

**INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION**

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**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**FORMATION OF YOUTH AS A BASIS FOR GENUINE CONSECRATED VOCATIONS IN  
THE CATHOLIC DIOCESE OF KISII, KENYA**

**A Thesis submitted in Partial Fulfillment of the Requirements for a Master of Arts in  
Spirituality and Religious Formation**

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**NAIROBI 2019**

# DECLARATION

## DECLARATION

I, the undersigned, declare that this thesis is my original work achieved through personal reading, scientific research and personal reflections. It has not been presented to any other institution for academic purposes. All the sources used have been correctly cited and acknowledged.

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## **DEDICATION**

This work is dedicated to my mum; Mariam Nyabonyi, of happy memories, and to my dad; Ernest Mititi for bringing me up in a Christian way of life. I also dedicate it to all the youths whom I cherish and who are the hope of the Church and society.

## ABSTRACT

This study explored youth formation as a basis for genuine consecrated vocations in the Catholic Diocese of Kisii in Kenya. It was anchored on Plato's theory of education which reckons education as the best means to attain an ideal state, just as formation of youths is the basis for genuine consecrated vocations in the Catholic Diocese of Kisii. The objectives of the study were: To explore youth formation which could contribute to genuine consecrated vocations, to find out the relationship between formation of youths and genuine consecrated vocations, to examine challenges faced in forming youths and propose some ways of promoting youth formation for genuine consecrated vocations in the Catholic Diocese of Kisii. This study used convergent parallel research design. This design combines both quantitative and qualitative methods to answer a research question. The researcher administered questionnaires with both open-ended and close-ended items and interview guides to the sampled population, aiming at getting their attitudes and opinions on the study at hand, qualitatively and quantitatively. The target population for this research included youths, parents, a youth coordinator, youth advisors, seminarians, novices, religious men and women and priests. The sample size of the study was 354 respondents but the actual number of respondents was 336. This number accounted for 94.9%. To verify the validity of the instruments, a pilot test was carried out and the Cronbach's alpha was 0.709. The data for the study was gathered through the questionnaires and interview guides from the field and was presented in tables, pie-charts, frequencies and percentages. The quantitative data was coded and entered into the computer for computation of both descriptive and inferential statistics. The SPSS software, version 22 was used for the analysis. Qualitative findings were arranged according to themes and interpreted in relation to the objectives of the study and were reported in a narrative form. The study found out that 58 % of the respondents disagreed that the youths are well formed to face any life challenge, 81.6% approved that well-formed youths make good consecrated persons, 57.2% agreed that forming young people is a difficult task and 78.1% favored the assertion that proper youth formation is attainable. Both qualitative and quantitative findings were triangulated and gave some insights on the formation of youths as the basis for genuine consecrated vocations in the catholic Diocese of Kisii.

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## **ABBREVIATIONS**

**AA-***Apostolicam Actuositatem*: The Decree on the Apostolate of the Laity

**AL-** *Amoris Laetitia*: An apostolic exhortation on the Joy of Love

**CC-** Congregation for Clergy

**CCE**—Congregation for Catholic Education

**CICLSAL-** Congregation for Institute of Consecrated Life and Societies of Apostolic Life

**DV-** *Dei Verbum*: Dogmatic Constitution on Divine Revelation.

**EA-** *Ecclesia Africae*: Post-Synodal Apostolic Exhortation

**EG-** *Evangelii Gaudium*: Apostolic Exhortation on the Joy of the Gospel

**GE-** *Gravissimum Educationis*: Conciliar Declaration on Christian Education

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

**PC** – *Perfectae Caritatis*: The Decree on the Up-Date Renewal of Religious Life

**PCF-** Pontifical Council for the Family

**PDV**—*Pastores Dabo Vobis*: An Apostolic exhortation on the formation of priests

**SPSS-** Statistical Package for Social Science

**VC-** *Vita Consecrata*: Apostolic Exhortation on Consecrated Life

**VD-** *Verbum Dei*: An apostolic exhortation on the word of God

**KEC-** Kenya Episcopal Conference

**ST-** Saint

**RT-** Right

**REV** - Reverent

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## CHAPTER ONE

### INTRODUCTION

This chapter is dedicated to giving the background of the study, statement of the problem, objectives of the study, research questions, purpose of the study, significance of the study, scope and delimitation of the study, theoretical framework, conceptual framework of the study and difficulties of the study and how to overcome them.

