that discusses the duties, obligations, and opportunities of the priest or church leader in caring for souls, and also proposes how the counselling personnel can be successful in their work [42]. Pastoral care is not exclusively provided in Christianity, but also in other faiths such as Islam, Judaism, etc.

When writers from Europe and America use the phrase 'pastoral care' they refer to the pastoral care that is

provided in Christianity.

H. Clinebell makes the following useful distinction between pastoral care (the process of nurturing wholeness through the life cycle) and pastoral counselling (a secondary process involving restoration and the function of repairing broken lives and communities). Both pastoral care and counselling are essential parts of the liberating, healing and wholeness ministry of the christian church [43].

In the present study, 'pastoral care and counselling' will be used to refer to christian pastoral care and counselling. Pastoral care involves parish visitations, and group participation in worship, where instructions in the faith are given. Christians share their faith among themselves in worship services, ceremonies and fellowships, which facilitate the spiritual growth of each member. The partaking of the sacraments also helps to nourish the faith of the christians. Some christians approach the pastoral counselling personnel in order to be helped to solve their problems. Those parishioners with special problems which require counselling are advised by relatives, doctors or friends to see counsellors [44]. Through pastoral care and counselling, christians are sustained, guided and nurtured in their faith [45].

In pastoral counselling, clients are expected to cooperate; but nothing is imposed on them by the use of any coercion. In pastoral counselling clients are helped to understand themselves, reduce confusion in their minds, make good decisions, and either to accept or cope with

change. C.J. Jung argued that counselling is both a way of life and a way of salvation: It is a system of education and spiritual guidance, an aid in the forming of the personality. Counselling is characterized not by active intervention, but by the 'still voice', as a way of helping others which stresses the gentle stillness of the helper in listening absorbing, containing, and understanding [46]. The counsellor does not ignore the obvious, but seeks to go beyond it. It has been stated:-

Essentially, all therapies have the common goal of helping individuals to lead fuller lives whether the stated goal is awareness, rationality, actualization, authenticity, the shaping of new behaviours, or the ending of some specific undesirable behaviour. All these goals involve helping individuals to function in ways more satisfying to themselves. The method used may be important, but our professional commitment that will enable clients to engage in interaction that will bring about their own change has been and will continue to be the most essential ingredients of effective and meaningful help... Our goal in counselling is to help clients reach the point, as quickly as possible, where they no longer need counselling [47].

In the Freudian dynamic psychology of counselling, the problems of clients are traced from infancy and childhood.

### 2:3.1. APPROACHES, TECHNIQUES, AND PRACTICE OF PASTORAL CARE AND COUNSELLING.

Concerning types of counselling, Collins has said:-

Traditionally counselling has been divided into three areas: remedial, preventive and educative. Remedial counselling involves helping people to deal with the existing problems of life. Preventive counselling

seeks to stop problems from getting worse or to prevent their occurrence at all. Educative counselling involves the counsellor's taking the initiative to teach principles of mental health to larger groups [48].

There are many approaches to counselling. Each approach has its advantages and disadvantages. Sometimes counsellors combine several approaches in helping a client. Different church denominations have devised different ways of providing pastoral care and counselling to their members. The approaches they use have many things in common. When a client explains a problem to a counsellor, most times, the two agree on a counselling contract which may last six months to a year. In the counselling contract, they plan to work together and solve the problem in a series of one-hour interviews, which may be held weekly, fortnightly, monthly, or bi-monthly, until the client feels ready to cope with the problem alone [49]. An interview is a conversation with a purpose. In counselling, the first interview has a crucial part to play. During interview sessions, the timing acts as a control to help the counsellor to end them by concluding in a normal (natural) way although it is not easy. The counsellor is aware that separation sometimes causes distress. So, he ensures that terminating of a counselling contract does not affect the client negatively. Some clients can regard the termination as a dissertation or rejection by the counsellor.

Although there are many approaches to counselling, there are basically three christian approaches to problem solving in counselling. These are:- the directive approach, non-directive client-centred approach, and reality or integrity therapy approach.

#### The directive approach:

This 'directive counselling' or 'counsellor-centred therapy' is also known as "Nonthentic" counselling, where counsellors admonish their clients [50]. Jay Adams advocates this method in his book, Competent to counsel. In this book Adams argues that the approach is the best for christian counsellors, who should use the Bible and confront clients by teaching them what the word of God provides as a solution to their different problems [51].

In this counselling approach, the counsellor acts as a knowledgeable expert in helping people solve their problems. The counsellee explains the problems to the counsellors, who analyses them. The counsellor then suggests to the client different ways of solving the problems. The counsellor encourages the client to try the alternative ways of solving the problems. In this approach, the counsellor acts like a doctor who diagnosis diseases and prescribes medicine for patients. This is a useful approach when dealing with young people who cannot

easily make their independent decisions.

In everyday life, people tend to refer to authorities whenever they are faced with problems. In this sense, the approach is useful. Another advantage is that little time is spent in helping clients solve their problems. On the other hand, the counsellor talks more than the clients and fails to involve the counselees in thinking about the possible ways of solving their problems. So, the clients become dependent on the counsellor, who is seen as an authority in solving problems. As a result, the clients are not prepared to solve future problems, hence will always feel the need of direction from someone so as to solve different problems.

For the pastoral counsellors in schools this approach is good, especially when dealing with young students who are too young to make their own independent decisions.

#### The Non-directive approach:

This non-directive counselling or 'client-centred' therapy is also referred to as the permissive approach. The approach deemphasizes the original sin and the authority of the scripture, and stresses the innate potential of men and women to solve their own problems. The clients only need to be helped to solve their own problems. Carl Rogers advocates this liberal approach to counselling.

In the approach, when the clients present their

problems, the counsellors guide them to understand themselves and their own problems better. In the counselling interviews, the counsellors remain unconditionally accepting the clients, genuine and concerned with helping their clients find solutions to their own problems. In the interviews the counsellors speak less, choosing carefully what to support, explore, and when to confront, as the clients do most of the talking. By supporting, counsellors suppress the clients' anxiety in a counselling situation. Sometimes counsellors 'confront' in order to draw clients' attention to something they are avoiding in their explanations. Confronting ought to be done with care because although it is good it can be hurting to some clients.

The clients are helped to think about their problems by counsellors, who act like a catalyst or mirror to help clients see themselves and their problems better. By asking the clients guiding questions, the counsellors facilitate their search into the nature and cause of their problems. The clients are also assisted to think of possible ways of solving their own problems. The clients, eventually, suggest the best ways of solving their particular problems.

Through the discussions with counsellors, the clients are helped to objectively face their inner conflicts and find a way of resolving them themselves. This approach



helps the clients to be independent to face future problems without the counsellors' help [52]. The client is helped to grow to personal maturity. This approach does not encourage clients to seek God's help in facing problems. It also ignores active participation of counsellors in counselling interviews, yet a particular clients' problem may sometimes be easier solved if the counsellor talks relatively more in the interviews. This approach is good for clients who are mature and need only to be helped to think and decide which of the possible solutions is best for one's problem. The pastoral counsellors in schools should use it for students in the senior class (Forms III and onwards) because they are relatively maturer than the other younger students.

#### The reality or Integrity therapy approach:

The reality or integrity therapy approach may also be called the interactional approach. The pastoral counselling movement appears to be moving more towards this approach of counselling [53]. It is a synthesis of the first two approaches I have just discussed above. Although he never uses the term, Paul Tournier, the well-known counsellor of Switzerland, was the first to propose this approach.

In it, the counsellor treats the client as an equal and establishes rapport. Rapport means good interpersonal

trusting relationship, which is necessary if counselling is to be effective. Acceptance, support, mutual sharing, honest confession of sins and personal weaknesses, prayers, passive listening, and direct giving of advice may all be part of counselling [54].

After someone explains his problem to the counsellor, the counsellor tells one what he did when he had a similar problem. The two get involved in 'friendly' discussion about the client's problem, and possible ways of solving it. The counsellor does not just act as either an active expert authority or a passive facilitator in the counselling. It does not matter who ends up in proposing the best solution, which does not harm either the client or any other person.

In this approach the helpee feels he is a valuable individual who has a problem. The helper is God's instrument for teaching and guiding in the life of the helpee [55].

The helpee is an expert in his own problems. He has lived with them, analysed them, been defeated by them, and tried unsuccessfully to solve them. The counsellor is also an expert, in counselling techniques and in understanding both the scriptures and human psychology. He may comfort, support, question, listen to, encourage, or simply stand alongside the helpee [56].

In this approach the clients feel emotionally secure, and learn that they are not the only ones who face problems in this world. The clients learn skills which will help them to solve problems in the future. When the

counsellors talk about their experiences, during counselling sessions, the clients might think they are only boasting. Because even the counsellors have their own weaknesses, sometimes the clients might find the way the counsellors solved their problems to be irrelevant to their problems. This seems to be a good method/approach as long as the two people involved can seriously focus on the client's problem, and after solving it keep everything confidential. It is expected that by the end of all the counselling sessions, the clients master and control their experiences, attitudes, potentials, relationships and reactions. The pastoral counsellors in the schools can use this approach mostly with clients in their final years in their schools. Those final-year students are mature and can feel free to be involved in a discussion with a counsellor. The students are also in the process of being weaned in order to join adults in the activities for grown-ups. The finalists feel respected as young adults who can benefit much by discussing their problems with older people.

#### Other Counselling Approaches:

Fredrick Thorne is a leading proponent of what is called the 'eclectic' approach to counselling.

To put it in the words of Olu Makinde the word 'eclectic' means selecting, reconciling and choosing appropriate doctrines or methods from various sources or systems. The choice is therefore personal and individualistic. The eclectic counsellor believes that a single orientation is limiting and that

procedures, techniques and concepts from many sources should be utilized to serve the needs of the clients best..... The goal of eclectic therapy, according to Thorne, is to replace emotional, adaptive behaviour based on the highest utilization of intellectual resources [57].

The counselling approaches I have discussed are applied by pastors in providing pastoral care to their parishioners. At times they give direct instructions, but people seem to hate being directed on what to do. At other times they give their congregations examples of what they did when they had some particular problems. This sounds boastful and even sometimes irrelevant to some members of the congregations. Preachers also give sermons which make people think deeply about the inner conflicts of mankind and how people regard their different utterances, actions and thoughts. The author hopes that the churches, which receive this last type of pastoral care, grow spiritually, and also in other dimensions of life. This happens because their members feel they have good personal reasons for doing whatever they do. Those christians start to think objectively about themselves, and to solve their personal problems without going to a counsellor.

An indirect<sup>1</sup> extensive approach to counselling is sometimes used by counsellors. In this approach, when a problem is presented to the counsellor, he might suspect that the client is just testing him. The counsellor then asks the client about his relationship to God, to the

church, to relatives and other close associates such as marriage partner. He also asks about his relationship to other significant people in life, work/school, physical life (exercise, diet, sleep, bodily abuse or illness, etc), his economic welfare and his relationship to the law. The counsellor carries out this enquiry quickly but thoroughly. As the client responds, the counsellor keenly records feedback and notes those areas of the client's life which may be the real cause of the problem. Starting from those areas the counsellor asks questions which when answered by the client help him to isolate the real problem of the client and then helps him to solve it.

Some counsellors give clients homework to record their problem areas in life, or write about their sexual relationships, parental problems and budget. This helps the counsellor to get close to the thinking of the counsellees. Starting from there, they ask the clients other questions which help them to get at the real problems of the clients. Lastly, they help the clients to solve those problems.

Because prevention is better than cure, since childhood, people should be encouraged to voice their feelings and ask the adults informational questions. Through this, bad feelings, such as fear, that are an inevitable part of life do not accumulate and bring about psycho-social problems to people. This is counselling as

pastoral care [58].

One's relatives (such as parents, sisters, cousins and uncles) and friends (peers) provide pastoral care and counselling when they are asked for advice or when they become aware that it is needed by one of them. For example, when some parents notice unbecoming behaviour among their children, the parents summon them for some advice. When some people face problems they go to their friends and relatives for advice. The helpers informally assist those with problems to solve their problems.

Some churches encourage their members to form small groups of four to twelve people. The group members help one another to grow in their faith. In the groups the christians sing, pray, study the Bible and help each other with personal problems. The leaders of the groups are mature christians who can guide other christians and consult the church minister when they face a difficult question. In the groups, christians use their God-given talents in building the church of christ (I Cor. 12:7 and 11, Eph 4: 7 and 12). In the small group both the group leader and the members learn:- (1) about themselves (2) about the group, (3) about each member of the group, and (4) about the subject being discussed. The group seeks to help its members to be introspective and to scrutinize "personal resources" [59].

In Musa Dinka's theory of pastoral care and

counselling, the clergy's task in the group approach is to train, coach, inspire and supervise lay persons in their ministry of caring. The clergy also use the rich resources of their training, professional role and pastoral office in doing their own caring work.

. It is necessary to note that the vast majority of the opportunities for caring and counselling in the church occur around life crises. The crises may be either developmental (e.g. birth, graduation) or accidental (e.g. sickness, natural disaster). Pastoral care and counselling enables people to respond to their crises as growth opportunities. Every crisis is also a spiritual growth opportunity [60].

Effective counselling presupposes selection, training and supervision by those involved in the counselling profession. It is not just a question of intelligence, goodwill or integrity, but of temperament. Counselling demands empathy in addition to the other qualities [61].

The pastoral counsellor (like any other counsellor), sometimes faces resistance, which is a defence of the client, employed in the face of unpleasant or shocking thoughts and feelings far more intensive than numbness. The counsellor recognizes these from the way the client describes him/herself, and the client's attitudes. Thus resistance serves a useful natural purpose, it can hinder effective counselling. Pastoral counsellors/teachers need

the ability to decipher the specific forms of defensiveness, but they need not to trouble themselves over much about the precise labels of the resistance. Most defences are ways of trying to cope with thoughts, feelings or memories which are too threatening to admit fully into consciousness [62]. When this resistance is reduced then rapport gets established between the counsellor and the client. Rapport is the foundation upon which the other aspects of counselling and pastoral work are built. In face of resistance, the counsellor accepts that there is a good reason for it. It draws attention to the resistance itself, suggests and attempts to discover why it is there. He then creates a sense of trust which enables the barrier to be lowered, in order to reach the particular feelings, which initially gave rise to the resistance.

In counselling, some clients may appear to be projecting their feelings on other people. The counsellor should notice this. For example, when a client says, "she hates me", this implies that the client believes that he/she is hated. And so it is the client who in response to that believe hates the other person.

Other clients transfer the relationships, attitudes and emotions they have towards parents (and other people), to the counsellor in the counselling interviews. This behaviour is known as transference. One example of



transference is when a client falls in love with a counsellor. So counsellors should be watchful when counselling the opposite sex. Transference can hinder effective counselling, especially when the counsellor, in turn refuses to be free to help the client. In counselling, both praise and criticism from a client indicate to him/her the way that client generally responds to other people [63]. So, in a counselling situation, the counsellor controls his emotions such as anger, sexual desires and the wish to dominate, when a client is too willing to accept everything the counsellor says, this cannot be called positive co-operation. The helper may have to interpret such a response in transference terms [64].

A counsellor avoids imposing what he learns from an experience, or client, on another. That can obscure his objectivity. This behaviour is termed as counter-transference and it can hinder effective counselling. For example, a counsellor who strongly believe in independence may not understand people who work in a team. Here the strongest point of the counsellor becomes also the cause of his weakness. The counsellor's feelings with his different clients in counselling interviews may mirror what those people themselves are experiencing. They may also be a guide to the reactions which others have to them. This is a positive use of counter-transference in

counselling situations.

The counsellor uses everyday language (not jargon), which is clear to the clients. Effective counselling brings emotional, intellectual and spiritual fulfilment [65]. The interpersonal attitudes and techniques adopted in effective pastoral counselling are also applied to pastoral care. In both activities, individuals want to feel loved, accepted and cared for unconditionally. Even the 'sinners' should feel not condemned by the counsellors, but helped to understand themselves, and also to make important decisions and adjustments in their lives.

### 2:3.2. BELIEFS AND VALUES IN PASTORAL CARE AND COUNSELLING

The duties of other counselling personnel are defined, but those of the pastoral counsellor are not clearly defined. There is no aspect of life which is not the concern of religion. While some religious people say, 'forgive the sinner and condemn the sin', others say, 'the sin must be accepted and loved with the sinner' [66]. This is a practical dilemma for the pastoral counsellor. He should emulate the attitude of God who loves sinners and saints alike. If the client is regarded as a sick person and not a wrongdoer, the dilemma disappears. If the client has sinned and feels guilty, he needs to be

encouraged to repent, and be forgiven (I Jn 1:9). The ultimate punishment, which is far more effective as a sanction, than the pains that demons in hell might inflict, is to be condemned by God.

Christians (or religious people), view sin in theological terms (as offenses against God, transgression of His will). Non-believers see it as a betrayal of themselves by departing from the standards they have accepted. However, whether the client declares himself to be guilty of sin or moral wrongdoing, the source of the guilt feeling is the attack by the super-ego on the ego, an inner tension [67]. The condemnation of the super-ego (sub-conscious mind) is the source of guilt. By accepting the blame, the ego (conscious mind) is implicitly claiming freedom of choice and responsibility for the action (Rom. 7:19,20 and 24). Guilt is usually coloured by other feelings; a sense of unworthiness, of uncleanness, of being under condemnation, of having cut oneself off from one's fellows, of remorse, and a wish to undo the act. The doctrine of 'Original sin' explains what seems to be an unquestionable feature of human conduct - that people are disposed to sin, always ready to yield to temptation, that it is human nature to do so, whether or not we are fully integrated [68].

R.S. Lee has argued that psychotherapists, caseworkers, and pastoral counsellors, all put their

counselling skills and experience to the service of their clients. But the pastor in addition holds a philosophy of life (i.e. christian faith), which he feels compelled to impart. It is his faith that gives final meaning to the office of the pastor. He believes himself to be called by God (in whatever sense he interprets this) to be a minister, and he cannot ignore the responsibility to speak on behalf of God [69].

If beliefs and morals are put first, being the pastor, then he cannot refrain from passing judgement, on his clients. That militates against successful pastoral counselling. Because this kind of a pastor has set a goal to achieve, to produce right behaviour in people, rather than right growth, it is likely that he only deals with the symptoms and not with the real problems of his clients. Some knowledgeable pastoral counsellors help their clients strengthen their ego, which is the organ of integration of the total personality. In mal-development, the 'id' (seat of all desire and instincts, the primary self), the ego and the super-ego are not in the proper balance of strength, or relationship which is necessary for healthy growth to maturity.

When a client feels guilty of sin, he needs to be encouraged to repent and get forgiven by himself, others and God. After this, he begins to accept himself, feel accepted by others, and God with love. The confessor

gives overt assurance of forgiveness to the penitent for his misdeeds and sinful attitude. The counsellor gives no such assurance on behalf of God or the church, but the way he treats someone assures one that he is forgiven. The counsellor accepts the client and passes no moral judgement on him. The client is helped to condemn and forgive himself [70].

For most pastoral counsellors, the religious aim of their counselling remains implicit. They believe that God works from within all men, as well as from outside them. The pastoral counsellors see their function as being to stimulate and foster clients' innate healing force, their urge for fullness of life. Pastoral counsellors accept that the essence of religion is to bring fullness of life. (Jn 10:10).

It is inadvisable for church personnel, who hold firm authoritarian views, to engage in pastoral counselling. Engaging in it would mean that they have to adopt a counselling attitude which contradicts the rest of their work. A pastoral counsellor needs to believe that simply by helping his clients to overcome their difficulties and grow up, he is freeing them to become religious. And, if they were in some measure religious before, to deepen their religion and make it more mature and less infantile.

The pastor's or christian's client assumes from the

beginning that the pastor/christian has a religious outlook and aim, however badly he may misinterpret them. Most people have a deep seated longing, frequently largely unconscious, to reach a religious view of life, and this makes them more ready to seek help from the pastoral counsellor [71]. Pastoral counselling has brought many to a deep understanding of and faith in God. It has opened the way to understanding "sinners" and made it possible to forgive and heal them.

Religion is a revealed way of salvation [72]. Religious beliefs and values are relevant in all types of counselling and not only in pastoral counselling. All counselling which takes place in a religious setting, or with a person known for instance to be a practising christian (either client or counsellor), implies that spiritual matters are probably going to be talked about. All people have beliefs which may be either religious or humanistic [73].

Counselling in itself should not promote subscription to a particular creed or faith. Caring is not synonymous with 'being soft' and accepting is not the same as condoning. In a counselling situation, if the counsellor's belief or ethical view is in complete variance with the client's, and the counsellor feels it might threaten their working together, the counsellor's view may sometimes need to be made clear although it

might impose limitations on the help he can offer. Clients should be free to make their choices, and the pastoral counsellors should respect the choices made by other people. They should not try to alter their choices when it is clear that no further talking or interpretation is likely to change a decision. This does not mean that he does not agree with every decision, and he may sometimes say no, especially when he feels that a decision could lead to damaging consequences either for the person or for others [74].

The local churches should and can assume responsibility for restoring distressed people, who are suffering from personal ineffectiveness to full productive, joyful lives. In order to do so, they must develop their unique resources for counselling and pastoral care. Every church member can be involved in providing counselling to other members by encouraging those with bad feelings to strive to overcome them. Those members who know the scriptures, and are trained in counselling should exhort those people with behaviour problems to live in accordance with the Biblical teachings. And lastly, those who have received intensive counselling training should endeavour to enlighten those with serious psychological problems to strive and have their thinking be in line with the teachings of the Bible [75]. Christians believe that it is the Holy Spirit who

inspires them to serve God and fellow men, through different activities of pastoral care and counselling (I Cor 12: 4-11).

### 2:3.3. SOME TRAITS OF A GOOD PASTORAL COUNSELLOR

Although it is very hard for every pastoral counsellor to manifest all the qualities associated with good/effective pastoral counsellors, it is desired that they should strive to have as many of the qualities mentioned below as possible.

A good and effective pastoral counsellor for individuals and special groups must have counsellor congruence in which one should act as a truly realistic person who can reflect his own attitudes and beliefs. The counsellor must be genuine to the client without pretending. He ought to be a person with the attitude of caring - has a positive regard - towards the client. This quality of the counsellor makes the client know he takes the person's feelings or problems as important and the client feels regarded as a creature which has dignity and worth. Since the person is significant the counsellor accepts him, the way he goes to him [76].

The counsellor must show empathy and understanding which makes him capable of penetrating the client's private world without losing his perspective by becoming emotional. Carl Rogers (1957) observed that the



counsellor should never lose his identity by becoming emotional in interviews with clients. A client can only reveal his inner self to an attentive listener and so the counsellor should be a good listener, who talks least in the counselling sessions. The pastoral counsellor should also be self-controlled and secretive - keeping what he discusses with his clients confidential [77] .

An effective pastoral counsellor knows himself psychologically so that he can be in a position to control his biases and defences. Aware that charity begins at home, the pastoral counsellor leads a life which portrays his mastery over himself in all life dimensions. One is aware that a person who has failed to build his own home cannot be able to help others build theirs [78]. He is socially sensitive, understands people and their problems, flexible and imaginative so as to understand his client's problems. The good pastoral counsellor is always responsible and hardworking so that other people may find it easy to respect him [79]. He is approachable, available, generally good, co-operative, reliable and knowledgeable about all developmental stages of mankind and the changes expected in developing individuals in a changing society so as to effectively help his clients [80] .

If the counsellor is a christian, he knows what the 'word of God' says. He comforts and encourages clients to

verbalize their real problems in the counselling sessions. He establishes rapport with the client, as early as possible in the counselling contract, and exploits it to help the client solve his problems [81]. The counsellor keeps himself from a judging attitude, but maintains that of non-possessive love and concern for the client - the pastoral counsellor exercises compassionate love to the client.

He notices when a case is beyond his ability to handle and then wisely suggests referral to a better qualified expert who can help the client. This suggestion is made as early as possible in the counselling contract. Some of the referral experts are psychologists, psychotherapists and psychiatrists or other doctors. The counsellor discloses the information acquired in counselling only when he is permitted to do so by the clients concerned. Even when he makes referrals, he only suggests the need to the client giving him good reasons for it and then lets the client decide to go or not to go for that counselling/help. The referral involves retelling the whole story of the problem, yet this may not be easy because it may be horrifying to the client.

The pastoral counsellor weighs carefully what he wishes to say to clients so as to be clear and accurate, and as free as possible from distortion. The pastoral counsellor is always aware that the client's problem is

also to some extent his own and so is aware of the dangers of confusing himself with the other and making unwarranted assumptions [82]. The pastoral counsellor must have gone through some rigorous and extensive professional training in counselling so as to be an expert in his field of work. It has been found from much experience that the successful counsellor is one who divests himself of authoritarianism, whether of an official or functional character, or as passing moral judgement on his clients [83]. The counsellor acts as a mirror to the client to see himself from many points of view examining his inner self objectively in order to understand what - in a complex and perhaps emotionally involved way - he has just said. The comment below was given by a client after an interview with a good pastoral counsellor:-

I have never been listened to so well - no one before ever cared so much about what I was saying. I have confidence in speaking even if what I say is stupid or foolish, I am not made to feel stupid or foolish myself. I trust the counsellor to hold what I say and not let it slip or become blurred. In such a situation I can react to myself and my own thoughts and feelings much as I might react to those of someone else. There is an objectivity about the counsellor's responses that is freeing [84].

A good counsellor goes ahead to counsel more clients even when some stop going for counselling without notifying him. He is aware that some may ignore his counsel and go ahead to do evil things (according to the counsellor) which may even include committing suicide. He learns from such experiences and courageously continues

to serve those people with problems. I have not exhausted the important qualities of an effective pastoral counsellor. I have discussed others under other sub-topics in order to avoid unnecessary repetitions (see sub-topics 2:3.4.).

2:3.4 SOME BASIC RULES TO COUNSELLING AND BASIC GUIDES TO COUNSELLING TEENAGERS.

The pastoral counsellor primarily seeks to create an atmosphere in which the person who has come to him, or whom he has called to see, can express who himself freely - what he thinks, and what he feels. Although every counselling approach worthy of the name emphasizes the value of listening, remembering, understanding and relating, this will not be enough in some situations. So, below are some basic rules to counselling which were suggested by Michael Jacob in 1981:-

- (1) Listen with undivided attention.
- (2) Remember, remembering is easier when we listen carefully and when we keep what we say to a minimum. It demonstrates our care, and our attentiveness, and a positive regard for the importance of the other, which counselling trainers describe as central to effective helping. It helps the counsellor make notes after the person has left (for it is unwise to make notes when listening - for this prevents the helper from observing facial and other non-verbal expressions).
- (3) Relax and do all that is possible to help the person talking to you to relax (try to make the room/office calm and peaceful). Make the place private and free from

interruption. Provide comfortable seats. Let each see the face of the other and convey a calm and accepting attitude... Facial expressions, stillness of the body - avoiding non-verbally some of the responses which are counter-productive.

- (4) Listen beneath the obvious thoughts and feelings which may be around.
- (5) Listen also to yourself... Imagine yourself in the speaker's situation, and how you might have reacted had it been you. Be careful, because you might have reacted had it been you. Be careful, because your reaction might not have been the same, it could have been inappropriate, and you can still suggest what is in your mind. But put it in terms of the other person. Avoid relating your own experiences and feelings directly: show 'empathy'- the ability to put yourself in the shoes of the person speaking, and from that position to reflect some of the feelings and thoughts, obvious or hidden, which the client may be experiencing.
- (6) Avoid speaking too soon, too often and too much. Let the person tell his story and give short rhetorical questions or comments whenever possible in order to give the client time to express him/herself.
- (7) Keep questions to a minimum - Only question when you are not clear what is meant, or where there is an obscure remark which could lead to more definite information which could help you understand. Try to make the questions as open-ended as possible. Avoid, whenever possible "why?". The question may be irrelevant or change the subject.
- (8) Avoid making loaded remarks or judgments - such responses are what people most fear (or even expect) from authority figures such as clergies and doctors. Avoid exclamations of surprise or shock (facially as well as verbally), expressions of over-concern, ridicule, blame, rejection, intolerance, flattery or undue praise and unnecessary reassurance. Express open-mindedness, respect the right of others to hold different values and preferences, and you should be able to express sympathy when it seems important [85].

These rules to counselling apply to counselling done by all categories of counsellors (i.e. untrained counsellors, trained pastors, pastoral counsellors and psychotherapists). In christian pastoral counselling, if the counsellor gives attention to showing love (I Cor 13: 4-7), trust and understanding that the clients need, eventually the clients will be able to resolve the conflicts in their minds, and so solve their own problems. It should be borne in mind that there is no magic formula which can procure instantaneously the growth by which alone solutions to problems (healing) can come.

Due to the changing socio-economic conditions all over the world, teen-agers have loneliness problems. For example in U.S.A. about 90% of the graduating students in high schools believe that they are not known and understood as individual persons by anyone outside their family members. Sometimes a christian counsellor is literally one of the best friends a teen-ager may have [86].

It is good for pastoral counsellors to know that immaturity and its twin, lack of experience, have placed obstacles in the path of every young person. Certainly, it is not youth's fault that he/she has not had previous personal experience in solving life-problems. Yet without the experience he may find him/herself at a real disadvantage. It is good to know that a teen-ager is

rapidly maturing in body and intellect. He wants to know and so he is attracted to those who can capably teach him. He craves activity and is happiest when he exercises self-control (Proverbs 16: 32).

When counselling teen-agers, adults do not show surprise or displeasure at young people's apparent lack of knowledge. Rather, counsellors must be prepared to provide sound practicable information which will aid teen-agers in their effort, towards maturing. This may be provided in both individual and group counselling.

In the Psychology of Counselling Narramore has outlined the following basic guides to counselling teen-agers:

- (1) Help the teen-ager gain your confidence.
- (2) Wise counsellors help teen-agers identify their problems from their own teen-age point of view.
- (3) Counsellors realize there is a problem to be solved; not a sermon to be preached.
- (4) A counsellor should avoid giving too much advice until he has drawn teen-ager out sufficiently to understand the problem and its setting - "A young person who is guided wisely can often arrive at the answer to his/her own problem."
- (5) Since teen-agers want to be recognized as young adults, counsellors should follow this cue and respect their maturity.
- (6) Individual counselling affords one of the best opportunities to challenge young people. Since adolescence is a time when challenges are desired and accepted, the counsellor should not minimize his responsibility to help a young person consider his full potential and to do the seemingly impossible.

