

**INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION
TANGAZA UNIVERSITY COLLEGE
THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**TOPIC:
FAMILY IMPACT ON VOCATION DISCERNMENT
AMONG
DE LA SALLE BROTHERS IN LWANGA DISTRICT,
KENYA.**

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**A Thesis submitted to the Institute of Spirituality and Religious
Formation in partial fulfillment of the requirements for a Master of
Arts in Spirituality and Religious Formation**

NAIROBI 2020

DECLARATION

I, the undersigned, hereby declare that the thesis entitled “Family Impact on Vocation Discernment among De La Salle Brothers in Lwanga District, Nairobi, Kenya,” is an initiative and original piece of work carried out by me personally. All work done by other persons or institutions and any material obtained from other sources have been gratefully and appropriately referenced.

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DEDICATION

This thesis is dedicated to the following Rev. Brothers, who touched my life on this journey of faith, but who God Almighty has called to eternal glory: Uba Anselm, Anifaloba Olajiire Peter, Alabi Babatunde Emmanuel, Sunu Ignatius Thomas, Gezmu Reta. May God grant their souls eternal rest.

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ACRONYMS AND ABBREVIATIONS

1. FSC :(*Frates Scholarum Christianarum*): It is initial in Latin for Brothers of the Christian Schools
2. LG : *Lumen Gentium*: Dogmatic Constitution on the Church. in *The Documents of Vatican II*

ABSTRACT

This study explored family impact on vocation discernment among De La Salle Brothers in Lwanga District, Kenya. Though family impact on vocation discernment can be both positive and negative, the researcher dwelt more in exploring the negative impact. The objectives of the study include exploring the impact of parents on the vocation discernment of aspirants to the Religious Life among the De La Salle Brothers; to study the impact of pressure for financial family support on temporary professed Brothers. The study was carried out among 90 targeted population and 90 sampling population, in Lwanga District of Africa, an Anglophone Province of the De La Salle Brothers Congregation in the Catholic Church. The Province comprises of six countries: Ethiopia, Eritrea, Mozambique, South Africa, Nigeria and Kenya, with the headquarters in Nairobi, Kenya.

The study has been able to find out the impact of family pressure on professed Brothers and young men aspiring to join the congregation. This impact could be negative or positive. When the family plays its role of good family upbringing, family prayers and bible reading, family devotion, unity and love in the family, parents' faithfulness to each other, and participation in religious activities in the parish, there is positive impact on the child. All these prepare fertile ground for the child later in life to choose Religious Life of the Brothers. However, when the family fails in its role of proper upbringing, it has negative impact on the child.

The research used a mixed method design comprised both qualitative and quantitative methods. The data was collected by the use of questionnaires and interview guide. The quantitative data was analyzed and presented in percentages and numbers while the qualitative data was analyzed according to the emerging themes in line with the research objectives. The study suggested some intervention strategies for addressing family impact on vocation to religious life among the Brothers.

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CHAPTER ONE

GENERAL INTRODUCTION

Introduction

This chapter deals with the background information of the study, statement of the problem, research questions and objectives of the study. The chapter also presents the justification for the study, limitations of the study, definition of key terms, theoretical framework, conceptual framework, significance of the study, the scope and delimitation of the study, and definition of operational key terms.

1.1 Background of the Study

Consecrated Life is a person's response to a call that seems to have come from God, for special service in the Church, to God and to one's fellow men and women. Life consecrated through profession of the evangelical counsels is a stable form of living, in which the faithful follow Christ more closely under the action of the Holy Spirit, and are totally dedicated to God, who is supremely loved. They are a splendid sign in the Church, as they foretell the heavenly glory (Can. 573 §1). "The Consecrated Life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to His Church through the Holy Spirit." (Vitae Consecrata).

The family is the fertile soil where God plants the seed of vocation. The seed of vocation to Priesthood and Religious Life is planted when the family sees itself as the smallest unit of the larger Church, and performs the spiritual and moral roles, such as family prayer, sharing of scripture, devotion time, expected of it. The young people of today "live in a culture which has difficulty with faith and practice. When a culture finds difficulty with God, it generally finds difficulty with questions of permanent commitment."¹ The study is founded on the assumption that challenges of instability in family life, unstable marriages and lack of commitment to one's spouse have negative impact on the choosing life of commitment on the young people.

¹ Neary Donald, *The Furrow: The Priest and Vocations to the Priesthood*, vol. 35, number 8, 1984, 519-524.

Marcello Azevedo discovered that “homes were for many generations the cradle of spiritual experience and of evangelical aspirations, and the source of our religious vocation. The quantity and quality of Christian faith formation has been drastically diminished.”² It could be argued that because of diminished quality of Christian faith in the family, children see little value in committing themselves to religious vocation. This led the researcher to explore the impact of parents in particular, and the family in general, on the vocation discernment of young men who desire to join the Religious Life among the De la Salle Brothers, in Lwanga District, Kenya, where the population of this research resides.

1.2 Statement of the Problem

Theologically, religious vocation is described as a call from God, a divine gift received through the inspiration of the Holy Spirit and accepted by the candidate for the service of God and humanity. The modern trends of seeing vocation as a lucrative career and the demands for financial benefits by family distort the essential nature of religious vocation and further endanger the vocation of candidates who join the religious life. How this affects vocation discernment is what the researcher tried to discover.

The pressure from family for financial support on temporary professed Brothers affect the sustainability of their vocation. The pursuit of financial gain at the expense of commitment to their ministry, thereby failing their congregation and the Church. The family pressure to beget offspring on Brothers affects the Brother’s permanent commitment and faithfulness to their divine call. As far as marriage is a value treasured by the Church, the pressure to beget children distorts the value of commitment to celibate life of the religious vocation.³ Hence the need to explore the impact of the family on vocation discernment among De La Salle Brothers in Lwanga District, Kenya.

² Marcello Azevedo, *The Consecrated Life: Crossroads and Directions*, trans., Gillermo Cook (New York: Orbis Books, 1995), 76.

³ Laurie Goodstein, ‘No Longer Eager to Say, My Son, the Priest’: *The New York Times*, (Sunday, November. 19, 2000), 12.

1.3 Goal of the Study

The goal of this research is to find out the impact of parent in particular and family in general on Consecrated Religious of De La Salle Brothers in Lwanga District of Africa, Nairobi, and the effects it has on their commitment and perseverance in their vocation.

1.4 Objectives of the Study

The study was guided by the following objectives:

- I. Exploring the impact of parents on the vocation discernment of aspirants to Religious Life among the De La Salle Brothers;
- II. Studying the impact of pressure for family support on faithfulness to the vocation of temporally professed Brothers among the De La Salle Brothers;
- III. Studying the impact of the pressure to beget an offspring on perpetually professed Brothers among the De La Salle Brothers.
- IV. Suggesting intervention strategies to face challenges related to cultural and family impact on vocation to the religious life among the De La Salle Brothers in Lwanga District, Kenya.

1.5 Research Questions

The study operated under the following research questions:

- I. What impact do parents have on the vocational discernment of aspirants to Religious Life among the De La Salle Brothers?
- II. How does the pressure for family support influence the faithfulness to the vocation of the temporally professed Brothers among the De La Salle Brothers in Lwanga District, Kenya?
- III. How does the pressure to beget offspring have impact on the faithfulness to the vocation of the perpetually professed Brothers among the De La Salle Brothers in Lwanga District?
- IV. What are the intervention strategies for facing challenges related to cultural and family impact on vocation to the religious life among the De La Salle Brothers in Lwanga District?

1.6 Justification of the Study

This project is worth venturing into because it first of all looks at how the family performs her role as “the basic cell of society, the cradle of life and love, the place in which the individual is born and grows....”⁴ It is by playing this role that the family will be able to accept the intention of a young family member who shows interest in the Brother’s vocation.

Efforts have been made in different articles and researches to find out why Consecrated men and women abandon their vocations, and why the reduction in Priestly and Religious vocations. However, academic work is very limited on this particular topic: The Family Impact on Vocational Discernment among De La Salle Brothers, particularly in Lwanga District of Africa. This research work tried to find out how family pressure contributes to disengagement from consecrated life among the De La Salle Brothers in Lwanga District.

1.7 Significance of the Study

The study makes suggestions to the Vocation Promoters and Formation Directors on intervention strategies for challenges related to extended family influence on vocation of Brothers. The Lwanga District comprises of six countries: Eritrea, Ethiopia, South Africa, Mozambique, Nigeria and Kenya. Other African countries like Madagascar, Burkina Faso, Ivory Coast, Togo, Rwanda, and Democratic Republic of Congo send young Brothers to study in Kenya, and they all form a Religious Community in Nairobi, Kenya. The study could serve as a guide or reference to all Vocation Promoters in the various countries, suggesting ways of fostering mutual relationship between the family and the Congregation, thereby helping in fostering vocation to Religious Life of Brotherhood in Africa. Finally, the study could be a source of inspiration and enlightenment to other Religious congregation in Kenya and other part of Africa and the larger Church and the entire world of academicians.

⁴ *Vocation and Mission of the Lay Faithful*, Nairobi: Paulines Publications Africa, 1994, 66-67.

1.8 Scope

This research was carried out in Lwanga District of Africa. It is an Anglo-phone Province of the De La Salle Brother Congregation, comprising of six countries in Africa: Ethiopia, Eritrea, Mozambique, South Africa, Nigeria and Kenya; with its administrative headquarters in Nairobi, Kenya. The population in the research questions are in various stages of Religious Formation: Initial Formation, Post-Novitiate Formation, and On-Going Formation. Each of the Brothers in the population has spent at least a year of Initial Formation.

1.9 Delimitation of the Study

The study did not include all aspects of De La Salle Brothers' life but limited to exploration of the impact that extended families have on the De La Salle Brothers who are either studying or working in Lwanga District, at the various stages of formation. Though the researcher recognized and admitted that family impact can be positive and negative, the researcher dwelt more on the negative impact. The study is also limited in finding the view of the family concerning its impact on the vocation discernment of their children.

1. 10 Doctrinal and Theological Foundations for the Study

In the traditional doctrine of the Catholic Church, the consecrated life by its nature “is neither lay nor clerical.” (Canon 508§1). Consecrated Religious Life is a value in itself. It is living the Gospel value to the full. Hence, “the Synod expressed great esteem for the kind of consecrated life in which religious brothers provide valuable services of various kinds, inside or outside the community, participating in this way in the mission of proclaiming the Gospel and bearing witness to it with charity in everyday life” (Vita Consecrata, 60).

Essential to Religious Life therefore, is the commitment to a life in community as a way of intensifying obedience to the Gospel. Religious Life is lived in humility, loving, poor, chaste, meek, obedient, concerned for one another, which is the demonstration of the beatitudes that Jesus preached for all to follow. “The present canonical arrangement is very useful since it clearly

determines certain legal consequence of religious life: renunciation of marriage; renunciation to own, or at least to dispose of, property; obedience to the orders of legitimate superiors.”⁵

The call to Consecrated Religious Life is to bear testimony to Jesus Christ poor, chaste and obedience to the Father, (Phil.2:5-11). “The teaching and example of Christ provide the foundation of the evangelical counsels of chaste self-dedication to God, of poverty and of obedience... This being so, the religious state, which gives its followers greater freedom from earthly cares, also reveals with greater clarity to all believers the heavenly blessings that are already present in this world... this state shows forth in a special way the transcendence of the kingdom of God over all earthly things and its sovereign demands...” (Lumen Gentium, 44).

It is in this regard that the Church looks at the call to Religious Life as a call to virginity, to chastity and to celibacy. “The Fathers and Doctors of the Church have clearly taught that virginity is not a Christian virtue unless we embrace it ‘for the kingdom of heaven’; that is, unless we take up this way of life precisely to be able to devote ourselves more freely to divine things to attain heaven more surely, and with skillful efforts to lead others more readily to the kingdom of heaven”⁶. The evangelical counsels therefore, are in response to the Gospel value introduced by our Lord Jesus Christ. (Mk. 10:17-27; Mt. 19:3-12; Phil 2:5-11).

⁵ Gregory Baum, *Commentary on: Decree on the Renewal of Religious Life of Vatican II* (New Jersey: Paulist Press, 1966), 41.

⁶ Pope Pius XII, *Encyclical Letter on Holy Virginity* (Rome: Apostolate of the Press, 1954), 5.

1.11 Conceptual Frame Work

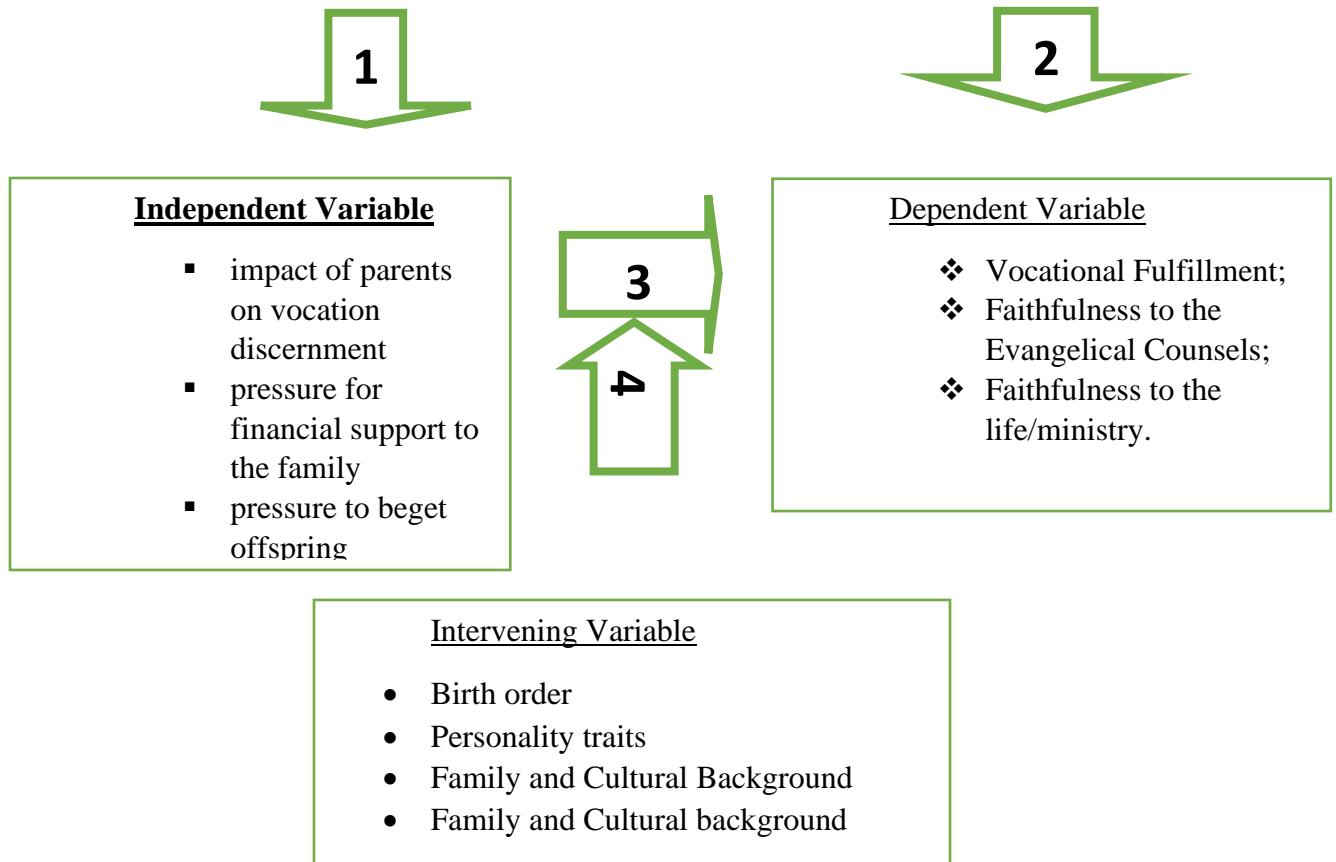


Figure 1.1 Conceptual Frame Work

The conceptual framework demonstrates that pressure from parents and culture have impact on the quality of the commitment of Brothers to their vocation. Hence the need to consider, the birth order of a candidate in the family before being giving admission. If a candidate is the first-born child in the family, he may face many difficulties, because much is expected of first-born male child. This may have to be discussed from the onset.

The demand for family support will always be there. However, this project believes that if the family reduces their demand for financial assistance or training of siblings, the young Religious Brother will be more faithful to his call, and live a fulfilled life as a consecrated Religious. However, the personality of the candidate is also very crucial in making decision. The

candidate should be someone who can stand on his own, strong and bold enough to make decision, not running to the parents for advice before making decision.

The researcher believes that the family and cultural background of the candidate is important in vocation discernment. So also, is his birth order in the family. The impact of the pressure to beget offspring is much on first-born male than the last-born. However, when this impact is removed or becomes positive, where the young man feels encouraged by the family, he will strive to live his vocation to fulfilment.

1. 11 Operational Definition of Key Terms

Religious Community:	Group of religious men or women living and sharing life in terms of prayer, values, community living and ministry.
African Community:	It consists of father, mother, the children, grandparents and members of the extended family. It incorporates the living-dead, the ancestors and the yet unborn.
Affective Love:	Deeply heartfelt sentiment that keeps aflame the journey of growing in love of God and neighbour.
Kinship:	The idea of being related by blood.
Religious Life/Consecrated Life:	Institution of living a common life by members of a particular congregation, an Order or a Religious Institute under the vows of poverty, obedience and chastity (celibacy).
Initial Formation:	It comprises of the first two stages of Religious Formation, the Postulancy and the Novitiate.
The Faithful:	It refers to Christians who believe in God.
Lwanga District:	It is the name of De La Salle Brothers English Speaking Province, comprising of six countries:

Eritrea, Ethiopia, South Africa, Mozambique, Nigeria, and Kenya.

Family:

It is used in traditional African context. It is used inclusively: father, mother, the children, grandparents, aunties and uncles.

Family Obligation:

It refers to a sense of obligation to assist, support, and respect the family's collection of values and behaviors related to the children's provision of assistance, support, and respect for their parents, siblings, and extended family.

CHAPTER TWO

LITERATUR REVIEW

2.0 Introduction

This chapter aims at review literature on religious vocation, looking at the Consecrated Religious Life in the Catholic Church, with emphasis on Religious Brotherhood. It looks at vocation discernment to Religious Life; the role of family in the vocation discernment of their children particularly as regards choosing Religious Brotherhood; the pressure from family for financial support to the family on their children; the family pressure to beget offspring.

2.1 Consecrated Religious Vocation in the Church

From the history of religious life, religious consecration involves departure from the world and the family into desert, when red martyrdom was abolished by Constantine and people engaged in religious life as a form of white martyrdom. Even though all forms of consecrated life are mysteries of grace and call, in the contemporary times, the family exerts a lot of influence on the vocation of the consecrated person. Lay religious life participates in "a special form of sharing in Christ's prophetic office, which the Holy Spirit communicates to the whole People of God."⁷

By the baptismal vow, all Christians are called to sanctity, because Christian vocation is a vocation to holiness. Religious vocation is a call "to perfect apostolic charity, that is, the co-redeeming mission,"⁸ that Jesus entrusted to the Church, (cf. Mt.28:19-20). The Religious "spend themselves ever increasingly for Christ, and for His Body the Church." (Perfectae Caritatis, 1) Furthermore, though Religious Brotherhood is a form of sharing in the redemptive mission of the Church and Brothers live a particular form of life according to the charism of their founder,

⁷ Second Vatican Council, "*Lumen gentium*: Dogmatic Constitution on the Church" in *The Documents of Vatican II*, ed. Austin Flannery (Mumbai: ST. PAULS, 1975), 366.