#### 1.1. The Background to the Study

It is a common understanding that tomorrow is built on today and indeed it is true, for this is the reason why, in his apostolic letter, *Tertio Millenio Adveniente*, Pope John Paul II (1994) significantly stated that “the future of the world and the Church belongs to the younger generation...”(58). To understand themselves and their environment better, young people are always asking Jesus questions like the young man in the Gospel of Matthew (19:16). These questions are at times taken pejoratively to mean nothing and therefore ignored by those responsible for the youth in the youth ministry or in the families. There is therefore a need to prepare youth for tomorrow by giving them proper formation in the present situation, where there is more emphasis on subjectivism, individualism and relativism than objective truth and common good.

The Formation of young people is considered as the backbone of any human society or institution and this is true for any human response to the divine call. This fact was very clear for the council fathers in their declaration on Christian education; *Gravissimum Educationis*. They stated: “...Children and young people have a right to be stimulated to make sound judgments based on a well formed conscience and to put them into practice with a sense of personal commitment and to know and to love God more perfectly” (GE 1). Here, they recognized that a timely education of young people is of great importance in determining a better tomorrow. The problem we have in the

Church or even in the ordinary living is that we do not respond to children's rightful needs at the right time. Our failure to do this in a timely manner complicates the relationship between them and us at various stages of their existence because we pretend to be concerned about their good life when it is too late, when they have already subscribed to other philosophies of life, which are detrimental.

We have a great responsibility therefore, to answer the question: "Where are our children?" raised by Pope Francis (2016) in chapter seven of his apostolic exhortation, *The Joy of Love*, for the good of the consecrated vocations in the Catholic Diocese of Kisii. Consecrated life is the willingness "to come to grips with provisional certainties, with new situations and challenges as they develop, with the clamorous demands and passions of contemporary humanity" (CICLSAL, 2014, 1). A life of consecration is a life that demands total surrender to the service of God and His Church and thus requires a thorough preparation of those who are called into it. Could this preparation really begin in formation houses? It must have a basis that is sound, not just in formation houses but much more in the early years of their life's journey.

What does the Pope's question mean to us as youth ministers; parents, teachers and as a diocese? Are we really with our children? What does the Pope mean when he invites us to ask ourselves: "Where are our children?" Most of us could testify that we have youth who are living totally in their own world, a world that is beyond our grasp, a world that is disconnected from our common beliefs, traditions and cultures. They oppose the food we eat, our dressing code, our Church, culture and they do not recognize that we are their formators or parents. What is the problem?

As Pope John Paul II noted in his exhortation, *Pastores Dabo Vobis*, and so is my experience, our youth are living in a challenging time. Among the many challenges he mentioned, secularization and weakening Church affiliation featured most (PDV 7). Payne (2017) recognizes that nowadays the young generation enjoys more attention than those of the previous generations. They are more

troubled now and a bit rebellious too. It is important to ask ourselves, if the assertion of Payne is true: “What attention are our youths receiving today, which leads them to be more rebellious than before?”

The research sought to explore the formation of our young people, to bridge the gaps that are present and finally reawaken the commitment to the noble course of forming our children for today and tomorrow’s genuine consecrated vocations in the Catholic Diocese of Kisii.

## **1.2. The Statement of the Problem**

Proper formation of the youth is a sure way of ensuring genuine consecrated vocations in the Catholic Diocese of Kisii. There are great attempts to attain this but we also realize that there is still much to be done, there are challenges. The presumption is that much attention has not been given to this fact. There is also a speculation that varied family backgrounds, un-systematized programmes for the youth, youths’ defiance, different world philosophies and worst of all, easy access to the outside world through technology may contribute to the non-realization of proper youth formation. This consequently affects the life of consecrated vocations because members who join consecrated life are called from this milieu.

Therefore, this study sought to explore youth formation as there is need to appreciate that youth formation is a necessary tool for genuine consecrated vocations in the Catholic Diocese of Kisii.

## **1.3. Study Objectives**

To address the research problem, the study sought to:

- Explore youth formation which could promote genuine consecrated vocations in the Catholic Diocese of Kisii;
- Find out the extent youth formation could promote values of genuine consecrated vocations in the Catholic Diocese of Kisii;

- Examine the challenges in the formation of youth and propose ways of promoting it for genuine consecrated vocations in the Catholic Diocese of Kisii.

