FACTORS INFLUENCING VOCATION TO BROTHERHOOD IN HOLY CROSS CONGREGATION DISTRICT OF EAST AFRICA

KAKEETO ROGERS

Reg. No: 17/00152

A Research Thesis Submitted in Partial Fulfillment of the Requirements for the Award of
Master of Arts Degree in Spirituality and Religious Formation

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

The Catholic University of Eastern Africa

Nairobi-Kenya

JANUARY, 2021

DECLARATION

I, the undersigned, declare that this thesis is my original work achieved through personal reading, reflections and scientific research. It has never been presented to any other institution for academic purposes. All sources used have been appropriately cited and acknowledged.

Signature: _____ Date: _____

Kakeeto Rogers
Reg. No: 17/00152

This research proposal has been submitted for examination with our approval as University Supervisors.

Signature: _____ Date: _____

Dr. Fredrick Omollo

Signature: _____ Date: _____

Dr.RemigiusIkpe

DEDICATION

This work is dedicated to my brothers in Holy Cross who inspired and encouraged me to pursue a master's degree.

ACKNOWLEDGEMENT

I thank the almighty God for providing me with health, which enabled me to carry out my studies up to this stage without interference. I also acknowledge the assistance and guidance from my supervisor Rev. Dr. Fredrick Omollo and Rev. Dr.RemigiusIkpe. Special thanks go to Holy Cross District Superior and his Council who enriched my academic life and for their understanding and support.

ABSTRACT

The general objective of the study is to assess the factors influencing the rate of vocation to be a brother in Holy Cross Congregation in East Africa. The objectives that guided the study are; to explore how social status influence vocation to be a brother; to examine how the factor of being a clerical congregation may be influencing vocation to a brother;to determine how the need for professional career satisfaction influences vocation to be a brother, to investigate how different motivations influences vocation to be a brother and to identify possible ways of responding to challenges of vocation to be a brother in Holy Cross Congregation in East Africa. The study anchored on the Maslow hierarchy of needs theory and the Model of the Congregation of Holy Cross Charism.The study used convergent parallel approach to the mixed methods research design. The target population in this study is107 and used Total Population Sampling to study the 107 respondents. The study usedinterview guide and self-administered questionnaire for data collection. The quantitative data will be coded and analyzed systematically and presented using figure, percentages and chats. The qualitative data was analyzed according to the emerging themes and the results of both the quantitative and qualitative findings were compared to draw out their significance for the study. The study established that social status, lack of awareness and perception that clerical vocation is more prestigious and glamorous than that of brotherhood are some of the factors affecting reduced vocations in brotherhood. The study recommends the need for a rigorous promotion of brotherhood vocations, training of brothers as professionals, uplift the status of brothers and put in place proper discernment of vocations to reduce the high rate of brothers' turnover.

TABLE OF CONTENTS

DECLARATION ii

DEDICATION iii

ACKNOWLEDGEMENT iv

ABSTRACT v

TABLE OF CONTENTS vi

LIST OF FIGURES xii

LIST OF TABLES xiii

LIST OF ABBREVIATIONS AND ACRONYMS xv

CHAPTER 1 1

INTRODUCTION 1

1.0 Introduction 1

1.1 Background to the Study 1

1.2. Statement of the Problem 4

1.3. General Objective of the Study 5

1.3.1. Specific Objectives 5

1.4. Research Questions 5

1.5. Justification of the Study 6

1.6. Significance of the Study 7

1.7. Scope and Delimitations of the Study 7

1.8. Theoretical Framework 8

1.8.1 Person Centred Theory of Carl Rogers 8

1.8.1. The Model of the Congregation of Holy Cross 10

1.8.1.1. The Strength of the Charism and Spirituality 12

1.8.1.2. Weakness of the Charism and Spirituality 12

1.8.2. Maslow's Hierarchy of Need Theory 13

1.8.2.1. Strengths of the Theory 14
1.8.2.2. Weaknesses of the Theory 14
1.8.2.3. Justification for the use of the Theory 15
1.9 Conceptual Framework 16
1.10. Operational Definitions of Key Terms 18
The following terms have been defined as used in the current study: 18
CHAPTER 2 19
LITERATURE REVIEW 19
2.0. Introduction 19
2.1. Influence of Social Status on Vocation to Brotherhood 19
2.2. Influence of Professional Career Satisfaction on Vocation to Brotherhood 22
2.3. Influence of Inauthentic Motivation on Vocation to Brotherhood 25
2.4. Challenges Facing Brothers in a Clerical Congregation 28
2.5. Suggestions to Solutions for Declining Vocations to Brotherhood 31
2.6. Research Gap 32
CHAPTER 3 35
RESEARCH METHODS 35
3.0. Introduction 35
3.1. Research Design 35
3.2. Target Population 35
3.3. Sample Size 36
3.4. Sampling Procedure 36
3.5. Research Instruments 37
3.6 Piloting of the Instruments 38
3.7 Validity of Instruments and Reliability of Instruments 38
3.8 Data Collection Process 39

3.9 Data Analysis Procedure 40
3.10 Ethical Considerations 40
3.11 Conclusion 41
CHAPTER 4 42
DATA PRESENTATIONS 42
4.1 Distribution of Questionnaires and the Return Rate 42
4.2 Demographic Information of the Participant 43
4.2.2 Age Distribution 43
4.2.3 Duration of Time at Holy Cross Community 44
4.2.3 Respondents' Stage 45
4.3 Influence of Social Status on Vocation to Brotherhood 46
4.3.1 Pressure from Family 46
4.3.2 African Culture 47
4.3.3 Desire to be Rich 48
4.3.4 Desire to be respected in the Society 50
4.3.5 Fulfilment in Religious Life 51
4.3.6 Social Status Has No Influence on Brotherhood Vocations 53
4.4 Influence of Clerical Congregation on Vocation to Brotherhood 54
4.4.1 Brothers and Priests are of Equal Status 54
4.4.2 Brotherhood Vocation Is Less Understood 55
4.4.3 Parental Influence 56
4.4.4 The Status of Priests 57
4.4.5 Desire to Be Seen as a Minister of the Sacraments 60
4.4.6 Models of Vocation Promotion 62
4.5 Professional Career Satisfaction 63
4.5.1 Brotherhood as a Prestigious Profession 63

4.5.2 Training Brothers as Professionals 65
4.5.3 Philosophy and Theological Training for Brothers 66
4.5.4 Reputable Career Path 68
4.5.5 Brotherhood and the Need for a Career Path 70
4.5.6 Brothers and Professionalism 71
4.6 Authentic Vocational Motivation to Be a Brother 72
4.6.1 Perseverance 72
4.6.2 Hidden Desire to be a Priest 74
4.6.3 Authentic Calling 76
4.6.4 Brotherhood Life is Perceived Easy from Outside 77
4.6.5 Hypocrisy Detection among Potential Candidates 78
4.6.6 Benefits of Brotherhood Vocation 80
4.7 Other Factors Related to Discernment of Authentic Vocation 81
4.8 Mechanisms to Discern and Promote Vocation to Be a Brother 81
4.9 Suggestions for Brothers to Live a Fulfilled and Joyful Life in their Vocation 82
CHAPTER 5 84
DISCUSSION 84
5.0 Introduction 84
1.1 Distribution of Questionnaires and the Return Rate 84
5.2 Demographic Information of the Participant 84
5.2.2 Age Distribution 84
5.2.3 Duration of Years at Holy Cross Community 85
5.2.4 Respondent's Stage 85
5.3 Influence of Social Status on Vocation to Brotherhood 86
5.3.1 Pressure from Family 86
5.3.2 African Culture 86

5.3.3 Desire to be Rich 87
5.3.5 Fulfilment in Religious Life 87
5.4 Influence of Clerical Congregation on Vocation to Brotherhood 88
5.4.1 Brothers and Priests are of Equal Status 88
5.4.2 Brotherhood Vocation Is Less Understood 88
5.4.3 Parental Influence 89
5.4.4 The Status of Priests 89
5.4.5 Models of Vocation Promotion 89
5.5 Professional Career Satisfaction 90
5.5.1 Brotherhood as a Prestigious Profession 90
5.5.2 Training Brothers as Professionals 90
5.5.3 Offering Philosophy and Theological Training to Brothers 91
5.5.4 Reputable Career Path 91
5.6 Authentic Vocational Motivation to Be a Brother 91
5.6.1 Perseverance 91
5.6.2 Authentic Calling 92
5.6.3 Hypocrisy Detection among Potential Candidates 92
5.6.4 Benefits of Brotherhood Vocation 93
CHAPTER 6 94
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS 94
6.1 Summary of the Study 94
6.2 Summary of the Findings 94
6.2.1 Influence of Social Status on Vocation to Brotherhood 94
6.2.2 Influence of Clerical Congregation on Vocation to Brotherhood 95
6.2.3 Authentic Vocational Motivation to Be a Brother 95
6.2.4 Discernment of Authentic Vocation 96

6.2.5 Mechanisms for Discerning and Promoting Vocation for Brother Candidates 96
6.2.6 Suggestions for Brothers to Live a Fulfilled and Joyful Live in their Vocation 97
6.3 Conclusion 97
6.4 Recommendations 98
6.5 Suggestions for Further Research 99
APPENDICES 110
Appendix I: Research Consent Form 110
Appendix II: Questionnaire for Seminarians 111
Appendix III: Questionnaire for Priests 116
Appendix IV: Interview Guide to Major Superiors and Formators 122
Appendix V: Research Permit 123
Appendix VI: Letter of Research Authorization from Tangaza University 124
Appendix VII: Letter of Ethical Review 125
Appendix VIII: Letter from NACOSTI 126

LIST OF FIGURES

Figure 1.1: Conceptual Framework 16

Figure 4.1: Figure: The desire to be rich 48

LIST OF TABLES

Table 3.1: Sampling Distribution 37

Table 4.2: Age of the respondents 43

Table 4.3: Duration of time at Holy Cross Community 44

Table 4.4: Respondents Stage 45

Table 4.5: Pressure from family and relations 46

Table 4.6: Influence of African culture 47

Table 4.7: The desire to be respected 50

Table 4.8: On whether religious life is more fulfilling than secular life 51

Table 4.9: Social status has no influence on brotherhood vocations 53

Table 4.10 Brothers and Priests are of Equal Status 54

Table 4.11: Brotherhood vocation less understood compared to clerical vocation 55

Table 4.12 Parental Influence 56

Table 4.13: The status of priests 58

Table 4.14: Desire to be seen as a minister of the sacraments 60

Table 4.15: Priests' Role as Vocation Promoter 62

Table 4.16 Brotherhood as a Prestigious Profession 63

Table 4.17: Training brothers as professionals 65

Table 4.18 Philosophy and Theological training for Brothers 66

Table 4.19: Reputable career path 68

Table 4.20: Brotherhood and the Need for a Career Path 70

Table 4.21: Brothers are rarely known as professionals 71

Table: 4.22: Perseverance 72

Table 4.23: Hidden desire to be a priest but not revealed 74

Table 4.24 Authentic Calling 76

Table 4.25: Brotherhood life is perceived to be easy from the outside 77

Table 4.26: Hypocrisy Detection among Potential Candidates..... 78

Table 4.27: Brotherhood vocation offers less benefit to most potential candidates 80

LIST OF ABBREVIATIONS AND ACRONYMS

NACOSTI	National Commission for Science, Technology and Innovation
SPSS	Statitical Package for Social Science
TUC	Tangaza University College
TUCREC	Tangaza University College Research and Ethics Committee
USCCB	United States Conference of Catholic Bishops
VC	*Vita Consecrata*

CHAPTER 1

INTRODUCTION

1.0 Introduction

This chapterpresentsthe background of the study, the statement of the problem and the research objectives. The chapter also presentstheresearch questionsthat guided the study, justification of the study, significance of the study, theoretical framework, the conceptual framework and the operational definition of key termsused in the study.

1.1 Background to the Study

A religious vocation is a special grace that God gives to certain persons, calling them to a life of the evangelical counsels. Sammon (2007) notes that the idea of vocation is central to Christian life. God has created each person with gifts and talents oriented towards specific purposes and a way of life through particular vocational; life commitments. Some are in marriage others are consecrated as religious brothers or sisters while others are ordained as priests in the Church and others live holy lives as single persons. This particular study only focuses on the religious brothers. Champagnat, the founder of Marist Brothers defined a brother as someone predestined for great piety, a very pure life and solid virtue; a soul for whom God's mercy has special plans (Champagnat, 1927).

Vocation, when defined as a calling, is traditionally understood as being applied to clergy or other religious groups (Coombs &Nemeck, 2018). Historically, vocation has been represented as experiencing a vision, a visitation of a divine spirit, and/or hearing God's voice; followed by an initiation into public ministry (Gaunt, 2018). However, recent scholarship on vocation as a calling has defined it more broadly, referring to individuals' choices about how to express the essence of oneself in life and through one's work; that is, work that one is naturally inclined to do and in which one finds personal expression of the

self (Lespinay, 2010). Studies on work for the common good underscore the importance of this sense of vocation or calling (Colby & Damon, 1992; Daloz, Keen, Keen, & Parks, 1996; Hansen, 1995; Lashley, Neal, Slunt, Berman, & Hultgren, 1994), and suggest the need to understand more clearly the relationship between who one is as a person, and the commitments one makes to the world. Daloz et al., (1996) argued that social commitment and vocation are closely intertwined, implying that life calling benefits both the individual who experiences it, and those who are impacted by the life of that individual.

The past four decades have seen a decline in the number of Catholic Vocations (Rosangela& Eliane,2017). Although there are various explanations attributed to this loss of vocations, the most popular one according to Stark and Finke (2000) is that the church has refused to respond to the demands of the new generation of Catholics that are not comfortable with the traditions of the Church that demands sacrifices such as the vows of celibacy, obedience and poverty. According to a survey conducted by National Religious Vocation Conference (2013), students' inability to clear their education loans was denying them a chance to join religious life. The survey also noted that most parents were reluctant in encouraging their children to join religious life. A study carried out by Stark and Finke (2000) established that the history of this decline could be traced at Vatican II Council, which greatly reduced the rewards of religious life while maintaining high costs of vocations.

The current study focuses on the Congregation of Holy Cross, which like numerous other congregations is facing a dilemma in terms of attracting and retaining vocations. Moreau founded the Congregation of Holy Cross on March 1, 1837, in Sainte-Croix, which at the time was a small village outside of Le Mans, France. The Congregation of Holy Cross is an apostolic religious congregation composed of two distinct societies of religious brothers and religious priests "bound together in one indivisible brotherhood" (Cleary, 2018). Throughout the history of the Congregation of Holy Cross, its mission has been to share in

the Church's mission by working as educators in the faith. In all of its ministries, whether schools, parishes, or other works of missionary outreach and social justice. The Congregation of Holy Cross serves side-by-side with its collaborators through educating hearts and minds and building communities of the coming kingdom.

Today, according to Hennesey (2013), the Congregation of Holy Cross consists of over 1,200 perpetually professed religious brothers and priests. Through their vowed religious life, their apostolic work, and their conviction that the cross is their only hope, they strive to be men with hope to bring in the sixteen countries in which they live and serve. As religious today the Congregation of Holy Cross is becoming more conscious of their common treasure in the Church. This treasure gives them the sense of equality, common dignity, and common rights and duties in the mission of Christ. They develop this common treasure by consecrating their lives in the whole Church. A Brother is rooted in the sacramental life, which he receives from the risen Lord and is guided by the Holy Spirit. He affirms himself as the property of the people of God which can also be called the community of the believers. He stands with the community in all its joys and needs especially with its members who are weaker and more vulnerable (Dawson, 2005), the Brother becomes exemplar of authentic brotherhood with the other members of the Congregation rooted in mutual understanding and relationships. He makes sure that their common hopes and dreams are promoted within their congregational charism.

In 1958, the missionaries of the Congregation of Holy Cross arrived in East Africa and stationed specifically in Uganda. In 1978, they went to Kenya and in that same year they established Holy Cross Parish in Dandora, which at the time was a newly developing low-income housing project on the outskirts of Nairobi. Originally planned for only 40,000 residents, Dandora quickly swelled into a teeming home of over a quarter million people, most of whom are poor (Njoroge, 2009). The ministries of the congregation include; Parishes,

Schools, Family Ministries, the Brother André Dispensary, a tailoring school for women, and a microfinance lending program (Binaka, 2006).

1.2. Statement of the Problem

Holy Cross has witnessed a sustained decline of vocations since 2000. For instance, in 2000, only one brother made his perpetual vows in the Congregation. According to available statistics, between the year 2000 and 2006 no single brother was accepted into the perpetual vows (Holy Cross, 2008). In 2007, one brother took perpetual vows but left the congregation a few years later. In 2008, there was one brother who made his perpetual profession; and in 2011, another brother also professed his perpetual vows. From 2011 to 2014 only one brother has made a perpetual vow. Between 2016 and 2018, the congregation has had only three perpetually professed brothers (Holy Cross Congregation Directory, 2018). The current study focuses on whether this decline is due to social status, preference for clerical vocation or desire for a professional career. It is in the light of these statistics that this study is being carried out to determine the factors influencing this decline in vocation, specifically within the Holy Cross Congregation in East Africa.

Available literature reveals thatability to balance work and personal life, work that is truly enjoyable, security for the future, satisfactory reward and enjoyable collaborators are some of the factors that influence vocational decision (Yankelovich& Partners, 1998; Finke, 2000). For instance, a study carried out by Finke, 2000 on Catholic religious' vocations noted that young Catholics became far less likely to take up the religious life due to the recognition that vocations entailed a negative cost / benefit ratio. Hence, according to Starke and Finke (2000), vocations will only flourish if the candidate values the benefit more than the costs. These studies were conducted in Americas, Europe, Asia and other parts of Africa and not in East Africa. Similarly, the rewards associated with joining religious life are likely to

determine the decision to join, leave or stay in a religious congregation. Thus, the need to carry out this study to fill this gaps by exploring factors influencing decline in vocation with special focus on the Holy Cross Congregation in East Africa.

1.3. General Objective of the Study

The general objective of the study is to assess the factors influencing the rate in vocation to be a brother in Holy Cross Congregation and its implications for the proclamation of the Gospelin East Africa.

1.3.1. SpecificObjectives

This study is guided by the following specific objectives:

i. To explore how consideration for social status influence vocation to brotherhood in the Holy Cross Congregation in East Africa;
ii. To examine how preference to join clerical congregation impacts vocation to brotherhood in the Holy Cross Congregation in East Africa;
iii. To determine how professional career satisfaction influences vocation to brotherhood in the Holy Cross Congregation in East Africa;
iv. To investigate how different motivations influence vocation to brotherhood in the Holy Cross Congregation in East Africa;
v. To identify possible ways of responding to the rate in vocation to brotherhood in Holy Cross Congregation in East Africa.

1.4. Research Questions

This proposed study will seek to answer the following questions:

I. How does consideration for social status influence vocation to brotherhood in the Holy Cross Congregation in East Africa?

II. Could the preference for a clerical congregation influence vocation to brotherhood in the Holy Cross Congregation in East Africa?

III. How does professional career satisfaction influence vocation to brotherhood in the Holy Cross Congregation in East Africa?

IV. Does the different motivations influence vocation to brotherhood in the Holy Cross Congregation in East Africa?

V. What are the possible ways of responding to the rate in vocation to brotherhood in Holy Cross Congregation in East Africa?

1.5. Justification of the Study

The decline and inconsistency in religious vocation is a global problem with such negative effects as vocation attrition, prejudice against and distrust of the religious people. The phenomenon hampers the Church's mission. The current study focuses on the influence of social status, preference for the glamorous clerical vocation and desire for a professional career on brotherhood vocations. The brothers assist in ministries such as teaching, social work, technical professions. With the current trends, there is an agent need to restore and improve the situation. Vocation to brotherhood needs to be vigorously promoted failure to which the mission of the brotherhood vocation will not be achieved.

The Church and society have a constant and urgent need for brothers who have a strong commitment to the brotherhood and a heart for humanity. However, studies showed thatvocation to the brotherhood has dropped significantly. With these facts in mind, contribution of research to accurately identify the factors that are favourable or predictive for the brotherhood aspirantsto join the brotherhood vocation is crucial and certainly awaited.

So far, in Africa, factors influencing the vocation have not been seriously considered as the possible determinants of vocation to brotherhood. There is therefore the need to

conduct this study to assess the factors behind the rate of the vocation to brotherhood in the Holy Cross Congregation which will form the basis of getting possible solutions to the menace.

1.6. Significance of the Study

The study may be of much importance to the Holy Cross Congregation as the findings will reveal some of the factors leading to the decline of the vocation to brotherhood in Holy Cross Congregation. The findings may assist the congregation in making informed decisions in solving the problem. Hence, the study will benefit the potential brother candidate to be zealous in his vocation. It will also help the vocation promoters on how to promote the values of the vocation to brotherhood. The study will also help the formators and major superiors on how to accompany the potential brother candidates in their vocation journeys. It will also help the people of God to know what the vocation to brotherhood means in their journey of faith.

