

**THE ROMAN CATHOLIC CHURCH'S ROLE IN INCULCATION OF  
MORAL VALUES AMONG SECONDARY SCHOOL STUDENTS IN  
MACHAKOS SUB-COUNTY**

**BY**

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## DECLARATION

This research project is my original work and has not been submitted to any panel at any university or college for purpose of examination.

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This research project has been submitted for examination with our approval as university supervisors.

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## **DEDICATION**

This work is dedicated to my dear husband Josiah Mulwa; children Lillian Ndinda, Moses Mulwa and Oliver Kioko for the moral, spiritual and financial support which they accorded me during the study.

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I wish to express my sincere gratitude to the Almighty God for enabling me to undertake this study successfully and to the administrators and management of the University of Nairobi, for offering me the chance to learn in this premier institution.

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## ABSTRACT

This study examined the Roman Catholic Church's (RCC) role in inculcation of moral values among secondary school students in Machakos sub county, Machakos County. Four objectives were addressed in order to successfully conduct the study. First, the study examined the role of pastoral programme in inculcation of moral values among students. Second, it ascertained the effects of rituals and symbolism in inculcation of moral values among students. Third, it assessed the importance of the Roman Catholic Church policies in inculcating moral values among students. Lastly, it examined the role of the Roman Catholic schools guidance and counseling in inculcation of moral values. Questionnaires and an oral interview were used to collect data .Three principals, fifteen teachers and seventy five students from three stratified sampled R.C.C sponsored secondary schools filled questionnaires. R.C.C Machakos Diocese Education Secretary was interviewed. A total of 93 questionnaires were distributed to them and out of those, 82 questionnaires were filled and returned representing 88.12 percentage rate of return. Data was analyzed and interpreted to test the hypotheses and meet the objectives of the project. This study applied Erikson's and Kohlberg's theories of development to investigate inculcation of moral values among secondary school students sponsored schools in Machakos sub County. It was established that the psychosocial development and assimilative moral reasoning can contribute to perception of moral values and help in internalization of the same hence bridging the gap between development theory and its practice. It can help students to broaden their concept of the R.C.C to understand that R.C.C emphasizes knowledge of the preaching and teaching. It is suggested that, to succeed in its effort to improve student's morality, R.C.C should employ assimilative moral reasoning methodology. It is also underscored that, in order to make the process more effective, it needs to be executed the right way, with more authenticity and demonstration of high integrity. The church should also endeavour to invest more time and finance so as to make the process effective for betterment of student's morality. It is recommended that an effective pastoral programme could be realized through the increase in training of the priests among the Roman Catholic Church which can prompt increase in the number of its priests and clergy for non-Catholic churches. It should be extended to the other part of the clergy in both cases where for example sisters take the place of priests in some cases like in giving the homily. Co-operation among the representatives of the stakeholder churches, involved in pastoral programme in the school, will ensure effective provision of the programme. Observation and strict supervision of the R.C.C policies embedded in the Roman Catholic schools programme will ensure that students benefit in their morality. The church should also employ assimilative reasoning in inculcating values to adolescent students who could learn from the older experienced generations especially, in pastoral programme, policies and guidance and counseling hence improving their morality.

## **LIST OF ABBREVIATIONS AND ACRONYMS**

C.R.E:	Christian Religious Education
CASPA:	Catholic Schools Principals Association
CU:	Christian Union
HIV/AIDS:	Acquired Immune Deficiency Virus/Acquired Immune-Deficiency Syndrome
ICEL:	International Commission on English in the Liturgy
K.I.E:	Kenya Institute of Education
KICD:	Kenya Institute of Curriculum Development
RCC:	Roman Catholic Church
S E E:	Social Ethics and Education
SPSS:	Statistical Package For social Sciences
TSC:	Teachers Service Commission
USA:	United States of America
UNODC:	United Nations Office on Drugs & Crime
YCS:	Young Christian Students Movement

## OPERATIONAL DEFINITION OF TERMS

**Curriculum** - A course of study offered in school. What content students really Learn (UNESCO.[www.unesco.org](http://www.unesco.org)).

**Discipline** - State of physical or mental orderliness in a learner, as a result of desired learning externally imposed by rules, punishment and rewards.

**Drug and substance abuse** - Improper use of Drugs and substances (Soft Kenya).

**Influence** - Ability of something to make an observable change on the other.

**Morality** - A set of Social rules, customs, traditions, beliefs and practices, which specify proper acceptable forms of conduct. Quality of being moral that which renders an action right or wrong (Lloyd D., 2000).

**School Administration officers** - All the people in an institution charged with the responsibility of coordinating people towards the achievement of a common goal of education. School administration officers oversee the daily operations of schools ([learn.org](http://learn.org)).

**Society** - A set of people who share common territory, culture, sense and interact. (<https://www.kullabs.com>).

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Morality is derived from the Latin word ‘moralitas’ meaning right behavior (Long & Sedley, 1987:336). It is the ability to behave properly and entails deciding well about what is good and what is bad or rather what should be done and what ought not to be done in different situations in our daily life activities. Morality can also be a body of standard crafted from a code of conduct or from a standard that one believes should be universal, (Wikipedia <https://en.m.wikipedia.org>). For one to practice morality, he/she ought to have moral values. Anyone who practices morality is likely to care for life; theirs’ and that of others. Namara (2012:98) states that, moral values are relative and entail protecting life and being respectful to the dual life worth of the self and of the others.

Moral values are useful to children since they enable them to develop moral thoughts. Parental moral values influence children in developing appropriate moral thoughts (Oswalt, 2014). Children need the moral values in moral development, regardless of whether they live with their parents or not. In situations where they do not live with their parents and their role models are not reliable, efforts should be made to impart good values to ensure that positive moral standards are attained. Good moral standards can transform the students to live and earn a good social life which is needed today than never because, the rate of dynamic interaction either through face to face, or through the advanced technology of media coverage is alarming. One can interact with many people of their choice because through technology, the world has

been reduced to a global village. Children and youth are supposed to grow and mature well in their own social and life development (Santrock, 2005: 320). But, most times children and youth are away from home, in schools because education is currently faced with stiff competition between various schools and students themselves. It is for this reason that teachers and parents should inculcate desired moral values among the students. Abetes and Davis (2004: 270) state that, nation's youthful people most often come into contact with their parents. The teaching of moral values in schools should be treated with a lot of concern if we need to mould responsible and able citizens in future. There has been a lot of discouraging reports from the secondary schools in the country. These news mostly are about immoral practices. The realities encountered in relation to the youth in secondary schools are also very wanting because; they portray a gap of knowledge in discipline. This situation leads to students' impaired judgement. In 2015, the media reported that in Kenya, some students turned a bus they were travelling in into a pleasure zone from where they took alcohol, other drugs (<http://www.nation.co.ke>). It has also been reported in electronic and print media that, there is increase in lawlessness in the secondary schools because, students have engaged in leaking of both local and national examination and stealing other students' property.

Cases of poor results and examinations malpractices have been inevitable even in the national examinations, threatening the council for examinations in Kenya. This whole scenario emanates from unchecked cases of lawlessness during learning and examination sessions. In some cases, students engage in uncontrolled sexual behaviors leading to early pregnancies, rape and contracting of HIV/AIDS. There is

also an increase in aggression among students which has led to unprecedented strikes, damage of school property, fatal accidents such as causing death of their fellow students in dormitories through arson cases. It has also been reported that some students have directly attacked others and killed them. Drug and substances abuse have wrecked lives, of many students leading to addiction or rendering them unworthy to earn decent lives and sound mental orientation. Sexuality and sexual abuse among the youth in our society portrays a high level of indiscipline. It is one of the signs of moral degradation that characterizes adults, youth and children (UNODC, 2011: 17). Programmes of inculcating moral values to secondary school students have not been stable to catch up with the dynamic world.

Currently, the inculcation of moral values in our schools has not been consistent and effective, since the vice has continued to affect the students' lives. The teaching of Religious Education, which could have been one of the ways of inculcating moral values, is currently optional in the secondary school curriculum. This is contrary to the earlier Ominde Report of 1964, where it was compulsory in all public schools. National Committee on Educational Objectives and Policies (NCEOP) in 1976 recommended the introduction of teaching of Social Education and Ethics. In 1995 Kenya Institute of Curriculum Development - KICD by then Kenya Institute of Education -KIE declared Social Education and Ethics-SEE an examinable subject bringing an end to the Frazer commission which had declared that Christian Religious Education (CRE) was the only means of providing moral education in secondary schools. Social Education and Ethics was made an optional subject just like CRE, but the students' behavior kept on deteriorating. They involved themselves in more

indiscipline cases, a fact which showed that the SEE was not effective in improving students' behavior. In 2002, SEE topics were incorporated in CRE as Christian Ethics in the secondary school syllabus (KICD, 2002). Students developed a poor attitude towards CRE which was notable in poor performance in it because it was an optional choice.

Efforts have been made in various educational institutions to impart moral values to their students in order to improve their decision making. Santosh (2003:65) studied modernization and human values and found out that education ought to be value oriented because, value education is the foundation of character development. The church has been involved in different ways in empowering the youth to be able to make wise decisions depending on its doctrine. The Roman Catholic Church for example, has been in the lead in its efforts to give policies in its schools for smooth running of the school programmes. In its policy, it emphasizes observation of: the pastoral programme, Roman Catholic Rituals and Symbolism, its policies and strengthening of guidance and counseling programme in the schools that it sponsors. Aucoin (2009: 134) states that, Catholic Schools give a broad, value education which insists on the lasting development of moral, intellectual, physical and social values. Basing on this information, the research was undertaken to study the Roman Catholic Church's role in inculcation of moral values among secondary school students in Machakos Sub-County in Machakos County.

## **1.2 Statement of the Problem**

Moral decline is on the increase and if not, controlled, it could lead to a disaster in future. Studies indicate that, this is associated with inheritance of a difficult

temperament; poor upbringing and living in a violence stricken neighborhood(Cebelo,Dahl.et al., 2001).Poverty, illiteracy, family background and drug abuse are cited by (Mbatia, et. al.2009: 38) as indicators of moral decay that are reported in almost all areas in the world. The vice has led to suffering and deterioration of many lives through break up of families and destruction of communities. Cases of moral deterioration in form of sexual contact related cases, lawlessness, drug and substance abuse and aggression, have dominated news in both print and electronic media in our daily lives. In Africa, just like in other developing countries, the morally upright people are in great fear of what could befall them in the near future basing on the current immoral situation. Van der Walt (2003:26) states that, we are experiencing the outcome of moral deterioration in South Africa and at the entire continent, hence empowering students towards overcoming moral deterioration, needs to be given a priority.

The elderly are not in agreement with the moral issues; they are encountering and in some places have made some efforts though in vain, to avert the situation. Van de Walt (2003:8) states that two moral summits were held in South Africa in (Oct 1998 and April 2002) to address the moral deterioration. The summits seem not to have born fruits because the situation deteriorated further. Some of the indiscipline cases experienced in Kenya's secondary schools include truancy, bullying, destruction of school property and attacks by students on others (Mbiti, 2007:25). Moral values, or even personal values, are no longer in existence among the youth. The youth in the society, perceive the elderly as irrelevant, while the elderly in return term the young as immoral generation. This is according to Theodore Roosevelt and other writers

who advocated for the importance of moral education when they asserted that educating a man in mind and not morally is educating a menace to the community.

We often receive reports on immorality; involving secondary schools students on uncontrolled sexual misbehavior, such as raping grandparents and infants. There have been cases of students' aggression, leading to deaths of many students through strikes like in Kyanguli case in the Sub- County (Daily Nation 6<sup>th</sup> April 2001). Moral values are supposed to guide ones decision making, as he or she can refer to them as they make decisions. Turiel(2002:36) indicated that, failure of many people, especially the youth to in-cooperate moral values and views, as signs of moral deterioration. Efforts to counter moral decay should focus on inculcation of moral values. Institutions have made efforts to counter the menace of moral decay, since it has often caused chaos in the schools. For example, the Roman Catholic Church has been vibrant in addressing the problem, in the many schools it sponsors, through pastoral programme, embracing its rituals and symbolism, providing strict policies, emphasizing Guidance and Counseling which are aimed at instilling moral values among the students. This research studied the role of the Roman Catholic Church in the inculcation of moral values among secondary school students in Machakos Sub-County in Machakos County.

### **1.3 Research Questions**

1. What is the role of the Roman Catholic Church Pastoral Programme in inculcation of moral values among secondary school students in Machakos Sub-County?

2. What are the effects of Roman Catholic Church rituals and symbolism in inculcation moral values among secondary school students in Machakos Sub County?
3. How important are the church policies in providing moral values among secondary school students in Machakos Sub County?
4. What is the role of guidance and counseling programme in inculcating moral values among secondary school students in Machakos Sub County?

#### **1.4 Specific Objectives of the Study**

The study was guided by the following objectives:

1. To examine the role of Roman Catholic Church Pastoral Programme in inculcation of moral values among students in Machakos sub-county.
2. To ascertain the effect of the Roman Catholic Church Rituals and Symbolism in inculcation of moral values among students in Machakos Sub-county.
3. To assess the importance of the Roman Catholic Church Policies in inculcation of moral values among students in Machakos Sub-County.
4. To examine the role of the Roman Catholic Schools' Guidance and Counseling in inculcation of moral values among students in Machakos Sub-County.

## **1.5 Justification of the Study**

Morals guide an individual to act in a right way and if one lacks morals, they are likely to make poor decisions, in their day to day activities. Morality is the foundation on which societies are founded, hence; individual's lack of morality affects the community's cohesion. Immorality therefore causes problems to the entire society, due to poor decision making, leading to conflict and misunderstanding which makelife in the society difficult in different ways.

Currently, the vice has led to a disaster in the society which is evident in contracting of life threatening diseases like HIV/AIDS, loss of lives through aggression and mental disorders. It is also very intensive in our schools where students have in the past suffered at ruthless hands of their school mates, who lack or fail to apply moral values. Failure of the youth and many people, to consider moral values and views of the society in their decision making, portray moral deterioration evident in high crime rate in the society (Turiel, 2002:38).

The society is also struggling with the dangers of uncontrolled communication which came along with the highly treasured improved technology mostly known as social media. The computer literate students are most prone to social media dangers.They use cell phones, laptops, tablets and ipads to access social media sites like yahoo, Gmail, Facebook, Google, whatsapp, instagram, messenger and twitter. Kenyan millennial prefers social media for news, love texting and downloading TV shows (Techweez March, 1st 2017). The society has been made too porous to produce good people. The media has dominated the youth source of information, which is enticing and at times destructive to them. It also consumes most of their valuable time, leaving

them with less contact time with their elders and parents, who are expected to develop them morally. Studies have revealed that initiatives have been put forward by various institutions, to inculcate moral values among the youth so as to, avert the situation.

The Roman Catholic Church is outstanding among the institutions involved, since it embarks on an enhanced pastoral programme, rituals and symbolism, guiding policies and strengthened guidance & counseling programme in its sponsored schools, to empower students to be able to make wise decisions. The high level of discipline and academic excellence of the students in a school is founded on the core values of the school. Although those programmes which inculcate moral values are embedded in the Roman Catholic sponsored schools, they are expected to benefit many other people (Muindi, 2008:142). The effort by the church is worthy emulating since it is useful in inculcating moral values. This study will investigate the role of the church in inculcating moral values. It will provide useful information for the government in its development plan and policy making. It acts as a caution and deterrent to students from succumbing into the vice. Lastly, it will help the leaders and citizens to understand their position and make necessary efforts to ensure that they retrace their ways for achieving their goals.

### **1.6 Scope and Limitations of the Study**

Due to the current dynamic world, educational institutions have experienced changes, which have at times conditioned change in the syllabus and content. Sometimes the change could have adverse effects among the students. Currently, the education sector is in a process of integrating improved technology in the entire learning. This change has brought many changes in the institutions, which at times result in undesirable

outcomes. The introduction of communication gadgets like computers, laptops and in some institutions cellphones has opened an avenue for students' immoral practices, even though they also have some benefits in their lives. The study investigated the Roman Catholic Church inculcation of moral values among secondary school students in Roman Catholic Sponsored Schools.

The choice of Catholic Schools was due to the researcher's experience, and understanding of Catholic Sponsored School and their consistent good performance. Catholic schools students' recent behavior of being involved in strikes which was very rare in the past, also made the researcher to be interested in the Catholic schools. Machakos Sub County was selected due to its accessibility, good infrastructure and central location in Machakos County. Being in an urban area students are likely to have faced many challenges and been forced to change so as to fit in the education system. They are also expected to match with the dynamic world for them to be relevant.