#### **1.4. Research Questions**

In order to carry out the study in a systematic manner and attain the objectives, the research was guided by the following questions:

- What type of formation could the youth be given for the promotion of genuine consecrated vocations in the Catholic Diocese of Kisii?
- To what extent does youth formation promote the values of genuine consecrated vocations in the Catholic Diocese of Kisii?
- What are the challenges faced in forming youth and how could they be overcome to nurture genuine consecrated vocations?

#### **1.5. The Purpose of the Study**

This research, first and foremost, sought to investigate the importance of youth formation as the basis for genuine consecrated vocations and in so doing, arouse the desire and commitment, at all levels in the Catholic Diocese of Kisii to form our young people to face life realistically and responsibly. It significantly wished to bring to the attention of young people the importance of their formation, thus appealing to their consciences to seek this formation wherever possible with heartfelt commitment.

#### **1.6. Significance of the Study**

The research will be of great help to the diocesan office of the youth and vocation animators of different religious congregations in the Catholic Diocese of Kisii. It may also be of help to other youth animators within and outside the Catholic Diocese of Kisii. Much more, it will be of assistance to the daily living of the young people themselves as they personally work out their own

lives. The study will help in forming our youths to be well-rounded persons not only for the good of the Church but for the society and the nation as well.

### **1.7. Scope and Delimitation of the Study**

The scope for this study is the Catholic Diocese of Kisii and it focused on the aspect of youth formation and how it could aid genuine consecrated vocations in that location.

### **1.8. Theoretical Framework**

This section explained Plato's theory of education, the theory on which the study was anchored, showed its strength and its weaknesses and explained how the weaknesses of this theory was to be overcome in applying it to this study. This section ended by showing how this theory was applied to this study and the justification of the use of this theory in this study.

#### **1.8.1. Presentation of the Theory**

This study was guided by Plato's theory of education for its theoretical framework. Plato (428 – 348 BC) was a Greek philosopher who was the pupil of Socrates and the teacher of Aristotle – and one of the most influential figures in 'western' thought. He founded what is said to be the first university – his Academy (near Athens) around 385 BC. Plato's educational thought is his portrayal of the ideal society in *The Republic*. He set out in some detail, the shape and curriculum of an education system. He believed, and demonstrated, that educators must have a deep care for the well-being and future of those they work with. Educating is a moral enterprise and it is the duty of educators to search for truth and virtue, and in so doing guide those they have a responsibility to teach (Smith, 1997)

Plato believed in a strong state-controlled education for both men and women. He was of the view that every citizen must be compulsorily trained to fit into any particular class, i.e. ruling, fighting or the producing class. Education, however, must be imparted to all in the early stages without any

discrimination. He thus divided his education system into elementary and higher education. In elementary education, Plato was of the opinion that for the first 10 years, there should be predominantly physical education. In other words, every school must have a gymnasium and a playground in order to develop the physique and health of children and make them resistant to any disease.

Apart from physical education, Plato also recommended music to bring about certain refinement in their character and give grace and health to the soul and the body. Plato also prescribed subjects such as mathematics, history and science. However, these subjects must be taught by smoothing them into verse and songs and must not be forced on children. This is because according to Plato, knowledge acquired under compulsion has no hold on the mind. Therefore, he believed that education must not be forced but should be made a sort of amusement as it would enable the teacher to understand the natural bent of the mind of the child. Plato also emphasized moral education. “The main function of education is not to put knowledge into the soul but to bring the latent talents from the soul by directing them towards the right objects” (Puja, 2017).

In elementary education, Plato proposed that a child must take an examination which would determine whether or not to pursue higher education at the age of 20. Those who failed in the examination were asked to take up activities in communities such as becoming business people, clerks, workers, farmers and the like.

Those who passed the exam would receive another 10 years of education and training in body and mind. At this stage, apart from physical and mathematical sciences, subjects like arithmetic, astronomy, geometry and dialectics were taught. Again, at the age of 30 years, students would take yet another examination, which would serve as an elimination test, much more severe than the first test.