⁸ Francis Giegelka, *All Things New: Radical Reform and the Religious Life* (New York: Sheed and Ward, 1969), 24.

the families from which the candidates come play important role in their commitment to the life and ministry.

Consecrated Religious Life is a call to live the Gospel value to the full. Hence, “the Synod expressed great esteem for the kind of consecrated life in which religious brothers provide valuable services of various kinds, inside or outside the community, participating in this way in the mission of proclaiming the Gospel and bearing witness to it with charity in everyday life.” (Vitae Consecrata 60). Through their vows, the Religious share in a special way in the mystery of the Church, which is the mystery of redemption, the mission to save and to divinize the human race, (Lumen Gentium 44).

This was the mission of Saint John Baptist de La Salle, making the school a means of salvation to the poor children. “One of the principal achievements of De La Salle was to elevate the despised function of the schoolteacher to the status of a vocation worthy of the dedication of a lifetime... The Brothers are justly proud of the reputation they enjoy for conducting good schools.”⁹ Religious Brothers are called to be brothers of Jesus Christ, brothers to one another, brothers to everyone, particularly brothers to the children under their care. Through quality education, the Brothers ‘Teach Minds, Touch Hearts and Transform Lives.’

Religious Brotherhood existed right from the beginning of monastic life in the Church. However, John Baptist De La Salle brought a new dimension to Religious Brotherhood in the Church. “The Brothers renounce the possibility of entering the clerical state, and the title ‘Father’ that goes with it, making it easier for them to avoid the clericalism associated with ecclesiastical pomp and privilege. The exclusively lay character of De La Salle’s Institute demonstrates the authenticity and effectiveness of a lay ministry and a lay spirituality in the Church.”¹⁰

In conclusion, the call to Consecrated Brotherhood, like all Consecrated life in the Church, is a divine call. God’s call continues in our day. However, some human factors inhibit the human response to this call. One of such factors is family and cultural influence. The study

⁹ Luke Salm, *The Work Is Yours: The Life of Saint John Baptist de La Salle*, (Illinois: Christian Brothers Publications, 1989), 210

¹⁰ Luke Salm, *The Work Is Yours: The Life of Saint John Baptist de La Salle*, (Illinois: Christian Brothers Publications, 1989), 210.

therefore explores parental impact, the impact of pressure to support family or beget offspring on the vocation to Consecrated Brotherhood among De La Salle Brothers, Lwanga District of Africa.

2.2 Impact of Parents on Vocational Discernment of Aspirants to Religious Life

Good training received at childhood lays a good foundation for adulthood. “Proper training is an act of love and care for the children. Good training in childhood has good consequences in the adult life.”¹¹ This was demonstrated in the life of the Holy Family of Nazareth. Mary and Joseph, setting the tune for the child Jesus, taking him to the annual pilgrimage in Jerusalem, (Lk. 2:41-52). Because good foundation of obedience had been laid, Mary was able to plead with Jesus on behalf of the couple at the wedding feast in Cana, “Son, they have no wine...” (Jn. 2:1-11).

The life of most individual that makes up the society starts from the family. “Young stars are greatly influenced by their parents, even before they are five years old. After that, others merely build on the foundation already laid.”¹² John Owor opines, “Families need to commit to prayer with and for the young members regularly. Children will grow with respect and as God-fearing people and with the knowledge that they need to rely in God for enlightenment and for the grace to grow in love and make good decisions for their own lives.”¹³

According to James Fowler, a child’s religious belief is an extension of his parents’ religious belief. It is later in life that the child makes discovery of religious institution and becomes capable of personal religious decisions.¹⁴ How the parents prepared the child for this later life decision making is crucial in the spiritual growth of the child. Unfortunately, things seem to have fallen apart, and so, the center cannot hold again.

The seed of faith is planted in the minds of the children right in the family from childhood. It is also in the family that such seed germinates and grows to maturity, and consequently, leading

¹¹ John Martin Owor, *In Loving We Are Reborn: For The Life of The Family* (Nairobi: Paulines Publications Africa, 2019), 66.

¹² Poage and Treacy, *Parents’ Role in Vocations* (Milwaukee: The Bruce Publishing Company, 1959), 1.

¹³ John Martin Owor, *In Loving We Are Reborn: For The Life of The Family* (Nairobi: Paulines Publications Africa, 2019), 71.

¹⁴ William, Fowler J. *Stages of faith* (New York: Harper & Row, 1981),

to vocation discernment. The young people of today “live in a culture which has difficulty with faith and practice. When a culture finds difficulty with God, it generally finds difficulty with questions of permanent commitment. If you believe in God, celibacy and marriage are credible. In a faith-filled culture there is more confidence in people’s capacity to fulfill commitments.”¹⁵

According to Joyce Little, talking about “Catholic families in America, we discover Catholics are divorcing at about the same rate as non-Catholics, Catholics are dissenting from Church teachings on sexual matters and even on abortion at about the same rate as non-Catholics, and Catholic parents today are far less informed about their faith, than were previous generations of Catholics.”¹⁶ This indicates that most parents have lost grip on their faith practice, and are more adapted to the secularized society.

When the family is growing in its true vocation, it is sharing already in building the Kingdom of God here on earth. However, when the family fails in this duty, then opposite will be the case. The home used to be the fertile garden where vocation seeds are planted and nurtured in the hearts of young people. “Truly Christian homes today are few. Homes were for many generations the cradle of spiritual experience and of evangelical aspirations, the source of our religious vocation. The quantity and quality of Christian faith formation has been drastically diminished.”¹⁷

According to Hostie R, “Parents can fail in many ways without there being any occasion to accuse them of any serious omission or deliberate fault. There are the nervous, unstable, quarrelsome or scrupulous parents. Their defects are not specifically hereditary But they impregnate the family atmosphere and make a deep mark on the child’s mind. It is hardly surprising that they in their turn are uncertain, hesitant, distrustful or meticulous.”¹⁸

¹⁵ Neary Donald, *The Furrow: The Priest and Vocations to the Priesthood*, vol. 35, number 8, 1984, 519-524.

¹⁶ Joyce Little, *The Family as the First School of Life and Love: Its Competitors, in Faith and Challenges to the Family*, Proceedings of the Thirteenth Workshop for Bishops Dallas, Texas, ed. Russell E. Smith (Massachusetts: The Pope John XXIII Center, 1994), 134.

¹⁷ Marcello Azevedo, *The Consecrated Life: Crossroads and Directions*, trans., Gillermo Cook (New York: Orbis Books, 1995), 76

¹⁸ Hostie R., *The Discernment of Vocations*, translated by Michael Berry, (New York: Sheed and Ward, 1963), 61

Another way family unstable behaviours can influence the children, according to Hostie, is disunited parents. “Their disunion does not have to be finalized by divorce to be damaging. It may often lie concealed under the outward appearances of unhappy life together, or be confined to one particular area of disagreement – religion perhaps. But the children do not fail to notice it and it may make a vivid impression on them.”¹⁹ According to Peage and Treacy, “when parents failed to guide their children as wisely or as effectively as they might, unhappiness, foolish choices, and loss of vocations sometimes result. Seldom can such failure be attributed to lack of good will among parents.”²⁰

The Church, and indeed Consecrated Religious are not isolated from the society. The Religious, though not of the world, but are in the world, work and live in the world. Young men aspiring to Religious Life are members of families that live in the world. “Candidates to religious life come to us from various family environments. Some will be from stable families with many children in which the evolution of the person will have been more flexible and less disturbed by parental conflicts... But these candidates will be exceptions, since divorces exceed 50% of most contracted marriages in the ‘civilized’ world today.”²¹

In his own contribution, Howard Gray attributed shortage of vocation and people leaving Religious Life today because, “The ability to be committed permanently to any person, institution, or cause has itself been seriously eroded in our times. There are many reasons for this: the breakdown of traditional family life and marriage... People cannot say ‘forever’ because they have less and less experience of permanence in their lives.”²²

Azevedo Marcello, contributing to the grave vocational deficit, asserts, “The rich potential of candidates is not in harmony with the deficient and often debilitating upbringing that they have received. The product of broken or problem homes, their mental and psychological growth has often been retarded.”²³ A young man aspiring to the Brotherhood Religious Life,

¹⁹ Ibid, 62.

²⁰ Ibid, 126.

²¹ Guy Lespinay, *Vocations and Their Formation Today* (New York: Paulines Publications, 2002), 77.

²² Howard Gray, *The Crisis in Religious Vocation: An Inside View*, (New Jersey: Paulist Press, 1989,44)

²³ Marcello Azevedo, *The Consecrated Life: Crossroads and Directions*, trans., Gillermo Cook (New York: Orbis Books, 1995), 76.

though healthy looking and full of potentials, yet because of the trauma he went through in the family, he may not be able to sustain the vocation.

In his own contribution to the Symposium on ‘Young People, the Faith and Vocational Discernment’, John Mwaura emphasizes the family impact in planting the seed of vocation to Religious Life in the hearts of their children. “The development of the person begins in the family. It is in the family that God reveals His intentions for us. The family is the center of vocation promotion... parents have a role to play in introducing the young ones to the Catholic faith...”²⁴ While God certainly is the one calling, the family is the fertile ground that prepares and allows a young man to say “yes.”

In the concluding part of *Vita Consecrata*, the Holy Father, Pope Saint John Paul II appealed to the family to “remember that if parents do not live the values of the Gospel, the young man or woman will find it very difficult to discern the calling, to understand the need for the sacrifice which must be faced, and to appreciate the beauty of the goal to be achieved.”²⁵

In conclusion, therefore, discerning a religious vocation is a huge decision that affects everyone in the family, most especially parents. The family, consciously or unconsciously, influences the vocation discernment of their children. When the family is stable, at peace and united, there is family religious activities like prayer, going to Church, pious group meetings etc., the child grows to value commitment, and all these contribute immensely to vocation discernment. However, when all these are lacking, they also affect the child’s vocation discernment process.

2.3 Impact of Pressure for Family Support on Faithfulness to Religious Vocation

The impact of family on the choice of profession or occupation of their adolescents and young adults has been a subject of great interest to vocational and career educators and

²⁴ John E, Mwaura, *Vocations Ministry: Journeying Together*, in *Symposium, Young People, The Faith and Vocational Discernment*, ed, Giuseppe Caramazza and Eleanor Gibson (Nairobi: Institute of Youth Studies, 2017), 56.

²⁵ *Vita Consecrata. The Consecrated Life*, (Nairobi: Paulines Publications Africa, 1996), 107.

researchers alike. This is evident in a literature review done by Otto²⁶. The family plays major role in shaping their children's educational and career decisions. This is because the more lucrative the job the more money the child will earn and the more pressure for family support. The choice to respond to a divine call to the Religious Life is not exceptional.

Parents serve as major influence in the lives of their children. According to a large body of research, family factors often influence career development and decision-making.²⁷ This impact however, can be negative or positive. Where it is positive, there is encouragement, advice, freedom to choose, moral, psychological and financial supports. When a candidate experiences this support in his choice of Religious Life of the Brothers, he feels spiritually strong and ready to answer God's call. In his article, 'The Survival of the Catholic Family', Fr. John A. Hardon, SJ, elaborated, "Where the Catholic family is strong, the Catholic Church is strong. Where the family is weak, the Church is weak. Where the family is struggling for survival, the Church is struggling for survival."²⁸

Parents setting of goals and objectives for their children is a way of discouraging them from vocation discernment. According to John Mwaura, "often parents have set goals for their children, and wish their children to accomplish their dreams. They do not take into consideration their children's plan. They may misunderstand the life of a consecrated minister, or consider wasted a life of celibate."²⁹

The communal life in African context demands that a grownup man does not just live on his own after marriage; he is responsible for the training of younger ones. These younger ones may not necessarily be the same father and mother, but include members of the extended family. "The concept of kinship has spiritual values deeply rooted in the lives of African people who believe that the past, present and the future of their lives is influenced by their immediate relatives

²⁶Otto, L. B, *How to help your child choose a Career.*, (Florida: State Department of Education. ERIC Document Reproduction Service, 1989). 336- 506.

²⁷Keller, B. K. *Parental Behaviours that Influence Adolescents' Career Development.* (Washington: University of Washington Press, 2004).

²⁸ John A. Hardon SJ, *The Survival of the Catholic Family*, © 1984. *Institute on Religious Life*. <http://catholiceducation.org/articles/religion/www.lifeeternal.org>

²⁹ John E, Mwaura, *Vocations Ministry: Journeying Together, in Symposium, Young People, The Faith and Vocational Discernment*, ed, Giuseppe Caramazza and Eleanor Gibson (Nairobi: Institute of Youth Studies, 2017), 58-59.

whether living or dead or yet to be born.... As a result, members of a kinship are expected to ensure the health, socio-cultural orientation, education, income, and security of other members.”³⁰ This definitely possess a big challenge to a Religious Brother who does not earn salary or income, who depends on his Religious Community for every financial need.

In strict sense, the concept of kinship connotes the idea of being related by blood. In general term, this relationship is mainly by blood, particularly, father, mother, and direct brothers and sisters. This may not be so in African context of family and kinship. Kinship goes beyond being ‘related by blood’. “A related person is not simply an individual...kin relationships are categorized as consanguine or affinity, it goes beyond the expressed biological constituents.”³¹ This, invariably, puts financial responsibility on every member of such family. Whether one likes it or not, the desire to help will always hunt. Because, an African is known as a community man. As Mbiti rightly puts it, “I am because we are, and because we are, I am too.”³² An African belongs to a web of relations far beyond blood relation or nuclear family. An African man is indeed a community man.

In conclusion, it is obvious that there is family bond between parents and their children. This bond continues in adulthood and even old age. Therefore, making financial demand on the children, particularly in African context, is inevitable. This financial demand is not limited to just the parents and siblings, the extended family is inclusive. When this pressure is mounted on a Consecrated Religious Brother, the tendency to abandon his vocation is high.

2.4 Impact of Pressure to Beget Offspring on Faithfulness to Religious Vocation

An African is generally a community man. He is not just in community with people, but he is also in community with nature and his environment. “Africans see that human life and activity in constant contact with the life and activity of other people and with nature makes life

³⁰ *African Cultural Domains Book 2: Circle of Family and Interpersonal Relationships*, ed. Michael Kirwen (Nairobi: MIAS BOOKS, 2010), 80.

³¹ Petri Assenga, *Towards an African Model of Church as Family: A Socio-Anthropological, Ecclesiological and Pastoral Study Based on Family Structures and Community Building Rituals among the Chagga* (Koln, Germany: Lambert Academic Publishing, 2009), 66.

³² John Mbiti, *Introduction to African Religion*, 2nd Ed. (Nairobi: East African Educational Publishers Ltd.1991), 104

and living life fully possible.”³³ Hence, continuity of life, not just of human beings, but also continuity of life of nature, trees, rivers, hills etc. are essential for Africans.

The sole reason for marriage in most African culture is for procreation. Marriage, according to Laurenti Magesa, “is not an end in itself, but a means to an end... for without children – who are proof of the transmission and preservation of the force of life – marriage has no meaning.”³⁴ The pressure mounted on a Religious Brother to beget offspring, even after the Perpetual Profession, can make him renounce his vows in order to obey the wish and demand of his parents and family. Because, the main preoccupation of an African is to perpetuate and safeguard life in view of the entire community structure of the living kin on earth, the ancestors and the yet unborn.

The intensity of the pressure to beget offspring is stronger on the first-born son than other children. This pressure cuts across all other responsibilities expected of the first child. “Birth order and sibling dynamics are significant factors in shaping one’s role in the family, and they are critical to the career decision-making process.”³⁵

A typical traditional African society believes that God commanded human beings to get married, bear children and multiply. Therefore, marriage is not an option; it is rather a sacred duty. John Mbiti declares, “Marriage is looked upon as a sacred duty which every normal person must perform. Failure to do so means in effect stopping the flow of life through the individual, and hence the diminishing of mankind upon the earth.”³⁶ However, certain people set aside and consecrated to the gods, during the duration of their duties to the gods, observe celibacy and do not get married.

Perpetuation of life for the survival of the family becomes the greatest value for an African. Hence the reason why procreative fecundity is so indispensable in Africa. As Petri Assenga rightly puts it, “This ensures not only the perpetuation of the earthly kin for the future

³³ Laurenti Magesa, *African Religion: The Moral Traditions of Abundant Life* (Nairobi: Paulines Publications Africa, 1997), 82.

³⁴ Magesa, *African Religion*, 118-119.

³⁵ Leslie Parrott and Les Parrott, *The Career Counselor*, 51.

³⁶ John S. Mbiti, *Introduction to African Religion*, 104.

of the family, but the survival of the ancestors depends on the perpetuation of their memory by the earthly kin.”³⁷

The demand for begetting offspring seems not to be peculiar to Africans alone. Some Catholic parents in the Western world are reluctant to allow their male children to be Priests or Religious because of the desire for grandchildren. In her article, ‘No Longer Eager to Say, My Son, the Priest’, that appeared in the Sunday, November. 19, 2000, The New York Times, the reporter Laurie Goodstein wrote: “Immediate Family versus Extended Family. One reason why parent do not encourage their sons to become priests or brothers is that they want grandchildren. I suppose the desire to have children of their own may deter some men from responding to the priestly and religious vocation. Who can blame them? However, most priests become fathers to a larger family than they ever could have imagined.”³⁸ This is true, but in reality, parents do not see this as workable. So, if a Priest or Religious Brother is not firm in his vocation, he can easily forget this fact of being ‘Fathers or Brothers’ to a larger family than they ever could have imagined.

Children are born not just for themselves, but also to be able to take care of their parents when they grow old. This is clearly indicated by Philip Kibride and Janet Kibride, “When thirty men were asked why men want children? Typical responses included, ‘to increase their clan, to comfort them in poverty, to provide help in old age, and to be remembered through their children.”³⁹ The expectation of parents that the children will provide not just for their needs at old age, but also that the elder ones will be able to take care of their younger ones, has a debilitating effect on vocation discernment. As the young man is thinking of giving his life to God in Religious Life, he is also confronted with the challenge of who will take care of his parents in their old age. ‘When rabbit grows old, it drinks the milk of its babies’, goes the adage.

³⁷ Petri Assenga, *Towards an African Model of Church as Family: A Socio-Anthropological, Ecclesiological and Pastoral Study Based on Family Structures and Community Building Rituals among the Chagga*, (Germany:Lambert Publishing AG & Co. KG, 2009),77.

³⁸ Laurie Goodstein, ‘No Longer Eager to Say, My Son, the Priest’: *The New York Times*, (Sunday, November. 19, 2000), 12.