The current situation has positive and negative effects on student's morality. The negative effects do not benefit them hence they ought to be well understood. If the students understand well the negative effects, they will be on the alert and be in a good position to deal with and eradicate them. Students should therefore be empowered to understand and overcome the negative effects and their causes since they are vulnerable to them as they use the technology so much. The Catholic Students are also involved and thus the study was directed to the catholic partially and fully sponsored schools. The schools selected were one boy's school which is Pope Paul VI Seminary, one girl's school St. Mary's girls and one mixed school Vota Secondary

School which are well spread in the sub- County and which well represented the catholic sponsored: girl's schools, boy's schools and the mixed schools in the sub county.

The study was conducted during the months of April to September 2017 and it is of mixed method design. It targeted a sample size of 93 respondents comprising the administration, teaching staff and students in those schools. They were three administrators, fifteen teachers and seventy five students. These respondents were a good representative of the population since it was of respondents of different ages, gender and position in the school with a representation of: administrators, teachers and learners. The sample size of the study concurred withMugenda's view. A sample size more than 10% is appropriate (Mugenda, 2004). In this study, the respondents did not have ample time to fill the questionnaire since they learn under a very tight schedule.

The researcher dropped andpicked thequestionnaires, although a few respondents failed to interpret well the aim of the study and thus gave false information. Some respondents failed to understand and differentiate some of the terms well hence could not fill and return the questionnaires affecting the rate of return. The researcher also faced some resistance from some respondents who were suspicious of thus affecting the rate return of questionnaires.

## **1.7 LITERATURE Review**

This section comprises literature on Pastoral Programmes, Rituals and Symbolism, Policies and Guidance and Counseling of the Roman Catholic Church.

### **1.7.1 Introduction**

Previous studies have dealt with aspects of moral values, bringing forth information useful in various situations. Thakur & Knag(2006) assessed school environment and established that, good socio- emotion climate of the school plays a vital role of the development of positive moral values and judgment. Santosh (2003:84) studied modernization and human values and the study revealed that, education ought to be value oriented because value education forms the base for character development. The studies clearly indicate that a good education should aim at inculcating moral values. It is on this basis that the Catholic Church initiated pastoral programme, observation of its rituals and symbolism using church policies and strengthening guidance and counseling in its schools, in anticipation to empower students who learn in the schools with values useful in decision making.

### **1.7.2 RCC Pastoral Programme**

Christian Religious Education has been used in inculcating moral values in schools for Learners to be able to make wise decisions. Flannery (1984: 364) in her document on Vatican II council states that, in the preface of the declaration of Christian Education (Gravissimum Educationus) was but one of Vatican II document within a culture of documentation that dealt with Catholic Education. Pastoral programmes have been used by various faiths in teaching their beliefs and practices to students. Petty (1967:89) expressed his conception of the Vatican II council on education when he claimed that; the church's pastoral constitution in the current world was one such conciliar document that was more powerful and deep sighted than many of its kind. He however, failed to give the challenges facing it. This study assessed challenges

facing the pastoral programme revealing problems of lack of clergy, different social backgrounds of the students and lack of co-operation among the faithful whose faithful are enrolled in the schools.

Human values are important in an individual, as they guide one in making wise decisions hence living well. Santosh (2003) studied modernization and human values and established that the value education in these present times of unprecedented developments destabilises the traditional values and causes conflict between the original and new values. This results in the universal concern that there is, in entertaining change in moral values, promoting values and culture fitting in with the needs of present times. The process of advancing into a modern society, with new social, political and economic institutions, and which emphasize on science and technology has dis-regarded many values, causing challenges in all fields and killing learners' ability to make wise decisions. The increase of one's needs, likes and efforts for self-satisfaction has become the viewpoint of life and education in the current life. He failed to address the effects of eroding of moral values. This study established the importance of moral values to the society, hence giving reasons for safeguarding them.

Christ is the head of Catholic Education and journeys with learners through schooling as a teacher, and ideal man's faith society in unity with the church and in fidelity to the magisterial students, parents and educators witness loving communion of Christ in the Holy trinity with this vision. It familiarises the learners with Christ's mission of salvation which entails making disciples of the savior and teaching the observation of his commandment. A study of catholic school principals in the USA in 1990 revealed

that statements related to the development of the school community were assumed as essential for the Catholic Schools 39% of them selected an emphasis of imitating Jesus as their first priority, with the others selecting many small percentages to take the others (Harkins, 1993). Catholic education satisfies its purpose of critical, systematic transmission of culture considering faith and integral formation of the human being by developing every student's moral, physical, intellectual and spiritual gifts in harmony, teaching right use of freedom, responsibility and preparing student to satisfy the call of God in this world and to attain the everlasting kingdom of which they were made. This has been the foundation of Roman Catholic Education which is practiced worldwide, and states that its education is sustained by the often experience of prayer, sacred scripture and the church liturgical and sacraments. Harkins fails to assess various methods through which Roman Catholic School Students learn moral values which guide them in decision making. This study assessed the methods through which the Roman Catholic Church inculcates moral values among students in the schools it sponsors revealing pastoral programme, rituals and symbolism, policies and guidance and the counseling programme.

Both private and public Catholic sponsored schools have for a long time showed good performance in examinations and character formation with many leading in national examinations including Bura Girls, Star of the Sea (Mombasa Archdiocese) Loreto High schools in Limuru, Msongari and valley road (standard media co.ke 26th Nov, 2015). The newspaper however did not have information on ways of inculcating moral values earned in the schools which must have contributed to the excellent performance. This research investigated ways of the inculcating moral values.

The educational effort of the church aims at forming, people who would be good community members. This makes the education useful to the individual and also the communities in which the individual lives in. In a description of the Roman Catholic Church education, a pastoral message of 1972, the national conference of catholic Bishops reported that, education is one of the most vital means through which the church satisfies its concern to the individuals' dignity and building of the community. UNESCO (2005) stated that, education promotes responsible citizenship's values and attitudes producing emotional and creative development, irrelevant and poor quality education is many a time viewed by parents and students as a cause of school dropping out cases. Both pastoral message and UNESCO report did not give some moral values earned by the students in Catholic Schools. This study revealed hard work, chastity, love, honesty as some of moral values earned in Catholic Schools.

Roman Catholic Church Education cares for success of the needy students. The schools tuition fee is low compared to other schools. This is because the church is devoted to charity work. John Paul II (1986) states that, Catholic Education in a Catholic Sponsored School should ensure that the gospel of Christ is a source of light and of discernment from the over appreciative contribution in the modern culture and to evaluate it with a code of true values. Most schools have reacted to the needs of the physically, economically and socially disadvantaged in accordance with the Catholic Education Programme. However, it is not giving the challenges which may be encountered in the efforts to achieve that education through pastoral programme Machakos Sub-County. This study sought to reveal the challenges faced in Pastoral Programme in the Catholic schools in the Sub-County. It revealed various

challenges including shortage of priests and clergy, shortage of time, different faiths and cooperation from faiths involved.

Spiritual growth is one of the concerns of Catholic Schools. In his view about a catholic school, Bertran (2015) stated that catholic education addresses the growth of the whole person through spiritual and academic ways based on gospel values and at the same time provides suitable atmosphere for young people to contribute to the common good by becoming active members of the faith community and society at large. He however, did not tackle details about the Roman Catholic education learning environment. This study revealed that symbols and rituals make the environment conducive for conception of moral values and knowledge as a whole.

### **1.7.3 Roman Catholic Church Rituals and Symbolism**

Rituals and symbols are very vibrant in the Catholic Education as stated in various scholarly works. Rituals and worship in letter of symbolism gives various rituals and their importance in a person's life. Mass is described as the orientation to rituals then the others including liturgies (Greek for worship); of the word, and of the Eucharist consisting of baptism and confirmation. The sacraments include the sacrament of initiation, sacrament of confirmation which entails affirming the individual to a gift of grace through the Holy Spirit, Sacrament of reconciliation and anointing of the sick for those who have sinned and the gravely ill people respectively (Roman Catholicism, <https://www.britannica.com>). In an elaborate manner, the work informs about rituals but does not tackle the rituals role in inculcating moral values. This study has assessed the role of rituals and symbols in inculcating moral values among

students and revealed that rituals and symbols capture learner's attention creating a more conducive environment for learning moral values.

Catholic Education is continually fed and stimulated by its anchor (Christ) in the frequent experience of prayer, sacred scripture, and church's liturgical and sacramental tradition. Church symbols also play a major role in the transmission of faith. Through church symbols like the crucifix and the rosary, students learn to open their hearts in total trust to the father, son and the Holy Spirit by personal and liturgical prayer which makes the mystery of Christ present to students. Ramachandra & Manchala (2006:195) studied values in the educational system and concluded that, value inculcation should not be an additional subject. It is supposed to permeate all work and activities in educational institutions like, protecting anger values being inculcated through deliberate effort and not left to chance. Value has to be both earned and taught since it is inculcated through different ways. This work examines RCC inculcation of moral values among Catholic students by enquiring the values inculcated. It was revealed that honesty, love, chastity and hard work are among the moral values inculcated.

In an effort to describe good education, Orchard (2008:276) states that, the society does not need an education of academic excellence to inculcate the skills but it should equip students morally for purposeful and useful satisfaction of self, the society and live in a God required manner. The fullness of life is lived in a community which involves the living, the unborn and the ancestors (Pobee, 1964:18). For the community to succeed, it needs solidarity, relationships, participation and openness among others. For one to live well in a community they ought to be morally upright. Culture is

the people's way of life while rituals and symbolism are an important aspect and cannot be left out if people need to be close to each other. This study found out that, rituals and symbolism create a favorable environment for perception of moral values, as students participate in the rituals because they are able to understand the word of God easily and in a better way.

Moral values contribute to a good society, hence needs to be inculcated among the children and the youth for a better foundation of the society (Mahaprajna, 2001). She added that morals build relationships between people and the world around them bringing set up communities. He however, failed to state the ways of improving morals in the society. This study investigated the role of rituals and symbolism in inculcating moral values. In the catholic schools, the effort is outstanding since, they intend to create an atmosphere enlivened by the Gospel Spirit of Freedom and Charity for the school community. Vatican Council II (1966:32) reported that, schools assist children in their development as unique people, reflecting on the new creation that they became by baptism. This study investigated baptism and revealed that, like the other rituals, it creates a conducive personality for development of moral values.

Rituals and symbolism is an aspect which makes up our cultures. Describing rituals and symbolism, Rosario(2008:45) states that,since the time of the birth of Jesus, symbolism has been notable in the entire human culture, social structure and religious system signs and symbols play a very important role, in the global religions as objects on which prayers and thoughts can be focused since they bind people. Rituals are symbolic actions through which faithful open themselves to God. Catholic rituals engage the senses and evoke emotions of its faithful; this is according to the

Catechism of the RCC. Rituals entail any established procedure for a religious or other rite and a system of religious practices or rites. This study examined the rituals carried out in the Catholic Schools and found out Mass, Baptism, Lent and Liturgy.

Liturgy is a ritual of offering to God which it entails a session of singing and dancing so as to appease God to accept the offerings. The offerings are presented to the altar in a jovial and respectful mood. It gives chance for the students to offer. Further, the catechism describes the symbol of the sacred tool as a symbol which symbolizes the love of Jesus for the entire humanity. It bears the shape of a heart posted on a portrait for Jesus with a bright light around it. Signifying the love Jesus has for humanity it is however depicted as the sacred heart when presented pierced with a cross and thorns twisted around it showing the strength of Jesus love. He was ready to suffer and lose life for all people as everlasting love. In the schools, it is used as wall hangings in the hostels and in the chapels representing the sacred heart of Jesus.

The symbol of the dove represents the Holy Spirit holy that descended on Jesus during his baptism (Matthew 3:16). Sometimes, it is depicted as a dove with an olive oil tree twig in its mouth symbolising peace and God's grace. The presence of the symbols in the school reminds students of the requirement to desire to achieve their objectives in life and succeed in learning. They create a conducive environment and raise the urge on teaching and perceiving moral values. Jill Emerson (2018) in his work on becoming part of the Roman Catholic faithful describes the Communion as in which the Catholic faithful partake the body and blood of Christ to be a part of his sacrifice. It strengthens and increases individuals' faith and cohesion as Christians. The information however, doesn't show how rituals inculcate moral values among

students. This study investigated the rituals carried out in the Roman Catholic Schools and revealed how Mass, Catechism, Celebration of the Eucharist, Baptism are upheld by the church and practiced in the schools.

#### **1.7.4 Roman Catholic Church Policy on moral values**

In his letter after a United States conference of Catholic Bishops on dignity and human life, Pope Benedict XIV (1986) asserts that the church maintains this link between life ethics and social ethics by force. This is done in full awareness that a society lacks a strong base when it affirms values like, a person's dignity, peace and justice and at the same time completely acts to allowing or tolerating many ways through which, human life is diminished and violated especially where it is weak and marginalized. The dignity of all should be respected regardless of the level and condition. It is a first fundamental human right hence it should be given the first priority. Bishops pledged to affirm the personal value of, humanity and the dignity of all human beings through cultural transformation. Nevertheless the letter did not give the policies observed in the Roman Catholic Schools and which can inculcate moral values among secondary school students. This study revealed the policies observed in the schools including: policy of abiding by the catholic ethics mandatory teaching of CRE, principals being catholic faithful, vetting of people talking to students, policy on artificial birth control and policy against abortion.

As he wrote about Catholic Education in America, Cuberston (2011) stated that, the Catholic Church avails a broad, value added education putting more emphasis on the long lasting people. The Roman Catholic Schools mould students who are dedicated to their faith in a strong way, values, families and communities by giving a stimulating

atmosphere rich in moral and spiritual development. However, he did not tackle a catholic school environment in Africa. This study assessed a suitable environment in Machakos Sub-County and found out that, rituals and symbolism create a close to God feeling, creating a good environment for learning and perception of values.

The role of Educational Institutions report of 2016, on inculcation of moral values in Educational institutions stated that, children are members of small society that exerts enormous pressure towards their moral development. Development is achieved through teachers as role models, teaching accountability by pupils, playing role model, teaching basic morals and values in class, appreciation of the children's development and special attention for children with weaker moral development. The study failed to state the RCC policies which are supposed to improve the learning process. This study investigated the policies involved in inculcation of moral values. It established that, the church observes various policies including, mandatory teaching of Christian Religious Education- CRE in their Secondary schools, contrary to the government school curriculum. The heads of their schools must be practicing Catholic faithful, and students enrolling in this school must to sign an agreement promising to abide by the catholic ethos and lack of support of artificial family planning.

The Roman Catholic Education aims at empowering students to grow as responsible people in the society. In his work on Catholic Education, Flannery A. Gen Ed (1984:27) Vatican II, the councilor and post councilor document revised edition states that young people are meant to be future leaders. It examines religion's contribution to educating on peace to the young generations and development fraternity in the humanity. How will they be educated faith and in faith? How will establishment of

preliminary conditions to accept this gift be realized, to educate them to gratitude, to a sense of awe, to develop a sense of justice and consistency, educate them to prayer? This study investigated on the church policies inculcation of moral values in a likert scale of rating, asking students to rate whether policies inculcate moral values and majority of the students agreed and strongly agreed respectively that policies inculcates moral values. According to the catholic statistics on human life, the church ought to be concerned with man's/woman's whole life including the secular part, to the extent it has a bearing on his heavenly calling. The church gives and updates clear policies concerning the schools which flowdown from the headquarters i.e. Vatican to Diocesan level. For instance, it gives policies on mission and beliefs of the Catholic Schools, administration and governance, school personnel, pastoral directives and safe environment programme, student's instruction and programme, health, safety emergence and also school finances. The church recognizes education as a human right. This study examined how the Roman Catholic Church inculcates moral values, among students and challenges faced in the endeavour, so as to form a strong foundation on students' morality for the betterment of the society.

The government through the ministry of education gives guidelines and directives on various aspects of the curriculum. It gives the same on teaching of CRE, in its description of a teacher. The KIE (2006:175) curriculum states that, CRE teachers ought to have specific objectives with materials which identify the right methods to help realize the objectives and areas and methods of assessment. Education systems globally, inculcate moral values in order to prepare useful, responsible moral upright individuals in the society. The institute however, doesn't give other means of

inculcating moral values by various faiths for instance the Roman Catholic Church. This study revealed various ways through which the Roman Catholic Church inculcates moral values among students in the schools it sponsors. The Roman Catholic school is concerned with the observation of the rights of both the church and the people, therefore considering the culture of the people and the teaching of the gospel through pastoral programme and rituals and symbolism. The Roman Catholic Church demonstrates a lot of concern on the religious education in schools since it is one way through which the word of God is taught to the students. It has for a long time been in a tug of war with the government, on the teaching of Christian Religious Education in schools. This study found out that mandatory teaching of CRE is one of the policies emphasized and observed in the Catholic Schools.