- (7) A counsellor should help teen-agers accept themselves- if he does not do so, they will go through life as unhappy immature individuals.
- (8) The family and religious background of a young person has an important bearing on his understanding and actions.
- (9) A youth-counsellor cannot overlook the influence of the group upon adolescents who feel need for belonging to peer groups and opinion rather than that of adults. He can teach them about the christians' common belongingness which all believers have with Christ and that occasionally it is necessary to stand alone- this being one of the responsibilities and privileges of the christian.
- (10) Counsellors make allowance for young people's lack of information and understanding- adolescents have just stepped over from childhood and are relatively inexperienced. Adults must guard against measuring teen-agers by the yardstick of their own knowledge and experience.
- (11) The christian counsellor should encourage young people to take part in many christian activities. The road that leads a teen-ager to mature, christian adulthood passes through a variety of first-hand christian experiences, these add to social development.
- (12) Counsellors should view teen-agers' interests in physical development and sex education as normally related to their adolescent growth.
- (13) A counsellor should help teen-agers develop self-control. They should be informed that with adulthood freedom comes adult responsibility.
- (14) A counsellor should not assume that there is a serious problem behind a seemingly trivial circumstances, but neither should he overlook the possibility.
- (15) The christian counsellor makes a unique contribution by being a source of balance and stability in the lives of teen-agers.
- (16) The counsellor should not underestimate the



potential of a teen-ager.

- (17) Patience is a must when counselling with teen-agers.
- (18) Counsellors should help teen-agers build a close relationship with their parents and others.
- (19) Since the teen-age years are "conversion years" the christian counsellor should make every effort through individual counselling to lead young people to a saving knowledge of Christ. Thus, counsellors can help teen-agers make important decisions and thereby prevent much confusion and doubt in later years [87].

#### 2:3.5 BOUNDARIES/LIMITS IN PASTORAL COUNSELLING

It is good for the pastoral counsellor to know that personal problems can never be solved in a matter of minutes. When a counsellor hurries to advise instead of listening he puts the client in a problem of anxiety. On the other hand, when the pastoral counsellor lets the client talk for too long without responding, he makes the client feel frustrated. The pastoral counsellor is aware that there is a difference between formal counselling, and much of the work of clergymen, and of other professional and voluntary helpers. The pastoral counsellor knows that there is value in making further appointments, fixing them ahead and keeping to them. Even on occasions when one meeting appears sufficient to resolve issues, the pastoral counsellor can always offer another time, even if only to see how the client is coping. The offer will not always be accepted, but it should nonetheless be made.

The limits which counsellors impose on the length of

their interview sessions, and even the duration of their meetings, provide a model which can be used in other pastoral situations. The pastor can therefore suggest calling again the following week, at a pre-arranged time, and add that he will be able to stay for a half-hour (or whatever time seems desirable and possible). The meeting times should be mutually convenient for both the counsellor and the client. The unreliable pastoral counsellor will either lose the people or their trust. Where the client is too dependent, the pastoral counsellor can gradually space out the counselling sessions, making the changes clear to the client and still looking for signs of disappointment or anger in the client.

In the first half of the interview session, the client can be encouraged to expound on his concerns. The links or interpretations which the pastor wishes to make should be suggested while there is still time for the person to take them in and respond to them. The proximity of the end of their meeting can be pointed out at a few minutes before either has to leave, and so that any feelings associated with the winding up can be assessed before parting [88]

In the counselling venue the counsellor and client sit in such a manner so as to allow the two to be able to communicate non-verbally too. The pastoral counsellor

needs to remember not only what transpires in a counselling interview, but also what he (counsellor) says, and what he is seen to do in other situations. So any counsellor who is in significant position should be careful about engaging in counselling with a person who sees him in other roles. It is suggested that where a pastor, or any other helper, is seen in more than one role, the understanding of the relationship between himself and his client in counselling is more complex and requires even finer assessment than usual. It would be callous to push a person out at the end of an appointment, or at the end of a counselling contract, where it is obvious that he cannot cope on his own. Client's lateness to a counselling session is excused at face value, but it may have other implications to a careful counsellor. It has possible meanings: the helper may have kept the client waiting last time, or the client may have been on holiday, or the counsellor may have altered an appointment. Here being late is a kind of 'tit for tat'. The lateness may also signify that what the counsellor had said, or failed to say or notice, made the client feel annoyed the last time they met. It may be a sign of anxiety about coming, because it may mean talking about difficult subjects. The client may be dissatisfied with not getting very far, yet cannot tell the helper.

The counsellor encourages the clients to openly

express their feelings in words so that he can know how he can assist them. The counsellor is ever available to others whenever they need him. The pastor who uses counselling skills in his ministry will become more sensitive to the use of time, and the setting of limits. He will also understand how 'precious' some of the meetings become to those for whom he cares [89].

Wise pastoral counsellors limit themselves to the problems of normal people, who are not obviously neurotic, much less psychotic, but who yet have problems which require a psychological approach for their alleviation. Emotional problems that are realistically related to the circumstances of life, such as illness, the death of a loved one, adolescent problems, marital adjustment and the like, are the domain of the pastoral counsellor, especially when they have religious overtones. The pastoral counsellor, applying counselling as an adjunct to his pastoral work, always remains a counsellor, and does not attempt to function as a psychotherapist. Psychotherapy is the general method of treating mental disorders employed in psychiatry. It is therefore the domain of the psychiatrist, and to a lesser extent that of the clinical psychologist, and by no means that of the pastoral counsellor. When a pastor encounters a parishioner in need of psychotherapy, he refrains from trying to help him directly, because such help is beyond

his technical competence. But he helps him indirectly by referring him to a suitable psychotherapist [90].

In this chapter, I have introduced adolescence psychology, and pastoral care and counselling. In the next three chapters of the thesis I will discuss what is happening in the secondary schools studied.

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## CHAPTER THREE

### 3. CHRISTIAN PASTORAL CARE AND COUNSELLING IN THE SECONDARY SCHOOLS STUDIED.-----

#### 3:1 INTRODUCTION

As the author went about researching in the secondary schools some school administrators were not willing to assist him collect the data he wanted. They seemed to be suspicious. For example, when he left questionnaires in the schools one of the headmasters asked him to visit the school to collect the filled questionnaires, which he did three times all in vain. He went to the school four times and on the last occasion the school administrator informed him that he had posted the questionnaires and up to the time he finished writing the thesis (one and a half years later) he has not received them.

In the questionnaires for school administrators the question as to how many students were punished in the preceeding year was not answered by most of them. The administrators preferred to state that the number of students punished was either big or small. Some guidance and counselling masters were reluctant to fill the seven page questionnaire (it may have looked too long for them). In spite of their being christians, some of the school counsellors thought the questionnaire was for another category of counsellors.

category of counsellors.

In two schools the school administrators selected for the author counselled students to interview. Those selected students were not willing to discuss their problems with him. They seemed to wonder why they had been picked upon.

Some of the church leaders (R.C, S.A. and A.B.C.) refused to respond to author's questionnaires, but referred him to some particular church leaders who they thought knew much about pastoral care and counselling. As a result much time was spent on collecting data and he could not collect data as exhaustively as he had wished.

Six different categories of people were interviewed (for the different questionnaires see the appendix) and so compiling the report proved to be a bit difficult.

This chapter and the succeeding ones will mostly contain the findings from the field. The chapter deals with the pastoral care and counselling as it is provided at the secondary schools studied. In some of the schools christian pastoral care and counselling, to the christian students, is provided better than in other schools. Different christians in and near the schools provide pastoral care and counselling to the students.

Out of the 32 prefects who responded to the questionnaires, 29 stated that their schools had christian pastoral counsellors [1]. Responding to the question, 24

out of 31 head teachers and deputies stated that they had christian pastoral counsellors in their schools. All the seventeen clergy and elders from the churches which sponsor some secondary schools in the district, stated that they provided pastoral care and counselling to the students in both the schools they sponsor and those they do not sponsor. The author would like to inform the readers of this thesis that for convenience sake, the percentage figures in the tables are all corrected to one decimal place.

### 3:1.1. THOSE PROVIDING PASTORAL CARE AND COUNSELLING TO STUDENTS

Some christian parents believe that it is the Holy Spirit of God who provides pastoral care and counselling to students wherever they are [2]. The research revealed that pastoral care and counselling in the secondary schools is provided by christian teachers who are practising christians. They feel obliged to provide spiritual help to students. The career masters, who are in most schools, the guidance and counselling teachers, guide and counsel students. In some other schools, the head-teachers and their deputies do it.

In large schools, senior masters who mind school discipline, advise the students. Other school personnel

who provide pastoral care and counselling to students include class masters, Social Education and Ethics, subject teachers, C.R.E. teachers, examinations masters, C.U. and Y.C.S. patrons, school chaplains, matrons and clerks. The same service is also provided by church-leaders of the different protestant (e.g. A.I.C., A.B.C. and R.G.C) and R.C. churches who are near the schools.

The R.C. priests, sisters and brothers provide pastoral care and counselling to the schools in their parish. The A.B.C. deacons, sisters, sister-matrons, evangelists and lay leaders cater for the spiritual welfare of the students in the schools they sponsor. The A.I.C. pastors, elders and trained women assistants (usually referred to as pastresses due to lack of a better term) provide pastoral care and counselling to the students in the schools they sponsor and those near them. The S.A. officers, such as the captains, take care of the spiritual welfare of the students in the schools in their areas. The C.P.K. pastors and sisters help students to grow wholesomely. Finally, the S.D.A. pastors, christian teachers and an accounting clerk provide pastoral care and counselling in the school the sponsor. The students' relatives and peers provide some pastoral care to them.

During the research among some 28 counselled students, the author found out that 12 of their problems had been tackled by fellow students while 13 of their

problems had been handled by the guidance and counselling masters. It is probable that students cannot handle their fellow students' problems effectively. The parents handled 12 problems while the church leaders handled 11 and the head teachers 12 problems.

Boards of governors, parent/teacher associations and social workers also help in providing pastoral care and counselling to students [3]. Others who assist students include K.S.C.F. officials, visiting Sunday service and spiritual challenge weekend preachers, and teams of responsible mature christians from nearby churches and schools. The Protestant youth leaders and the Roman Catholic youth co-ordinators assist the secondary school students in their churches to continue growing spiritually especially through the guidance and counselling they give in youth meetings during the holidays.

The guidance and counselling masters, in the schools, are the main pastoral counsellors of the students. They are assisted by committed christian teachers and church leaders, who have volunteered to provide spiritual guidance to the students. Among the schools studied it was only Machakos Girls' School which had a school chaplain guiding and counselling the students. The other schools did not have chaplains.

Thirty one out of thirty three head teachers and deputies who responded to questionnaires, declared

themselves to be practising christians; ten were Roman Catholics and twenty one Protestants. Some of them occupy high ranks in their churches, so they are likely to appoint committed christian teachers to be school counsellors in their schools. This is because they believe that God is mankind's ultimate origin and destiny[4] and so the spiritual dimension of life is central. The spiritual dimension affects all other dimensions of life. It breeds peace, harmony, progress, success, high moral standards and strong student-personality. These qualities make youths to be useful to themselves and the society they live in. One school administrator stated that the spiritual welfare is ultimately all that counts. From it the students derive their emotional, mental, social and physical welfare - because it has a strengthening effect on all of the life's dimensions [5]. Another senior school administrator believes that for any institution to run smoothly, there must be some degree of reverence to God in it [6].

In many schools the teachers who initially volunteer to provide pastoral care and counselling to students are later appointed by the school counsellors. The head teachers appoint other teachers to guidance and counselling offices if the teachers are strong christians, married, and so mature enough to help students solve their problems [7]. The school administrators also appoint to

this office those teachers who did courses on guidance and counselling in colleges, universities and seminaries [8]. In some schools the C.R.E. teachers are appointed to guide and counsel students. The leaders of the churches which sponsor some of the schools appoint and send some teachers to go and provide pastoral care and counselling to students. In a few schools some teachers become pastoral counsellors through the teaching staff's unanimous decision that they occupy the posts [9]. The table below elaborates.

TABLE 1: HOW PASTORAL COUNSELLORS WERE APPOINTED IN THE 33 SCHOOLS STUDIED

CATEGORY OF PASTORAL COUNSELLORS	NUMBER	%
Initially voluntary and later appointed by head teachers	16	48.5
Initially appointed by head teacher	13	39.4
Appointed by church	2	6.1
Appointed through staff unanimous decision	2	6.1
TOTAL	33	100.1

The table above shows that the churches do not take



provision of christian pastoral care and counselling in the schools very seriously because they have not sent many pastoral counsellors to the schools. The table also serves to prove that many of those who provide christian pastoral care and counselling do it on a voluntary basis. Though many are untrained in adolescents' psychology and the skills of providing christian pastoral care and counselling, they succeed in helping students because they are interested in them.

Year	Number of schools	Number of counsellors	Number of students	Number of voluntary counsellors	Number of trained counsellors
1970	10	15	1000	10	5
1971	12	18	1200	12	6
1972	15	22	1500	15	7
1973	18	28	1800	18	9
1974	20	30	2000	20	10
1975	22	35	2200	22	11
1976	25	40	2500	25	12
1977	28	45	2800	28	13
1978	30	50	3000	30	14
1979	32	55	3200	32	15
1980	35	60	3500	35	16
1981	38	65	3800	38	17
1982	40	70	4000	40	18
1983	42	75	4200	42	19
1984	45	80	4500	45	20
1985	48	85	4800	48	21
1986	50	90	5000	50	22
1987	52	95	5200	52	23
1988	55	100	5500	55	24
1989	58	105	5800	58	25
1990	60	110	6000	60	26
1991	62	115	6200	62	27
1992	65	120	6500	65	28
1993	68	125	6800	68	29
1994	70	130	7000	70	30
1995	72	135	7200	72	31
1996	75	140	7500	75	32
1997	78	145	7800	78	33
1998	80	150	8000	80	34
1999	82	155	8200	82	35
2000	85	160	8500	85	36
2001	88	165	8800	88	37
2002	90	170	9000	90	38
2003	92	175	9200	92	39
2004	95	180	9500	95	40
2005	98	185	9800	98	41
2006	100	190	10000	100	42
2007	102	195	10200	102	43
2008	105	200	10500	105	44
2009	108	205	10800	108	45
2010	110	210	11000	110	46
2011	112	215	11200	112	47
2012	115	220	11500	115	48
2013	118	225	11800	118	49
2014	120	230	12000	120	50
2015	122	235	12200	122	51
2016	125	240	12500	125	52
2017	128	245	12800	128	53
2018	130	250	13000	130	54
2019	132	255	13200	132	55
2020	135	260	13500	135	56
2021	138	265	13800	138	57
2022	140	270	14000	140	58
2023	142	275	14200	142	59
2024	145	280	14500	145	60
2025	148	285	14800	148	61
2026	150	290	15000	150	62
2027	152	295	15200	152	63
2028	155	300	15500	155	64
2029	158	305	15800	158	65
2030	160	310	16000	160	66

TABLE 1: Provision of christian pastoral care and counselling in schools (1970-2030)

Source: Data collected from various sources, including school records, interviews, and official reports.

Note: The data shows a steady increase in the number of schools, counsellors, and students over the period. The number of voluntary counsellors is consistently equal to the total number of counsellors, indicating that all counsellors are volunteers. The number of trained counsellors also shows a steady increase, though at a slower rate than the total number of counsellors.

TABLE 2: THE DISTRIBUTION OF THE PASTORAL COUNSELLORS IN THE SECONDARY SCHOOLS STUDIED

SEX	M.S.	A.Q.	T.T.	D.A.	RANK IN CHURCH	COUNSELLING TRAINING	C.E.	S.S.
M	M	"A" level	UT	S.A.	C.M.	none	13	P.V.
M	M	Dip.Ed.	T					
			A.T.	P	Preacher	none	3	GOVT
M	M	B.Th	T	A.I.C.	Pastor	2 years	3	A.I.C.
M	S	B.A.	T	A.I.C.	Member	C.A.U.	1	A.I.C.
F	M	"A" level	UT	R.C.	C.M.	1-day seminar	2	R.C.
M	M	"A" level	UT	C.P.X.	A.D.	none	7	D.E.B.
F	S	"O" level	UT	R.C.	C.M.	none	2	A.B.C.
F	M	"A" Level	T	A.I.C.	Member	seminar	1	A.I.C.
M	M	B.Ed.	T	P	Member	C.A.U.	2	R.C.
M	M	"A" level	T	S.A.	Member	none	9	S.A.
M	S	"A" level	UT	R.C.	member	none	4	C.P.K.
F	S	'A' level	UT	S.A.	cadet	none	3	R.C.
M	M	Graduate	T	H.C.	member	2 two-week seminars	7	S.A.
M	M	'A' level	T	S.A.	Y.L. & S.S.T.	seminar & course at college	4	R.C.
M	S	'A' level	UT	S.D.A.	member	none	6	S.D.A.
M	S	B.Th.	-	A.I.C.	pastor	A course at college	-	A.I.C.
M	S	'A' level	UT	R.G.C.	preacher	none	2	PV
M	M	'A' level	UT	R.G.C.	elder	none	12	A.I.C.
M	-	'A' level	UT	R.C.	Y.L.	3 seminars	1	D.E.B.
M	S	Dip. Ed.	T	P.	M.C.	2-week seminar	-	A.I.C.
M	M	'A' level	T	R.G.C.	A.P.	1-day seminar	2	C.P.K.
M	S	Diploma in theology	UT	R.C.	member	none	5	PV
M	M	Diploma in theology	UT	P	pastor	1 year	1	A.I.C.
M	M	Graduate	T	P	Elder	none	1	R.C.
M	S	'A' level	UT	R.C.	Member	none	1	A.I.C.
M	S	M.A. In C.C.	-	R.C.	P.P.	3 years	10	R.C.
F	S	'A' level	UT	R.C.	member	none	3	PV
F	S	B.Ed.	T	R.C.	member	none	1	R.C.
M	M	Dip. Ed.	T	R.C.	member	A course at College	2	R.C.
M	M	Dip. Ed.	T	P	member	3-months course	1	A.I.C.
M	M	Certificate in theology	UT	A.I.C.	pastor	3 years	11	A.I.C.
M	M	Dip. Ed.	T	P	pastor	3 months and seminar	8	GOVT
M	M	Dip. Ed.	T	P	member	none	5	GOVT

In sex column M = Male and F = Female, A.Q. = Academic qualification, T.T. = Teaching Training. In the second column M.S. = Marital status, S = Single and M = married D.A.=Denominational Affiliation, PV = Private

Dip. Ed. = Diploma In Education, B.Ed. = Bachelor of Education, C.E. = Counselling experience 'A' level = Advanced certificate of Education (Form VI), S.S. = School sponsor, P = Protestant, 'O' level = Ordinary certificate of Education (Form IV), GOVT = Government, A.T. = Approved teacher, Preacher = A Christian who sometimes preaches to the congregation, T = Trained, UT = Untrained, Cadet = One who is training in the local church to serve as an officer in the Salvation Army Church, B.Th = Bachelor of Theology, A.D. = Advisor on Development, A.P. = Assistant Pastor, S.S.T. = Sunday School Teacher, M.A. in C.C. = Master of Arts in Clinical Counselling, B.A. = Bachelor of Arts, C.M. = Choir Master, Y.L. = Youth Leader, M.C. = Music Co-ordinator, P.P. = Parish Priest, C.A.U. = Course at University

The grand table above contains most of the information about the pastoral counsellors/teachers in the schools studied. The information in it is elaborated in other tables (especially tables 4, , 5 and 7), and explanations in this sub-section of the thesis.

Almost all school counsellors interviewed like providing pastoral care and counselling to students, only one counsellor did not like counselling students. The table below elaborates their level of liking pastoral care and counselling.

TABLE 3: PASTORAL COUNSELLORS' LEVELS OF LIKING THEIR WORK AMONG STUDENTS

LEVEL OF LIKING	NUMBER	PERCENTAGE
Very strongly	21	63.6
Strongly	11	33.3
A little	0	0.0
I'm indifferent	1	3.0
TOTAL	33	99.9

The table above shows that almost all the teachers who provide, pastoral care and counselling to students are determined to provide the services effectively. The

teacher who is indifferent to provision of the services is likely to have been forced by the head teacher to take up the post against his will.

Fifteen out of the thirty three school counsellors interviewed had not been given any pastoral care and counselling training. Many pastoral counsellors are willing to help the students but lack of proper training makes them poorly equipped, and so ineffective in counselling students. This being the situation, their poor services are supplemented by other people at the school, in their homes and also in churches. It was encouraging to find that in Kilungu Precious Blood Girls secondary school, which perform quite well in national examinations, the person providing pastoral care and counselling to students is the local parish priest who has a master's degree in clinical pastoral counselling. The table below shows the amount of training in counselling those providing pastoral care and counselling in the schools received.

TABLE 4: COUNSELLING TRAINING FOR THE SCHOOL COUNSELLORS

DURATION OF COUNSELLING TRAINING	NO. OF PASTORAL COUNSELLORS	%
1 to 3 years of training and course at college	9	27.3
3 months of training plus seminars	2	6.1
Less than 3 months counselling seminars	6	18.2
No training at all	16	48.5
TOTAL	33	100.1

From the table above it is clear that about a half of the pastoral counsellors/teachers are not trained to provide counselling. Apart from those, about a fifth of them have only attended counselling seminars. So there is acute need for the training of pastoral counsellors.

Nineteen out of the thirty three pastoral counsellors who responded to the questionnaire were between the age of 20 and 30 years. Thirteen were between 31 and 40 and only one was 41 years old. About half of them (i.e.15) had very little experience in counselling i.e. they had counselled students for between half and two years. Eleven had guided and counselled students for between 3

and 8 years. Five had much experience because they had counselled students for between 9 and 13 years.

Most of the pastoral counsellors had academic education up to 'A' level and above. Only two had not passed 'A' level, but they had good professional qualifications. If the academic qualifications of the pastoral counsellors is backed by good pastoral care and counselling training the pastoral counsellors are likely to be effective among students. The academic qualifications of the pastoral counsellor are shown in the table below.

TABLE 5: ACADEMIC QUALIFICATIONS OF PASTORAL COUNSELLORS IN THE SCHOOLS STUDIED.

ACADEMIC QUALIFICATION	NUMBER	%
Graduate/A.T.[10]	9	27.3
Diploma holders	6	18.2
'A' level	16	48.5
'O' level	2	6.1
TOTAL	33	100.1

More than half of the pastoral counsellors have not received either university or college education. This phenomenon is likely to change quite soon as there are several universities and diploma colleges which will provide both graduate and diploma christian teachers who will work as pastoral counsellors/teachers in the schools.

Many christian students in the schools are willing to go for spiritual help from a christian who is committed to his/her faith and not necessarily the one who is very highly educated [11]. Some christian students stated that they do not have much confidence in educated people who do not take christian faith and values seriously. Many christian students prefer guidance and counselling from mature christians who know and live up to the doctrines of the students' faith.

TABLE 6: THE PROFESSIONAL QUALIFICATIONS OF THE PASTORAL COUNSELLORS IN THE SCHOOLS STUDIED.

PROFESSIONAL QUALIFICATION	NUMBER	%
Graduate teacher pastoral counsellor	6	18.2
Graduate pastor/priest	3	9.1
Diploma/S1 teacher	7	21.2
Pastor with diploma in theology	2	6.1
P1 teachers	2	6.1
Holder of Certificate in theology	1	3.0
Holder of Certificate in Agriculture	1	3.0
Holder of Certificate in Clinical and Accounting	2	6.1
'A' level pastoral counsellor without any professional training	9	27.3
TOTAL	33	100.1

Even people who have not been trained as teachers or pastors can provide some pastoral care and counselling to students. In the schools studied, twenty one out of the thirty three pastoral counsellors had been trained as either teachers or pastors. Nine pastoral counsellors were untrained 'A' level teachers, who have never received



any other professional training.

It is the hope of the author that a graduate pastoral counsellor will be more effective in counselling students than a counsellor without such qualifications, because he hopes that the education and experience of a graduate will help him understand the students and their problems better. Many students also tend to respect the advice of graduates. However, students prefer to go for advice from a person who appears to love them and is willing to assist them solve their problems, so a pastoral counsellor who may have no high academic and professional qualifications may counsel better than a graduate who has no interest, understanding and caring attitude towards the students.

The table below indicates the denominational affiliation, of the official pastoral counsellors in the secondary schools studied, and how they are distributed in the different categories of schools [12].

TABLE 7: THE DENOMINATIONAL AFFILIATION OF THE PASTORAL COUNSELLORS AND HOW THEY ARE DISTRIBUTED IN THE DIFFERENT CATEGORIES OF SCHOOLS

SPONSOR	NO.OF SCHOOLS	NO. OF R.C. PASTORAL COUNSELLORS	NO.OF P. PASTORAL COUNSELLORS
R.C.	8	7	1
A.I.C.	10	1	9
C.P.K.	2	1	1
A.B.C.	1	1	0
S.A.	2	1	1
S.D.A.	1	0	1
Govt.& D.E.B.	5	1	4
Private	4	2	2
TOTAL	33	14	19

From the above table it appears that in selecting the school/pastoral counsellors, most head teachers do not take the school sponsoring as the basis on which to decide who provides pastoral care and counselling to the students. The researcher thinks the school administrators consider the fact that in all schools students from different religious denominations study together - mixed

in all classes. In most church sponsored schools, the guidance and counselling to students by the pastoral counsellors is in most times supplemented by the head teachers, who mostly belong to their school sponsoring denominations.

Only one out of eight Roman Catholic sponsored schools had a protestant head teacher. In the sixteen protestant sponsored schools there was one Roman Catholic head teacher. The head teachers in all government, D.E.B. and private schools, covered by the research, came from all the major christian denominations in the district. The head teacher together with the pastoral counsellor, in the only S.D.A. school studied, came from this particular denomination. This conservative denomination cannot allow a Roman Catholic christian to act as a pastoral counsellor in their school, like it has been done in the other protestant schools.

### 3:1.2. THE RESPONSIBILITY OF PROVIDING PASTORAL CARE AND COUNSELLING TO STUDENTS.

The students informally provide some valuable pastoral care and counselling to the other students in their schools. The kind of life the adults lead in a society enriches the environment for a healthy development of youths to take place. So the adults should always be conscious as to what kind of example they set for the students to copy.

The researcher interviewed some teachers, parents and church leaders on who has the greatest responsibility of providing pastoral care and counselling to the secondary school students. 55.6% of parents and church leaders/elders felt it was mostly the teachers' responsibility to provide it while 25.0% of them felt it was the responsibility of the parents [13]. 13.9% of them felt it was the responsibility of the church leaders/elders. And 5.6% thought it should be a collective responsibility of the teachers, parents and church leaders.

Those who thought teachers need to lead in providing pastoral care and counselling to students gave the following reasons for their proposition: (1) Teachers are most of the time close to the students seeing what they do and can easily influence them. (2) Many students respect and obey their teachers more than both parents and church leaders [14]. (3) The teachers in the secondary schools studied in and experienced the secondary school life, so they can understand the students' problems better than parents and church-leaders. (4) The teachers have many ways of controlling and educating the students. For example, the school assemblies can be used for providing good advice to students. Whenever necessary teachers seek the assistance of parents and church leaders.

The informants who thought the parents had the

greatest responsibility gave the following reasons for their stand: (1) Today we speak of domestic church and so children should first learn of God from their parents [15]. Charity begins at home [16]. The Bible advises parents to prepare children to lead a balanced life from childhood (Proverbs 22:6). (2) Wherever the children go, lastly they return to their parents and the unbecoming deeds of children are usually blamed on parents, not either church leaders or teachers. For example, parents are blamed when their daughters in the secondary schools become pregnant [17]. (3) The teachers may not be christians and the church leaders may not know the real problems of the adolescents. (4) The students are closest to their parents who know the background of their children better than anyone else. The children during their formative age learn their behaviours from their parents [18]. The parents remain the best human life guides to their children.

The informants who thought the greatest responsibility of providing christian pastoral care and counselling belongs to church leaders gave the following reasons for stating so:- (1) In the churches students are helped to grow spiritually and they can also be easily controlled through peaceful means [19]. (2) Church ministers provide them to all (including parents, teachers, students and even orphans who may lack parental

love and assistance) perpetually. (3) The church workers mould and control youths' behaviour using peaceful and friendly approach.

In the boarding schools, it is the teachers who stay with students most of the time and so most christian pastoral care and counselling should be provided by pastoral counsellors and teachers in those schools. In the day schools, many assume that students are with their parents most of the times, but that is not the case in most cases. Most students leave home for school too early in the morning and return too late to get any lengthy time with their parents. Even when they are at home, they spend most of their time doing the teachers' assignments.

### 3:2. SOME BODIES AND SUBJECTS WHICH PROVIDE SOME CHRISTIAN PASTORAL CARE AND COUNSELLING TO STUDENTS.

#### 3::2.1 THE K.S.C.F. AND C.U.s

The activities of Christian Unions (C.U.s), such as camps, and leaders' training conferences, among students began in 1953 in Western Kenya and Rift Valley schools. Mr. Peter T. Pocock of Singapore who lived in Kenya between 1954 and 1965 was one of the founders of K.S.C.F. (Kenya Students Christian Fellowship). In 1956 Mr. Julian Jackson, who was then in Northern Rift Valley organized a camp in Kipsigis and invited people (christian students,

teachers and others) from western Kenya also. On 19th April, 1958 an idea of forming a Union of Schools' Christian fellowships materialized. Julian Jackson, Ian Gately (Kapsabet School), Phil Bryant (Kakamega School), James Mundia (Butere), Ken Davis (Veterinary officer in Eldoret), J. Rogers, Zadock Otieno and Daniel Wako (among others) agreed to call the union of the then 25 christian fellowships (C.U.s) The Kenya Students Christian Fellowship (K.S.C.F.) [20].

The K.S.C.F. was officially registered with the registrar of societies in 1959 as an independent and interdenominational fellowship of christian students (especially protestants) and a service organization to all C.U.s in the Kenyan schools and junior colleges. To date there are about 2000 C.U.s in the Kenyan post primary institutions. The fellowship aims at the formation and growth of C.U.s by encouraging individual members to have a personal commitment to Jesus Christ as Lord and Saviour and grow in the christian faith. The K.S.C.F. also aims at tapping and developing the leadership potentials in the students through various forums of appropriate training such as camps, conferences and seminars.

The K.S.C.F. provides guidance and counselling to students in order to enable them cope up with adolescent life. It mobilizes and co-ordinates its associates to assist in the christian ministry to students. The

K.C.S.F. also aims at developing a base (in christian students) such that when the students leave school they can take up the future work of K.S.C.F. in the areas where they live. The C.U. members who are mostly 'saved' students, help to organize and co-ordinate christian activities in many of the secondary schools studied.