³⁹ Philip kilbride and Janet Kibride, *Changing Family Life in East Africa: Women and Children at Risk* (Pennsylvania: The Pennsylvania University Press, 1990), 88.

Conclusively, marriage is a value that most African cultures attached great expectation. Begetting of children is a sign of continuity of the family lineage. When a man deliberately goes against this, he may find himself swimming against the current. This is a big challenge to young men wanting to dedicate their lives to the service of God and humanity as Religious Brothers.

2.5 Summary of Literature Review and Research Gap

The literature reviewed reveals that consecrated life “is neither lay nor clerical,” (Canon Law 588 1). Consecrated Religious Life is a value in itself; and Religious Brotherhood in particular “provide valuable services of various kinds, inside or outside the community, participating in this way in the mission of proclaiming the Gospel and bearing witness to it with charity in everyday life,” (VC 60).

The findings from literature indicate that discernment is the process of searching for God’s will concerning one’s life. The findings also show how family up-bring of a child can contribute to his vocation discernment. How the extended family in general and parents in particular can enhance or mall the vocation process of their child aspiring to join the Religious Life in general and life of the Brothers in particular.

The article enumerated the crucial role of the family as the cradle of life and the determinant factor in the future life of the child. As Pope John Paul II says, “Everything depends in principle on the way parents and family have fulfilled their first and fundamental duties, on the way and in the measure that they have taught ‘to be human’ that creature who, thanks to them, has become a human being, has obtained humanity.”⁴⁰

When a young man, aspiring to Religious Brotherhood gets support from the family, it is an encouragement, a motivator and energizer. However, when instead of support, it is criticism, financial expectation, not just from the parents, but also from the extended family and friends. “The lack of supportive cultural incentives to enter (Religious Life) is a prime reason for the

⁴⁰ Pope John Paul II, *A Year With Mary* (New York: Catholic Book Publishing Co., 1986), 77-78.

decline of any international community, and Religious Congregations cannot expect to be different in this regard.”⁴¹

One of the major research gaps identified from the literature reviewed is that many research works have been done to find out what could be responsible for Brothers not making it to Final Vows. However, no work has been done to find out the influence of the family on the Brothers in the Lwanga District, during the various stages of discernment. Again, though this research work is for the use of all the Brothers in the six countries that make up Lwanga District, it was carried out in Kenya. The researcher is constrained financially to travel to all the countries.

⁴¹ Patricia Wittberg, *Creating A Future For Religious Life: A Sociological Perspective* (New Jersey: Paulist Press, 1991), 99

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0. Introduction

This chapter presents the research design and methodology that was used in conducting the study to generate answers to the research questions. The chapter explains the research design, research locality, target population, sample sampling techniques and data collection instruments. The chapter also presents the process used for data collection. It explained ethical considerations undertaken during the study and the procedures for data analysis.

3.1. Research Design

Research design is about the design adopted for this study. According to Kothari C. R, “research design is a conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data.”⁴² In their part, Mvumbi and Ngumbi are of the opinion that “the design ought to convince the reader that the researcher is proficient and can ably conduct the study.”⁴³ A good research design is normally; flexible, appropriate, efficient, and economical. Kothari points out that such a design, “minimizes bias and maximises the reliability of the data collected and analysed.”⁴⁴

The study used convergent parallel mixed method research design. Kumar Ranji asserts, “The mixed method approach reinforces the accuracy and significance of the researcher’s conclusions.”⁴⁵ This method is credited with the value of providing a better of the situation under study and reconfirms findings. The instrument of data collection for this study was questionnaire and interview guide. The interview guide was constructed using the same items on the questionnaires but with open-ended questions. The interviews were conducted on purposefully selected Brothers, while the questionnaire was administered to randomly selected Brothers.

⁴² Kothari, C. R., *Research Methodology: Methods and Techniques* (New Delhi: New Age International Publishers, 2004), 31.

⁴³ Frederic, Mvumbi, and Elizabeth, Ngumbi, *Companion To Research Methodology: Focus on Humanities, Education and Social Sciences*, (Eldoret: CUEA Press, 2015), 45.

⁴⁴ Kothari, C.R, *Research Methodology*, 33.

⁴⁵ Kumar Ranji, *Research Methodology: A Step-by-Step Guide For Beginners*, (Los Angeles: SAGE Publisher, 2014), 70.

3.2 Site Description

The research was carried out among De La Salle Brothers in Lwanga District of Africa, consisting of six countries: Eritrea, Ethiopia, Mozambique, South Africa, Nigeria and Kenya. Lwanga District consists of about 110 Religious Brothers, spread around the six countries. However, majority of the Brothers reside in Kenya, which is the Provincial Headquarter.

3.3 Study Population and Target Population

Target population is “a group of individuals or objects that have common observable qualities.”⁴⁶ The target population to which the researcher generalized the results of the study consists of De La Salle Brothers in Kenya, a Male Religious Congregation in the Catholic Church. Ninety (90) Brothers in different communities in Kenya and other parts of Lwanga District of Africa. Two of the communities engaged mainly in ministry of initial formation, while other communities are for Brothers in apostolic life, teaching and administration.

3.4 Sample and Sampling Techniques

Kothari, C. R, says, “Sample design denotes the procedure the researcher adopts so as to select participants for the sample.”⁴⁷ John Gill and Phil Johnson view research sampling as necessary, because, “it is impractical to involve all members of the population – thus selecting who participates in a survey is a crucial issue. A key strategy entails random sampling.”⁴⁸ The target population, to which this study generalized its findings in Lwanga District, consists of Ninety (90) Religious Brothers. A sample of Ninety (90) was also sampled for this study. This sample size is calculated using the following formula suggested by Mugenda and Mugenda.

⁴⁶ Frederic, Mvumbi and Elizabeth, Ngumbi, *Companion To Research Methodology*, 45.

⁴⁷ Kochari C.R, *Research Methodology: Methods and Techniques* (New Delhi: New Age International Publishers, 2004). 50.

⁴⁸ John Gill and Phil Johnson, *Research Methods For Managers 4th ed.* (London: SAGE Publications Ltd, 2010), 127.

$$S = \frac{X^2 NP (1-P)}{D^2 (N-1) + X^2 P (1-P)}$$

S= Sample size

X^2 = Table value of $X^2 = 3.841$

N= population size

P= Population proposition (0.50)

1-P= Estimated proportion of failure

D^2 = Square of the maximum allowance for error set at 5%

For a population less than 10,000

$$nf = \frac{S}{1 + (\frac{S}{N})}$$

nf = Desired sample size

S= The sample size

N= Estimated of the population size

$$nf = \frac{S}{1 + (\frac{S}{N})} = \frac{384}{1 + (\frac{384}{90})} = \frac{384}{(1 + 4.26)} = \frac{384}{5.26} = 73$$

Thus, the sample size for this study was (90) participants and the target population were also (90) in Kenya.

3.5 Sampling Procedure

Using population sampling allows the researcher to avoid subjecting the entire population under attention to investigation, as suggested by Mvumbi and Ngumbi. De La Salle Brothers, Lwanga District, Kenya is selected by the researcher because the researcher has worked with the Brothers for over twenty years; the researcher has the knowledge and challenges the Congregation faces concerning low number of vocation and the sustainability of vocation. The

study adopted a stratified random sampling technique to stratify the target population into four strata as follows: Perpetually Professed Brothers in Administration; Perpetually Professed Brothers in formation houses; Temporary Professed Brothers in graduate studies; and Brothers in the second stage of initial formation, which is the Novitiate. According to Mugenda and Mugenda, “this technique allows the researcher to attain the preferred representation from different subcategories in the population.”⁴⁹

The researcher employed purposive sampling on the four categories. Thus, all the Perpetually Professed Brothers in administration and in charge of Formation Houses in the target population were included in the sample for study. Kombo and Tromp affirm that “purposive sampling is powerful because it allows for the inclusion of information rich sources for profound scrutiny of the issues under study.”⁵⁰ As the responsible persons for formation, these Brothers have experienced family challenges regarding their vocation, they have persevered to making Perpetual Vows and are still there, and they are directly in contact with Brothers in initial formation; thus, in this view, they are resourceful for the study.

The sample frame is presented below:

⁴⁹ Olive, Mugenda and Abel, Mugenda, *Research Methodology: Quantitative and Qualitative Approaches*, (Nairobi: ACTS Press, 2003), 23.

⁵⁰ Delno, Kombo, and Tromp, *Proposal and Thesis Writing: An Introduction*, (Nairobi: Paulines Publications Africa, 2006), 80.

3.6 Sample Frame

Participants			Population	Sample	Percentage	Sampling Procedure
Brothers in Initial Formation			17	17	100%	Purposive Sampling
Professed Under-Graduate	Brothers in		40	40	100%	Purposive Sampling
Finally Professed Brothers in Formation			15	15	100%	Purposive Sampling
Brothers administration		in	18	18	100%	Purposive Sampling
Total			90	90	100%	Calculated using a Formula

3.7 Methods and Instruments for Data Collection

In collecting data, it is essential for the researcher to establish the most appropriate means of eliciting data from the participants. This study used an interview guide and self-administered questionnaires with open ended and closed ended questions as the instruments for data collection. The researcher used the interview guide to collect data from the Brothers in administration. The other perpetual and temporary professed Brothers filled out self-administered questionnaires. This allowed the researcher to obtain their views and experience on the challenges of extended family on their vocation discernment.

The questionnaires for this study were structured in a way that allows the researcher to address the specific objectives and research questions of the study. Questionnaires can be either

open-ended or closed ended.⁵¹ The questionnaires were constructed using closed ended questions with Likert scale. The researcher formulated the questions in order to effectively address the study's objectives. The questionnaires were sub divided into 5 sections: A, B, C, D, and E.

Section A focused on demographic information such as; age, nationality and number of years of profession. Section B collected data that helped elicit the participants' view on the impact of parents on the vocation discernment to the Religious Life. Section C comprised of questions on pressure for financial family support on temporally professed Brothers. Section D addressed the impact of family pressure to beget an offspring on the Brothers. Section E consisted of questions that helped draw possible interventions towards finding intervention strategies on these challenges related to family impact on vocation to the religious life of Brothers in the Church.

According to Hennie Boeije, "interviews provide an opportunity for researchers to learn about social life through the perspective, experience and language of those living it."⁵² In interviewing, the researcher approached participants deemed to have rich information on the topic under study. This study used an interview guide for Brothers in administration and formators. The interview guide consisted of the same items on the questionnaire but were presented in an open-ended format to allow for probing and clarification on the topic under study. Information from the interview was transcribed for analysis by the researcher.

3.8 Validity and Reliability of Research Instruments

According to Ranji Kumar research validity is, "the ability of an instrument to measure what it is designed to measure."⁵³ A research tool is considered reliable if it produces consistent results each time it is administered under the same or similar conditions.

Research instruments for this study was validated using the face and content validity. This type of validity ensures that every question on the research instrument has a rational connection

⁵¹ Mvumbi, Frederic and Ngumbi Elizabeth, *Companion To Research Methodology: Focus on Humanities, Education and Social Sciences* (Eldoret: CUEA Press, 2015), 65.

⁵² Hennie Boeije, *Analysis in Qualitative Research* (London: SAGE Publication Ltd, 2010), 62.

⁵³ Ranji Kumar, *Research Methodology: A Step-by-Step Guide For Beginners*, (Los Angeles: SAGE Publisher, 2014), 213.

with an objective of the study. This was done through the assistance of research experts in the field of study. They helped to cross check if items and questions incorporate all the aspects of the topic under study.

3.9 Piloting of the Instruments

Pilot testing is an initial survey to help identify any flaws in the actual research instrument.⁵⁴ The researcher carried out a pilot test on purposefully selected community of Marist Brothers in Marist International University College, Karen, Nairobi, Kenya. Data collected was analysed and interpreted to allow the researcher to evaluate the validity and reliability of the instruments before administering them to the sample under study.

3.10 Data Collection Process

The researcher obtained all the required documents. These include: an introduction letter from Tangaza University College Ethics Committee (CUEA), Kenya, and a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). Notification letter was sent to the Director of each De La Salle Brothers community in Lwanga District of Africa. Upon getting clearance, the researcher interviewed Brothers in administrations and Formators, and distributed the questionnaires to the samples professed Brothers and Novices. The purpose of the research was explained to the participant in the study during the distribution and interviewing.

⁵⁴ Kothari, C.R, *Research Methodology: Methods and Techniques*, (New Delhi: New Age International Publishers, 2004), 76

3.11 Data Analysis Procedure

The study used both quantitative and qualitative approaches for data analysis. Quantitative data from the questionnaires was coded and presented in numbers and percentages. Hennie Boeije notes that descriptive statistics allow the researcher to describe scores using a few indicators.

Hennie Boeije affirms, “Data are necessary in empirical research to give evidence or justification for everything you present later on as your findings, such as descriptions, new ideas, relationships between subjects, interpretations and explanations.”⁵⁵ Qualitative data collected from open-ended questions were transcribed, coded and categorized into themes informed by the research objectives. It was recounted in narrative form in comparison with the quantitative description. The analysis and interpretation of the data were done according to the research questions as explicated in the questionnaires.

Subsequent detailed analysis and discussion was done to allow for a fitting interpretation of the data. The convergence of both the quantitative and qualitative are explained after analysing the quantitative and qualitative data independently. The results were compared with each other to establish the points of divergence and the points of convergence of the views of the respondents.

3.12 Ethical Considerations

Mugenda and Mugenda (2003, 39) attest that research must be carried out by people of integrity, sincerely concerned about the quality of life of their participants and not for personal merit. They also point out that researchers must abide by respective laws that prohibit unethical conduct, (2003, 40). In this study therefore, the researcher sought to expand knowledge in an honest and sincere manner.

⁵⁵ Hennie Boeije, *Analysis in Qualitative Research* (London: SAGE Publication Ltd, 2010), 58.

Prior to administering questionnaires and conducting interviews, the researcher obtained the informed consent of the participants. According to Wiles Rose the informed consent encompasses: “giving clear information to the participants as to what the research will involve as well as offering them the prospect of deciding whether to or not to take part.”⁵⁶ Thus, the researcher allowed the respondents the freedom to respond or not to respond to any questions in the instruments. The participants were also informed that their participation is voluntary at all times and that they could withdraw from the study any time they chose.

The participants were assured of confidentiality. This implies that “identifiable information about individuals collected during the process of research will not be disclosed and that the identity of the research participants will be protected.”⁵⁷ Thus, the researcher sought to establish a rapport with the participants to allow them to open up in sharing their thoughts and opinions. The respondents were guaranteed that any information obtained would be used only for academic purposes. Thus, they were requested not to reveal their identity on the research instruments.

Throughout the data collection, the researcher strived to abide by relevant steps such as ensuring that data collection is accurate. The researcher informed the respondents of the time for interviewing and filling out the questionnaires to avoid inconveniences. Information gathered was kept carefully for analysis and interpretation.

3.13 Chapter Summary

This chapter outlined the research design, target and sample population, description of sample and sampling procedure, description of research instruments, validity and reliability of research instruments, data collection process and procedure, data analysis procedure and ethical considerations. All these were vital in guiding and informing the proposed study to a sound conclusion.

⁵⁶ Wiles Rose, *What Are Qualitative Research Ethics?* (London: Bloomsbury Publications, 2013), 42.

⁵⁷ Wiles Rose, *What Are Qualitative Research Ethics?* (London: Bloomsbury Publications, 2013), 42.

CHAPTER 4

ANALYSIS OF THE FINDINGS

4.0. Introduction

This chapter presents the results of the data gathered and the analysis of the study done. The quantitative data are presented in tables and figures according to the sequence of the research questions. The qualitative data is coded, categorized and presented in narrative form according to the emerging themes and in line with the research questions. The study makes use of axial codes to analyze the open-ended questions and responses in the oral interview. The results are provided in three columns: Open Codes, Axial Codes and Selected Themes.

4.1. Questionnaire Return Rate

A summary of the return rate of the questionnaires administered to participants in the study, which included Brothers in Initial Formation, Brothers in Undergraduate Study, Brothers in Formation and Brothers in Administration, is presented in Table 4.1.

Table 4.1: Questionnaire Return Rate

Category of Respondents	Total Number of Questionnaires Distributed	Number of Questionnaires Returned	Percentage of Questionnaires Returned (%)
Initial Formation	17	17	100
Undergraduate	40	35	87.5
Formators	15	12	80
Administrators	18	16	88.8
Total	90	80	81.7

The return rate of questionnaires for Brothers in Initial Formation is 100%; while that of Brothers in Undergraduate is 87.5%. The return rate of questionnaires for Brothers in Administration is 88.8%; while that of Brothers in Formation Team is 80%. The total response rate of all the respondents that participated in the study is 81.7%. This result rates could be regarded as being within the significant acceptable range that is representative of the population under study. According to Mugenda and Mugenda (2003), who stated that a response rate of 50%

is adequate for analysis and reporting, 60% is good and 70% and over is very good (Mugenda & Mugenda, 2003, p. 83). It should be noted that those in Initial Formation are the Novices, who stayed together, and so, it was easier to distribute and collect the questionnaires same day. Hence the 100% of returned rate.

4.2. Background Information of the Respondents

This section presents the demographic information about the respondents according to their categories. The categories include years of experience in Religious Life and Nationality.

4.2.1. Years of Experience in Religious Life

The year of experience was explored in order to determine how number of years a Brother has spent in vowed life has helped him to overcome the challenges he faced regarding family impact on his vocation. This is showed in table 4.2

Table 4.2: Years of Experience of Respondents in Religious Life

	0-2 Yrs =31	3-5 Yrs = 21	6-9 Yrs =13	10yrs &above =15
Initial Formation	17	0	0	0
Undergraduate	14	21	9	0
Formators	0	0	4	4
Administrators	0	0	0	11
Total	31 (38.75%)	21 (26.25%)	13 (16.25%)	15 (18.75%)

Table 4.2 shows that respondents have spent two years and below in Religious Life are 31 Brothers, which accounts for 38.75%. Brothers with three to five years of experience are 21, accounting for 26.25% of the respondents. Brothers with six to nine years Religious Life experience are 13, which is 16.25% of the respondents. Brothers with ten years and above in Religious Life are 15, accounting for 18.75% of the respondents. The respondents with five years and below are Brothers in Initial Formation and Undergraduate Brothers; while with six years and above are Brothers in Formation and Administration.

Therefore, respondents in Initial Formation and Undergraduate account for 65%; while respondents in Formation and Administration account for 35% of the total respondents. This

shows that the questionnaires were well spread across various stages of the Brothers' formation. No formation stage is left out.

4.2.2 Nationality

The nationality of the respondents was explored in order to determine the cultural diversity and background from which the respondents came to join De La Salle Brothers. The findings are presented in figure 4.1.