The study will also be of great interest to scholars and the academic world in expanding the debate on the factors influencing decline in vocation to brotherhood in Holy Cross Congregation in East Africa. Future scholars may use the findings of the study as reference for such similar or related studies.

1.7. Scope and Delimitations of the Study

The study focused on the factors influencing rate of vocation to brotherhood in Holy Cross Congregation in East Africa. There could be many factors influencing vocation to brotherhoodin Holy Cross Congregation, however, the study was limited to the context of the Holy Cross Congregation in East Africa. The study was also guided to focus on exploringhow consideration for social status influence vocation to brotherhood in the Holy Cross Congregation in East Africa. The study explored a few other factors such as: how the

factor of being a clerical congregation may be influencing vocation to brotherhood in the Holy Cross Congregation in East Africa. It also investigated how lack of professional career satisfaction influences vocation to brotherhood in the Holy Cross Congregation in East Africa.

The study also examined how lack of authentic motivation influences vocation to brotherhood in the Holy Cross Congregation in East Africa and identified possible ways of responding to the decline in vocation to brotherhood in Holy Cross Congregation in East Africa.The study was delimited to these factors in order to make it manageable, though being open to other factors that may be raised by the respondents. For the same reason of making the study manageable, the target population in this study waslimited to166 respondents comprising of the 50 priest in the Holy Cross, 11 brothers with final vows, 2 brothers with temporary vows, 9 novices, 41 seminarians with temporary vows, 35 postulants, 11 formators and 7 major superior andcouncillors.

1.8. Theoretical Framework

A theoretical framework is the beacon around which one's study argument rotates. It is a collection of interrelated ideas based on theories. It is a reasoned set of prepositions, which are derived from and supported by data or evidence (Gandeebo, 2015). This study is hinged on the Person-Centered Theory, the Model of the Congregation of Holy Cross and Maslow's Hierarchy of Need Theory.

1.8.1 Person Centred Theory of Carl Rogers

Person Centered Theory was developed by Carl Rogers in the 1940's and advocated for the individual's ability to move towards self-actualization and health when proper and conducive environment is provided. He observed that for a person to 'grow', they need an environment that provides them with genuine love, acceptance and empathy.

According to Corey (2011) the person-centered theory was developed from the work of the psychologist Dr. Carl Rogers (1902-1987). Although initially developed as an approach to psychotherapy, Rogers and his colleagues believed that their ideas could be transferred to other areas where people were in relationships such as teaching, management, childcare, patient care and conflict resolution among others.

This theory states that human beings have an actualizing tendency of finding fulfilment of their personal potentials, which include sociability, the need to be with other human beings and a desire to know and be known by other people. It also includes being open to experience, being trusting and trustworthy, being curious about the world, being creative and compassionate (Corey, 2011).

Rogers advocates for an environment where a person feel free from threat, both physically and psychologically. This environment could be achieved when being in a relationship with a person who is deeply understanding (emphatic), accepting (having unconditional positive regard) and genuine (congruent) (Crandell, 2009). In this case, the candidates that joins religious life expect to be accorded understanding, provided with unconditional and genuine lovefor them to be able to grow to the fullest of their potential.

In tandem with Rogers who believed that every person could achieve their goals, wishes, and desires in life, and so do religious brothers, upon which one would say that they have reached self-actualization or their fullest potential in life.The brothers have the potential to achieve their desired goals in life if only they are accorded love, care, understanding, education and proper mentorship. What they require is what Rogers advocate for, that is an environment where they can feel loved, cared for, free from threat, both physically and psychologically.

The strength of Person Centred Theory is that it has been recognized as helpful in interventions such as couching, counselling, mentoring, social care and teaching (Bachkirova, 2018). It is a powerful tool in ensuring that the victim is put in charge of their lives and expected to turn things round to become fully functioning human beings. Providing an enabling environment which is safe and nurturing enables the person to develop a positive self-worth, positive self-regard, self-trust and ability to have a positive world view.

The limitation of Person Centred Theory is that it is difficult to apply to a person who is at the development stage of Reformed ego. (Bachkirova, 2018) also observes that theories of psychological development views the client or the victim as having some condition that need to be addressed. This classes with the intention of the Person Centred Theory which is non-judgmental in nature.

A reservation that is left to discuss: the concern that theories of psychological development imply a judgement being made about some status level of another person. This would seem to clash with a commitment of the person-centred practitioner to the idea of coaching relationships as being fundamentally non-judgmental.

Despite the above weakness, the theory may be applied in a religious community set up. The process of molding and forming the religious brothers to become better citizens and achieve their unique personal goals in life should be a collaborative effort between the formators and spiritual directors.

1.8.1. The Model of the Congregation of Holy Cross

This study is hinged on the charisma of the Congregation of Holy Cross.The Congregation of Holy Cross draws its spirituality from Blessed Basil Moreau who was born in Laigné-en-Belin, in the Diocese of Le Mans, France, on Feb. 11, 1799. In 1821, he was ordained a priest for the Diocese of LeMans. Moreau grew up during the French Revolution

turmoil and as a young priest he felt compelled to revitalize a Church devastated by years of civil war. With nearly two-thirds of France's clergy and religious exiled or killed, Moreau organized a group of Auxiliary Priests to preach, teach, and bring the message of Christ to those in neglected towns and villages.

Moreau was a priest full of the zeal of making God known, loved and served. He openly embraced the mission that Christ had entrusted to the Church. He laid a great emphasis on holiness, as he perceived himself and his members as apostles working on behalf of Christ (Giallanza, 2008). Blessed Moreau called on the priests and brothers of Holy Cross to be "educators in the faith," who with a preferential option for the poor, educate both mind and heart principally in the fields of education, parish and mission (James, 2003).

This distinctive charism and trust in Divine Providence has guided Holy Cross members to found world-renowned institutes of Catholic higher education, parishes across the United States and Mexico, Africa, along with other important ministries on five continents. The Holy Spirit within Blessed Basil Moreau (Founder) offered the congregation of Holy Cross to become educators in the faith. This was purposely to build the Church through responding to the needs of humanity. This role is reiterated in the constitutions of the congregation of Holy Cross as follows, "As disciples of Christ, we stand side by side with all people. Like them, we are burdened by the same struggles and beset by the same weaknesses; like them we are made new by the same Lord's love; like them we hope for a world where justice and love prevail. Thus, wherever through its superiors the congregation sends us we go as educators in the faith to those whose lot we share, supporting men and women of grace and good will everywhere in their efforts to form communities of the coming kingdom" (Holy Cross Constitution 2:12).

As a scholar, Moreau's spirituality was influenced by several factors and personalities. Firstly, he was a greater admirer of St. Ignatius of Loyola alongside his spiritual exercises. Secondly, he was a great friend of the Benedictine Abbot and Liturgist Dom Gueranger. Lastly, Moreau personally studied from the French school of the Sulpician seminary. These diverse influences amalgamated together were handed over to the congregation of Holy Cross. Moreau's spirituality was grounded on the motto: *Ave Crux SpesUnica* loosely translated as "Hail the Cross our only hope" (*Holy Cross Constitutions 8:113*). The cross becomes a focal point in bearing life as educators in the faith and as men with hope to bring lifestyle of St. André Bessette whose exemplary life model of humility, prayer and pious dedication to St. Joseph was unmatched (James, 2003).

The congregation of Holy cross draws its spirituality from Blessed Basil Moreau. Moreau was a priest full of the zeal of making God known, loved and served. He openly embraced the mission that Christ had entrusted to the Church. He laid a great emphasis on holiness as he perceived himself and his members as apostles working on behalf of Christ (Giallanza, 2008).

1.8.1.1. The Strength of the Charism and Spirituality

The strength of the Congregation of Holy Cross Charism and Spirituality has so far enabled its members and aspirants to grow in holiness and become true witnesses to the gospel values. The members are called to dedicate their lives in building the kingdom of God here on earth. Through the charism and spirituality of the Congregation of the Holy Cross, one is able to read the signs of the times and respond accordingly.

1.8.1.2. Weakness of the Charism and Spirituality

Although charisms and spirituality are meant to be for the betterment of the people of God and its members, adhering to them requires radicalism and total obedience

to the will of God to appropriately live the charism and spirituality. Therefore, if some members are not totally dedicated and are not willing to lay their lives down and follow in the footsteps of their master, they may not be able to live what the founder intended. St. Andre Bassette lived the constitutions, the charisms and spirituality even to the point of death. Thus, this study aptly considers him as a model for this study.

1.8.2. Maslow's Hierarchy of Need Theory

Similarly, this study is anchored on Maslow's hierarchy of need theory. Maslow theorized that people have five types of needs and that these are activated in a hierarchical manner. This means that these needs are aroused in a specific order from lowest to highest, such that the lowest-order need must be fulfilled before the next order need is triggered and the process continues (Maslow, 1943).

In his order of needs, physiological needs are at the bottom of the pyramid and include the lowest order need and most basic. This includes the need to satisfy the fundamental biological drives such as food, air, water and shelter. According to Maslow, every human being needs to afford adequate living conditions. The rationale here is that any hungry person will hardly be able to make much of any contribution to his job. To this end, even as much as brotherhood is led by vows of poverty, chastity and obedience, they need to fulfil their physiological needs (McLeod, 2007).

Safety needs occupy the second level of needs. Safety needs are activated after physiological needs are met. They refer to the need for a secure working environment free from any threats or harms. The rationale is that people working in an environment free of harm do their jobs without fear of harm.

Social needs represent the third level of needs. They are activated after safety needs are met. Social needs refer to the need to be affiliated. The brothers in the Congregation of

Holy Cross in East Africa need to be loved and accepted by other people. Esteem needs represents the fourth level of needs. It includes the need for self-respect and approval of others (Koltko-Rivera, 2006).

Finally, self-actualization occupies the last level at the top of the pyramid. This refers to the need to become all that one is capable of being to develop one's fullest potential. The rationale here holds to the point that self-actualized people represent valuable assets to the Congregation of the Holy Cross (Jerome, 2013).

1.8.2.1. Strengths of the Theory

The theory considers basic human nature that is demanding more as lower level needs are satisfied. The theory suggests that most important needs have to be satisfied first before the least important needs (Carley, 2015).

Maslow's (1943) theory of human motivation guides this study because the theory portrays what characterizes the human beings at the natural level. Maslow's concept of the actualizing person can be used to guide the vocational progress of religious vocation aspirants. Actualizing people have healthy personality and cognitive ability, "They seem to be able to retain their dignity even in undignified surroundings and situations. They have the ability to concentrate to a degree not usual for ordinary men" (Maslow, 1970). The brothers therefore are capable of appreciating faith in God and being motivated to unify with him. Self-actualization in brotherhood vocation is judged by striving for personal unification with God through the instrumental values of chastity, poverty, and obedience, which the religious brothers vow to live for the sake of God.

1.8.2.2. Weaknesses of the Theory

While some researchers showed some support for Maslow's theory, most researches have not been able to substantiate the idea of a need's hierarchy. Wahba and Bridwell (1976)

reported that there was little evidence for Maslow's ranking of these needs and even less evidence that these needs are in a hierarchical order. To some brother aspirants to the vocation to brotherhood maybe self-actualization needs while to some it may be for esteem depending on the culture of an individual.

Another weakness is that the model does not consider the probability of the difference in cultures but instead assume that the same human needs apply equally to all human cultures. Other criticisms of Maslow's theory note that his definition of self-actualization is difficult to test scientifically.Maslow's claim that people will not be motivated by higher-order goal such as self-actualization until their lower-order needs such as food and shelter have been met, is evidently not valid. People have been known to put abstract religious or altruistic values before their own survival. Vocation to brotherhood may not therefore necessarily depend on the level of need in the hierarchy among different brotherhood aspirants.

1.8.2.3. Justification for the use of the Theory

Regardless of these criticisms, Maslow's hierarchy of needs represents part of an important shift in psychology. Rather than focusing on abnormal behaviour and development, Maslow's humanistic psychology was focused on the development of healthy individuals. While modern research shows some shortcomings with this theory due to lack of empirical evidence for some conclusions, Maslow's Hierarchy of Needs Theory remains an important and simple motivation tool. Vocation to brotherhood maybe to a great extent based on Maslow's hierarchy of needs. Physiological needs, security needs, social acceptance, esteem and self-actualization are basic human needs and are all of importance to the brothers willing to be religious, lack of which will lead to demotivation to the vocation.

1.9 Conceptual Framework

A conceptual framework may be considered to be a design that identifies each of the series of logical steps or variables and interactions which, bridge the gap from the beginning to the end of the research process. The above relationships are summarized in Figure 1.1. Letter A represents the Independent Variables; Letter C represents the independent variables while B represents the Intervening Variables.

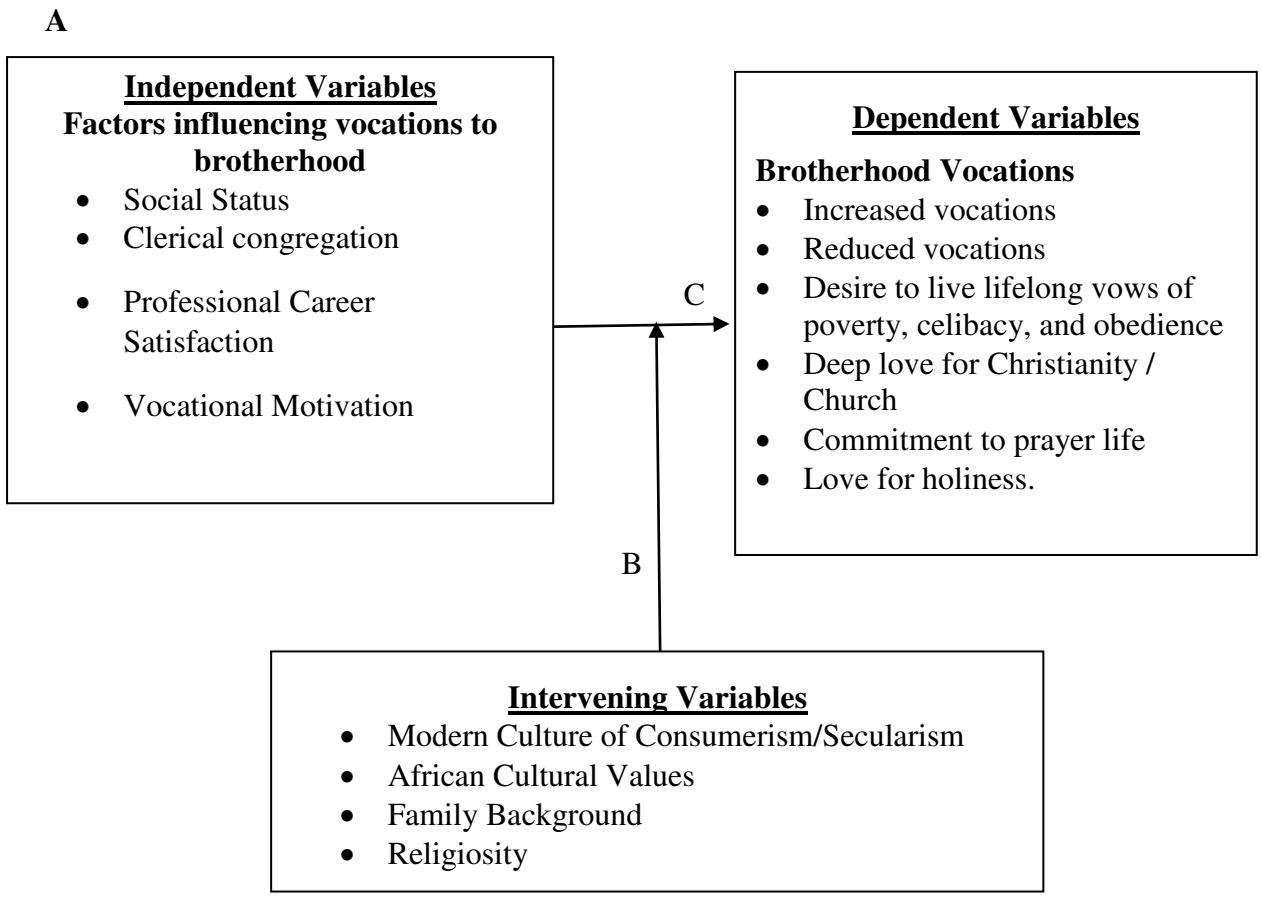


Figure 1.1: Conceptual Framework

Key:

A: Independent Variables

B: Intervening variables

C: Dependent Variables

As shown in Figure 1.1, the independent variables of the study include social status, brotherhood in clerical Congregation, professional career satisfaction and authentic vocational motivation which, if well-handled would lead to flourishing in vocation to brotherhood or decline in the Congregation of Holy Cross. In between the independent variables and dependent variables are the other factors that intervene which will influence the decline or flourishing of the vocation to brotherhood.

1.10. Operational Definitions of Key Terms

The following terms have been defined as used in the current study:

Brother : A man living a religious life in a Congregation through the vows of poverty, chastity and obedience.

Brotherhood This is the state of being a bother.

Career Satisfaction: One's contentedness with their professional career.

Celibacy: This is the state ofabstaining from marriage and sexual relations

Clerical Congregation: This is a congregation meant for priests.

Congrégation : A group of religious men or women who live in one community

Influence : Ability to change one's behaviour or decision

Obedience: This is the state of willingly being in compliance with some set rules and behaviour

Poverty: The state of not being able to meetbasic personal needs such as food, clothing and shelter.

Social status: The economic status of a person in a society

Vow : This is a promise made by a religiousbrother or priest to adherant to somerules or orders.

CHAPTER 2

LITERATURE REVIEW

2.0. Introduction

This chapter presents literature review. The literature is reviewed based on the study objectives. The underlying subheadings are; Influence of social status on vocation to brotherhood, influence of professional career satisfaction on vocation to brotherhood, the influence of inauthentic motivation on vocation to brotherhood, the challenges of vocation to brotherhood in a clerical congregationand the ways of responding to the decline in vocation to brotherhood.The summary of the literature and research gap is also presented in the chapter.

2.1. Influence of Social Status on Vocation to Brotherhood

Social factors refer to the influence of others and of networking systems within the society on the brotherhood (Cheng, 2016). These include demographic characteristics, family, religious experiences, social supports, situations and changes within the society, and sexuality or celibacy. There have been a number of surveys that identified demographic characteristics of brothers, which included ethnic backgrounds, family size, and age (Hemrick&Hoge, 1991; Hemrick& Walsh, 1993; Hoge, 2002; Hoge&Okure, 2006; Hoge& Wenger, 2003; Potvin, 1985). Catholic brothers in the United States of America came from many different ethnic origins. A survey in 1990 (Hemrick&Hoge) showed that the percentage of the brothers who were of Western European heritage (37%) was slightly higher than those who were of Irish, English, Scottish, or Welsh heritage (34%).

Hoge (2002) found the opposite. While the brothers from Western European heritage was 29%, those from the Irish, English, Scottish and Welsh heritage was 35%. The percentage of brothers who are of Eastern European heritage decreased from 12% in 1990 to

7% in 2002. In contrast, there has been an increasing number of Hispanic and Asian brothers. Studies indicated that the percentage of Hispanic brothers increased from 4% in the 1990s to 9% in the 2000s (Hoge & Okure, 2006). Asian brothers made up about 9% of new brothers in the 2000s; and many were Filipinos (Hoge, 2002).

Empirical evidence has indicated that the vast majority of brothers had Catholic parents or families (Potvin, 1985) where Catholic faith was persistently and devoutly practiced which suggest a significant role of parental environment in the vocation to brotherhood and its commitment. Specifically, considering the negative correlations between poor family relationships and brotherhood commitment (Potvin & Muncada, 1987; Verdick et al., 1988; Weisgerber, 1968), and given the positive correlation between dysfunctional family and thinking of avoiding the brotherhood (Rossetti, 2011). We expect that parental environment will affect vocation to brotherhood commitment, positively or negatively, depending on the quality of parental bonds.

Research has indicated that most brothers were involved in religious activities such as being an altar boy or server before entering the congregation (Hoge, 2002) and that being an altar boy increased the likelihood to remain in their vocations (Potvin & Muncada, 1990). Given the findings, Potvin and Muncada (1990) pointed out the critical role of religious involvement/experience in socializing the persons into the brotherhood and its specific roles. Accordingly, religious experience might help them to identify with the brotherhood. Similarly, studies indicated that most brothers came from the families with strong religious devotion (Hemrick & Walsh, 1993; Hoge & Wenger, 2003; Potvin, 1985) which might provide a foundation for their vocational development.