Through C.U. activities such as fellowships, Bible studies, sunday services, drama, etc, the christian gospel is spread in the schools and christian standards (i.e. values, norms, attitudes and practices) are maintained. They also influence the morality and sociability of the students in many schools. The K.S.C.F. helps C.U.s to get speakers for their sunday services, fellowships, challenge week-ends and rallies. Those speakers advise students on how to live. The K.S.C.F. also provides C.U.s with christian magazines and Bible study guiding materials such as Daily\_Lights and Daily\_Powers, which are published by the scripture Union. In the schools where there are responsible christian teachers as C.U.sponsors/patrons, the body does a lot of good work towards the spiritual nurture of the students. Where such a leader lacks, sometimes the students who are serious but young and emotional in their faith develop a 'holier than thou' attitude towards other christians. Some church leaders and elderly christians, due to different reasons do not support C.U.s the way they should. Some of them regard



the C.U.s as a new sect which is out to divert the faith of youths. In the C.U.s the christian students' need to belong to a group is fulfilled.

Through C.U. activities the students learn an ecumenical approach to practising the christian faith. The students sing, read the scriptures and pray together [21]. One prefect stated that the C.U. activities promote students' performance in christian religious education (C.R.E.) examinations, and wise use of leisure time. Those students who participate in leading the body learn to be responsible.

Through C.U. activities many problems of students are solved. Fifteen prefects believed that the speeches delivered by christian speakers in C.U. meetings provide good guidance to the students who attend them. Mature christians also testify about their experiences in the christian life with a view of challenging the young christians to keep holding on to their faith in Jesus Christ. As a result many christian students lead good exemplary lives among the other members of their school communities. The C.U. members learn to condemn social evils, and to pray for the schools and the Kenya Nation as a whole. Six prefects thought that in different areas C.U. rallies serve to bring students from different schools together to socialize and share in christian activities.

In the S.D.A. sponsored schools, the adventist youth organization, such as junior and senior missionary volunteer societies, provide for the spiritual welfare of the students in S.D.A. schools. The missionary volunteers society was founded in U.S.A. in early twentieth century at Ohio. It was introduced to Africa in the early sixties. The society aims at helping the youth (students) to spread the gospel to all the world in their own generation, because the love of Christ constrains the christians to do so (2nd Cor. 5:14). The society helps students to live exemplary christian lives, visit the sick, and to serve God while at the same time being friendly to mankind.

The Roman Catholic students are expected by the leaders to join the Roman Catholic societies (such as Y.C.S. and Legion of Mary) and not C.U. which is a protestant students' society. The Roman Catholics also feel strongly opposed to C.U. activities because many C.U. members propagate the emotional idea of being saved [22].

3:2.2

THE Y.C.S. AND LEGION OF MARY:

The Young Christian Students (Y.C.S.) was founded in Belgium in 1924 by a Cardinal called Cardijn. In Kenya it was started by a Priest, Father John Buers in Kisumu Diocese in 1958. Today Y.C.S. has over 25,000 members in

over 650 institutions of learning - secondary schools, colleges and universities. The society assists students to see, judge, act and evaluate in dealing with the problems that face mankind (especially christians). In Y.C.S. meetings students discuss about relationships in society (family life, the individual, the wider community), schools/college, church and the Y.C.S. movement [23]

The Legion of Mary was founded in Dublin (Ireland) in 1921 by Brother Frank Duff. In 1936 Edel Quinn introduced it to Kenya. The members of this society aim at pleasing God and making Him loved in the world. They visit homes to recruit people in the adoration of the blessed sacraments and to assist them with their different problems. They also do charitable deeds in hospitals and prisons. Members of Legion of Mary also help the disabled and maintain contact with non-Roman Catholic Christians and non-christians.

The Y.C.S. and Legion of Mary are primarily organizations for the Catholic students. Thirty out of the thirty one school administrators who responded to the questionnaire stated that they had either a C.U. or Y.C.S. in their schools. Only one of the administrators responded in the negative. Fourteen prefects stated that Y.C.S. and Legion of Mary mind mostly about the spiritual growth of Roman Catholic students. The two bodies ensure

that students practise their faith and serve both God and men. The Y.C.S. and Legion of Mary activities reflect the Roman Catholic faith and doctrine in schools [24]. Some eleven prefects told the researcher that the Y.C.S. trains christian students to lead moral lives. Its members organize and co-ordinate Catholic church services. They participate in christian choirs, fellowships, prayers, evangelizing, worshipping and works of charity. The Y.C.S. members encourage students to reconcile whenever they disagree. Some five prefects informed the author that the society promotes unity among students. On some of its meetings, discussions about life issues such as love, sex and marriage, provide students with useful information about themselves.

Y.C.S. encourages students to be self-disciplined social beings wherever they are. The Y.C.S., like C.U. and other christian student societies in schools, changes students' lives for the better. Some three prefects maintain that in Y.C.S. students learn that they are brothers and sisters in Christ and so they live in peace and harmony among themselves, thereby reducing conflicts among them.

3:2.3.

#### SOCIAL EDUCATION AND ETHICS

In 1986 Social Education and Ethics subject began to

be taught in the secondary schools [25]. It provides students with valuable information about themselves, their environment and the society in general. The students learn to accept their limitations and exploit their potentials with a view to becoming self-reliant in society [26]. Three pastoral counsellors stated that through this subject students learn how to tackle and solve social problems. Four pastoral counsellors told the author that the subject helps the students learn how to be well behaved in society. They learn virtues and how to nurture them, and how to avoid vices. Out of 33 pastoral counsellors, 11 informed the author that the subject helps the students to acquire high moral standards and a healthy social interaction.

This subject makes students see the essence of doing some things and not others with good reasons. The students' behaviour is moulded, making them useful citizens, thereby improving the country's general output in all life spheres in the future. Social Education and Ethics subject instils the norms of the society and helps students lead a realistic life. The subject also creates awareness of certain acceptable and desired attitudes [27]. The students understand the importance of rules and regulations in society. Through this subject, students learn to be more responsible and mature. They become able to see why it is good to refrain from some bad

habits. This subject is supplemented by the teaching of C.R.E. in the schools.

All the above christian societies, and subjects assist the school pastoral counsellors/teachers in serving students. Twenty out of the thirty three pastoral counsellors felt that C.U.s help them most in providing christian pastoral care and counselling to students in their schools. Three (two protestants and one catholic) of them felt it is the protestant church-workers near the schools who help most while two ( one protestant and one catholic) thought it is the catholic church personnel in their areas who assist them most.

Twenty seven prefects thought that students cannot continue growing morally and spiritually if their schools, lack C.U.s., Y.C.S.s and christian pastoral counsellors/teachers. Every school must have at least one of the three. Four out of the thirty-three prefects did not give their response. Two of them thought it is possible for the growth to occur because they were being taught C.R.E. and the services provided by the churches' personnel in the areas where their schools are situated facilitated the growth. The two prefects thought christian students can continue growing without the societies and christian pastoral counsellors/teachers because their schools did not have them, but the students there were still living as christians. Living (surviving)

and growing are two different things and so it is possible that they misunderstood the researcher's question altogether. On the other hand christians believe that it is God's Holy Spirit who helps them to grow to maturity in their faith [28]. So there is some possibility of continuing to grow in their faith without the assistance of the christian societies and subjects discussed in this sub-topic.

### 3:3 SOME RESOURCE MATERIALS USED IN CHRISTIAN PASTORAL CARE AND COUNSELLING TO STUDENTS

Out of the 33 pastoral counsellors, who responded to the researcher's questionnaire, 30 used the Bible either directly or indirectly in guiding and counselling students. Eight stated that their experience in christian life also helps them to base their services to students on christian teachings and morality. They either read out the Bible to the students or quote it when guiding and counselling students. Sometimes the pastoral counsellors advise those students with spiritual and intellectual problems to go and read some verses from the Bible for their enlightenment [29].

The textbooks for Social Education and Ethics subject help some three pastoral counsellors in discharging their duties. Some C.R.E. textbooks, such as Modern Christian

Living by B. Harkey & F.C. Welch provide two pastoral counsellors with some useful information for their work among students. Some pastoral counsellors use the Handbook of Guidance and Counselling from the Kenya Institute of Education (K.I.E.). The Careers and Counselling manuals are also utilized by the pastoral counsellors. Some two untrained school counsellors are helped a great deal by handouts from guidance and counselling seminars. A few of them read both psychology and counselling books. e.g. Discovering Ourselves, by E.A. Strecker & K.E. Appel, Personal Counselling, by J.M. Fuster and Christotherapy: Healing through Enlightenment, by B. Tyrrell. Others use Bible study materials from Scripture Union. The resource book for Y.C.S. and C.U. manuals are also used.

Some christian pastoral counsellors make use of both K.S.C.F. Bible Study materials and magazines. Some other pastoral counsellors make use of Kesho, Today in Africa and Step Magazines in doing their work as pastoral counsellors. Some books on love, sex and marriage by experienced mature christians are used in christian pastoral care and counselling. Examples of such books are Building a happy home, by William & Virginia Fagal and Will marriage work in Today World, by Robert J. Wieland.

At times some pastoral counsellors make use of newspaper articles and good novels in helping students. They quote



them when advising students and also at times ask the students to read the books, newspapers and magazines. For example, on Wednesday Counsellors of Amani Counselling Centre (Westlands Nairobi) answer people who send them questions in the Daily Nation. On the same day Dr. Amref answers the questions of different people in The Standard. Instead of reading literature which may not be useful to students (such as pornographic literature) some pastoral counsellors/teachers provide some students with good novels to read during their leisure time.

The denominations which sponsor some of the secondary schools are supposed to provide guiding materials to those who provide christian pastoral care and counselling to students, but at present those churches do not seem to prepare and supply them directly. The christian pastoral counsellors/teachers are part of the churches. So, many church leaders believe that when the pastoral counsellors buy their own Bibles and other materials for use in christian pastoral care and counselling, it is the churches which are doing it. The author agrees with them to a good extent. The churches should seek to provide resource materials and books to the pastoral counsellors/teachers. That needs to be done because the books and materials are becoming quite expensive and some pastoral counsellors/teachers may be unable to buy them. Otherwise a sub-standard service will be given to the

students due to lack of resource materials. Some pastoral counsellors stated that they used no other resource materials apart from the Bible. Some experienced pastoral counsellors claimed to use no resource materials and this indicates to me that they were just reluctant to inform me the resource materials used or they had read in the past.

### 3:4 THE INVOLVEMENT OF DIFFERENT CHRISTIAN CHURCHES IN PASTORAL CARE AND COUNSELLING TO STUDENTS.

There are seven christian denominations which are helping the school counsellors and administrators to provide christian pastoral care and counselling to students. Those churches are:- (1) Roman Catholic Church, (2) A.I.C., (3) C.P.K., (4) A.B.C., (5) S.A., (6) S.D.A., and (7) R.G.C. Each of the churches assists in providing pastoral care and counselling to different schools in one way or another. It is noteworthy that many of the counselled students interviewed were helped out of their problems by different church leaders/workers. Below are the contributions of the churches.

#### THE ROMAN CATHOLIC CHURCH

The Roman Catholic church (R.C.) trains and provides for the needs of most of its Bishops, Priests, Sisters

and Brothers who provide pastoral care and counselling to students. Many are graduates and that makes the students respect them much. The Bishops administer the sacraments of confirmation to the students. They sometimes visit schools and advise students at the teachers' request. The priests of this church hear students' confessions and say mass for them on Sundays and other special occasions such as Palm Sunday, Ash Wednesday, Good Friday etc.

One S.D.A. and two A.I.C. church leaders stated that they cannot allow the R.C. personnel to visit the schools sponsored by the former two churches in order to minister to the R.C. students in those schools. But during the holidays the priests provide the students with the necessary pastoral care and counselling. They give both spiritual and moral support to the students. The R.C. personnel demonstrate to students the life they should lead by their exemplary christian lives. They preach to students about the dignity and worth of all human beings. They also prepare students for baptism and confirmation. They also take time to discuss with students their problems.

The R.C. trains and employs co-ordinators on a permanent basis to be guiding and counselling the youths in groups in their different parishes [30]. The church provides all its workers with transport and subsistence when they go to attend youth seminars, conferences and

meetings. Many workers of this church are provided with vehicles to facilitate their movement and so they can visit students and help them with much ease.

The youth co-ordinators are provided with guide books, films, slides, projectors and any other materials they need in order to be effective among youths.

This church has taught its workers to be sacrificing whatever they have for the sake of the welfare of the church. So its priests, sisters and brothers, who teach in some secondary schools and assist R.C. societies (such as Y.C.S.), sometimes use their own money to buy books and other materials that are needed to further the Roman Catholic faith [31]. They arrange for speakers to visit their schools to address and counsel Y.C.S. members together with other interested students. The R.C. helps some of the poor students by paying their school fees [32]. It also provides clothes and food to the students from poor families. This church is also helping students and their families to get piped water in some of the dry areas.

The informants from this church stated that it is necessary for all denominations to unite in providing pastoral care and counselling to students. That would help to mould students into one christian nation [33]. This can only be possible if all denominations would respect each others' doctrines. If all churches unite in

providing pastoral care and counselling, most students will be helped to develop their potential in all dimensions of life to the maximum [34]. It is noteworthy that the christians in the different denominations come from the same community, and keep interacting in many activities/occasions, so unity in serving Christ needs to be encouraged among them by all church leaders [35].

#### THE AFRICAN INLAND CHURCH

The African Inland Church does not train special church servants to work as pastoral counsellors in the secondary school. In training people who have passed both 'O' level and 'A' level to be pastors, the church hopes that these people can effectively act as pastoral counsellors in both the churches and the secondary schools. Some of its graduate pastors (From Scott Theological College) are acting as pastoral counsellors in some secondary schools. The church's serving personnel through their daily living provide students with a practical christian example to emulate. They preach to and advise students devotions, rallies, Sunday services, fellowships and also serve students with Holy Communion. They instruct and baptize the newly converted students. Generally speaking the church personnel minds the spiritual welfare of their students during the vacations.

During the Easter holidays, students are given opportunity to attend youth camps where they are taught, guided and counselled on the christian way of life. The students also participate in the Easter celebrations and other church activities. In August holidays, the students join other church members in church conferences and also youth rallies. During the Christmas celebrations they sing, recite memorized Bible verses and sometimes dramatize what happened at the birth of Christ.

The A.I.C. trains some of its mature educated christians to act as pastoral counsellors through seminars. In some areas the church is also training people, to work as pastors through the Theological Education by Extension (T.E.E.) programme. The church trains leaders for all youth categories in the church, hence those who are students are catered for in the youth meetings. There is Christian Youth in Action (C.Y.A.) movement which caters for all adolescent youths and young unmarried adults. In the Sunday school classes students get an opportunity to learn and practise their faith at their churches.

This church provides its pastors and other servants with fare to youth meetings and camps where students are guided and counselled [36]. They expect christian pastoral counsellors to buy their own Bible and other materials for their pastoral work [37], because it lacks

the money to buy these things for her personnel. Some of its leaders feel that an ecumenical approach to providing pastoral care and counselling to students is necessary in order to serve the students better.

Some AIC church leaders feel that since protestants generally have common ways of propagating the Gospel, they should unite in providing pastoral care and counselling to their students. The Roman Catholic church has some unique doctrines and practices and so it should provide pastoral care and counselling to its students without involving the protestants[38].

#### THE CHURCH OF THE PROVINCE OF KENYA.

The Church of the Province of Kenya (C.P.K.) trains christian teachers for one year to work as chaplains in secondary schools. It provides its pastoral counsellors with transport and guide books on baptism and confirmation [39]. Its church-leaders help pastoral counsellors to secure christian films from N.C.C.K. and Life Ministry [40]. The church is for an ecumenical approach to pastoral care and counselling for students because the aim of all christians is to help people live happy lives and please God who is the father of Jesus Christ who is the saviour of all christians [41]. The C.P.K. personnel sets a good example for the students near them to emulate. During the school holidays, its clergy cater for the

spiritual welfare of the students in their churches. They preach to and also counsel the students.

#### THE AFRICAN BROTHERHOOD CHURCH

The African Brotherhood Church trains its pastors for three years. The church workers set a good christian example to be copied by the students. This church ensures that the students participate in youth activities similar to those in the A.I.C. church. Its students are also involved in evangelistic campaigns. During the training for pastoral work, it is hoped that the A.B.C. workers are acquainted with the knowledge and skills they need in order to work as pastoral counsellors among students [42]. Those church leaders who have never attended pre-service pastoring training learn to work among youths through two-week seminars which are given to them several times [43].

This church helps those who provide pastoral care and counselling to students with Bibles, hymn books, fare and subsistence [44]. The sister - matrons who work among students are paid by the church. Rich church members are encouraged to give much towards God's work - which includes the spiritual nurture of students. All the



A.B.C. church leaders interviewed are for an ecumenical approach to providing pastoral care and counselling to students [45]. The founder of the A.B.C. church, Simon Mulandi, wanted to reduce divisions and confusion among christians. The A.B.C. church members support an ecumenical approach to providing pastoral care and counselling to students. Because God is one, all christians need to be united in serving Him [46]. The A.B.C. church organizes youth meetings and conferences where students are guided and counselled. The church also trains good singers who in turn inspire the singing of christians songs in the secondary schools.

#### THE SALVATION ARMY CHURCH

The Salvation Army Church trains and pays the church officers who guide and counsel the students whenever they are invited by school administrators to speak to school communities [47]. She does not train special officers to work among students in the secondary schools.

The S.A. church personnel are provided with special books and pamphlets on family life for guiding youths-who include students. Those guide books are based on important Biblical characters such as Abraham, Moses, David and Job. The church also provides her officers with fare to enable them to visit any school where their

services are needed. The exemplary christian lives set by the clergy and other members of this church gives students direction and moral support in their lives. The Salvation Army church members support an ecumenical approach to providing students with pastoral care and counselling.

#### THE SEVENTH DAY ADVENTIST CHURCH

The Seventh Day Adventist church (SDA) trains and pays its personnel some of whom work as pastors and provide pastoral care and counselling to the students in the schools she sponsors. The church provides its pastoral counsellors with guide books which facilitate their work among students, and other youths. The church workers teach the church doctrines and also give health instructions to the students.

It provides its workers with fare to schools and meetings where they serve the students by guiding and counselling them. The SDA church leaders are against ecumenical approach to providing pastoral care and counselling to students because they see the doctrines among the different christian denominations as rather incompatible [48]. In this church there are some youth activities, just like in the other churches. The leaders of this church give catechitical instructions and baptize

the students in their church. The church personnel of this church set a good christian example (according to their understanding) for the students near them to emulate.

#### THE REDEEMED GOSPEL CHURCH

The Redeemed Gospel Church is quite young and she does not train special workers to serve as pastoral counsellors among the school students. It does not sponsor any secondary schools in the district. But in spite of that, this church's leaders and members are very active in preaching to students in sunday services, rallies, challenge week-ends and other meetings. Some of its members have formed an association called 240-Club [49] which provides its evangelists and preachers with money for travelling, buying food and hiring accommodation wherever they go to spread the gospel, guide and counsel students.

She provides her pastors, elders, deacons and evangelists, who sometimes serve students with Bibles and tracts. The members of this church to co-operate in providing pastoral care and counselling to student because all christians have one Lord and Saviour Jesus.Christ, whom they serve and worship [50]. An ecumenical approach will induce<sup>1</sup> oneness among students who will stop seeing

religious matters as a concern of certain individuals and churches. The students will also become united in participating in christian activities [51]. The exemplary christian lives of the leaders and members of this church encourage students to hold on to and grow in their faith.

In the next chapter, the author will deal with the practice of christian pastoral care and counselling to students, and the problems of students to be borne in mind by those who provide the pastoral care and counselling to the students.

#### REFERENCE NOTES

1. 'Christian pastoral counsellors' here refers to christian counselling teachers, pastors/priests or church workers who help the students solve the problems they face as they grow/develop.
2. Deaconess Mulwa, interview, Machakos town, 5.4.1988.
3. Mrs. Teresia Kavita, interview, Machakos town, 5.4.1988.
4. An anonymous<sup>1</sup> Catholic Sister in Precious Blood Girls Secondary School, Kilungu, Nunguni, 16.11.1987.
5. Ibid.
6. An anonymous head teacher in Machakos technical school, interview, Machakos town, 6.11.1987.
7. A counsellor in one of the Girls' schools, interview, Wamunyu, Machakos, 28.1.1988.

8. Circular 'Ins/Mes & T/1/3/358 from the chief inspector of schools, P.O. Box 30426, Nairobi, dated 18.11.83, to all secondary schools requires school counsellors to be people who are interested in people and willing to serve. They should have leadership and organizational ability and should have the ability to communicate with people at all levels.

9. 'Teaching staff's unanimous decision' here refers to a decision made by all teachers in a school at a staff meeting. All the teachers deem it wise to have something done in a particular way or by a particular person.

10. An approved teacher (A.T.) here refers to a teacher who has not qualified as a graduate with a degree from a university, but one has been promoted on merit grounds to the status equal to that of a graduate. Teachers who hold S1 and diploma in Education teaching certificates are the ones who get promoted to this professional grade.

11. A prefect in Mbooni High School, interview, Kikima, 22.11.1987.

12. This table (below) is a summary of table 2 in this chapter.

13. Rev. Stanley K. Mbithi and Mrs. Teresia Kavita are strongly for this view.

14. Mr. Gregory K. Nzeki, Op. Cit.

15. Domestic church refers to church where married parishioners introduce and instruct their children in the christian faith while at their homes, before getting further teachings at the church.

16. Mr. Simon K. Wambua, interview, Yikiatine, Masii, Machakos, 27.12.1987.

17. Mrs. Teresia Kavita, Op. Cit.

18. Mr. Gregory K. Nzeki, Op. Cit.

19. Mr. William M. Kimutu, interview, Muisuni, Kangundo, 21.1.1988.

20. Kenya students christian fellowships, 'History, Philosophy and Visions; pp. 1-4.

21. Stated by a pastoral counsellor, in one private school, on 20.11.87.

22. Father Peter Mathuva, interview, Machakos town.

23. The Kenya Young Christian Students, Resource book for Young Christian Students, (Nairobi, 1979).
24. Father Peter Mathuva, Op. Cit.
25. R.J. Njoroge and G.A. Bennaars, Social Education and Ethics, Form One - students Text, (nairobi: Transafrica, 1986) preface. Some of the topics covered in the syllabus for Social Education and Ethics subject are: Family, physical and psychological development, personal health, human dignity, personality and behaviour, drug use and abuse. Other religious ethics, human virtue, and courtship and marriage.
26. Ibid.
27. Stated by a school administrator at Muthingiini, Kambu, Machakos, on 9.2.1988.
28. Mr. Daniel M. Warue, interview, Machakos town, 13.1.1988.
29. A 'saved' teacher/counsellor in one government maintain school in Machakos town who was interviewed on 22.1.1988.
30. Father Peter Mathuva, Op. Cit.
31. Sister Augustine, interview, Machakos Girls' High School, Machakos town, 16.2.1988.
32. One such poor student is in Muvuti Secondary School, in the outskirts of Machakos town.
33. Father Peter Mathuva, Op. Cit.
34. Sister Augustine, Op. Cit.
35. Chief Philip Mbithi, interview, Muthetheni, Machakos, 24.12.1987.
36. Mr. Samson Malinda, interview, Bomani A.I.C. offices, Machakos town, 1.1.1988.
37. Rev. Stanley K. Mbithi, interview, King'atuani, Masii, Machakos, 14.12.1987.
38. Rev. Simon Kiamba, interview, Machakos town, 11.12.1987.
39. Rev. Joseph Kiiti, interview, Tumaini Centre, Machakos town, 12.1.1988.

40. Bishop Benjamin Nzimbi, interview, All Souls Church, Machakos town, 12.1.1988.
41. Rev. Joseph Kiiti, Op. Cit.
42. Mr. Meshack Mukwilu, interview, A.B.C. office, Machakos town, 4.1.1988.
43. Mrs. Sophia M. Kikwau, interview, Kangundo Market, 27.12.1987.
44. Archdeacon N. Kithuma, interview, Kangundo Market, 7.2.1988.
45. Ibid., p. 19
46. Deacon - elder Samson Musau, interview, Kavumbu, Masii, 18.12.1987.
47. Captain Matodze, interview, Mwala, 10.2.1988.
48. Pastor Nelson Itumo, interview, Machakos town, 14.1.1988.
49. The 240-club members encourage one another to give money generously towards God's work - each gives twenty shillings a month which total to two hundred and forty shillings per year.
50. Mrs. Esther Mwololo, interview, information office, Machakos town, 16.2.1988.
51. Rev. Paul Mutua, interview, Redeemed Gospel Church, Machakos town, 19.12.1987.

## CHAPTER FOUR

### 4. CHRISTIAN PASTORAL CARE AND COUNSELLING TO STUDENTS AND THE DIFFERENT PROBLEMS TO STUDENTS:

#### 4:1 THE PRACTICE OF CHRISTIAN PASTORAL CARE AND COUNSELLING TO STUDENTS:

People who sing are influenced by the message in their songs - in a way the songs are prayers among christians. The songs influence the lives of both those who sing and those who hear the songs. Some twenty prefects asserted that when students sing christian songs in choirs, in groups and individually at assemblies and in other occasions, they feel quite involved in practising the christian faith. Ten prefects maintain that the students learn useful things about christian life, when they read and study the Bible in their schools, youth meetings and church congregations. Another twenty six prefects stated that saying prayers at morning assemblies/parades at other times reminds students of the need to be communicating with God, who sustains human kind, everyday.

The students learn to be useful members of their churches by endeavouring to live the christian life wherever they are. They participate in charitable activities, advising others, cleaning the churches, visiting the sick and working in the churches. Because



youths take the opinions of their peers seriously, the testimonies and preaching from christian students help in moulding the lives of the other students in the schools. This advice is mostly passed across to their students in christian rallies, drama, Lord's supper, challenge weekends, fellowships and christian societies/organizations (such as C.U.s and Y.C.S.).

The students learn to be generous and share God's material blessings by giving offering (from the little pocket money they are given) in Sunday services.

During vacations some students learn to be responsible leaders by teaching Sunday school classes and distributing tracts. When students attend youth counselling and consultation meetings, camps, seminars, workshops, fellowships and conferences they learn more about their church doctrines. Students enjoy competing in singing, reciting memorized Bible verses, drama, answering Biblical questions, and Bible drills, ie. speed in checking and reading verses from different books of the Bible [1]. The students also participate in evangelizing activities, such as visiting non-christians and preaching the gospel to them, and other important feasts such as Christmas, New Year, Easter Sunday and Thanksgiving.

On some special occasions, some school administrators and church leaders [2] invite guest speakers (such as christian police officers, doctors, probation officers and

administrative officers) to guide and counsel students in their institutions on given life matters such as love, sex, diseases, obedience, particular careers, studying habits, etc. In some of the youth meetings in some churches (such as A.I.C. and A.B.C.) the students have their questions (on all life dimensions) answered by knowledgeable church leaders, men and women elders, youth leaders, guest speakers etc [3] . Those students with personal problems are sometimes counselled by the clergy, social workers, youth leaders and co-ordinators, and experts such as doctors [4]. Some parents guide and counsel their adolescent children during family devotions. There is a trend of secondary school students to be very critical at times, but they respect the advice given to them by those adults who live good exemplary lives.

As the author interviewed some 28 students who had once been counselled, he learnt that most of their problems were solved in between one and three counselling sessions/interviews. The majority of the interviews take between 30 minutes and one and a half hours. Only a few counselling sessions take either shorter or longer than this duration. A few students-clients work on some of their problems with pastoral counsellors/teachers for more than five counselling sessions.

Pastoral counselling is provided to students after Sunday services and in other times when the students and

the pastoral counsellors are free. Some school counselling masters utilize games time and other entertainment hours in helping their client-students solve their problems [5].

In the counselling situations most of the helpers pay keen attention to the student problems. Out of the 28 people who counselled students 24 looked calm and keen when listening to the students-clients presenting their problems. When counselling the students, only two teachers were authoritarian. The majority of them were either friendly or both friendly and authoritarian in handling the student-clients.

Each counselling approach is useful in its own time for different clients. Out of the 28 people who provided pastoral counselling to students, 9 used directive approach, 4 used interactional approach, 6 others used non-directive client-centred approach (which is permissive), and the remaining 9 helpers used combinations of the above three approaches [6] to help the students solve their problems. (For the advantages of each approach see 2:3.1.). The table below depicts the above information.

TABLE 8: THE NUMBERS OF COUNSELLORS/HELPERS WHO USED DIFFERENT APPROACHES TO ASSIST STUDENTS OUT OF THEIR PROBLEMS.

Counselling approaches used on students	No. of Pastoral Counsellors	%
Directive approach	9	32.1
Interactional approach	4	14.3
Non-directive approach	6	21.5
Combinations of the 3 approaches	9	32.1
TOTAL	28	100

Twenty-five out of the thirty-three prefects interviewed thought that the pastoral counsellors/teachers in their schools can effectively handle the problems of students, two prefects thought they could not, while six of them opted to give no response.

Most of the problems of the counselled students were handled in school by the school pastoral counsellor/chaplains, church leaders, school administrators, christian teachers and students. The study also revealed that parents/guardians and relatives

handle some of the problems of students. Church leaders had handled relatively fewer problems.

The 28 counselled students, who were interviewed by the researcher, had experienced a total of 63 problems. According to the students most of the problems were serious to them. The table below expounds the seriousness of those students' problems.

TABLE 9: LEVELS OF THE SERIOUSNESS OF THE STUDENTS' PROBLEM

Seriousness of the problem	No. of Problems	%
Very serious	21	33.3
Serious	23	36.5
A bit serious	17	27.0
Not serious	2	3.2
TOTAL	63	100

When the researcher asked the counselled students about the result/effect of the counselling they received when they had problems, their responses were as shown in the table below:

TABLE 10: WHAT HAPPENED AFTER THE STUDENT WAS COUNSELLED

RESPONSE	NO. OF PROBLEMS	%
The problem was completely solved	28	44.4
The problem was partially solved	25	39.7
The problem was not solved at all	10	15.9
<b>TOTAL</b>	<b>63</b>	<b>100</b>

Twenty one of their problems were completely solved in between one and three counselling sessions. Seven of their problems were completely solved in five or more counselling sessions. Fourteen of their problems were partially solved in between one and three counselling sessions while twelve were partially solved in five or more counselling sessions. After counselling ten problems (3 of them academic, 3 physical, 1 social, 1 financial and 1 psychological) had not been solved at all, but the students who had those problems expressed hope that their

problems would be solved in the near future [7].

Seventeen of the counselled students felt that the counselling they were given when they had problems helped them very much. Only one of the twenty-eight counselled students felt that counselling he/she was given helped him/her little (not very little). There are a few students who confuse counselling with disciplining in some schools [8]. This happens because some of the teachers who guide and counsel the students are also the discipline masters in their schools.

#### 4:2 REFERRALS IN THE PASTORAL CARE AND COUNSELLING

Whenever some pastoral counsellors (in the schools studied) realized that some students' problems were beyond their ability to solve, they helped the students by referring them to other people to help them solve their problems. Teachers, church leaders and parents seek help from experts and professionals in order to provide pastoral care and counselling to students who need it.