Those who did not succeed would become executive assistants, auxiliaries and military officers of the state. Plato stated that based on their capabilities, candidates would be assigned a particular field. Those who passed the examination would receive another 5 years' advanced education in dialectics in order to find out as to who was capable of freeing himself or herself from the sense perception. The education system did not end there. Candidates had to study for another 15 years for practical experience in dialectics. Finally, at the age of 50, those who withstood the hard and fast process of education were introduced to the ultimate task of governing their country and fellow human beings. This is a model for what we now describe as a lifelong education or a "learning society" (Smith, 1997)

Kings were expected to spend most of the time in some philosophical pursuits. Thus, after accomplishing perfection, rulers would exercise power only in the best interests of the state. The ideal state would be realized and its people would be just, honest and happy (Puja, 2017).

### **1.8.2. Strengths of the Theory**

The platonic theory of education has many strong insights for the education of humanity. The theory recognizes that education and life are indispensable realities because educating people is like turning the soul from darkness to light. It stresses education for all people which should be introduced from the young age to adulthood. It insisted that children be brought up in a hale and healthy environment and that the atmosphere should implant ideas of truth and goodness (Puja, 2017). Smith (1997) recommended this model because it advocates that educators must have a deep care for the well-being and future of those they work with.

This theory defines education as a means to banning individualism; abolish incompetence and immaturity, and most importantly, becomes a means to establishing the rule of the competence. The platonic theory of education aims at the common good and integral development of a human

personality.” Promotion of common good was the primary objective of platonic education” (Puja, 2017)

### **1.8.3. The Weakness of the Theory**

As beautiful as it appears to be, this theory failed to address all aspects of the integral human personality for it stresses intellectual, physical and moral education of men and women. There is no stress on spiritual, human, psychological and economic education of people. It had the shortcoming of seeing education in terms of leadership, that one is educated or formed for the purpose of becoming a leader in society or state. The theory wrongly assumed that perfection is achieved in this flickering world.

If implemented fully, this theory can create a society of classes of people, where some would belong to the “ruling class” and others to” the ruled class.” The common good therefore, which the theory proposed is unachievable in this scheme of education, where the elimination method is practiced at different stages of life. Assuming that human perfection is a product of academic excellence will negatively infringe on moral, social and spiritual aspects of human existence.

### **1.8.4. How to Overcome the Weaknesses of the Theory**

The research overcomes the weaknesses of viewing education as a segment by stressing the formation of the whole person, a formation which does not ignore any aspect of human living, whether physical, intellectual, economic, social psychological, human or spiritual . The study demonstrates that education is for life; it does not end and is for our good living and not for the purposes of getting jobs or becoming rulers as the theory suggested.

The research also reminds the agents of youth formation that in the society where we live, all people are equal and should be treated as such in all matters of human existence, education

included. Good institutions are not built by good individuals who are the minority but by good individuals who are the majority. A good formation is that which awakens potentials which are in individuals and inspires them to own and use them for their good life.