Explaining the parental influence on brotherhood persistence, Potvin and Muncada (1990) stated that “parent-child relations are relevant for brotherhood perseverance because of their associations with significant personality variables.” Hoge (2002) although

specifically pointing out loneliness as one necessary condition for the brotherhood resignation, noted that the cause of the resignation is much more complex. In the same way, Rossetti (2011, p. 139), while underlying a spiritual factor as one of the most powerful predictors of vocation to brotherhood, expressed a thoughtful interpretation on his findings, "how strongly psychological factors influence one's brotherhood happiness." It therefore follows, that it is reasonable to consider vocation to brotherhood and its aspects as of dynamic function of interconnected and cumulative factors, from the demographic characteristics and parental environment through personality and religious variables.

Some studies have indicated that family size contributes to the brotherhood vocation. There has been a tendency that, on the average, brothers came from the families who have more children than the general population or most Catholic families (Hemrick& Walsh, 1993; Hoge, Potvin, & Ferry, 1984; Potvin & Suziedelis, 1969). Studies also showed that these families were from middle class (Hoge, Potvin, & Ferry, 1984; Potvin, 1985) and more educated than the average Catholic families in the U.S.A (Hemrick & Walsh, 1993). Along with a decreasing size of Catholic families, the percentage of applicants to the brotherhood has dropped over the years (Hoge & Wenger, 2003). In contrast, the growth of Hispanic and Asian, especially Vietnamese, brotherhood has been evident over the years (Hoge & Okure, 2006), which might suggest the effect of family size on the brotherhood vocation. A variation in the size of families did exist (Potvin, 1985), showing that brothers come from families of all sizes. However, studies suggested that families with more children were more ready to give one child to the Church; and conversely, the families with one or two children were not ready to do so (Hoge, Potvin, & Ferry, 1984).

2.2. Influence of Professional Career Satisfaction on Vocation to Brotherhood

Marcus (2017) define career satisfaction as a collection of feelings and beliefs that individuals have about their careers. Price (2001) defines career satisfaction as an affective orientation that one has towards his or her job. Bruce & Blackburn (1992) argues that sometimes satisfied persons perform better and sometimes they do not. Various components to job satisfaction have been investigated over the years that include leadership style, compensation, work environment (Spurk, Abele &Volmer (2014)), opportunity for advancement and organizational structure (Schneider, 1992). Lawler (1997) argued that if these components are readily available and accessible with the measure that employees require in the organization, then career satisfaction is likely to be high.

The history of career satisfaction stems back to the early 1900s with the perspective on career satisfaction. This perspective states that satisfaction is determined by certain characteristics of the career and characteristics of the career environment itself. This view has been present in the literature since the first studies by Hauser, Taylor and the various projects at the Western Electric plants in Hawthorne (Cranny, Smith & Stone, 1992). These studies follow the assumption that when a certain set of job conditions are present a certain level of career satisfaction will follow.

A study conducted in Europe, Asia, Africa, and the Americas reported similarities among workers. “10,339 workers were surveyed across 10 European countries, Russia, Japan, and the United States. Researchers consistently identified the same top five key attributes in a professional career: ability to balance work and personal life, work that is truly enjoyable, security for the future, good pay or salary and enjoyable co-workers. Across the four major geographic regions studied, workers specifically emphasized the importance of potential advancement and the opportunity to build skills as a way to maintain employability and job security” (Yankelovich Partners, 1998).

A survey polling members of the Association for Investment Management and Research found that 81% of the managers said they were satisfied or very satisfied with their career. When asked to identify the factors that create positive feelings about their career, most managers named professional achievement, personal or professional growth, the work itself and their degree of responsibility more important than compensation. Factors they viewed as creating negative feelings about their careers were company policies, administration, relationships with supervisors, compensation and the negative impact of work on their personal lives (Cardona, 1996).

In a massive study conducted by the National Organization for Research at the University of Chicago, dozens of jobs and professions were ranked by which were the happiest and most satisfying fields. The study, the most comprehensive of its kind to explore satisfaction and happiness among American workers, found the number one job with the highest levels of both happiness and satisfaction were religious vocations. While to the secular culture this may come as a bit of a shock, for men and women who have answered a calling to a religious vocation, this is no surprise. No other calling offers the same great opportunities to live and work out of a person's deepest convictions, oftentimes in the midst of communities of faith with others who share their passion for faith, compassion, and service. The religious life is not a life of loneliness and seclusion, but one of great joy, happiness, and fulfilment.

Louden and Francis (2001) carried out the Catholic Parochial Clergy Survey in England and Wales, in the 1990s. Being large-scale, the survey focused on the attitudes of brothers toward various areas of their brotherhood ranging from their training to their personal beliefs. As a research on the clergy's attitudes, it can be seen as a satisfaction study in itself. A significant bulk of their study focuses on professional burnout in terms of emotional exhaustion, depersonalization, and personal accomplishment. But it is through the

latter that the study directly asks about the brother's satisfaction levels. Ninety-one percent of their respondents gain a lot of personal satisfaction from working with people and 71% feel positively influencing other people's lives through their ministry.

The assumption that vocational satisfaction consists of a relative congruence between what one sees himself to be and the nature of the vocation in terms of the unique demands and opportunities for personal growth offered implies a personal and individual perspective of the vocation Louden and Francis, (2003). While various individuals see different demands, requirements, and degrees of opportunity for personal growth in a profession, the use of a concept such as ideal Adventist minister reduces vocational satisfaction to the congruity one experiences between himself and a standard, objective, or "public" criteria and does not capture the personal meaning one sees for himself in the profession.

Pallone, Drescoll andDrober (1969), a sample of Catholic nuns and brothers was divided into two groups: those perceiving a high congruence between self-concept and the ideal role representative and those who saw a low congruence. The two groups were compared on the basis of personality, vocational interests, values and other variables. Among other differences it was found that the more congruent nuns and brothers were differentiated from their less congruent counterparts by having a greater degree of self-sentiment, fewer tendencies to be guilty and less generalized feeling of frustration. The difference in self-sentiment or concern and interest in one's self may be related to the fact that

Pallone, Drescoll, and Drober (1969) have interpreted traditional Catholic teaching to view the true purpose of one's vocation to be oriented primarily towards achieving one's personal salvation and only secondly to the service of one's fellows. Hence, it is possible that religious high in self-concern see in a vocation, which emphasizes and accepts desire for personal salvation, a way to satisfy self-concern in an acceptable manner. That less satisfied religious were characterized by higher levels of guilt proneness was seen to suggest that

persons characterized by the tendency to feel guilty may become a religious as a means of expiation but find that the realities of religious life provide little time for expiation of personal guilt.

2.3. Influenceof Inauthentic Motivation on Vocation to Brotherhood

It is recognized in the Catechism of the Catholic Church that there arethree types of vocations, namely: Sacrament of Matrimony, the ordained priesthood (for men), consecrated virginity or religious life (CCC, ####). However, it is important that Catholics engage in a process of discernment by way of listening to God's call to a specific state in life. One of the main process of discernment is the one that involve determining the motivation or the source of one's thoughts and feelings rendering one to consider joining the consecrated life (Halikiopoulou, 2017). Instrumentum Laboris (1994) describes this vocation as the call to total self-giving to God; love for Christ the Teacher, Lord and Bridegroom of the church, who is intimately followed and served above everything; and the decision to live according to the spirit (Synod of Bishops, 1994). However, not everyone who presents themselves for this vocation is solely driven by the urge to live this life. Hence, Sacred Congregation for Religious and for Secular Institute (1983) recommends regular and continuous discernment to determine whether a candidate has a genuine call to become a suitable member

Empirical evidence shows that one's perception of organizational fairness and attribution affected commitment to the organization (Meyer & Allen, 1997). Thus, it is expected that motivation of the attribution styles will affect vocation to brotherhood. Research has distinguished three authentic motivation dimensions in terms of locus of causality, stability, and controllability dimensions (Russell, 1982). Organizational literature showed that individuals attributing their positive work experience to the organization tended to have strong affective commitment, while those attributing negative work experience to the organization behaviour have strong continuance commitment (Meyer & Allen, 1997).

Literature of the brotherhood, however, showed that perceiving loneliness as a personal problem weakens brotherhood commitment, and no effect was found when perceiving loneliness as not a personal problem (Verdiek et al., 1988). This might suggest that inauthentic motivation has a negative effect on vocation to brotherhood.

Osa-Edoh and Alutu (2011) believes that individuals who choose their profession according to their interests work more efficiently and stay in harmony. So, the career choice is based on authentic motivation in reference to one's abilities, capabilities and interests. The empirical researches have shown that the spiritual motivation and development of brothers and religious are decisively shaped by unconscious psychological dynamics. Even when a person is orienting themselves fully in so far as their motivation is conscious towards the values and ideals of religious life, their real relationships and behaviour may be determined by unconscious needs and attitudes in conflict with these values. There can be mismatches between the conscious ideal-ego and the unconscious real-ego. People might have inferiority feelings, or repressed sexual or aggressive impulses, arising largely from buried or unintegrated childhood experiences.

In Sandler's (1998) *Career Decision-Making Self-Efficacy and an Integrated Model of individuals' persistence*, he introduced the construct of career decision-making self-efficacy (CDMSE). His study "identifies the degree of confidence students express about their competency or self-efficacy to embark upon informational, educational, and occupational goal planning activities." Sandler's study concluded that when an individual made a career decision and had a goal, along with the self-efficacy to complete this goal, they would have the strength to complete that goal.

In Orndorff's and Herr's (1996) study, the Career Decision Scale and the Survey of Career choice were used for the quantitative portion of the study and interviews made up the qualitative portion. They attempted to determine the differences between declared and

undeclared individuals as it related to career decision and clarification of goals. The study did suggest that declared individuals were more involved in clarifying their values, interests and abilities than undeclared individuals. Declared individuals also possessed more career certainty than did the undeclared individuals.

Psychological studies on the emotional states of individuals, including self-esteem, self-efficacy and locus-of-control, point to motivational constructs that will lead individuals to persistence in a career choice (Bandura, 1989; Braxton, Hirschy & McClendon, 2004; Guindon, 2002). Several studies concluded that relevance and goals strengthened motivation (Allen, 1999; Hardre & Reeve, 2003; Parnell, 1996).

Bluestein and Duffy (2005) conducted a rare study, in which the relationship between spirituality, religiousness and career adaptability was examined. The purpose of the study was to determine if higher levels of religiousness and spirituality could predict higher levels of career adaptability which was defined by career decision self-efficacy and career choice commitment. The study consisted of four instruments and was given to 144 college students at a mid-sized north-eastern, private Roman Catholic university. A correlation and a multiple regression were run using the subsets of the spirituality and religiousness instruments as the independent variables. The results indicated that there was a relationship between several constructs contained in the spirituality assessment, the religiousness assessment and career adaptability assessment. The results also indicated that career adaptability could be predicted from several dependent variables. The researchers also observed how career self-efficacy was higher in those that scored high on intrinsic religiousness. Although this study had spirituality and religiousness as the independent variables and career self-efficacy as the dependent variable, it relates to the theory of motivation in that a person must feel he or she has the strength to persist in order to obtain a career of choice (Bluestein & Duffy, 2005).

2.4. Challenges Facing Brothers in a Clerical Congregation

According to Coombs and Nemeck(2018), the vocation to brotherhood in a clerical congregation is challenged by the growing clericalism in the Church. Brotherhood is not promoted enough in vocation animation, little known among the faithful, and less appreciated than Priesthood. This "clerical" context renders difficult to get new vocations for Brotherhood. A study by Oakley (2017) revealed that in the recent past, there have been sex-abuse scandals. The scandals demoralized many in the brotherhood, making it difficult for some to witness to the joys inherent in congregation.

In addition, young men considering the brotherhood now have to encounter excessive media scrutiny among the sacrifices required of brothers. While it would be impossible to know how many men chose not to answer the call to brotherhood because of issues related to the scandals, it is safe to assume that such factors could only have a negative effect on the image of brotherhood as a life-affirming, nurturing and meaningful life-choice.

Indeed, the challenges brothers face while in formation are not fundamentally different from those they might face outside formation. They struggle with time-management and establishing a consistent prayer-life. They deal with peers and faculty who might not share their liturgical preferences, theological methods, or cultural worldview. They face temptations, failures, and victories like any Christian who is striving for holiness. Young men are not "saved from daily challenges" by entering the congregation (Raj & Dean, 2005).

Okeke (2006) reveals that spiritual challenges usually arise out of the bad habits and attitudes that the brother brings with him to formation. These could be faulty notions of prayer; superstitious uses of devotions; ignorance of or dissent from basic Catholic teachings; narrow liturgical/theological preferences; scrupulosity or moral laxity; or a lack of zeal for evangelization. Any one of these can stunt a brother's progress in the spiritual dimension by promoting an overwhelming sense of individualism (Fuller, 1995).

Overcoming habits that impede a brother grasp of himself as a spiritual father. Our postmodern culture has made access to entertainment, information, and digital interaction so easy that young men often find it nearly impossible to settle into a prayer routine that includes quiet time alone with the Lord. Another vice instilled by the culture is the busyness of daily life. Sitting still in silence is seen as a "waste of time." However, prudent spiritual leadership is deeply rooted in a healthy relationship with God. In the Congregation, the men are encouraged to make a Holy Hour with the exposed Blessed Sacrament. Over time, they come to rely on this time as a means of settling into their spiritual fatherhood and integrating the dimensions of formation (Hahnenberg, 2010).

According to Hoge and Okure (2006), the emergence of the laity through different forms of cooperation with these Congregations raises the challenge of redefining the role or identity of the Brothers in this context. To keep the balance between spiritual dynamism and the professional aspect, it is important that the Brothers have a solid spiritual foundation giving witnessing of their consecration and not only restricted to be good teachers/nurses, technicians.

Pietkiewicz (2016) argued that the progressive aging of the congregations combined with the lack or insufficient vocations raise concerns for the future of these congregations. In all of them there have been efforts to integrate laity into their missionary services. There is a growing interculturality of the membership, due to the "shift" of the origin of new vocations. They come now mainly from the "South" of the world (Africa, Asia and Latin America), changing the "face" of these Congregations and some of their structures too (Grant, 2017).

Identity crisis of many clerics in relation to their being religious (such as pastoral activism to the detriment of community life, hierarchical relationship over fraternity, and selfishness over teamwork) is another challenge facing the brotherhood congregation (Grant,

2017). Also, in the last decades, many clerics have taken up different jobs that before where done by Brothers, to the detriment of their pastoral work.

Another obstacle in almost all the clerical Congregations according to Weissman (2004) is the lack or insufficient "visibility" of the Brothers. Since many of their activities still take place within the Congregations' structures (house administration, maintenance, gardening, secretariats), the people have fewer opportunities to get to know this particular vocation. Also, this situation associates Brothers with the idea of playing a supportive role (through work and prayer) to the "main" missionaries (priests).

In his study, Markum (2018) stated that the society has placed the brotherhood very high on the social ladder and consequently their humanity is often almost forgotten. A brother is expected to act like an angel and behave like a saint, even though angels and saints are spiritual beings who do not physically reside with us in this corporeal world. Moreover, even today's saints were yesterday's sinners, as we all are; they were human beings who struggled to be holy while sometimes making mistakes.

Indeed, the society expects the brothers to be everything to every person. He should have all the answers to every question and all the solutions to every problem (Triano, 2018). Every priest is called to be exemplary and to live according to the gospel values of which he is the custodian. Unfortunately, however much a brother tries his best; he is sometimes led into temptation by the very people to whom he ministers. They test his patience, test his intelligence and tempt his faithfulness to the evangelical counsels. It is absurd that when a brother does something good, very few people notice it, but when he is involved in some sort of scandal, real or imagined, it is blown out of proportion. The lives of these dedicated men are full of challenges. Many demands are placed on them and much is expected of them. However, no matter how hard a brother tries to do his best, somebody will find a fault.

2.5. Suggestions to Solutions for Declining Vocations to Brotherhood

Most religious men and women are aware of the decline in numbers of brothers that has occurred since the recent past. In almost every area of the life of the Church, the effect of this decline has been felt. Some of the direct effects are an overall aging of the brotherhood. Some of the responses have been praying for an increase in vocations to the priesthood and consecrated life. Jesus says in Matthew 9:38 ‘‘to beg the master of the harvest to send laborers into the vineyard.’’ (Lum, 2003).

Young adults and teens are invited to consider a vocation to be a brother or consecrated life. A simple, sincere comment should not be underestimated. The vocation needs to be made attractive. The religious life is shown for what it truly is -a call to be united to Christ in a unique way. The vocations need to be talked about regularly for a vocation culture to take root in parishes and homes (Magboo & De la Rosa, 2010). This means, first and foremost, the people will hear about vocations from those of us who live the life. Vocations kept out of sight are out of mind.

According to Winch (2012) a decisive role is played by vocation directors, who often take the place of the priest who nourishes and sustains the beginnings of a vocation. Both the educational relationship with facilitators and the quality of brotherhood with others who have been called, make the discernment of a vocational choice more authentic and valid.

The Office for Vocations looks after the formation of vocations advisers, advances and spreads a vocational culture within the People of God, shares in the planning of the diocesan pastoral programme, and in particular works together with the diocesan offices for family pastoral ministry, catechesis and youth pastoral ministry. Vocational groups that offer a programme of Christian education as a first choice can be another way to address the vocation to be a brother.

Priests and consecrated people, above all those who work in the parish communities, are crucial for openly suggesting priestly vocation to boys and young men. This is done with the aid of a well-founded and effective educational programme that is capable of bringing the question of vocation to the fore (Zickar & Aziz, 2004). This reinforces the importance of promoting vocations to be a brother.

2.6. Research Gap

The reviewed literature has thrown lighton several issues related to the evaluation of perseverance in vocationin Catholic religious'vocations. Although some studies pointsto the declining trends, no study has been conducted to assess factorsthat influence the rate of vocation to be a brother in the Holy Cross congregation. The reviewed studies have revealed gaps mainly in terms of focus, date of the study, geographical location differences, research design and target population. Other gaps identified were in the areas of samples size and data collection tools. This current study is being conducted in order to fill some of theseknowledge gaps.

For instance, social status has been found to have a profound influence on vocations to brotherhood (Hemrick & Hoge, 1990; Hoge, 2002). These studies were carried out three decades ago, meaning the time lapse may have seen several changes in terms of social status. Furthermore, these studies were carried out in the United States of America and not in East Africa. The present study therefore endeavors to fill in these literature gaps by focusing on the brotherhood vocations in an African set up. It is also domiciled in East Africa and focuses on Holy Cross community only.

The reviewed literature has also shown the role of professional career satisfaction on vocation to brotherhood. For instance, the study conducted byStarke and Finke (2000)demonstrated that ability to balance work and personal life, work that is truly

enjoyable, security for the future, good pay or salary and enjoyable co-workers are some of the attractive attributes for employees. While this study focused on salaried employment,the current study seeks to find out if such factors influence religious vocation to brotherhood among the Holy Cross in East Africa, where salaries are not the main focus.

Inauthentic motivation on vocation has been shown to have adverse effects on vocation to brotherhood. Bluestein and Duffy (2005) study although was able to demonstrate that those driven by genuine desire are likely to stay in religious life focused on university students and used four data collection instruments while the present study will use two instruments (questionnaires and interview guides) and focuses on vocations to brotherhood among members of Holy Cross community only.

Vocation to Brotherhood in a Clerical Congregation as evidenced by past studies has faced diverse challenges such as sex scandals, aging brothers, inadequate visibility and the problem of maintaining the values of brotherhood (Weissman, 2004). Some of these challenges have been shown to dissuade potential brothers from joining brotherhood congregations. Weissman (2004) identified lack of visibility among brothers as an obstacle in almost all the clerical Congregations. Weissman's study is ideal in unearthing the problem of visibility among brothers;however, the study was conducted in a different country more than a decade ago. Therefore, the current study explores the contemporary factors that may be influencing vocation to brotherhood within Holy Cross Congregation in East Africa.

Owing to the evidenced rate in vocation to brotherhood, various ways have been suggested to respond to the phenomenon of decline in religious vocations. Zickar and Aziz (2004) suggests that priests and consecrated people, above all those who work in the parish communities, should openly market priestly vocations to boys and young men. This informs the present study an avenue of marketing vocations. However, the focus for the reviewed study was on priests and not brothers as is the case for the current study. Thus, the current

study will fill this gap by exploring the factors influence vocation to brotherhood among the Holy Cross in East Africa.

CHAPTER 3

RESEARCH METHODS

3.0. Introduction

The chapter describes the methodology employed in the conducting of the study. It includes the research design to be adopted, the target and sample populations, description of the research instruments, procedures to be used in data collection and how the data will be analyzed. Ethical considerations during the study are also discussed in the chapter.