Below is a question pastoral counsellors/teachers were asked and the responses they gave.

TABLE 11. DO YOU REFER SOME PROBLEMS TO OTHER PEOPLE?

Response	No. of pastoral counsellors/teachers	%
Yes	28	84.8
No	2	6.1
No response	3	9.1
<b>TOTAL</b>	<b>33</b>	<b>100.0</b>

They refer the sick students to medical doctors/officers. Some students with social problems are referred to social workers. Those with spiritual problems are sometimes referred to their church leaders or some "saved" people. Some student problems can be handled by the school administrators and class teachers. So the school counsellors refer them to head teachers, their deputies and other teachers. In some girls' and mixed schools, some cases (problems) are referred to matrons who can assist girls better with special feminine problems. There are also some student problems which can only be handled best by parents and so the school counsellors refer the students with such problems to their



parents/guardians. For example, financial problems and studying facilities are usually provided by the parents/guardians.

A few times some school counsellors have referred students to writers of newspapers (such as DAILY NATION AND STANDARD) and Magazines (such as Step and Parents) who get their psychotherapists and psychiatrists to help the students solve their problems [9]. Sometime assistant chiefs and other local leaders supplement the guidance and counselling given to students by the school counsellors. No one knows the solutions to all problems and so the author thinks that the pastoral counsellors act wisely when they refer some cases to other people for further counselling. At times some school counsellors do not feel free to talk to some students, and vice versa, and so they refer some students to other people to help them. In so doing the pastoral counsellors ensure that their students are helped with their problems satisfactorily. Those pastoral counsellors who do not refer student-clients to other people for further counselling do refer them to books and magazines to read. Other school counsellors are very young in their offices and so they have never been faced with extra difficult student problems to handle.

Some few parents have never referred their children to other people for more guidance and counselling either because they have never faced problems beyond their

ability to solve or because they do not want their children to be confused by other people [10]. A big number of parents refer their children to other people for further guidance and counselling. Some parents refer their children to friends who are well behaved and can be "trusted". Other parents refer them either to elderly people of their clans or grand parents in cases where children are adolescents. There are also parents who refer their children to church leaders such as bishops, pastors, Salvation Army officers, sisters, brothers etc. In some cases parents refer their children to social workers and probation officers who have been trained to help people be rehabilitated [11].

Many parents would like church leaders to both pray for and guide their children. So the parents at times refer their adolescent children to church leaders. Some mothers and fathers send their adolescent children to be counselled by grandparents and elders of their clans because their cultures do not allow them to discuss some matters with their children. For example, it is against the Kamba culture for someone to discuss sex matters with one's children. A non-parent can call a spade a spade when counselling adolescents. Some parents who are much influenced by Kamba traditional culture believe that parents should provide guidance and counselling to their adolescent children indirectly because they think it is a

wise thing to do. By sending other people to guide and counsel their adolescent children the parents avoid dictating youths while advising them [12].

Most parents refer their sick children to doctors. Only a few parents discuss the problems of their children with their secondary school teachers. It is possible that some parents think that to do so is like betraying the security of their children. A few parents advise their children to write to family life education programme when they have problems beyond their ability to handle. Below is parents response to a questions about referrals.

TABLE 12: WHEN YOUR CHILD HAS A PROBLEM WHICH NEITHER YOU NOR THE SCHOOL COUNSELLOR CAN HANDLE, DO YOU REFER THE CHILD TO SOMEBODY ELSE?

Parents' responses	Number	Percentage
Yes	12	63.2
No	2	10.5
No response	5	26.3
<b>TOTAL</b>	<b>19</b>	<b>100.0</b>

The referrals which are currently being made in the pastoral care and counselling to students are adequate to

a good degree. As our society continues to change, it is becoming essential to train pastoral counsellors to tackle the complex problems which are inevitably arising among the students and other members of our Kenyan society.

This research leads the researcher to assert that the provision of pastoral care and counselling to students is being done by different willing members of our society, and this is (see 3:1.1) encouraging. However, currently, many grown-ups do not appear to understand today's adolescents properly. They are also not conversant with the modern approaches to guiding and counselling youths.

#### 4:3 DIFFERENT PROBLEMS OF STUDENTS AND HOW TO DEAL WITH THEM.

As the pastoral counsellors/teachers provide pastoral care and counselling to secondary school students they need to be aware of the different problems faced by the students. They should cater for the problems while guiding and counselling the students. The research revealed that the students experience spiritual, physical, social, intellectual, psychological and economic problems. All the different types of problems are inter-related and so when discussing one category of the problems the author cannot avoid mentioning problems of other categories.

All the categories are important in this study, and they are discussed here in the order listed above.

#### 4:3.1 SPIRITUAL PROBLEMS:

One pastoral counsellor stated that in some schools, students lack committed knowledgeable pastoral counsellors who can inform them why they need to have faith in God. So, some students become reluctant to attend church services and participate in christian activities. They lack people to give them good reasons for doing so. Such students wonder why christians should keep being religious while science seems to oppose what christians are taught from the Bible. They lack faith in God and doubt the authority of the Bible and the clergy. They question certain practices in their churches, such as wearing of white clothes by the Salvation Army church christians [13]. Some christian students are opposed to worshipping with christians from other denominations. Others are in dilemma as to what one should listen to and read as a christian. Other students have guilt feelings for not being able to obey all the laws of God as set out in the Holy Scriptures (Five of the counselled students had faced this problem).

Some students wonder whether they are genuine christians who will be able to enter Heaven without fail when they die. A few see visions (have dreams) for which

they seek religious interpretation. Some of the saved students [14], who look fanatical in their religions, tend to have a "Holier than thou" attitude towards other people. Most of those students are the newly converted christians who are both young and emotional in their faith. They often criticize preachers, teachers, parents and other students. They term others as corrupt and hypocritical because they seem to be against salvation since those people do not join the 'saved' ones in their charismatic activities, such as praying aloud in tongues (which is a practice that can cause much confusion in a school). The students do that because they misunderstand and misinterpret the Bible (I Cor. 12:4-39). Those students need not be blamed for their immature behaviour in their faith, instead they need to be assisted by balanced mature pastoral counsellors and christians to grow out of their immaturity in faith.

Some students lack a sense of time and spend too much time in christian activities, by so doing waste the valuable time for other school functions. Some of the students with parents who adhere to African traditional religion experience inner conflicts when trying to reconcile the beliefs and practices in African traditional religion with those in christianity [15].

#### 4:3.2 PHYSICAL AND STRUCTURAL PROBLEMS:

According to the researcher's findings from the field, the physical problems that students experience include diseases such as malaria which bothers students in many school (six of the counselled students had sickness problems). There are cases of pregnancies, sexually transmitted diseases (S.T.D.) and abortions which can result in suffering and death among students. In many non-government maintained schools the dormitories are congested and infectious air-borne diseases like tuberculosis (T.B.) are likely to spread among the students [16]. In some schools and homes beds have bed bugs which suckle students blood and weaken them. These parasites also prevent the students from getting enough sleep.

Some classrooms lack window panes and shutters and so the students in those schools feel cold in the mornings and evenings. Some schools lack enough furniture for the students' use. At times some students lack transport facilities to important functions away from their schools. In some schools with vehicles, such vehicles are too few or too small compared to the number of students in those schools.

Many students' in the schools feel that the diet served in their schools is inadequate (15 prefects

reported the problem of inadequate diet). There is no 10 o'clock tea and the food in many schools is in bad state, badly cooked or too little for the students. There is a tendency of not providing special diet for students with allergies (e.g. one counselled student from Central Province was allergic to the geographical climate of Machakos) and other diet problems. (In one private school a girl was allergic to some diets but she was not given a special diet). There are no dining halls in some schools while other have very small ones for their large numbers of students. The students in dry area experience shortage of water for cooking, cleaning, drinking and other needs. School administrators need to do everything they can to ensure that students in their schools are provided with enough balanced diet and clean water. All the water from the school buildings can be tapped and stored in tanks for the students' use.

Many students in some of the private schools lack games facilities and the bodies of such students are not likely to develop well due to lack of exercises [17]. In many schools indoor games are not provided for the students who prefer them. In boarding schools prefects stated that there is lack of entertainment. Some of those which have, receive little and restricted entertainment. Only a few schools have television sets, projectors and music systems. Even some schools lack radios from which



students can listen to news bulletins everyday. It is necessary to provide students with healthy entertainment and so the school administrators should liaise with their school boards of governors and provide it. If called upon to help, parents cannot refuse to hold a fund-raising towards achieving this goal.

Some students have problems in knowing how to manage their fast-growing bodies. A few students have problems with their physical development, especially the appearance of secondary adolescence characteristics such, as breasts, moustache, e.t.c.). For example, one form II girl who had been counselled many times by some church personnel had not developed her breasts at the same time as her peers and this made her very anxious. After counselling she is now calmly waiting for the breasts to develop. Some three prefects reported that day students walk long distances to their schools everyday while others are overworked at home. Due to physical fatigue they cannot concentrate on their studies. The parents of such students ought to ease these problems for their children. The school administrators and parents can look for ways of accommodating near the schools those few students who walk long distances to school. Quite a few students have problems with the climatic conditions of the areas where their schools are situated. The school administrators with the help of the Ministry of Education can assist such

students to be transferred to schools in areas which have favourable climate for the sake of their health.

In 14 schools, pastoral counsellors and prefects reported that several students have started the harmful habits of drinking alcohol, smoking cigarettes and taking drugs such as bhang. Those students have learned the habits from parents, teachers, fellow students and other adults who seem to enjoy the habits. In order to nurture the habits the students sometimes sneak from their schools and lie or steal in order to get money to buy the commodities. If nurtured, the drinking habit can make the students become alcoholics and have liver problems in the future [18] . The hazardous smoking habit makes the students to misuse the pocket money which is given to them by their parents and guardians. There is also a high possibility of smokers to suffer from some diseases such as lung cancer. Unauthorized family planning tablets are also being used by some school girls to the detriment of their health [19] .

Parents, church leaders, teachers and other responsible adults can help students keep from the above habits by setting a good example of not tending to value drinking much alcohol, smoking cigarettes and drugs. Although it is hard for those addicted to smoking to stop the habit, adults can discourage the students from getting interested in smoking by refraining from smoking

themselves (at least in the presence of youths who have not yet completed their secondary school education). The adults who are involved in the illegal drug trade should be advised by government administrative officers, and other responsible adults, to stop using youths (students) to help them in drug peddling. All responsible adults (such as administrative officers, teachers, church leaders, doctors, parents, etc) should honestly inform the students about the disadvantages of these three habits. They should also advise the students to desist from practising the habits, which in many occasions affect one's health negatively making them unable to discharge duties effectively and in some cases causing eventual death. So every effort need be made by adults and youths to stamp out those habits among students. At times some students quarrel and fight hurting one another, but such cases are rare and need be discouraged among students [20].

#### 4:3.3 SOCIAL PROBLEMS:

Several students have problems in socializing with other people. Some of them appear to disregard adults who are not their parents/guardians. Some of the students, mostly those who live with their parents in urban areas, get influenced and sound very political and critical among other students [21]. Such students are usually very

conversant with whatever is happening in the society and world through their interaction with adults, watching televisions, reading newspapers and magazines. Such students, at times can influence other students in their schools to be very critical about teachers, school administrators and other members within their school community [22]. Three prefects informed the researcher a few students appear rude to other students and teachers and so they are regarded as indisciplined.

Most students lack sex education and so they do not know how to interact with the opposite sex without causing problems to one another. Ten prefects were of the view that many misguided friendships with the opposite sex which leads students to involve themselves into premarital sex and the accompanying consequences. Some girls become pregnant and drop out of schools. Some of those enter into early marriages while others do abortion. Out of the 28 counselled students interviewed, 11 had problems originating from their attraction to the opposite sex. One student went with her boy-friend to drink in a bar and later hired a lodging where they could have spent the night had the parents of the girls not known and gone for their daughter. The parents counselled her and she reformed. Another student has a friend who keeps on enticing her to leave school and go to work. Whenever she tells her peers at school about dropping out of school

they advise her to keep up with school and wait to work after completing her studies. The girl told the researcher that she was determined to complete her secondary education before going to look for a job. Without the counselling she had received she thought she could have left school because of the enticement from her friend.

Out of the 33 prefects interviewed, 8 wondered how they can choose good future partners for themselves. Another 16 prefects stated that there was stealing in their schools due to poverty or because some students had started the habit earlier. All teachers, pastoral counsellors and church leaders ought to teach students some ways of fighting poverty other than stealing.

In some rare cases, some few students have been known to practice prostitution. In the schools in town and markets "sugar daddies" and "sugar mummies" ruin the lives of the students they befriend [23]. Other unhealthy sexual relationships, such as homosexuality and lesbianism are also suspected to be found among a few students in some single sex schools [24]. In one boys' school, the pastoral counsellor confided to the researcher that some students had raped a woman. A possibility of school girls having been victims of rapists cannot be ruled out.

The pastoral counsellors/teachers, church leaders and

parents need to co-operate and ensure that students are provided with sound sex education and that the dangers should also be heard from the Family Life Education Programmes on the radio [25]

Some of the parents interviewed (such as Annah Mumbua Kavuti) felt that some parent/guardians do not take time to advise their adolescent children, but they should try to do so every one in a while [26].

The strained relationship between some parents and teachers is extended to the students. As a result such students feel insecure in the hands or presence of those teachers. At other times there are misunderstandings between either students and teachers or students and students. When it is between teachers and students, it is the latter who suffer because the teachers have already acquired education.

Some teachers give students severe rules and regulations. They give heavy punishments for petty mistakes. The students see this as brutality and so lose confidence in those teachers. The students then begin to hate the teachers and the school where they feel mistreated [27]. As a result some of the students start truancy.

A few immature and irresponsible male teachers befriend school some girls. They favour those girls and sometimes punish innocent students who are falsely

accused, through gossiping, by their favourite ones. The teachers give the girls higher grades/marks (and other favours) than they deserve in order to please them. When other students notice the favouritism, they begin to hate both those teachers and their favourite students.

In some homes, some students (especially girls) experience conflicts with their relatives because of their dressing styles. In some instances the family members think they are involving themselves in fashions which encourage prostitution in the society and that is why they oppose some new styles.

#### 4:3.4 INTELLECTUAL/ACADEMIC PROBLEMS:

Students face several intellectual/mental problems. Some students wonder why some things are the way they are in society. They lack knowledge about sex although they are sexually mature. In traditional African social setting, it was the clan and family elders who gave adolescents this knowledge in initiation ceremonies [28].

Six pastoral counsellors informed the researcher that the students in their school sometimes lack teachers to give them knowledge in some subjects. Some teachers also fail to go and teach the students. The teachers are lacking due to either transfers or resignations from teaching because graduate teachers tend not to favour

working in remote areas. Graduate teachers are increasing quite fast and soon this problem is likely to be over, but the Teacher's Service Commission (T.S.C.) and private school owners should keep reviewing teachers salaries and other fringe benefits. By doing that, good and experienced teachers will be encouraged to stick to the teaching profession.

It is generally assumed that most graduate teachers can give sound knowledge in different subjects, to the students.

Some schools, in the rural areas had neither electricity nor diesel generators, and so they use pressure lamps which sometimes cause eye problems to students. Some students lack enough private study due to poor lighting system. When day students arrive at their schools late due to having to walk long distances, some inconsiderate teachers punish them several times, they begin to look for excuses for being absent from school and so the absenteeism makes such students not to get their optimal academic achievement.

Some students who are academically below average are made to repeat some classes against their will. When those students react against the move, some teachers term them as stubborn and disobedient and so they punish such students severely [29]. That makes some of the students to start hating parents and teachers. Some students feel



that they do not concentrate well in their studies while others feel that they do not get good marks in examinations [30]. The pastoral counsellors in their schools should encourage them to keep on working hard.

9 out of the 33 prefects interviewed stated that in their schools (which were former harambee and private schools) the students lacked enough textbooks and exercise books. Without proper books, and doing the necessary exercises in learning, the students cannot do well in their examinations.

Some schools have neither libraries nor laboratories (in 6 schools prefects reported that there were no laboratories) and so the students in those schools do not learn as well as those in schools with those facilities, yet they are eventually expected to sit for the same national examinations.

#### 4:3.5 PSYCHOLOGICAL PROBLEMS:

Some students are sometimes unable to control their emotions because their reasoning is overpowered by their strong emotions/feelings, hence they act in an emotional manner. Others suffer from frustration and depression, when they fail to achieve the goals they have set for themselves. The sick student and those who lack school fees experience loneliness wherever they are - in

hospitals, in beds or at home.

Such students worry about the effect of their being away from classes and fellow students. They become anxious that they might perform poorly in examinations and suffer in the future.

Sometimes the academically poor students suffer from inferiority complex in the presence of the clever ones. The orphans and disabled feel lonely wherever they are [31]. Some other students do not ask questions about the problems they face in life because they fear to be misunderstood by fellow students, teachers, parents etc. A prefect in one girls boarding school, told the researcher that some students suffer from a homesick when they are not given outings and mid-term breaks. When their family members (especially parents) fail to either visit or write to them, that makes them feel very lonely under the pressure of studies at school.

Some students are cowardly and fear harsh adults, especially teachers and parents. When such students realize that they have made a mistake, they ran away from home or school. They try to avoid being punished severely by the adults if their mistakes are found out. Such students tend to believe that they are not loved by such adults and so see no meaning in continuing living in this world. Some such fearful students attempt doing dangerous

things which might lead them to lose their lives in their endeavour to save their image among other people. Some students cannot bear being abused by teachers and fellow students. There are rare cases of students who have attempted to commit suicide when they are annoyed by other people [32].

Some adults, do whatever they please, whether it affects the students negatively they do not seem to care much about that. So some students who look for exemplary adults to emulate find it difficult to get well behaved adults near them. Those students wonder to hear some adults telling them to do one thing while those same adults do a different thing altogether. Some have difficulties in adjusting and making choices in life. A few lack self-drive for better achievements. Some of them are envious of what they see or know the adults do. That makes them to sneak from schools and homes to go to discos and cinemas [33]. They read books on crime and prostitution, thereby polluting their minds. As a result their actions become bad. Other students (especially from parents who still value the Akamba traditional beliefs) are superstitious and have deep fear of witchcraft [34]. All parents, teachers and other responsible adults should show love to students, stop being harsh with them. They should also encourage students to voice their problems and give them the information they need about their lives-

without judging the students.

#### 4:3.6 ECONOMIC PROBLEMS:

Twenty one out the 33 prefects interviewed told the author that many students lack school fees and pocket money. Some of the students start stealing and gambling. They lack enough clothing because their parents are poor. Some lack money for buying food. Some of them practice prostitution with "sugar daddies" and students from rich families who in return provide them with money and other luxuries. The poverty in some families makes some students drop out of schools before completing their studies. The students who indulge themselves in sex affairs with adults lose respect for most adults because they assume that all adults could be like those who misuse them. They stop to respect advice from adults.

In some schools that are situated in towns and markets, some boys are known to go to prostitutes for sex [35]. Parents and pastoral counsellors/teachers need to warn students about the dangers of going to prostitutes. Rich parents can avoid giving too much pocket money to students who can be tempted to give it to prostitutes.

Many students have problems in deciding what careers to pursue after completing their formal learning. They are aware that some careers help people to be more economically stable than others. Such students get

confused as to which subjects to study in order to be fit for getting good careers which will enable them to participate in nation building and also earn them some good economic rewards [36].

TABLE 13: THE NATURE OF THE MOST FREQUENT PROBLEMS AMONG THE 28 COUNSELLED STUDENTS INTERVIEWED

CATEGORY OF THE PROBLEM	FREQUENCY	%
Intellectual	8	33.3
Physical	6	25.0
Economic	4	16.7
Social	3	12.5
Spiritual	2	8.3
Psychological	1	4.2
TOTAL	24	100.0

The problems which seemed to be exclusively for schools in urban areas were: The problem of "sugar daddies" and "sugar mummies", the problem of students sneaking in order to go for discos and cinemas. There was

also the problem of being influenced by the environment, parents and other adults to become political-minded [37]. The students in urban areas also drink beer.

The author wishes to state that Machakos Municipality, Athi River and Tala-Kangundo Urban Councils together with the other markets in Machakos district have not been very much influenced by industrialization and urbanization like Nairobi, Nakuru, Mombasa, Thika, Kisumu and Eldoret. So, some of the problems of the highly urbanized cities and towns have not been experienced within Machakos district and the growing towns in it. The towns in it are in the transition from rural life to urban life and its influences.

#### 4.4 SOME SENSITIVE PROBLEMS AMONG STUDENTS

According to the data collected from parents, pastoral counsellors/teachers, church leaders and prefects the sensitive problems among students, and which can cause a strike or riot in a school include the following:-

##### FOOD

Inadequate diet and water are not usually tolerated by students. The students seem to assume that after paying boarding fees they should be provided with enough good food and clean water. These commodities are needed by their fast growing bodies. When these lack, they

suspect that someone is misusing their money and so they complain and begin to react violently.

#### SCHOOL ADMINISTRATORS:

Lack of communication between the school administrators and the students is also a serious problem. The students fail to be informed, through dialogue, about the reasons why some things are not possible in their schools. Even when they lack teachers, books and good diet, some school administrators do not explain why such things should happen. Some head teachers appear to assume that discussing with students about their problems is to bend too low and so the students feel ignored by the proud school administrators.

Poor school administrators who fail to ensure that good discipline is maintained in their schools cause serious problems in their schools. They allow some teachers to mistreat the students. Such teachers also do not teach properly due to lack of supervision by the school administrators [38]. Some head teachers stay away from their schools for many days and that allows for small problems to develop to alarming proportions.

#### BOOKS, TEACHERS AND BOARDS OF GOVERNORS' MEMBERS

Lack of teachers and textbook is another problem which stirs the students very easily. The students realize that they are not likely to achieve their main aim

of going to the schools and so they react sharply against this problem.

Misunderstandings and lack of co-operation between students, teachers and the school administrators can lead the students to react in a violent manner.

Over-punishing students makes them become angry with teachers (the administrators and their staff). The students start to see no reason why they should be punished severely for small mistakes. Some of the students start to plan for taking their revenge which sometimes takes the form of riots and strikes as the students refuse to accept the unreasonable punishments.

When some teachers show favouritism towards some students, the others begin to react violently. When some male teachers befriend girls in their schools, the boys become envious. The jealousy that develops among boys ruins peace and harmony in those mixed schools.

When students are left idle, they have a tendency of discussing how they can solve some of their problems. Some of the academically poor students seem to care little as to what happens at the schools and this attitude sometimes leads them to fan whatever unrest starts in a school.

Sometimes collaboration between students and either some teachers or members of schools' boards of governors can lead to strikes in schools [39].



SHELTER

The living conditions in the schools can also be taken as a serious problem by some students. For example, most students are used to living in well lighted houses and sleeping in spacious and well ventilated houses in their homes. When the schools happen to have poor lighting system and congested dormitories, the students feel like not tolerating such conditions and so they can decide to go on strike or riot.

ALCOHOL AND DRUGS

Those students who drink alcohol, smoke bhang and use other drugs encourage the other students to go against teachers and school rules due to the influence of chemicals in these commodities.

4:5 UPBRINGING AND ENVIRONMENT AS CAUSES OF STUDENT PROBLEMS.

The pastoral counsellors in the schools, churches and other places ought to always consider the backgrounds of the students when serving them. Most of the problems of students result from poor upbringing, sometimes by non-parents. Some parents do not have impartial love and counselling for all their children. Some parents plan badly and seem to have so many children that they cannot manage to cater for all the needs and problems of their children. Some parents have a tendency of just praising

their children without correcting them when they make mistakes (Proverbs 13:24). Those parents tend to give their children uncontrolled freedom to do whatever they like and this ruins the behaviour of the students from such parents. Other parents train their children to be timid and so such students do not normally voice their problem either at school, at church functions or at home.

The pastoral counsellors should also consider the influence of environment on students. If some students live in places with people of unacceptable behaviour in society, watch immoral videos or films, listen to bad music, and read bad literature then they are bound to be influenced for the worst. The influence of mass media can lead to some of the students' problems because they learn from it that others have done worse evils than the ones they are tempted to do.

There is lack of school fees among students. This is due to unreliable rainfall in Machakos District which causes poor harvests and poor animal production. When the school administrators isolate themselves from the teachers and other members of their school communities, that sometimes leads to poor communication among them. Some of the teachers begin to gossip with students about the school administrators and students and that can cause serious problems in the schools. At times rioting and striking in schools appear to be so rampant in a

particular time that they seem to be caused by "a wave of communication" among [40] the students, hence it becomes difficult to stop them from occurring [41].

#### REFERENCE NOTES

1. These activities are common among different protestant churches in Machakos.
2. This has happened in Makutano Secondary School, Masii, and A.I.C. Muisuni, Kangundo.
3. Not all A.I.C. and A.B.C. churches have these meetings.
4. A counselled girl in Masii Secondary School gave this information.
5. These views were expressed by pastoral counsellors in Machakos Technical School, Kathiani Secondary School and Mwaani Girls Secondary School.
6. See 2:3.1.
7. A counselled girl in Vyulya Girls Secondary School (in Masii) is one example of those students.
8. A counselled girl at Mutitu S.D.A. Secondary School, Kikima. And also another counselled girl in Vyulya girls' secondary school, Masii.
9. In these magazines and newspapers some sections are devoted to answering the readers their questions about their different life problems.
10. Mr. Wambua Munzyu, interview, kang'atuani, Masii, Machakos, 21.1.1988.
11. Mr. Gregory K. Nzeki, Op. Cit.
12. Mrs. Annah M. Kavuti, interview, Masii, Machakos, 22.12.1987.
13. Mrs. Annah K. Kivuva, interview, Kangundo, 21.12.1987.

14. 'saved' here refers to those who understand salvation in the narrow sense of having personal experience of conversion.

15. For example, some parents advise their children to be observing omens and avoid some people because they might bewitch them. This is against the teachings in christianity

16. A form V girl in one girls school claimed that some girls had infected others with T.B. in a congested dormitory at their school.

17. For example, Kikima Secondary School and Kyullu High School have no play grounds.

18. G.R. Collins, Christian Counselling (Great Britain: Word Publishing, 1987), pp. 384.

19. Rev. Paul Mutua, Op. Cit.

20. Stated by an anonymous pastoral counsellor in one of the Boys' Secondary Schools.

21. Mrs. Lydia Kamia, interview, Machakos town, 17.2.1988.

22. Ibid.

23. "sugar daddies" here refers to adult men who give teenage girls money and property so that they can satisfy the sexual desires of the men. "sugar mummies" on the other hand refers to grown up women who give money and property to teenage boys in order to befriend them.

24. Lieutenant John Baraza, interview, S.A. Church, Machakos town, 22.12.1987.

25. A male pastoral counsellor, interview, Tala, Kangundo, 24.11.87.

26. In the Standard of 16.11.1988, the director of medical services (Professor Thomas Ogada) challenged 'shy' parents for causing there to be many pregnancies among teenagers because of failing to advise them. Professor Ogada also said young girls who carry out abortions for fear of being reprimanded by their parents or being sent away from school are more prone to having future sexual complications such as premature labour and ruptured uterus.

27. H. Loukes, Teenage Religion, (London: S.C.M., 1973), p. 108.

28. J.S. Mbiti, African Religions and Philosophy (London: Heinemann, 1974), pp. 121/2.
29. A girl, interview, Vyulya Girls Secondary School, Masii, 13.6.1988.
30. An opinion expressed by many counselled students in various parts of Machakos District.
31. A disabled counselled girl, interview, Muvuti Secondary School, Machakos town, 14.6.1988.
32. Mr. Munzyu (a medical officer), sermon, A.I.C. King'atuani, Masii, 20.11.1988.
33. Mr. William M. Mimitu, Op. Cit.
34. This fear of witchcraft was also noticed by O. Angaha in pupils in Kabras division in Kakamega district.
35. Mr. Jonah M. Mueke, interview, Machakos town, 18.2.1988.
36. G.B.A.O. Amunga, 'Vocational Guidance and Counselling in Urban Secondary Schools in Kenya: Factors that affect Form IV pupils in choosing careers with specific reference to Thika Urban Schools,' P.G.D.E. project work, Kenyatta University College, 1984. p.1.
37. Environment here refers to the surrounding conditions, especially those influencing development or growth, e.g. an unhappy home; one's associates, etc.
38. The Standard, 16.11.1988, p. 2.
39. ibid.
40. a 'wave of communication' here refers to the people of same age to do something at the same time in many places in a country as if they had unanimously agreed to do so.
41. T.O. Akinseloyin, 'A study of students' riots in Ondo State of Nigeria' University of Nairobi, Research project, 1980/81.

## CHAPTER FIVE

### 5. USEFULNESS OF CHRISTIAN PASTORAL CARE AND COUNSELLING TO STUDENTS AND THE OBSTACLES ENCOUNTERED IN PROVIDING IT:

#### 5: 1 THE FUNCTIONS OF THE PASTORAL COUNSELLORS IN RELATION TO THE SCHOOL COMMUNITIES, PARENTS AND CHURCHES:

Oyalo Angaha observed that a school's counsellor has four functions in a school:- (1) Guides and counsels students, and parents consult him, (2) Identifies individual differences, needs and problems, (3) Minds working relationship with the staff, (4) Interpretation of guidance and counselling programme to staff and community. 75 to 90% of his informants felt that the major duty of schools counsellors, which should take most of his time, should be to guide and counsel students [1]. The pastoral counsellors occasionally correct deviant student behaviour before it either becomes a habit or does serious harm to the students and the school as a whole.

Busy school administrators delegate some of their administrative duties to reliable pastoral counsellors. The pastoral counsellors make the work in a school much easier and enjoyable. In many schools the pastoral counsellors are responsible to the school administrators for all religious activities in their schools. The pastoral counsellors, with the help of the school

administrators, mind the spiritual welfare of all the students and the school community as a whole. They visit sick students and pray for them, thereby comforting them. Some of the students who follow their guidance become good responsible prefects and future leaders. The pastoral counsellors co-ordinate with teachers to ensure that there is a teacher to conduct christian songs, Bible reading, Bible exposition or guidance and prayer in every school assembly.

The pastoral counsellors, on behalf of school administrators, try to look into the backgrounds of problematic students and give them the necessary help so that they can adjust. In some schools the pastoral counsellors act as advisors to the school administrators on religious matters informing them about student problems and suggesting some possible solutions to those problems. Some pastoral counsellors give head teachers recommendations for school leaving certificates (for students) and selection of prefects. The pastoral counsellors invite speakers from outside the schools to guide and counsel students in their schools.