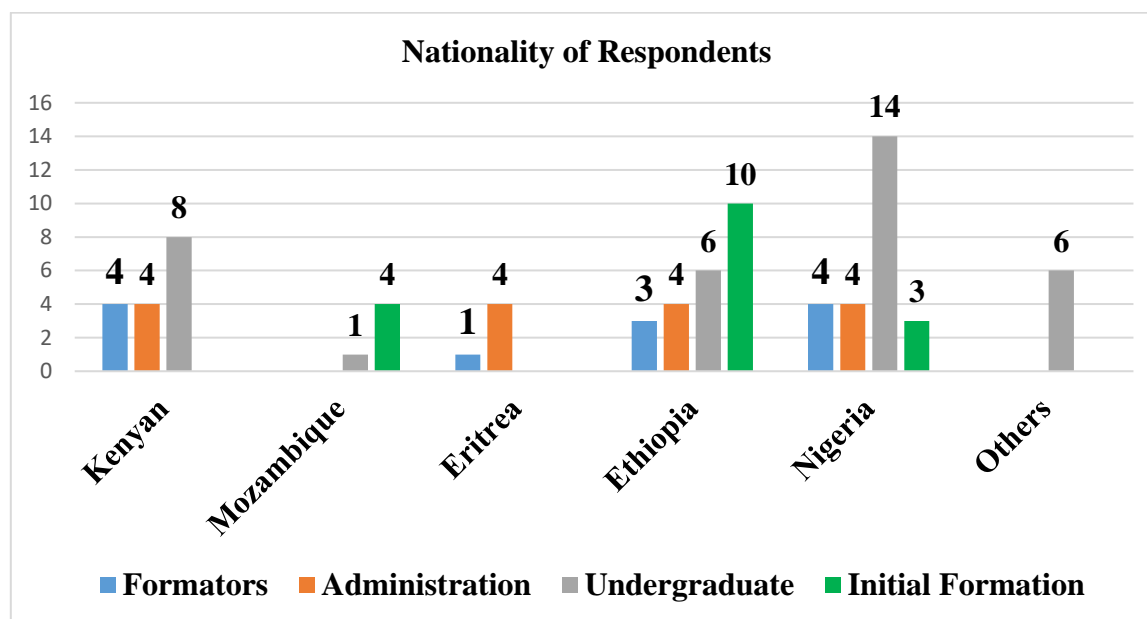


Figure 4.1 Nationality of the Correspondents

Figure 4.1 indicates the nationality of the correspondents. 20% are from Kenya, 6.25% from Mozambique, 6.25% are from Eritrea, 28.75% from Ethiopia and 31.25% are from Nigeria. The 'Others' that has 7.5% are Brothers from other countries like Rwanda, Burkina Faso, Madagascar who reside in the Undergraduate Community in Nairobi, Kenya.

4.3 Parents Influence on Brothers to Take Up Other Occupations

The respondents were asked to express their views on the influence of parents on the brothers to take up other occupations that is not their vocation. The responses are presented in Table 4.3.

Table 4.3: Parents Influence on Brothers to Take Up Other Occupations

Category	SA	%	A	%	U	%	D	%	SD	%	Total
Initial Formation	5	29.4	10	58.8	2	11.8	0	0	0	0	100%
Undergraduate	10	28.62	18	51.4	5	14.28	2	5.7	0	0	100%
Formators	4	33.3	6	50	2	16.67	0	0	0	0	100%
Administrators	5	31.25	6	37.5	2	12.5	1	6.25	2	12.5	100%

Table 4.3 indicates that majority of the respondents were of the view that parents influence Brothers to take up other occupations. Only 2 undergraduate and 3 administrators disagreed with the view. This proves that Parents Influence Brothers to Take Up Other Occupations for the sake of responding to family needs.

4.4 Some Candidates Lost Vocation Because of Discouragement from Parents.

Respondents were asked to express their views if some prospective candidates to Religious Life have lost their vocation because of parental discouragement. The responses are presented in Table 4.4.

4.4 Candidates' Loss of Vocation Due to Discouragement from Parents

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	4	23.52	8	47.05	4	23.55	1	5.88	0	0	100%
Undergraduate	8	22.85	19	54.28	5	14.30	2	5.77	1	2.8	100%
Formators	3	25	6	50	2	16.6	0	0	1	8.4	100%
Administrators	5	31.25	6	37.5	4	25	0	0	1	6.25	100%

Table 4.4 indicates that 70% of the Brothers in initial formation are of the view that most candidates who lose their vocation attribute the cause to discouragement from parents. Also 76 % of the undergraduate Brothers are in support of this. 75% of the Formators agreed with the statement, while 68% of Brothers in administration agreed.

However, the percentage of respondents who 'strongly agreed' with the statement seem to be low. 23.52% of Brothers in initial formation 'strongly agreed'; compare with 47.05 that 'agreed'. 22.85% of Undergraduate Brothers 'strongly agreed', while 54.28% 'agreed' with the statement. 25% of Formators 'strongly agreed', while 50% 'agreed' to the statement. 31% of Brothers in administration 'strongly agreed' with the statement, while 37.5% 'agreed.'

Nevertheless, when both ‘agreed’ and ‘strongly agreed’ are combined, the result shows that majority of the respondents agreed with the statement that “most candidates who lose their vocation attribute the cause to discouragement from parents.”

Parents’ Preference to Priesthood Rather Than Brotherhood

Respondents were asked to express their views if most parents prefer their sons joining the Priesthood to Brotherhood. The responses are presented in Table 4.5.

Table 4.5: Parents’ Preference to Priesthood Rather Than Brotherhood

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	10	58.82	6	35.29	1	5.89	0	0	0	0	100%
Undergraduate	20	57.14	12	34.29	3	8.57	0	0	0	0	100%
Formators	8	66.6	3	25	1	8.4	0	0	0	0	100%
Administrators	7	43.75	8	50	0	0	1	6.25	0	0	100%

Table 4.5 indicates that more than 90% of the respondents agreed that most parents preferred their sons joining Priesthood to Brotherhood; only 6% disagreed, while 4% are undecided. It is only the response of Brothers in administration has less than 50% ‘Strongly Agreed’. All other category of respondents are above 50% ‘Strongly Agreed’. This is an indication that all the respondents agreed that “Most parents preferred their sons joining Priesthood rather than Brotherhood”

4.6 Families’ Expectation of Regular Financial Assistance from Brothers

Respondents were asked to express their views if most families expected financial assistance from Brothers. The responses are presented in Table 4.6.

Table 4.6: Family Expects Regular Financial Assistance From Brothers.

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	5	29.4	10	58.82	2	11.77	0	0	0	0	100%
Undergraduate	11	31.4	20	57.16	4	11.42	0	0	0	0	100%
Formators	5	41.6	4	33.34	1	8.33	1	8.33	1	8.33	100%
Administrators	2	12.5	8	50	2	12.5	1	6.25	3	18.75	100%

Table 4.6 indicates that 88% of the Brothers in initial formation and undergraduate agreed that most parents expect financial assistance from the Brothers. 75% of the Formators agreed with the statement, while 62% of Brothers in administration agreed. The percentage of ‘strongly agreed’, 29.41%, among Brothers in Initial Formation, is lower than the ‘agreed’, which is 58.82%. While 31.42% of Undergraduate Brothers ‘Strongly agreed’, 57.16% ‘agreed’. 41.67% of Formators ‘Strongly agreed’, while 33.34% ‘agreed’. Only 12.5% of Brothers in Administration ‘Strongly agreed’, while 50% ‘agreed’. When the percentages of both ‘strongly agreed’ and ‘agreed’ are combined, the results indicate that most of the respondents agreed with the researcher’s opinion that “most parents expect financial assistance from the Brothers.”

4.7 Challenge of Concern to Assist Family Financially

Respondents were asked to express their views if some Brothers feel disturbed and unfulfilled when they cannot give financial assistance to their families. The responses are presented in Table 4.7.

Table 4.7: Challenge of Concern to Assist Family Financially

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	5	29.42%	8	47.05%	4	23.53%	0	0%	0	0%	100%
Undergraduate	14	40%	17	48.57%	3	8.57%	0	0%	1	2.86%	100%
Formators	5	41.66%	5	41.67%	2	16.67%	0	0%	0	0%	100%
Administrators	4	25%	8	50%	2	12.5%	0	0%	2	12.5%	100%

Table 4.7 indicates that 76% of the Brothers in initial formation are of the view that some Brothers feel disturbed and unfulfilled as a result of their inability to help the family financially. Also 88 % of the undergraduate students Brothers are in support of this. 83% of the Formators agreed with the statement, while 75% of Brothers in administration agreed.

4.8: Parents' Ignorance of the Implications of Vow of Poverty

The respondents were asked to express their views on lack of understanding of the vow of poverty makes most parents exert financial pressure on the Brothers. The responses are presented in Table 4.8.

Table 4.8: Parents' Ignorance of the Implications of Vow of Poverty

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	9	52.95	5	29.41	3	17.64	0	0	0	0	100%
Undergraduate	18	51.43	16	45.72	1	2.85	0	0	0	0	100%
Formators	6	50	5	41.66	1	8.34	0	0	0	0	100%
Administrators	10	62.5	3	18.75	1	6.25	1	6.25	1	6.25	100%

Table 4.8 indicates that 82% of the Brothers in initial formation agreed that most parents put pressure on the Brothers because they do not understand the implication of the vow of poverty. Both undergraduate Brothers and formators agreed with the statement by 97% and 91% respectively; while Brothers in administration agreed with 81%.

4.9 Families Ignorance of Religious Vow of Chastity

The respondents were asked to express their views on lack of understanding of the vow of chastity makes some families to pressurize some Brothers to beget a child. The responses are presented in Table 4.9.

Table 4.9: Families Ignorance of Religious Vow of Chastity

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	8	47.05	4	23.52	5	29.43	0	0	0	0	100%
Undergraduate	14	40	18	51.43	3	8.57	0	0	0	0	100%
Formators	3	25	6	50	2	16.66	1	8.34	0	0	100%
Administrators	4	25	7	43.75	2	12.5	2	12.5	1	6.25	100%

Table 4.9 indicates that 80% of the Brothers in initial formation agreed that some families do not understand the vow of chastity hence they pressurize brothers to beget offspring. Undergraduate Brothers supported this statement with 91%. Formators agreed with the statement by 75%, while Brothers in administration consented with it by 68%.

4.10 Families Question Brothers' Decision not to Have Children.

The respondents were asked to express their views on some families questioning the decision of Brothers, even after perpetual profession, not having children. The responses are presented in Table 4.10.

Figure 4.10 Families Question Brothers' Decision not to Have Children.

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	4	23.5	9	52.96	3	17.66	0	0	1	5.88	100%
Undergraduate	8	22.86	16	45.71	8	22.86	2	5.72	1	2.85	100%
Formators	3	25	7	58.34	2	16.66	0	0	0	0	100%
Administrators	5	31.25	6	37.5%	3	18.75	1	6.25	1	6.25	100%

Table 4.10 indicates that 76% of the Brothers in initial formation are of the view that some families still question Brothers' decision not to get married, even after Perpetual Profession. 68% of the undergraduate Brothers are in support of this. 83% of the Formators agreed with the statement, while 68% of Brothers in administration agreed.

4.11: Some Brothers Struggle with Cultural Values of Bearing Offspring

The respondents were asked to express their views on whether some Brother struggle with the desire to beget a child to please the family because of cultural values. The responses are presented in Table 4.11.

Table 4.11: Some Brothers Struggle with Cultural Values of Bearing Offspring

Category	SA	%	A	%	U	%	D	%	SD	%	TOTAL
Initial Formation	6	35.29	6	35.29	4	23.53	1	5.89	0	0	100%
Undergraduate	11	31.42	17	48.58	5	14.28	1	2.86	1	2.86	100%
Formators	3	25	5	41.66	3	25	1	8.34	0	0	100%
Administrators	3	18.75	8	50	3	18.75	1	6.25	1	6.25	100%

Table 4.11 indicates that 70% of the Brothers in initial formation agreed that begetting a child to plead the family is something some Brothers battle with from within; 80% of the undergraduate Brothers are in support of this. 76% of the Formators agreed with the statement, while 68% of Brothers in administration agreed.

MATRIX DISPLAYS

The study makes use of axial codes to analyze the open-ended questions and responses in the oral interview. The results are provided in three columns: Open Codes, Axial codes and Selected Themes.

4.12: Parents' Influence on Decision of Their Sons to be Brother

Question 6 on the interview guide was: are there other ways parents have impact on decision of their sons to be De La Salle Brother? The responses are arranged in figure 4.2.

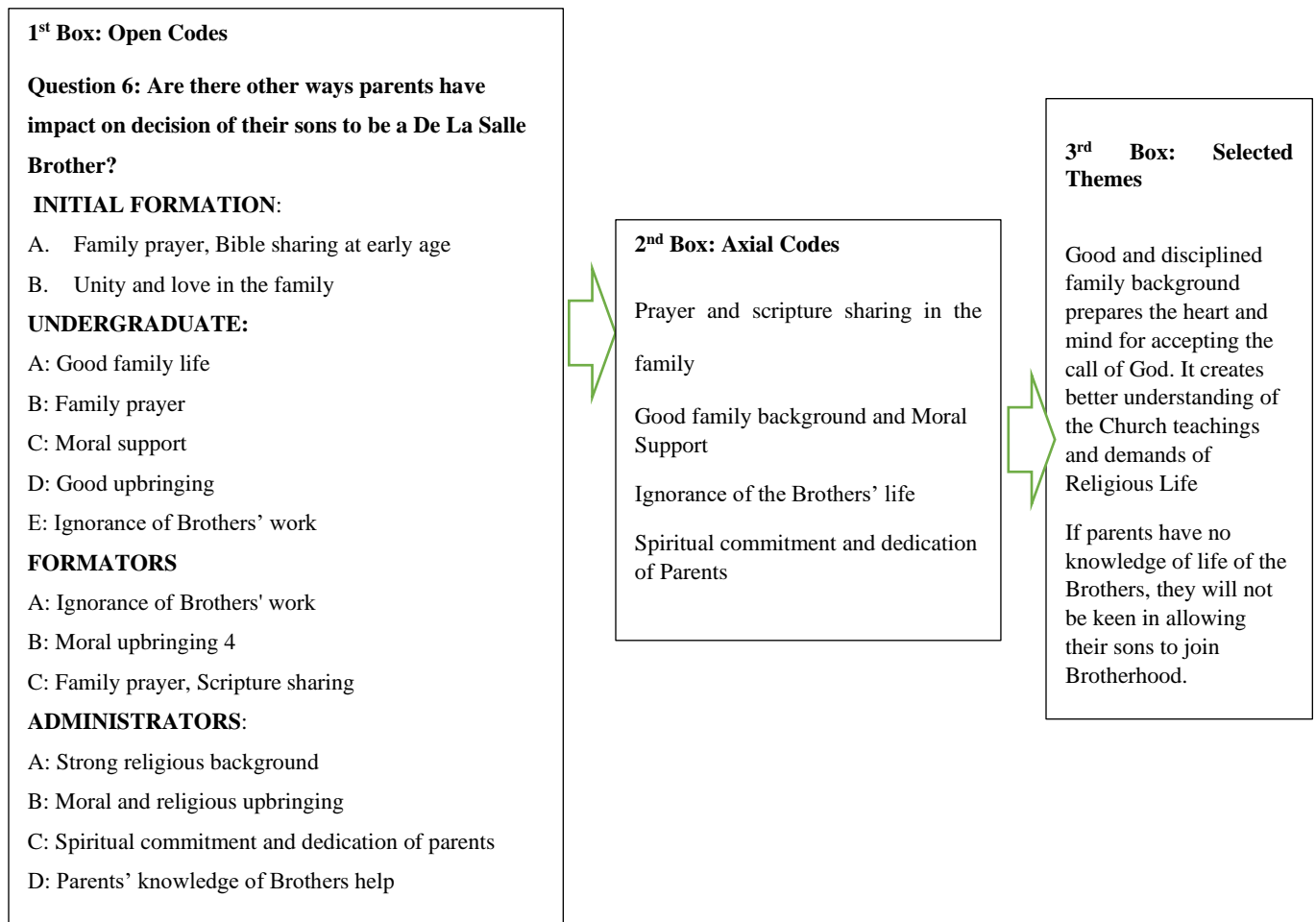


Figure 4.2: Parents' Influence on Decision of Their Sons to be Brother

Figure 4.2. Indicates other ways parents have impact on decision of their sons to be a De La Salle Brothers. This includes good family upbringing, family prayers and bible reading, family devotion, unity and love in the family, parents' faithfulness to each other, and participation

in religious activities in the parish. All these prepare fertile ground for the child later in life to choose Religious Life of the Brothers. However, if the parents do not have knowledge of the Brothers' vocation, they will not be keen about their son joining unknown life.

4.13 Other ways Brother struggle with pressure for financial assistance for family

Question 10 was to elicit other ways Brothers struggle with the pressure for financial assistance for the family. The respondents' views are explained in figure 4.3

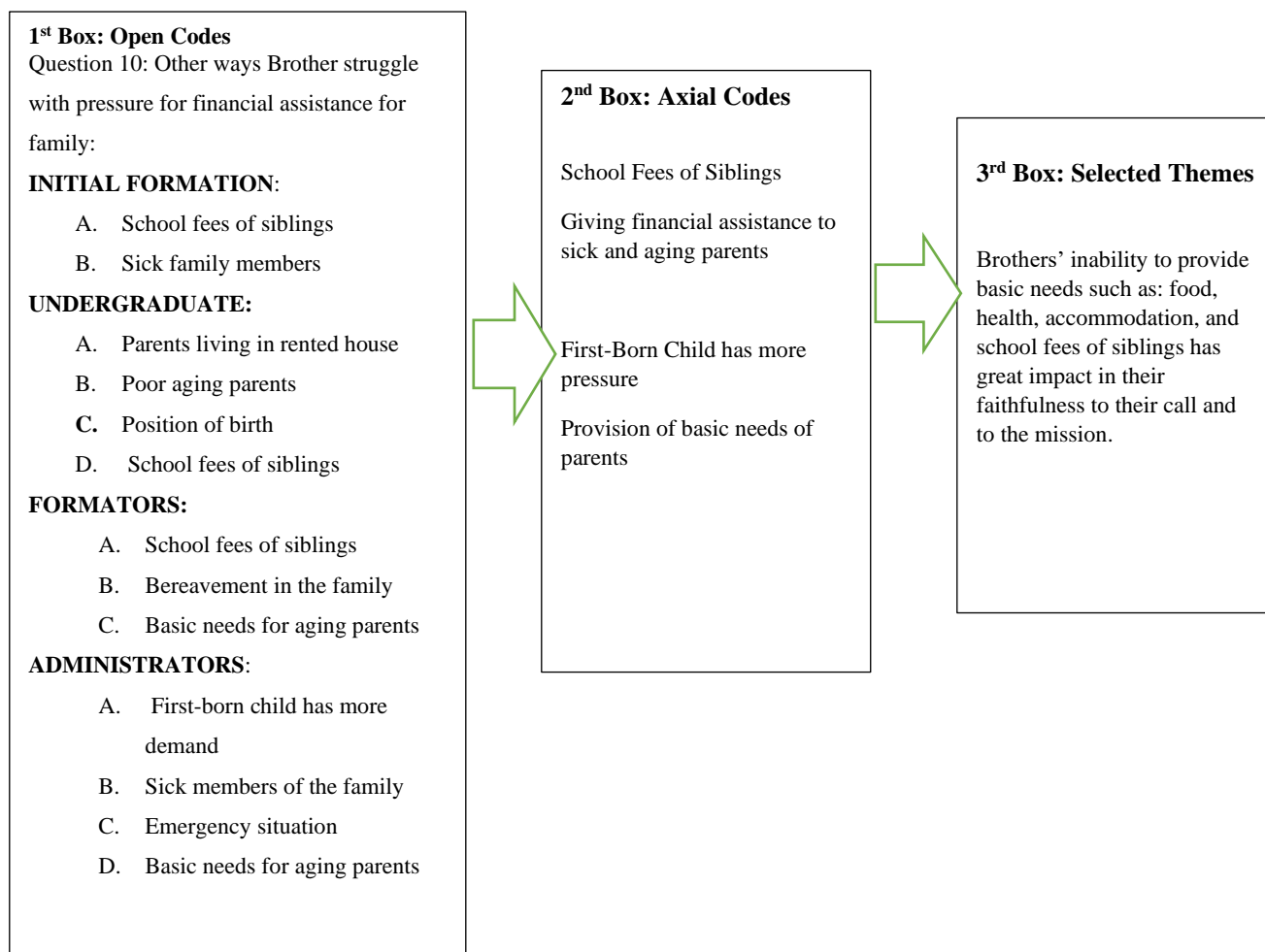


Figure 4.3: Other ways Brother struggle with pressure for financial assistance for family

Figure 4.3 indicates that the emerging theme from the responses of the participants in the study indicate that pressure for school fees of siblings and provision of basic needs for aging parents are the aspects that put pressure on the Brothers.