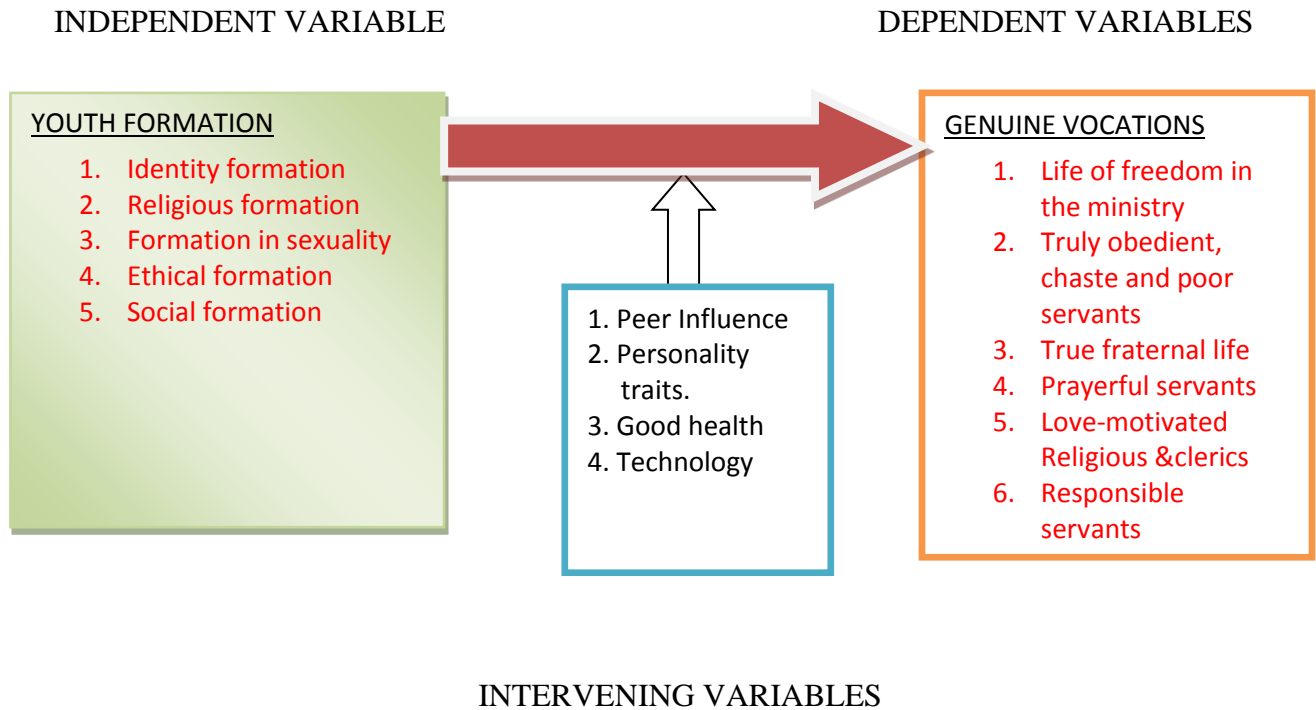
#### **1.8.5. Application of the Theory and Justification of Its Use for the Study**

The platonic theory of education is quite applicable to any society which seeks prosperity of its citizens because it proposes education to the populace as an indispensable tool for reaching this end. It sees education as an attempt to touch evil at its source and therefore should be given to all people at an early age. Plato encourages those who provide education to make it palatable so that the young may accept it and benefit from it, not only in their present living but also in their future life.

This is indeed a theory which could fit any endeavor to form our young people, especially at this time of history when they are seeking absolute independence. As this theory suggests, the time of imparting behaviour in our young people by force or using strict disciplinary measures is outdated and can no longer hold in the society in which we live.

Just as the purpose of the theory is to attain an “ideal state” which is, according to Plato, a product of education, this theory is applicable to the context of the Catholic Diocese of Kisii in reaching the genuine life of consecrated people, which is also a product of the proper formation of young people. Being educated is almost synonymous to being formed, for emphasis is on physical fitness, moral consciousness, intellectual well-being, social upbringing, and religious awareness among others. If education for Plato is to produce an ‘ideal state’ where people are just, honest and happy, formation of the young in the Catholic Diocese of Kisii is to produce genuine consecrated vocations where consecrated people are servants, honest, committed, sincere, responsible, integral and love-motivated persons.

## 1.9. Conceptual Framework



***Figure 1: conceptual framework***

The conceptual framework of the study involved independent variables, intervening variables and dependent variables. The independent variable is the formation of youth while the dependent variable is genuine consecrated vocations. The intervening variables are peer influence, personality traits, technology and good health. The arrows in figure 1 indicate how the three variables relate to each other. The intervening or mediating variables are factors that contribute to genuine consecrated vocations when youth formation is already achieved. This relationship is illustrated in figure 1.

## **1.10. Operational Definition of Key Terms**

**Formation:** The entire process of imparting knowledge for better living.

**Consecrated persons:** Those who are set aside specially for God's service i.e. bishops, priests,

Religious brothers and sisters

**Youth:** The unmarried group in the Church from the age of 14 up to 35 years of age.

**Diocese:** An area, in the Roman Catholic Church, a governing structure, under a bishop.

**Parish:** An area, in the Roman Catholic Church, a governing structure, under a priest.

**Local ordinary:** A consecrated male in charge of a diocese.

**Ministers:** Those called to different ministries in the Church's mission of evangelization.

**Genuine:** Without deception, sincere or honest.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0. Introduction

This chapter is dedicated to reviewing some of the related literature which will be helpful in my research and for the comparative analysis of the data which will be collected from the field. The literature review will provide information on youth formation, relationship between youth formation and genuine consecrated vocations and some of the challenges faced in forming youths. The review will end with a summary of the reviewed literature and the knowledge gap which will justify the present research.