The church is also aware that its success in its effort of including CRE as a mandatory subject depends on the principals and teachers of the architects of catholic culture. It therefore exposes them to courses which prepare them to be able to impart both the secular and religious knowledge to the students as required. They should also be role models as learning is not only through listening but also observation. The church thus takes its responsibility of equipping the teachers and parents in their schools towards the success of their efforts of employing the teaching of religious education. However, they do not give information about the observation of the same in Machakos sub-County. This study revealed that the policy is observed in the Roman Catholic schools in Machakos Sub-County.

As a part of their requirement for inculcation moral values in secondary schools students, the Roman Catholic Church leaders encourage learning in Catholic schools

as the best for secondary students as it is perceived to be holistic learning. The church policy on human life should be highly valued by the Catholic school administration, the students and the school community as a whole. Life begins at conception hence abortion is a crime of murder which should be well understood by students. The Roman Catholic Church teaches against the use of artificial familyplanning methods terming them as immoral and sinful. This study revealed the details of the controversial policies on abortion.

In his study in the sub-county, on attitudes on the teaching of Christian Religious Education in Secondary schools in Kenya, Kasomo (2012) revealed that there are no significant differences among respondents of different backgrounds in their attitudes towards CRE. The respondents' conception on the nature of CRE falls in two groups: positive oriented group which contends that CRE has a utilitarian value and the other group that views CRE as non- functional. He concluded that, any recommendation for improving CRE has to be directed towards clarifying CRE objectives. The study did not investigate other ways of inculcating moral values among secondary school students, while the current study found out that the pastoral programme, guidance and counseling, rituals and symbolism and policies as other ways of inculcating moral values among students in the Roman Catholic Schools.

Kenya Catholic Education policy (2000) asserts that, children enroll in schools not only to acquire education, but also to grasp good study habits. They must fulfill the requirements of daily learning and those of the Sponsor for instance in religious ceremonies. This concurs with the views of Makokha (2002) that, learner's school curriculum should include the involvement in church oriented activities. Muindi

(2008) stated that,academic excellence and highest level of discipline are founded on the school's core values. Schools sponsored by the church highly regard spiritual and character development. The above scholars didn't give information on the specific church oriented activities. Mass, Baptism, Catechism and Prayer are some of the church activities through which the Roman Catholic Church inculcates moral values to the schools it sponsors.

### **1.7.5 RCC Guidance and Counseling in the schools**

Moral development is the axis on which one's personality and character revolves therefore, it should not be underrated if the society has to produce responsible members. Based on its nature, moral growth has been studied as part of cognitive development, social learning and psycho analytic dimensions according to Eyerer (2015). In his work on some aspects of Christian pastoral care and counseling in the contemporary secondary schools of Kenya (Wambua, 1989) elaborated on Christian pastoral care and counseling in the schools studied, Christian pastoral care and counseling to students and the different problems of students, usefulness of Christian pastoral care and counseling to students and the obstacles encountered in providing it. The views by Eyerer, (2015) and Wambua, (1989) did not include inculcation of moral values among Roman Catholic Secondary School students. This study examined the programme of guidance and counseling in catholic sponsored secondary schools and found out the Catholic Church boosts the programme by giving refresher courses to counselors in the schools they sponsor.

Having clergy from various faiths to teach guidance and counseling to their faithful's who learn in the schools was one of the solutions found. Lavender (2000), states that,

pastoral care is the core of all human wholeness and assesses obstacles of effective pastoral care and established durable solutions to refugee problems. But, she did not assess the role of the Roman Catholic Pastoral care in inculcating moral values among secondary school students. This study assessed the role of pastoral care in inculcation of moral values and revealed that it gives the basis for spiritual and moral growth to the youth. Shimabukuro (2010:46) asserted that, an ideal catholic school teacher should be a community builder and committed to the spiritual formation of the students. Parents as the most vital part of the school community are also required to portray the highest attachment with the learners. He however does not inform about cases where the teachers or the parents are not available to take their roles effectively. This study investigated other ways of inculcating moral values. It investigated the Roman Catholic Church inculcation of moral values among secondary school students.

Africans are preoccupied with earning money, to an extent of being less concerned about the many traditional behaviors, which formally make it possible for young people to be brought up well (UNESCO, 2002:20). School guidance and counseling programme as revealed in this study was introduced to assist students in overcoming challenges they encounter while learning at home or school. Many of the pressures imposed on the family by poverty make many parents to spend little or no time at all with their children to give them the required guidance (Nziramasanga, 1999:35). The schools have therefore assumed the responsibility of guiding and at times counseling the students. This study examined the Roman Catholic Church's guidance and

counseling programme and found out that the church boosts it, by giving refresher courses to the guidance and counseling officers in the schools.

The students have more time in school than their homes unlike in the past whereby they had more time at home and were moulded by parents. Ayieko (1988: 28) states that guidance and counseling is pivotal to students' behavior management and correction in Catholic sponsored schools. Collins (2002:17) affirms that guidance and counseling is vital because, it gives an insight on working knowledge, skills and attitudes. It is therefore a good way of assisting secondary school students to be morally upright and manage challenges they encounter in their lives. This study ascertained the importance of guidance and counseling in inculcation of moral values among secondary school students. With moral strength they are able to understand themselves, their environment, realize their potentials and identify opportunities in this world of limits for their success. In the past, guidance and counseling was very useful in guiding the youth for better human persons. Muithya (1996:33) stated that, traditional African society, behavior moulding was realized through enormous formal and informal guidance and counseling programme.

Essentially, every society had its own sources of wisdom through which it guided and regulated its members' socialization. This study investigated ways of inculcating moral values in the Roman Catholic Schools to empower the student's morality. Nowadays, social interactions are immense and alarming. In the wake of improved technology, communication has been made easy and uncontrollable. One can communicate through various social Media like facebook, whatsapp, twitter, instagram and many others to all parts of the world at the lowest cost in money and time. With this rate of

communication a morally weak youthful person can draw and succumb in world pleasures. This study revealed that the Roman Catholic Church inculcates moral values among its students.

Kenya has suffered problems of student's destruction due to poor moral standards of some of them, at times causing deaths of their colleagues. The cases of 26 girls of Bombolulu School in 1998, who perished in dorm fires intentionally started by their colleagues. In 1999, 17 girls of St. Kizito Secondary school killed and other 70 raped, (Daily Nation, July 29, 1991) burning of 4 prefects in their dormitory at Nyeri Boys High school by their colleagues (Daily Nation, May 23, 1999). More than 500 students were flushed out of night clubs in Eldoret where they were under the influence of alcohol and other drugs (Daily Nation, 2015). Students from various schools in central province caught in a drug party in a bus they were travelling in (Daily Nation, 7/08/2015). The above mentioned indiscipline cases indicate that, there is low moral ability among students. Efforts should therefore be made to improve their moral ability. This study assessed the challenges facing guidance and counseling programme in the Catholic sponsored schools in Machakos Sub-county. It revealed lack of reading materials, poor skills among their counselors, lack of facilities, and lack of support by the administration together with lack of support from other teachers.

The Government through the ministry of Education has shown concern on the use of guidance and counseling programme by declaring that, guidance and counseling of students in secondary schools is vital since it helps them to determine their individual interests through assistance and correction. The Roman Catholic Church has concurred with the ministry and embraced its policy on guidance and counseling observation in

schools. However, there is need for the government to identify challenges facing the programme and address them for success in the initiative. Mutie&Ndambuki (1999:43) in their study examined the aims of vocational guidance as having an expanding role to aid in placing talent where it is required. They found out that, Guidance and counseling helps in managing discipline. This then portrays how discipline is key in school system and insists on emphasizing on the moral values of students. In this study, guidance and counseling given in schools was examined and it was been ascertained that various types were given.

Schools and parents have the role of promoting values and standards through which young people form sound behavioral bases for their lives hence maintaining good behavior among themselves. Chandra (2013) asserts that, home is the first school for children while parents are the first teachers. She failed to assess ways through which the moral values are inculcated among secondary school students. This study examined the students view on the guidance and counseling programme offered in the school and found out that majority viewed it as having been facing some challenges.

Guidance and counseling methods used in the secondary schools vary, because, they are meant to fulfill various needs and also to impart various moral values. Stewart(2003) ascertains that, school counselors provide social values which establish students' healthy association amongst them and the entire society. Those values include courtesy, responsibility, honesty, integrity, humility and perseverance among others. He did not include moral values in his statement. This study examined moral values inculcated in the Catholic Schools and revealed honesty, love, chastity and hardwork as the moral values inculcated in the Catholic secondary schools

Some issues are however beyond students' control and include change of system of education policy and school administration (Weiten, 2007:432). All secondary schools' students experience anger at times as a result of poor performance or conflict between them and teachers. Studies indicate that bad temperament is associated to a number of factors. This could be genetics such as inheritance of a bad temperament; poor parenting and living in a neighborhood where violence is acceptable (Dodge & Petit:2003). Weiten and Dodge & Petit (2003) did not give the various types of counseling to be used for the students' different problems. This study examined counseling and types of counseling given in the RCC schools finding out various types of counseling done to students depending on their various needs.

### **1.8 Theoretical Framework**

This study was guided by Erikson's psychosocial theory of development and Kohlberg's, which is also of development. Erikson's (1963) psychosocial theory of human development was crafted from Sigmund Freud's psychosexual theory. In his theory Erikson realized a series of eight stages, through which a healthy developing person should undergo from infancy to late adulthood. According to Saul McLeod (<https://www.simplypsychology.org>) during each stage, the person undergoes experiences which could have: a negative or positive outcome for personality development. The propositions of the Erikson's theory are; that the person encounters a psychosocial crisis having a positive or negative outcome for personality development at each stage.

The ego develops in a fixed order, and builds upon each previous stage; Epigenetic principle: adolescent period key stage for developing one's identity, the

crises which occur at each stage are of a psychosocial nature because they involve psychological needs of the individual, Successful completion of each stage results in a healthy personality and the acquisition of basic virtues. The Adolescent stage falls at the crisis of Ego which is below their stage hence can easily deteriorate. Identity versus Role confusion and success, earns a virtue of Fidelity that an adolescent usually begins to experiment with different lifestyles. Secondary school students fall into this stage hence they are prone to experiment with different lifestyles no wonder their moral challenges which lead to their indiscipline as seen in their immoral activities for example during strikes. Harder (2012) states that when one unsuccessfully navigates through this stage they suffer role confusion. This maybe one reason why some students engage in immoral practices. This fact therefore, calls for inculcation of moral values.

The stage succeeds industry (Competence) versus inferiority and therefore adolescence may have delayed in the childhood stage hence demonstrating their competence in projecting anger to an extent of organizing or participating in strikes. The theory explains well decision making by an adolescent that it grows gradually through eight stages. Hence, a child should be allowed to grow through the stages. When they make decisions which are not concrete they should be helped since some of them may have delayed in the previous stage. The youth also ought to be taught so as to understand themselves and their schoolmates. It also gives an explanation why their behavior changes so drastically, that it is due to their trying different styles so as to attain their identity. We also get the

understanding that at their stage, in success one attains identity and in its failure one gets role confusion and the virtue amounts to fidelity.

Kohlberg's theory of Development was crafted from Jean Peaget. It asserts that, moral reasoning, which forms the basis for ethical behavior, has six identifiable developmental stages each more adequate at responding to moral dilemmas than its predecessor (Kohlberg, 1973:21). The six stages are grouped into three levels of pre conventional morality, conventional morality and post conventional morality. The process of moral development was majorly concerned with justice, and that it continued throughout one's life. The theory portrays value as a critical component of the right which, regardless of what it is must be universally valid across societies: moral universalism someone advancing to a higher level of moral reasoning cannot skip stages. The stages start from blind egoism where one is conscious about themselves only, instrumental egoism where one understands there are other people. In the Social Relationship perspective, one recognizes intentions good or bad social systems perspective be able to see abstract (normative systems).

In the Contractual perspective, one starts making efforts towards both parties welfare and lastly mutual respect as universal principle. Progress happens as a result of an individual's increase in competence psychologically and in conflicting social value claims. The progress of resolving conflicting claims to reach an equilibrium i.e. justice operation being equality impartial or reciprocity regard on merit. Its success is seen in reversibility; colloquially as moral musical chairs whereby the parties would relate well even if they were to switch roles.

This theory works well with the secondary school students reasoning whereby at times they have to make a quick decision to avert a destructive act like a strike. It emphasizes on values for rights just like this study emphasizes on values to guide one's decision making. If they are able to reason fully, they should be able to reach an equality basis or reciprocity.

When students are aggressed, they judge between their conflicting party and themselves then give justice. The theory was applied by Harish (2011), Raley and Preyer (2010) who argued that, exclusion of moral Education in school curriculum is a contribution towards moral degradation. According to Geigner and Turiel in Tuckman and Monetti (2011), students who perform poorly in moral judgment, are likely to exhibit disruptive behavior in the school setting. Success will be seen in reversibility whereby students will be free to even change with their rival parties due to the justice accorded. This therefore means that, the higher the stage, the more the competence, hence the young can benefit a lot from the old. The inculcation of moral values involving pastoral programme, school policy and Guidance and counseling in which the old advises the young are good ways through which the youth can get knowledge from the older. At reversibility, the students will be able to make a decision during the conflict and the decision favors both sides.

Kohlberg's Theory of development proposes that adolescents tend to assimilate moral reasoning from older people and who appear to have attained a stage above them (Simanowitz and Pearce, 2003). This theory justifies the importance of

inculcating moral values to improve morality to the adolescents who are in secondary schools.

### **1.9 Research Hypotheses**

1. Pastoral Programme provided by the Roman Catholic Church among secondary school students has, effectively inculcated moral values among students.
2. Roman Catholic Church Rituals and Symbolism influence the inculcation of moral values among secondary school students.
3. Roman Catholic Church Policies and teachings direct day to day activities in secondary schools they sponsor.
4. Roman Catholic Church Guidance and Counseling programme has been sufficient to all students for successful inculcation of moral values.

### **1.10 Research Methodology**

This chapter focuses on research design, population of the study, sample size, data collection and data analysis method used by the researcher. The research methods are used in gathering information and presentation of data collected.

#### **1.10.1 Research Design**

In this study, descriptive survey design was employed. It was concerned with the analysis of the relationships between manipulated variable and the development of generalization (Best K, 2009). The design also determined the attitudes, perception and characteristics of the respondents using questionnaires for collecting data on the

RCC inculcation of moral values among secondary school students of Machakos Sub-County.

### **1.10.2 Sample Size and Sampling Procedure**

Target population comprised secondary school students in the RCC sponsored schools in Machakos Sub County. Six secondary schools of Machakos Sub-County were selected. Out of the 6 schools 3 schools were selected from which a sample of 93 respondents was drawn. The schools were Pope Paul Junior Seminary, St. Mary's girls Kalama and Vota secondary school. The 93 respondents were drawn as follows; 3 administrators, 15 teachers and 75 students. To identify the sample, stratified sampling method was employed since the population of the study was homogenous. The method was suitable because it gave the schools equal chances of being chosen. Random sampling was later used to select the students to respond. The population and the entire Kenya's population is highly affected by students' indiscipline which is caused by lack of moral values.

### **1.10.3 Methods of Data**

Both primary and secondary sources were used. Questionnaires were employed to collect data for this study because they were efficient. They contained both open and closed ended questions divided into two parts one being on demographic questions while the other contained questions on inculcation of moral values among students in the RCC sponsored secondary schools. The questionnaires were administered personally to the respondents and were collected after one week. A lot of information was expected since, the questionnaire had open ended questions. The one week period

given enabled the respondent to give sufficient and well thought information. Respondents gave information freely since their identity was concealed. However, not all questionnaires were returned due to reasons which were beyond the researcher's control.

Interviews entailed oral administration of the questions to supplement the questionnaires and seek clarification on important issues in the study. The interview was administered and the respondent gave information verbally. This method helped in clarifying information which was sensitive since it was on individual basis and not discussed. The method was reliable since the interviewer clarified the questions get the intended information. Further probing was done to provide more information useful for the study. Prescreening was done to ensure the right respondents for the study were got. The interviewer adjusted to the language of the interviewee to make him or her comfortable so as to get information.

The interviewer schedule provided information which was standardized due to paraphrasing of the questions and also intended problems by the interviewee for various understandable reasons. Lastly, were periodic newspapers which gave selected news in depth. Some documentary reports have reflected project activities which were important for the study. The reports enabled proper preparation for the study as required. Websites /internet were useful in communication and also as an information source for the study. These methods were not time consuming hence they proved to be suitable for the study.

#### **1.10.4 Instrument Validity**

Validity of the questionnaire was obtained through presenting it to at least professional people. Validity of information required and validity of the methods used to get it is determined by expert judgment (Amin, 2005). The researcher determined both face and content validity of the questionnaire. Face validity which was the likelihood that a question might be misinterpreted while content validity tested whether the instrument will provide adequate coverage of the study. Pretesting was done to ensure face validity. According to Wilkinson (1991:28) pretesting a survey is a good way to increase the likelihood of validity.