3.1. Research Design

The research study adopted a convergent parallel mixed method design. According to Orodho (2012), a research design is a scheme, an outline or plan that is used to generate answers to research problems. The mixed methods research design is preferred in this study because it enabled the research to collect, analyze and interpret data using both quantitative and qualitative methods. It is a method that has been found to be very effective in making fruitful use of the two approached to research in a single study in order to more profoundly investigate a phenomenon or attempt to answer a research question (Dörnyei, 2007). Themixed method was also used in interpretation by comparing and contrasting the results obtained from both qualitative and quantitative approaches to the investigation. The study therefore used both quantitative and qualitative methods to assess the factors influencing the rate of vocation to be a brother in Holy Cross Congregation in East Africa.

3.2. Target Population

A target population is defined as a complete set of individual, cases or objects with some common observable characteristics (Kamau, Githi & Njau, 2014). The target population in this study was 107 respondents comprising of priests, postulants, novices and the

perpetually professed. These categories of respondents were targeted as they were considered to be knowledgeable on vocations to be a brother.

3.3. Sample Size

A sample is a set of respondents selected from a large population for the purpose of survey (Gandeebo, 2015). Therefore, a sample is used to make generalization of the characteristics being investigated within the target population. Sampling is important because one can learn something about a large group by studying a few of its members.

3.4. Sampling Procedure

Sampling is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group (Orodho, 2004). It is the process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of characteristics found in the entire group, (Orodho & Kombo, 2002).

The study used a multistage sampling method. In the first stage, stratified random sampling method was used for segmenting the respondents in four strata; Priests, Postulants, Novices and perpetually professed. From each stratum, Total Population Sampling method was applied. According to Gandeebo (2015) Total Population Sampling is a type of purposive sampling that takes the entire population of interest. This type of sampling is considered when the population is manageable. Table 3.1 presents the sampling frame.

Table 3.1: Sampling Distribution

Category	Population	Sample	Percentage	Total Population Sampling
Priests	34	34	32	
Postulants	35	35	33	
Novices	26	26	24	
Perpetually professed	12	12	11	
Total	**107**	**107**	**100**	

The study used Total Population Sampling to study 107 respondents, namely34 (32%) priests, 35 (33%) postulants, 26 (24%) novices and 12 (11%) perpetually professed.

3.5. Research Instruments

Primary data was used as the study's source of data. The data was collected using an interview guide and self-administered questionnaire. The interview guide was used to collect data from the major superiors and formators. These were perpetually professed brothers and priests. The interview guide was suitable in collecting comprehensive information about personal feelings, perceptions and opinions. Interviews allowed more detailed questions to be asked (Orodho, 2009).

The questionnaires were administered to the Seminarians still under training and the priests. Questionnaires were considered appropriate because they could be used to gather data from a large population (Mugenda & Mugenda, 2009). They equally allowed for collection of primary data after mutual interaction between the respondents and the person administering them. They were economical because they served large populations.

The questionnaire was divided into five sections namely A, B, C, D and E. Section A consisted of questions on the demographic information of the respondents. Section B had questions based on how consideration for social status influence vocation to brotherhood Section C contained questions on whether the factor of being a clerical congregation influences vocation to brotherhood Section D contained questions on how lack of professional career satisfaction influences vocation to brotherhood while section E collected data on how lack of authentic motivation influences vocation to brotherhood. The sections collecting data on the four independent variables were structured into a Likert scale to get data from the respondents.

3.6.Piloting of the Instruments

A pilot study is a small study conducted in advance of a planned project, specifically to test aspects of the research instrument and to allow necessary adjustment before final commitment to the design (Cooper & Schindler, 2006). The instruments were subjected to a pilot study involving 11 Diocesan priests who did not participate in the actual study. The study used the test-and-retest approach to validate the research instrument. Thus, the pilot was carried out by administering the instrument to a group of 11 respondents and after a period ranging between one to two weeks to re-administer the instrument to the same respondents to see if there would be consistency in their responses. The results of both tests were compared and each question examined in both returned questionnaires. All discrepancies in the quality or type of responses identified were rectified before carrying.

3.7. Validity of Instruments and Reliability of Instruments

Validity is the degree to which a test measures what it intends to measure. Validity can also be said to be the degree to which results obtained from analysis of data actually represent the phenomenon under investigation (Orodho, 2005). Thus, for validity the

questionnaire items were checked and judged by experts in research and supervisors. They checked the content and construct validity. This ensured that the content of the questions responds to the objectives of the study. It also helped to ascertain that there are not ambiguous or double-barrelled questions in the instruments and that the questions are clear and understandable to all the respondents, taking into consideration their levels.

Mugenda and Mugenda (2009) posited that reliability is the capacity of the instruments to yield consistent result after being subjected to the respondents. Reliability refers to the consistency with which an instrument elicits certain expected outcomes each time it is applied to an identical sample (Mugenda & Mugenda, 2009). The researcher tested the reliability of the instrument using test re- test method during piloting.

3.8. Data Collection Process

The researcher obtained the required permit documents prior to the actual data collection. An introduction letter from the Tangaza University College and a research permit from the National Commission for Science, Technology and Innovation (NACOSTI) wasobtained before the commencement of data collection. The researcher created rapport before administering the instruments. The researcher dropped the questionnaires to the respective respondents and picked them later. The time for the collection of the questionnaires was negotiated so that the process neither went stale nor put undue pressure on the respondents. This allowed them to have time to fill the questionnaire without stress or tension. The questionnaires were administered to each of the respondents. Follow up was made to ensure that a high response rate was achieved. For the interviews, the sample respondentswere interviewed face-to-face. Where face-to-face interview was not possible, an online interview approach was used, mainly through the WhatsApp Application.

3.9. Data Analysis Procedure

The analysis of the collected data was done using both quantitative and qualitative approaches. The qualitative data was coded to enable the responses to be grouped into various categories. Tables, figures and other graphical presentations will be appropriately used to present the quantitative data that was collected for ease of understanding and analysis. Content analysis was used to analyze data that is qualitative in nature or aspect of the data collected from the open-ended questions and interviews. The qualitative data was categorized and analyzed according to the emerging themes in line with the objectives of the study.

3.10. Ethical Considerations

The researcher endeavoured to uphold ethical issues while administering the research instruments. The ethical issues that were taken into consideration included proper ethical conduct of the researcher in; seeking informed consent from respondents and concerned authorities before collecting data, adhering to appropriate behaviour in relation to the right of the respondents, treating with utmost confidentiality information that was obtained from the respondents and their identities, full acknowledgement by proper referencing of sources for secondary materials, and presenting without subjective manipulation in favour or interests of the outcomes for the research findings.

Approval and clearance wereobtained from the TUCREC and from NACOSTI. Consent was requested from each respondent to conduct the study. The purpose of the study was made known to the respondents from whom their voluntary consent was sought including the option to withdraw from the study if not comfortable. Again, the respondents were assured that their responses would be used absolutely for study purposes in accordance with the principle of confidentiality. Anonymity of participants and confidentiality of their disclosures was ensured by requesting them not to disclose their identities in the research

instruments. The study also ensured that it did not inflict any psychological harm on the respondents. Integrity was maintained throughout the length and breadth of this study and every material used was appropriately accounted for according to the APA 6th Edition.

3.11. Conclusion

The chapter has drawn the research methodology that was applied to conduct the study. These have been presented under the research design, target population, sample size, sampling procedure, research instruments, validity of the instruments, and piloting of the instruments, data collection, data analysis process and ethical considerations.

CHAPTER 4

DATA PRESENTATIONS

This chapter presents the results of the data analysis, interpretations and discussions of data findings. Data is presented using frequency tables, figures and texts. The chapter begins with an analysis of the questionnaire return rate followed by the demographic data of the respondents and the rest of the items on the research objectives. Thereafter, the findings are presented based on the research objectives of the study.

4.1 Distribution of Questionnaires and the Return Rate

Table 4.1 presents the number of respondents who participated in the study.

Table 4.1: Questionnaire Distribution and Return Rate

Category	**Distributed**	**Returned**	**Percentage**
Priests	34	11	32
Postulants	35	9	11
Novices	26	26	100
Perpetually professed	12	12	100
Total	**107**	**58**	**54**

Table 4.1 shows that the study expected 107 respondents to participate but only 58 were able to participate. This translates to 54% participation rate, which can be considered sufficient for the study.

4.2 Demographic Information of the Participant

The study sought the demographic data of the participants in terms of age, duration at Holy Cross Community and their current stage. The results of these analyses are presented as follows:

4.2.2 Age Distribution

Table 4.2: Age of the respondents

Age	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
18-23	0%	3 (33%	1 (4%)	0%	4
24-29	0%	6 (67%)	24(92%)	0%	30
29-34	0%	0%	1(4%)	0%	1
Total	**0(0%)**	**9(100%)**	**26(100%)**	**0(0%)**	**35**

Age distribution shows that those aged 18-23 years were 3 (33%) of the postulants and 1 (4%) of the novices. There were six (67%) of postulants and 24 (92%) that were aged 24-29 years, there were a (4%) of the novices that were aged 29-34 years. This implies that postulants and the novices are aged between 18 and 34 years and majority are in the 24 – 29-year bracket.

4.2.3 Duration of Time at Holy Cross Community

Table4.3: Duration of time at Holy Cross Community

Years in Holy Cross	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
1 to 3	0%	9 (100%)	7 (27%)	0%	**16**
4 to 5	0%	0%	19 (73%)	0%	**19**
8 to 12	7 (64%)	0%	0%	6 (50%	**13**
13 to 17	3 (27)	0%	0%	2 (17%)	**5**
18 to 22	1(9%)	0%	0%	2 (17%)	**3**
23 and above	0%	0%	0%	2 (17%)	**2**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

The respondents were asked to indicate how long they had stayed in Holy Cross Community. Table 4.3 shows that all the postulants (9, 100%) had stayed for between 1 to 3 years while 7 (27% of the Novices had stayed for the same period of time. Those who had lived for 4 to 5 years were novices amounting to 19 (73%). All the priests had lived between 8 and 22 years, majority having stayed for 8 to 12 years (7, 64). Similar scenario was observed among the perpetually professed who had stayed for between 8 to 23 years and above. Majority of them had stayed for 8 to 12 years (6, 50%). Eight to twelve years is adequate period for the respondents to have known about vocational issues in their

Congregation and therefore were in a position to respond appropriately to issues raised in the questionnaire.

4.2.3 Respondents' Stage

Table 4.4: Respondents Stage

Stage	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Novitiate	0%	0%	26 (100%)	0%	**35**
Philosophy	0%	9 (100%)	0%	0%	**9**
Total	**0(0%)**	**9(100%)**	**26(100%)**	**0(0%)**	**44**

Table 4.4 shows that 9 (100%) of the postulants were in Philosophy stage while 26 (100%) of the Novices were in novitiate stage. The results of this analysis were expected to be this way.

4.3 Influence of Social Status on Vocation to Brotherhood

This objective had six items that wanted to establish whether social status had an influence on brotherhood vocations. The results of these analyses are presented as follows:

4.3.1 Pressure from Family

Table 4.5: Pressure from family and relations

Pressure from Family	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	0%	4 (44%)	5(19%)	1(8%)	**10**
Agree	3 (27%)	0%	10 (39)	8(67%)	**21**
Neutral	0%	0%	1 (4%)	0%	**1**
Disagree	4 (36%)	2 (22%)	7 (27%)	3 (25%)	**16**
Strongly Disagree	4 (36%)	3 (33%)	3 (11%)	0%	**10**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

The respondents were asked whether pressure from family and relations is among the major challenges determining the rate of vocationsto brotherhood, to which majority (31, 53%) concurred as shown by3 (27%) of priests, 4 (44%) of postulants, 15 (58%) of novices and 9 (75%) of perpetually professed. Those that refuted that assertion were 45% of the respondents as shown by 8 (72%) of priests, 5 (55%) of postulants, 10 (38%) of the Novices and 3 (25%) of the perpetually professed respondents. However, 1 (4%) of the novice respondents were undecided. This implies that pressure from families and relations may

discourage potential brothers to join brotherhood. The study recommends that vocational directors should also take time to discuss with the parents or guardians of a candidate about vocations. It also calls for sensitization of the public about the importance of religious vocations.

4.3.2 African Culture

The study wanted to find out whether African culture had an influence on the rate of brotherhood vocations. The results of this analysis are presented as follows:

Table 4.6: Influence of African culture

The African culture encourages marriages and therefore does not approve one joining brotherhood	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	0%	1(11%)	4(15%)	3(25%)	**8**
Agree	2 (18%)	3 (33%)	8(31%)	3(25%)	**16**
Neutral	8 (73%)	1(11%)	6 (23%)	4(33%)	**19**
Disagree	1 (9%)	3 (33%)	5(19%)	2(17%)	**11**
Strongly Disagree	0%	1(11%)	3(11%)	0%	**4**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Regarding whether the African culture encourages marriages and therefore does not approve one joining brotherhood, 24 (41%) concurred as evidenced by 2 (18%) of the priests, 4 (44%) of postulants, 12 (46%) of Novices and 6 (50%) of the perpetually professed respondents. This was followed closely by those who were undecided who comprised of 8 (73%) of priests, 1 (11%) of postulants, 6 (23%) of novices and 4 (33%) of those perpetually professed. Those who showed disagreement included 1 (9%) of the priests, 4 44% of postulants, 8(30%) of Novices and 2 (17%) of the perpetually professed respondents. The slight majority is an indication that indeed, the African culture does have some negative effect in discouraging Africans from joining brotherhood. There is therefore need to educate people about the importance of religious vocations.

4.3.3 Desire to be Rich

The study wanted to know whether the desire to be rich was impacting on the rate of brotherhood vocations. The results of this analysis are presented on Figure 4.1.

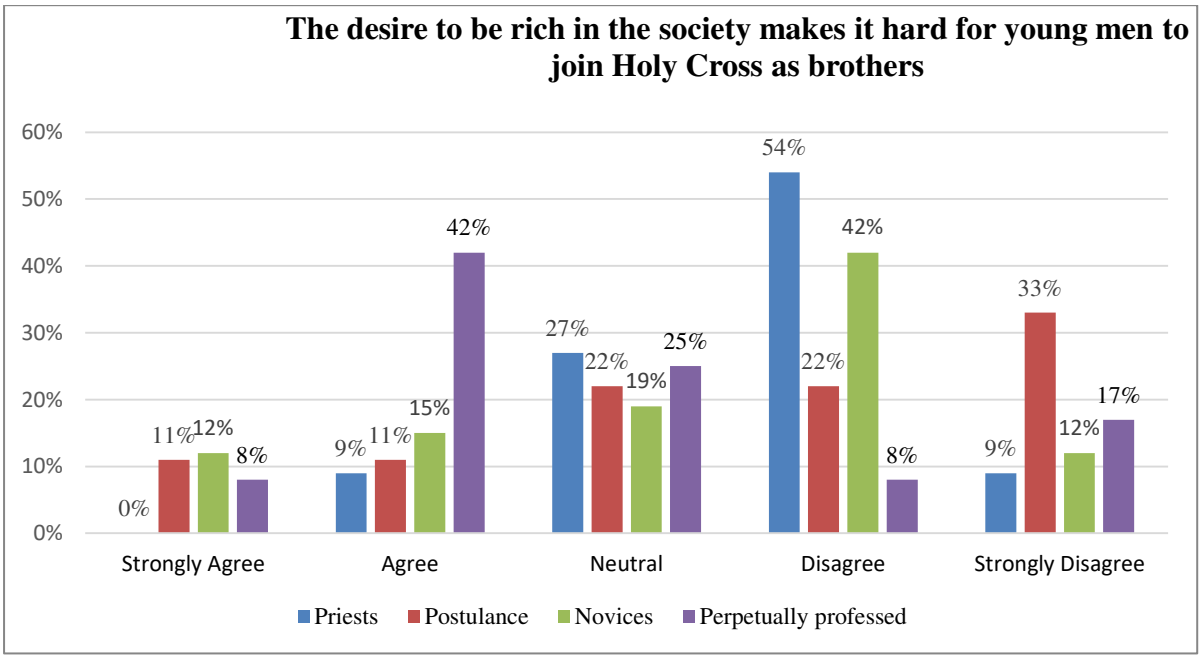


Figure 4.1: Figure: The desire to be rich

Respondents were asked whether the desire to be rich in the society makes it hard for young men to join Holy Cross as brothers, to which majority showed disagreement as indicated by 63% of priests, 54% of the novices, 55% of the postulants and 25% of the perpetually professed. Those with neutral views were 27% of the priests, 12% of the postulants, 19% of the novices and 25% of the perpetually professed. Those who concurred were 9% of the priests, 22% of the postulants, 27% of the novices and 50% of the perpetually professed. One can therefore conclude that the desire to be rich does not prevent young men from joining Holy Cross as brothers. The study recommends that there is need to educate communities about the dangers of materialism.

4.3.4 Desire to be respected in the Society

The following are the results of the analysis on whether the desire to be respected in the society was impacting on the rate of brotherhood vocations.

Table 4.7: The desire to be respected

The desire to be respected contributes to the rate ofbrotherhoodvocationsin the Holy Cross community	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	3(27%)	5(56%)	6(23%)	3(25%)	**17**
Agree	5(46%)	0%	15(58%)	6(50%)	**26**
Neutral	1(9%)	1(11%)	1(4%)	1(8%)	**4**
Disagree	2(18%)	1(11%)	3(11%)	2(17%)	**8**
Strongly Disagree	0%	2(22%)	1(4%)	0%	**3**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

The respondents were asked whether the desire to be respected contributes to the rate of vocations in the Holy Cross, to which majority of the respondents (43, 74%) concurred. Those that showed agreement included 8(73%) of priests, 5(56%) of postulants, 21(81%) of novices and 9 (75%) of perpetually professed. Those with neutral views included 1(9%) of priests, 1 (11%) of postulants, 1(4%) of novices and 1 (8%) of perpetually professed. Those

with contrary opinion were 2(18%) of priests, 3(33%) of postulants, 4(15%) of novices and 2 (17%) of perpetually professed. From these findings, one can conclude that the desire to be respected in the society has a great impact on the rate of vocations in Holy Cross community. This calls for the Holy Cross Community to equalize the status of brothers with that of priests in order to enhance vocations in brotherhood vocations.

4.3.5 Fulfilment in Religious Life

The study wanted to know the perception of the respondents regarding fulfilment in religious life and secular life. The results of this analysis are presented as follows:

Table 4.8: On whether religious life is more fulfilling than secular life

Religious life is more fulfilling than secular life	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	0%	1(11%)	1(4%)	2(17%)	**4**
Agree	1(9%)	2(22%)	1(4%)	1(8%)	**5**
Neutral	8(73%)	3(33%)	7(27%)	6(50%)	**24**
Disagree	1(9%)	2(22%)	6(23%)	2(17%)	**11**
Strongly Disagree	1(9%)	1(11%)	11(42%)	1(8%)	**15**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

When the respondents were asked whether religious life is more fulfilling than secular life, majority of them showed disagreement as evidenced by 26 (45%) of the respondents

against 9 (16%) that showed agreement. Those who showed disagreement were 2 (18%) of priests, 3 (33%) of postulants, 17 (65%) of Novices and 3 (25%) of the Perpetually Professed respondents. Those who agreed comprised of 1 (9%) of priests, 3 (33%) of Postulants, 2 (8%) of Novices and 3 (25%) of the perpetually professed respondents. However, 24 (41%) had neutral views. Although a slight majority (26, 45%) seems to indicate that religious life is not more fulfilling than secular life, a substantial number (24, 41%) was also non-committal. This finding implies that religious life is not necessarily more fulfilling than secular life. The study recommends that, when promotion of vocations is being done, this aspect of having a fulfilling life should be emphasized to potential candidates. The Community should also ensure that those who join are subjected to a fulfilling life.

4.3.6 Social Status Has No Influence on Brotherhood Vocations

The study wanted to establish the role of social status in determining the rate of brotherhood vocations. The results of this analysis are presented in Table 4.9.

Table 4.9: Social status has no influence on brotherhood vocations

Social status has no influence on brotherhood vocations	Priests	Postulants	Novices	Perpetually Professed	Total
Strongly Agree	0%	2(22%)	2(8%)	1(8%)	**5**
Agree	1(9%)	0%	4(15%)	2(17%)	**7**
Neutral	2(18%)	3(33%)	2(8%)	3(25)	**10**
Disagree	5(45%)	2(22%)	12(46%)	3(2%)	**21**
Strongly Disagree	3(17%)	2(22%)	6(23%)	3(2%)	**24**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Respondents were told to respond to the statement that 'Social status has no influence on brotherhood vocations,' to which 45 (78%) showed disagreement against 12 (21%) that showed agreement. However, 10(17%) were undecided. Those that disagreed were 8(62%) of priest respondents, 4(44%) of Postulants, 18(69%) of Novices and 6(4%) of the Perpetually Professed respondents. Those that agreed were 1 (9%) of priest respondents, 2(22%) of Postulants, 6 (23%) of Novices and 3 (25%) of the Perpetually Professed respondents. This finding implies that consideration of social status is of great influence on brotherhood vocations. The study recommends that the status of brotherhood should be improved perhaps to the level of the priesthood.