In some schools the pastoral counsellors act as the discipline masters and senior masters helping students to behave in accordance with the expectations of their school administrators. In Machakos school the pastoral counsellor has been made responsible for banking students'

pocket money because he is trusted. The pastoral counsellors help to maintain good inter-personal understanding in the school communities. In some schools, pastoral counsellors help the school administrators to distribute uniforms and stationery to students. When a school has no deputy head teacher sometimes the pastoral counsellor is asked to act as the deputy by the head teacher. The priest/pastoral counsellors act as confessors and administer mass and sacraments to all members of the school communities. Some parish priests also sit in the school boards of governors and help in making decisions for better development and manning of the schools [2].

Sometimes the christian pastoral counsellors/teachers in the schools guide and counsel teachers and subordinate staff members on matters pertaining to religion, and also on why they need to help each other in times of crises- such as sickness, death, financial problems, etc. [3]. They help them unite by encouraging any disagreeing teachers, students and subordinate staff members to reconcile. They sometimes do visitations and mediate in the reconciliation process. The pastoral counsellors' guidance and counselling to students instils a sense of obedience, respect and discipline in students. As a result it is rare to find students colliding with teachers and other workers in the schools.



Out of 33 prefects, 4 informed the author that the christian pastoral counsellors at their schools set good examples - in speech, conduct, faith and devotion to work - for other teaching and non-teaching members of staff to emulate. They discuss some of school and student problems with both the teaching and non-teaching staff members thereby helping them to adjust their attitudes towards the school administrators and students. In some schools the activities of pastoral counsellors breed unity (among all members of the school community) which makes all the workers in those schools to become very productive in their work [4].

The pastoral counsellors, in the schools, act as second parents to students by helping them solve their problems and so making them feel at home in the schools. They mould the moral behaviour of the students so as to become useful and reliable to their parents, churches and the Kenya nation as a whole.

Out of the 33 prefects interviewed, 15 told the researcher that christian pastoral counsellors/teachers give spiritual guidance to students helping them to become committed christians who do not usually involve themselves in harmful habits such as drinking alcohol, smoking and drug abuse. They advise student to desist from pre-marital sex and so parents are saved from spending money on medical treatment for their adolescent

children who might otherwise contract sexually transmitted diseases (S.T.D.). The pastoral counsellors contribute in making the running of the homes and the nation easy by teaching students to be obedient and co-operative to all leaders. From them the students learn to respect both God and fellow human beings, and to be honouring their parents (Ephesians, 6:1-4). As a result some youths become obedient and co-operative with their parents and the leaders in our nation while studying in the secondary schools and even after leaving school.

Some christian pastoral counsellors mediate between parents and their children in the secondary schools thereby informing parents about the academic progress, behavioural changes and the wholesome development of their children [5]. They advise parents on how to give special care to some of their children [6]. Some three pastoral counsellors act as teachers' representatives in Parent-Teacher Associations (P.T.A.s) of their schools and mediate between the teachers and the parents. This does not mean that school administrators are ignored. Pastoral counsellors advise students on the parents' expectations upon them. They teach the students the problems experienced by their parents in the process of educating them in our changing society. So the influence of christian pastoral counsellors contributes to reducing the problems adolescent students give to their parents at

home.

Parents feel proud of the achievements of their children. They rely on teachers to act as pastoral counsellors to their children. This could be the reason why many parents blame teachers for the unbecoming behaviour of some of their children. In the contemporary socio-economic changes and formal schooling pattern, the adolescent students are in schools away from the parents for most of the time. This is why many parents rely on the pastoral counsellors and teachers to mind the total growth and development of the children whom the parents have sent to the schools.

The christian pastoral counsellors and teachers provide a christian atmosphere conducive to continued spiritual growth for students from all christian denominations. In most schools the Roman Catholic students are helped to have their mass and confessions at the schools or in nearby Roman Catholic churches [7]. The pastoral counsellors/teachers act as representatives of their churches in the schools. In some secondary schools baptismal and confirmation catechumens are given the necessary instructions and preparation by or through the assistance of pastoral counsellors.

The school administrators in some 5 schools studied told the author that the pastoral counsellors in their schools ensure that all boarders go to church or attend

christian services every sunday. The students from protestant churches learn to participate in non-denominational christian worship services, meetings and fellowships. In the school christian meetings and choirs, students learn new songs and choruses which they go and teach the members of their churches at home. The pastoral counsellors help the students to know the teachings of the Bible and other good christian youth activities such as Bible quizzes, drama, Bible drill, funs and Bible study. Some pastoral counsellors also help students learn praying and fasting at different seasons for special reasons.

Some christian pastoral counsellors in collaboration with school administrators invite church leaders from different denominations to preach and teach students by turns during Sunday services, christian fellowships, school devotions, christian-society meetings and other important school occasions. In many boarding schools, students are allowed to go and worship in the churches belonging to their denominations if their parents ask for that permission from the school administrators. In some schools, especially girls' boarding schools, the sponsoring churches refuse the students to go for worship outside the schools in order to keep them away from the destructive external influences to the students which normally cause the school administration to be blamed. In

many church sponsored schools, students from other denominations are allowed, but never forced, to join those of that denomination in worship and other christian meetings.

The christian pastoral counsellors do not proselytize students, but they usually help the students of different denominations to be better grounded in their christian faith. During the working of christian pastoral counsellors some non-christian students voluntarily choose to become christians or change their denominations. The christian pastoral counsellors/teachers help the clergy to effectively spread the gospel in schools and produce committed christians and citizens who are patriotic and ready to contribute much towards nation-building. Through the work of pastoral counsellors/teachers who advise students (21 out of the 32 school administrators interviewed told the author that the pastoral counsellors in their schools counsel/advise students) and co-ordinate different church leaders in serving in the secondary schools, the spirit of ecumenism is spreading among the churches. Some christian pastoral counsellors/teachers, on behalf of church-leaders, get permission from Headteachers to use their school premises for their religious meetings on Sundays and during the holidays. Some of the christian pastoral counsellors lead the teachers in their schools to donate towards church

functions such as self-help fund raising (harambees) [8].

Three school administrators stated that the christian pastoral counsellors/teachers mould students to be good reliable citizens. They help in reducing social evils and crimes by building responsible and patriotic nationals through teaching and advising students to be well behaved. As the moral standards of the youths are uplifted, good future national leaders are nurtured. The teachings of the pastoral counsellors encourage the students to promote peace and harmony in the Kenyan society. The students learn to be useful and active in nation building, and to live in love and unity with other people. The pastoral counsellors often advise the students and other members of the school communities to be always respecting and obeying the rulers (Roman 13.1-13).

The work of christian pastoral counsellors helps in simplifying the work of all the administrators who work with the members of the school communities. The activities of christian pastoral counsellors benefit all the members of the school communities, parents, churches and the nation as a whole.

5:2.1. THE INFLUENCE OF CHRISTIAN PASTORAL CARE AND COUNSELLING ON SCHOOL DISCIPLINE:

Almost 41% of the school administrators interviewed, have through experience, come to notice that students who

have been taught God's word in christian services and meetings tend to be more humble and self-disciplined than the other students. Some 8 of the school administrators stated that relatively few students break school rules in the schools where pastoral counsellors are efficient in their work. The christian ethics learned by the students help them to be well behaved wherever they are. A christian pastoral counsellor with 13 years experience told the author that in the schools with many indiscipline problems the number of such cases reduces when the school administrators involve christian pastoral counsellors in disciplining students.

The pastoral counsellors discipline students through guiding and counselling. They refer persistent rule breakers, who keep doing bad things despite the counsellor's advice, to the school administrators for punishment. The school counsellors, who sometimes unearth complicated student problems which can make the students to become disciplinary cases and help in solving them before the behaviour of the students deteriorates. Many of the students who are referred to the school counsellors after breaking school rules and regulations, instead of being punished, many times do not repeat the mistakes.

About 88% of the school administrators interviewed told the author that discipline in their schools had improved as a result of the service given by the christian

pastoral counsellors/teachers with the support of other teachers, parents and church leaders. The pastoral care and counselling given to students makes them to have a sense of direction after understanding themselves and their roles in society in a better way. As a result the students formulate their future aims and objectives. They work hard at achieving them, hence get no free time to spend in misbehaving [9]. The pastoral counsellors approach the students in a manner different from that of a school administrator and other teachers who may appear tough and strict with the students. So, the students are more open to the pastoral counsellors/teachers than to other adults, hence the pastoral counsellors, without using force influence the students to behave well through guiding and counselling them.

90.6% of the school administrator informants felt that pastoral care and counselling had helped to reduce discipline problems in their schools. The only school administrator who did not agree with the others stated that many students tend to have little respect for christianity and its doctrines. According to the school administrators, other factors which contribute to reducing indiscipline problems in the secondary school are as follows:-

- (1) When the schools are located away from urban centres.
- (2) When the schools have disciplined and devoted



teachers (plus good parents) who act as identification figures for the students.

- (3) When there is good relationship between the teachers and the students.
- (4) The way the students are kept busy during their free time. For example, having clubs and societies and also ensuring that there are compulsory preps for boarders during week-ends.
- (5) The co-operation of the teaching and non-teaching staff members in serving the students.
- (6) When head teachers stay in their schools and monitor the bad changes in the discipline of the students in order to correct them early (teachers and students help them to do that).
- (7) When the school administrators show appreciation after the students do what is expected of them, the students get encouraged to remain disciplined [10].
- (8) The increase of professionally qualified teachers who understand and advise the students well.
- (9) The presence of head teachers and deputies who are good disciplinarians, and who keep watch on weak areas which might cause indiscipline. Such school administrators ensure that misbehaving students get punished and are also made to understand that it is wrong not to do what is required of them as students. But it is the researcher's view that those school administrators may succeed only in making the students behave well (in the presence of people) without helping them develop good moral norms, attitudes, values and habits which will make them self-disciplined throughout their lives. Good guidance and counselling help students to develop self-discipline in themselves as they grow.
- (10) The teaching of Social Education and Ethics in the schools.
- (11) When the schools have manageable numbers of students, the bigger the number of students the more the problems to be dealt with. In the schools with many students it is hard for

teachers to notice the misbehaviour of some of the students.

- (12) The traditional discipline of those who founded the schools. For example, students in the schools which were started by christian missionaries tend to remain disciplined [11].
- (13) Naturally some students are good and so they easily obey school rules and regulations.
- (14) When all the students reside in the school, it is easy to control them.
- (15) Day schools have few indiscipline problems, but schools with both resident and non-resident students have relatively more indiscipline problems.

Twenty three out of the thirty three school administrators informants stated that in 1987 they had only punished small numbers of students in their schools. Even the seven administrators who thought they had punished relatively big numbers, the indiscipline cases were made many by minor offenses (mistakes) committed by new students in their schools. Such new students are normally not yet conversant with the school rules and regulations.

#### 5:2.2. THE INFLUENCE OF DISCIPLINE ON PERFORMANCE IN NATIONAL EXAMINATIONS:

In the previous sub-section it was discussed how christian pastoral care and counselling helps to promote good discipline in a school. School administrators, like most people, believe that in the schools with good

discipline' there develops the essential atmosphere conducive to learning. When the students in those schools get free time they use it constructively, not on useless activities. The students avoid wasting time in either being sent away from school or doing punishments. They concentrate on their studies, hence attain good academic performance in all tests and examinations which include national examinations. In the learning classes the well behaved students usually pay good attention to the teachers' instructions and so understand what they are taught. Such students have good relationship with their teachers.

One senior school administrator stated that good discipline is a condition for good success and so a key to schools' good performance in national examinations and other extra-curricular activities, such as games, music, athletics and sports and drama [12]. As pastoral counsellors assist school administrators to bring about good discipline in the schools, the activities of the school communities get co-ordinated. They become committed to their work and also determined to succeed in their endeavours, hence the teachers do their best to disseminate knowledge in that optimal learning climate. To a good extent it is the peace and harmony which is instilled by pastoral counsellors (helped by school administrators) which reduces collisions between teachers

and students. The pastoral counsellors help the students know their roles and responsibilities in the learning process and so each student is motivated to prepare himself/herself to score the highest marks/grades possible in examinations.

Unfortunately, if indisciplined students are many in a school, that school will usually perform badly in national examinations because the bad students, who care least about wasting time in school, cause problems in the schools and affect the others. The table below shows the school administrators' response to the question the author asked them.

TABLE 14: DO YOU THINK THOSE SCHOOLS WITH GOOD DISCIPLINE PERFORM BETTER THAN THOSE WITH POOR DISCIPLINE IN NATIONAL EXAMINATIONS?

RESPONSE	NO. OF SCHOOL ADMINISTRATORS	%
Yes	32	97.0
No	0	0.0
No response	1	3.0
TOTAL	33	100.0

All school administrator - informants who chose to respond to the question answered in the affirmative. It is possible that some people do not expect this from both former harambee and private schools which to them do not appear to perform very well in the national examinations. Such people need to know that when we consider the intelligence level of the students who study in different categories of our secondary schools, the answers the researcher got were justified. When the relatively dull students in both former harambee and private schools perform as well as the bright ones in the former national and other former public schools, then the teachers in those former harambee and private schools have a right to proudly state that their schools are doing well in national examinations. In stating this, the researcher is considering the kind of teachers and other learning facilities in the different categories of schools [13]. It is very likely that the less privileged students in some of the schools get boosted to do well and improve in their academic work from the services of pastoral counsellors/teachers in their schools [14].

The teaching of C.R.E. and Social Education and Ethics as a basis for balanced christian living is supplemented by the provision of christian pastoral care and counselling in the secondary schools, and vice versa. All the three are in line with the Education Act/Policy,

and mould good character in students, which is a national educational objective in Kenya. Some school administrators think that the need for christian pastoral care and counselling, which can be effectively provided by chaplains in schools, is acknowledged by those concerned with educating the children of our nation, but officially, no one is assigned the duties of a spiritual counsellor in each school[15].

The services of christian teachers in providing spiritual help to students need to be encouraged because church ministers from particular churches tend to be ignored by students because of denominational differences. The teachers should encourage ecumenism in the schools without being biased because they are not employed by the churches like church ministers who are likely to get sacked if they do not propagate the doctrines of their denominations. In order for students to achieve much intellectually from christian pastoral counsellors, they essentially need to strive to bring about good discipline in the schools. The discipline is a pre-condition for students' academic success as well as in other spheres of life.

#### 5:3.1 DIFFERENT ATTITUDES TOWARDS CHRISTIAN PASTORAL COUNSELLING PERSONNEL AND THEIR WORK

The majority of prefects in the secondary schools

think it is good to have christian pastoral counsellors in their schools. 31 out of 33 prefects who responded to the questionnaire expressed their appreciation of pastoral counsellors in their schools. Many of the prefects, who responded to the questionnaire were willing to be counselled by committed mature christians who lead a balanced life and cannot lead them away from their particular denominations. The table below shows the prefects' response to the question below:

TABLE: 15 DO YOU THINK IT IS GOOD TO HAVE A CHRISTIAN PASTORAL COUNSELLOR IN YOUR SCHOOL?

RESPONSE	NO. OF PREFECTS	PERCENTAGE
Yes	31	93.9
No	1	3.0
No response	1	3.0
	33	99.9

The prefects who replied in the affirmative gave these reasons for their answer:

- (1) Majority of students are christians and so they

need christian pastoral counsellors who have good knowledge of their faith.

(2) Such counsellors help students to grow spiritually, morally, emotionally, mentally and socially.

(3) They are more available to students than the church-leaders.

(4) As men and women who fear God, they cannot mislead them, but will only give them the good guidance and counselling they need.

(6) They practise compassionate love to students and do not counsel in a hurry in order to go to do other things.

(7) After discussing with students their problems, the students hope the christian pastoral counsellors inform the school administrators about the problems facing them.

The only student who replied to the questionnaire in the negative thought that christian pastoral counsellors would not be of much help in the schools because the students come from many christian denominations. Although the majority (about 64%) of prefects prefer to be counselled by christian pastoral counsellors, some of them expressed their wish to be counselled by either ordinary teachers (24% of prefects preferred ordinary teachers) or by both pastoral counsellors and ordinary teachers (12%



wished to be counselled by both pastoral counsellors and ordinary teachers). The other students are very likely to follow the same trend because they are students just like the prefects.

The table below shows the prefects' response to one of the questions they were asked about the students in their schools.

TABLE 16: HOW MANY STUDENTS ARE WILLING TO GO FOR CHRISTIAN PASTORAL GUIDANCE AND COUNSELLING?

Response	No. of prefects	Percentage
All	0	0.0
Many	16	48.5
Few	17	51.5
None	0	0.0
<b>TOTAL</b>	<b>33</b>	<b>100.0</b>

Their responses therefore show the students' attitude towards christian pastoral counsellors. The prefects believe that the christian pastoral counsellors are always willing to help students in the spirit of love

and understanding as taught in the Bible.

The other prefects who said few students are willing to go to christian pastoral counsellors for help gave these reasons for their answer:

- (1) Many students are not interested in the way they preach.
- (2) Many of the students are not strong in their faith.
- (3) Most of the 'saved' students prefer to be advised by very mature and strong christians.
- (4) Many students are not used to going for help from christian pastoral counsellors while other students fear that those counsellors might betray them by disclosing their secrets to other people against their wish.
- (5) Some students (especially girls) are shy and so they are not free to discuss their problems with grown-ups.
- (6) Some students despise pastoral care and counselling, and prefer reading books on spiritual matters to approaching christian pastoral counsellors for help to solve their problems.

When the researcher requested counselled students (two from each school) to volunteer to be interviewed, R.C. and A.I.C. students were the ones who volunteered the

most. The table below shows the denominational affiliations of the students who were interviewed in the 14 schools [16].

TABLE 17: COUNSELLED STUDENTS AND THEIR RELIGIOUS DENOMINATIONS

DENOMINATIONAL AFFILIATION	NO. OF STUDENTS	%
R.C.	12	42.9
A.I.C.	8	28.6
A.B.C.	2	7.1
C.P.K.	2	7.1
S.D.A.	2	7.1
P.C.E.A.	1	3.6
S.A.	1	3.6
TOTAL	28	100.0

The R. C. and A.I.C. are the dominant christian denominations in Machakos district. They also sponsor many secondary schools in the district. So it should not be seen as surprising that most of the counselled students came from those two denominations.

A high percentage of the 28 counselled students felt that counselling had helped them to different degrees. Only 4 of those students thought that counselling had not helped them at all. Those students hoped to be helped in the future. Most of the counselled students felt that they were developing positively (after they were counselled) and many of the problems which were serious to them to different degrees had either been completely solved or were in the process of being solved, through the guidance and counselling given to them in the schools, churches and homes. Those students felt that pastoral care and counselling had helped them to adjust and grow to know themselves better. They now perform better in their studies, social interaction and emotion control. The students accepted to be counselled by the people who counselled them because they trusted them to keep whatever they discussed confidential. Below is the students' response to a question I asked them.

TABLE 18: TO WHAT LEVEL WOULD YOU SAY THE COUNSELLING HELPED YOU?

THE LEVEL THE STUDENT WAS HELPED	NO. OF STUDENTS	%
Very much	17	70.8
Much	6	25.0
Little	1	4.2
Very little	0	0.0
<b>TOTAL</b>	<b>24</b>	<b>100.0</b>

The 4 students who thought that the counselling they were given did not help them at all gave some reasons for their response:

- (1) Some thought their problems were worsening day after day.
- (2) The authoritarian attitude of the church leaders who helped them discouraged the students from going back to discuss their problems with them.
- (3) One counsellor appeared not to take the students' problems seriously, but underrated them thereby refusing to give the students the information they needed in order to solve their

problems.

Pastoral care and counselling is provided to students individually and also in groups. Each approach depends on the nature of the problems to be tackled. When a problem is common to many students, those involved are counselled as a group by either one counsellor or a team of counsellors. In some of the schools with big enrolments of over 450 students, the teachers have formed counselling teams. For example, Masii Secondary School has over 1000 students and so grouping them for counselling saves time because many students are helped simultaneously. When a problem is unique to one student, that student is helped/counselled alone.

In a group many students benefit from a question which is asked by one student. After the session with the counsellor the students can reinforce the advice to one another. In a group some students feel free to ask general questions and have the pastoral counsellors help them solve their problems. The students who do not like being singled out to be addressed, they feel secure when being counselled in a group of students. In a group one learns how others have developed ahead of him and how to tackle his problems in the future.

Counselling a student alone ensures that the student gets the full attention of the counsellor. Some students stated that when alone with the counsellor they feel free

to tell him the whole truth without fear. They also hope that the counsellor is also able to tell them frankly what he knows can help them solve their problems. Students, like other people, wish to maintain a high degree of secrecy as far as whatever is discussed in counselling sessions is concerned. They feel that some problems are too private and personal to be voiced in a group. The majority of students prefer to be counselled alone as they do not feel free to ask certain questions while in a group because different people hold different likings and opinions.

Some students believe that when someone is counselled alone he is very likely to do what they are advised to do because the discussion is centred on him [17]. When one asks questions in individual counselling, he does not fear to appear proud among other students who may have never had a similar experience in life. Many students fear to appear to show off after having religious experiences [18]. Some students fear that after asking questions in a group other students might begin either to mock them or laugh at them for asking the questions. So the pastoral counsellors must cautiously decide when to counsel students individually and in groups, due to the different attitudes they have towards the two approaches to counselling students.

TABLE 19: HOW COUNSELLED STUDENTS FAVOURED BEING COUNSELLED IN GROUPS AND INDIVIDUALLY

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Preference of Counselling Situation	No. of students	%
Alone with the counsellor	20	71.4
In a group with the counsellor/s	8	28.6
TOTAL	28	100.0

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93.8% of the school administrators - informants stated that they thought the pastoral counsellors/teachers in their schools are rendering an important service in their schools. The few school administrators who did not have christian pastoral counsellors in their schools expressed their wish to have them in their schools. The Head teachers and their deputies believe that christian pastoral care and counselling is important because of the way it helps to bring about orderly life in the school communities.

The school administrators are generally opposed to those pastoral counsellors who possess some of the



unacceptable qualities pointed out in a later sub-section entitled, "some unacceptable practices and characteristics in pastoral care and counselling in the schools" (see 5:4). The administrators value the services when provided by well behaved pastoral counsellors.

The author believes that many of the school administrators value christian pastoral care and counselling because of the way it assists them in administering the schools. We also cannot overlook the fact that they are christians and would like christianity to take root among students.

13 out of 17 clergy and elders interviewed were willing to allow christian pastoral counsellors from other christian denominations to guide and counsel their students. They believe that all christians believe in one Jesus, one God, and use one Bible hence all christians need to be united in serving God and his people who need to be taught good behaviour [19]. Since counselling can be on other problems rather than spiritual, then anybody capable of helping students solve their problems should be allowed to do so.

Most Protestant church leaders prefer the students who are members of their churches to be given pastoral care and counselling by personnel from the churches that belong to C.C.E.A. (Christian Churches' Educational Association). Some are even willing to let Roman Catholic

pastoral counsellors do it as long as they use the Bible to do it. Since no christian denomination can provide pastoral counsellors for all the school where its students study, the christian pastoral counsellors/teachers are expected to act as chaplains in their schools, but in a cautious manner in order to cater for the differences in doctrines among the students and other members of the school communities. It should be noted that the doctrines (found in particular christian churches) together with beliefs and practices in sacraments do not allow church-leaders and elders to go very deep in providing pastoral care and counselling to some of the students from other christian denominations.

The 4 church leaders who were against allowing pastoral counsellors from other christian denominations to provide pastoral care and counselling to their students thought that the differences in doctrines and sacraments do not permit for such a thing to happen. Some church leaders expressed their opposition to allowing members of Jehovah Witness Church to interact with their students. The reason behind this is that they believe that such clergy and elders can mislead the students.

All parents, (including those who are traditional worshippers) would like their children to be instructed in the christian faith in order to grow spiritually. The traditionalists believe that the world is changing quite

fast and their religion seems to have no future. So all young people should be encouraged to join christianity-the religion which appears to match with the modern changes in our society [20].

At home most parents involve their children (students) in the families' religious activities. Some parents advise their children to join their peers in christian activities at homes, in churches and at schools. Some parents encourage their children to go to their teachers for guidance on how to be successful and useful in different spheres of life. Different parents keep sending their children to church leaders and other reliable adults for advice. The parents also advise their children during family devotions. Many parents are pleased with the pastoral care and counselling given to their children in the schools and the churches. All leaders work against evils that ruin people and so parents are not opposed to leaders from different fields of life advising their children [21].

Some parents believe that guidance and counselling from non-parents is taken more seriously by their children. In some families when the mothers are left with children by their husbands, they send the adolescent boys to be guided and counselled by their uncles. All interviewed parents felt that all parents need to change their attitude towards pastoral care and counselling for

the students in the secondary schools. The parents need to cooperate with their children for progress to occur.

5: 3.2. THE ATTITUDE OF STUDENTS AND PARENTS TOWARDS STUDENT-PROBLEMS.

Over 65% of the interviewed prefects thought that the parents do not know students' problems well. The reasons they gave for their answer were:

- (1) Many parents seem to assume that the schools consist of students who live together as brother and sisters without problems.
- (2) Some of the parents have never experienced secondary school life because they never received secondary education.
- (3) Other parents do not seem to regard as serious the problems their children present to them. For example, some parents are opposed to giving some reasonable amount of pocket money to their children because they believe that it will make their children get spoilt.
- (4) Some parents assume that their children are always in the wrong and so inconsiderately punish them before helping them know the mistakes for which they are being punished, the wrong deed they should avoid repeating in the future. Many students do not feel free to

discuss their problems with their parents and so the parents cannot know them.

Due to socio-economic changes in Kenya, the contemporary secondary school students are experiencing problems which are very different from those most of their parents experienced when they were in their age. Unlike today, there were no drugs and wide choice of careers [22]. There was not much influence from mass media like today. Some parents assume that students' life away from home is very enjoyable, but this is not the case to many students. Besides supplying students with school fees and other materials they ask for, parents should be willing to listen to their problems, without instilling fear in them by being harsh.

About 33% of the students who believed their parents know the problems they face as students gave the following reasons for their answer:

- (1) Their parents once studied in secondary schools like them.
- (2) The fact that their parents take time to advise them on how to live as students implies that they know the problems they face as students.
- (3) The school administrators and other teachers inform their parents about their problems and so they know them.

29 out of 33 prefects thought that the pastoral

counsellors/teachers knew the problems they face as students. So, the students are likely to take the advice of their pastoral counsellors/teachers more seriously than that of their parents. Nine prefects gave this response because they believed that their pastoral counsellors/teachers were once students and so experienced problems which were similar to theirs. Fourteen prefects stated that most pastoral counsellors/teachers live in the same environment (schools) as the students, and this enables them to know their problems quite well. Seven other prefects stated that the pastoral counsellors/teachers, in the process of counselling numerous students get to know student problems quite well. Some students assume that whoever is given the responsibility of guiding and counselling them must know a good deal about student problems. At times the school pastoral counsellors/teachers approach some students in order to counsel them and this implies that they know their problems.

The 4 prefects who believed that pastoral counsellors/teachers do not know the problems faced by students gave these reasons for their answer:

- (1) Unless the students disclose their problems to the pastoral counsellors/teachers, the latter can never know and understand them [23].
- (2) When some girls air the problems they face

from the matron to the pastoral counsellors/teachers, they seem not to pass them to the school administrators because nothing seems ever to be done to solve them [24].

Nearly all the parent informants believed that the students are facing different problem from the ones they faced as adolescents like the students. Many parents thought that the students are faced with more and worse problems than those they faced. The shape and size of buildings, clothing fashions, introduction of telephone, television, radio etc. are all indicators that we are now living in a new fast changing world [25].

About 40 years ago adolescent pupils were mostly concerned with getting school fees from parents and guardians, but never seemed to think much about having many clothes like today's students. In the schools, some parents thought that the students have better learning facilities than their parents did. The contemporary students seem not to respect/fear adults, and show lack of self-control [26]. Some parents think that these days knowledge has increased, there is more money and so only a few students lack school fees, school funds and uniform [27].

Today African School Administrators have replaced the western missionaries who used to administer the schools. Those parents who once studied in mission schools believe

that the students in the secondary schools are not getting as much pastoral care and counselling as they used to get from missionaries because some of the African teachers are not committed christians. There never used to be drugs and cigarettes, but today these are some of things causing problems to youths [28].

It seems that everything in the world, including adolescent problems, is becoming sophisticated. In the past (about 40 years ago and before) boys used to be advised by their fathers, uncles and grandfathers at 'THOME' (A males' fire place by the gate to the homestead). Likewise the girls used to be advised at 'IKONI' (in the kitchen where only females cooked and warmed themselves [29]). During 'NZAIKO' (initiation) the adolescents were given more guidance by selected clan elders, each sex was advised alone. Today these things are lacking in our changing society and so students no longer benefit from the advice which used to be given by elders in traditional African societies, because the students spend most of their time learning in schools. Since the schools and churches appear to have replaced the traditional 'THOME' , 'IKONI' and 'NZAIKO' it is only wise that the guidance which used to be provided to adolescents in those places be provided in the schools and churches to supplement the one given by parents and guardians in the homes.

Some parents feel that the current changes in the



environment have made the problems faced by students both different and greater. These days industrialization, migration and urbanization are leading to some of the student problems. One parent informant lamented that the world is heading for a total destruction and not progress [30]. Some parents are in a dilemma as to who has failed to guide and counsel the students. They believe that either the parents or teachers have not played their role in moulding the lives of students, and that is why they are getting ruined.

Below is the parents' response to one of the questions:

TABLE 20: DO YOU THINK YOUR CHILDREN IN THE SECONDARY SCHOOLS ARE FACING THE SAME PROBLEMS YOU FACED AS A YOUTH OR THEIR PROBLEMS ARE DIFFERENT?

RESPONSE	NO. OF PARENTS	PERCENTAGE
The same problems	1	5.3
Different problems	17	89.6
Both same and different	1	5.3
	19	100.0

The parent who thought the students are facing the same problems their parents faced as youths stated that youth problems are universal [31]. The other parent who thought the problems are both the same and also different stated that lack of diet, shelter, clothing and school fees faced them and will still continue to face some students due to their family backgrounds. Otherwise many of today's students have better learning facilities such as graduate teachers, good textbooks, laboratories, libraries [32] etc.

#### 5:4 SOME UNACCEPTABLE PRACTICES AND CHARACTERISTICS IN CHRISTIAN PASTORAL CARE AND COUNSELLING IN THE SECONDARY SCHOOLS

Majority (i.e. 17 out of 19) of the parents of students are opposed to some characteristics and conducts of those carrying out christian pastoral care and counselling in the schools. They dislike some of the qualities in some of the christian pastoral counsellors/teachers. The parents are against the habits of smoking, drunkenness, drug abuse, fornication, adultery and other immoral practices among the pastoral counsellors/teachers. It would be bad for school pastoral counsellors/teachers to be immature in their faith because that renders them unable to guide and counsel emotional students. Parents are ready to oppose any pastoral counsellor or teacher who might engage in his work with

the ill motive of misleading the students (through secretly telling them that using drugs such as bhang, drinking alcohol and pre-marital sex are not bad habits for students) [33].