#### **1.10.5 Reliability of Research Instruments**

Reliability of instruments yields consistent results or data after repeated trials. To test for reliability of the questionnaire, the researcher used a pilot study technique. The questionnaire was administered to a similar population and after two weeks it was administered to the same group again and on comparing the responses of both cases, they were found to be similar, therefore the questionnaire was proved to be reliable.

#### **1.10.6 Data Collecting Procedure**

During the study, both primary and secondary sources were used to provide data. Primary source information was collected using a questionnaire and an interview guide. The questionnaire was the main method of data collection since it sought responses from the students. It also had many questions giving most of the information required. Questionnaires are efficient because they require less time to prepare, are less expensive and permits collection of data from a wide

population. Interview method was used to get elaborate data on sensitive questions. Secondary data was obtained from books, reports, journals and internet/ websites. It enabled the researcher to get much of the information required for the study.

#### **1.10.7 Data Analysis**

The data collected was summarized according to the objectives of the study. It was analyzed using qualitative methods. After receiving the questionnaires from the respondents the data was compiled, sorted, edited, classified, coded and tabulated to analyze it. It was analyzed by organizing and coding data into themes or topics and then establishing the relationship among the themes or topics. The findings were used to write recommendations. After analyzing the collected data, it was presented using tables, charts and percentages.

#### **1.10.8 Ethical Considerations**

The researcher obtained a letter of introduction from the University of Nairobi. A research permit was also obtained from National Commission for Science, Technology and Innovation. The researcher ensured that all information was treated with confidentiality to safeguard the dignity of respondents. The study explored demographic information from the respondents where data on gender and age was sought and recorded.

**CHAPTER TWO**  
**ROMAN CATHOLIC CHURCH PASTORAL PROGRAMME AND**  
**INCULCATION OF MORAL VALUES**

**2.1 Introduction**

This chapter contains Roman Catholic Church pastoral programme which is one way of inculcating moral values. It shows the response rate, instrument return rate, pastoral programme offered in the schools in Machakos Sub County. It gives the moral values inculcated in the Roman Catholic Schools through the pastoral programme, challenges facing the programme and its summary.

**2.2 Rate of Response**

The study had a target of a sample of 93 respondents from Roman Catholic Schools within Machakos Sub-County. 82 questionnaires were filled and returned making the response rate to be 88.2 %. This response rate was acceptable and a representative to conclusion for the study. Based on the opinion that, the response rate of study obtained is excellent. The outcome was as summarized below:

**Table 1: Instrument Return Rate**

<b>Respondents level</b>	<b>Sample size</b>	<b>Responses</b>	<b>Response Rate (%)</b>
Administrators	3	3	3.22
Teachers	15	11	11.82
Students	75	68	73.08
<b>Total</b>	<b>93</b>	<b>82</b>	<b>88.12</b>

### 2.3 Pastoral Programme Offered in the School

Christians don't have ready answers to moral problems but, faith should better their decisions and guide to solutions that are not in contrast with the Gospel (Lewis C.S 2001- 293). Teaching on morality especially by the Catholic Church includes concrete norms statements and guidelines about the field of natural morality which most faithful share with those who do not get revelation. In teaching of the church the Christian faithful get rich heritage of moral wisdom to boost them in making conscience decisions. Respondents were asked to list the parts of pastoral programmes they had in their schools, and included, mass, catechism, reciting of rosary, Days of prayer, spiritual talks and small Christian communities like young Christian students movements (YCS) and Christian union (CU) among others. When asked about their pastoral programme composition, the respondents pointed out that, Mass was a key component in the pastoral programme.

**Table 2: Components of the RCC pastoral programme**

<b>Components of pastoral programme</b>	<b>Frequency</b>	<b>Percentage</b>
Mass	28	34.15
Baptism	16	19.51
Catechism	10	12.20
Rosary recitation	09	10.98
Crucifix	08	9.76
Saint names for dorms	06	8.07
Days of prayer	05	6.09
<b>Total</b>	<b>82</b>	<b>100</b>

### **2.3.1 Roman Catholic Church Mass**

Mass entails a session of praising, praying, worshiping God and preaching the word of God. Catholic schools usually have mass on Sundays and daily masses which the students are supposed to attend as per the school's schedule. The Mass is organized within the school community to serve the academic staff, non-teaching staff and the student's but there should be a priest to administer the sacrament and the homily. Mass is conducted in the school chapel or at a nearby Roman Catholic church. Likewise a Catholic faithful should receive the Eucharist everyday, as it is believed to maintain and increase intimate union with Christ. Among the rituals carried out in catholic schools is the administration of the sacraments. These are not just manmade symbols but they point to something beyond: Jesus and his acts. Sacraments effect change in the faithful and in the world because of God's power. Out of the seven churches' sacraments, four are celebrated in the schools. They include baptism, confirmation, Eucharist and Reconciliation.

The system of baptism is established and recognized globally although administered in different ways in different denominations. Roman Catholic Schools use some symbols like water and oil among others. The Eucharist completes Christian initiation and is administered in every mass and is also meant for consecration. It is administered to those who confess and gives a repentance chance to the students and faithfuls as a whole. It is also believed to remove venial sins and increases charity towards God and neighbor.

### **2.3.2 Roman Catholic Church Catechism**

Catechism as one component of the pastoral programme was pointed out by 12.20 % of the respondents. It is the component involved with teaching of the Catholic faith. For instance, it entails strong teachings on human life hence giving moral knowledge on decision making entailing issues like abortion & euthanasia. In the schools, Catechism is intended for the students who are yet to be baptized. It teaches the beliefs of the church to its faithful. Its teachings are classified into four classes also known as the Catholic four pillars. They entail the creed, the sacraments, Christian morality and prayer. According to the Catholic catechism topics, Catholic Church Catechism is divided into four parts, also known as the “four pillars” of the church. Part one the creed: The faith professed, part two – The sacraments: The faith celebrated, Part three - Christian morality: The faith lived and Part four – Prayer: The faith prayed. Catechism therefore, is one way of inculcating moral values on the pillar of Christian morality. It gives students knowledge about the rosary and how they should live with others.

### **2.3.3 Roman Catholic Church Rosary**

Reciting of the Rosary has many benefits to us and among them is spiritual growth which gives people more consciousness, hence giving room for moral perception. Santos (2003) asserted that spiritual benefits, create meaning and fulfillment in your life, helps you to know the purpose of your life, draws you closest to God and allows him to actively grant you, help in your life and improved discernment and then gives you a good ability differentiate right and wrong. 10.98% of the respondents raised reciting of the rosary as part of the pastoral programme.

### **2.3.4 Roman Catholic Church Crucifix**

Among the symbols found in the catholic schools is the crucifix. 9.76% of the respondents gave a crucifix as one symbol treasured in their school. It is a symbol of a cross with the figure of Jesus's body attached to it. It is found in all the classes and offices in catholic schools and placed on the rooms of Eucharist celebration. It bears the letters INRI written on the cross top. The crosses are found in all the rooms in the schools, the halls and the hostels and they symbolize the death and resurrection of Jesus Christ for cleansing the sins of the entire humanity. This is because; Jesus was crucified, died on the cross and resurrected on the third day to overcome death. In the old Roman times, the cross was perceived as a torture instrument and public humiliation. Criminals were killed through crucifixion and Jesus was treated as a criminal. Through his death on the cross, believers were relieved from the burden of sin hence become free to serve God.

Roman Catholic faithful treasure and pray the crucifix to keep their contact with God strong. Freedom of world press (2004:25) states that Christ's death purchased us out of the slavery of sin. His blood shed on the cross paid the penalty of death and redeemed us from sin and evil. We have been delivered from Satan's kingdom and placed into the kingdom of God's son. The more we pray in front of the crucifix, the more we get closer to God and the more our prayers will be answered.

### **2.3.5 Roman Catholic Church Baptism**

Baptism, which is marked by the first Holy Communion and confirmation, gives an individual entry into Catholic denomination. The education secretary of the Roman

Catholic Church schools in Machakos Parish stated that, the Catholic Church has seven sacraments which are essential for salvation and living the life that Christ intended us to live. Out of the seven, three sacraments initiate individuals and welcome them into the family of Christ. They are Baptism, communion and confirmation. Elaborating that baptism being the foundation of the sacrament of initiation frees one from the first sin. Confirmation, the second sacrament of initiation signifies strengthening of one's faith.

### **2.3.6 Roman Catholic Church Prayer**

Respondents also gave Catholic prayer as a ritual they observe in their school. A Catholic Church Prayer is made up of many others which are drawn from the words of Christ, writing of the scripture, the saints and the guidance of the Holy Spirit. The common Catholic prayers include our father, Hail Mary, Glory be...., and the Apostles creed among others. Various prayers are used for praying for certain things, at different times and certain occasions among others. They have different origins and are important for inculcating moral values in that they use special and well sought words. They are systematic in that some are done while kneeling and also have a special start sign of the cross. The Catholic Prayer is prayed not only directly to God but also to those who are closer to God, those who have power to intercede on our behalf. For instance, we pray to the Saints, Angels and Blessed Mother to intercede in our prayers. Likewise students learn and use the prayers as they seek God's help.

### **2.3.7 Saint names for the Dormitories**

Saint names on the dorms as their identification names, is another symbol eminent in the Roman Catholic Schools. The education secretary pointed it out as a symbol observed in the Catholic Schools. Saints were people who were highly respected for their certain outstanding virtues while living. According to a report by the mission Catholic Church, choosing a Saint name is an important part of preparing for the Sacrament of Confirmation. We are reflecting on our own spirituality, our strength and weaknesses and finding a friend in our success.

### **2.4 Roman Catholic Church Pastoral Programme Inculcation of Moral Values**

Roman Catholic Church pastoral programme inculcates moral values according to the views of the respondents. Through its activities and teachings, it inculcates Honesty, Hardwork and Chastity among other moral values

#### **2.4.1 Inculcation of Moral Values**

Respondents were asked to give their views on whether the pastoral programme imparts moral values. They responded as illustrated below.

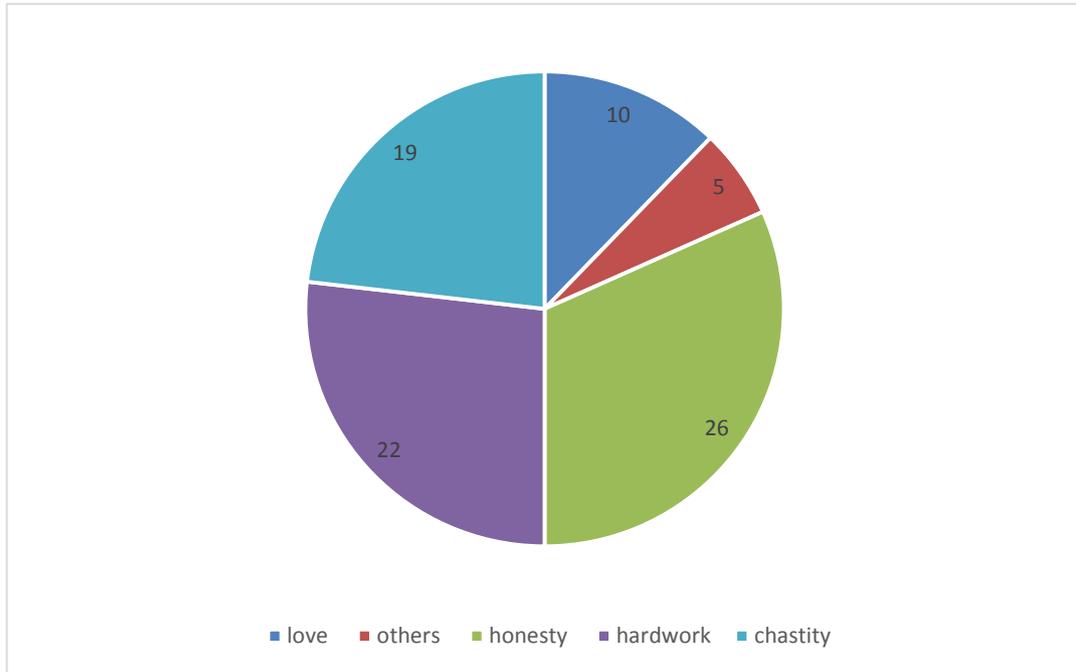
**Table 3: Inculcation of Moral Values**

<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	72	87.80
No	10	12.20
<b>Total</b>	<b>82</b>	<b>100</b>

Seventy two respondents agreed that it was true that the pastoral programme imparts moral values among students. Only 10 respondents did not agree that pastoral programme imparts moral values. Through its components which include mass, catechism, recital of rosary, crucifix, saint names for dorms, days of prayer and moral values among students in various ways.

#### **2.4.2 Moral Values Inculcated**

The responses above clearly show that there is moral inculcation in the schools through the pastoral programme. It inculcates moral values as mentioned below: Honesty, Hard work, Chastity, Love and few others. The area education secretary of the Roman Catholic Church also pointed out Honesty, Hard work, Chastity and Love as the major moral values imparted to the students through pastoral programme. When asked to name one moral value imparted through pastoral programme the respondents responded as illustrated below. 26 representing 31.71% of respondents pointed out honesty. 22 respondents which represent 26.83% of the respondents gave hard work with 19 representing 23.17% of the respondents giving chastity. 10 respondents representing 6.10% each gave different moral values like integrity, loyalty and others being presented here as other.



**Figure 1: Moral Values Inculcated**

### **2.5 Challenges facing pastoral programme**

Pastoral programme in the schools is facing some challenges according to the students. The challenges raised include; lack of enough priests and clergy, lack of enough time, lack of competence by the pastoral programme leaders, different backgrounds of the students and lack of cooperation from the stakeholder faiths. The education secretary also pointed out lack of priests and clergy elaborating that it touches on both the Catholic Students and those few of the other faiths who are allowed to practice their faith in the school. A study by Wambua, (1989:17) in Machakos District revealed that Christian churches are not in a position to provide enough pastoral counselors and chaplains to work in all the schools where their students go to study so as to cater for all of them. He also mentioned lack of time, lack of competence among the few leaders available and lack of cooperation from the

stakeholder faiths. When asked about the challenges facing the pastoral programme the respondents raised them as illustrated below. 34 respondents representing 41.46 % of the population raised lack of enough clergy as their problem. 19 respondents representing 23.17 % gave shortage of time. 13 respondents which is 15.85 % of the population gave different backgrounds of students while 7 respondents representing 8.54% pointed out lack of cooperation from the stakeholder faiths.

**Table 4: Challenges Facing Pastoral Programme**

<b>Challenge</b>	<b>Frequency</b>	<b>Percentage</b>
Lack of enough priests and clergy	34	41.46
Shortage of time of time	19	23.17
Lack of competence among the leaders	13	15.85
Different backgrounds	9	10.98
Lack of cooperation from the faiths involved	9	8.54
<b>Total</b>	<b>82</b>	<b>100</b>

### **2.5.1 Shortage of Priests and Clergy**

Most of the schools do not frequently get a priest or other clergy for a good pastoral programme. Due to the shortage of priests and clergy, sometimes the students are forced to forego mass. This happens to both Roman Catholic and Protestant faithful. The few Protestants in the schools are free to get their pastoral programme although they also experience lack of pastors and pastor ladies. By 2012, the ratio of Catholics being served by one priest had increased so much, although not to satisfaction, with the ratio of Catholics per priest going from 1,895 to 3,126 (Catholic online, 2015).

According to Vatican statistics, almost half of world's missions and parishes lack a resident priest. This alarming rate of drop and lack of recruitment is due priests' failure in the calling. Globally an estimated 125,000 priests left the active ministry to marry (future church [www.futurechurch.org](http://www.futurechurch.org)). With such low numbers, the situation is worse in schools considering that a parish has many schools. The priests and pastors need to attend the mass and service since there are some activities which can only be conducted by them. For instance, administration of the Sacraments and the Holy Communion, to the RCC faithful and Protestant respectively will require the services of the priests and pastors. Baptism will also require a priest for RCC and a pastor for the Protestants. The above expressed shortage indicates that the programme is faced with challenges which are likely to reduce its effectiveness.

### **2.5.2 Shortage of Time**

The Roman Catholic education secretary also mentioned time as a problem encountered in the schools pastoral programme. He elaborated that the school curriculum schedule is so tight that it doesn't allow sufficient time for the pastoral programme. The problem calls for the short and few sessions for the pastoral programme. 19 respondents representing 23.17% also pointed out shortage of time as problem affecting the pastoral programme in school.