4.14: Other Challenges Related to Family Pressure to Beget Offspring

Question 14 was to extract from the respondents other challenges Brothers face in relation to family pressure to beget offspring. The responses are demonstrated in figure 4.4.

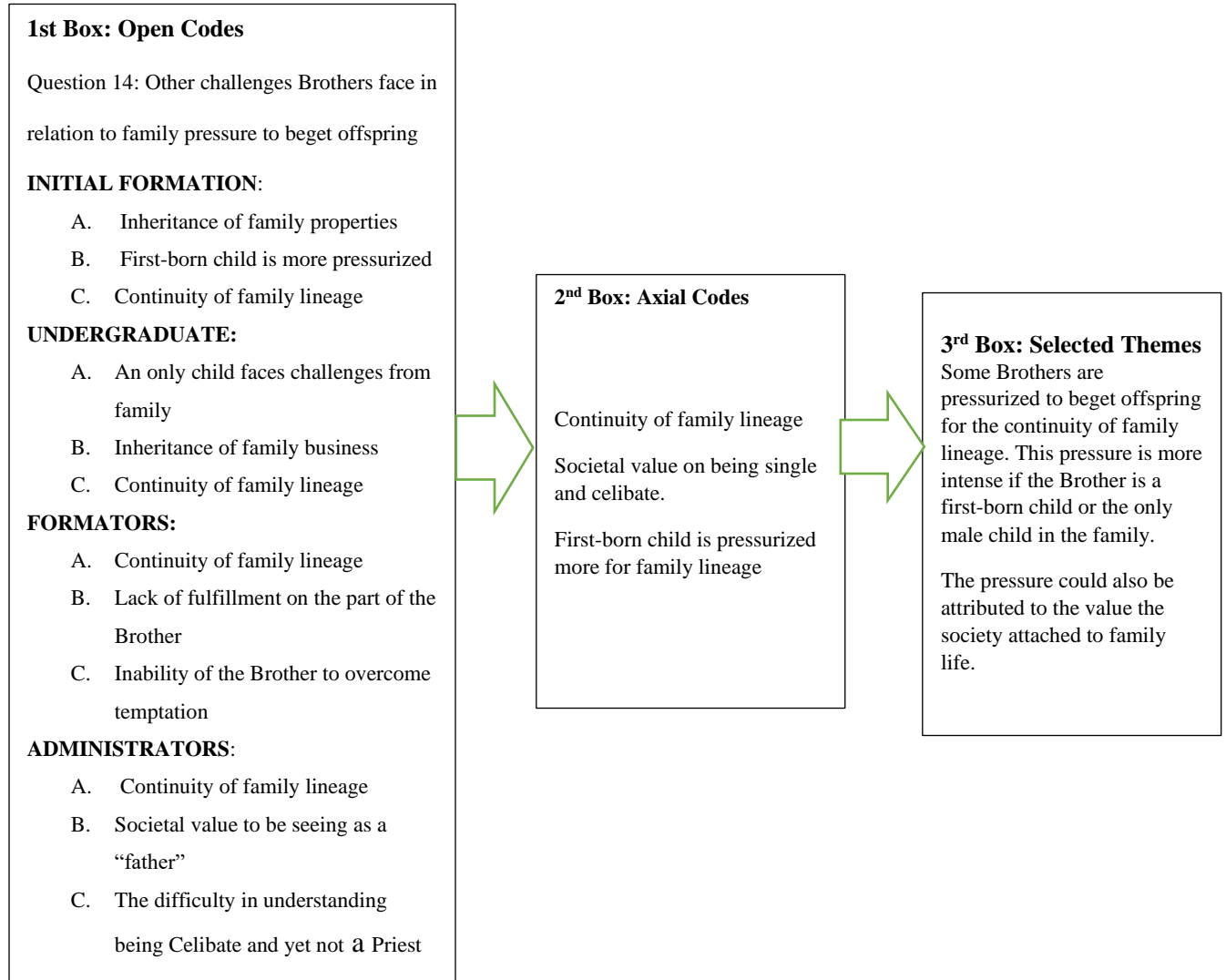


Figure 4.4 Other Challenges Related To Family Pressure to Beget Offspring

Figure 4.4 indicates that the emerging theme from the responses of the participants in the study indicate that pressure to maintain the family lineage which is a societal value, is an aspect that puts much pressuring on the Brothers.

4.15: Strategies for Responding to Family Impact on Vocation Discernment

Question 15 was designed to seek recommendations, suggestions on the best ways to family impact on vocation discernment. The responses of those interviewed are provided in figure 4.5

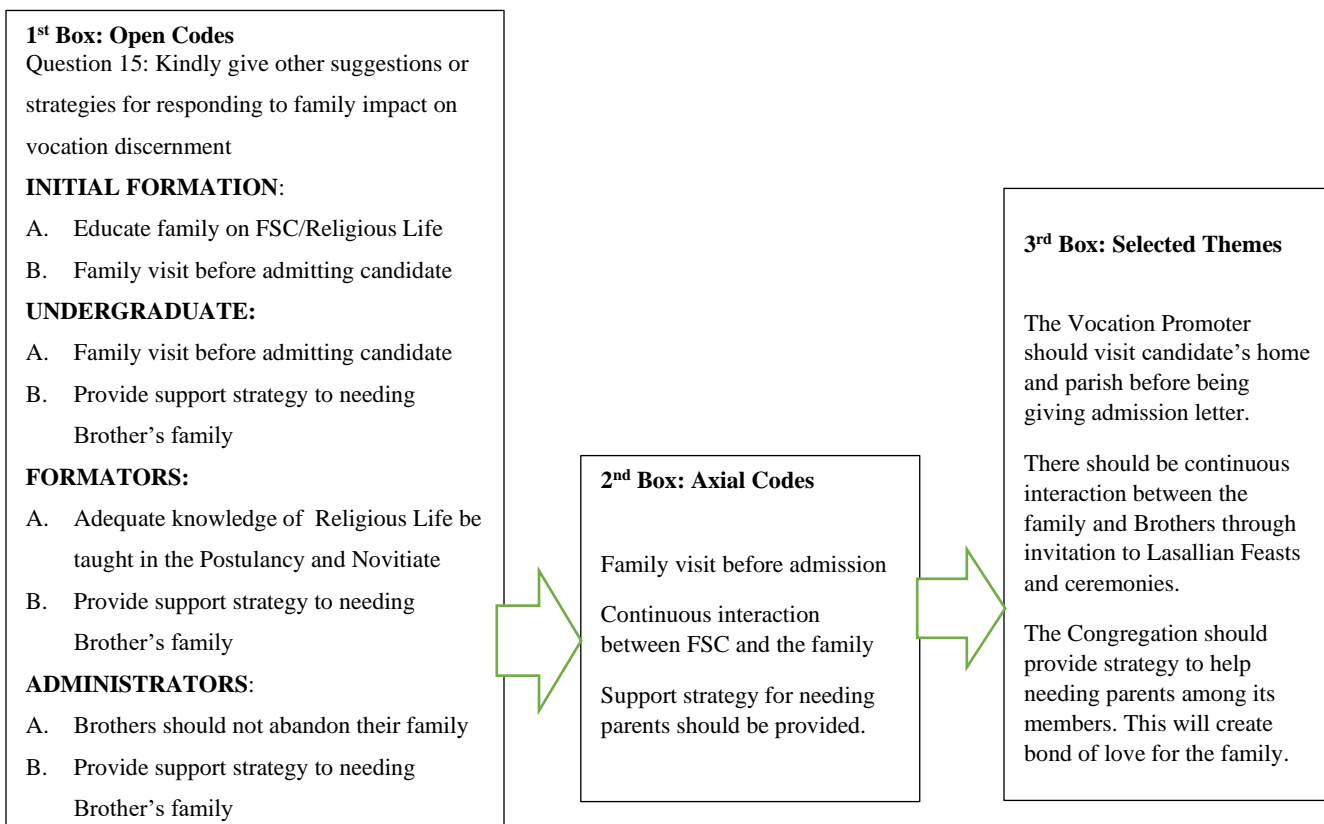


Figure 4.5. Strategies for Responding to Family Impact on Vocation Discernment

Figure 4.5 indicates that the emerging theme from the responses of the participants in the study indicate some suggestions for responding to family impact on vocation discernment among De La Salle Brothers. Family visit before admission, continuous interaction between Brothers and the family, and provision of strategic plan to help needy parents come out strongly among the respondents.

Summary of Chapter Four

This chapter dealt with collation of data and its analysis. The collation and the analysis are presented in tables and figures according to the sequence of the research objectives. The study makes use of axial codes to analyze the open-ended questions and responses in the oral interview. The analysis was done based on the research objectives.

CHAPTER FIVE

DISCUSSION ON THE FINDINGS

5.0. Introduction

Having presented the findings in chapter four, this chapter discusses the findings in order to draw some conclusions and recommendations for the family impact on vocation discernment among De La Salle Brothers in Lwanga District, Kenya.

5.1. Background Information of the Respondents

The research was carried out with the intention of finding out the impact of family in general and parents in particular on the vocation discernment among De La Salle Brothers in Lwanga District, Kenya. Lwanga District is an English-Speaking Province of the De La Salle Brothers' Congregation, comprises of six countries: Kenya, Ethiopia, Eritrea, Mozambique, South-Africa and Nigeria.

Although, majority of the Brothers reside in Kenya, either studying or working in Formation and Administration, questionnaires were sent to majority of the African Brothers in these six countries. The result showed that each country was well represented in the returned questionnaires. Apart from South-Africa, who has only one African Brother, but could not respond to the questionnaire.

The nationality of the correspondents is therefore presented in percentage: 20% are from Kenya, 6.25% from Mozambique, 6.25% are from Eritrea, 28.75% from Ethiopia and 31.25% are from Nigeria. The 'Others' that has 7.5% are Brothers from other countries like Rwanda, Burkina Faso, Madagascar who reside in the Undergraduate Community in Nairobi, Kenya.

The years of experience in Religious Life of the respondents range from 0 year to 10 years and above. This shows that Brothers that have spent two years and below in Religious Life are 31 Brothers, which accounts for 38.75%. Brothers with three to five years of experience are 21, accounting for 26.25% of the respondents. Brothers with six to nine years Religious Life experience are 13, which is 16.25% of the respondents. Brothers with ten years and above in Religious Life are 15, accounting for 18.75% of the respondents. The respondents with five years and below are Brothers in Initial Formation and Undergraduate Brothers; while with six years

and above are Brothers in Formation and Administration. Therefore, respondents in Initial Formation and Undergraduate account for 65%; while respondents in Formation and Administration account for 35% of the total respondents

5.2 Parents Influence on Brother to Take Up Other Occupations for Family Needs

Majority of the respondents were of the view that parents influence Brothers to take up other occupations so that they can respond to family needs. This is illustrated in figure 5.1

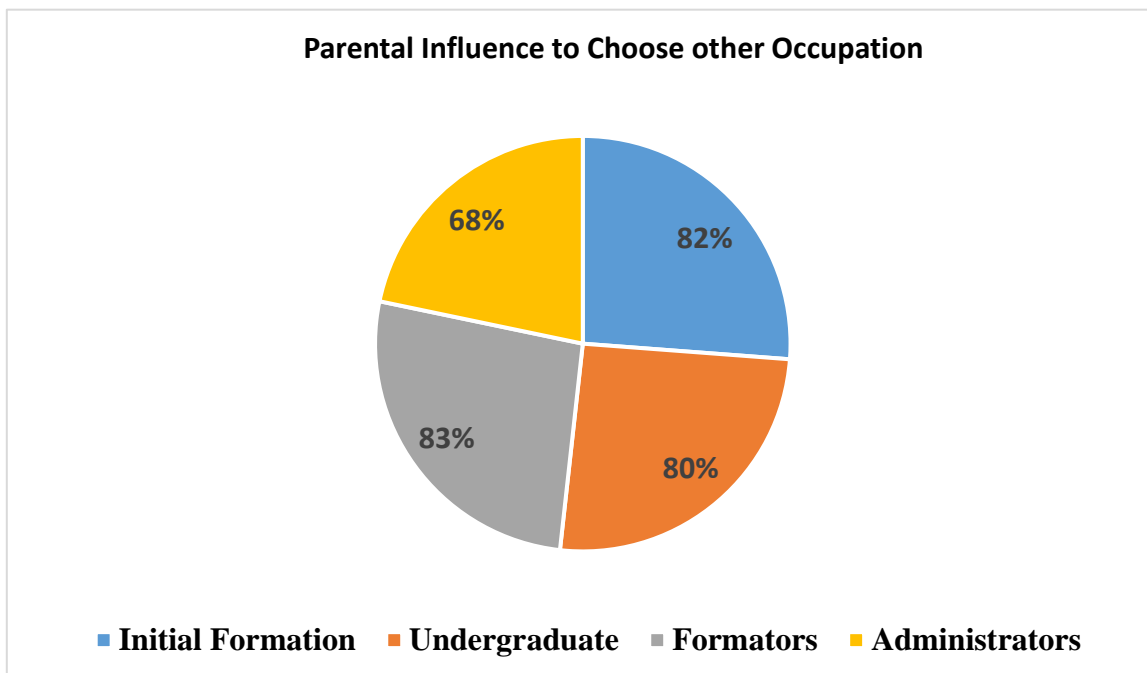


Figure 5.1: Parents Influence on Brother to Take Up Other Occupations for Family Needs

Figure 5.1 shows that high percentages of the respondents supported the view that some parents encourage their sons who are Religious Brothers to abandon their vocation so that they can take up lucrative job in order to meet the needs of the family. High among such needs, from the oral interview conducted, include: payment of school fees for siblings; caring for the health need of aged parents; provision of accommodation for parents.

The result of the finding showed in Figure 5.1 illustrates further some of the reasons children are very crucial in African marriage. Children are born not just for themselves, but to be able to take care of their parents when they grow old and take care of the needs of the family in entirety. This is clearly indicated by Philip Kibride and Janet Kibride, “When thirty men were asked: why do men want children? Typical responses included, ‘to increase their clan, to comfort

them in poverty, to provide help in old age, and to be remembered through their children.”⁵⁸ The expectation of parents that the children will provide not just for their needs at old age, but also that the elder ones, particularly first born-child, will be able to take care of their younger ones, has debilitating effect on vocation discernment. As the young man is thinking of giving his life to God in Religious Life, he is also confronted with the challenge of who will take care of the needs of his parents and siblings. Since Religious Life is not for financial gain, parents who are not strong in the faith, may not support their sons’ decision. Parents on the contrary, will prefer their sons to take up job that will bring in more money to cater for the family needs.

5.2 Candidates’ Loss of Vocation Due to Discouragement from Parents

The result of the data collected indicates that 70% of the Brothers in initial formation are of the view that most candidates who lose their vocation attribute the cause to discouragement from parents. Also 76 % of the undergraduate students Brothers are in support of this. 75% of the Formators agreed with the statement, while 68% of Brothers in administration agreed.

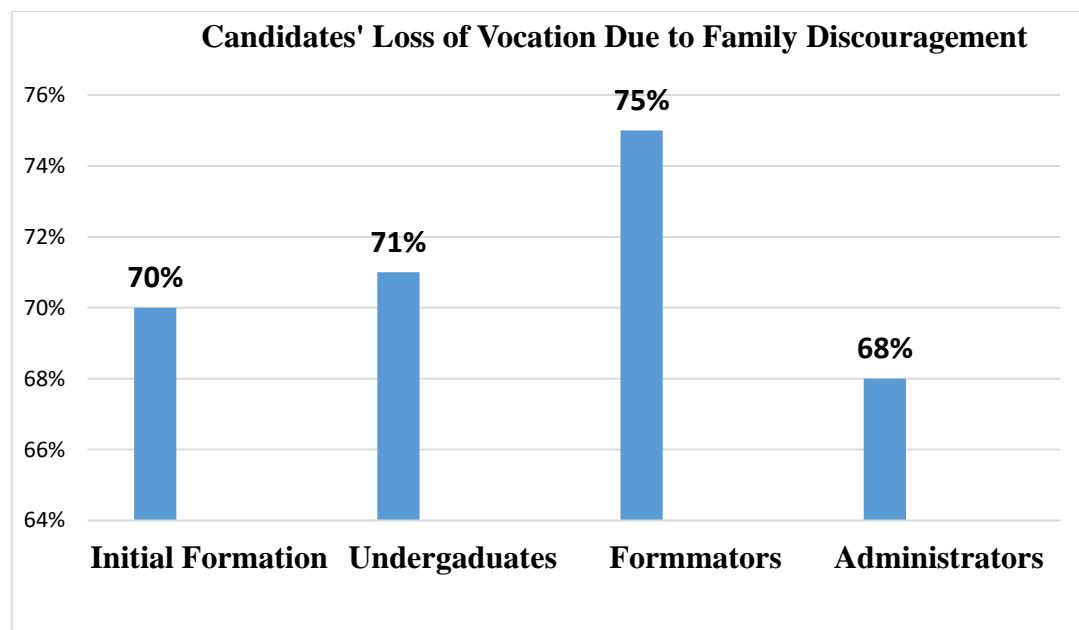


Figure 5.2: Candidates' loss of vocation due to family discouragement

⁵⁸ Philip Kibride and Janet Kibride, *Changing Family Life in East Africa: Women and Children at Risk* (Pennsylvania: The Pennsylvania University Press, 1990), 88.