It is bad for a pastoral counsellor/teacher to fail to respect some religious denominations, and teach the students that one religious denomination is better than the others. Some parents are particularly opposed to any pastoral counsellors who might teach students not to be eating certain foods. Many parents are also opposed to any pastoral counsellors who might either forbid or discourage students from either going for treatment in hospitals when they get sick or discourage students from working hard to better their future [34]. Parents do not like christian pastoral counsellors/teachers who ignore their duties because they become a bad example to be emulated by the students. Some parents feel that a pastoral counsellor/teacher need not be giving examples of other people but should give his personal experience to support his exemplary life [35].

Female parents are opposed to pastoral counsellors/teachers who encourage students to ignore the advice they are given by women because that makes it difficult for them to advise their children [36]. When male teachers are counselling girls it is possible for them to have emotional problems, and it can also lead to

temptations. So parents would not like their daughters to be counselled by men with some of their problems, which only women can understand well and help to solve because they are exclusively for females [37]. Some parents are not pleased when they see some pastoral counsellors/teachers failing to dress and behave well because students copy their bad habits. Other parents expressed their opposition to those pastoral counsellors who teach students to go against their church doctrines, for example telling students not to rest on the Sabbath day - Saturday [38].

The school administrators are opposed to the christian pastoral counsellors who invite immature and emotional preachers to their schools, because they make some students develop 'holier than thou' attitude which causes misunderstandings and conflicts among students and teachers (from different denominations). Sometimes the students are led to start wondering as to which is the best denomination to adhere to. Adults are against those pastoral counsellors/teachers who attempt to convert students to their denominations instead of guiding and counselling them in a balanced christian way which is non-denominational in nature.

The school head teachers and their deputies do not support the pastoral counsellors who seem not to respect them, but appear to undermine school authority and

administration [39]. Such pastoral counsellors/teachers look more superior than the school administrators, in the eyes of students. It is rather discouraging when some untrained young pastoral counsellors/teachers appear to misinterpret the Bible and give confusing and misleading teachings, which sometimes annoy teachers and students. The pastoral counsellors/teachers need to be trained in order to be effective in their work. Some school administrators felt that sometimes students take advantage of the pastoral care and counselling session to either gain favour with the pastoral counsellors/teachers or discredit school administration [40]. Some school administrators accused some pastoral counsellors/teachers of inciting students over punishment.

#### 5:5.1. SOME PROBLEMS THAT HINDER THE EFFECTIVE WORKING OF PASTORAL COUNSELLORS IN SECONDARY SCHOOLS

The pastoral counsellors in the secondary schools studied stated that some school administrators do not respect and cooperate with them, but go against their decisions, by either ignoring their suggestions or cancelling their decisions [41]. When the pastoral counsellor is the C.U. patron, sometimes the problems of the society are blamed on the pastoral counsellor/teacher. To solve these problems the school administrators should respect the pastoral counsellors and

assist them in their work. The C.U.s should be patroned by another christian teacher who can be assisted by the pastoral counsellor.

Some school administrators question the christian pastoral counsellors/teachers about their activities in the presence of the students and this is rather embarrassing to the counsellors [42]. The school administrators ought to avoid this, and question them in privacy in order to retain their credibility among students. Some other school administrators have an indifferent attitude towards christian pastoral counsellors/teachers and so refuse to sponsor the pastoral counsellors/teachers to go for counselling seminars. They also refuse to buy them counselling books without giving the pastoral counsellors/teachers reasons for doing so (which could be lack of money in their schools).

Some pastoral counsellors claimed that some school administrators fail to maintain good discipline in their schools and so make work of pastoral counsellors too much to cope with. Some school administrators suspend or expel students before either consulting the pastoral counsellors or even before the students have been counselled enough in order to overcome their problems. At other times corporal punishment is administered on students before counselling is exhausted [43]. This is unfair, the administrators should only give it as the last resort after a student has

completely failed to respond to counselling.

Out of the 33 pastoral counsellors/teachers interviewed, 8 stated that they had been allocated too heavy teaching loads to get enough time to guide and counsel students effectively. The school administrators ought to ensure that they get a light teaching load, while the counsellors should sacrifice their free time to pastoral care and counselling (as some 3 pastoral counsellors stated they are already doing).

Sometimes there are conflicts of roles and misunderstandings develop between the pastoral counsellors and the school administrators, teachers, subordinate staff members and students. Some two pastoral counsellors suspected that their school administrators think they are becoming too popular in their schools, hence they give the pastoral counsellors inadequate support [44].

Some pastoral counsellors complained that some teachers and subordinate staff members do not report misbehaving students to the pastoral counsellors in good time in order for them to be guided and counselled, but instead blame the pastoral counsellors when the students' behaviour becomes a big problem in their schools. Some subordinate staff members were accused of being the agents for buying students cigarettes [45]. A big percentage of pastoral counsellors/teachers lack offices/rooms reference books and record-books/files for their clients. The

school administrators should ensure that the pastoral counsellors are provided with these by either the schools or parents.

One pastoral counsellor thought that some teachers are jealous about the pastoral counsellors/teachers because they are too outspoken [46]. Other teachers think that the pastoral counsellors are undermining them, especially when they counsel students who associate with those teachers in some of their harmful habits, such as smoking and befriending girls. Some immature teachers start love affairs with girls and to counsel them becomes very difficult because the students think that all teachers behave like that in secrecy. Some male pastoral counsellors/teachers are sometimes misunderstood to be befriending the girls they counsel.

To solve these problems from the teacher the pastoral counsellors/teachers ought to ensure that they live an exemplary life which cannot be easily misinterpreted by other people. The counsellors should make their aims and objective clearly known to teachers. In order to win the confidence of other teachers, the pastoral counsellors should make an effort never to appear malicious in any of their activities. They should do everything in compassionate love for other human beings who include the teachers in their schools.

Sometimes some matrons, in both girls' and mixed



schools, who suspect male pastoral counsellors to have friendship affairs with the girls they counsel report them to the school administrators. As a result of this the head teachers and their deputies begin to lose confidence in the pastoral counsellors whom they sometimes summon and warn against their interaction with girls in their schools [47]. That makes the pastoral counsellors stop being actively involved in counselling students for fear of being misunderstood.

Handling of problems caused by the teaching and non-teaching staff members is not an easy task for the pastoral counsellors. Some gossip with the students about the pastoral counsellors discrediting them among the students. In teachers' staff - meetings the school administrators ought to let the pastoral counsellors discuss with the other teachers about the importance of providing pastoral care and counselling to students. The teachers can then highlight what they feel need to be done in order to improve the service among students. In school assemblies the school administrators can explain the students and the subordinate staff members the importance of co-operating with pastoral counsellors in their schools. The pastoral counsellors should also try to create good inter-personal relationship with all teachers and other servants in the schools. The good inter-personal relationship will help the pastoral counsellors

in providing pastoral care and counselling in their school communities.

Some students lack interest in pastoral care and counselling activities. Some other students use pastoral counsellors' as their outlets for grievances and discontents with other members of the schools communities without acting upon the advice they are given by the pastoral counsellors/teachers. Other students cause strained relationships by their imprudent talk and lack of spiritual seriousness - they do not struggle, with the help of pastoral counsellors/teachers, in order to become better christians[48]. Some students make noise in Sunday services which are compulsory for all students in some schools. Proper communication between the students and the pastoral counsellors is necessary if some of these student problems are to be solved. The pastoral counsellors should exercise patience in dealing with students who seem to be opposed to them because many times the desired results (behaviour) from counselled students do not come promptly.

In an interview, Mr. William Muli Kimutu informed the author that some parents want their children to be always praised and never to be counselled or criticized when they misbehave. And that encourages immoral behaviour in their children, who are students. This is discouraging to pastoral counsellors. Some parents erroneously suspect

the pastoral counsellors to be out to convert their children to other/their denominations [49]. Other parents do not co-operate with and support pastoral counsellors in their work by giving them necessary background information about students when they need it so as to help their children

Poor upbringing of children by parents/guardian cause students to have many of the problems which pastoral counsellors handle. Some students suffer from malnutrition, poor lighting system and failure to be provided with school fees and development funds. Some parents fail to do what the school pastoral counsellors/teachers advise them to do, e.g. to buy their children some recommended books. The researcher feels that the worst thing some parents have done, and one which can cause problems for pastoral counsellors is to set bad examples to their children in some of their habits such as smoking, drinking alcohol, etc. Their children have copied some of the harmful habits from them because children believe that their parents must always be doing the right thing. Some parents who still hold on to African traditional ways of life do not encourage their children to have faith in modern doctors when they suffer from some diseases such as cerebral malaria. Those parents encourage their children to believe in witchcraft, which they fear and become superstitions.

To alleviate these problems the pastoral counsellors/teachers should honestly inform the parents and students about the aims and objectives of providing pastoral care and counselling to the students. This can be done through dialogue with them. During school open days, the pastoral counsellors need to inform the parents of the importance of pastoral care and counselling to them and their children. Where parents suspect pastoral counsellors to be proselytizing students, the pastoral counsellors ought to discuss the issue with the parents and come to a consensus with them. The pastoral counsellors ought to do their best to set good personal examples of balanced lives which can win the confidence of the parents. The pastoral counsellors/teachers should do everything possible to ensure that they do not either divert the faith of students from different denominations/religions or try to impose their religious beliefs on students. In order to be able to benefit all students in the schools the pastoral counsellors/teachers should try to have some basic knowledge about the religious denominations of all the students in their schools.

Some church leaders want to use the schools as places for proselytizing students from other faiths. They disagree with the pastoral counsellors/teachers who oppose them [50]. The research established that some church

leaders refuse their counterparts in other denominations to share work with them in devotions, Sunday services and fellowships in the schools they sponsor.

The sponsoring churches decide what extra-curricular activities are to take place in the schools they sponsor. Sometimes students are made to attend worship service in other denominations, against the will of the pastoral counsellors/teachers and those students, instead of being allowed to go and worship with christians of their denominations. Some church-leaders are opposed to charismatic activities found among some students. Such church leaders direct the pastoral counsellors and teachers to oppose such students and practise the christian faith in the particular way they like [51].

In face of these problems some pastoral counsellors stated that they either compromise with them or ignore their demands and keep quiet. To ensure that one religious denomination does not dominate in providing pastoral care and counselling to students, the pastoral counsellors/teachers should invite preachers for Sunday services (and other christian meetings) from different denominations by turns to minister to all the protestant students. The Roman Catholic students are catered for by the Roman Catholic church personnel.

Because different denominations have taught students different doctrines and practices, some students in the

secondary schools are religiously prejudiced and others are confused as to which religious denomination is the best to adhere to. Some even become sceptical about church and Biblical teachings and so stop attending church services. Some students who are fanatically committed to their church teachings criticize others, calling them hypocrites due to lack of respect for their religious denominations. This happens among both protestants and Roman Catholics. When the different church doctrines are not handled with care, religious conflicts/disagreements result among students and even among teachers. Sometimes enmity and disunity develop among some students and then governing/controlling them becomes difficult. When some students voluntarily change their religious denominations in the schools that is sometimes unjustifiably blamed on the pastoral counsellors/teachers by the church leaders and parents, [52].

The pastoral counsellors/teachers should often preach and teach about the need for love and unity among people who worship one God. All school sponsors and administrators need to respect the freedom of worship which is enshrined in the Kenya Constitution and allow all students to worship in their own churches if they are found near the schools. Pastoral counsellors ought to read what the Bible says about the controversial issues among students and freely discuss them with the students

from all the religious denominations for their enlightenment.

The pastoral counsellors should advise the students on the necessity to tolerate one another in schools where the students go primarily for academic advancement [53]. The students should be encouraged to freely and honestly discuss among themselves the differences in religious beliefs and practices. The discussions can help reduce arguments among students as they learn to respect each others' religious denominations just the way they are. The pastoral counsellors/teachers must try never to portray inclination towards one religious denomination, but instead respect all. When students see that, they will most likely emulate the pastoral counsellors and end biases towards certain christian denominations.

#### 5:5.2. SOME GENERAL PROBLEMS THAT FACE CHRISTIAN PASTORAL CARE AND COUNSELLING IN THE SECONDARY SCHOOLS

The christian churches are not in a position to provide enough pastoral counsellors and chaplains to work in all the schools where their students go to study so as to cater for them. The churches lack finance for taking pastoral counsellors to training and buying them the resource materials they need [54]. It is unfortunate that some of the student problems are caused by adults who could help solve them instead. For example, the problem

of "sugar mummies" and "sugar daddies".

Some doctrines of most churches differ. For example, the Roman Catholic Church and the A.I.C., unlike the Redeemed Gospel Church and other pentecostal oriented churches, do not emphasize the infilling of the Holy Spirit and speaking in tongues among their believers. Some preachers are denied the opportunity to preach to the students by some school administrators [55]. Some church leaders do not want christians from other christian denominations to preach and counsel students in the schools they sponsor claiming that if the students hear different preachers they get confused - because different preachers teach christian doctrines differently. For example the S.D.A. preachers may not be allowed to preach about worship on the Sabbaths (Saturdays) in the schools they do not sponsor.

A few schools lack committed and interested christian teachers to act as pastoral counsellors to the students [56]. Some pastoral counsellors have never studied psychology and so they cannot tackle some student problems successfully. Many pastoral counsellors have never had any counselling training, and the seminars and workshops that could help them get the skills of doing their work are rare. Some pastoral counsellors/teachers yield to the temptation of proselytizing the students in their schools, while the denominations which sponsor the schools



want to dominate the students in the schools they sponsor.

Because there is no unified spiritual care for secondary schools, it seems that biased pastoral care and counselling is given by the particular schools, i.e. if the school administrators favour the Roman Catholic faith, whatever will be provided to students will be in line with the Roman Catholic church doctrines. On the other hand if the administrators are inclined to the Pentecostal churches, the pastoral care and counselling is likely to be close to the beliefs and practices of the Pentecostal churches. Things are usually that way when the pastoral counsellors' faith is close to that of the school administrators. This tendency thwarts the churches' ecumenical effort towards providing pastoral care and counselling to all students. The school administrators and pastoral counsellors ought to respect all denominations and help students to grow in the christian faith without being biased in religious matters.

#### REFERENCE NOTES

1. O. Angaha, 'The condition of Guidance and Counselling in Kenyan Schools: A case study of Kabras division, Kakamega district,' (Kenyatta University, P.G.D.E. research project, 1987) p. 13.
2. The Roman Catholic parish priest for Kilungu parish, posted questionnaire, Nunguni, 23.11.1987.
3. This point about advising teachers and subordinate staff members to assist each other in times of crises was given by three pastoral counsellors (one gave me the point during an oral interview in a private secondary school on 21.1.88 while the other two gave it in posted questionnaires).

4. When people become disciplined they concentrate more on their work and so they achieve more in their daily work as no time is wasted.
5. Four pastoral counsellors stated that they inform parents about the academic progress of their children (the information was in posted questionnaires which were filled on 20.11.87 (at Kilala), 30.1.88 (at Makueni), 12.11.87 (at Machakos town) and 23.11.87 (at Nunguni).
6. Through posted questionnaires and interviews, some 12 pastoral counsellors informed the author that they advise parents on how to give special care to some of the students (their children).
7. The Roman Catholic parish priest for Kilungu parish, Op. Cit.
8. A pastoral counsellor in a private school, interview, Kangundo, 21.1.88.
9. Through posted questionnaires and interview, some nine school administrators from the 33 schools studied stated that when students become disciplined they concentrate on their studies better.
10. While interviewing one deputy head teacher in a girls' school near Machakos town on 23.2.1988, the author was informed that the head teacher of that school gives either verbal or small material rewards to students who do good thereby encouraging them to remain disciplined.
11. Traditional discipline was stated as an important factor in school discipline by one much experienced headmaster in a Catholic Boys' School who was interviewed near Mwala on 28.11.1987.
12. Ibid.
13. C. Alves, Religion and the Secondary School (London, S.C.M., 1968. p. 106. (he stated that other factors which affect school results include: qualifications of teachers (their experience and methods), the students' ability to learn, etc.
14. O. Angaha, Op. Cit, p. 23.
15. A school administrator with 13 years of experience, in a private school, in an interview at Kangundo on 21.1.1988.
16. The names of the schools are listed in the appendix.

17. A form II counselled student, interview in a girls' school near Masii, 13.6.1988.
18. A form III counselled student, interview, one mixed school, Masii, 10.6.1988.
19. Mrs. Esther Mwololo, interview, machakos information office, Machakos town, 10.6.1988.
20. Mrs. Annah Kavuti, interview, Kitooni, Masii, 22.12.1987.
21. Mr. William M. Kimutu, interview, Muisuni, Kangundo, 21.1.1988.
22. G.B.A.O. Amunga, 'Vacational Guidance and Counselling in Urban Secondary Schools in Kenya: Factors that affect Form Four Pupils in choosing careers with specific reference to Thika Urban Schools' (Kenyatta University College of the University of Nairobi, P.G.D.E. project work, 1984).
23. A Form VI prefect in one of the mixed schools, posted questionnaire, Kathiani, 5.11.1987.
24. A Form II prefect in a girls school, interview, near Wamunyu, 28.1.1988.
25. Mrs. Annah M. Kavuti, Op. Cit.
26. Mrs. Elizabeth N. Mutua, interview, Kangundo, 7.12.1987.
27. Mrs. Veronicah L. Musembi, interview, Masii, 21.2.1988.
28. Mr. Jonah M. Mueke, interview, Machakos town, 18.2.1988.
29. Mrs. Annah K. Kivuva, interview, Kangundo, 21.12.1987.
30. Wambua Munzyu, interview, King'atuani, Masii, 21.1.1988.
31. Mr. William M. Kimutu, Op. Cit.
32. Mr. Gregory K. Nzeki, interview, kitooni, Masii, 2.3.1988.
33. Ibid.
34. Mr. Simon K. Wambua, interview, Yikiatine, Masii, 27.12.1987.
35. Mrs. Lydia Kamia, interview, Machakos town, 17.2.1988.
36. Mrs. Annah Kavuti, Op. Cit.

37. Rev. Stanley K. Mbithi, interview, Masii, 14.12.1987.
38. Mr. Daniel M. Warue, interview, Machakos town, 13.1.1988.
39. A school administrator with 6 years of experience in a boys' school, posted questionnaire, Muthetheni, 27.1.1988.
40. A Roman Catholic sister with 15 years experience, in a girls school, posted questionnaire, Nunguni, 16.11.1987.
41. A pastoral counsellor in a mixed school, interview, Machakos town, 19.1.1988.
42. Ibid.
43. This complaint was raised by six pastoral counsellors from different schools (one posted me a questionnaire on 24.11.1987, the other five informed the author during interviews on the following dates 26.1.1988 at Nunguni, 11.2.1988 at the Machakos D.E.O's Office, 29.1.1988 at Ukia, 19.1.1988 at Machakos town, and 28.1.1988 at Wamunyu.
44. One of the pastoral counsellors is a graduate teacher in a government maintained school. I interviewed him on 27.1.1988. The other is a former high school counsellor with 12 years of experience who I interviewed at Machakos D.E.Os Office on 11.2.1988.
45. A pastoral counsellor in a mixed government maintained school, interview, Machakos town, 19.1.1988.
46. A pastoral counsellor in a National technical school, posted questionnaire, Machakos town, 12.11.1987.
47. A pastoral counsellor in a former harambee mixed school, interview, Masii, 27.10.1987.
48. A pastoral counsellor in a Roman Catholic Mission girls' school, posted questionnaire, Nunguni, 23.11.1987.
49. A pastoral counsellor in a Roman Catholic Mission girls' school interview, Masii, 27.10.1987.
50. A pastoral counsellor in a mixed school, interview, Kiambu, 8.2.1988.
51. A pastoral counsellor in a mixed school, interview, Kikima, 12.11.1987.
52. A pastoral counsellor in a boys' school, posted questionnaire, Tala, 9.11.1987.

53. Mrs. Mary Katheo Kimeu, Interview, Kikumini, Makueni, 31.1.1988.

54. Rev. Stanley K. Mbithi, Op. Cit. (the answer was given by over 52% of church leader informants).

55. Rev. Paul Mutua, interview, Machakos town, 19.12.1987.

56. Seven school administrators in some of the 33 schools studied stated that their schools did not have christian pastoral counsellors. (The information was in the filled questionnaires they posted to me on the following dates: 4.11.1987 at Machakos and Kathiani, 3.2.1988 at Matuu, 24.11.1987 at Tala, 13.11.1987 at Kikima, 16.11.1987 at Nunguni, and 22.1.1988 at Athi River).

## CHAPTER SIX

### 6. CONCLUSION

#### 6:1 A SUMMARY OF THE RESEARCH FINDINGS

The author found that adolescents are in a stage of growing and developing quite fast in all spheres of their lives. So they need adequate balanced diet and water, shelter, affection, knowledge, and independence (only to mention a few). If denied these they sometimes react violently. Teenagers are also rational, revolutionary, energetic and active. The counsellors for teenagers need to be confidential genuine people, who are interested in people, and who understand both the society and youths. The counsellors should be sympathetic, calm people with an attitude of caring, and yet possess an empathic understanding of clients.

The field research confirmed that there is some christian pastoral care and counselling going on in secondary schools. The pastoral care and counselling are provided by both trained and untrained church personnel, teachers, school administrators, students and the relatives of the students. About 49% of the pastoral counsellors/teachers in the schools studied had not received any pre-service (or in-service) pastoral care and counselling training (see 3:1.1). Those who guide and counsel the students use several approaches which are (or

close to) the directive approach, integrity therapy approach, the non-directive approach, and also a combination of the first three approaches (see 2:3.2 and 3:5). Parents, school administrators and the students wish that pastoral counsellors/teachers be people who can keep what is discussed in counselling secret, exemplary christians, good listeners, understanding, friendly, honest and patient (see 2:3.3).

The school administrators, teachers, parents, students and church-leaders are not opposed to pastoral counsellors/teachers and their work. However, it is the feeling of some girls, parents and church leaders that wherever possible girls be counselled by female counsellors, whenever they have problems that are exclusively feminine. School administrators, parents, and church leaders are opposed to unbecoming characteristics and practices found among some christian pastoral counsellors/teachers (see 4:4).

Whenever misunderstandings and conflicts of roles occur among pastoral counsellors and other adults, such as school administrators and church leaders, they affect the effective working of the school pastoral counsellors/teachers. The duties of pastoral counsellors/teachers in the schools are not clearly defined. In almost 50% of the schools studied those who provide pastoral care and counselling to the students

start doing it mostly on voluntary basis (see table 1). The pastoral counsellors do not bear the title of school chaplains/christian pastoral counsellors in almost all the schools. In the researched 39 schools only Machakos Girls' High School (plus Kangundo High School which was not studied) had a pastoral counsellor referred to as a chaplain.

Many of the pastoral counsellors/teachers are also acting as either the schools' career guidance and counselling masters (reported by about 50% of school administrators interviewed) or senior masters in charge of students' discipline (stated by 6% of school administrators). The pastoral counsellors act as second parents to the students and in a free atmosphere discuss with students about their problems and help them to solve them.

The students in schools in the urban areas are inclined to have more serious problems due to the environment. Schools with both day and boarding students have more discipline problems. Likewise the schools with many streams per class are also inclined to have many discipline problems because handling the big numbers of students is not easy. Strikes and riots in schools are mostly caused by mismanagement and maladministration by head teachers [1], inadequate diet and water for students, lack of teachers and textbooks, incitement of students by



either some teachers in their schools or members of Boards of Governors [2], and some academically poor students who fan the unrest that at times occur in the schools. Apart from providing pastoral care and counselling to students, the pastoral counsellors/teachers have other duties in the schools. Most of them teach just like the other teachers in the schools. Sometimes they also mediate between parents and students, parent and teachers (e.g. representing teachers in P.T.A.s), and the schools and different church personnel (to ensure that they provide pastoral care and counselling to students by turns.)

The secondary school students have spiritual, physical, social, psychological, intellectual and economic problems (see 3:7). There is also a generation gap between some parents and their adolescent children. Many adults do not help the students out of their problems as effectively as they should because they do not understand students and their problems well. Some economic problems among students are caused by the poverty in their homes either caused by parents who mismanage their family resources [3] or poor harvests and animals due to unreliability of rainfall in this area. Upbringing and environment have much influence on the students and so many of the student problems can be traced back to these two factors.

As those who provide pastoral care and counselling to

students go about their work they face several problems (see 4:5.1 and 4:5.2). Their personalities and interpersonal relationships with school administrators, teachers, students, parents and church leaders influence their effectiveness in providing pastoral care and counselling in their schools. Some pastoral counsellors lack co-operation and support from teachers, parents, church leaders and students. Some school administrators do not give the christian pastoral counsellors/teachers adequate support and co-operation. Some 18% of the pastoral counsellors/teachers have been given heavy teaching loads and 30.3% of them have no special rooms/offices where they can help students solve their problems.

Many of those providing pastoral care and counselling do not keep written records of what transpires between them and the students they counsel because they either lack stationery or they do not see the importance of keeping such a record. Some pastoral counsellors lack resource materials for their work. Most of the secondary school students are physically mature and want to enjoy the freedom they see adults enjoying, but they do not know that adults' freedom requires them to be responsible people. They are inexperienced in conducting themselves as adults, yet they want to be treated like adults and experienced members of society. Many of the pastoral

counsellors/teachers have not done adolescent psychology and so they do not understand the students and their problems well. Many of them also have not been given adequate pastoral care and counselling training (see 3:1.1, especially table 4) and that incapacitates them to help students face life crises victoriously [4]

The different christian organizations, societies and denominations are playing an important role in providing christian pastoral care and counselling to students (see 3:4). They provide some of the trained personnel who provide christian pastoral care and counselling in some secondary schools. The Christian Unions (C.U.s) and Young Christian Societies (Y.C.S.s) are doing much to provide pastoral care and counselling to students. The provision of pastoral care and counselling to students is also boosted by the teaching of both Social Education and Ethics, and C.R.E. (see 3:2).

At the present time christian pastoral care and counselling to secondary school students is not being taken as seriously as it should be by the churches because many of them do not train special church personnel to work as pastoral counsellors/teachers and chaplains among the students. Many students (63.6%) are aware that their parents do not know their problems like the pastoral counsellors and teachers (see 4:3.2). So the pastoral counsellors/teachers need to do their best to provide

pastoral care and counselling to students. Most students have confidence in what christian pastoral counsellors/teachers offer to them in form of guidance and counselling.

#### 6:2 CONCLUSIONS FROM THE RESEARCH

At present the people providing christian pastoral care and counselling to students are some of the committed christians who have offered to assist students to become christians and to grow in their christian faith (see 3:1 and other sub-sections of chapter 3). In every school, christian pastoral care and counselling is provided to the students by many people. Many members of the school communities provide some pastoral care and counselling to their school members at different times.

Both the ignorance of adolescents' psychology and lack of training in pastoral care and counselling make some pastoral counsellors/teachers not to be effective in serving students. Some of those adults who are supposed to help students learn to adjust, make wise choices and reduce confusion in their lives are not coping with life well themselves [5]. Some adults even cause the students many problems instead of helping them solve their problems. It should be understood that the students are faced with many problems which are caused by the rapid

socio-economic changes in the societies/environments in which they live. In Kenya people who work in industries/factories and live in urban areas tend to become secularized.

The contemporary students are worried whether they will get good jobs and life partners. Some of the students' problems are different from those their parents faced when they were youths. The adults need to objectively try to understand the problems faced by the adolescents (students) of today. That will make them be sympathetic to adolescents and also to hesitate to blame students when they make normal adolescent mistakes due to ignorance.

Sometimes the adolescents will start misguided friendships, drink alcohol, smoke cigarettes and take drugs. The adults (especially pastoral counsellors and parents) ought to compassionately advise the teenagers and other youths on the dangers of their actions, giving them good reasons why they should shun the habits. The youths will most likely take their counsel and desist from continuing with the habits.

In order to be more effective in helping, the counsellors need to be sensitive about the society and its expectations. The counsellors of the teenagers need to be conversant with the world of the students, i.e., they need to see some of the films and videos teenagers watch, read

some of the materials liked and read by teenagers, listen to the music they like and also try to see life from their point of view. Such people need to have interest in the teenagers and their activities. They should always try never to appear to be pretending before the youths. They need to be realistic and not to have a judging attitude towards the adolescents.

Christian pastoral care and counselling is useful to students, parents, schools, churches and the Kenya nations as a whole. (see 4:1 - 4:2.2). Most of those providing it to students have not been officially sent to the schools primarily to do so by either the Ministry of Education or the churches [6]. Some students seem to struggle on their own to practise their faith while at the school [7]. Sometimes those students are misunderstood by the teachers, church leaders and other adults when they organize and participate in non-denominational christian functions and meetings. Some churches are against serving and worshipping God in 'unorthodox' and emotional manner, a practice which is common among many adolescent secondary school students. Actually lifeless services put off young people because they want something dynamic, powerful, etc. King David danced with joy before the Lord (II Samuel 6:14) and Jesus wept (John 11:35); both because human being have emotions.

many students do not feel free to disclose to anybody due to fear of being misunderstood. The problems facing our students, at present, seem not to be as serious as those facing students in western countries i.e. Europe and America. So even untrained pastoral counsellors seem to be able to deal with many of them (see 3:5). [8] It is the belief of the author that this trend will not continue for long because day after day life and its problems are becoming quite complex. So counsellors and other adults who work with adolescents need to be equipped with the techniques of approaching the youths and helping them solve their problems. Both Roman Catholic and Protestant organizations (such as Y.C.S. and K.S.C.F., see 3:2) and churches are playing an important role in providing pastoral care and counselling to students.

The author assumes that what he found happening in christian pastoral care and counselling to the secondary school students in Machakos district also applies to other districts in Kenya, even if to a different degree. So, he hopes that this thesis will prove useful to pastoral counsellors, teachers, school administrators, church leaders, parents and the Ministry of Education in our country, as well as in other developing countries. It is also the author's hope that the recommendations for improving christian pastoral care and counselling, that follow, will prove useful to the people above, and all who

are interested or work with youth (especially secondary school students).

### 6:3 RECOMMENDATIONS FOR IMPROVING CHRISTIAN PASTORAL CARE AND COUNSELLING TO STUDENTS

Below are the recommended ways of improving christian pastoral care and counselling to secondary school students. The recommendations have been suggested by students, church leaders, teachers, parents and the author.

#### 6:3.1 Recommendations of students and church leaders

Every once in a while experts and experienced people in different fields of life should be invited to guide and counsel all the students in every school as a group. The pastoral counsellors with the assistance of the school administrators can invite pastoral counsellors from other nearby schools to advise their students. Such guest speakers can be tipped in advance by the school pastoral counsellors/teachers on the problems which trouble the students in their schools. By doing so the speakers will be helped to plan and tackle the real problems facing the students when they address them [9].