### **2.5.3 Different Faiths**

Nine respondents representing 10.98% felt that different backgrounds of the students challenged pastoral teaching. Even though majority may be Catholics, others belong to different faiths. The situations would require many pastors for the various

protestant churches represented. Since its challenging to provide for all, students end up missing their pastors and priests. They are taught by others or they go untaught lacking consistency in the learning. According to Akaranga and Simiyu (2016:14), one of the oldest curriculums globally is religious education which is regarded as key in shaping the spiritual and moral life of learners. Given its crucial role, most developed countries have enlisted religion as a non-examinable curriculum in secondary school level. Kenya has since followed suit leaving the students without a subject for shaping moral and spiritual lives. In this situation, pastoral programme is highly required but if it lacks the student is left without a guide to their moral and spiritual lives.

#### **2.5.4 Lack of Cooperation from Faiths Involved**

Seven respondents which make 8.24% of the respondents gave lack of cooperation from faiths involved as a challenge to the pastoral programme. The RCC secretary of education also pointed out the challenge giving manifestations like failure to attend to the students, failure to give the right content and lack of devotion, leading to lack of consistency in both the content and attendance. He elaborated that the above problems lead to little achievement by the students' from the programme which end up reducing their morals sometimes leading to indiscipline in the schools. He however called for cooperation from the faiths involved for boosting of the programme.

#### **2.6 Summary**

Pastoral programme is one way through which moral values are inculcated among secondary school students. A school has a pastoral programme based on the church which sponsors it. Pastoral programme integrates with the school programme given

by the ministry so as to mould the student morally and spiritually as they also gain the academic knowledge. Respondents gave the activities involved in their pastoral programme. They are mass, baptism, catechism, rosary recitation and prayer.

Respondents agreed that guidance and counseling impart moral values. They have moral values inculcated as hard work, honesty, chastity and love among others. They however gave some challenges facing the programme as follows. Lack of enough priests and clergy, lack of time, lack of competence among the leaders, different faith backgrounds of the students and lack of cooperation from the faiths involved in the school, were raised as the challenges facing the programme. Among the other objectives pastoral programme is directly involved with inculcation of moral values and therefore it should be trusted on as the base of inculcation of moral values. The Catholic schools have embraced it despite the few challenges it is facing.

## CHAPTER THREE

### CATHOLIC RITUALS, SYMBOLISM AND INCULCATION OF MORAL VALUES

#### 3.1 Introduction

This chapter portrays RomanCatholic rituals, symbols and moral roles as observed in the Church's schools for inculcation of moral values. It has distribution of respondents by gender and gives the responses on symbols and rituals observed in the schools.

#### 3.2 Distribution of Respondents by Gender

In this study, both genders are represented hence the responses about rituals are not gender biased. The study investigated the gender of respondents who included students and teachers. From the findings, 53.66% of the respondents were male while 46.34% of the respondents were female.

**Table 5: Gender of the Respondents**

Category	Frequency	Percentage
Male	44	53.66
Female	38	46.34
<b>Total</b>	<b>82</b>	<b>100.00</b>

### **3.3 Symbols and Rituals**

Involvement by the students in the spiritual and liturgical practices of the church prayer, devotions and mass with which the works of mercy are realizable expressions of lived faith and living for communities and individuals (Lewis,2001:288). Respondents were asked whether they observed rituals and symbols in their school. They responded in this manner, 64 respondents representing 78.05% of the respondents concurred that they observed certain rituals and symbols while 18 respondents responded that they don't observe them. The researcher asked the respondents to mention ritual which they observe in their school. 26 respondents representing 31.71 % pointed out mass as 25 respondents, representing 30.48 % gave baptism. 21 respondents which are 25.61 % mentioned Catholic prayer while 10 respondents 12.20 % gave lent as one ritual which they practiced in their schools. When asked to give one symbol which they treasure in their school. 26 respondents representing 31.71 % gave crucifix as their treasured symbol, 22 respondents representing 26.83% gave rosary as their treasured symbol. 18 representing 21.95% gave saint names for dorms while 16 representing 19.51% of the respondents gave Holy water for blessing as the symbol they highly treasure in their school. It is believed to cleanse making as clean as snow meaning without sin. These responses indicate well that the catholic schools observe various rituals and symbols.

#### **3.3.1 Rituals Observed**

Among the rituals observed by the students belonging to the Roman Catholic Church is Mass. It is the most central Liturgical ritual in the Catholic Church. During Mass, the Eucharist (communion, as stated in the modern Catholic dictionary) is

consecrated. ICEL (2010) states that, the Eucharist celebration being one act of worship consists of different elements, always including the proclamation of the word of God; thanks, giving to God; the consecration of bread and wine, taking part in liturgical banquet by receiving the Lord's body and blood mass in morality.

Baptism is preceded by teaching the Faithful's beliefs and practices of the Roman Catholic Church. It is a ritual common in all Christian denominations even though it is administered in different ways depending on the denomination. In the Roman Catholic Church beliefs and practices, an infant is baptized to assimilate them to the church and free them from the original sin. The child is later baptized after Catechism and later they are given confirmation of baptism. It is done with water and the Holy Spirit and has benefits including infusion of supernatural Grace, Gifts and Virtues. According to Fanning (2000:16), effects of baptism include infusion of supernatural gifts, sanctifying grace and virtues. Sanctifying grace renders men the right to heavenly glory. In Roman Catholic Church, Baptism is done at infancy and then it is repeated at adolescence.

Lent which is also known as advent, was also raised by many as among the rituals carried out in their schools. This is a period of one month in a year during which Catholics forfeit their pleasurable items for the glory of God's name, through helping the needy. The forfeited items lead to certain savings which are directed to the needy people in the church. While the ritual makes the faithful contribute towards charity work it teaches the students on God's will about his needy people.

### 3.3.2 Symbols Treasured

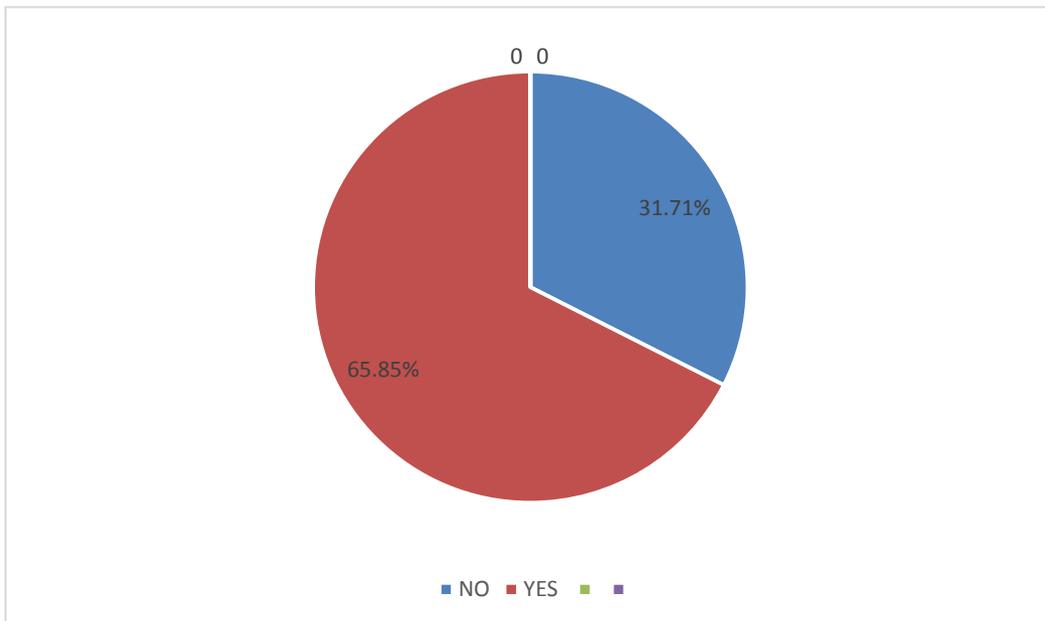
As indicated above respondents selected the crucifix as the most treasured symbol in the Roman Catholic schools. It is a symbol which has the image of Jesus on the cross. It is found in classes in all Catholic schools. The cross is a main religious symbol for many churches. Crucifixion was done to dissuade its witness from perpetrating similar crimes. It was usually intended to give a slow death, painful (hence the term excruciating) expectant for that goal (Wikipedia). Jesus' crucifixion and suffering is atonement. The Crucifix therefore symbolizes an image for the path of transformation meaning following of Jesus. The cross is the symbol for the path of spiritual and physiological change that brings forth to a new identity and existing (Borg, 1999). The crucifixes in the classes therefore are aimed at making the students emulate the life and suffering of Jesus therefore gaining the new life of Jesus.

The Rosary was selected as second after crucifix in value by the students. The Roman Catholic Church Holy Rosary is devotion for the meditation of the mysterious of the lives of Jesus and Mary. Respondents pointed out the Holy Rosary as one of the rituals they treasure. The secretary of education of the church in Machakos District praised prayer of the Rosary as the most treasured for all needs. Rosary is treasured for giving power to save believers from suffering as it makes one call for the intersection of Mary and Jesus his or her prayers strengthening them. Holy Mary; Mother of Jesus knew the loss of her child at the hands of unjust executioners. She witnessed the sick and the dying, and asked Jesus to perform miracles, which he obliged. We know that Mary retains this respect and therefore asking for her

intercession with Jesus impacts positively on the prayer (Catholic online, 2011). Prayer through rosary gives a lot of hope in answering of our prayer by God hence a sure way of solving our difficulties in decision making.

Saint names are also treasured according to the responses. The education secretary pointed out that the dormitories in the Catholic Schools' bear saints' names. A saint is a person who stood firmly for the faith to an extent of being killed for it, among other descriptions.

### 3.4 Role of Symbols and Rituals in Inculcating Moral Values



**Figure 2: Role of Symbols and Rituals in Inculcating Moral Values**

Asked whether the rituals and symbolism created a conducive environment for perception of moral values, the respondents responded as illustrated above. Majority 54 of the respondents (65.85%) agreed that the rituals and symbolism creates a conducive environment while 26 respondents representing 31.71% gave a no response

to mean that ritual and symbolism do not create a conducive environment for perception of moral values. The crucifix serves as an identity and an invitation to God and love. John Paul II spoke of the crucifix on September 15, 2002 saying it is the sign of God's love on us, who accepts human weakness who opens to us all, to one another and the entire human fraternity.

It is the Roman Catholic Christiantduty to proclaim the crucifix as an invitation to the congregation. Rituals and symbolism distinguish Roman Catholic students from other students. It improves one's desire to treasure and worship God. According to Rosary foundation, it improves discernment and gives you better ability to know right and wrong. This therefore compels the student to always do what is right so as to live as per the expectations required by the symbol and ritual. Rituals and symbols are a binding factor for the Roman Catholic faithful regardless of their age, gender and profession. They make a strong bond among the users since they recognize that they have a common characteristic of faith. This then makes them cohesive hence they can have love among them and live well, helping each other at times of need, ensuring worthy living for each other among other virtues. Such good living wills definitely control indiscipline cases of students attacking others and stealing from others among other vices. They are time demanding,the rituals especially, commit the student's time. A good example is mass which requires time and participation by all faithful and it is often done. This makes the students committed in that way hence reducing time wastage. Through it, students also learn to be active and responsible hence becoming hard working in their endeavours.

Success in leading mass sessions gives the Roman Catholic Students confidence and shows them importance of hard work. They are representatives of various aspects of the Roman Catholic Faith, used in the Roman Catholic Schools representing various aspects of the Catholic faith. A crucifix represents passion and death of Jesus. Great passion was shown by God for giving His son while Jesus agreed to suffer and die with no objection to save us from our sins. A rosary represents the trust we have for Mary mother of Jesus as our intercessor. We strongly believe in her responsibility of bearing and bringing up our savior and always praying for him. Then we get solace that praying through her we can have our prayers answered considering that she lived a Holy life until God used her to bear his son.

Rituals bring our attention to the importance of certain moments in our lives. Capturing all our attention such that, if it's about baptism all our attention and focus is directed towards that act and nothing else. Among the youth, rituals would be convenient as they would not only capture their attention but also impart some knowledge about the occasion in place. The various rituals in the Catholic secondary schools therefore make the Catholic students more knowledgeable in the fields more than those other students.

### **3.5 Summary**

The Catholic Church is believed to be rich in rituals and symbols compared to many protestant churches. Respondents agreed that, the schools observe various rituals and also treasure various symbols. The study revealed rituals observed as mass, baptism, lent and Catholic prayers. They gave symbols treasured as Rosary, crucifix, saint names for the dorms and Holy water for cleansing. Respondents agreed that, rituals

and symbols play a role in imparting moral values. They pointed out various ways through which rituals and symbols inculcate moral values. The ways are improving one's desire to treasure and worship God, their binding factor making the students relate closely to each other committing the student giving them moral values of hard work, representing our religion and culture and capturing attention towards the activities involved. Outstanding among the faiths is Roman Catholic faith, through rituals and symbolism it imparts moral values in various recognisable ways enabling students in its schools to see and practice.

## **CHAPTER FOUR**

### **ROMAN CATHOLIC CHURCH POLICIES ON MORALITY**

#### **4.1 Introduction**

This chapter consists of the Roman Catholic Church policies on morality. Moreover, in the chapter, the respondents' distribution by gender, age and distribution by position in schools are discussed. Besides, policies observed such as the signing to show commitment of abiding by the Roman Catholic Church Ethos, teaching of Christian Religious Education (C.R.E) which is mandatory in Catholic Sponsored Schools and principals being Catholic faithful are also deliberated. Finally, the vetting of guest speakers and counselors expected to address the students at different times, the church's policy on birth control, and a summary of the chapter are put forward.

#### **4.2 Respondents' Position and Ages**

Respondents comprised administrators, staff, and students but all of them seemed to understand the school policies. This distribution made a good representation since most of the policies apply in the entire Catholic School community. The community included teachers, students, and school administrators. However, the non-teaching staff may fail to be part of the study as they do not oftenly interact with students.

##### **4.2.1 Distribution by position in the Schools**

The researcher sought to establish the position the respondents held in the schools. The findings revealed that 3.66% of the respondents were administrators, 13.41% were teachers and 82.93% of them were students. The distribution is illustrated in the table below

**Table 6: Positions of the Respondents in the Schools**

<b>Status</b>	<b>Frequency</b>	<b>Percentage</b>
Administrators	3	3.66
Teachers	11	13.41
Students	68	82.93
<b>Total</b>	<b>82</b>	<b>100</b>

#### **4.2.2 Distribution of Respondents by Age**

Respondents indicated their age categories as asked in the questionnaire. From the findings, 84.15% of the respondents were between 10-20 years of age while 13.41% of the respondents were between 21-60 years of age. The respondents' ages skewed in the category of 10-20 years since the research aimed at studying secondary school students who happen to fall on that category. 13.41% of the respondents who belong to 21-60 years category represented the few people who directly interacted with the students such as administrators and teachers

**Table 7: Respondents Age**

<b>Age</b>	<b>Frequency</b>	<b>Percentage (%)</b>
10-20 years	68	82.93
21-60 years	14	17.07
<b>Total</b>	<b>82</b>	<b>100</b>

### **4.3 Policy on abiding by the Catholic Ethos**

The policies are of great importance at this time in history, since they give guidelines on morality from the perspective of the Roman Catholic faith amidst a mass of other faiths. Abiding by the Catholic Ethos is one of the policies observed by the Roman Catholic schools.

#### **4.3.1 Students sign to show commitment to abidance by Catholic Ethos**

When respondents were asked about their school policies, they admitted that one of the policy requirements is to ensure students sign forms to show commitment in abiding by Catholic ethos. Moreover, education secretary also confirmed the Catholic Schools ethics policy requires the students to sign forms as an indication of commitment. It is worth noting that the Catholic school offers more than just academic education. According to the Daily Nation (2015), Catholic schooling produces a more pluralistic society that includes a spirit of inclusivity and social justices. To emphasize this position in their schools, the Catholic schools subject students to signing an agreement as an indication of commitment to abiding by their ethics. Once students sign the policy forms, they adhere strictly to the set rules since any deviation may lead to suspension or in worst-case scenario expulsion.

#### **4.3.2 Non-Catholic Students Signing Up to show commitment to abidance to RCC School Ethos**

As the Roman Catholic students sign policy forms to show the commitment in abiding by the Catholic ethos, which are observed in the school, the non-Catholic student also committed themselves towards abiding to the ethos. The non-Catholic students,

therefore, are forced to first understand the ethos so that they can abide them. They not only learn them but also practice them to maintain the required standard of discipline and performance in the schools.

#### **4.3.3 Parents also Sign up to Show Support to their children**

Responding to church policies, respondents pointed out that parents also sign the policy forms to support their children. Every child is an individual and therefore should be supported in their individual learning styles and interests (Dr. Michael, 2014). Parents have an important role to play in the education and development of their children through schooling until they are able to make sound decisions. Nonetheless, parents must ensure the religious Ethos of Catholic Schools are always observed (Dr. Michael, 2014). With the parent's commitment, students are likely to learn moral values thus enhancing their ability to make better and sound decisions.