4.4 Influence of Clerical Congregation on Vocation to Brotherhood

The study embarked on establishing the influence of clerical congregation on Brotherhood vocations. The following are the results of the analyses.

4.4.1 Brothers and Priests are of Equal Status

Table 4.10 Brothers and Priests are of Equal Status

Brothers and Priests are of Equal Status	Priests	Postulants	Novices	Perpetually Professed	Total
Strongly Agree	0(0%)	2(22%)	2(8%)	4(33%)	**8**
Agree	4(36%)	1(11%)	7(27%)	2(17%)	**14**
Neutral	0(0%)	3(33%)	5(19%)	0(0%)	**8**
Disagree	4(36%)	3(33%)	7(27%)	4(33%)	**18**
Strongly Disagree	3(27%)	1(11%)	5(19%)	2 (17%)	**11**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Regarding whether brothers and priests are of equal status, the study shows that majority of the respondents amounting to 29 (50%) were of the opinion that brothers and priests are not of the same status. Those who disagreed were 7(63%) of priests, 4 (44%) of Postulants, 12 (46%) of Novices, 6 (50%) of the Perpetually Professed respondents. Those with contrary opinion were 22 (37%) represented by 4 (36%) of priest respondents, 3 (33%) of Postulants, 9 (35%) of Novices and 6 (50%) of the Perpetually Professed respondents while 8(13 %) were non-committal. Based on the majority of the respondents (29, 50%), this

can be interpreted to mean that brothers and priests are not of equal social status. The study recommends that the Holy Cross community should strive to improve the status of brothers to equal or surpass that of priests in order to attract more potential candidates.

4.4.2 Brotherhood Vocation Is Less Understood

The study wanted to find out whether Brotherhood Vocation is well understood in the society. The results of this analysis are presented in Table 4.11.

Table 4.11: Brotherhood vocation less understood compared to clerical vocation

Brotherhoodvocation is less understood in the society compared to clerical vocation	Priests	Postulants	Novices	Perpetually Professed	Total
Strongly Agree	9(82%)	6(67%)	19(73%)	7(58%)	41
Agree	1(9%)	2 (22%)	6(23%)	3(25%)	12
Neutral	0(0%)	0(0%)	0(0%)	1 (8%)	1
Disagree	1(9%)	0(0%)	1(4%)	0(0%)	2
Strongly Disagree	0(0%)	1(11%)	0(0%)	1 (8%)	2
Total	11 (100%)	9 (100%)	26 (100%)	12 (100%)	58

The analysis on whether brotherhood vocation is less understood in the society compared to clerical vocation, shows that an overwhelming majority of the respondents (53, 91%) were categorical that brotherhood vocation is less understood in the society compared

to clerical vocation. Those with contrary opinion were 4(7%) while 1 (2%) had neutral views. Based on the majority of the respondents, it is clear that indeed, brotherhood vocation is less understood in the society compared to clerical vocation. The study recommends that more efforts are needed to create awareness in the society about brotherhood vocations.

4.4.3 Parental Influence

The study wanted to find out whether parents had any influence on Brotherhood Vocations. The results of this analysis are presented as follows:

Table 4.12 Parental Influence

Desire to see their sons as priests make parents discourage them from realizing their vocation as brothers	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	2(18%)	3 (33%)	9(35%)	3(25%)	**17**
Agree	6(54%)	2(22%)	14 (54%)	6(50%)	**28**
Neutral	2(18%)	1(11%)	1 (4%)	2(17%)	**6**
Disagree	0(0%)	3 (33%)	9 (35%)	1(8%)	**13**
Strongly Disagree	1(9%)	0(0%)	0(0%)	0(0%)	**1**
Total	**11(100%)**	**9 (100%)**	**26(100%)**	**12 (100%)**	**58**

The respondents were asked whether the desire for parents to see their sons as priests make parents discourage them from realizing their vocation as brothers. Those who concurred were 45 (78%) against 14 (24%) who had contrary opinion while 6 (10%) were non-committal. Those that concurred included 8(72%) of priest respondents, 5 (55%) of

Postulants, 23 (89%) of Novices and 9 (75%) of the Perpetually Professed respondents. Those that refuted were 1(9%) of priests, 3 (33%) of Postulants and 9 (35%) of Novices. The result of this analysis implies that parents are influential in determining whether their sons will join brotherhood or not. Hence, more sons are likely to be prevailed upon to join priesthood than brotherhood which is seen as inferior. This also can be construed to mean that priesthood is seen as more respected and adored in the society compared to brotherhood. The study recommends that more promotion of brotherhood vocations is required to sensitize people about the importance of brotherhood vocations and their role in the society.

4.4.4 The Status of Priests

The study wanted to find our whether brothers were attracted to priesthood more than brotherhood due to the perceived respectable status of the priests. The results of this analysis are presented in Table 4.13 below:

Table 4.13: The status of priests

The status of priests is a factor that led to the rate in vocation to brotherhood.	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	1(9%)	1(11%)	10 (38%)	4 (33%)	16
Agree	0(0%)	4(44%)	8(31%)	3 (25%)	15
Neutral	9(82)	3(33%)	3(11%)	3 (25%)	18
Disagree	0(0%)	1(11%	3(11%)	2 (17%)	6
Strongly Disagree	1(9%)	0(0%)	2(8%)	0(0%)	3
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Majority of the respondents amounting to 31 (53%) were of the opinion that the status of priests is a factor that lead to the rate in vocation to brotherhood. Those who concurred were 1 (9%) of priest respondents, 5 (55%) of postulants, 18 (69%) of Novices and 7 (58%) of perpetually professed respondents. This was against 9 (15%) that had contrary opinion. They were represented by 1 (9%) of priests, 1 (11%) of Postulants, 519%) of Novices and 2 ((17%) of perpetually professed respondents. However, 18 (31%) had neutral opinion. They were represented by 9(82%) of Priests, 3 (33%) of Postulants, 3 (11%) of

Novices and 3 (25%) of Perpetually Professed respondents. This is an indication that most potential brothers weigh between priesthood and brotherhood based on the perceived status of either. Priests are regarded to have a higher status than that of the brothers. This implies that fewer candidates will join brotherhood compared to those joining brothers. The study recommends uplifting of the status of brothers and carrying out of aggressive brotherhood vocation promotions.

4.4.5 Desire to Be Seen as a Minister of the Sacraments

The study wanted to find out whether the desire for the brothers to be seen as ministers of the sacraments attracted them more to priesthood than to brotherhood. The results of this analysis are presented as follows:

Table 4.14: Desire to be seen as a minister of the sacraments

Desire to be seen as a minister of the sacraments leads to low intakes in brotherhood vocation	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	3(27%)	1(11%)	7(27%)	2(17%)	**13**
Agree	4(36%)	2(22%)	11(42%)	4(33%)	**21**
Neutral	2(18%)	5(56%)	5(19%)	3(25%)	**15**
Disagree	1(9%)	1(11%)	3(12%)	2 (17%	**7**
Strongly Disagree	1(9%)	0(0%)	0(0%)	1(8%)	**2**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Majority of the respondents (34, 59%) were in agreement that the desire to be seen as a minister of the sacraments by potential candidates makes them opt for priesthood and shun brotherhood vocation. Those who concurred included 7 (63%) of Priests, 3 (33%) of Postulants, 18 (69%) of Novices and 6 (50%) of the Perpetually Professed respondents. Those with contrary opinion were 9(16%) of the respondents while 15 (26%) of the

respondents had neutral views. Those with contrary opinion included 2 (18%) of Priests, 1 (11%) of Postulants, 3 (12%) of Novices and 3 (25%). Those with neutral views were 2 (18%) of Priests, 5(56%) of Postulants, 5 (19%) of Novices and 3 (25%) of Perpetually Professed respondents. Based on the majority of the respondents, the readings imply that priesthood is seen as prestigious and therefore more potential candidates are likely to opt for it and shun brotherhood vocation. The study recommends that those promoting brotherhood vocations need to debark the notion that priests are more important than brothers in the society perhaps because the former are more visible than the latter.

4.4.6 Models of Vocation Promotion

The study wanted to find out whether promotion of vocations by priests attracts more potential brothers to priesthood instead. The results of this analysis are presented as follows:

Table 4.15: Priests' Role as Vocation Promoter

Seeing the model of priests as vocation promoter influence the inspiration of candidate to be a priest	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	4(36%)	1 (11%)	3 (11%)	2 (17%)	**10**
Agree	4(36%)	2 (22%)	7 (27%)	7 (58%)	**20**
Neutral	2 (18%)	3 (33%)	6 (23%)	3 (25%)	**14**
Disagree	0(0%)	2 (22%)	8 (31%)	0(0%)	**10**
Strongly Disagree	1 (9%)	1 (11%)	2 (8%)	0(0%)	**4**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

The respondents were asked whether seeing the model of priests as vocation promoter influence the inspiration of the candidate to be a priest, to which majority of them at 30 (60%) concurred. The undecided respondents were 14 (24%) while those with contrary opinion were also 14 (24%). Those that concurred were 8 (72%) of priests, 3 (33%) of Postulants, 10 (38%) of Novices and 9 (75%) of perpetually professed respondents. Those

undecided were 1 (18%) of priests, 3 (33%) of Postulants, 6 (23%) of Novices and 3 (25%) of perpetually professed respondents. Those who had contrary opinion were 1 (9%) of priests, 3 (33%) of Postulants and 10 (39%) of Novices. This finding implies that it is important to have brothers promoting brotherhood vocations as they are likely to be an inspiration to potential candidates.

4.5 Professional Career Satisfaction

This objective endeavoured to establish whether professional career satisfaction affects brotherhood vocations. The results of the analyses of the items of this objective are presented as follows:

4.5.1 Brotherhood as a Prestigious Profession

Table 4.16 Brotherhood as a Prestigious Profession

Being a brother is not recognized as a prestigious profession	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	5 (46%)	2 (22%)	4 (15%)	3 (25%)	**14**
Agree	2 (18%)	3 (33%)	9(35%)	4 (33%)	**18**
Neutral	3 (27%)	2 (22%)	5(19%)	3 (25%)	**13**
Disagree	0(0%)	0(0%)	8(31%)	1 (8%)	**9**
Strongly Disagree	1 (9%)	2 (22%)	0(0%)	1 (8%)	**4**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

A majority of the respondents (32, 55 %) were of the opinion that being a brother is not recognized as a prestigious profession against 13 (22%) of the respondents that had contrary opinion. Those in agreement were 7 (64%), 5 (55%) of postulants, 13 (50%) of Novices and 7 (58%) of perpetually professed respondents. Those with neutral views were also 13 (22%) respondents. They were represented by 3(27%) of Priest respondents, 2 (22%) of Postulants, 5 (19%) of Novices and 3 (25%) of Perpetually Professed respondents. Those with contrary opinion were represented by 1 (9%) of priests, 2 (22%) of Postulants, 8 (31%) of Novices and 2 (18%) of Perpetually Professed respondents. Based on the majority of the respondents, it is safe to say that brotherhood is not perceived to be as prestigious as priesthood and therefore, there could be more priesthood vocations than that of brotherhood vocations. This calls for rigorous promotion of brotherhood vocations that seems to be rarely known and also uplifting the status of brothers to make their vocation prestigious as well.

4.5.2 Training Brothers as Professionals

The study wanted to establish whether training brothers as professionals would encourage more brotherhood vocations among the Holy Cross Community. The results of this analysis are presented as follows:

Table 4.17: Training brothers as professionals

Training brothers as professionals would encourage vocation to be a brother among the Holy Cross	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	1 (9%)	5 (56%)	10 (36%)	5(42%)	**21**
Agree	7(64%)	1 (11%)	10 (36%)	3(25%)	**21**
Neutral	2 (18%)	2(22%)	4(15%)	3(25%)	**11**
Disagree	1(9%)	1 (11%)	2 (8%)	1 (8%)	**5**
Strongly Disagree	0(0%)	0(0%)	0(0%)	0(0%)	**0**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

There was overwhelming agreement among majority of the respondents (42, 72%) that training brothers as professionals would encourage vocation to be a brother among the Holy Cross. Those with contrary opinion were 9 (15%) of the respondents while those with neutral opinion were 11 (19%) of the respondents. This implies that it is necessary to train brothers as professionals in order to attract more potential candidates.

4.5.3 Philosophy and Theological Training for Brothers

The study wanted to establish whether offering brothers both philosophy and theological training would promote brotherhood vocations in the Holy Cross. The results of this analysis are presented as follows:

Table 4.18 Philosophy and Theological training for Brothers

Offering brother both philosophy and theological training would promote brotherhood vocations in the Holy Cross	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	3 (27%)	2 (22%)	2 (8%)	1 (8%)	**8**
Agree	1 (9%)	0(0%)	1 (4%)	1 (8%)	**3**
Neutral	3 (27%)	2 (22%)	6 (23%)	4 (33%)	**15**
Disagree	2 (18%)	2 (22%)	8 (31%)	4 (33%)	**16**
Strongly Disagree	2 (18%)	3 (33%)	9 (35%)	2 (17%)	**16**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Majority of the respondents (32, 55%) refuted that offering brothers both philosophy and theological training would promote brotherhood vocations in the Holy Cross. Those with contrary opinion were 15 (26%) while those who supported those assertions were 11(19%). Among those who did not support the statement were 4 (36%) of priests, 5 (55%) postulants,

17 (66%) of novices and 6 (50%) of perpetually professed. Those with neutral views were 3 (27%) of priests, 2 (22%) of postulants, 6 (23%) of novices and 4 (33%) of perpetually professed. Those that supported the statement were 4 (36%) of priests, 2 (22%) of postulants, 3 (125) novices and 2 (18%) perpetually professed respondents. The results therefore imply that offering brothers both philosophy and theological training will not necessarily promote vocations to be a brother in the Holy Cross. The study recommends that Holy Cross community should consider offering more studies apart from philosophy and theological training for brothers.

4.5.4 Reputable Career Path

The study wanted to establish whether having reputable professionalism would make brothers to stay happily at Holy Cross Community. The results of that analysis are presented as follows:

Table 4.19: Reputable career path

A brother in the Holy Cross would be very happy to spend the rest of his life as a brother if it has a reputable career path.	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	1 (9%)	3 (33%)	8 (31%)	2 (17%)	**14**
Agree	4 (36%)	1 (11%)	12 (46%)	2 (17%)	**19**
Neutral	3 (27%)	2 (22%)	3 (12%)	3 (25%)	**11**
Disagree	3 (27%)	1 (11%)	2 (8%)	5 (42%)	**11**
Strongly Disagree	0(0%)	2 (22%)	1 (4%)	0(0%)	**3**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Majority of the respondents(33, 57%) were in agreement that a brother in the Holy Cross would be very happy to spend the rest of his life as a brother if it has a reputable career path. Among those who showed agreement were 5 (45%) of priests, 4(44%) of Postulants, 20 (77%) of Novices and 4 34%) of perpetually professed respondents. Those with contrary

opinion were14(24%), among which 3 (27%) were priests, 2 (22%) were postulants, 3 (12%) were Novices and 3 (25%) were perpetually professed. Those with neutral opinion were 11(19%).Majority of the respondents (33, 57%) were in agreement that a brother in the Holy Cross would be very happy to spend the rest of his life as a brother if it has a reputable career path. Hence, the study shows that a brother in the Holy Cross would be very happy to spend the rest of his life as a brother if it has a reputable career path. This shows the importance of having a reputable career path for the brothers. The study therefore recommends that the community should make brotherhood reputable so as to attract to keep many candidates.

4.5.5 Brotherhood and the Need for a Career Path

The results of the analysis on whether being a brother is a vocation that does not need a career path is presented as follows:

Table4.20: Brotherhood and the Need for a Career Path

Being a brother is a vocation that does not need a career path	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	1 (9%)	0(0%)	2 (8%)	0(0%)	**3**
Agree	0(0%)	2 (22%)	0(0%)	1 (8%)	**3**
Neutral	1 (9%)	2 (22%)	3 (12%	1 (8%)	**7**
Disagree	6(55%)	0(0%)	5 (19%)	5 (42%)	**16**
Strongly Disagree	3 (27%)	5 (56%)	16 (62%)	5 (42%)	**29**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Majority of the respondents (45, 78%) disproved that being a brother is a vocation that does not need a career path. They included 9 (82%) of priests, 5 (56%) of postulants, 21 (81%) novices and 10 (84%) of the perpetually professed. Those of the opinion that being a brother is a vocation that does not need a career path were 6 (10%). They included 1 (9%) of priest respondents, 2 (22%) postulants, 2 (8%) novices, 1 (8%) of perpetually professed. while those with neutral views were 7 (12%). They included 1 (9%) of priests, 2 (22%) of postulants, 3 (12%) of novices and 1 (8%) of perpetually professed. These results imply that

brothers need a career path. This is a reiteration of the importance placed on the need to have in a place well-defined career path in brotherhood. The study recommends that Holy Cross community should establish well thought-out career paths for those who want to become brothers.

4.5.6 Brothers and Professionalism

The analysis on whether Brothers are rarely known as professionals are presented as follows:

Table 4.21: Brothers are rarely known as professionals

Brothers are rarely known as professionals	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	2(18)	2(22%)	3 (16%)	1(8%)	**8**
Agree	1 (9%)	1(11%)	8 (31%)	3(25%)	**13**
Neutral	3 (27%)	1(11%)	10 (39%)	2(17%)	**16**
Disagree	2 (18%)	4(44%)	5 (19%)	4(33%)	**15**
Strongly Disagree	3 (27%)	1(11%)	0(0%)	2 (17%)	**6**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

There was a tie between those who concurred that brothers are rarely known and those who refuted those claims. The study shows that 21 (36%) concurred while 21 (36%) disproved while 16 (27%) had neutral views. This implies that brothers may or may not be known as professionals. This indecision is also reflected by the substantial number of the

respondents that was undecided (16, 27%). The study however, recommends that it would help to let brothers join a profession of their own liking based on their talents and academic prowess.

4.6 Authentic Vocational Motivation to Be a Brother

The study wanted to explore whether brothers are driven by authentic vocational calling to join brotherhood. The results of the items of this objective are presented as follows:

4.6.1 Perseverance

The results of the analysis on whetherBrothers who have sincere vocation will persevere or not are presented as follows:

Table: 4.22: Perseverance

Brothers who have sincere vocation will persevere	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	8(73%)	4 (44%)	0(0%)	8 (67%)	**20**
Agree	2 (18%)	3 (33%)	8(31%)	3 (25%)	**16**
Neutral	0(0%)	2 (22%)	10 (39%)	1(8%)	**13**
Disagree	0(0%)	0(0%)	5 (19%)	0(0%)	**5**
Strongly Disagree	1(9%)	0(0%)	3 (16%)	0(0%)	**4**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

An overwhelming majority of the respondents (36, 62%) were in agreement that brothers with sincere vocation will persevere. Those with neutral views were 13 (22%) while those who digressed were 9 (16%). This is a strong indication that those who sincerely want to serve as brothers will persevere despite challenges that may be encountered along the way. The study recommends that the vocation directors should make sure that the candidates undergo strict discernment to ensure that only those who are devoted are admitted.

4.6.2 Hidden Desire to be a Priest

The study wanted to establish whether hidden desire to be a priest that are not revealed at the point of admission leads one to give up on an intention to be a brother. The results of this analysis are presented below:

Table 4.23: Hidden desire to be a priest but not revealed

Hidden desire to be a priest that are not revealed at the point of admission leads one to give up on an intention to be a brother	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	1 (9%)	2(22%)	6 (23%)	3 (25%)	**12**
Agree	1 (9%)	3(33%)	8(31%)	3 (25%)	**15**
Neutral	3 (27%)	2(22%)	5 (19%)	3 (25%)	**13**
Disagree	2 (18%)	1(11%)	6 (23%)	2(17%	**11**
Strongly Disagree	4 (36%)	1(11%)	1 (4%)	1(8%)	**7**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

A slight majority of the respondents (28, 48%) were of the opinion that hidden desire to be a priest that are not revealed at the point of admission leads one to give up on the intention to be a brother. Those with neutral views were 13 (22%) while those with contrary opinion were 18 (31%). The finding implies that candidates with hidden desires may not endure the challenges of being a brother. The study recommends for strict discernment of vocations to weed out undesirable candidates who may be having hidden intentions.