Students respect well educated people (christian ones for our case here) and take their advice seriously [10], but at present only a few pastoral counsellors/teachers



have studied in universities and seminaries/theological colleges. So, churches need to strive to provide as pastoral counsellors/chaplains people with qualifications which match those of the teachers in the schools [11].

The churches should also make an effort of sending pastors with diplomas and degrees in theology to go and provide pastoral care and counselling to the students [12]. Such church personnel should be able to effectively communicate with students in English and Kiswahili [13]. The churches should also encourage well educated committed christians to join the teaching profession with the hope that they will be willing to act as pastoral counsellors/chaplains (or assist those who are working as pastoral counsellors/chaplains) in the secondary schools on voluntary basis. However, it should be borne in mind that some educated christians are reluctant to provide pastoral care and counselling to students. They either feel not informed enough about the christian faith or committed enough to be able to guide and counsel the christian students [14].

In boarding schools some time for christian activities should be provided on Saturdays and Sundays. C.U.s and Y.C.S.s should be encouraged to be in all the schools. The christian services in the schools should be made more lively, otherwise they become boring to the students. Organizers of students' christian services

ought to invite preachers from different denominations to address the students by turns during the week-ends and other appropriate occasions, such as devotions, so as to stop any denominations from monopolizing the provision of pastoral care and counselling to the students. Students should also be encouraged to join in the activities of each of these clubs/societies [15].

In the mixed schools group guidance and counselling should be organized in such a way that at first or on some days girls are advised on their own and boys likewise [16]. When they are guided and counselled together the advisors cannot tell the students everything because some start making fun of what is said about or to the opposite sex. Some students do not feel free to approach some pastoral counsellors and so the teachers in every school should form a guidance and counselling team so that each student may have someone to discuss his/her problems with. The counselling teams in all girls' schools and mixed schools should be composed of both male and female teachers so that both boys and girls may be catered for as far as the exclusively sensitive sex problems for each sex are concerned. It is essential for all pastoral counsellors/teachers to avoid disclosing the secrets of the students they have counselled, when they get annoyed after being offended by the students either in classes or in public places [17].

The prefects should be secretly disclosing students' problems to the pastoral counsellors/teachers so that the latter may plan to help the students solve those problems through the speeches they give to the students. In every school there should also be a suggestion box where students can put their written problems and comments on the pastoral care and counselling that is being provided to them [18].

Students need to be encouraged to take their problems to pastoral counsellors. The teachers in the schools ought to create a friendly atmosphere with students so as to be approachable by the latter whenever they have problems. Students fear to be punished and hate those who punish them, especially when they appear to enjoy doing it. So, students who make mistakes should be seriously counselled, punishing them should only be the last resort after the students fail to respond positively to counselling. Students fear to be punished and hate those who punish them, especially when they appear to enjoy doing it. Because in the schools with many students, the pastoral counsellors/teachers may hardly get time to talk to every individual student, the students of the same age and academic level can sometimes be given time to gather and discuss their problems and then communicate them to the pastoral counsellors/teachers so that they can be effectively counselled as a group. The students who have

personal problems should be counselled alone so as to keep the secrets of the students confidential.

The administrators/managers of the private schools should either allow students to go for pastoral care and counselling on religious matters at the nearby churches or employ a christian teacher to provide it at the schools [19]. Christian bodies such as K.S.C.F., N.C.C.K, K.C.S., Youth for Christ, Life Ministry etc. (and also the Ministry of Education) can occasionally be sending trained counsellors to secondary schools to help students know how to solve their problems, by freely talking to them. The schools in a certain area (educational zone) can be provided with one trained educated christian pastoral counsellor, helping the students and teachers with their problems that call for counselling. It should be borne in mind that students prefer to tell everything, about themselves, to someone who does not interact with them daily and know them much like either a pastoral counsellor or a teacher at their school. It would be good for each school to be provided with a mature trained counsellor because ignorance can cause the young untrained counsellors to mislead some of the students who go to them for counselling.

The churches should seek to provide resource materials and books to the pastoral counsellors/teachers. That needs to be done because the books and materials are

becoming quite expensive and some pastoral counsellors/teachers may be unable to buy them. Otherwise a sub-standard service will be given to the students due to lack of resource materials [20].

#### 6:3.2 The recommendations of teachers and parents:

Those who provide christian pastoral care and counselling to students need to do it on voluntary basis if they are to be effective [21]. The school administrators should appoint willing committed mature christian teachers to act as pastoral counsellors in their schools. Those committed christian teachers who are already providing the service need to be given priority of being trained as pastoral counsellors when training opportunities come up [22]. That will make them more effective in their schools.

Both the school administrators and pastoral counsellors/teachers ought to maintain mutual respect and understanding between themselves with the hope that this will make their working more productive in the schools. In every school, guidance and counselling ought to be regarded as a school function and not as merely a society for some students [23].

The parents can also take FLEP courses and read books

about adolescents' behaviour so as to get enlightened about their adolescent children (students) and how to guide and counsel them [24]. Parents, church leaders and teachers ought to work together in advising students and also in helping them solve their problems [25].

All parents need to know that punishing children every time they make mistakes, is not a good way of disciplining them because it sometimes hardens them and also fills them with fear making them feel they are not loved by their parents [26]. Instead of punishing, the mature people need to advise the students and inform them why it is wrong to do some things. The parents and other responsible adults ought to teach children (students) the importance of having good morality, going for pastoral care and counselling, and being good wherever they are [27]. By doing this the students from broken families and single-parents will be catered for, for the benefit of our whole nation.

Teachers and parents should always advise and remind students to be attending church services and other christian activities such as camps, retreats, conferences, workshops and seminars where they will get christian advice [28]. In the homes, parents should be inviting neighbours with exemplary lives to advise their children during holidays and other convenient times [29]. The families which have close friendly ties should arrange to

have get together meetings/parties and there advise their adolescent children as a group [30].

Children follow the footsteps of their parents and so they should set a good example in faith and other life matters [31].

It is necessary that all parents should show impartial love to all their children without discrimination of any kind. The children need to be encouraged by their parents to be honest, forgiving and forgetting (if it can be possible) in case a conflict occurs and involves them.

The schools' boards of governors (B.O.G.s) and parent - teacher associations (P.T.A.s) need always to find ways and means of helping the students in their schools to grow spiritually as well as in all other dimensions of life [32].

The parents with the assistance of the church personnel should take it as their responsibility to ensure that their children keep growing spiritually and morally because the teachers in some schools may not be committed christians [33]. And it should always be borne in mind that wherever children go they eventually return to their parents. The misdeeds of children (adolescents in this case) are usually blamed on their parents [34].

### 6:3.3. Recommendations of the author:

The researcher would also like to suggest some more ways of improving christian pastoral care and counselling for secondary school students. First of all, all the adults who act as pastoral counsellors to students need to learn adolescents' psychology in order to be able to understand different students well. They should also be trained to provide pastoral care and counselling to students. They need to be acquainted with the basic guiding rules for those involved in counselling teenagers [35].

In spite of the limitations encountered by the parents, they should do their best to provide guidance and counselling to their adolescent children. The teachers need to help the parents by providing the same at the schools. The church personnel should also put much effort in ensuring that they provide christian pastoral care and counselling to both day and boarding schools in their areas. During the vacations churches and homes need to be keen to provide maximum pastoral care and counselling to students through the activities they engage the students in. All adults, who know some psychology of youths and some ways of counselling, need to take pastoral care and counselling as a co-operate responsibility and advise the students whenever they are with them.

The parents need to be made aware of the influence of



child rearing on the child's future developmental stages and behaviour. Seminars and workshops can be organized in the churches, schools, and other places in the community where parents and other adults can be helped to understand the developmental stages of their children, the accompanying needs and problems, and how to deal with them. It is generally accepted that due to socio-economic and political changes in our contemporary societies, many teenagers and other youths are facing many and unique problems which their parents never came across in life as youths e.g. the problem of drugs, "sugar mummies", and "sugar daddies", immoral films and videos, and phonographic and criminology literature.

Many of those providing pastoral care and counselling to students were never trained to do the work, and so, they ought to be urgently trained through frequent in-service courses and seminars which are very rare these days but should be held on selected days and during the holidays. In those meetings and workshops, officials from the counselling unit of the Ministry of Education, school administrators; pastoral counsellors/teachers, students' leaders, C.C.E.A., K.C.S., S.D.A. headquarters, parents, church leaders, K.A.N.U., and other interested members of society can freely mix together and discuss, under a friendly atmosphere, issues of christian pastoral care and counselling and suggest ways of improving them. The same

meetings can serve as refresher courses for trained pastoral counsellors/teachers. The Ministry of Education, churches and christian organizations (such as K.C.S., K.S.C.F., N.C.C.K., etc) should set some funds aside for sponsoring the pastoral care and counselling courses, and also provide trainers [36]. The school administrators should give the necessary support to make the pastoral training a success.

The school administrators ought to assist the pastoral counsellors get enough time for guiding and counselling students, by giving them light teaching load and few extra-teaching responsibilities. Both mutual co-operation and understanding between teachers (head teachers included) and church leaders should increase so that church-personnel and elders may be able to assist more in providing pastoral care and counselling in devotions and other meetings in the schools.

Those to be appointed to act as pastoral counsellors in the secondary schools need to be mature, educated and committed christians, preferably graduates, in order to avoid development of inferiority complex among them. The Bachelor of Arts (B.A.) and Bachelor of Science (B.S.c.) undergraduate students at the local universities should be given courses on child and adolescent psychology. Those courses should be supplemented by courses on guidance and counselling so that when some of the christian students

become teachers, after graduating, they may be able to assist in providing christian pastoral care and counselling to secondary school students. Kenyan universities should also start to offer counselling courses at specialized levels.

More books on pastoral care and the art (and science) of counselling need to be written and supplied to pastoral counsellors for their enlightenment so as to be able to provide better services to their school members. The T.S.C. and the Guidance and Counselling Unit based at K.I.E. (Kenya Institute of Education) in Nairobi can work together and ensure that committed christian teachers (who are willing to provide pastoral care and counselling to students) are evenly distributed in the schools.

Parents, school administrators and church leaders should encourage the students to be always discussing their problems with christian pastoral counsellors/teachers, church personnel, parents and other experts in different fields (such as medical doctors, counsellors, etc). These adults should take the provision of pastoral care and counselling for students more seriously and co-operate more in providing it. Many of them need to use a more friendly approach, in dealing with students, than they are currently doing. Both school administrators and church leaders ought to co-operate with pastoral counsellors/teachers and give them the necessary

support.

The school administrators with the help of parents through self-help (harambee) should ensure that pastoral counsellors/teachers are provided with rooms/offices, counselling resource materials/books and stationery for their work. The practising pastoral counsellors/teachers should put more effort in their work and endeavour to keep records of family backgrounds of those students with various problems.

Because adolescent students are bound to be a bit emotional in their faith, the C.U. patrons need to be christians who are mature in their faith, so as to be able to guide and counsel students to lead balanced lives without underrating the faith of others. All the teachers in the schools should co-operate with the pastoral counsellors in advising students. The teachers should also report misbehaving students to pastoral counsellors/teachers in good time so that they can be guided and counselled.

Counselling workshops where students can discuss their problems with outside guests can be organized in the schools in different areas. Students should be helped to know themselves better by providing them with books on youth psychology, and the opportunity to hear educative radio programmes such as Family Life Education Programme (FLEP) from N.C.C.K. and psychiatrists like Dr. Samuel

Gatere. Educative religious, and social films and videos should be shown to students from time to time in order to provoke them to be discussing their problems with other people. Knowledgeable grown-ups ought to inform the students of the dangers of smoking, drinking alcohol, abusing drugs, indulging in pre-marital sex, reading phonographic and criminology literature. Likewise the dangers of watching immoral films, movies and videos need to be pointed out to the students (it is fortunate that the government has established a department for censoring these two in our country).

All those in charge of christian activities in different schools need to look for ways and means of making them lively and enjoyable to students. The meetings should not be too long (lasting more than one and half hours) otherwise they become boring to the students [37]. As many students as possible should be given opportunity and be encouraged to participate in the christian activities in their schools and churches [38]. The pastoral counsellors/teachers and school administrators should encourage there be regular religious/christian meetings in their schools. In both day and boarding schools there can be short devotions every morning, just before classes, and also a one 30 to 40 minutes devotion every week either during lunch break or after classes where different church leaders can

provide pastoral care to the school communities in turns. In boarding schools one hour can be set aside for christian activities on every Saturday.

One denomination (the school sponsor) should not be allowed to monopolize the provision of pastoral care and counselling in any school, otherwise some students may become rebellious and walk away in protest. All christian denominations need to take the provision of pastoral care and counselling to students as a collective responsibility and ensure that they train and maintain at least one protestant and one Roman Catholic pastoral counsellor/chaplain in each school.

The different church leaders need to be informed, and constantly be reminded that the students in the schools come from many religious backgrounds and they all need to be catered for. They ought to respect the freedom of worship which is enshrined in the Kenya Constitution and allow all students to worship in their own churches if they are to be found near the schools. Encouraging students to freely and honestly discuss among themselves the differences in religious beliefs and practices can reduce arguments among the students as they learn to respect each others' religious denominations as good just the way they are.

The pastoral counsellors/teachers should try never to portray inclination towards one religious denomination but

instead they ought to respect all. When students see that they will emulate the pastoral counsellors/teachers and end biases towards some christian/religious denominations. The school administrators ought to defend the pastoral counsellors/teachers from the attacks of some selfish church leaders who sometimes give them problems.

Parents, church leaders and teachers need to always remember that all people irrespective of their age keep on making mistakes, hence no category should be treated too cruelly for this human weakness. So, the adults need to be sympathetic to youths (students) and try to tolerate them when they make mistakes.

School administrators should try to be patient with students who make mistakes and only give them corporal punishment after counselling is exhausted and they persist in breaking school rules and regulations. Punishments on students should be carried out by other teachers apart from the guidance and counselling teachers, because due to the nature of their work they should not be authoritarian. Such punishments ought to be reasonably congruent with the mistakes done by the students so as not to create other problems, such as being regarded as mistreatment of the offenders.

The adults who do not seem to care about providing conducive environment for proper growth and development of students, but cause them problems by becoming "sugar

daddies" and "sugar mummies" need to be given severe punishments in courts of law wherever they are found out (K.A.N.U. officials can watch out for them and assist in arresting them).

Those students who find themselves providing some guidance and counselling (help) to their fellow students need to be advised to keep secret whatever confidential information other students pass to them, lest they become a source of gossiping in their schools and the society at large.

In the schools that do not have christian pastoral counsellors/teachers, the school administrators can arrange with a non-teacher christian pastoral counsellor to be providing pastoral care and counselling to the students in their schools. Bodies such as K.S.C.F., K.C.S., Youth for Christ, Navigators and Life Ministry together with the Ministry of Education should plan to be occasionally sending trained counsellors to secondary schools to provide pastoral care and help students know how to solve their problems.

The parents who do not know adolescents' psychology and how to approach the adolescents in order to help them with their problems (due to generation gap between them and the youths) need to be given some guidelines (see 2:3.4) on how to guide and counsel the adolescents. The students also need to be informed of the problems that



their parents encounter when trying to help them with their problems. This knowledge can be provided by teachers, church leaders, social workers and other knowledgeable people in general human psychology and the problems caused by rapid changes in our society. For this purpose seminars/meetings can be organized by churches, K.A.N.U. officials, schools and administrative officers such as chiefs and assistant chiefs.

All responsible adults whatever their professions need to strive to set a good example for students. The students should also be advised to emulate good people and avoid the company and counsel of bad people wherever the students go. The students need to be provided with much good literature and recreational facilities which do not differ with christian teachings and morals. Interesting story books, magazines and newspaper articles by good authors and experts in different fields should be provided to the students both at homes and in the schools. This will help them keep away from influence of bad (wicked) people. There is a Kamba proverb which says, "Vai utinda na mukundu, ndakunduke" "(No one who associates with a wicked person can help being influenced to become wicked like him) [39].

Pastoral counsellors'/teachers' knowledge of the Bible, personality and effective communication skills can help much in setting good example to be copied by the

growing students. The pastoral counsellors/teachers should learn to tolerate other people and their problems knowing that the anticipated results from students (and other people) do not always come promptly. The pastoral counsellors/teachers should live exemplary lives which cannot be easily misinterpreted by other people. They must honestly inform parents, teachers, and students their aims and objectives in carrying out pastoral care and counselling amongst students and other members of the school communities.

The parents need to be courageous and provide sex education to their adolescent children. Mothers need to keenly provide it to girls so as to reduce their possibility of indulging in promiscuity, getting pregnant and attempting abortions which cause many other problems to the females [40].

The adolescents can reason a good deal (they want to be treated as adults) and so parents can have open discussions with them with the view of understanding them more and using their ideas in counselling them. When adolescents see adults respecting them and their ideas, they will reciprocate.

The parents need to give their adolescent children the much needed financial and moral support. This will lessen their temptation to steal, and to indulge in prostitution and homosexuality as a way of getting money

for their needs.

Adolescents, particularly, resent being told what to do all the time. They dislike not being consulted before decisions are made about them, and want to be involved in whatever affects them. So school administrators and teachers should not repress and frustrate the students' need for independence, because what some teachers sometimes call stubbornness and insubordination among students is often no more than a show of independence. They should not see every confrontation as a challenge to their own authority [41].

The Ministry of Education should ensure that only capable teachers are appointed to be school administrators. The school administrators must be good listeners and good communicators. They cannot afford to be authoritative, deceitful, bigoted, tribalistic, fearful, vindictive or selfish. It is necessary that head teachers be physically present at their schools, most of the days, and do everything possible to maintain high discipline standards among the students. They should delegate authority and back it up. They should seek the co-operation of the staff and students who must have a good sense of purpose and direction of the school. The head teachers must also devise a feedback system and contemplate changes as needs arise. It is important that the school administrators must be in constant touch with

the students, parents, teachers and the public at large [42].

The school administrators need to remember to be always considerate and treat other members of their school communities well. Open dialogue between school administrators and students plus other members of the school communities need to be encouraged, especially at times of problems which may arise due to misunderstandings and confusion.

Because all students sit for the same national examinations, the Ministry of Education should ensure that the T.S.C. maintains standardized/balanced staffing and other learning facilities in all public schools. The same ministry should also ensure that the teachers in private schools get the same salaries as those in public schools in order for the students' academic/intellectual needs and problems to be catered for, as the well qualified and experienced teachers will feel comfortable while teaching in those schools.

Mass media can be used to inform all the people of the need to be going for counselling and also the need to be providing it to students. To enrich the services rendered by pastoral counsellors/teachers, a central organization of christian pastoral counsellors/teachers/chaplains should be established to enable them to be meeting occasionally to encourage one

another and share their experiences. In every province, district and division there should be trained and experienced pastoral counsellors/teachers staying at the education offices in order to be organizing training seminars and workshops for the pastoral counsellors in the schools in their areas. The pastoral counsellors/teachers with problems in their work can be consulting those experienced pastoral counsellors, in education offices, for help.

#### 6:4 SUGGESTIONS FOR FURTHER RESEARCH

This research had not exhausted most of the areas it touched on and so the author feels that further research can be carried out on these areas:

1. The kind of pastoral training offered in different christian churches.
2. The pastoral counsellors preferred by most students in the schools.
3. The kind of pastoral care and counselling provided by particular churches to their youths in general.
4. The effect of christian pastoral care and counselling on the students who studied in schools sponsored by particular churches.
5. A comparison of the pastoral care and counselling given in the city of Nairobi with

that given in a rural area.

6. The pastoral care which is provided to college and university students.

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5. D. McCasland, The culture trap: helping teens deal with the world around them, (U.S.A., Victor books, 1984), p. 64.
6. For the details of how teachers and other christians become pastoral counsellors in secondary schools studied, see 3:1.1.
7. A pastoral counsellor/teacher in a boys' school near Tala Market, interview, 9.11.1987.
8. The schools' counselling masters/chaplains handled 13 counselled student problems; parents/guardians, 12 problems; different church personnel, 11 problems; christian teachers, 4 problems; and matron, 1 problem. The students' brothers, sisters and cousins gave some of them some advice. One mobile clinic doctors also helped one student with his physical problem.
9. A Form V counselled student in a girls school, interview, Ukia area, 15.6.1988.
10. Rev. Joseph Kiiti, interview, Tumaini Centre, Machakos Town, 12.1.1988.

11. Bishop Benjamin Nzimbi, interview, All Souls Cathedral, Machakos town, 12.1.1988.
12. Chief Philip Mbithi, interview, Muthetheni, 24.12.1987.
13. Mr. Samson Malinda, interview, A.I.C. Bomani, Machakos town, 5.1.1988.
14. Rev. Paul Mutua, interview, Redeemed Gospel Church, Machakos town, 19.12.1987.
15. This suggestion was given by 4 prefects in different schools.
16. A Form III counselled girl in a private school, interview, 16.6.1988.
17. A counselled Form VI girl in a girls school, interview, Machakos town, 20.6.1988.
18. A counselled Form V girl in a girls school, interview, Ukia area, 15.6.1988.
19. A counselled Form I girl in a private school, interview, Machakos town, 14.6.1988.
20. From one Catholic Sister pastoral counsellor/teacher the researcher learned that some schools provide pastoral counsellors with the books and materials they need for their work.
21. A former pastoral counsellor, interview, District Education Office, Machakos, 11.12.1988.
22. Ibid.
23. A pastoral counsellor in a mixed secondary school in Kithiani division, Machakos town, interview, 10.1.1988.
24. Mrs. Veronicah L. Musembi, interview, Kawaa, Masii, 21.2.1988.
25. Mrs. Serah Kitonga, interview, Machakos town, 13.1.1988.
26. Mr. Thomas N. Ndonge, interview, Ukia Shopping Centre, 24.2.1988.
27. Mr. Daniel M. Wamae, interview, Eastleigh, Machakos town, 13.1.1988.
28. Mrs. Lydia Kamia, interview, Machakos town, 17.2.1988.

29. Mr. Simon K. Wambua, interview, Yikiatine, Masii, 27.12.1988.
30. Some three famous families in King'atuani Village, Masii Location, have been advising their children in this manner and their children are well behaved. In studies the same children are doing well. They also seem to be leading balanced christian lives just like their parents.
31. W.M. Bonyo, 'An action research on the low attendance of church services by the youth', University of Nairobi, Diploma in Adult Education thesis, 1979/80, pp. 69/70.
32. Mrs. Elizabeth, N. Mutua, interview, A.B.C., Kilimani, Kangundo, 1.12.1987.
33. Mr. Pius Kivuva, interview, Machakos town, 5.4.1988.
34. Mrs. Teresia Kavita, interview, Machakos Catholic Cathedral, Machakos town, 13.1.1988.
35. For the guiding rules for those who counsel teenagers, see 2:3:4.
36. E.F. Amukoa, 'Need for serious counselling in Kenyan Schools, University of Nairobi, P.G.D.E. Dissertation, 1984, pp. 59-61.
37. W.M. Bonyo, Op. Cit.,
38. Ibid., pp. 24-26.
39. Mr. Wambua munzyu, interview, King'atuani, Masii, 21.1.1988.
40. The Standard, 16.11.1988, p. 3 and 11.2.1989, p. 24.
41. M.O.A. Durojaiye, A New Introduction to Educational Psychology, (Edinburgh, Evans Brothers Limited, 1976) p. 64.
42. T.O. Akinesloyin, 'A Study of Students' riots in Ondo State of Nigeria,' University of Nairobi, research project, 1980/81, pp. 71-76.



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## APPENDIX 1: LIST OF INFORMANTS

### CHURCH PERSONNEL AND ELDERS

BISHOP BENJAMIN NZIMBI: Age: 42. He is a graduate teacher with a B.ed. degree. He has served the church for 10 years. He learned some counselling, and he was the C.P.K. bishop of Machakos diocese at the time of the interview at Machakos town, on 12.1.1988.

FATHER PETER MATHUVA: Age: 43. He has a Ph.D. in Canon Law and has served the R.C. as a priest for over 12 years. He is a trained counsellor. He was the father incharge of Machakos town, on 7.12.1987.

REV. STANLEY K. MBITHI: Age: 54. He studied upto former Std VIII and received training in pastoral care and counselling at a Bible College. He has served the A.I.C for over 27 years and his 6 children have studied in Secondary Schools. He was the chairman of Masii D.C.C. at the time of the interview at Masii, on 14.12.1987.

- PASTOR NASON ITUMO: Age: 49. He studied upto Form II. He was not trained to counsel, but he learned to do it through experience. he has served the S.D.A. Church for over 21 years, and 3 of his children have studied in secondary schools. He was a reverend in the S.D.A. Church at the time of the interview at Machakos town, on 14.1.1988.
- REV. PAUL MUTUA: Age: 45. He studied upto former Std IV. He was trained to counsel parishioners, and has served as a pastor for over 24 years. he was the bishop of the R.G.C. Machakos at the time of the interview at Machakos town, on 19.12.1987.
- ARCHDEACON S. NZAINGA KITHUMA: Age: 71. He studied upto former Std IV. He worked in a hospital and later trained as a pastor. he was trained to counsel parishioners. He has served the A.B.C. for over 38 years and his children have studied in secondary schools. He was serving A.B.C. Kilimani at the time of the interview at Kangundo, on 7.2.1988.
- LIEUTENANT JOHN BARAZA: Age: 37. He studied upto Form IV. While training to be a S.A. Captain he learned how to counsel parishioners. He has over 6 years experience in serving the church. he was incharge of S.A. youth in Machakos district at the time of the interview at Machakos town, on 22.12.1987.
- CHIEF PHILIP MBITHI: Age: 52. He studied upto form II and trained as a P2 teacher before becoming the chief for Muthetheni Location. He lives in a rural area, has served as a R.C. elder for over 14 years and 5 of his children have studied in secondary schools. He was the chairman of Machakos diocese at the time of the interview at Muthetheni, on 24.12.1987.
- SAMSON MALINDA: Age: 49 . He holds an 'A' level certificate and he is a trained S1 teacher. He has been an A.I.C elder for over 22 years, and his children have studied in secondary schools. He was the A.I.C. education secretary of Machakos district at the time of the interview at Machakos town, on 5.1.1988.
- SISTER AUGUSTINE: Age: 30. She holds a B.ed degree. She learned some counselling and she has served the R.C. as a Sister of Assumption (Nairobi) for over 13 years. She was a teacher at the time of the interview at Machakos Girls' High School, on 16.2.1988.
- DEACON ELDER SAMSON MUSAU: Age: 58. He studied upto former Std VIII. He worked as an executive officer. He is a

farmer and 4 of his children have studied in secondary schools. He was the A.B.C. deacon elder for Kavumbu Church at the time of the interview at Masii, on 18.12.1987.

REV. JOSEPH KIITI: Age: 57. he studied upto Form II, and was trained as a P2 teacher. He has served the church for 30 years. He was the C.P.K. reverend incharge of Kilungu Parish stationed at Kithangathini at the time of the interview at Tumaini Centre, Machakos, on 12.1.1988.

MESHACK MUKWILI: Age: 30. He holds a diploma in rural development. He was a layleader in the A.B.C. church, staying at the bishop's office at the time of the interview at Machakos, on 4.1.1988.

CAPTAIN MATODZE: Age: 36. He hold an 'O' level certificate. He was trained to counsel parishioners. He has served as a S.A. officer for over 6 years. He was serving Mwala S.A. Church at the time of the interview, on 10.2.1988.

ESTHER MWOLOLO (MRS.): Age. 39. She studied upto Form II. She works as a clerical officer at the information office. She was a R.G.C. woman elder at the time of the interview at Machakos town, on 16.2.1988.

REV. SIMON KIAMBA: Age: 70. He studied upto former Std IV. He was trained to counsel parishioners in a Bible college, and has served the church for over 47 years. He was the chairman of A.I.C. Mumbuni D.C.C. at the time of the interview at Machakos town, on 11.12.1987.

SOPHIA MUNYAO KIKWAU (MRS.): Age: 41. She studied upto former Std VIII, and did some courses in Adult literacy and Family Planning. She has served the A.B.C. for over 22 years, and she was the women elders chairlady for Kilimani at the time of the interview at Kangundo, on 27.12.1987.

#### PARENTS OF STUDENTS

GREGORY KANYANGE NZEKI: Age: 59. He has a diploma in Educational Administration. He worked as an Assistant Primary School Inspector. His family lives in a rural area and II of his children have studied in secondary schools. He was the parish chairman of Masii R.C. at the time of the interview at Kitooni, Masii, on



2.3.1988.

MARY KATHEO KIMEU (MRS.): Age: 50. She studied upto former Std IV and then did a diploma in Bible knowledge. She is both a farmer and business woman. Her home is in a rural area and 7 of her children had studied in secondary schools. She was an A.I.C. woman elder, the women's chairlady of Makueni D.C.C. at the time of the interview at Kikumini, Makueni, on 31.1.1988.

DEACONESS MULWA (MRS.): Age: 53. She studied upto former Std VI. She lives in a rural area and her two children have studied in secondary schools. She works as a pastress in the A.B.C. and was the National Treasurer of A.B.C. at the time of the interview at Mitaboni, on 27.1.1988.

JOHN MALIKA MUEKE: Age: 45. He studied upto former Std VIII. He holds a Government Trade Test Grade I in Tailoring. He has raised his children in an urban area and 4 of them have studied in secondary schools. He was a lay leader and treasurer of the C.P.K. church in Machakos town at the time of the interview at Machakos town, on 18.2.1988.

DANIEL MWAURA WARUE: Age: 58. He studied upto form IV. He lives in an urban place and 1 of His children had attended a secondary school. He was a teacher of Sabbath school in the S.D.A. church at the time of the interview at Machakos town on 13.1.1988.

HANNAH KAMUMBU KIVUVA: Age: about 54. She never went to a formal school, but she is able to read Kikamba and Kiswahili. Her family lives in a rural area and 8 of her children have studied in secondary schools. She is a farmer and was a S.A. Sergeant major at the time of the interview at kangundo, on 21.12.1987.

WAMBUA MUNZYU: Age: about 75. he has never had any formal education. he is a farmer in a rural area and 8 of his children have studied in secondary schools. He practises Akamba traditional worship and he was a sacrificing official at the time of the interview at King'atuani, on 21.1.1988.

TERESIA KAVITA (MRS.): Age: 50. She studied upto 'O' level and trained as a P1 teacher before becoming a social worker. She lives in an urban area and 7 of her children have studied in secondary school. She was the R.C. women co-ordinator of Machakos diocese at the time of the interview at Machakos Catholic Cathedral, on 5.4.1988.