Well above average of the respondents affirm the view that some candidates have lost their vocation due to discouragement from family members. What then could be the reason for the discouragement? Taking care of the family needs such as health care of the parents, food, shelter, payment of school fees of siblings, just to mention but a few. Despite the abundance of natural resources all over Africa, poverty of different category and level seems to bedevil the continent. “The sign of poverty in Africa include inadequate housing, unemployment, needless illness, and illiteracy”⁵⁹.

When a prospective candidate to Brotherhood does not get support from his family, he may lose interest in God’s call and eventually abandons his vocation. This view is supported by Patricia Wittberg, who expressed that, “the lack of supportive cultural incentives to enter (Religious Life) is a prime reason for the decline of any international community, and Religious Congregations cannot expect to be different in this regard.”⁶⁰

5.3 Parents’ Preference to Priesthood Rather That Brotherhood

Respondents were asked to express their views if most parents prefer their sons joining the Priesthood to Brotherhood. The responses are presented in figure 5.3

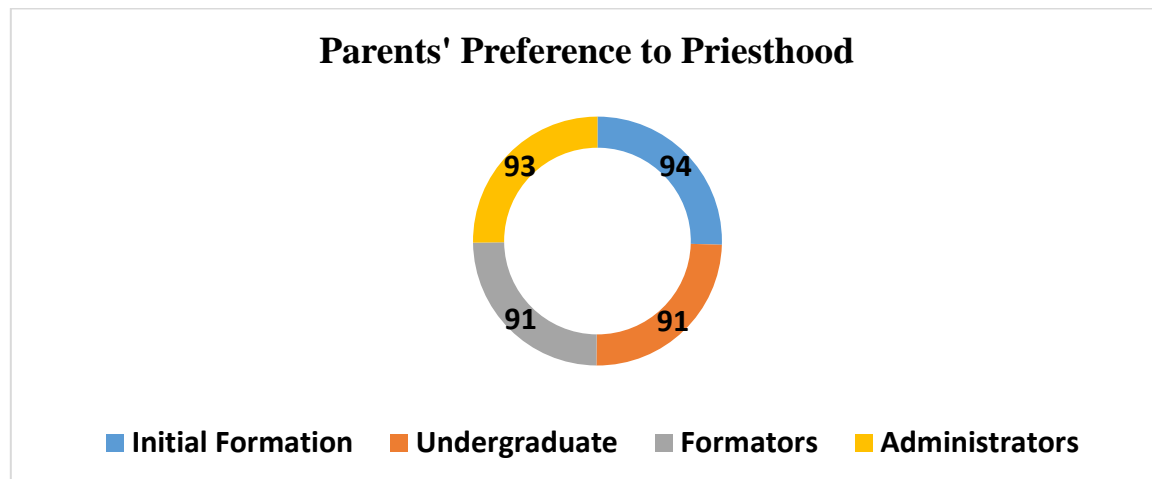


Figure 5.3 Parents’ Preference to Priesthood Rather That Brotherhood

⁵⁹ Emmanuel Obeng, ministerial Formation For An Effective Church In Africa, in Pastoral Care in African Christianity: Challenging Essays in Pastoral Theology, ed., Douglas Waruja and Hannah kinoti (Nairobi: 2000 Acton Publishers, 2000), 29.

⁶⁰ Patricia Wittberg, Creating A Future For Religious Life: A Sociological Perspective (New Jersey: Paulist Press, 1991), 99.

Figure 5.3 indicates that more than 90% in all categories of the respondents agreed that most parents preferred their sons joining Priesthood to Brotherhood; only 6% disagreed, while 4% are undecided.

The result seems to corroborate what Rev. William Hogan says, “The Brother’s vocation has long had an element of mystery and unfortunate misunderstanding attached to it in terms of its being only a ‘half-way’ vocation. Undoubtedly this is due to the concept of the medieval brother that is lodged in the minds of many. Most people today are unmindful that the great majority of the early monks were not ordained priests but men consecrated by the vows of religion to work and pray and live in a community for their own sanctification and that of the whole world”.⁶¹

It seems that most young people are not ready to embrace the Religious Life of Brotherhood, for one reason or the other. This is obvious in the number of vocations to the Priesthood compare with the vocation to Brotherhood. The finding of this research confirms the opinion of Hanson Patrick; who said, “The small number of brothers, the lack of understanding of brothers’ call and its comparison to priesthood as the norm present obvious implications in terms of brother’s vocations”⁶²

⁶¹ Rev. William Hogan, *Reflections on the Vocation*, ed. William Modlin, in *The Brother in the Church*, (Maryland: The Newman Press, 1967), 3.

⁶² Hanson Patrick, *The Continuing Struggle of a Mixed Community*, ed. Armstrong Philip, in *Who Are my Brothers?: Clerical-Lay Relationship in Men Religious Communities*, (New York: Paulines Publications, 2002), 139.

5.4 Most Families Expect Regular Financial Assistance from Brothers

Respondents were asked if most families expect regular financial assistance from the Brothers. Their responses are presented in figure 5.4 below.

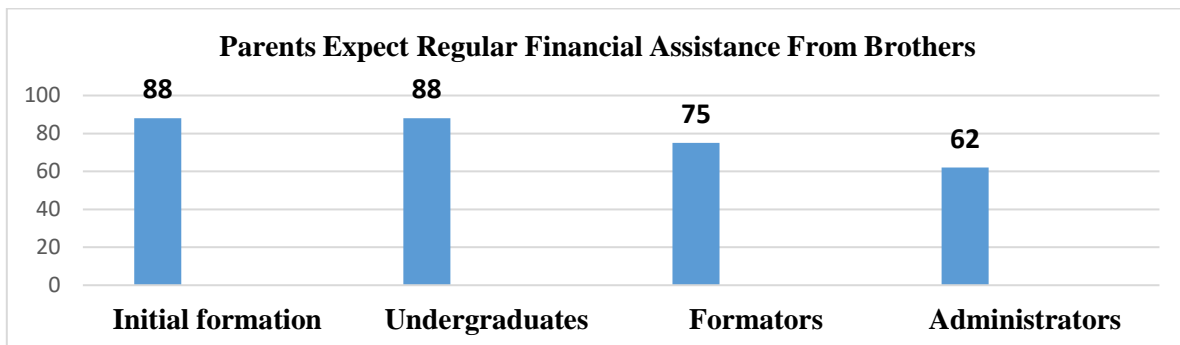


Figure 5.4 Most Families Expect Regular Financial Assistance From Brothers.

Figure 5.4 indicates that 88% of the Brothers in initial formation and undergraduate agreed that most parents expect financial assistance from the Brothers. 75% of the Formators agreed with the statement, while 62% of Brothers in administration agreed.

The responses illustrated in figure 5.4 show clearly that though most parents who have given their sons willingly to the service of God as Religious Brother, yet they still expect for financial assistance from the Brothers. This may not be surprising, because children whether they are Religious Brothers or not, are expected to take care of their parents, especially in old age.

The family plays major role in shaping their children's educational and career decisions. Because the more lucrative the job the more money the child will earn and the more pressure for family support. The choice to respond to a divine call to the Religious Life is not exceptional. If parents have contributed a lot in educating their sons, they expect the sons to be able to help financially, especial in the parents' old age.

Hence the need to educate Catholic families on the vocation of their children to Religious Life. So that Catholic families can be strong in their faith and be able to support their children's vocation. According to Fr. John A. Hardon, SJ, "Where the Catholic family is strong, the Catholic Church is strong. Where the family is weak, the Church is weak. Where the family is struggling

for survival, the Church is struggling for survival.”⁶³ When Catholic families have good knowledge and understanding of what Religious Life is, then they will be able to support their sons responding to God’s call to Brotherhood; and less financial demand on them.

5.5 Brothers Feeling Disturbed Due to Inability to help Family Financially

Respondents were asked to express their views if some Brothers feel disturbed and unfulfilled when they cannot give financial assistance to their families. The responses are presented in Figure 5.5

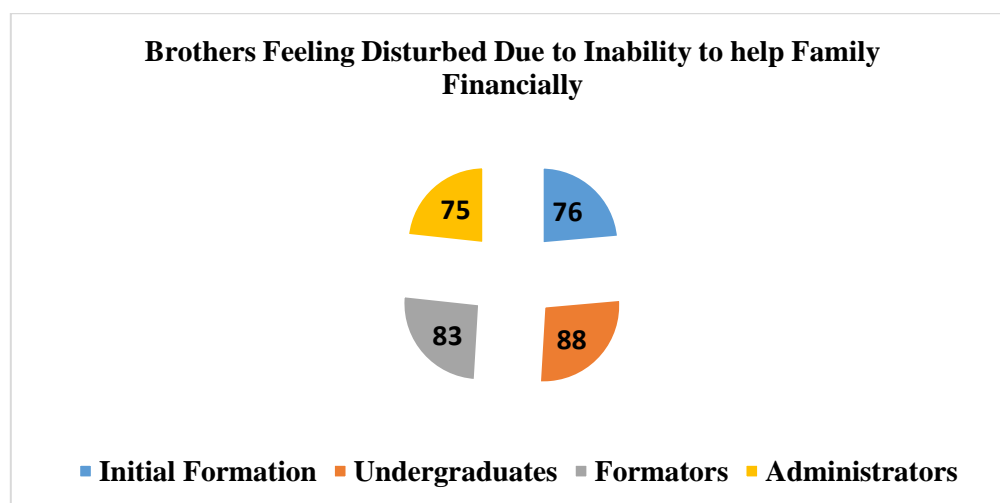


Figure 5.5: Brothers Feeling Disturbed Due to Inability to help Family Financially

Figure 5.5 indicates that 76% of the Brothers in initial formation are of the view that some Brothers feel disturbed and unfulfilled as a result of their inability to help the family financially. Also 88 % of the undergraduate students Brothers are in support of this. 83% of the Formators agreed with the statement, while 75% of Brothers in administration agreed.

The communal life in African context demands that a grownup man does not just live on his own after marriage; he is responsible for looking after his aged parents, the training of younger ones and extending helping hands to members of the extended family. “The concept of

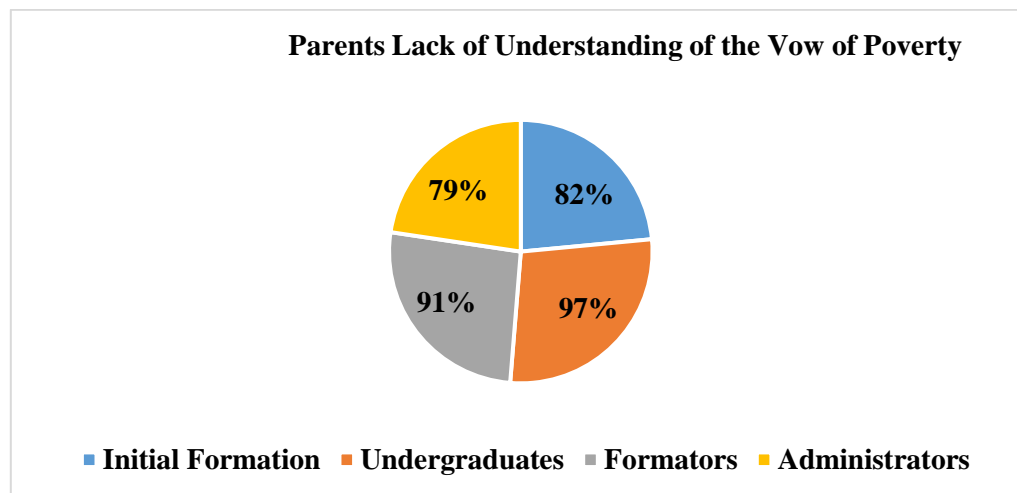
⁶³ John A. Hardon SJ, *The Survival of the Catholic Family*, © 1984. Institute on Religious Life.
<http://catholiceducation.org/articles/religion/www.lifeeternal.org>

kinship has spiritual values deeply rooted in the lives of African people who believe that the past, present and the future of their lives is influenced by their immediate relatives whether living or dead or yet to be born.... As a result, members of a kinship are expected to ensure the health, socio-cultural orientation, education, income, and security of other members.”⁶⁴

The fact that more than 70% of Brothers in charge of Formation and Administration agreed to the view that ‘some Brothers feel disturbed and unfulfilled as a result of their inability to help the family financially’ shows that this cultural value of helping parents and siblings has great impact on the vocation of the De La Salle Brothers in Lwanga District. The Formators and Administrators are usually Perpetual Professed Brothers. Therefore, being perpetually professed does not take away the African culture and tradition from you.

5.6 Parents Ignorance of the Implications of the Vow of Poverty

The respondents were asked to express their views on lack of understanding of the vow of poverty makes most parents exert financial pressure on the Brothers. The responses are presented in Figure 5.6.



⁶⁴ *African Cultural Domains Book 2: Circle of Family and Interpersonal Relationships*, ed. Michael Kirwen (Nairobi: MIAS BOOKS, 2010), 80.

Figure 5.6 Parents Ignorance of the Implications of the Vow of Poverty

Figure 5.6 indicates that 70% of the Brothers in initial formation agreed that some families do not understand the vow of chastity hence they pressurize brothers to beget offspring. Undergraduate Brothers supported this statement with 91%. Formators agreed with the statement by 75%, while Brothers in administration consented with it by 68%.

This result indicates that the joy parents derived in seeing their children dedicated and committed to God's work as Religious and Priests seems to be peter-out gradually or dyed-in-the-wool. Even when it happens that parents support their son going to Religious Brotherhood, their expectation can sometimes be wrapped in what the young man can bring to support their livelihood, particularly at old age.

5.7 Families Ignorance of Religious Vow of Chastity

The respondents were asked to express their views on lack of understanding of the vow of chastity makes some families to pressurize some Brothers to beget a child. The responses are presented in Figure 5.7.

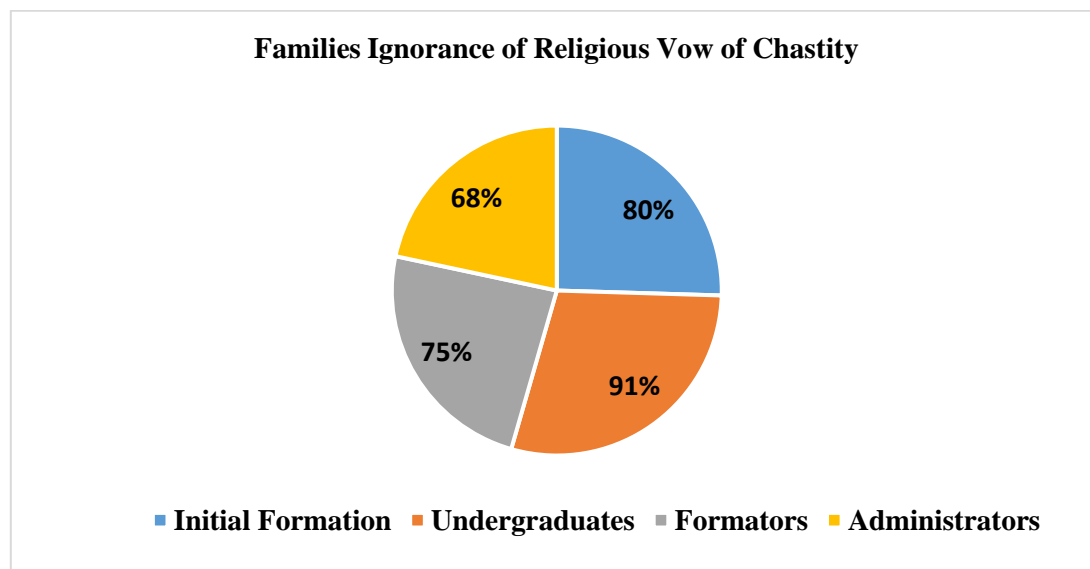


Figure 5.7: Families Ignorance of Religious Vow of Chastity

Figure 5.7 indicates that 80% of the Brothers in initial formation agreed that some families do not understand the vow of chastity hence they pressurize brothers to beget offspring. Undergraduate Brothers supported this statement with 91%. Formators agreed with the statement by 75%, while Brothers in administration consented with it by 68%.

The responses from the respondents indicate that most families of the Brothers do not truly understand what the vow of chastity that their sons take mean. It is as a result of this ignorance of the vow of chastity that make some family members in general and parents in particular pressurize some Brothers to beget upspring.

5.8 Families Question Brothers' Decision not to Have Children

The respondents were asked to express their views on some families questioning the decision of Brothers, even after perpetual profession, not having children. The responses are presented in Figure 5.8.

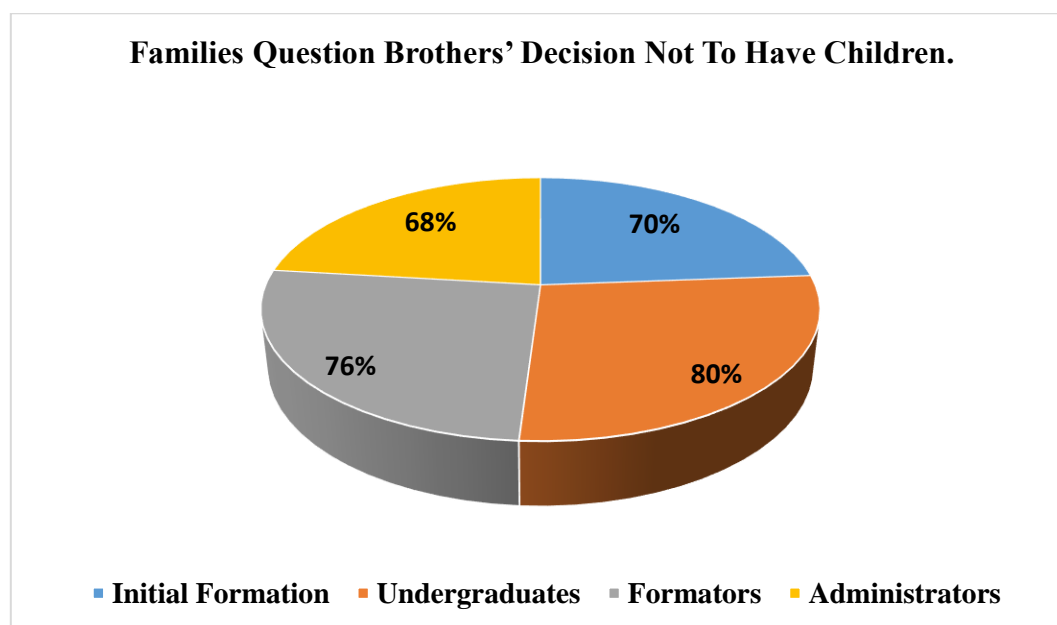


Figure 5.8 Families Question Brothers' Decision not to Have Children

Figure 5.8 illustrates the respondents' view on some families questioning the decision of Brothers, even after perpetual profession, not to have children. The outcome is an indication that most family members do not actually understand the Religious Vow of Celibate Chastity, even after the Brother might have committed himself totally and without reservation to Religious Life; a period that lasted for about nine years, (Canon 657§2).