#### **4.4 Christian Religious Education is Mandatory in Catholic Sponsored Schools**

When they were asked to specify the policies practiced in their schools, the respondents pointed out that the teaching of Christian Religious Education in their schools is mandatory. (Gravissimum Educationus). Christian Religious Education is referred to as the “core of the core curriculum” in a Catholic Schools (Pope Paul II, 1986). The policy is observed to date as it helps in instilling moral values among the students studying in the schools.

#### **4.4.1 Christian Religious Education Contribution to Morality**

Christian Religious Education makes an outstanding contribution to the school curriculum by developing learners' knowledge of beliefs, practices, language, and tradition and their influence on individuals, societies as well as the cultures. Such education enables pupils to consider and respond to questions related to their own spiritual development, the development of values and attitudes as well as questions concerning the meaning and purpose of life (Irish Times, 2014). According to Kasomo (2014), C.R.E ought to be viewed not only as knowledge and skills derived from the workplace but also as guidance to critical judgment and intelligent choices based on concepts, values, and beliefs. This, therefore, makes significant perception towards C.R.E since it can be useful in answering important questions in life.

Catholic schools' policy on the compulsory teaching of religious education, therefore, is a good policy and contributes to academic and moral performance thus placing the said schools in a better position than others in Kenya. Row B.(1988: 282) states that genuine education entails information, transformation, and formation. This therefore, agrees with the general principles of Catholic Education as a procedure of formation aiming at conveying the right information. Besides, C.R.E helps the child to develop into not only an academic, but as an individual with moral values.

#### **4.4.2 Trend of Teaching of C.R.E in the School Curriculum**

The Roman Catholic Church Education Secretary in the sub-county level stated that the church had to be wiser on the teaching of C.R.E since its trend in the curriculum of schools in Kenya was very unstable. The introduction of the subject in Kenyan

schools can be dated back to the introduction of formal education. It aimed at imparting students with knowledge, skills, and values which are important for social prosperity. Studies conducted later, revealed that C.R.E was not giving the anticipated knowledge for the stability of the society. It was ascertained through further studies that more efforts were needed to empower students to be able to make better decisions when faced with challenges. Later, Social Ethics Education (SEE) was introduced. It was taught alongside C.R.E and was not examined. Later SEE was scrapped and CRE was made optional. Failure to learn C.R.E and SEE by the students has led to lacking moral stability.

#### **4.5 Principals being Catholic Faithfuls**

Respondents acknowledged that the principals of the Catholic schools were Catholic faithfuls. The education secretary pointed out that the principals are supposed to be Catholic faithful to uphold morality among the students.

##### **4.5.1 Principals belong to Catholic Schools Principals Association (CASPA)**

The education secretary argued that the principals of Catholic schools are members of the Catholic Schools Principals Association (CASPA) a fact binding them to their task of heading the Catholic Schools. The association was launched in 2014 in Nairobi by Rt. Rev. Maurice Muhatia where principals attend regular training on moral and other administrative aspects. Such training is meant to educate the heart, mind, and spirit, thus passing the knowledge to the future generations (Makumba, 2014). As such, the training empowers principals to impart moral values to students thus strengthening

them morally to be able to make good decisions in any challenging situations. As a result, a strong school community for the betterment of the students is built.

#### **4.5.2 Principals are given Regular Trainings for Betterment of the Schools**

The Education secretary stated that the principals are given short training courses regularly which empowers them to address issues encountered while on their duty soberly. The principals are also enlightened on the church policies and decision in relation to certain emerging issues. Speaking in one of the conferences in 2014, Archbishop Njue the head of Roman Catholic church in Kenya urged principals to make all necessary sacrifices to their students to learn Christian values. As a result, the students will be informed and develop life skills through which they can make informed and morally responsible decisions in life.

#### **4.6 Vetting of Guest Speakers**

RCC Education Secretary stated that it's their policy to vet guest speakers expected to speak to the students. The secretary affirmed that they use their trained and empowered principals to mentor students. The education secretary in the diocese also pointed out that there are policies which require that whoever gets to the school to address students for any purpose has to be vetted. The guest speakers therefore, are subjected to a brief interview so that their beliefs and motives can be well understood to ensure that the students do not get controversial teachings.

##### **4.6.1 Teachers and Students Role Models Being Practicing Catholic Faithful**

Catholic leadership is expected to recruit leaders who are practicing their religion, who fully understand the teachings of the Roman Catholic Church, the moral

demands of the Gospel and contribute towards the achievement of the Catholic Schools' identity and apostolic goals (US conference of Catholic Bishops, 2005). Although this may be unrealisable in Kenya due to a shortage of teachers, it is the requirement for the effectiveness of the initiative.

#### **4.6.2 Non-Catholic Students are Let Free to Practice their Faith**

Since the time of Vatican II council, students who are non-Catholic showing interest in the schools have been accepted without a limit in numbers. This resulted from Vatican II council exposing the Catholic community to world dialogue. Welborne (2003:9) asserted that the growing presence of non-Catholic students in the Catholic Schools raises questions about the current nature and purpose of the Catholic schools as a context for religious education. However, the students and their parents have to sign policy forms as an indication of commitment in abiding by the Catholic ethos. The Roman Catholic Secretary of Education in the diocese level confirmed that they do not only accept the non-Catholic students but also allow them to practice their faith in the schools provided it does not interfere with the Catholic faith.

The church ensures caution as they deal with the students from different backgrounds since they understand how sensitive religious differences are. According to Wambua (1989:238), different denominations have taught students different doctrines and practices and some students in the secondary schools are religiously prejudiced while others never decided on which religious denomination is best to adhere to. Some students even become skeptical about the church and biblical teachings thus they stop attending church services.

## **4.7 Catholic Policy on Artificial Birth Control**

Catholic Church has a firm stand against artificial family planning methods. The policy has led to a universal debate between the Roman Catholic Church and other faiths since many of the Protestant churches accept family planning regardless of its type. Like other policies, it confers moral values among students. In 2012, the Catholic bishops issued statement lamenting drive by foreign countries to push birth control on the nation. 'We cannot allow our country to be part of the international agenda, driven by foreign funds, leading to the loss of our independence and our African values' (daily nation, 2012). The church discourages artificial methods of family planning and has their adolescents familiarized on it so that it can guide all their decisions.

### **4.7.1 Discouragement of Artificial Family Planning**

The church believes that artificial family planning is a sin, immoral and may interrupt God's divine plan to bring a new life in the world. In the place of the artificial methods, the church advocates for natural family planning methods for its faithful (The Catholic Church and contraception, [www.dummies.com](http://www.dummies.com)). It is a belief of the church that the birth controls pills are not true contraceptives; they don't control conception but instead work as an abortifacient, causing the uterus to affect potentially fertilized ova. This to the Catholic faithful is regarded as murder since they strongly believe that life begins at conception. Besides, any fertilized egg is an embryo and a human person. Using the pills, therefore, amounts to abortion. the church believes that disclosing such information to adolescence girls is of great importance.

#### **4.7.2 Controls the very Nature of Sex**

Artificial contraception is morally wrong as regarded by the church since it controls the very nature of sex. The Catholic Church and Contraception ([www.dummies.com](http://www.dummies.com)), states that sex should only occur between couples and ought to be aimed at two ends: love and life i.e. for unity and procreation. When love and life or else unity and procreation are separated, then sex becomes an end instead of a means to an end. This is meant to deter students from fornication which is one of the common crimes committed in the schools.

#### **4.8 Catholic Church Policy against Abortion**

Among the Roman Catholic Church policies raised by the respondents was the policy against abortion. The Catholic Church opposes all sorts of abortion since the embryo holds the human life. Since life begins at conception and analyzes regardless of the age, it should be respected. Hession (2014) affirms that since formation in the womb, a human being must be recognized as having the rights to live including the inviolable right of all humanity. Roman Catholic Church discourages abortion terming it as immoral and highly protests its approval. Furthermore, legalization of abortion can lead many young people astray as far as human life is concerned. This is very important information to the adolescents today who are already sexually active since it enables them to make good decisions when they face such challenges.

##### **4.8.1 The policy on Abortion**

The Catholic Church has a very firm stand against abortion and the matter has called for much attention. It views abortion as a grave sin. Pope John Paul II in his

encyclical Evangelism (The gospel of life) mentioned that the Bible forbids abortion, as well as murder. Therefore, the abortion policy should be adhered to.

#### **4.8.2 Political Debate for Regulation of Abortion**

Legalizing or not legalizing abortion just like in the Catholic Church is a global issue which has lasted for a long time. For instance, in the USA, it has always featured in their campaigns manifesting itself well in the political divide of that nation. According to a report by News Gallop.com research on the decision of abortion, regulation dates back to 1975. In the entire study, there seem to be a pattern of whether to legalize abortion under any circumstance ranging 21-33, to be legalized only under certain situations ranges between 48-62, illegal in all ranges between 12-23 while no opinion ranges between 1 and 4. In these findings, for over 40 years, the majority of the respondents prefer abortion legalized only for few cases. This is a clear indication that the Roman Catholic Church teaching on abortion is not in total contrast with majorities wish on the same.

However, the church needs to make further considerations on cases in which abortion is allowed such as cases of rape and expectancy by the mentally challenged. This is because both cases happen without the consent of the mother of the child. The policy has much to do with morality as it is supposed to guide women and girls on what decision to take whenever they face such challenges.

#### **4.8.3 Medical Personnel and Hospitals Advise**

Medical practitioners like the other people, also belong to the two major sides of pro-life and pro-choice. The pro-life are those against abortion, they choose life as they

highly value life thus siding with the Catholic Church. On the contrary, the pro-choice argument is that mothers should be given the freedom to choose whether to terminate or care for pregnancy to the full term. They actually support abortion, but majority connect it with certain reasons according to the studies by News Gallop. The above disparity then brings about cases of abortion. The students require all information related to the vice so that if they are faced with the challenge they will definitely overcome it.

Sometimes, we receive some discouraging reports in relation to abortion. A study of 2004 in the USA revealed that about a third of women who have had an abortion, cite other caregiving responsibilities as a reason, while 73% declare they cannot support a baby and 13 percent worry about the fetal health problems. Another study revealed that 30% of women of about 45 years of age do abortion. In Kenya, the mortality rate due to abortion is high because most victims opt for unsafe ways of abortion due to the illegality of the practice. A study conducted in Kenyatta hospital in 2004 found out that the maternal mortality rate stood at 921 deaths per 100,000 live births and over 36% of them occurred due to unsafe abortion. Information about abortion, therefore, would be a good moral guide to our students since through the reports they are likely to be deterred from the vice.

#### **4.8.4 Side Effects of Abortion**

The side effects of abortion vary from physical, emotional, spiritual moral among others. According to Muhia and Musikali (2015), the decision in the US case of Roe V Wade abortion has persistently remained a controversial issue in today's society. Many countries in the world have enacted laws permitting abortion either under any

or exceptional circumstance. Morally, abortion brings the following adverse effects to the victim. First, capital punishment; when an individual procures an abortion and she is identified she is sued and if found guilty, capital punishment ensues. Secondly, infanticide; a habit of killing infants. Mothers committing suicide due to mental complications emanating from their act of abortion has been rampant in the country. Third, euthanasia; wished death which may be caused by abortion disagreements. The dispute between spouses at times leads to family breakups as trust in the relationship is lost.

#### **4.8.5 Possible Exceptions for Abortion by the Roman Catholic Church**

The church's strong stand on abortion is redeemed in the possible exceptions for abortion. The church has found abortion morally good in cases of ectopic pregnancy. This is a case of abnormal pregnancy, where the child implantation happens in one of the fallopian tubes instead of the uterus. As a result, the fetus lacks enough room for development. In a medical problem of uterine cancer of the mother, the church accepts abortion so as to save the mother's life. The other acceptable cases are the treatment of frozen embryos. However, there have been calls for more consideration of the cases. Some of the alarming cases include pregnancy due to rape and pregnancy to a mad mother since it happens without mother's consent.

#### **4.9 Summary**

The entire chapter FOUR deals with RCC policies which regulate morality. The church, therefore, gives some policies which inculcate moral values to its faithful who include secondary school students. The policies entail abiding by the Catholic ethics,

which is meant for both the Catholic and non-Catholic students. It also extends to the administration; teaching and non-teaching staff as well as the entire Catholic school community. It brings cohesion and order in the school promoting peaceful co-existence. Fundamentally, the mandatory teaching of CRE in the schools must be a contributing factor in moral development considering the fact that students in the Roman Catholic Church sponsored schools have shown good performance over the years compared to those from protestant schools. It is therefore inferred that CRE contributes, to student's competence and gives information about the trend of teaching it in Kenyan secondary schools as per the Kenyan curriculum.

Policies on schools are run and managed by the Catholic faithful. The policies elaborate further that principals should actually be members of CASPA, which is supposed to always keep them informed on matters of the faith and morality of the students. Subsequently, policy on vetting speakers meant to mentor the students requires that speakers, counselors, and others intending to lecture on any topic are vetted. This is done to evade liberal Catholics who have a different viewpoint on the controversial policies like the policy on artificial family planning and on abortion being on board. The controversial policy of the church on the use of artificial methods of birth control perceiving use of those methods, as abortion according to the Church since it contradicts the very nature of sex. Lastly, the policy against abortion, the international political debate on legalizing abortion, medical personnel view side effects of abortion and the possible exceptions of abortion by the church are also discussed.

## **CHAPTER FIVE**

### **GUIDANCE AND COUNSELING GIVEN IN THE ROMAN CATHOLIC CHURCH SPONSORED SCHOOLS.**

#### **5.1 Introduction**

This chapter explains moral position in schools as well as guidance and counseling given as a government initiative in the schools. Additionally, the chapter covers the history and purpose of guidance and counseling, emphasizing on the counselors and types of counseling including educational, vocational, social and emotional guidance in the Roman Catholic Schools. The chapter also assesses both health and individual counseling, it tackled RCC guidance and counseling, challenges facing guidance and counseling as well as the summary of the chapter

#### **5.2 Moral Position in Schools**

Lawlessness, drug and substance abuse, teenage sexuality, sexual abuse and aggression were reported as the greatest forms of moral decay in schools. The researcher sought to investigate the existence of the vices in the Catholic schools in Machakos Sub-County. The findings indicated well that the vices are in existence among the students in the county. The responses were as illustrated below.

**Table 8: Moral Position in the Schools**

<b>Modes of Positions</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Neither</b>	<b>Agree</b>	<b>Strongly Agree</b>
Lawlessness	3 3.66%	8 9.76%	6 7.32%	33 40.24%	32 39.02%
Drug and substance abuse	4 4.88%	15 18.29%	11 13.41%	22 26.83%	30 36.58%
Teenage Sexuality and sexual abuse	7 8.54%	9 10.98%	24 29.27%	26 31.71%	16 19.51%
Aggression	4 4.88%	11 13.41%	17 20.73%	28 34.15%	22 26.83%

Respondents were asked to rate the above given modes of moral deviance in their schools. The responses indicated that lawlessness, which entails being unruly and committing many shortcomings such as fighting, stealing, abusing and exam leakage was the highest mode of moral decay. In the schools, 40.24% of the respondents agreed and only 3.66% of them strongly disagreed with the statistics about lawlessness. Drug and substance abuse followed with a total of 52% agreeing and strongly disagreeing. Aggression was third with 50% agreeing and disagreeing respectively while last was teenage sexuality and sexual abuse having 42% of the respondents agreeing and strongly agreeing. This shows the state of moral decay in the schools today.

Guidance and counseling in schools is government initiative through the ministry of education. It was also raised by respondents as a method of instilling moral values among the students. The Roman Catholic Church secretary of education in the area also emphasized that guidance and counseling helps a lot in instilling moral values. When asked whether guidance and counseling instills moral values to them, they responded as follows; 58 respondents representing 70.73% responded yes while only 24 respondents representing 29.27% disagreed that guidance and counseling instill moral values to them. However, Catholic schools had a similar programme earlier and integrated it with the government one when it was introduced.

### **5.3 Guidance and Counseling as a Government Initiative**

Guidance and counseling in schools is a government initiative, which aim at empowering students so that they may be able to make important decisions in life. The initiative mainly targets decisions like choosing their careers and curbing indiscipline in schools. A study on guidance and counseling by Kasomo D., in 2014, revealed that guidance and counseling is a method of curbing general indiscipline in schools. Besides, the RCC education secretary pointed out that guidance and counseling as a requirement in all schools by the government hence had little to do with it as a church. However, the secretary insisted that the church ensures that it controls its liberal faithful from getting access to students. This is done to ensure that the students are given the right information about the church especially on the controversial issues like artificial family planning, celibate life and abortion.