4.6.3 Authentic Calling

The analysis results of whether when a candidate does not have authentic calling to be a brother, it can blind them from realizing the blessing of being a brother are presented as follows:

Table 4.24Authentic Calling

When a candidate does not have authentic calling to be a brother, it can blind them from realizing the blessing of being a brother.	**Priests**	**Postulants**	**Novices**	**Perpetually Professed**	**Total**
Strongly Agree	2 (18%)	4 (44%)	5 (19%)	3 (25%)	**14**
Agree	2 (18%)	2 (22%)	17 (65%)	5 (42%)	**26**
Neutral	3 (27%)	2 (22%)	2 (8%)	4 (33%)	**11**
Disagree	4 (36%)	0 (0%)	1 (4%)	0 (0%)	**5**
Strongly Disagree	0 (0%)	1 (11%)	1 (4%)	0 (0%)	**2**
Total	**11 (100%)**	**9 (100%)**	**26 (100%)**	**12 (100%)**	**58**

Majority of the respondents (40, 69%) were in agreement that when a candidate does not have authentic calling to be a brother, it can blind them from realizing the blessing of being a brother. However,7(12%) of the respondents had contrary opinion while 15% of

brother respondents had neutral views. This is a strong indication that when a candidate does not have authentic calling to be a brother, it can blind them from realizing the blessing of being a brother. The study recommends that the vocations director should endeavour to scrutinize the candidates to brotherhood to ensure that only those with authentic calling are admitted.

4.6.4 Brotherhood Life is Perceived Easy from Outside

The result of the analysis on whether Brotherhood life is perceived to be easy from the outside are presented as follows:

Table 4.25: Brotherhood life is perceived to be easy from the outside

Brotherhood life is perceived to be easy from the outside	Priests	Postulants	Novices	Perpetually Professed	Total
Strongly Agree	1 (9%)	2 (22%)	5 (19%)	0 (0%)	8
Agree	4 (36%)	4 (44%)	9 (35%)	6 (50%)	23
Neutral	6 (55%)	1 (11%)	5 (19%)	3 (25%)	15
Disagree	0 (0%)	1 (11%)	4 (15%)	2 (17%)	7
Strongly Disagree	0 (0%)	1 (11%)	3 (12%)	1 (8%)	5
Total	11 (100%)	9 (100%)	26 (100%)	12 (100%)	58

The analysis shows that majority of the respondents 31(53%) were of the opinion that brotherhood life is perceived to be easy from the outside. Those with neutral opinion were 15

(26%). Those that showed disagreement were 12 (21%). This shows that, it is likely that potential candidates perceive brotherhood life more glamorous than what it actually is. This would also imply that upon joining, they may not last after finding the reality of brotherhood life. The study recommends proper discernment to weed out those with different perceptions.

4.6.5 Hypocrisy Detection among Potential Candidates

The study wanted to find out whether hypocrisy among potential candidates in not easy to detect during the discernment exercise. The results of this analysis are presented as follows:

Table 4.26: Hypocrisy Detection among Potential Candidates

Hypocrisy among potential candidates in not easy to detect during the discernment exercise	Priests	Postulants	Novices	Perpetually Professed	Total
Strongly Agree	0 (0%)	2 (22%)	7 (27%)	2 (17%)	11
Agree	4 (36%)	1 (11%)	6 (23%)	2 (17%)	13
Neutral	4 (36%)	3 (33%)	9 (35%)	5 (42%)	21
Disagree	0 (0%)	0 (0%)	2 (7%)	3 (25%)	5
Strongly Disagree	3 (27%)	3 (33%)	2 (7%)	0 (0%)	8
Total	11 (100%)	9 (100%)	26 (100%)	12 (100%)	58

Regarding whether hypocrisy among potential candidates in not easy to detect during the discernment exercise, a slight majority of the respondents amounting to 24 (41%) concurred while 21 (36%)had neutral views. Those with contrary opinion were 13 (22%).Although a slight majority noted that hypocrisy among potential candidates is not easy to detect during the discernment exercise, a substantial number (21 (36%) had neutral viewswhich implies they did not know. Generally, the readings however suggest that undesirable candidates are still likely to find their way into the brotherhood vocation. This call for thorough discernment of vocations before one is admitted into brotherhood congregation.

4.6.6 Benefits of Brotherhood Vocation

Regarding whether Brotherhood vocation offers less benefit to most potential candidates, the following are the results of this analysis:

Table 4.27: Brotherhood vocation offers less benefit to most potential candidates

Brotherhood vocation offers less benefit to most potential candidates	Priests	Postulants	Novices	Perpetually Professed	Total
Strongly Agree	0 (0%)	1 (11%)	3 (12%)	3 (25%)	7
Agree	0 (0%)	1 (11%)	0 (0%)	3 (25%)	4
Neutral	1 (9%)	2 (22%)	9 (35%)	0 (0%)	12
Disagree	5 (46%)	3 (33%)	8 (31%)	3 (25%)	19
Strongly Disagree	5 (46%)	2 (22%)	6 (23%)	3 (25%)	16
Total	11 (100%)	9 (100%)	26 (100%)	12 (100%)	58

Majority of the respondents (35, 60%) were of the opinion that brotherhood vocation does not offer less benefit to most potential candidates. Among those that rejected were 10 (92%) of priests, 5 (55%) of postulants, 14 (54%) of novices and 6 (50%) of the perpetually professed. Those with neutral views were 12 (21%) while those who thought it offers less benefit were 11 (19%).Those that opined that brotherhood offers less benefit to most potential candidates were 2 (22%) of postulants, 3 (12%) of novices and 6 (50%) of perpetually professed. The results of this analysis can be interpreted to mean that brotherhood vocation

offers many benefits to the candidates. The study recommends that there is need to highlight these benefits to potential candidates to help them make an informed choice.

4.7 Other Factors Related to Discernment of Authentic Vocation

The respondents were asked to indicate other factors related to discernment of authentic vocation that could influence the vocation to be a brother among the Holy Cross. The opportunity to pursue higher studies was mentioned where some candidates feel that they may not be able to finance their own studies.

It was also suggested that the superior should allow brothers to pursue careers of their choice. It was also suggested that the methods employed by finally professed brothers in their discernment journey should be introduced to those still in formation. The involvement of a brother during formation stages was recommended to make sure that the candidates own and embrace the process.

It was suggested that efforts should be made to ensure thatbrothers and priests are treated equally and avoid a situation where brothers are seen as inferior to priests. For instance, the name given to brothers, ‘lay religious’ instead of ‘religious brothers’ is a sign of marginalization or negative stereotyping. It was also noted that there is a wrong notion that there are no stringent measures in joining brotherhood as it is with priesthood. There was also suggestion that studying with a priest candidate may discourage one to be a brother as the society is not familiar with brotherhood vocation compared with priesthood.

4.8 Mechanisms to Discern and Promote Vocation to Be a Brother

Several suggestions were given on what should be done to promote brotherhood vocations into Holy Cross Congregation. For instance, it was suggested that candidates should be given equal opportunities during admission into the Congregation. It also emerged that the new candidate should be given a brother to journey with him in terms of spiritual

direction. Some suggested that there should be a ‘deep talk’ about the brotherhood vocation in formation classes. The course and the formation house should be separated.

It was suggested that the public should be sensitized about brotherhood vocation in the entire East African region. The public should also be sensitizedabout what brothers do by exposing them to the society. Some suggested that brothers should be allowed to administer sacraments. A special vocational director for brothers’ vocation should be appointed in addition to afulltime brother to be in charge of promoting vocations.

There were also suggestions to give brothers a chance to reside in parishes so as to change people’s perception that brothers are less privileged. At some point, it was suggested that brother candidates should have separate joint program to nurture them as brothers and increase their knowledge on brotherhood.

It was suggested that Holy Cross Community should find ways of increasing vocations to brotherhood by giving them more incentives. They should make strategies to help brothers appreciate their own vocation as a unique call. There should be proper teaching on vows for brothers.

4.9 Suggestions for Brothers to Live a Fulfilled and Joyful Life in their Vocation

The respondents were asked to give recommendations on what should be done to help Holy Cross brothers live a fulfilled and joyful life. It was suggested that the Community should help the brothers pursue their dreams. They should also distribute them equally to work as administrators in the different houses or institutions. The brothers should be treated equally as priests are treated and even try to balance the recruitment process and offer equal services to brothers and priests. The Congregation should live to its motto of, “Ave Crux, SpesUnica- Hail the Cross our only Hope.’’ It should encourage community life and show the positive side of brotherhood vocation. It should recognize and respect their presence in a

more realistic way as well as dialogue with them in choosing their educational path so as to be fulfilled in their vocation as well as enjoy it.

Further, it was suggested that the Congregation should promote a healthy community and prayer life in Holy cross while formation should have an emphasis on teamwork and value for unity as intended by the founder, Blessed Basil Moreau. They should empower brothers through education to prepare them for leadership and managerial roles in schools and other projects. They should encourage brothers to wear their religious habits on regular basis so that people can recognize them.

CHAPTER 5

DISCUSSION

5.0 Introduction

This chapter presents the interpretation and synthesis of the results of the study. It describes and discusses the findings of this study in depth.

1.1 Distribution of Questionnaires and the Return Rate

The respondents' participation rate of 54% was sufficient enough for this study as it exceeded the recommended threshold. Mugenda and Mugenda (2003) opines that a response rate of 50% is adequate for analysis and reporting, 60% is considered as good while 70% and over is very good. The high rate of participation enhanced the success of the current study. As expected, the participation rate of the brothers exceeded that of the priests mainly because the study targeted brothers. The study recommends that a similar study could be carried out involving a substantial number of priests as well.

5.2 Demographic Information of the Participant

The demographic information consisted of the age, duration at Holy Cross Community and their current stage. The discussion of the results of these analyses is as follows:

5.2.2 Age Distribution

As mentioned earlier, brothers formed the bulk of majority of the participants. It then followed that majority of the participants were aged 24-29 years, majority of them being postulants and the novices. This discovery portends that the targeted cohort was reached and was able to participate in the study. Notably, postulants and the novices were aged between 18 and 34 years. These are young people who are energetic enough to participate rigorously

in vocation activities. Therefore, they can be instrumental in promoting brotherhood vocations as they are likely to attract potential brothers into the vocation. Nevertheless, they may need some guidance from those already experienced in religious matters when it comes to explaining Holy Cross tenets.

5.2.3 Duration of Years at Holy Cross Community

The study observed that all the postulants (9, 100%) had stayed for between 1 to 3 years while 7 (27%) of the Novices had stayed for the same period of time. Those who had lived for 4 to 5 years were novices amounting to 19 (73%). All the priests had lived between 8 and 22 years, majority having stayed for 8 to 12 years (7, 64). Similar scenario was observed among the perpetually professed who had stayed for between 8 to 23 years and above. Majority of them had stayed for 8 to 12 years (6, 50%).Eight to twelve years is adequate period for the respondents to have known about vocational issues in their Congregation and therefore were in a position to respond appropriately to issues raised in the questionnaire. The study recommends that future studies should consider enlisting experienced religious brothers who have rich information about the life of the brothers.

5.2.4 Respondent's Stage

The study noted that 9 (100%) of the postulants were in Philosophy stage while 26 (100%) of the Novices were in novitiate stage. The results of this analysis were expected to be this way. This finding is validated by the finding about their age and the number of years they have been with Holy Cross Community. The study recommends that a significant number of respondents should be drawn from scholasticate stage especially in the Theology stage who are considered to have more experience in matters of vocations.

5.3 Influence of Social Status on Vocation to Brotherhood

5.3.1 Pressure from Family

The study noted that pressure from families and relations is likely to discourage potential brothers from joining brotherhood vocations. This finding is validated by several otherstudies such as that of Hemrick and Hoge (1991); Hemrick and Walsh (1993); Hoge (2002); Hoge and Okure (2006) among others. These studies established that parenting style, family size and family type were major determinants of whether their son would join brotherhood or not. For instance, literature has shown that the vast majority of brothers had Catholic parents or families where Catholic faith was persistently and devoutly practiced. Research has indicated that most brothers were involved in religious activities such as being an altar boy or server before entering the congregation (Hoge, 2002) and that being an altar boy increased the likelihood to remain in their vocations (Potvin & Muncada, 1990). This confirms that families play a significant role in determining whether their sons join brotherhood vocation or not. Hence, it is important to implore parent to encourage their children to regularly attend church and participate in various activities such as being an altar boy.

5.3.2 African Culture

The study showed that indeed, the African culture does have some negative effect in discouraging Africans from joining brotherhood. There is therefore need to educate people about the importance of religious vocations. This finding concurs with that of Okeke, Ibenwa and Okeke (2017) that established that the interaction between Christianity and African Traditional Religion has always resulted in sharp conflicts. However, the study recommends entrenchment of inculturation in the Church as a way of accommodating the good African values into Christianity practices.

5.3.3 Desire to be Rich

The study established that the desire to be rich does not necessarily prevent young men from joining Holy Cross as brothers. However, it is common knowledge that materialism and secularism are already deeply entrenched in the society and it is important to create awareness among potential candidates about brotherhood vocations where they can serve God in a different capacity and still feel fulfilled in life. Indeed, Frunzaru and Frunzari (2017) study on materialism and life satisfaction observed that both sociological and Christian approaches advocate for a less materialistic values in order for one to become generally happier or satisfied in life. The study therefore recommends that there is need to educate communities about the dangers of materialism which may distract potential candidates from brotherhood vocations.

5.3.4 Desire to be Respected

The study revealed that the desire to be respected in the society has a great impact on the rate of vocations in Holy Cross community. This finding is supported by that of Hemrick and Hoge (1990) and Hoge (2002) which had established that social status has a profound influence on vocations to brotherhood. This underlies that importance of creating a status that is respected in the society. These studies were carried out three decades ago, meaning the time lapse may have seen several changes in terms of social status. As mentioned earlier, it is important to educate the youth on the opportunities available in religious life where they can serve Godin different capacities and still fulfil their desires.

5.3.5 Fulfilment in Religious Life

The study established that religious life is not necessarily more fulfilling than secular life. This finding is contrary to the study that was carried out by Louden and Francis (2001) on satisfaction levels among Catholic Parochial Clergy in England and Wales. The study

noted that 91% had gained a lot of personal satisfaction from working with people and 71% feltpositively influencing other people's lives through their ministry. The study therefore recommends that, when promotion of vocations is being done, this aspect of a fulfilling life should be emphasized to potential candidates. The Holy Cross community should also ensure that those who join are subjected to a fulfilling life.

5.4 Influence of Clerical Congregation on Vocation to Brotherhood

5.4.1 Brothers and Priests are of Equal Status

The study finding was categorical that brothers and priests are not of equal social status.Vocation to Brotherhood in a Clerical Congregationhas been shown to be facing diverse challenges such as sex scandals, aging brothers, inadequate visibility and the problem of maintaining the values of brotherhood (Weissman, 2004). Some of these challenges have been shown to dissuade potential brothers from joining brotherhood congregations. Weissman (2004) identified lack of visibility among brothers as an obstacle in almost all the clerical Congregations. Hence, the study recommends that the social status of brothers should be enhanced in such a way that potential candidates are attracted while those already in the community may feel fulfilled.

5.4.2 Brotherhood Vocation Is Less Understood

The study revealed that brotherhood vocation is less understood in the society compared to clerical vocation as evidenced by 53 (91%) of the respondents. This finding is collaborated by a study carried out by Ferre (2015) on religious brothers confirms that the brotherhood vocation has not always been understood. This may imply that there is less visibility or awareness about brotherhood vocations in the society as noted by Weissman (2004) who observed that vocation to brotherhood has suffered from inadequate visibility. This calls for rigorous promotion of brotherhood vocations to potential candidates.

5.4.3 Parental Influence

The study established that parents have a lot of influence in determining the choice of one's vocation and that more sons are likely to be prevailed upon to join priesthood than brotherhood which is seen as inferior. It is therefore evident that parents have great influence on their sons' choice of vocation as brothers. This could be closely linked to brotherhood's poor visibility as indicated by Weissman (2004). The study therefore recommends that parents should be sensitized about the richness of brotherhood vocations and the need to encourage their sons to join these congregations.

5.4.4 The Status of Priests

The study noted that most potential brothers weigh between priesthood and brotherhood based on the perceived status of either. Specifically, the study revealed that priesthood is seen as prestigious and therefore more potential candidates are likely to opt for it and shun brotherhood vocation. It is therefore necessary to enhance and uplift the status of brotherhood to equal that of priests as a way of making brotherhood more prestigious and noticeable in the society.

5.4.5 Models of Vocation Promotion

The study noted that brothers need to promote brotherhood vocations as they are likely to be an inspiration to potential candidates and not leave the task to the priests. This is in response to declining vocations among brothers. The suggestion by Zickarand Aziz (2004) that priests and consecrated people, above all those who work in the parish communities, should openly market priestly vocations to boys and young men should inform that of brothers who are supposed to take cue by aggressively marketing their vocations to potential candidates.

5.5 Professional Career Satisfaction

5.5.1 Brotherhood as a Prestigious Profession

The study revealed that brotherhood is not perceived to be as prestigious as priesthood and therefore, there could be more priesthood vocations than brotherhood vocations. This finding is affirmed by Coombs and Nemeck(2018) who observes that vocation to brotherhood in a clerical congregation is challenged by the growing clericalism in the Church simply because it is not promoted enough in vocation animation, it is little known among the faithful, and less appreciated than Priesthood. The study therefore recommends that aggressive promotion of brotherhood vocations is needed and elevation of brotherhood to parallel that of priests. Brothers also need to be more visible out there in the society so that they get to be known and appreciated by the society.

5.5.2 Training Brothers as Professionals

The study established that training brothers as professionals would encourage vocation to be a brother among the Holy Cross. This implied that it is necessary to train brothers as professionals in order to attract potential candidates. This finding is in support of a study carried out by Yankelovich(1998) in Europe, Asia, Africa, and the Americas. The consistently identified the same top five key attributes in a professional career: ability to balance work and personal life, work that is truly enjoyable, security for the future, good pay or salary and enjoyable co-workers. Specifically, the study emphasized on the importance of potential advancement and the opportunity to build skills as a way to maintain employability and job security.

The study recommends that there is need to restructure the training of brothers in such a way that by the end of their studies, they are able to be identified in a given profession where they can advance to the highest level.

5.5.3 Offering Philosophy and Theological Training to Brothers

The study noted that offering brothers both philosophy and theological training will not necessarily promote vocations to be a brother in the Holy Cross. However, according to HogeandOkure (2006), suggests that there is need to keep the balance between spiritual dynamism and the professional aspect as it is important that the Brothers have a solid spiritual foundation giving witnessing of their consecration and not only restricted to specific professions.Hence, in addition to studying philosophy and theology, it is necessary for the brothers to be also trained in other professions while still trying to balance education and other aspects of their lives.

5.5.4 Reputable Career Path

The study revealed that a brother in the Holy Cross would be very happy to spend the rest of his life as a brother if the vocation has a reputable career path. This shows the importance of having a reputable career path for the brothers. Potential candidates are therefore likely to be attracted to the vocation when they realize there is a well-defined career path in place. Specifically, the study noted that brothers are rarely known as professionals. This is echoed by Starke and Finke (2000) who demonstrated that ability to balance work and personal life, work that is truly enjoyable, security for the future, good pay or salary and enjoyable co-workers are some of the attractive attributes for employees which could also apply to potential brothers, who would ultimately expect a career that offer such attributes. This calls for the need to have a clear career path for those willing to join the Congregation.

5.6 Authentic Vocational Motivation to Be a Brother

5.6.1 Perseverance

Perseverance emerged as one of the most important attributes of an authentic brother. The study noted that potential candidates who sincerely want to serve as brothers will

persevere despite challenges that may be encountered along the way. This observation was echoed by Bluestein and Duffy (2005) who demonstratedthat those driven by genuine desire to be brothers are likely to stay in religious life regardless of the challenges that are likely to appear along the way. The study therefore recommends that perseverance should be considered as one of the attributes of a potential brother when carrying out assessment and discernment of potential candidates.

5.6.2 Authentic Calling

The study established that when a candidate does not have authentic calling to be a brother, it can blind them from realizing the blessing of being a brother. This shows that, it is likely that potential candidates perceive brotherhood life as glamorous. This would also imply that upon joining, they may not last for long after finding the reality of brotherhood life. Interestingly, the study by Kiplagat, Tucholski and Njiru (2019) study on correlation between psycho-spiritual wellbeing and happiness among consecrated religious in Kenya established that most of them were happy in their vocations. This implies that religious life is not a life of loneliness and seclusion, but one of great joy, happiness, and fulfilment. Hence, the study recommends that when carrying out promotion of brotherhood vocations, it is vitally important that the message given to potential candidates is packaged in a way that captures the positive aspects of religious life where they will find great joy and personal fulfilment. They should be reminded that the religious vocation has been found to be one of the most satisfying and happiest calling.