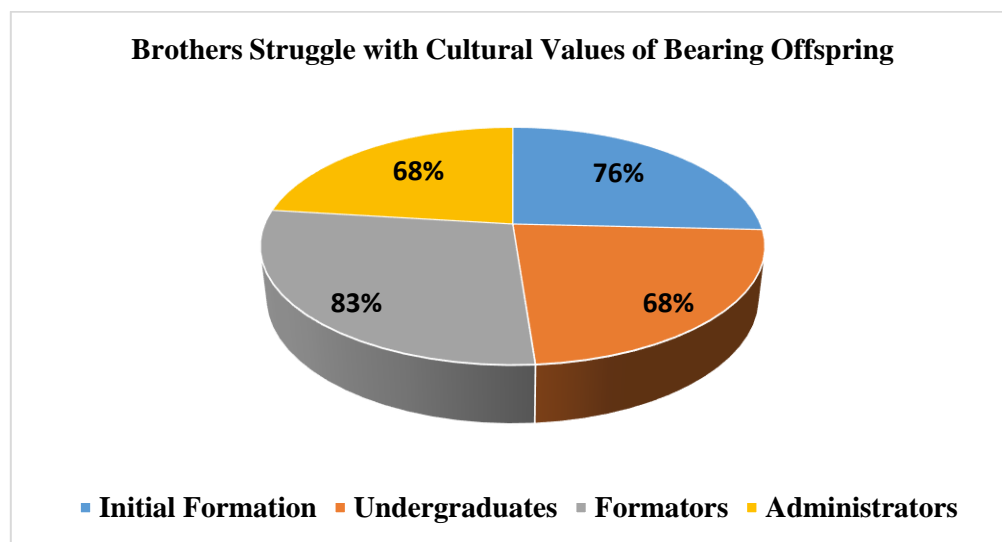
The ignorance of the family can also be attributed to the importance attached to family lineage and continuity. Marriage is a value that most African cultures attached great expectation. Begetting of children is a sign of continuity of the family lineage. When a man deliberately goes

against this, he may find himself swimming against the current. The family may regard any active, agile and energetic young man who deviates from this norm as someone who has gone nut. This is a big challenge to young men wanting to dedicate their lives to the service of God and humanity as Religious Brothers

This shows that there is need for the Laity to have deeper knowledge and understanding of Religious Life. There should be cordial relationship between De La Salle Congregation and family of the Brothers. This can be facilitated by involving the family in our Lasallian feasts and celebrations.

5.9. Some Brothers Struggle with Cultural Values of Bearing Offspring.

The respondents were asked to express their views on whether some Brother struggle with the desire to beget a child to please the family because of cultural values. The responses are presented in Figure 5.9.



5.9. Some Brothers Struggle with Cultural Values of Bearing Offspring.

Figure 5.9 indicates that 76% of the Brothers in initial formation are of the view that some families still question Brothers' decision not to get married, even after Perpetual Profession. 68% of the undergraduate Brothers are in support of this. 83% of the Formators agreed with the statement, while 68% of Brothers in administration agreed.

The challenge of the desire to have offspring does not disappear with Religious Perpetual Profession. The result from the respondents confirms this assertion. High percentage of the respondents agreed that they struggle with the cultural values of bearing offspring. This, however, does not mean that the Brothers are unfaithful to the observance of the vow of chastity. It rather indicates their humanness and the strong awareness of the value African culture attached to bearing offspring.

5.10 Brothers Struggle with Begetting A Child to Please the Family

The respondents were asked to express their views on whether some Brother struggle with the desire to beget a child to please the family because of cultural values. The responses are presented in Figure 5.10.

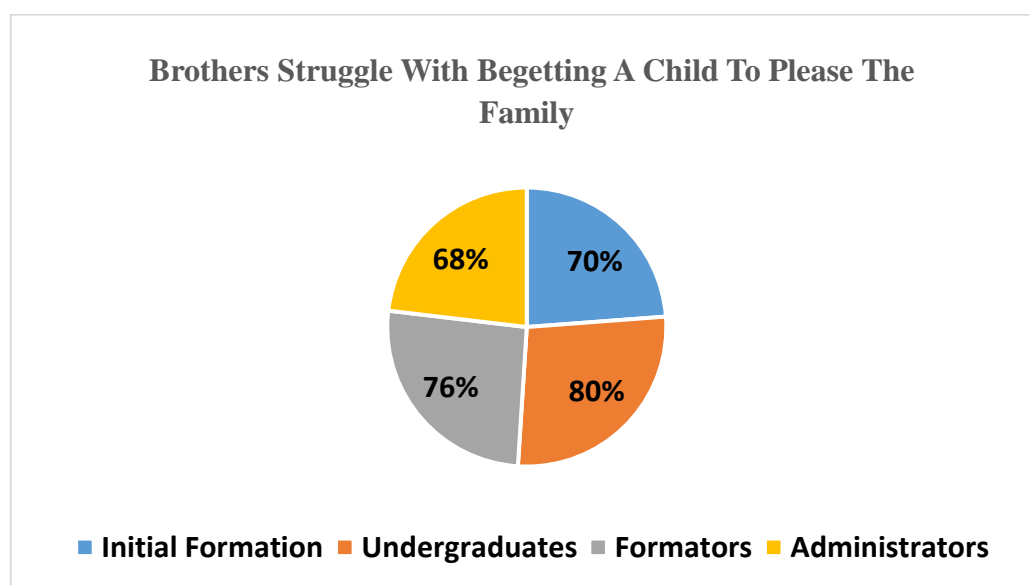


Figure 5.10 Brothers Struggle with Begetting A Child to Please the Family

Figure 5.10 indicates that 70% of the Brothers in initial formation agreed that begetting a child to please the family is something some Brothers battle with from within; 80% of the undergraduate Brothers are in support of this. 76% of the Formators agreed with the statement, while 68% of Brothers in administration agreed. The respondents' reaction to the question indicated that despite being consecrated to God in celibate chastity, most Brothers still struggle with the pressure to beget offspring to make the family happy. The religious vows do not stop

this desire, it is only the grace of God and the support from the family that make Religious Brothers faithful to the vow of celibate chastity.

5.11 Other Parent Impact on Their Sons Vocational Decision

The respondents were asked if there are other ways parents exact influence on the vocation decision of their sons to join the De La Salle Brothers. The respondents reacted to this question are presented in figure 5.11.

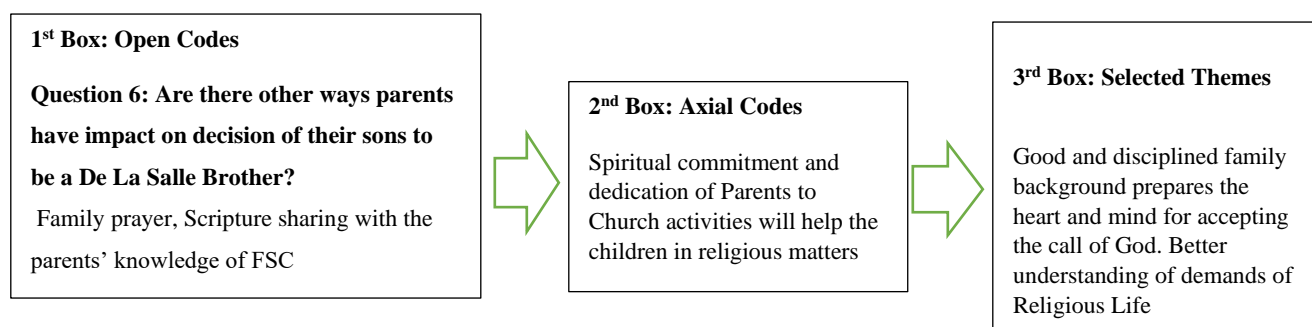


Figure 5.11 indicates other ways parents have impact on decision of their sons to be a De La Salle Brother. This includes good family upbringing, family prayers and bible reading, family devotion, unity and love in the family, parents' faithfulness to each other, participation in religious activities in the parish. All these prepare fertile ground for the child later in life to choose Religious Life of the Brothers.

Discerning a religious vocation is a huge decision that affects everyone in the family, most especially parents. The family, consciously or unconsciously, influences the vocation discernment of their children. When the family is stable, at peace and united, there is family religious activities like prayer, going to Church, pious group meetings etc., the child grows to value commitment, and all these contribute immensely to vocation discernment. However, when all these are lacking, they also affect the child's vocation discernment process. If the parents do not have knowledge of the Brothers' vocation, they will not be keen about their son joining unknown way of life.

5.12: Other Ways of Pressurising Brothers for Financial Assistance

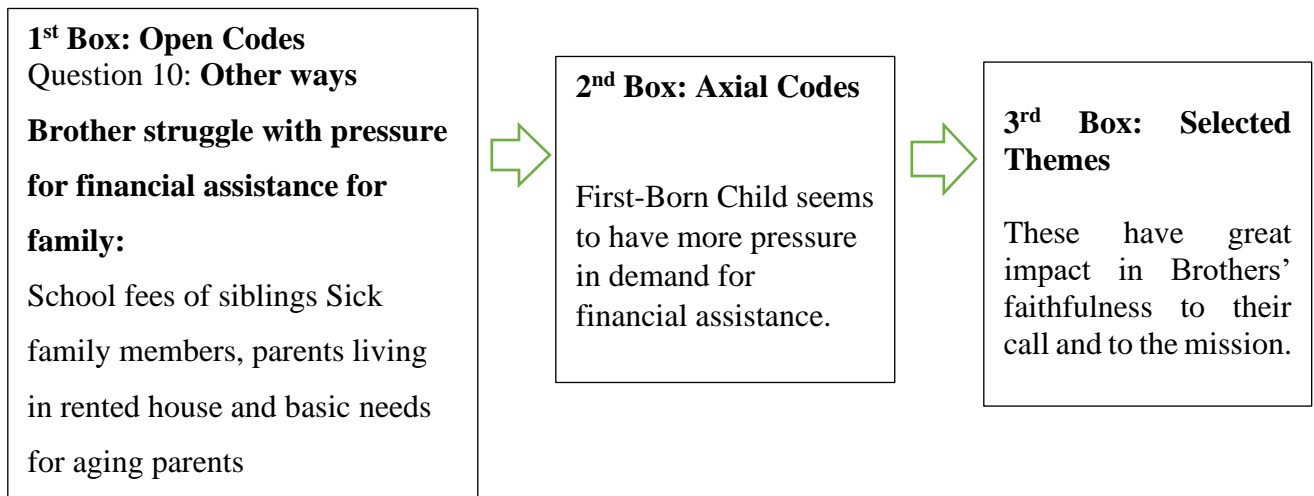


Figure 5.11 indicates that the emerging theme from the responses of the participants in the study indicate that pressure for school fees of siblings and provision of basic needs for aging parents are areas where Brothers face more pressure. The demand for financial assistance to solve family needs is more pronounced and challenging on a first-born child than those in other positions of birth in the family. It becomes more demanding if the parents of such Brother are living in a rented house, or one-bedroom apartment. The effect on such Brother is lack of eagerness or enthusiasm to go home during holidays. Because it is absurd in African context, for a matured man to share the same room and bed with his parents. A Brother in that situation ends up not spending time with his parents; he moves from one parish or relative's house to another. Financial assistance is not limited to Brother's parents alone, other family members in need also look forward to financial aid. "The concept of kinship has spiritual values deeply rooted in the lives of African people who believe that the past, present and the future of their lives is influenced by their immediate relatives whether living or dead or yet to be born.... As a result, members of a kinship are expected to ensure the health, socio-cultural orientation, education, income, and security of other members."⁶⁵

⁶⁵ *African Cultural Domains Book 2: Circle of Family and Interpersonal Relationships*, ed. Michael Kirwen (Nairobi: MIAS BOOKS, 2010), 80.

5:13 Other Challenges in Relation to Family Pressure to Beget Offspring

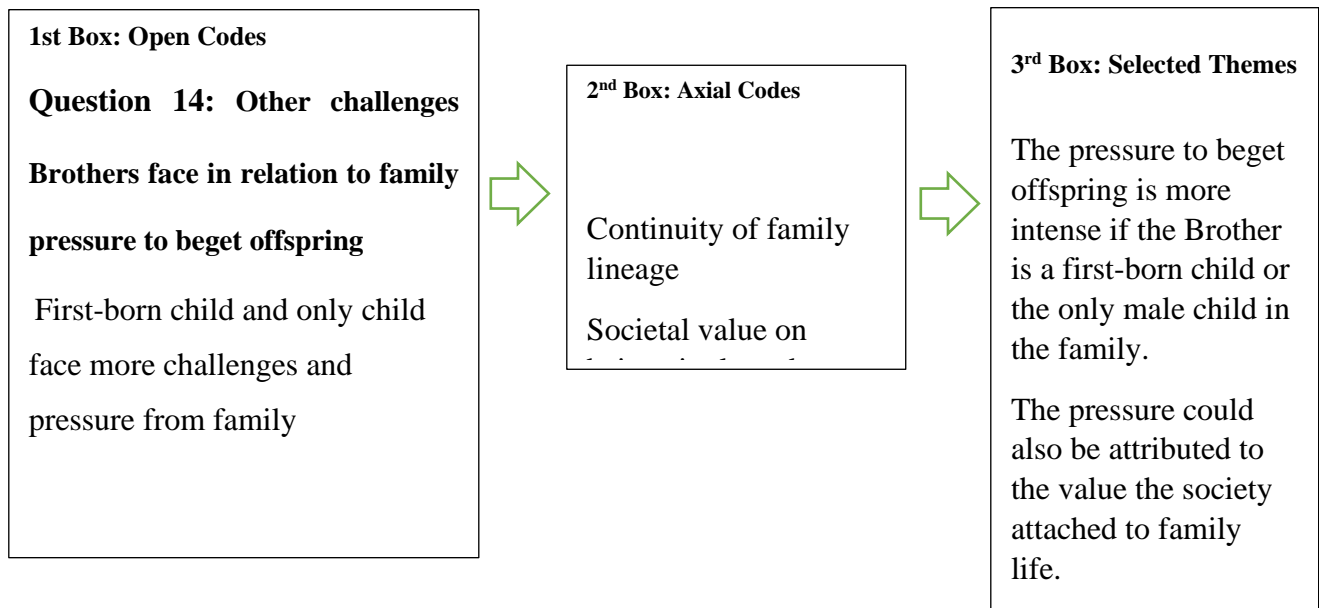


Figure 5.13 indicates that the emerging theme from the responses of the participants in the study indicate that pressure to maintain the family lineage which is a societal value, is the most pressuring aspect. There is no doubt that continuity of the family lineage is essential for an average African man. When a young man reaches appropriate marriage age, he is expected to get a wife, not just for the sake of companionship, but to procreate and continue the family tree. Marriage, according to Laurenti Magesa, “is not an end in itself, but a means to an end... for without children – who are proof of the transmission and preservation of the force of life – marriage has no meaning.”⁶⁶

5.14 Strategies for Responding to Family Impact on Vocation Discernment

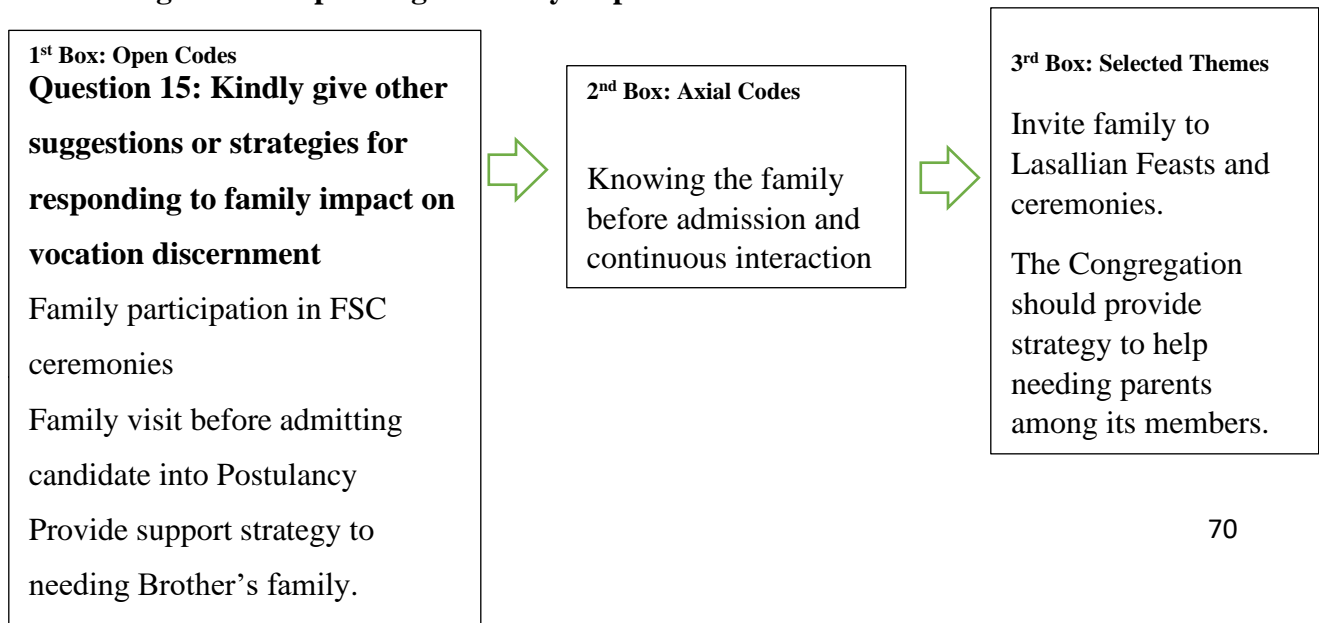


Figure 5.14 indicates that the emerging theme from the responses of the participants in the study indicate some suggestions for responding to family impact on vocation discernment among De La Salle Brothers. Family visit before admission, continuous interaction between Brothers and the family, and provision of strategic plan to help needy parents are the most pressuring aspects

Consciously or unconsciously, the family has great impact in the vocation discernment of their children. It is therefore, imperative for the congregation to work together with the family for the sustainability of Brothers' vocation. Just as Brothers need family support to remain faithful and committed to their vocation, the congregation also owns support and collaboration to the family, especially aged and sick parents of their members.

Summary of Chapter Five

This chapter has been able to analyse and interpret the result of both quantitative and qualitative data collected. The chapter was devoted to pointing out how the family impacted the vocation discernment of its members aspiring to Religious Life of De La Salle Brothers in Lwanga District of Africa. This impact could be felt in the financial demands the family makes on the Brothers; the pressure exerts on the Brothers to beget offspring for the continuity of the family lineage. The chapter also pointed out some strategic means through which these challenges could be alleviated. Such as close contact with the family before a candidate is admitted into the formation house; creating cordial relationship with the family of already professed Brothers, by inviting them to Lasallian Feasts and ceremony; giving helping hands to family or parents of Brothers that are in dare need of accommodation, healthcare.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATION

6.0. Introduction

This chapter aims at summarizing the research process, the outcome of the findings; and at the same time, draw some conclusions and make some recommendations on the way forward on a possible follow-up study.

6.1. Summary

This research is an initiative prompted by personal experience of the researcher and energized by the passion of the researcher for a faithful and persevering Religious Life among the De La Salle Brothers in Lwanga District of Africa. The research was undertaken to confirm the researcher's intuition that the family plays important role in the discernment process of candidates aspiring to join the De La Salle Brothers and in the life of Brothers who have committed their lives through Vows, either temporarily or perpetually in the De La Salle Brothers' Congregation. The impact of the family in the discernment of vocation and sustainability of vocation, either directly or indirectly, cannot be underestimated.