### **5.3.1 Guidance and counseling history in schools in Kenya**

Formal guidance and counseling in Kenyan schools were officially introduced in 1970. It was started as a unit in the school inspectorate to be guiding and counseling students but it did not survive for long. The initiative was not well supported hence implementation did not occur as intended. Oketch & Kimemia (2012) asserts that guidance and counseling resurfaced in 1976 as a government policy document. The document was made up by the National committee on educational objectives and policies of 1976. It stated that guidance and counseling ought to be taught in subjects such as CRE and SEE to improve student's self-discipline in schools. Oketch & Kimemia (2012) stated that the government did not show commitment in ensuring that the policy was followed hence it also fizzled out.

Since then, the calls for guidance and counseling resurfaced in 1990's when the country witnessed deadly arson cases of their type to be committed in the schools. The most memorable of the cases were 1999 Kizito tragedy where 17 girls were killed and 70 others raped by a neighboring boy school students (Daily Nation 1999). In 2000, 26 girls were killed in an arson attack at the Bombolulu girls' secondary school (Daily nation 2000). In the following year at Kyanguli secondary school in Machakos, where 67 students were burned to death while sleeping (East African Standard, 2001). All the incidences among others call stakeholders to show more commitment. A commission was set up to investigate the high indiscipline rates in schools and it recommended a return of a strong guidance and counseling programme in schools in 2001. Additionally, with support from human rights organizations and others, the government banned corporal punishment in schools through legal Notice No. 95

(Government of Kenya, 2001). Guidance and counseling has since been mandated to replace corporal punishment as well as empowering students to make important decisions involving their lives.

### **5.3.2 The purpose of Guidance and Counseling**

According to the RCC Education Secretary, Guidance and counseling was aimed at inculcating moral values among students empowering them make good decisions hence improving disciplines in schools. In either way, it helps students to choose and work towards achieving of their future careers. Collins. (2002:35) remarks that guidance and counseling is vital because it provides insight into working knowledge, skills and attitudes. Nowadays, the student has spent the better part of their lives in schools giving them little contact time with their parents' upbringing. Muithya. (1996:33) stated that in the traditional African society, the formation of character was activated through a formal and informal programme of guidance and counseling. Furthermore, Witmer. (1990:29) states that African traditions and cultures moulded youth in social roles, values, belief system, sex, regiment roles and skills they required to enhance their culture.

Students have at the same time been exposed to too much diverse information through the social media leaving them prone to all sorts of life distractions. Guidance and counseling, therefore, has been conceived as a programme of activities which has provided an exit from the existing numerous problems of complex and technological development (Okabiah. and Okaorodudu.2004). Guidance and counseling seem to have solved the much indiscipline which had dominated in schools in early 2000. It seems to be inculcating the required values for students to make good decisions.

### **5.3.3 The Roman Catholic Schools Counselors' Competence**

Respondents raised counselor's incompetence as one problem affecting the programme. 15.85% of the respondents felt that they had a problem of counselors' lack of skills. Due to its haste implementation and other failures, counselors who are poorly trained or even not trained at all are doing guidance and counseling. In some other situations, teachers' lack of interest and time for the programme hence its effectiveness is not felt. The counselors were accused of a lack of competence, training and commitment thus considered as a problem facing guidance and counseling. Since the counselors are teachers, sometimes they are transferred or even deployed to different places interfering with the counseling work. On the other hand, Catholic Schools' counselors ought to be Catholic Faithful or at least abide by the ethos of the Catholic Church for them to work as counselors in designated places.

### **5.4 Roman Catholic School Guidance and Counseling**

Catholic Schools, like the others schools in the country have guidance and counseling programmes, through which students are empowered to make wise decisions. Responses showed that schools had guidance and counseling programmes. The church doesn't have a lot of influence on the programme because it is a governments' directive through the ministry hence it has to be implemented in accordance with the ministry of education requirements. For instance, the church cannot change the content but can only customize it to their faith.

However, the education secretary reiterated that they employ the mechanism of vetting the people who address the students, so as to guard their faith and beliefs. Through their principals, they make efforts to have Catholic faithful only addressing or even guiding and counseling the students. They also give refresher courses for the counselors in their schools so as to ensure that they also familiarize and affirm their faith in them so that if possible they can apply it in counseling. They also do it in search for the best for their students.

#### **5.4.1 History of guidance and counseling in Catholic Schools**

According to the Education Secretary, Guidance and Counseling, in Catholic schools, has been in practice since the onset of formal education in Kenya. It is believed to have its basis on ancient Greece and Rome with the philosophical teachings of Plato and Aristotle. However, formal school counseling started at the beginning of the twentieth century. U.S Education state university – Suriano& Madden (2003) pointed out that Catholic Schools Counseling Programme also began in Kenya, at the beginning of the 19th century. Nonetheless, it has developed a remarkable history that reflects the church's cautious and critical views of society and secular disciplines.

During the early years of the 20th-century, school counseling was in most schools and was viewed with suspicion because it was thought to interfere with the work of God (Murray, et. al 2003). It was worth noting that, the highest concentration was on the Gospel word of God. Shortage of clergy significantly affected counseling hence the call for more clergy training after the Vatican II council 1962-1965. In the mid-20th century counseling in Catholic Schools began gaining a psychological factor as it got

more organized to empower students on deciding on important issues. However, it did not completely eradicate the faith factor.

A review of the Mission statements and publications from Catholic secondary schools show that Catholic education within a unique tradition (congregation for Catholic education, 2002). Just like the global Catholic School Counseling, the Kenyan one improved more in the beginning of the 21st century. Since it is a government initiative in all schools, the church observes it and follows the set curriculum on the guidance and counseling in schools. The programme is in all schools today and accepted to be important for improving the lives of the student.

#### **5.4.2 RCC Capacitating of the Counselors**

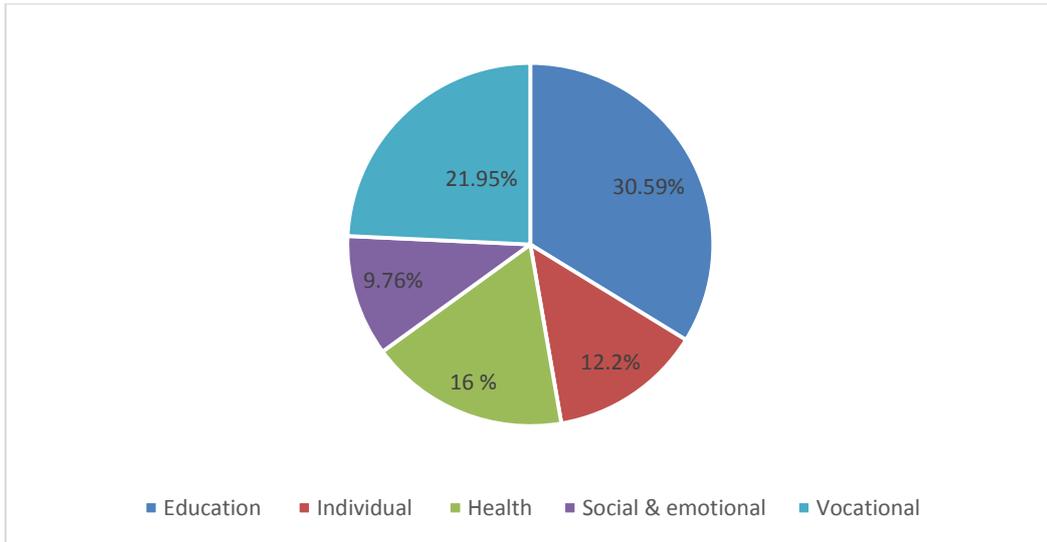
The church takes it as its responsibility to give more training and empowerment to their counselors for their better and effective participation. It was revealed that because they want the best of service from their counselors they expose them to more training workshops, conferences and other related exposures. Thus, Catholic education seeks the continuous formation of the Christian person; the focus of the Catholic School is on the individual persons, spiritual, moral, intellectual, social cultural and physical development (Murray J., Kane S. 2010). The church, therefore, equips the counselors so as to work towards the achievement of its goals of quality education. Primarily, the Counselors are also equipped with materials needed for guidance and counseling.

### **5.4.3 Vetting of the Guidance and Counseling Staff and Speakers expected to speak to Students**

This study confirmed that through the principals they vet the speakers and counselors who from time to time inspire students in the various programmes. From the secretary perspective, the vetting is done to ensure that the liberal individuals do not get a chance to mislead students on the church's firm and criticized stand on some issues like artificial family planning and abortion. The principals are also vetted to check the individuals' academic ability to conform to their students are not misled by incompetent people.

### **5.5 Types of Counseling done in Schools**

Respondents were asked to give the types of counseling they receive in schools and they raised various types. They pointed out individual counseling and group counseling among others and that it entails guidance and counseling activities depending on the specific cases at hand. Guidance entails giving of new and required knowledge to a counselee for certain use while counseling is giving the required information to a counselee who is dealing with a certain problem.



**Figure 3: Types of Counseling done in Catholic Schools**

Various types of guidance and counseling were presented by the students as types of guidance and counseling done in their schools as illustrated above. They included educational guidance, vocational guidance, moral guidance, health guidance, individual guidance.

### **5.5.1 Educational Guidance**

Among the types of guidance and counseling given in the Roman Catholic Schools is educational guidance. 21.95% of the respondents gave educational guidance and counseling as one type of guidance and counseling they receive in their schools. A study by Asia Pacific journal for research (APJR, 2013) defined educational guidance as an instruction related to every aspect of education including curriculum and co-curriculum.

### **5.5.2 Vocational Guidance**

Vocational guidance is another type of guidance given to RC school students in Machakos Sub-County. 30.59 % of the respondents supported vocational guidance as a type of guidance they get in their schools. As a process of helping an individual to choose a career, prepare for it; begin it and progress in it. In the absence of good counseling, most students would choose the wrong career for future job market demands (Nguyen, 2014).

### **5.5.3 Social and Emotional Guidance**

More than 9.7% of the respondents gave social-emotional guidance as a type they receive in their school. Colin (2007) depicts guidance and counseling as a pillar that addresses students' social and emotional adjustment. Lack of adequate social and emotional capacity of adjustment among secondary school students have resulted in unrests, riots and violent disturbances in Kenyan schools especially in the last 2 decades (Karega, 2008). Accordingly, students should be prepared morally and socially so as to succeed in the challenges they encounter in their learning and future life.

### **5.5.4 Health Counseling**

According to 16% of the respondents, health counseling is the preferred counseling offered in their school programme. Education secretary stated that Health counseling has to do with the health of the individual's hygiene, feeding on a balanced diet, drug and substance abuse, ones' fitness, reproduction, physical & mental challenges, the menace of HIV/AIDS pandemic. The counseling provides knowledge on how to live

well in school, at home and also in the future. It also helps students to better their environments for the benefit of all. As such, health counseling helps to overcome health-related challenges like the emerging HIV/AIDS issues, gay behaviors among others.

#### **5.5.5 Individual Counseling**

Responding about the types of counseling given in schools, 12.2 % of the respondents gave individual counseling as a type of counseling they receive in their schools. It is offered to individuals to deal with their personal and challenging problem. The kind of counseling may assist in handling the problems do with disappointing memories, strained relationships in school and at home, complexes; inferiority and superiority and strained backgrounds. When these problems are not addressed, the student is likely to suffer frustrations and may end up projecting it to his fellow students, parents, and school authority. Ngare (2008) states that the secretary general of the association Kenya parents laments that millions of youth in schools portraying ill behaviors like burning schools, sinking deep into drugs and alcohol abuse and engaging in sexual misbehavior to show parents failure in their responsibility of guiding them. With the dynamicity of the world and the current challenges emanating from the changes in the world, students need to be counseled individually.

## 5.6 Challenges Facing Guidance and Counseling

**Table 9: Challenges Facing Guidance and Counseling**

Challenges	Strongly disagree	Disagree	Neither	Agree	Strongly agree
Counselors	4	8	10	34	26
inadequate skilled	4.88%	9.76%	12.20%	41.46%	31.71%
Lack of support	7	16	6	48	5
from administration	8.54%	19.51%	7.32%	58.54%	6.10%
Lack of reading and	8	11	4	45	14
reference materials	9.76%	13.41%	4.88%	54.87%	17.07%
Lack of facilities	4	14	12	24	28
	4.88%	17.07%	14.63%	29.27%	34.15%
Lack of support	3	12	17	28	22
from teachers	3.66%	14.63%	20.73%	34.15%	26.83%

Respondents were asked to react on a Likert scale about the challenges facing the guidance and counseling execution in schools. Majority of respondents viewed lack of reading and reference materials, as the most challenge affecting guidance and counseling. 48 respondents representing 58.45% agreed and 14 respondents equating to 17.07% strongly agreed that lack of reading and reference materials is a challenge. Only 4, 4.88% were not sure while 11, 13.41% disagreed and 8, 9.76% strongly disagreed. With the above responses, lack of reading and reference materials is proved to be a major challenge of the guidance and counseling programme. It is worth noting

that 48 of the respondents which are 58.54% agreed that lack of support from the administration is a challenge while 5 respondents which translated to 7.32% could not decide on the challenge. However, 16 representing 19.51% and 7 respondents which is 8.54% disagreed and strongly disagreed respectively that, administration hinders proper implementation of guidance and counseling programme. Since the administration is responsible for running and implementing the policies of the ministry, it ought to support the implementation of guidance and counseling programme.

Inadequate skills challenge successful implementation of guidance and counseling programme is also cited as a challenge. 34 respondents representing 41.46% and 26 respondents, representing 31.71% agreed and strongly agreed respectively that counselor's inadequate skills challenge the entire programme of guidance and counseling. 10 respondents which is 12.20% could not decide well while 8 i.e. 9.76% and 4 which is 4.88% disagreed and strongly disagreed respectively. This then clearly shows that the guidance and counseling programme in the Catholic schools is hit by lack of counselors' adequate skills.

Lack of facilities was included on the scale and it was also agreed to be a challenge. 28 respondents representing 34.15% and 24 being 29.27% strongly agreed and agreed in that order. 12 respondents 14.63% could not give a clear position while 14 which 17.07% and 4, 4.885 disagreed and strongly disagreed in that order. Lack of facilities was therefore confirmed by the respondents as a challenge. Facilities required in guidance and counseling includes offices, reading and writing material boardrooms and halls among others. The RCC Education Secretary affirmed this citing shortage of

venues in many schools and willing counselors. When asked about lack of support from other teachers, 28 which is 34, 15% and 22 respondents making 26.83% agreed and strongly agreed respectively. However, a bigger number of 17, 20.73% could not give a position on the matter. 12 respondents representing 14.63% disagreed while 3, 3.66% strongly disagreed. The responses again confirmed that lack of support by other teacher's challenges guidance and counseling programme in the Catholic schools. Lack of this support may lead to failure of implementation of counseling due to clashing with the other school programmes.

### **5.7 Summary**

Currently, the government has passed and implemented a policy on guidance and counseling programme to run in all schools in Kenya. Catholic schools are in full observance of the requirements of the ministry. They, therefore, have the guidance and counseling programmes in their schools. The programme is run as per the guidelines of the ministry of education even though the Roman Catholic Church customizes it to their faith. It was necessitated by disciplining cases in schools where the government had noted a high rate of indiscipline and severe cases in schools resolving to use of guidance and counseling as the remedy. Practices of the programme do not contrast with their faith because the church gives refresher courses through short course workshops and seminars. The church also vets the counselors and speakers who talk to the students so as to ensure that the students are not addressed by people who do not understand their faith or do not wish the Catholic faith well.

Respondents also revealed various types of guidance and counseling given in their schools, some of which are supposed to address certain immediate problems. The types pointed out included educational, vocational, social and emotional, health and individual guiding and counseling. The types of guiding and counseling seem to sufficiently address youth's problems evident in the minimal indiscipline in the RC Secondary schools compared to the other schools in the country. The study also revealed that the implementation of the programme is being faced with various challenges. Some of the challenges revealed include but not limited to inadequate skills of the counselors, lack of support from administration, lack of reading and reference material, lack of facilities and lack of support from other teachers. Therefore, by addressing the challenges presented when offering guiding and counseling, it would offer the best programme for students in both Catholic and non-Catholic schools.

## **CHAPTER SIX**

### **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Summary of findings**

This study's main objectives were to study the Catholic Church inculcation of moral values among secondary school students in Machakos Sub-County. The Catholic sponsored schools in Machakos sub-county were used as the population of the study. Chapter one introduced the problem statement placing it in the context of the Catholic schools. The objectives studied the role of pastoral programme in inculcation of moral values, effects of rituals and symbolism in inculcation of moral values, importance of church policies in inculcation of moral values and the role of guidance and counseling in inculcating moral values among secondary school students in Machakos Sub-county.