5.6.3 Hypocrisy Detection among Potential Candidates

The study noted that hypocrisy among potential candidates in not easy to detect during the discernment exercise and therefore, unfit candidates are still likely to find their

way into the brotherhood vocation. This calls for strict discernment of vocations where perseverance should be one of the criteria for admission into brotherhood.

5.6.4 Benefits of Brotherhood Vocation

The study revealed that brotherhood vocation offers great benefits to most potential candidates. This observation is validated by the study by Kiplagat, Tucholski and Njiru (2019) whichestablished that consecrated life is a satisfying vocation. This implies that proper promotion of vocations is likely to draw many candidates for brotherhood. It is therefore necessary for the vocational directors to use this finding to support their promotion activities.

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary of the Study

The purpose of this study was to assess the factors influencing the rate of vocation to be a brother in Holy Cross Congregation in East Africa. It was guided by the following objectives: to explore how consideration for social status influence vocation to be a brother, to examine how the factor of being a clerical congregation may be influencing vocation to a brother, to determine how the need for professional career satisfaction influences vocation to be a brother, to investigate how different motivations influences vocation to be a brother and to identify possible ways of responding to challenges of vocation to be a brother in Holy Cross Congregation in East Africa.

The study was anchored on the Maslow hierarchy of needs theory and the Model of the Congregation of Holy Cross Charism. A literature review was carried out from a variety of empirical literatures derived from international to regional to local levels. From the reviewed literature, it emerged that there were literature gaps that needed to be filled by the current study. Questionnaires were used to collect quantitative data and Statistical Programme for Social Sciences (SPSS) version 25 was used to get descriptive statistics. This chapter discusses those findings as follows:

6.2 Summary of the Findings

6.2.1 Influence of Social Status on Vocation to Brotherhood

The study established that social status was an important consideration for potential candidates to brotherhood. Specifically, the study noted that pressure from families and relations was likely to discourage potential brothers from joining brotherhood.Further, most

priest respondents observed that the desire to be rich in the society makes it hard for young men to join Holy Cross as brothers. Similarly, the desire to be respected in the society was shown to have a great impact on the rate of vocations in Holy Cross community. The religious life was found to be more fulfilling than secular life.

6.2.2 Influence of Clerical Congregation on Vocation to Brotherhood

The study revealed that brotherhood vocation is less understood in the society compared to clerical vocation. Most parents were found to prefer having their sons as priests and not as brothers. Hence, more sons are likely to be prevailed to join priesthood that brotherhood which is seen as inferior. It is therefore evident that parents have great influence on their sons' choice of vocation as brothers. At individual levels, most potential brothers were found to weigh between priesthood and brotherhood based on the perceived status of either. Specifically, priesthood was found to be perceived as more prestigious than brotherhood and therefore more potential candidates are likely to opt for it and shun brotherhood vocation.

It was noted that, there was need to have brothers promoting brotherhood vocations as they are likely to be an inspiration to potential candidates. Similarly, it was found necessary to train brothers as professionals in order to attract potential candidates. Further, the study noted that potential brothers prefer having a reputable well-defined career path that would lead to a specific profession. It was clear that offering brothers both philosophy and theological training will not necessarily promote vocations to be a brother in the Holy Cross.

6.2.3 Authentic Vocational Motivation to Be a Brother

The study unearthed that those who sincerely want to serve as brothers will persevere noting that when a candidate does not have authentic calling to be a brother, it can blind them from realizing the blessing of being a brother. Specifically, the study observed that hidden

desire to be a priest which is not revealed at the point of admission leads one to give up on anintention to be a brother. Interestingly, most of the respondents (31, 53%) consecutively opined that brotherhood life is perceived to be easy from the outside which could explain the perception that brotherhood life is glamorous than what it actually is. This wrong notion could explain the high rate of brotherhood turnover after a short stint. The study noted that the hypocrisy among potential candidates in not easy to detect during the discernment exercise and therefore, unfit candidates are still likely to find their way into the brotherhood vocation.

6.2.4 Discernment of Authentic Vocation

It was revealed that some brothers are motivated to join brotherhood as an opportunity to pursue higher studies especially when they feel that they may not be able to finance their own studies. It was suggested that the superior should allow brothers to pursue careers of their choice and involve a brother during formation stages to make sure that the candidates own and embrace the process. The study found out that it would be prudent to treat brothers and priests equally to avoid a situation where brothers are seen as inferior to priests.

6.2.5 Mechanisms for Discerning and Promoting Vocation for Brother Candidates

The study established that giving equal opportunities to brothers and priests during admission into the Congregation would help reduce the notion that clerical vocation is more prestigious. It also emerged that the new candidates should be given a fellow brother to journey with him in terms of spiritual direction. Separating the course and the formation house from that of priests would help to create a distinct formation for brothers.

The study noted that brotherhood vocation is not well known and it would help to sensitize the public about it especially in the entire East African region including sensitizing about what brothers do by enhancing their visibility in the society. It was noted that it would

help to have a special vocational director for brothers' vocation as well as a fulltimebrother to be in charge of promoting vocations.

In order to counter the notion that brothers are inferior to priests, the study established that brothers should be allowed to administer sacraments as well as be allowed to reside in parishes so as to change people's perception that brothers are less privileged. It was suggested that Holy Cross Community should find ways of increasing vocations to brotherhood by giving them more incentives. They should make strategies to help brothers appreciate their own vocation in a unique call.

6.2.6 Suggestions for Brothers to Live a Fulfilled and Joyful Live in their Vocation

The study noted that the Holy Cross Congregation should help the brothers pursue their career dreams. The community should strive to distribute brothers equally to work as administrators in the different houses or institutions. The brothers should be given same privileges like those of priests and even try to balance the recruitment process and offer equal services to brothers and priests. It should encourage community life and show the positive side of brotherhood vocation. It should recognize and respect their presence in a more realistic way as well as dialogue with them in choosing their educational path so as to be fulfilled in their vocation as well as enjoy it. It should endeavour to empower brothers through education to prepare them for leadership and administrative roles in their institutions and other projects.

6.3 Conclusion

The study concludes that social status is an important consideration by potential candidates to join brotherhood noting that brotherhood vocation is less understood in the society compared to clerical vocation. More potential candidates are therefore likely to prefer

joining priesthood which is perceived to be more prestigious and glamorous than that of brotherhood.

The study concludes that there is need for a rigorous promotion of brotherhood vocations, train brothers as professionals, and have a well-defined career path that would lead to a specific profession. It was suggested that it would help to properly discern those with authentic calling to reduce the high rate of brothers' turnover. It was also suggested that the superior should allow brothers to pursue careers of their choice and involve a brother during formation stages to make sure that the candidates own and embrace the process. Giving equal opportunities to brothers and priests during admission into the Congregation would help reduce the notion that clerical vocation is more prestigious.

6.4 Recommendations

The study recommends that the stakeholders in the Holy Cross Congregation especially in East Africa should work in collaboration to address the problem of dwindling brotherhood vocations.

- The study recommends that management of Holy Cross Congregation should strive to carryout rigorous promotions to popularize brotherhood vocations;
- The management of the Congregation should embrace equality between brothers and priests
- The management of the Congregation should establish well defined career paths that lead to a specific profession.;
- The management of the Holy Cross Congregation should allow Brothers to pursue careers of their choice based on their talents;

- The management of the Holy Cross Congregation should carryout out stringent discernment exercises to identify those with authentic calling to reduce the high rate of brothers' turnover;
- Brothers should be involved during formation stages to make sure that the candidates own and embrace the process;
- Priests and brothers should be given equal opportunities and criteria during admission into the Congregation to reduce the notion that clerical vocation is more prestigious.

6.5 Suggestions for Further Research

This study only focused on brotherhood vocations in Holy Cross Congregation in East African region, which is a small area considering that there are many Brotherhood Catholic Religious Congregations all over Kenya and world over. It would therefore be imperative for other studies that include several other Congregations to be carried out in a context for the study to be acceptably generalized. Focus should also be on other research methodologies such as qualitative, quantitative or even mixed methods. The following topics are therefore suggested for further research:

a) Causes of high turnover among brothers in Catholic Religious Congregations
b) Motivation behind joining religious congregations
c) Causes of low vocations in religious vocations
d) Gender disparities among religious congregations

REFERENCES

Allen, D. (1999). "Desire to finish college: An empirical link between motivation and persistence. *Research in Higher Education 40*, 446-485.

Bachkirova, T. (2018). The limits and possibilities of a person-centered approach in coaching through the lens of adult development theories. *Philosophy of Coaching: An International Journal, 3*(1), 6-22.

Bandura, A. (1989). Regulation of cognitive processes through perceived self-efficacy. *Developmental Psychology, 25*(5), 729-735.

Basset, G. (1994). The case against job satisfaction (Electronic Version). Business Source Premier.

Bernard, H.R. (2002). *Research Methods in Anthropology: Qualitative and quantitative methods.* 3rd edition. Alta Mira Press, Walnut Creek, California.

Best, J., & Khan. (2006). *Research in Education New Delhi:* Prentice Hall.

Binaka, C. (2006). Towards a Pastoral Theology of Fundraising.

Blustein, D. L., & Duffy, R. D. (2005). The relationship between spirituality, religiousness, and career adaptability. *Journal of Vocational Behavior, 67*, 429- 440.

Bogart, G. C. (1993). *Initiation into a life's calling: Vocation as a central theme in personal myth and transpersonal psychology.* Unpublished doctoral dissertation, Saybrook Institute, San Francisco, CA.

Braxton, J. M., Hirschy, A. S., & McClendon, S. A. (2004). Understanding and reducing college student departure. *ASHE-ERIC Higher Education Reports, 30*(3), 1-97.

Brtchaell, J. T. (2003) *One Congregation, Two Societies: How Much Fellowship*. Dame, Indiana: Notre.

Cardona, M. M. (1996). Job satisfaction not due to cash. *Pensions & investments, 24* 9-18.

Carley, S.G. (2015). *Abraham Maslow: Holistic-dynamic theory*. Massachusetts: SGC Production.

Champagnat, M. (1927). Listen to the words of your father. Opinions, conferences, sayings and instructions of Marcellin Champagnat.

Cleary, W. (2018). *Spiritan Life and Mission Since Vatican II*. Wipf and Stock Publishers.

Cheng, J.T. (2016). *Psychology of social status*. New York: Springer.

Colby, A., & Damon, W. (1992). *Some do care: Contemporary lives of moral commitment*. New York: Free Press.

Congregation of the Holy Cross (1988). *Constitutions and Statutes*. Rome: Congregation of Holy Cross.

Coombs, M.T., & Nemeck, F.K. (2018). *Discerning vocations to the apostolic life, the comparative life and the eremitic life*. La Verge: Wipf and Stock Publishers.

Cooper, D. R., Schindler, P. S., & Sun, J. (2006). *Business research methods (Vol. 9).* New York: McGraw-Hill Irwin.

Cranny, C. J., Smith, P. C., Stone, E. F. (1992). Job Satisfaction. Lexington Books: New York, New York.

Daloz, L. A., Keen, C. H., Keen, J. P., & Parks, S. D. (1996). *Common fire: Leading lives commitment in a complex world*. Boston: Beacon Press.

Dawis, R. V. (1996). Vocational psychology, vocational adjustment, and the workforce: Some familiar and unanticipated consequences. *Psychology, Public Policy, and Law*, *2*, 229-248.

Dawson, J. (2005). A history of vocation: Tracing a keyword of work, meaning, and moral purpose. *Adult Education Quarterly, 55*, 220-231.

Dörnyei, Z. (2007*). Research methods in applied linguistics: Quantitative, qualitative, and mixed methodologies.* Oxford University Press.

Eliade, M. (Ed.). (1987). Vocation. *In The encyclopaedia of religion* (Vol. 15, pp.294-296). New York: MacMillan.

Ferre, J.M. (2015). *The religious brother: One way to live the brotherhood of Jesus*. Sal Terrae: Marist Brothers.

Fox, M. (1995). *The reinvention of work: A new vision of livelihood for our time*. New York: HarperCollins.

Frunzaru, V, & Frunzari, E.M. (2017). Materialism and life satisfaction: A sociological and Christian comparative approach. *Journal of the Study of Religions and ideologies, 16*(48), 31-45.

Fuller, R. (1995). *The Brotherhood of the Common Life and Its Influence*. SUNY Press.

Gandeebo, C. B. (2015). *Rudiments of research methodology in education*. Saarbrucken, Deutschland: LAP Lambert Academic Publishing.

Gaunt, T.P. (2018). *Pathways to religious life*. New York: Oxford University Press.

Gawel, J. E. (1997). Herzberg's theory of motivation and Maslow's hierarchy of needs. *Practical Assessment, Research & Evaluation, 5*(11), 3.

Giallanza, J. (2008). *The Seven Sorrows of Mary: A Meditative Guide*, Indiana: Ave Maria Press.

Graham, J. R. (2006). MMPI-2: *Assessing Personality and Psychopathology* (4th Ed.).New York: Oxford University Press.

Grant, M. A. (2017). Catholic Seminaries. In Religious Seminaries in America (1989) (pp. 24-40). Routledge.

Guindon, M. H. (2002). Toward accountability in the use of the self-esteem construct. *Journal of Counseling and Development 80*(2), 204-214.

Hahnenberg, E. P. (2010). Awakening vocation: A theology of Christian call. Minnesota: Liturgical Press.

Halikiopoulou, D. (2017). *Patterns of secularization: Church, state and nation in Greece and the Republic of Ireland*. London: Routledge.

Hardre, P. L., & Reeve, J. (2003). A motivational model of rural students' intentions to persist in, versus drop out of, high school. *Journal of Educational Psychology 95*(2), 347-356.

Hemrick, E. F., & Walsh, J. J. (1993). *Seminarians in the Nineties: A National Study of Seminarians in Theology.* Washington, DC: National Catholic Education Association.

Hemrick, E.F., & Hoge, D. R. (1991). *A Survey of Priests Ordained Five to Nine Years.*

Hennesey, J. J. (2013). *American Catholics: A history of the Roman Catholic community in the United States.* Oxford University Press.

Hoge, D. R. (2002). *The First Five Years of the Priesthood: A Study of Newly Ordained Catholic Priests.* Collegeville, MN: Liturgical Press.

Hoge, D. R., & Okure, A. (2006). *Challenges and Opportunities: International Priests in America.* Collegeville, MN: Liturgical Press.

Hoge, D. R., & Okure, A. (2006). *International Priests in America: Challenges and Opportunities*. Liturgical Press.

Hoge, D. R., & Wenger, J. E. (2003). *Changes from Vatican II to the Turn of the New Century: Evolving Visions of the Priesthood.* Collegeville, MN: Liturgical Press.

Jerome, N. (2013). Application of the Maslow's hierarchy of need theory; impacts and implications on organizational culture, human resource and employee's performance. *International Journal of Business and Management Invention, 2*(3), 39-45.

John, P. (1983). *Letter of his holiness John Paul II to the Bishops of the United States April 3, 1983 and essential elements in the Church's teaching on religious life as applied to institutes dedicated to works of the apostolate: Sacred Congregation for Religious and for Secular Institutes*. Boston: St Paul Editions.

Kamau, J.N., Githi, S.K., & Njau, M.M. (2014). *Research methods: Design of a research project*. Nairobi: Multiface Solution.

Kiplagat, E.J.,Tucholski, H., & Njiru, L. (2019). Correlation between psycho-spiritual wellbeing and happiness among consecrated religious in Kenya. *African Journal of Clinical Psychology, 2* (2), 1-21.

Koltko-Rivera, M. E. (2006). Rediscovering the later version of Maslow's hierarchy of needs: Self-transcendence and opportunities for theory, research, and unification. *Review of general psychology, 10*(4), 302.

Lawler, E. (1997). The effect of performance on job satisfaction. Industrial Relations *Journal, vol. 7.*

Lespinay, G. (2010). Vocations and their formation today. Formation in the religious life call, discernment, adaptation. New York : St. Pauls.

Louden, S. H., & Francis, L. J. (2003). The personality profile of Roman Catholic parochial secular priests in England and Wales. *Review of Religious Research*, 65-79.

Louden, S., & Francis, L. (2001). Are Catholic priests in England and Wales attracted to the charismatic movement emotionally less stable? *British Journal of Theological Education, 11*(2), 65-76.

Lum, G. (2003). Towards a richer conception of vocational preparation, *Journal of Philosophy of Education, 37*(1), 1-14.

Magboo, C. V., &De la Rosa, R. V. (2010). Lay Brotherhood in the Dominican Order. *Philippiniana Sacra*, *45*(135).

Marcus, P. (2017). *The psychoanalysis of career choice, job performance and satisfaction: How to flourish in the workplace*. Florence: Taylor Francis.

Markum, C. J. (2018). A Luminous Brotherhood: Afro-Creole Spiritualism in Nineteenth-Century New Orleans by Emily Suzanne Clark. *Journal of Southern History, 84*(1), 189-190.

Maslow, A. H. (1943). A theory of human motivation. *Psychological review, 50*(4), 370.

McLeod, S. (2007). Maslow's hierarchy of needs. *Simply Psychology,* 1.

MugendaO.M., & Mugenda, A.G. (2009) *Research methods qualitative and quantitative approaches.* Nairobi: Act Press.

National Religious Vocation Conference (2013). *Vocations to religious life fact sheet.* Chicago, Illinois: NRVC.

Njoroge, L. (2009). *A century of Catholic endeavour: Holy Ghost and Consolata missions in Kenya.* Paulines Publications Africa.

Now you follow the same pattern above

Oakley, D. (2017). Seminary education and formation: the challenges and some ideas about future developments. *International Studies in Catholic Education, 9*(2), 223-235.

Okeke, C. U. (2006). The future of the Catholic priesthood in Igboland: dangers and challenges ahead. Rex Charles & Patrick.

Okeke, C. O., Ibenwa, C. N., & Okeke, G. T. (2017). *Conflicts Between African Traditional Religion and Christianity in Eastern Nigeria: The Igbo Example*. London: SAGE Open.

Orndorff, R. M., & Herr, E. L. (1996). A comparative study of declared and undeclared college students on career uncertainty and involvement in career development activities. *Journal of Counseling and Development 74*(6), 632-639.

Orodho, A. J. (2012). Essential of educational and social sciences research methods. Nairobi: Malosa Publishers.

Parnell, D. (1996). Cerebral context. *Vocational Education Journal, 71*(3), 18-23.

Paulines Publication Africa (1995). *The Catechism of the Catholic Church*. Nairobi: Paulines Publication Africa.

Pietkiewicz, I. J. (2016). Reaching a decision to change vocation: a qualitative study of former priests' experiences. *International Journal for Educational and Vocational Guidance, 16*(3), 379-404.

Placher, W. C. (Ed.). (2005). *Callings: Twenty centuries of Christian wisdom on vocation.* Wm. B. Eerdmans Publishing.

Potvin, R. H. (1985*). Seminarians of the Eighties*. Washington, DC: National Catholic Educational Association.

Potvin, R. H., &Muncada, F. L. (1990). *Seminary Outcomes: Perseverance and Withdrawal.* Washington, DC: Catholic University of America.

Raj, A., & Dean, K. E. (2005). Burnout and depression among Catholic priests in India. *Pastoral Psychology*, *54*(2), 157-171.

Rosangela, C., &Eliane, S. F. (2017). Attraction and retention of people for religious life in Catholic religious institutions: the importance of institutional features. *Cadernos Ebape.br, 15,* 1, 152-168.

Rossetti, S. (2011). *The Joy of Priesthood: A Study of the Psychological and Spiritual Health of Priest.* Notre Dame, IN: Ave Maria Press.

Sacred Congregation for Religious. (1983). *Directives for the mutual relations between bishops and religious in the Church (Mutuae relationes).* London: Catholic Truth Society.

Sammon, S.D. (2007). *Water from the rock: Marist spirituality flowing in the tradition of Marcelin Champagnat*. Rome: Marist Brothers of the Schools.

Sandler, M. E. (1998, April). *Career decision-making self-efficacy and an integrated model of student persistence.* Paper presented at the Annual Meeting of the American Research Association. San Diego, CA.

Schneider, T. (1991), A note on the stability of the Job Descriptive Index. *Journal of Applied Psychology, vol. 63.*

Shorter, A. (1998). *Celibacy and African culture.*Paulines Publications Africa.

Spurk, D. Abele, A.E., & Volmer, J. (2014). The career satisfaction scale context: A test for measurement invariance across four occupational groups. *Journal of Career Assessment, 23*(2), 191-209.

Stark, R., & Finke, R. (2000). Catholic religious vocations decline and revival. *Review for Religious Research, 42*(2), 125-145.

Synod of Bishops. (1994). *The consecrated life and its role in the Church and in the world (Instrumentum Laboris)*. Nairobi: Paulines Publications Africa.