The study was guided by the following specific objectives: to explore the impact of parents on the vocation discernment of aspirants to Religious Life among the De La Salle Brothers. To study the impact of pressure for family support on faithfulness to the vocation of temporally professed Brothers among the De La Salle Brothers. To study the impact of the pressure to beget an offspring on perpetually professed Brothers among the De La Salle Brothers. To suggest intervention strategies to face challenges related to cultural and family impact on vocation to the religious life among the De La Salle Brothers in Lwanga District, Kenya.

In the literature review, though many research works had been carried out on Vocation Discernment and the role played by family. However, the researcher found out that no research work had been done on Family Impact on Vocation Discernment Among De La Salle Brothers in Lwanga District of Africa. Related literature reviewed spoke extensively on the role parents in particular and the family in general, played, directly or indirectly, on the vocation discernment of their sons and the sustainability of their vocation.

The study was guided by Doctrinal and Theological Foundations that see consecrated life as “neither lay nor clerical.” (Canon 508§1), and as a value in itself. It is a way of living the Gospel value to the full. Through which “religious brothers provide valuable services of various kinds, inside or outside the community, participating in this way in the mission of proclaiming the Gospel and bearing witness to it with charity in everyday life” (Vita Consecrata, 60).

The study used a mixed method research paradigm. The targeted population of the study was 90 participants, distributed as follows: Brothers in initial formation 17; Brothers in Under-Graduate Studies 40; Brothers in Formation Houses 15; Brothers in Administration 18. The instruments used for data collection were questionnaires for all participants and interview guide was used for Brothers in charge of formation and in administration. Both quantitative and qualitative data were analysed in line with the research objectives. The quantitative data was presented in figures and tables, and the qualitative data was discussed simultaneously. The analysed data availed the researcher to deduct four findings based on the research questions.

The first objective aimed at exploring the impact of parents on the vocation discernment of aspirants to Religious Life among the De La Salle Brothers. The research findings confirmed that parents in particular and the family in its entirety have great impact in the vocation discernment of their sons in joining Religious life of the Brothers. The moral and spiritual training: family devotion, Scripture, active participation in Church activities; that parents introduced the child to at infancy through to childhood, has a way of preparing the mind of the child for religious activities, which may facilitate his desire to the service of God in Religious Life.

The second research objective was to explore the impact of pressure for family support on faithfulness to the vocation of temporally professed Brothers among the De La Salle Brothers. The result confirmed the African notion children are expected to take care of their parents at old age.⁶⁷ Most parents who have given their sons willingly to the service of God as Religious Brother, still expect financial assistance from the Brothers. The financial assistance is not only made by the parents, it spreads to the extended family. The respondents concurred that they feel

⁶⁷ Philip Kibride and Janet Kibride, *Changing Family Life in East Africa: Women and Children at Risk* (Pennsylvania: The Pennsylvania University Press, 1990), 88

disturb sometimes when they cannot respond to the financial needs of family members, especially parents at old age.

This indicates that, on one hand, there is urgent need to educate Catholic parents about what Religious Life is. “Where the Catholic family is strong, the Catholic Church is strong. Where the family is weak, the Church is weak. Where the family is struggling for survival, the Church is struggling for survival.”⁶⁸ On the other hand, the Religious themselves must live according to the vow of poverty. When Catholic families have good knowledge and understanding of what Religious Life is, then they will be able to support their sons responding to God’s call to Brotherhood; and less financial demand on them. With their modesty of life, the Brothers too will help in educating the parents and family of the truth of Religious Life.

The third research objective sought to discover the impact of the pressure to beget an offspring on perpetually professed Brothers among the De La Salle Brothers. The responses from majority of the respondents affirmed the African belief in the continuity of progenitor. That life is continuous, and for an abled man to deliberately stop that continuity by refusing to get marry, except in the case of dedication to the gods, is highly frowned at.

The findings affirmed the view of John Mbiti who declares, “Marriage is looked upon as a sacred duty which every normal person must perform. Failure to do so means in effect stopping the flow of life through the individual, and hence the diminishing of mankind upon the earth.”⁶⁹ Despite being consecrated to God in perpetuity of vow, some members of the family don’t really understand the implication of the vow of chastity; and so, they put pressure on the Brothers to beget offspring. However, though marriage is a value treasured by the Church, the pressure to beget children distorts the value of commitment to celibate life of the religious vocation.⁷⁰

The finding revealed that there is need for cordial relationship between De La Salle Brothers’ Congregation and families of the Brothers. The Congregation should get families involved in some ceremonies like taking of Religious Vows, taking of habit ceremony,

⁶⁸ John A. Hardon SJ, *The Survival of the Catholic Family*, © 1984. *Institute on Religious Life*. <http://catholiceducation.org/articles/religion/www.lifeeternal.org>

⁶⁹ John S. Mbiti, *Introduction to African Religion*, 104.

⁷⁰ Laurie Goodstein, ‘No Longer Eager to Say, My Son, the Priest’: *The New York Times*, (Sunday, November. 19, 2000), 12.

celebration of Lasallian Feasts. This intimate relationship will avail the parents in particular and the family in general to understand and accept Religious Life that their sons have chosen.

The fourth research question was designed to find out possible strategic approaches to face challenges related to cultural and family impact on vocation to the religious life among the De La Salle Brothers in Lwanga District, Kenya. Most of the participants equivocally agreed that young men aspiring to join the Congregation must follow a period of Aspirancy during which the Vocation Promoter visit the family. The visit will create a two-way relationship between the family and the Congregation. The family gets to know the Congregation, and the Congregation, through the Vocation Promoter, gets to know the candidate and his family.

The participants also agreed that the Congregation should provide supporting strategy to take care of needing Brother's family, especially the parents. Some Brothers agreed that they are reluctant to go home for holiday because the parents are living in a rented house. It will therefore be odd for the Brother to share same room with his parents. Such problem could be solved if there is a supporting strategy for Brothers in dare need.

6.2 CONCLUSION

The findings of this study have proved that the family has great impact in vocation discernment of De La Salle Brothers in Lwanga District of Africa. When the family plays its role as the smallest unit of the Church, daily family prayer, sharing of scripture, active participation in the parish activities. The children grow up developing a strong affection for religious activities. This attitude lays good foundation for Religious Life.

The aftermath of questionnaires, interview guide and literature review divulged that visit to the family of candidate before admission into formation programmes is indispensable. The questionnaires and other data processes also revealed that there is need to create bond between the Congregation and Brothers' families. This family ties could be done by extending invitation to families to participate in Lasallian feasts, Profession of Vows and other ceremony of the Congregation.

The results revealed further the need for De La Salle Congregation to map out strategy to support Brothers whose parents are in dire need of financial aid. The aid may include providing a suitable accommodation for aged parents, health care assistance, extending scholarship to siblings.

6.3 RECOMMENDATION

The outcome of this study prompts the researcher to make the following recommendations:

6.3.1 Recommendation for the Family

In order that the family may promote and support vocation to Brotherhood instead of discouraging their sons who show interest in Brothers' vocation, the family should:

- a. create family prayer/religious activity time at home and introduce the children to these meeting times. This is the duty of both parents, i.e., the father and the mother.
- b. should play active role in the life of the parish, thereby showing good example to the growing up children. Both parents are encouraged to show this good example to the children from early stage of their life together.

6.3.2 To Vocation Promoter:

The work of vocation promoter or recruiter is enormous. If the Vocation Promoter wants to get candidates recruited, he must be ready to pay the price in energy, time, and money. He cannot be stint on either time, energy or money. It is a full-time job, an apostolate within the apostolate. He must 'pray as though everything depended on God and work as though all depended on him'. The ability to recruit – to inspire and direct youths in his or her choice of vocation – is a skill, and not everyone has that skill. A skill is acquired and developed through training and natural talents. I therefore, recommend the following to the Vocation Promoter/Director:

- a. The Vocation Director is in the limelight for the family to see. He is a familiar sight to young people and their family. He should be familiar with the youth, otherwise, "how will a child

take something unknown to be a model? Without the possibility of seeing a religious or priest doing his or her thing, how can one desire to be like them?”⁷¹

- b. The Brother must take the pain and courage to visit the home of the candidate before he is invited to start formation. “It is both bad manners and bad public-relations to advise a youngster: ‘If your parents don’t like the idea, tell them they can come and see me’”.⁷²
- c. Home visit to candidate’s family should be properly arranged. The parents must be informed before hand, date and time must be scheduled. It is advisable to ask the candidate question like: ‘When would be the best time for me to visit your home?’
- d. While there with the family, the Brother could start some conversation to break the ice:
 - I. Start with reference to the boy’s academic performance or sport
 - II. He might let the family know that he has not come to ‘sign up’ their child, but just to find out more about the family.
 - III. Let the parents know more about the Brothers’ vocation: life of prayer, community, apostolate etc
 - IV. Where the Brothers are located in the country, in Africa and the world.
 - V. Ask the parents’ opinion about Brothers’ vocation and what to do to improve it to greater advantage of young people.
 - VI. Let the parents know the implications of the vows Religious Brothers make.
 - VII. Let the parents know the formation processes.
 - VIII. Let the parents know what they are expected to contribute if the formation is outside the country, eg, clothing, passport and other travelling documents, apart from flight ticket.
 - IX. Tell the parents that the Brothers take responsibility of all other things during the formation process.⁷³

The consent of the family to their son’s request to enter Religious Life is as important as the young man saying ‘YES’ to God’s call. The Vocation Promoter must be acquainted with the

⁷¹ Godfrey Poage, *Secrets of Successful Recruiting : The Principles of Religious Vocational Guidance and Tested Techniques of America’s Most Successful Religious Recruiters* (Maryland: The Newman Press, 1961), 87.

⁷² Godfrey Poage, *Secrets of Successful Recruiting : The Principles of Religious Vocational Guidance and Tested Techniques of America’s Most Successful Religious Recruiters* (Maryland: The Newman Press, 1961), 87.

⁷³ *Ibid.*, 90.

family and seek their consent as a pre-requisite to admitting a young man into the formation house. The Vocation Promoter should get acquainted with the family of the candidate. Because, “success in recruiting depends not only on effective prospecting and careful screening of applicants, but also on winning the support and cooperation of the youngsters’ parents. Many a recruiter has been thwarted at the last minute by an obstinate ‘NO’ from a mother or father, when their child has asked to go to a seminary or novitiate”⁷⁴.

6.3.3 To De La Salle Congregation:

- a. The young people need to see the Brothers in action. Not just the young people, even their parents need to see the Brothers in action. It is by seeing them ‘doing their things’ and living their life that the parents will have better understanding of who we are and what the Brothers’ vocation entails.
- b. Through their ways of life and faithfulness to their vocation, the Brothers become witnesses to their vocation, thereby helping young people in their discernment process.
- c. The Provincial Superior (Visitor) with his Council should have strategic plans to assist Brothers whose parents are in dare need like: Accommodation, Healthcare, Financial aid, regular visit to families whenever time permits.

6.4. Suggestions for Further Research

This research work observed both negative and positive impact of the family on the vocation discernment among De La Salle Brothers in Lwanga District of Africa, Kenya. After astute consideration of the findings, the researcher suggests the following as possible research topics for future study:

- Impact of regular accompaniment in the Religious Formation of Novices among De La Salle Brothers
- Family Encouragement in the sustainability of Religious Vocation among De La Salle Brothers.

⁷⁴ Godfrey Poage, *Secrets of Successful Recruiting: The Principles of Religious Vocational Guidance and Tested Techniques of America’s Most Successful Religious Recruiters* (Maryland: The Newman Press, 1961), 81.

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Appendix I: Letter to Respondents

Dear Respondent,

Please, you have been selected to participate in this study on *Family Impact on Vocation Discernment Among the De La Salle Brothers in Lwanga District*. The Researcher is a Student at Tangaza University College (TUC) of The Catholic University of Eastern Africa, Nairobi, Kenya, pursuing a Masters Degree in Spirituality and Religious Formation. This is to request your cooperation in responding to these questions as part of the process of gathering data. Your answers will be strictly used for academic purposes only and your identity kept confidential. Please do not write your name on the answer sheets. Tick your answer and discuss when needed. The Researcher will be grateful for your cooperation.

Appendix II: Questionnaire for De La Salle Brothers

Instructions: Kindly tick (✓) against the appropriate choice in the spaces provided below each question.

SECTION A: DEMOGRAPHIC INFORMATION

1. Years of Experience as a Religious Brother

☐ 0-2 years ☐ 3-5 years ☐ 6-9 years ☐ 10 years and above

2. Nationality: -----

Kindly tick (✓) against the five-points scale where (SA) = Strongly Agree; (A) = Agree; (NS) = Not Sure; (D) = Disagree; (SD) = Strongly Disagree.

SECTION B: Impact of parents on the vocation discernment of aspirant

Serial No.	STATEMENT	SA	A	NS	D	SD
3.	Most parents want their sons to take up other occupations for the progress of the family rather than join De La Salle Brothers					
4.	Some candidates have lost their vocation and become frustrated in life because of parental discouragement.					
5.	Most parents indicated their preference to Priesthood rather than Brotherhood.					

6. Are there other ways that parents have impact on decision of their sons to be a De La Salle Brother?

.....
.....

Section C: Impact of Pressure for Financial Family Support on Temporally Professed Brothers

Serial No.	STATEMENT	SA	A	NS	D	SD
7.	Most families expect regular financial assistance from Brothers.					
8.	Some Brothers feel disturbed and unfulfilled when they cannot assist their family financially.					
9.	Most parents do not understand the implications of the vow of poverty and exert financial pressure on the Brothers					

10. In which other ways do Brothers struggle with pressure for financial assistance from family?

.....

Section D: Family Pressure on Brothers to Beget an Offspring

Serial No.	STATEMENT	SA	A	NS	D	SD
11.	Some families do not understand the vow of chastity and thus put pressure on some Brothers to beget a child					
12.	Even after perpetual profession, some families still question the decision of Brothers not to have children.					
13.	Begetting a child to please the family is something that some Brothers struggle with, from within their being due to cultural values.					

14. What other challenges do Brothers face in relation to family pressure to beget offspring?

.....

Section E: Intervention Strategies on These Challenges Related To Extended Family Impact

15. May you kindly give other suggestions or strategies for responding to family impact on vocation discernment?

.....
.....

Thanking you in advance for your cooperation!

Appendix III Interview Guide for Administrators and Formators

SECTION A: DEMOGRAPHIC INFORMATION

1. Years of Experience as a Religious Brother ☐ 3-5 years ☐ 6-9 years ☐ 10 years and above
2. Nationality: -----

Section B: Impact of Parents on the Vocation Discernment of Aspirant

3. Do most parents want their sons to take up other occupations for the progress of the family rather than join De La Salle Brothers?
4. Have some candidates lost their vocation and become frustrated in life because of parental discouragement?
5. Do most parents indicated their preference to Priesthood rather than Brotherhood?
6. Are there other ways that parents influence decision of their sons to be a De La Salle Brother?

Section C: Impact of Pressure for Financial Family Support on Temporally Professed Brothers

7. Do most families expect regular financial assistance from Brothers?
8. Do some Brothers feel disturbed and unfulfilled when they cannot assist their family financially?
9. Would you agree that most parents do not understand the implications of the vow of poverty and exert financial pressure on the Brothers?
10. In which other ways do Brothers struggle with pressure for financial assistance from family?

Section D: Impact of Family Pressure on Brothers to Beget an Offspring

11. Would you agree with the view that some families do not understand the vow of chastity and thus put pressure on some Brothers to beget a child?
12. Even after perpetual profession, do some families still question the decision of Brothers not to have children?

13. What would you say about the statement that begetting a child to please the family is something that some Brothers struggle with, from within their being due to cultural values?

14. What other challenges do Brothers face in relation to family pressure to beget offspring?

Section E: Intervention Strategies on These Challenges Related To Extended Family Impact

15. May you kindly give other suggestions or strategies for responding to family impact on vocation discernment.

Appendix IV: Authorization Letter from Tangaza University College



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF RESEARCH & POSTGRADUATE STUDIES

E-mail: dir.pgsr@tangaza.ac.ke

Website: www.tangaza.ac.ke

OUR Ref: DPGSR/TRC/2/2020

Date: 20th February 2020

Olabanjo Orowole Patrick
Institute of Spirituality and Religious Formation
School of Theology
Tangaza University College

Dear Olabanjo,

RE: RESEARCH AUTHORIZATION FOR OLABANJO OROWOLE PATRICK, REG. NO. 18/00106

Reference is made to your letter dated 13th February 2020 requesting for ethical review of your research tool to carry out a research on "*Family impact on vocation discernment among De La Salle Brothers in Isiranga District, Kenya*".

I am pleased to inform you that, the ethics review committee has authorized your request subject to implementing the suggested corrections by the review committee. Also, the committee advises that before you proceed to collect data, you get a research permit from National Commission of Science, Technology and Innovation (NACOSTI) and any other relevant body in Nairobi County.

This approval is valid for one year from 20th February 2020.

Please, ensure that after the data analysis and final write up, you submit a hard bound copy of the thesis to the Director of Research - Tangaza University College for records purposes.

Yours sincerely,



DANIEL M. KITONGA (Ph.D.)

Director, Postgraduate Studies & Research
Tangaza University College

CC: Fr. Dr. Jude Chisanga - Programme Leader, MA in Spirituality (JSRF)

Appendix V: Research Permit Letter From Tangaza University College to NACOSTI



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH

E-mail: director@tangaza.ac.ke Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ERC/2/2020

Date: 20th February 2020

To The Commission Secretary,
National Commission for Science, Technology and Innovation
P.O. Box 30623,
Nairobi – Kenya.

Dear Sir/Madam,

Re: Research Permit for Olabanjo Orowale Patrick

This is to confirm that the person named above is a student at Tangaza University College (TUC). He is registered in the Institute of Spirituality and Religious Formation (Reg. No 18/00106) and he is pursuing a degree in Master of Arts in Spirituality.

Olabanjo has met all our provisional academic requirements leading to data collection. However, he cannot proceed to the field before he gets a Research Permit from the National Commission of Science, Technology and Innovation (NACOSTI). Kindly assist him to process the permit for the same purpose. Thanking you in advance for your cooperation.

Yours sincerely,







Daniel M. Kitonga (Ph.D.)
Director, Postgraduate Studies & Research

CC:

Rev. Dr. Jude Chisanga – Programme Leader, MA in Spirituality (ISRF)

Appendix VI Research Permit from NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
RefNo: 226159	Date of Issue: 16/March/2020
RESEARCH LICENSE	
	
This is to Certify that Rev.. Wole Wole Patrick of Catholic University of Eastern Africa, has been licensed to conduct research in Nairobi, Nakuru on the topic: Family Impact on Vocation Discernment Among De La Salle Brothers in Lwanga District, Kenya. for the period ending : 16/March/2021.	
License No: NACOSTI/P/20/4483	
226159	
Applicant Identification Number	Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code
	
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