The study revealed that the Roman Catholic Church has made good efforts in inculcating moral values in Machakos County. Chapter two looked at the role of pastoral programme in inculcation of moral values among the students, imparting moral values and challenges facing pastoral programme. There are various components of the pastoral programme offered in the Catholic schools which in one way or the other impart moral values among the students. The various components of the programme are mass, catechism, baptism, reciting of rosary and crucifix. Respondents were in agreement that the pastoral programme imparts moral values giving some of the moral values imparted as love, chastity, hard work and honesty. Challenges facing pastoral programme were sought and the following were

identified; lack of enough priests and clergy, lack of time, lack of competence among leaders, different backgrounds and lack of cooperation from the faiths involved. This implies that pastoral programme of the RCC schools inculcates moral values in various ways even though there are some challenges faced in the inculcation.

Chapter three- sought to ascertain the effects of Catholic rituals and symbolism in inculcating of moral values among students in Machakos sub-county. Respondents pointed out some rituals and symbols which are observed in their schools as follows; rituals included, Mass, Baptism, Catholic Prayer and Symbols including Rosary, Crucifix, Holy Water and St. Names. Most respondents agreed that rituals and symbols play a role in imparting moral values in their lives. They pointed out that rituals and symbolism created a conducive environment for perception of moral values.

Crucifix is a sign of God's love to humanity therefore when used serves as invitation to God and boosts the urge for treasure and worship to God. It is binding in that it makes the faithful to have common characteristics hence in its execution they are pulled close to each other. In this, they achieve the moral values of love rituals and symbols are committing. They engage the student's time and prowess hence making them to be active in their endeavours. This then explains the hard work value among Catholic students.

The rituals and symbols represent various aspects of our culture and religion. For instance, crucifix represents passion, God's love which entailed his son's death on the cross. Rosary stands for Mary mother of Jesus and her working prayer for the RCC faithful their intercessor. Baptism represents dying with Christ and resurrecting with

Him; death and resurrection. Mass portrays our devotion and worship of God our father. The above depiction directly or indirectly entails various moral values. The study therefore reveals that rituals and symbolism have some effect in inculcation of moral values, when available for instance they create a conducive environment for inculcation of moral values. Chapter four assessed the importance of church policies in inculcation of moral values among students. Asked to give the church policies, observed in their schools, the respondents affirmed that students sign to show commitment to abide by Catholic ethics when being enrolled in the schools.

Non-Catholic students sign up too, to show their commitment towards good discipline in the school. Parents also sign to commit themselves in support of their children in this endeavour. The policy on mandatory teaching of Christian Religious Education in their schools makes a distinctive contribution to school curriculum. Currently, the government has made learning of CRE optional in the Kenya secondary school curriculum. The policy that schools' principals have to be Catholic faithful and be members of CASPA, through which they are given regular short trainings. As a policy, the people being recruited to handle the students have to be vetted. Vetting ensures their obedience to the beliefs of the faith and have the suitable levels of education.

The Roman Catholic Church policy on birth control discourages artificial family planning methods arguing that it controls the very nature of sex which is meant for procreation and intimacy between married partners. Lastly, the policy of the church against abortion has raised politics over its legalizing. Medical personnel and hospitals have a firm stand about it which is that, it has some side effects. There are

some possible exceptions in which it is allowed being ectopic pregnancies and diagnosis of uterine cancer problems. The above gathered information confirms that the church has some policies which are observed in the schools through which various morals are improved. This is probably why the schools sponsored by the church perform better than the others and therefore the policies are important for inculcation of moral values.

Chapter five sought to examine the role of guidance and counseling among the students of Roman Catholic Schools. Majority of the respondents gave guidance and counseling as one method of instilling moral values among students. The RC education secretary also gave it as one way through which moral values are imparted among students. However, he clarified that currently it is a government directive and is part of the school core curriculum by the government that was started in late 90s' and adopted by Catholic schools replacing the existing one. It emerged as a remedy for many and bad discipline cases among secondary school students. Counselors are members of the teaching staff, who are not well trained on guidance and counseling and others are not able to do it due to heavy workload.

The church's guidance and counseling initiative is done according to the government syllabus but they give refresher courses to the counselors for familiarization with the church's beliefs. The church also vets the counselors to ensure that they are strong counselors in the right academic levels. Guidance and counseling in Catholic schools has been in practice since the onset of formal education and has been consistent unlike in the other schools where it has been on and off. Respondents gave various types of guidance and counseling done in their schools. The types are educational, vocational,

health counseling, individual counseling and social emotional counseling. Responding about the challenges facing guidance and counseling, they pointed out, counselors inadequate skills, lack of support from administration, lack of reading and reference material, lack of facilities and minimal support from other teachers. Roman Catholic Church guidance and counseling plays a role in inculcation of moral values as it boosts on the quality of the programme in its schools. The church familiarizes the counselors with its beliefs to make sure that the programme is done according to its beliefs and practices.

## **6.2 Conclusion**

In conclusion, Roman Catholic Church plays a major role in inculcation of moral values among secondary school students. Its pastoral programme positively creates a good environment for perception of moral values by the student who learn in the schools. Policies of the Roman Catholic Church are important in inculcation of moral values as they play a big role of emphasizing teaching of religion, rituals and symbolism in that they guide the programmes of inculcation of moral values in the schools while its guidance and counseling plays a role of controlling the government initiated programme which also inculcates moral values among students. It is also evident that the churches' efforts in inculcating moral values are fruitful since students from the catholic schools have in the past recorded better performance compared to the others. The Roman Catholic Church is supportive of interfaith in inculcation of moral values.

### **6.3 Recommendations**

For efficiency of the Roman Catholic Church's role inculcation of moral values among students the researcher would like to make the following recommendations.

#### **6.3.1 Increase in the Number of Priests, Pastors and Clergy**

Pastoral programme in schools is the major way of imparting moral values among students in many secondary schools, except the Catholic schools where learning of CRE is mandatory. Youth are exposed to much distracters of life than before due to the improved technology such as gadgets and soft wares, Google and other sites which are not only accessible but also affordable to majority of the students. Cultural and parental molding on the other hand has been minimized since most students learn in boarding schools and have little time to spend with parents at home.

Parents are so much engaged in social / economic activities having very little time for their children. Successful pastoral programme require skilled priests, pastors and clergy, facilities, and time. The study revealed that, the schools are lacking competent priests, pastors and clergy. The pastors are supposed to attend the non-Catholic students. The others (clergy) are supposed to step in when the priest and pastors are not available. This study therefore recommends for the increase in number of priests, pastors and clergy in the various schools.

#### **6.3.2 Cooperation among the Churches Involved in the Pastoral Programme in Schools**

Catholic schools also admit both Catholic and non-Catholic students. For this reason the school administration allows non- Catholic students to be taught pastoral

programme in line with their faith. The students are allowed to be taught in gatherings of their faiths within the school compound by their pastors or clergy. This study revealed that the teaching has not been going on as required due to, not only shortage of the pastors and other clergy but also, lack of cooperation between the pastors involved, their clergy and the priests and clergy of the Catholic schools.

There is dire need for cooperation in issues like what content needs to be taught, in cases of emerging issues, how often should the students be taught and who should teach the students. Lack of such cooperation has brought about problems like insufficient and poor content being given, a lot of time wastage due to pastors and clergy's poor attendance of the pastoral programme sessions and mischief among students hiding in the places due to lack of seriousness. Poor attendance by the clergy is also likely to lead to indiscipline in schools due to lack of moral values moral values.

### **6.3.3 Observation and Strict Supervision of the Church Policies in Catholic Schools**

Catholic schools have in the past shown good performance as compared to other schools in the country. A good number of them have earned good names from consistent good performance of their students in the national exams. This has made Catholic schools popular in the country with many of them having very high populations compared to other schools. The major difference between the two types of schools i.e. Catholic and non-catholic is the Catholic teachings through pastoral programme, observation of rituals and symbolism and school policies, intensive guidance and counseling. Difference has been brought by the church's policy to the

schools they sponsor which are well guided by the beliefs of the Catholic Church. These policies guide the entire administration and management of the schools. However, this study found out that there is no serious observation of the policies no wonder noteddiminishing performance by some of those sponsored schools. The study revealed observation of the policy on students signing to show commitment to abiding to the Catholic ethics while parents sign to commit their support to their children in fulfilling the promise. A policy of mandatory teaching and learning off CRE in Catholic Schools aiming at boosting teaching of Christianity .The policy of school management which should be done by the catholic faithfuls. The policy of valuing and safeguarding human life emphasizing that it starts on conception and ends at death hence discouraging abortion. With a serious observation and supervision by the entire school administration, theboard will be able to make the right decision which is likely to improve the pupils' performance in exams and in life.

#### **6.3.4 R.C.C encourage use of Assimilation Methods**

In these methods the young and prone youth will assimilate knowledge from the older and experienced people through various ways. In this study the use of pastoral programmes whereby spiritual teaching is given by the religious leaders,R.C.C policies, in which policies are made by the older, knowledgeable and experienced people, moral values among the students are bound to be inculcated. Observation of rituals and symbolism exposes the students to various moral values which they earn as they emulate the elders who conduct them.Roman Catholic Church Guidance and Counseling Programme is very eminent. It is a programme in whichyouth are guided

and counseled by older, experienced and trained people on how to tackle and decide on various issues touching on their lives.

### **6.3.5 Recommendation for further Research**

The researcher recommends that more researches should be done in schools to find out ways through which other denominations inculcate moral values among students. It is important to know since at times they interact with the Roman Catholic Church in the endeavour.

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## APPENDICES

### APPENDIX I: INTRODUCTION LETTER

UNIVERSITY OF NAIROBI  
DEPARTMENT OF PHILOSOPHY AND  
RELIGIOUS STUDIES  
P. O. BOX 30197-00100  
NAIROBI.

28<sup>TH</sup> AUGUST, 2017

#### TO WHOM IT MAY CONCERN

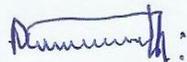
I am a postgraduate student at the University of Nairobi pursuing a Master of Arts degree in Religious Studies.

I am expected to undertake a research project to be submitted to the University of Nairobi as partial fulfillment of requirements for the award of a Master's Degree. I am researching on the Roman Catholic Church's role in inculcation of moral values among students in Secondary schools in Machakos Sub-County. I have selected your school to use in my study.

Please, assist me by participating in the interview and filling the questionnaire. The information you will give will be treated with a lot of confidentiality.

Hoping that my request meets your kind consideration.

Yours faithfully,



Mary M. Mulwa.

## APPENDIX II: QUESTIONNAIRE

### 1. QUESTIONNAIRE TO THE STUDENTS AND TEACHERS

This questionnaire will help the researcher to obtain information for research purposes. The information given will be used for exam purposes and other research uses therefore your contribution will be treated confidentially.

Give your response by ticking (✓) in the box or writing in the space provided

Gender of the Respondent

Male

Female

County/Sub-County

.....

1. Do you learn / teach in this Sub-County (Machakos)

Yes  No

2. What is your position in your school

a) Administrator

b) Teacher

c) A student

3. What is your age?

4. Below 20 Years

20-35 Years

36-40 Years

41-55 Years

5. Lawlessness, Drug and Substance abuse, Teenage sexuality and sexual abuse and aggression have been identified as the greatest forms of moral decay in schools, is it happening in your school?

	Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Lawlessness					
2	Drug & Substance Abuse					
3	Teenage sex and sexual abuse					
4	Aggression among the students					

6. Do you believe that drug and substance abuse is practiced in your school?

Yes  No

If yes, what do you think is the cause?

.....

7. Does the Catholic Church pastoral programme impart moral values to learners?

Yes  No

If yes, name some of the moral values they instill

.....

8. There have been claims that adults are to blame for teenage sexuality in various sexual relationships are they existing in your school, respond accordingly.

	Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Girls Relationship with aged men(sugar daddies)					
2	Boys relationship with aged female(sugar daddies)					
3	Girls Sexually misused by relatives					
4	Boys Sexually misused by relatives					
5	Girls/boys used in sex for money by parents/guardian					
6	Girls used by older young women(Lesbianism)					
7	Boys used by older or boys sexually(Gay)					
8	Sexuality is seriously destroying the society					

9. Aggression is believed to be dangerous and endangering students' lives in various ways, which one is common in your area?

- a) Abuse of drugs
- b) Bullying
- c) Strikes
- d) Suicide

10. What are some of the ways through which aggression endangers other student lives in school?

.....  
.....

11. Pastoral programmes entail activities in the school besides learning done to seek Christ who is the foundation of the church. What pastoral programmes are offered in the school?

.....  
.....

12. What moral values are imparted?.....

13. (a) What are the challenges faced by the pastoral programmes?

.....

(b) In your own opinion, is the programme sufficient for the school?

Yes

No

14. Religious rituals and symbols are said to create a suitable environment and encourage teaching and imparting moral values. Are there symbols treasured in your school?

Yes  No

If yes, do they create a conducive environment for moral values imparting and perception?

.....  
.....

15. Are there some rituals observed in your school?

Yes  No

If yes, name them.....

.....

16. Do teachers and students always observe them?

.....  
.....

How do they affect your life?.....

17. The school sponsor, the church gives its policies beside the government ones.

What policies does your school sponsor church, have on imparting moral values?

18. Are the Roman Catholic Church policies important in imparting moral values

among secondary school students? Yes  No

Explain.....

.....

19. Do you have school counselors?

Yes  No

If yes, how often do they counsel you?.....

.....

20. Are you sometimes guided and counseled by outsiders?

Yes  No

If yes, who does it, do they have to be catholic faithful and are they trained in guidance and counseling.....

21. The Roman Catholic Church is making efforts to impart moral values among secondary school students. It has pastoral programme, emphasizes on rituals and symbolism, has policy for its schools and guidance and counseling programmes. Do you agree on the initiatives in relation to your school?

	Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Pastoral programmes					
2	Rituals and symbolism					
3	Church policy on schools					
4	Guidance and counseling					

22. Please indicate the extent to which you agree or disagree with the statement related to Roman Catholic Church moral imparting in your school.

	Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	I feel a strong sense of belonging to this school					
2	I find it difficult to agree with church's policy					
3	I feel that more needs to be done by the church to instill moral values					
4	Rituals and symbols ought to be eradicated in schools					
5.	Guidance and counseling department does counseling to satisfaction					

**APPENDIX III: INTERVIEW SCHEDULE**

1. How would you rate morality in our schools basing on the same in the past?

- a) Very low
- b) Low
- c) Very high
- d) High

2. How would you rate the Catholic Church initiative on installation of moral values?

Low                  High

- a) Pastoral programmes
- b) Church policy
- c) Rituals and symbolism
- d) Catholic Faith community

3. Are there cases of drug and substance abuse in the schools?

Yes                   No

If yes, what drugs are involved?

.....  
.....

4. What is the influence of Pastoral programme on installation of moral values?

.....  
.....

5. What are some of the rituals and symbols embraced in your school?

.....  
.....

6. What moral values do they inculcate in the school?

.....  
.....

7. What is the role of Guidance and counseling in instilling moral values?

.....  
.....

8. In your opinion, what roles are instilled through catholic Faith communities?

.....  
.....

9. What is the role of Roman Church policy on imparting of moral values among students?

.....

10. What moral values are instilled through church policy?

.....  
.....

11. In your opinion, can there be a better institution of instilling moral values than the Catholic Church?

Yes  No

If Yes, name it.....

## APPENDIX IV: RESEARCH AUTHORIZATION



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,  
0713 788787,0735404245  
Fax: +254-20-318245,318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/49110/20674**

Date: **17<sup>th</sup> January, 2018**

Mary Mutheu Mulwa  
University of Nairobi  
P.O. Box 30197-00100  
**NAIROBI.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on "*The Roman Catholic Church's role in inculcation of moral values among secondary school students in Machakos Sub-County, Machakos County*" I am pleased to inform you that you have been authorized to undertake research in **Machakos County** for the period ending **17<sup>th</sup> January, 2019**.

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

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

  
**BONIFACE WANYAMA.**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Machakos County.

The County Director of Education  
Machakos County.

*National Commission for Science, Technology and Innovation is ISO9001-2008 Certified*

## APPENDIX V: RESEARCH PERMIT

**THIS IS TO CERTIFY THAT:  
MS. MARY MUTHEU MULWA  
of UNIVERSITY OF NAIROBI, 2036-90100  
MACHAKOS, has been permitted to  
conduct research in Machakos County**

**on the topic: THE ROMAN CATHOLIC  
CHURCH'S ROLE IN INCULCATION OF  
MORAL VALUES AMONG SECONDARY  
SCHOOL STUDENTS IN MACHAKOS  
SUB-COUNTY, MACHAKOS COUNTY**

**for the period ending:  
17th January, 2019**

.....  
**Applicant's  
Signature**

**Permit No : NACOSTI/P/18/49110/20674  
Date Of Issue : 17th January, 2018  
Fee Received :Ksh 1000**



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

### CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA



**National Commission for Science,  
Technology and Innovation**

**RESEARCH CLEARANCE  
PERMIT**

**Serial No.A 17149**

**CONDITIONS: see back page**

**APPENDIX VI: MAP OF MACHAKOS SUB-COUNTY**