- HANNAH MUMBWA KAVUTI (SYO KAVUTI): Age: about 77. She never went to a formal school. She lives in a rural area as a farmer and 3 of her children have studied in secondary schools. She was a diviner in the Akamba Traditional Religion at the time of the interview at Kitooni, Masii, on 22.12.1989.
- WILLIAM MULI KIMUTU: Age: 75. He studied upto former Std IV and worked as an Army Officer. He lives in a rural area and 5 of his children have studied in secondary schools. He was a S.A. layleader at the time of the interview at Muisuni, Kangundo, on 21.1.1988.
- VERONICAH MUSEMBI (MRS.): Age: 42. She studied upto Form II, and was trained as a teacher. She lives in a rural home and 3 of her children have studied in secondary schools. She was the R.C. parish chairlady for Masii at the time of the interview at Kawaa, Masii, on 21.12.1988.
- THOMAS N. NDONYE: Age: 65. He studied upto former Std IV and then took some veterinary course. He lives in a rural area as both a farmer and business man, and 12 of his children have studied in secondary schools. He was a C.P.K. layleader at the time of the interview at Ukia, on 24.2.1988.
- SIMON WAMBWA KILONZO: Age: 52. He studied upto 'O' level and trained as a P1 teacher before eventually becoming an auditor of Co-operatives. He is also a farmer in a rural area and his 4 children have studied in secondary schools. He is an A.I.C. elder and was the treasurer of Masii D.C.C. at the time of the interview at Yikiatine, Masii, on 27.12.1987.
- SERAH KITONGA (MRS.): Age: 43. She studied upto Form II. She is a business woman, living in an urban home, and 2 of her children have studied in secondary schools. She was an A.B.C. elder at the time of the interview at Machakos town, on 13.1.1988.
- HANNAH NTHITI MAKEWA (MRS.): Age: 65. She learned literacy in an Adult Education classes. She is a farmer in a rural area, and 2 of her children have studied in secondary schools. She cleaned and decorated C.P.K. Ukia at the time of the interview at Ukia, on 29.1.1988.
- ELIZABETH NDUNGE MUTUA (MRS.): Age: 53. She studied upto Std VI. She lives in a rural area and 3 of her children have studied in secondary schools. She was an A.B.C.

trustee (reliable elder) at the time of the interview at Kangundo, on 7.12.1987.

HANNAH NTHAMBA MAINGI (MRS.): Age: 53. She learned literacy through Adult Education classes. She is a farmer in a rural area and 8 of her children have studied in secondary schools. She was S.D.A. a deaconess at the time of the interview at Masii, on 13.12.1987.

PIUS KIVUVA: Age: 59. He never went to any formal school, however he can read and write Kikamba, some Kiswahili and some English. He learned driving and how to run business. As a business man who lives with his family in an urban area, 4 of his children have studied in secondary schools. He was an A.B.C. trustee at the time of the interview at Machakos town, on 13.1.1988.

LYDIA KAMIA (MRS.): Age: 45. She studied upto 'O' level and trained as a social worker. She lives in an urban area and 4 of her children have studied in secondary schools. She was a C.P.K. woman elder at the time of the interview at Machakos town, on 17.2.1988.

## APPENDIX 2: QUESTIONNAIRES USED.

### QUESTIONNAIRE FOR PASTORAL COUNSELLORS

Indicate by Filling in or Ticking

1. Date of interview \_\_\_\_\_
2. The pastoral counsellor/teacher:-
  - (a) Sex (i) Male ( ) (ii) Female ( ).
  - (b) Marital status (i) Married ( ) (ii) Single ( )
  - (c) Trained ( ) (ii) Untrained ( )
  - (d) Age: \_\_\_\_\_ years.
  - (e) Religious denomination: \_\_\_\_\_

(f) What is your rank/duty in your own church: \_\_\_\_\_

(g) Counselling experience:- \_\_\_\_\_ years.

3. What is your highest academic qualification? \_\_\_\_\_

4. What are your highest professional qualifications as a teacher and church minister? \_\_\_\_\_

5. What counselling training have you had and how long did it take? \_\_\_\_\_

6. How did you become a students' pastoral counsellor? \_\_\_\_\_

7. Do you like doing christian pastoral care and counselling among students? Yes ( ) No ( ).

What is your level of liking doing this work?

Very strongly ( ), Strongly ( ), a little ( )

I'm indifferent ( ).

8. What spiritual service do you give to students either as individuals or as a group in your school? \_\_\_\_\_

What other help do you give to individual students in your school? \_\_\_\_\_

9. What service do you give to the teaching and non-teaching staff in your school? \_\_\_\_\_

Say whether they are for or against you and why? \_\_\_\_\_

10. What is your function (duty) in relation to the school administration (i.e. head-teacher and deputy head-teacher)? \_\_\_\_\_

Is the administration for or against you? For ( ), Against ( ).

Why? \_\_\_\_\_

11. What is your function in relation to the parents of the students in your school? \_\_\_\_\_  
 Explain whether they are for or against you and why you think so. \_\_\_\_\_
12. What is your function in relation to the church-leaders of different christian denominations whose followers are your students? \_\_\_\_\_  
 Do they support you Yes ( ) No ( ).  
 How and why? \_\_\_\_\_
13. What specific major problems do individual students bring to you? \_\_\_\_\_  
 How do you solve them? (Do you use the Bible in solving them)? \_\_\_\_\_  
 What other book/materials guides you to do pastoral care and counselling? \_\_\_\_\_
14. If some problems are beyond your ability to solve do you refer those students/clients to other people who are experts in counselling? Yes ( ), No ( ).  
 Why? \_\_\_\_\_
15. Name some professionals who help you to be effective as a students' counsellor. \_\_\_\_\_  
 What major problems of the students' body do you know or are brought to you by prefects? \_\_\_\_\_
16. While working as a pastoral counsellor/teacher what problems do you encounter from the school administration? \_\_\_\_\_  
 How do you solve them? \_\_\_\_\_
17. What problems do you encounter from students, teachers and non-teaching staff? \_\_\_\_\_
18. State any problems you encounter from parents and how they affect your services as a students' counsellor.  
 \_\_\_\_\_  
 How do you get over those problems? \_\_\_\_\_
19. State the problems you encounter from different church-leaders. \_\_\_\_\_  
 How do you get over them? \_\_\_\_\_

20. State other problems you encounter as a pastoral guide and counsellor in your school. \_\_\_\_\_  
 How do you get over them? \_\_\_\_\_
21. What problems would you say face christian pastoral care and counselling in our secondary schools in general?  
 \_\_\_\_\_  
 Suggest some ways of solving those problems. \_\_\_\_\_  
 \_\_\_\_\_
22. in what ways can pastoral care and counselling be improved in our secondary schools? \_\_\_\_\_  
 \_\_\_\_\_
23. What are the benefits of pastoral care and counselling to:-  
 (a) the students? \_\_\_\_\_  
 (b) the school administration? \_\_\_\_\_  
 (c) the parents? \_\_\_\_\_  
 (d) the different churches? \_\_\_\_\_  
 (e) Kenya as a Nation? \_\_\_\_\_
24. What role does each of these play in assisting you to provide pastoral care and counselling?  
 (a) The Christian Union (C.U.) \_\_\_\_\_  
 \_\_\_\_\_  
 (b) The Young Christian Society (Y.C.S.) \_\_\_\_\_  
 \_\_\_\_\_  
 (c) Social ethics subject. \_\_\_\_\_  
 \_\_\_\_\_  
 (d) The Parish Priest \_\_\_\_\_  
 \_\_\_\_\_  
 (e) The Protestant pastors and deacons in the churches around. \_\_\_\_\_  
 \_\_\_\_\_  
 (f) The Sisters, Nuns and Brothers in the school or churches around. \_\_\_\_\_  
 \_\_\_\_\_

Which of the above helps you most in providing pastoral care counselling in your school? \_\_\_\_\_

Why? \_\_\_\_\_

QUESTIONNAIRE FOR CLERGY AND ELDERS IN CATHOLIC CHURCH, A.I.C., C.P.K., A.B.C., SALVATION ARMY AND S.D.A.

Answer by ticking or filling

1. Name-----
2. Sex      Male ( ) Female ( )
3. Age-----Years
4. Denomination/church-----
5. Date of interview-----
6. Experience as a church servant -----Years.
7. Rank in the church-----
8. Your academic qualification-----
9. Your professional qualification-----
10. Were you trained as a pastoral counsellor? Yes ( ) No ( ).
11. Does your church provide pastoral care and counselling to the students in the secondary schools you sponsor?  
Yes ( ) No ( )
12. Who really provides it? -----
13. Does your church train some church servants to work as pastoral counsellors among students in the secondary schools? Yes ( ) No ( )  
How long does the training take? -----
14. What duties does the pastoral counsellor perform in the school? -----

-----  
 15. How does your church equip the pastoral counsellors to do their work in the secondary schools? -----  
 -----

16. What problems does your church/denomination encounter while providing pastoral care and counselling to the secondary schools? -----  
 -----

How can those problems be solved?-----  
 -----

17. In the secondary schools some pastoral counsellors come from other denominations. Are you willing to let them counsel your followers? Yes ( ) No ( ).

Why? -----  
 -----

Who should counsel and provide pastoral care to them while at the school?-----  
 -----

18. Outside the secondary schools how do you provide pastoral care and counselling to the students who are members of your church? -----  
 -----

19. What student problems do you think the pastoral counsellor should be prepared to solve?-----  
 -----

20. Teachers, church ministers and parents have a responsibility of moulding secondary students to be disciplined useful members in their society. Who has the greatest responsibility among the above? Teachers ( ) Church personnel ( ) Parents ( ).

Why?-----  
 -----

21. How then does your church provide pastoral care and counselling to your student disciples in the secondary schools?-----  
 -----

22. What academic qualification should your pastoral counsellor in a secondary school have?-----  
 -----

23. Does your church support christian union (C.U.)? Yes ( ) No ( ).



Why?-----

If no, what alternative do you provide?-----

24. Does your church support Young Christian Society (Y.C.S.)  
Yes ( ) No ( ).

Why? -----

25. How is the spiritual welfare of students who are non-members of your denomination catered for in the schools you sponsor?  
-----

26. Do you think churches/denominations should work together to provide pastoral care and counselling in the schools? Yes ( ) No ( ).

Why? -----

27. Tell me anything else you want about christian pastoral care counselling in the Kenyan secondary schools.-----

#### QUESTIONNAIRE FOR HEAD-TEACHERS/DEPUTY HEAD-TEACHERS

Indicate by filling in or ticking

1. This schools is government maintained ( ), government aided ( ) pure harambee ( ), Private ( ).
2. It is sponsored by -----
3. It is a girls' school ( ), boys' school ( ), mixed-school ( ).
4. The enrolment of the school is ----- with ----- boys and ----- girls.
5. The school is boarding ( ), day ( ), both day and boarding ( ).
6. The school is in a rural area ( ), urban area ( ).
7. Date of interview -----
8. Your experience in secondary schools administration is ----- years.

9. Your religious denomination: \_\_\_\_\_
10. If you are a christian, how committed as a believer are you?  
Very committed (    ), moderately committed (    ), least  
committed (    ).
11. In your own church what is your position/duty (e.g. deacon,  
elder, sunday school teacher)? \_\_\_\_\_
12. Are you concerned with the spiritual welfare of all the  
people in your school? Yes (    ) No (    ).
- Why? \_\_\_\_\_
13. Who provides pastoral care and counselling to the students  
and other members of your school community?  
\_\_\_\_\_
14. Is there a christian pastoral counsellor/teacher who minds  
the spiritual growth of your students? Yes (    ) No (    )
- If NO, state whether you would like to have one and why?  
\_\_\_\_\_
15. What does the pastoral counsellor/teacher do in your school?  
\_\_\_\_\_
16. Do you think he/she is giving an important service to the  
students and the school community? Yes (    ), No (    ).
17. What specific student problems or difficulties are handled  
by the christian pastoral counsellor/teacher?  
\_\_\_\_\_
18. Can some problems in a school originate from christian  
pastoral counsellors/teachers? Yes (    ) No (    ).
- Mention some of those problems (if any) \_\_\_\_\_
19. What characteristics do you think a pastoral counsellor  
should have in order to be effective? \_\_\_\_\_
20. In what ways is a christian pastoral counsellor useful to  
the school administration? \_\_\_\_\_
- State his duties: \_\_\_\_\_
21. What problems do you think are encountered by the pastoral

counsellors/teachers in your school? \_\_\_\_\_  
 \_\_\_\_\_

How can those problems be reduced? \_\_\_\_\_  
 \_\_\_\_\_

22. Has the pastoral counsellor/teacher helped you to reduce discipline problems? Yes ( ) No ( ).

Why? \_\_\_\_\_  
 \_\_\_\_\_

23. How many students did you punish in 1987? \_\_\_\_\_

24. Is the number big or small? Big ( ) Small ( ).

25. What rank was your school in K.C.E. in your Province in 1984? \_\_\_\_\_, 1985 \_\_\_\_\_, 1986 \_\_\_\_\_

26. What rank was your school in K.A.C.E. in your Province in 1984? \_\_\_\_\_, 1985? \_\_\_\_\_, 1986? \_\_\_\_\_

27. Do you think good discipline in a school helps it perform better than a school with poor discipline in national exams? Yes ( ), No ( ).

Why? \_\_\_\_\_  
 \_\_\_\_\_

28. What influence has the teaching of Social Ethics subject to the morals and discipline of students? \_\_\_\_\_  
 \_\_\_\_\_

29. Is there a christian Union (C.U.) in your school? \_\_\_\_\_

How does it contribute towards the spiritual welfare of the students? \_\_\_\_\_  
 \_\_\_\_\_

Is there a Young Christian Society (Y.C.S.) in your school? \_\_\_\_\_  
 \_\_\_\_\_

How does it contribute towards the spiritual welfare of the students? \_\_\_\_\_  
 \_\_\_\_\_

QUESTIONNAIRE FOR THE HEAD-PREFECT/INFLUENTIAL STUDENTS.

1. Date of interview \_\_\_\_\_

2. My School is in a rural area (    ) Urban area (    )  
The school is boarding (    ), Day (    ), Both day and Boarding (    )
3. The school is a boys' school (    ), Girls' schools (    ), Mixed school (    ).  
My age is ----- years and I am in Form-----
4. My Religious Denomination is ----- and I have been a student in this school for ----- years.
5. For how long have you been a student-leader in this school?  
----- years.
6. Mention the problems/difficulties which affect the lives of different students in your school.  
-----
7. Who counsels/advises and assists students get over their problems? -----
8. Is there a christian pastoral counsellor/teacher to help students solve their problems and develop into useful adults in your school? Yes (    ) No (    ).  
Do you think he/she can handle the problems of the students? Yes (    ) No (    ).  
Why? -----
9. Frankly speaking, do you approach him/her when you need spiritual guidance and help. Yes (    ) No (    ).  
Who else do you approach? -----  
If you seek the help of a pastoral counsellor and someone else, which of the two do you prefer or consult more?  
-----  
Why? -----
10. Do you think it is good to have a christian pastoral counsellor in your school? Yes (    ) No (    ).  
Why? -----
11. What good things does a christian pastoral counsellor do in

the school? \_\_\_\_\_

12. Who helps the students in your school maintain self-discipline or high moral standards? \_\_\_\_\_

13. Who helps the christian students continue practising their faith in your school? \_\_\_\_\_

14. Through what activities do you practise your faith at school? \_\_\_\_\_

15. Would you prefer to go to be counselled by an ordinary teacher or a christian pastoral counsellor? An ordinary teacher (    ), A pastoral counsellor (    ).

16. How many students are generally willing to go for christian pastoral guidance and counselling? All (    ), Many (    ), few (    ), None (    ).

Why? \_\_\_\_\_

17. What qualities/characteristics would you prefer your advisor/counsellor to have? \_\_\_\_\_

18. Would you prefer to be counselled/advised alone or in a group? Alone (    ), In a group (    ).

Why? \_\_\_\_\_

19. Do you think parents know exactly what you take to be the serious problems you face as students? Yes (    ), No (    )

Why? \_\_\_\_\_

Do you think pastoral counsellors/teachers know the problems faced by students? Yes (    ), No (    ).

Why? \_\_\_\_\_

20. What benefit is Christian Union to the spiritual welfare of students in a school like yours? \_\_\_\_\_

What benefit is Y.C.S. to the spiritual welfare of students in a school like yours? \_\_\_\_\_

Do you think students can continue growing morally and spiritually without one of these organizations and christian pastoral counsellors in a school? Yes (    ), No (    ).

21. Since students in a school come from many religious groups what problems are caused by this? \_\_\_\_\_

How do you solve these problems caused by denominations?  
 \_\_\_\_\_

22. State what can be done to improve the services rendered by christian pastoral counsellors/teachers in the schools.  
 \_\_\_\_\_

### QUESTIONNAIRE FOR STUDENTS WHO WERE ONCE COUNSELLED

Please complete by ticking ( ) or by filling in.

1. My sex is \_\_\_\_\_ Male ( ), Female ( ).
2. My age is \_\_\_\_\_ years and I am in Form \_\_\_\_\_
3. My school is sponsored by \_\_\_\_\_
4. My religious denomination is \_\_\_\_\_
5. Date \_\_\_\_\_.
6. What is the religious denomination of your school counsellor? \_\_\_\_\_
7. How many problems did you have for which you needed counselling? \_\_\_\_\_
8. In which class were you? Form \_\_\_\_\_. In which school? \_\_\_\_\_
9. Aware that I will keep it secret what was the nature of each of your problems? \_\_\_\_\_  
 \_\_\_\_\_
10. Which problems were the most frequent? \_\_\_\_\_
11. How serious was each of problems?  
 Very serious ( ), Serious ( ), a bit serious ( ),  
 Not serious ( ).
12. Who counselled you? leader of our church ( ), school counselling master ( ), fellow student ( ), parent/guardian ( ), head teacher ( ), christian teacher ( ).

13. For each problem how many times were you counselled?  
 -----  
 -----
14. Which of these problems were:-  
 (a) Completely solved? -----  
 (b) Partially solved? -----  
 (c) Not solved at all? -----
15. How long did each counselling session take? -----  
 -----
16. How many times were you counselled alone? -----
17. How many times were you counselled in a group?  
 -----
18. Which of the above two did you prefer? -----  
 Why? -----
19. When you explained your problem was the counsellor keen in listening to you? Yes ( ), No ( ).
20. Was the counsellor authoritarian or friendly?  
 Authoritarian ( )  
 Friendly ( )  
 Both authoritarian and friendly ( ).
21. How did he help you solve your problems?  
 (a) By telling you the solution to your problem ( )  
 (b) By telling you what he did when he had a similar problem ( ).  
 (c) By discussing the problem with you and letting you decide what to do to solve it. ( ).
22. Frankly speaking did you tell the counsellor your real problem? Yes ( ) No ( ).  
 Why? -----  
 -----
23. Frankly speaking did you feel the counselling helped you?

Yes ( ) No ( ).

Why? -----

If it helped you, to what extent?

Very much ( ), Much ( ), Little ( ), Very little ( ).

If you think it did help you, give reason/s -----

24. What is your comment concerning the counselling given to christians or by christians in secondary schools and churches? -----
25. Please suggest how counselling can be improved for secondary school students, -----

#### QUESTIONNAIRE FOR THE PARENTS OF STUDENTS

Answer by ticking or filling

1. Date of interview -----
2. Name: -----
3. Sex Male ( ) Female ( )
4. Age: ----- Years
5. Marital status - Single ( ) Married ( )
5. Religious denomination: -----
7. My rank/duty in my church: -----
8. What is your academic qualification? -----
9. What is your professional qualification?-----
10. How many of your children are in secondary schools?-----
11. What problems do you think those children face as students?  
-----  
-----



12. Who helps them overcome their problems?  
-----

13. Do you think your children are facing the same problems you face as a youth or their problems are different?  
-----

How/Why? -----  
-----

14. Do you want your children in the secondary schools to be helped to grow in their faith? -----

Who provides that spiritual help to your children while in the schools for 9 months every year? -----

14. What other help is given to your child while in the secondary school? -----

15. Is there something you don't like about a christian pastoral counsellor/teacher who guides and counsels students?  
-----

What is it? -----

What can be done about it?-----  
-----

16. have you ever asked your child to go to a school pastoral counsellor/teacher for counselling? -----

Why did you send him/her to him/her? -----  
-----

17. What fundamental characteristics/qualities would you like the pastoral counsellor/teacher to have ? -----  
-----

Why? -----  
-----

18. If your child has a problem which neither you nor the school pastoral counselling minister/teacher can help him/her to solve do you refer him/her to someone else for further counselling? Yes ( ) No ( ).

Who do you refer him/her to? -----

Why that person or organization?-----  
-----

19. Do you think parents need to change their attitude towards christian pastoral care and counselling in secondary schools? -----  
 If so, in what ways? -----
20. What can be done to ensure that our students in secondary schools get enough advice and guidance so as to grow into self-disciplined useful adults in the future? -----  
 -----
21. Add anything else you want to say about christian pastoral counselling in the secondary schools:-----  
 -----
22. Who should help students grow to be disciplined reliable future citizens of Kenya? Parents ( ), Teachers ( ), church leaders ( ).  
 Why? -----  
 -----

## APPENDIX 3

LIST OF THE SCHOOLS STUDIED

- |     |                                      |      |
|-----|--------------------------------------|------|
| 1.  | Machakos Technical School            |      |
| 2.  | Machakos Boys' School                | (C)  |
| 3.  | Machakos Girls' High School          | (C)  |
| 4.  | Mumbuni High School                  |      |
| 5.  | Katoloni Secondary School            |      |
| 6.  | Kyulu Secondary School               |      |
| 7.  | Athi-River Secondary School          |      |
| 8.  | Muvuti Secondary School              | (C)* |
| 9.  | St. Valentine High School            | (C)  |
| 10. | Mitaboni ABC Girls' Secondary School | (C)* |
| 11. | Kathiani High School                 |      |
| 12. | Kabaa High School                    |      |
| 13. | Masii Secondary School               | (C)* |
| 14. | Miu Secondary School                 |      |
| 15. | Mwala Mized Secondary School         |      |
| 16. | Muthetheni Girls Secondary School    |      |
| 17. | Vyulya Girls' Secondary School       | (C)* |
| 18. | Lema Girls' Secondary School         |      |

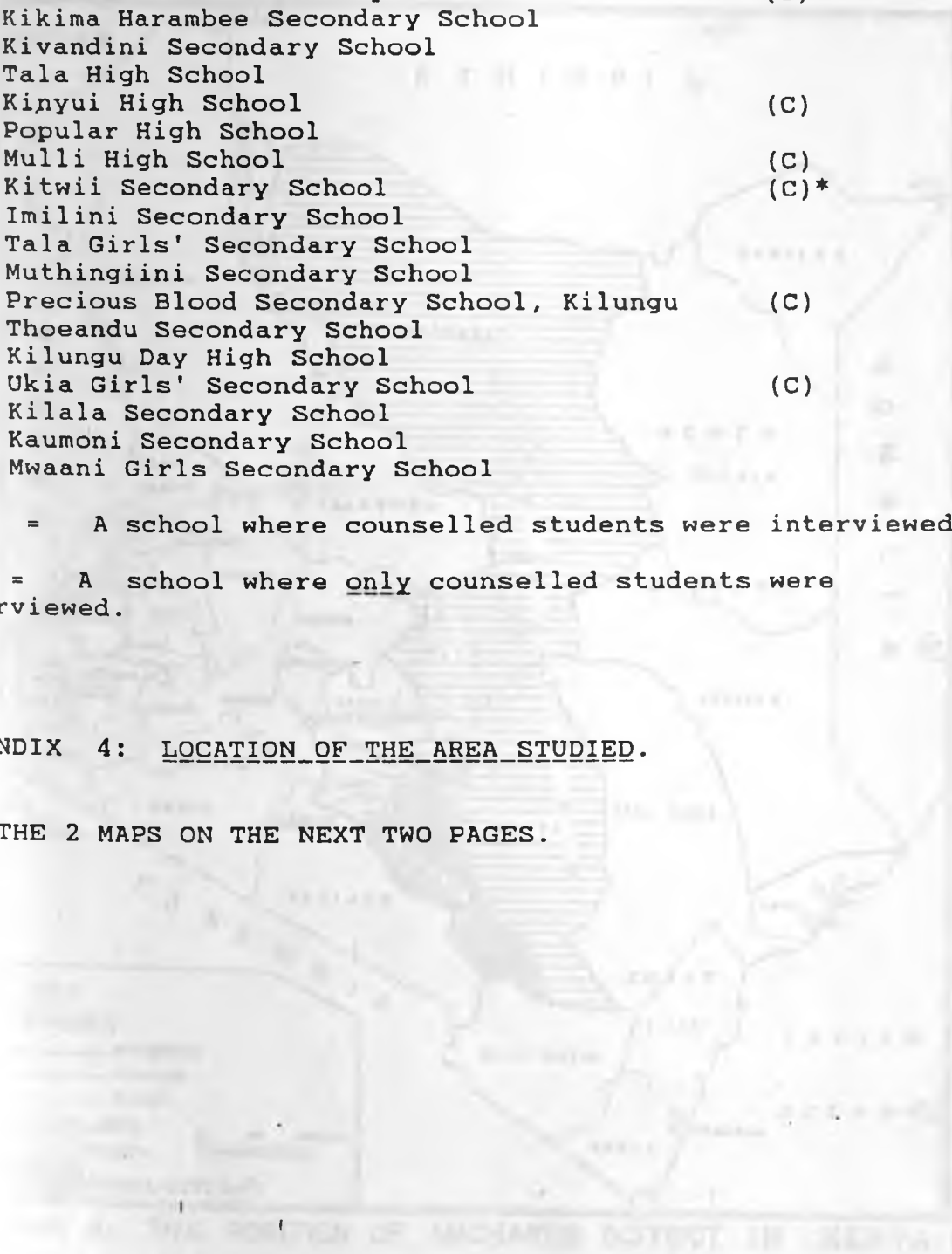
19. Makutano Secondary School
20. Mbooni Boys' Secondary School (C)
21. Kikima Secondary School
22. Mutitu S.D.A. Secondary School (C)
23. Kikima Harambee Secondary School
24. Kivandini Secondary School
25. Tala High School
26. Kinyui High School (C)
27. Popular High School
28. Mulli High School (C)
29. Kitwii Secondary School (C)\*
30. Imilini Secondary School
31. Tala Girls' Secondary School
32. Muthingiini Secondary School
33. Precious Blood Secondary School, Kilungu (C)
34. Thoeandu Secondary School
35. Kilungu Day High School
36. Ukia Girls' Secondary School (C)
37. Kilala Secondary School
38. Kaumoni Secondary School
39. Mwaani Girls Secondary School

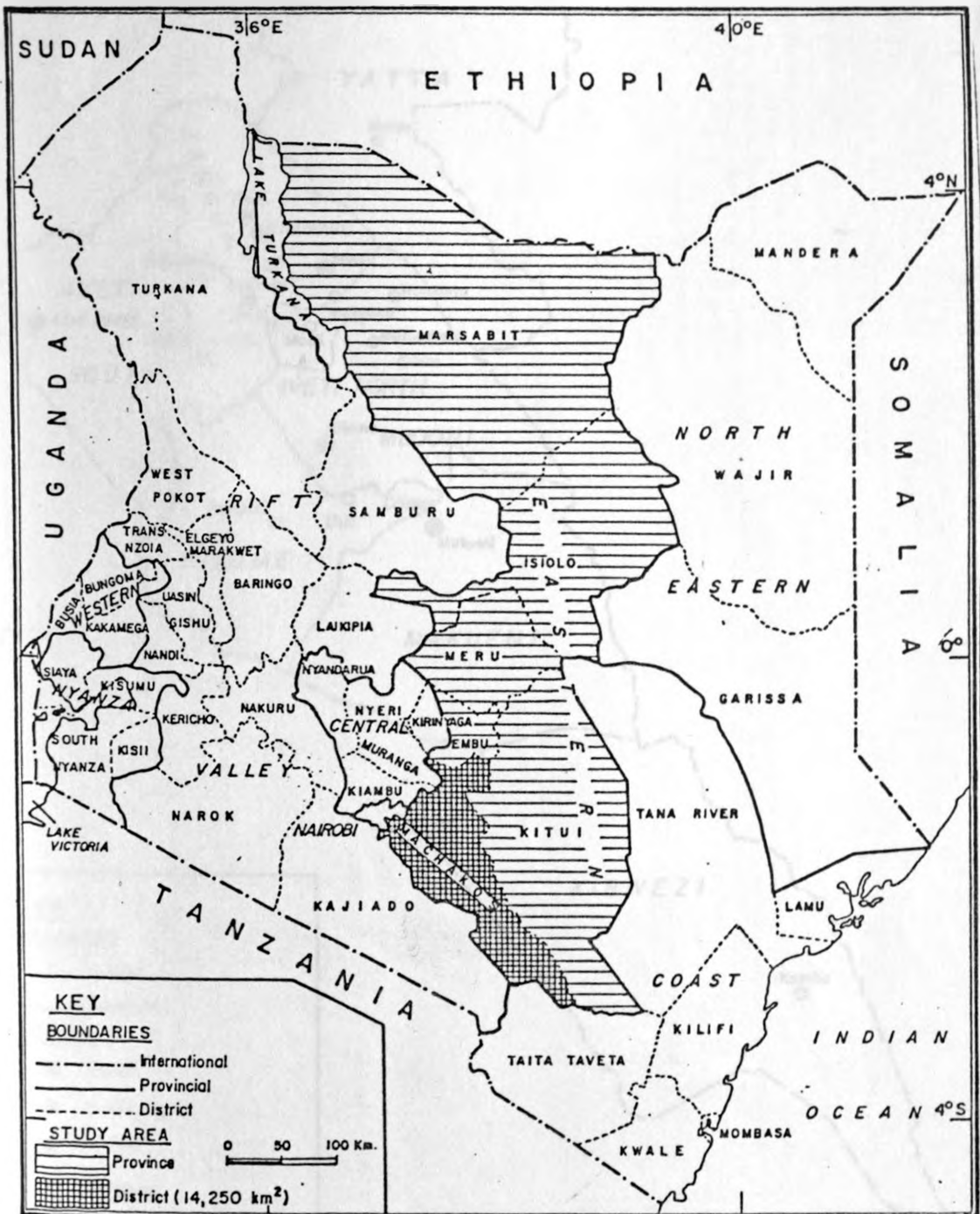
(C) = A school where counselled students were interviewed.

\* = A school where only counselled students were interviewed.

#### APPENDIX 4: LOCATION OF THE AREA STUDIED.

SEE THE 2 MAPS ON THE NEXT TWO PAGES.





MAP A: THE POSITION OF MACHAKOS DISTRICT IN KENYA



MAP B: THE POSITION OF TOWN, URBAN CENTRES, MARKETS AND SHOPPING CENTRES IN MACHAKOS DISTRICT.