Tavakol, C. (2010). Step by Step Research Unveiled, Second Edition. London. Prentice Hall Publishers

Triano Milan, J. M. (2018). From the Restoration of Justice to Fight Against the Infidel. The Legitimation of the Incomes of the Holy Brotherhood (1476-1498). *Espana Medieval, 41*, 105-131.

Verdieck, M. J., Shields, J. J., &Hoge, D. R. (1988). Role of commitment process revisited: American Catholic priests 1970 and 1985. *Journal for the Scientific Study of Religion, 27*, 524-535.

Wahba, M. A., & Bridwell, L. G. (1976). Maslow reconsidered: A review of research on the need hierarchy theory. *Organizational behavior and human performance, 15*(2), 212-240.

Washington, DC: Seminary Dept. of the National Catholic Educational Association.

Weisgerber, C. A. (1969). *Psychological Assessment of Candidates for a Religious Order.* Chicago: Loyola University Press.

Weissman, R. F. (2004). From Brotherhood to Congregation: Confraternital Ritual between Renaissance and Catholic Reformation. *Riti e ritualinelle società medievali,* 77-94.

Winch, C. (2012). Dimensions of expertise: *A conceptual exploration of vocational knowledge. London:* Continuum.

Yankelovich Partners (1998). Workers around the world share similar attitudes toward jobs. *Houston Business Journal, 29*, 39-43.

Zickar, M. J., & Aziz, S. (2004). *Role strain and social support among Roman Catholic Priests.* Unpublished manuscript, Bowling Green State University.

APPENDICES

Appendix I: Research Consent Form

Tangaza University College Research Ethics Committee (TUCREC)

PARTICIPANT'S CONSENT FORM

Title of the project: FACTORS INFLUENCING VOCATION TO BROTHERHOOD IN HOLY CROSS CONGREGATION
• This study is being conducted by a Master's Degree Student of the Institute of Spirituality and Religious formation at Tangaza University College. • It has been approved by the University Supervisors. • The study involves no known risk to participants and contains no deception. It takes approximately 15 minutes to take part in the study. • The task requires the participants to answer a series of questions. • All responses will be treated as strictly confidential within the scope of this study. • Participation in this study is voluntary and there will be no monetary compensation. A refusal to take part will not lead to an individual being penalized in any way. • All participants have the right to withdraw themselves from the study at any time.
Name of researcher: KAKEETO ROGERS
Position: MA Student
Contact address: Tangaza University College, 15055-00509, Lang'ata, Nairobi, Kenya. Tel: +254 724619278
Signed by researcher: …….……Date:…….
Statement to be signed by the participant: • I confirm that the organizer has explained fully the nature of the project and all the activities which I will be asked to do. I confirm that I have had enough opportunity to ask questions about this project. • I understand that my participation is voluntary and that I may withdraw at any time during the project, without having to give a reason. • I agree to take part voluntarily in this project by filling in the questionnaire. Signed by participant: ……Date: ……

Appendix II: Questionnaire for Seminarians

Dear Respondent,

Please, you have been selected to participate in this study on *Factors Influencing the Vocation to be a Brother in the Congregation of Holy Cross District of East Africa*. The Researcher is a Student at Tangaza University College (TUC), The Catholic University of Eastern Africa, pursuing a Masters Degree in Spirituality and Religious Formation. May you kindly respond to the following questions regarding vocation to brotherhood in the Holy Cross. 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 also write your suggestions in the spaces provided.

I will be grateful for your cooperation.

Yours sincerely,

Rogers Kakeeto

Reg. No: 17/00152

Tangaza University College, 15055-00509, Lang'ata, Nairobi, Kenya.

SECTION A: DEMOGRAPHICS

1. Age: 18 to 23 ( ); 24 to 29 ( ); 29 to 34; 35 and Above ( )
2. Years in Holy Cross:1 to 3 ( ); 4 to 5 ( ) 6 to 10 ( ) 10 to 11( )
3. Your Stage: Philosophy ( ); Novitiate ( ); Theology ( ); Perpetually Profession ( )

SECTION B Influence of Social Status on Vocation to Brotherhood

1= strongly disagree, 2=disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	**1**	**2**	**3**	**4**	**5**
1. Pressure from family and relations on candidate to be an important person in society is among the major challenges to the rate in vocation to brotherhood among the Holy Cross					
2. The African culture encourages marriages for propagation of generations and therefore does not approve of one joining brotherhood					
3. The need/desire to be rich in the society makes it hard for young men to join the Holy Cross as brothers.					
4. Priests are respected as elders/leaders. The desire to be respected as an elder or leader contributes to the rate in vocation to being a brother among the Holy Cross.					
5. Religious life is more fulfilling that secular life					
6. Social status has no influence on brotherhood vocations					

7. What other factors connected to social status influence vocation to be a brother?

……
…..

SECTION C: Influence of Clerical Congregation on Vocation to Brotherhood

2. 1= strongly disagree, 2=disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	**1**	**2**	**3**	**4**	**5**
1. Brothers and Priests are of equal social status					
2. Brotherhood vocation is less understood in the society compared to clerical vocation					
3. Parents' desire to see their sons as priests makes parent to discourage their sons from realizing their vocation as brothers in the Holy Cross.					
4. The status of Priests as being seen as more prestigious and comfortable is a factor that lead to the rate in vocation to brotherhood in the Holy Cross.					
5. The desire to be seen as a minister of the Sacraments (Eucharist) leads to the rate in vocation to Brotherhood among the Holy Cross candidate.					
6. Seeing the model of priests serving as vocation promoter influence the inspiration of candidate to be priest and not brothers.					

7. What are other factors related to the clerical status of the Holy Cross that influence vocation to be a

brother?

……..

Section D: Professional Career Satisfaction

1= strongly disagree, 2=disagree, 3= neutral, 4=agree and 5= strongly agree

Statement	**1**	**2**	**3**	**4**	**5**
1. In the world people are recognized as professionals: Doctor, Engineer, Lawyer, Priest etc. and being a brother is not recognized as a prestigious profession.					
2. Training Brothers as professional would encourage vocation to be a brother among the Holy Cross.					
3. Offering brother both Philosophy and Theological training would promote vocation to be a brother in the Holy Cross.					
4. A brother in the Holy Cross would be very happy to spend the rest of his life as a brother if I have a reputable career path.					
5. Being a brother is a vocation that does not need a career path.					
6. Brothers are rarely known as professionals					

7. What other career related factors influence vocation to be a brother among the Holy Cross?

……

SECTION E: Authentic vocational motivation to be a brotherhood

1= Strongly Disagree, 2= Disagree, 3 = Moderate 4= Agree and 5= Strongly Agree

Statement	1	2	3	4	5
1. Brothers who have genuine vocation to be brothers in the Holy Cross would persevere as brothers even in the face of different challenges.					
2. Hidden desire to be a priest but not revealed at the point of admission leads one to give up an originally manifested intention to be a brother.					
3. When a candidate does not have authentic calling to be a brother, it can blind him from recognizing the blessing of being a brother in the Holy Cross					
4. Brotherhood life is perceived to be easy from the outside					
5. Hypocrisy among potential candidates is not easy to detect during the discernment exercise					
6. Brotherhood vocation offers less benefit to most potential candidates					

7. What other factors related to discernment of authentic vocation influence the vocation to be a brother among the Holy Cross?

……
……

8. Suggest mechanisms the Holy Cross Congregation should adopt to properly discern and promote vocation to be a brother in the Holy Cross Congregation?

……
……
……

9. What would you recommend to the Holy Cross to do in order to help brothers to be fulfilled and joyful in their vocation to be a brother among priests in the Holy Cross Congregation?

……
……

Thank you for your time

Appendix III: Questionnaire for Priests

Dear Respondent,

Please, you have been selected to participate in this study on *Factors Influencing the Vocation to be a Brother in the Congregation of Holy Cross District of East Africa*. The Researcher is a Student at Tangaza University College (TUC), The Catholic University of Eastern Africa, pursuing a Masters Degree in Spirituality and Religious Formation. May you kindly respond to the following questions regarding vocation to brotherhood in the Holy Cross. 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 also write your suggestions in the spaces provided.

I will be grateful for your cooperation.

Yours sincerely,

Rogers Kakeeto

Reg. No: 17/00152

Tangaza University College, 15055-00509, Lang'ata, Nairobi, Kenya.

SECTION A: DEMOGRAPHICS

1. Years in Holy Cross: 8 to 12( ); 13 to 17 ( ) 18 to 22 ( ) 23 and above ( )

SECTION B Influence of Social Status on Vocation to Brotherhood

1= strongly disagree, 2=disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	**1**	**2**	**3**	**4**	**5**
8. Pressure from family and relations on candidate to be an important person in society is among the major challenges to the rate in vocation to brotherhood among the Holy Cross					
9. The African culture encourages marriages for propagation of generations and therefore does not approve of one joining brotherhood					
10. The need/desire to be rich in the society makes it hard for young men to join the Holy Cross as brothers.					
11. Priests are respected as elders/leaders. The desire to be respected as an elder or leader contributes to the rate in vocation to being a brother among the Holy Cross.					
12. Religious life is more fulfilling that secular life					
13. Social status has no influence on brotherhood vocations					

14. What other factors connected to social status influence vocation to be a brother?

……

…..

SECTION C: Influence of Clerical Congregation on Vocation to Brotherhood

3. 1= strongly disagree, 2=disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	**1**	**2**	**3**	**4**	**5**
8. Brothers and Priests are of equal social status					
9. Brotherhood vocation is less understood in the society compared to clerical vocation					
10. Parents' desire to see their sons as priests makes parent to discourage their sons from realizing their vocation as brothers in the Holy Cross.					
11. The status of Priests as being seen as more prestigious and comfortable is a factor that lead to the rate in vocation to brotherhood in the Holy Cross.					
12. The desire to be seen as a minister of the Sacraments (Eucharist) leads to the rate in vocation to Brotherhood among the Holy Cross candidate.					
13. Seeing the model of priests serving as vocation promoter influence the inspiration of candidate to be priest and not brothers.					

14. What are other factors related to the clerical status of the Holy Cross that influence vocation to be a

brother?

……..

Section D: Professional Career Satisfaction

1= strongly disagree, 2=disagree, 3= neutral, 4=agree and 5= strongly agree

Statement	**1**	**2**	**3**	**4**	**5**
8. In the world people are recognized as professionals: Doctor, Engineer, Lawyer, Priest etc. and being a brother is not recognized as a prestigious profession.					
9. Training Brothers as professional would encourage vocation to be a brother among the Holy Cross.					
10. Offering brother both Philosophy and Theological training would promote vocation to be a brother in the Holy Cross.					
11. A brother in the Holy Cross would be very happy to spend the rest of his life as a brother if I have a reputable career path.					
12. Being a brother is a vocation that does not need a career path.					
13. Brothers are rarely known as professionals					

14. What other career related factors influence vocation to be a brother among the Holy Cross?

……

SECTION E: Authentic vocational motivation to be a brotherhood

1= Strongly Disagree, 2= Disagree, 3 = Moderate 4= Agree and 5= Strongly Agree

Statement	1	2	3	4	5
10. Brothers who have genuine vocation to be brothers in the Holy Cross would persevere as brothers even in the face of different challenges.					
11. Hidden desire to be a priest but not revealed at the point of admission leads one to give up an originally manifested intention to be a brother.					
12. When a candidate does not have authentic calling to be a brother, it can blind him from recognizing the blessing of being a brother in the Holy Cross					
13. Brotherhood life is perceived to be easy from the outside					
14. Hypocrisy among potential candidates is not easy to detect during the discernment exercise					
15. Brotherhood vocation offers less benefit to most potential candidates					

16. What other factors related to discernment of authentic vocation influence the vocation to be a brother among the Holy Cross?

……

……

17. Suggest mechanisms the Holy Cross Congregation should adopt to properly discern and promote vocation to be a brother in the Holy Cross Congregation?

……

……

……

18. What would you recommend to the Holy Cross to do in order to help brothers to be fulfilled and joyful in their vocation to be a brother among priests in the Holy Cross Congregation?

……

……

Thank you for your time

Appendix IV: Interview Guide to Major Superiors and Formators

SECTION A: DEMOGRAPHIC

1. Years in Holy Cross: 8 to 12( ); 13 to 17 ( ) 18 to 22 ( ) 23 and above ( )

2. What are the factors connected to social status that influence vocation to be a brother among the Holy Cross?

3. As the Holy Cross is a clerical congregation, what are the possible factors related to the clerical status of the Holy Cross that influence vocation to be a brother?

4. What other career related factors influence vocation to be a brother among the Holy Cross?

5. What the components of authentic vocation that need to be explored in the discernment of authentic vocation to be a brother in the Holy Cross that might negatively or positively influence the vocation to brotherhood among the Holy Cross?

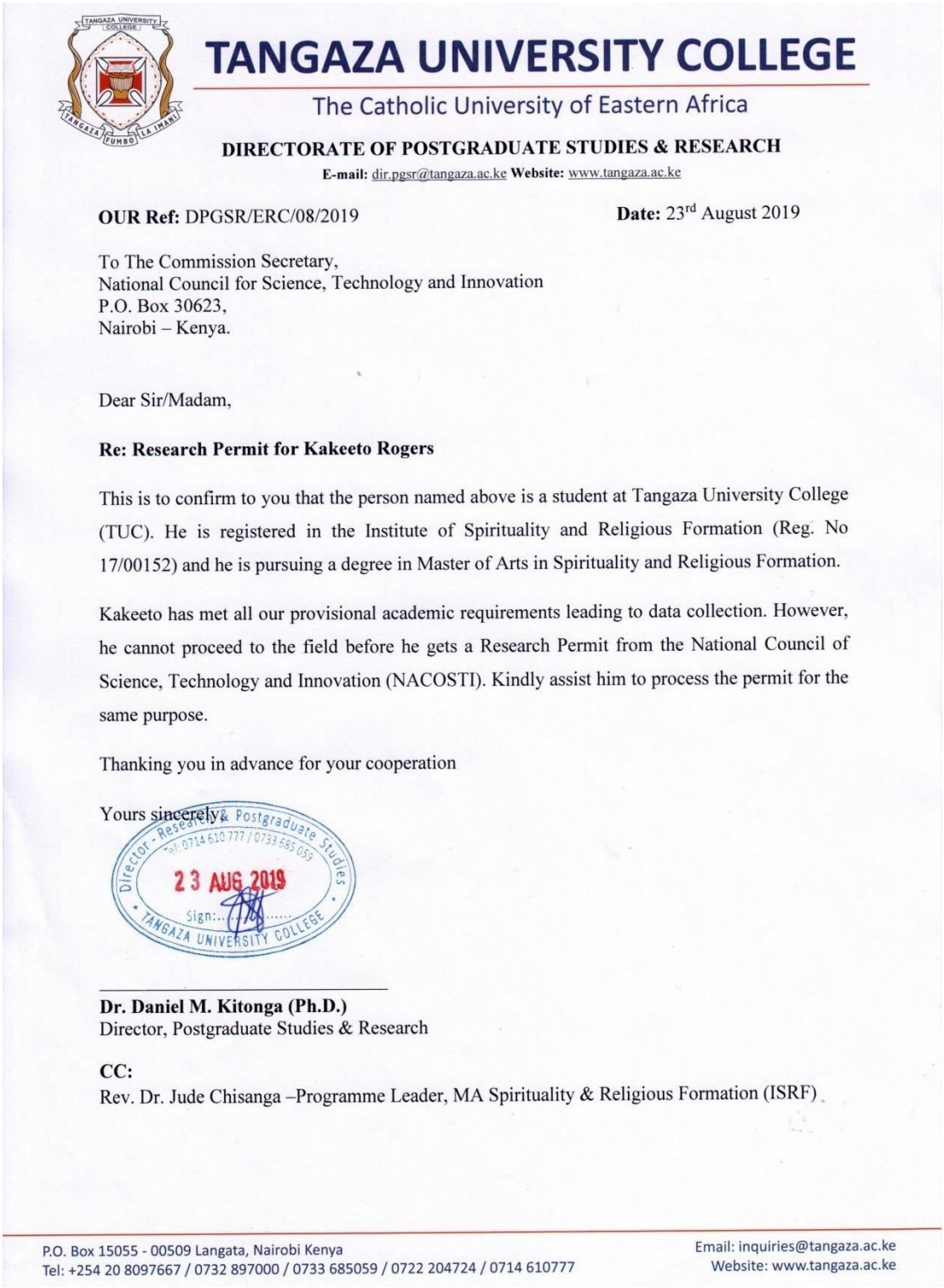
6. What may you suggest as ways through which the Holy Cross Congregation could adopt to properly discern and promote vocation to brotherhood in the Congregation?

7. What would you recommend to the Holy Cross to do in order to help brothers to be fulfilled and joyful in their vocation to be a brother among priests in the Holy Cross Congregation?

8. Is there any other thing you would like to say about this study on the rate of vocation to brotherhood in the Holy Cross Congregation?

Thank you for your time

Appendix V: Research Permit



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH

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

OUR Ref: DPGSR/ERC/08/2019 **Date:** 23rd August 2019

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

Dear Sir/Madam,

Re: Research Permit for Kakeeto Rogers

This is to confirm to you 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 17/00152) and he is pursuing a degree in Master of Arts in Spirituality and Religious Formation.

Kakeeto 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 Council 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,

Director - Research & Postgraduate Studies
Tel: 0714 610 777 / 0733 685 059
23 AUG 2019
Sign:.....
TANGAZA UNIVERSITY COLLEGE

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

CC:
Rev. Dr. Jude Chisanga –Programme Leader, MA Spirituality & Religious Formation (ISRF)

P.O. Box 15055 - 00509 Langata, Nairobi Kenya
Tel: +254 20 8097667 / 0732 897000 / 0733 685059 / 0722 204724 / 0714 610777
Email: inquiries@tangaza.ac.ke
Website: www.tangaza.ac.ke

Appendix VI: Letter of Research Authorization from Tangaza University

TANGAZA UNIVERSITY COLLEGE
The Catholic University of Eastern Africa
P.O. Box 15055– 00509 Langata Nairobi
Tell: 020-2379048/0722-204724

INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION

21st May 2019.

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

Dear Sir/Madam,

Ref.: Kakeeto Rogers (17/00152)

This is to certify 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. 17/00152) and is pursuing an MA in Spirituality and Religious Formation. He has met all our provisional academic requirements leading to data collection. However, he cannot proceed to the field before he submits a copy of a Research Permit from the Kenyan Government, to the Research and Quality Assurance Office of Tangaza University College (TUC). Kindly assist him to process a permit as soon as you could.

Thanking you in advance.

Yours Faithfully,

Rev. Dr. Jude Chisanga.

(ISRF MA Programme Leader)

cc: Deputy Vice Chancellor Academic and Students' Affairs.
Director of Post Graduate Studies & Research.
ISRF Director.
Student.

INSTITUTE OF SPIRITUALITY
AND RELIGIOUS FORMATION
TANGAZA COLLEGE
The Catholic University of Eastern Africa
P. O. Box 15055, NAIROBI - Kenya.

Appendix VII: Letter of Ethical Review

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/ERC/08/2019 **Date:** 23rd August 2019

Kakeeto Rogers
Institute of Spirituality and Religious Formation
School of Theology
Tangaza University College

Dear Kakeeto,

RE: RESEARCH AUTHORISATION FOR KAKEETO ROGERS, REG. NO. 17/00152

Reference is made to your letter dated 14th August 2019 requesting for ethical review of your research tool to carry out a research on "***Factors influencing vocation to brotherhood in Holy Cross Congregation, District of East Africa***".

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 authorisation/ research permit from NACOSTI - Kenya, for the same and any other body as may be directed.

This approval is valid for one year from **23rd August 2019.**

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,

Director - Research & Postgraduate Studies
Tel: 0714 610 777 / 0733 685 059
23 AUG 2019
Sign.....
TANGAZA UNIVERSITY COLLEGE

DR. DANIEL M. KITONGA (Ph.D.)
Director, Research & Postgraduate Studies
Tangaza University College

CC: Rev. Dr. Jude Chisanga – Programme Leader, MA Spirituality & Religious Formation (ISRF)

O. Box 15055 - 00509 Langata, Nairobi Kenya
el: +254 20 8097667 / 0732 897000 / 0733 685059 / 0722 204724 / 0714 610777
Email: inquiries@tangaza.ac.ke
Website: www.tangaza.ac.ke

Appendix VIII: Letter from NACOSTI

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **561823**

Date of Issue: **08/October/2019**

RESEARCH LICENSE

This is to Certify that Fr.. kakeeto rogers of Tangaza University College, has been licensed to conduct research in Nairobi on the topic: Factors influencing vocation to Brotherhood in Holy Cross Congregation District of East Africa for the period ending : 08/October/2020.

License No: **NACOSTI/P/19/1224**

561823

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.