#### 2.1. Understanding Youth Formation

Youth formation is simply defined as the process of giving shape or modeling the behaviour of young people in society or Church. It is the process of passing knowledge and information which is necessary for their life, whether moral, physical, spiritual, intellectual or social. It is very vital because it actually determines the behaviour of an individual and consequently his or her destiny. "In all areas of Church life formation is of primary importance. People who have never had the chance to learn cannot really know the truths of faith, nor they can perform actions which they have never been taught" (EA, 75).

Serrao (2014) acknowledges that "formation signifies to help the candidates to acquire a profound and durable knowledge on themselves, on various aspects of growth, on those infantile issues, on the mastery over themselves and at the end channel all these energies and dispositions towards the constructive realization of an ideal vocation" (pg.31).

Liptak (2009) says that formation should move away from a situation where a formator was a potter and a candidate for consecrated life was seen as clay. In this model, he says that it was the potter's job to get the clay into that predefined shape. The raw material only submitted to the

forming hands of the potter (pg.11). Formation should be a shared responsibility where the formator and candidates for consecrated life are involved (pg.14).

### **2.1.1 Identity Formation**

Our young people should be made to know who they are and the position they hold in the universe. This is very important because one's total life response is hinged on the knowledge of the self. According to Atkinson (1997), identity is "a clearly defined definition of self, a self-definition comprises beliefs, values, and goals which an adolescent finds personally worth and to which he or she is unquestionably committed" (pg.21). The issues about one's life are at most ordered well if one is fully aware of who he or she is and the unique position he or she holds in the physical world as a human being. Our young people ought to know as they grow that they are human beings, created in the image and likeness of God and this will be a very important tool for responding to living their humanness without disassociating themselves from their creator whose image they share and must reflect in the totality of their existence.

It is a normal thing to see our youths experiencing some crises here and there in their journey to maturity. What is our role in this? We have the role of helping youths to navigate the turbulence they experience in growing up in the current social order rather than quickly labeling them as undesirable troublemakers. We cannot give our youths proper identity if we cannot trust and hope in them. We must know that what they undergo is not permanent but a normal process to adulthood and help them go through it reasonably.

Identity formation should not ignore the importance of peer ministry; youths themselves should be ministers to their fellow youths. Vatican II Council stressed that "The young should become the first apostles of the young, in direct contact with them, exercising the apostolate by themselves among themselves, taking account of their social environment" (AA, 12).

Giving our youths their identity is not enough if we do not prepare them on how this identity should not be for their detriment and those of others. Identity must help them live a life of autonomy but which, at the same time cares and takes into consideration the other with whom they live. Cuypers (2001) asserts that “although social dependence is usually regarded as incompatible with personal autonomy, such an ‘other-directedness’ is often not so much an alienating influence as a constitutive factor in the true evaluation of the self by itself”( pg. 100).

Wolfe (2016) acknowledges that forming the identity of a person does not involve just the self and the family. He says that “identity is developed through self-esteem and some external influences; family, peer groups, the media...” (pg.49).The tendency of abandoning our youths to associate with anybody without proper orientation is detrimental because “if an identity can be learned and positively constructed, it can be suppressed or even be annihilated” (Wolfe, 2016, pg.49).

### **2.1.2. Religious Formation**

Bath (2009) reminds us that “this world has meaning for us because of God who created it for the benefit of all mankind. Youths in the modern world should be made to believe and understand from the age of reasoning the affirmation of God in their lives” (pg. 74). In the family, parents are considered the first catechists of the young people. They must therefore not only provide knowledge about the supernatural being but much more bring up children who have a sense of the divine reality.

It is part and parcel of their process of growth, especially the teenagers to be complacent about religion and this is in line with their critical nature as they search for their identity. Parents and all youth ministers should not give up but must diligently provide religious knowledge anyway, but with much love and patience while respecting their worldview. Jacomjin (2013) acknowledges that “beliefs and values of someone’s personal worldview are one of the sources that are used in reflecting on what to believe, what to strive for, and consciously or subconsciously can be a

stimulant to act and perceive life in a certain way” (pg.224). Youths should be facilitated and not forced to think and see things as we see them.

Parents have a primary responsibility to educate and form their children on life issues, but Pope Francis (2016) cautioned the formators when he said: “Obsession however is not education. We cannot control every situation that we may experience...If parents are obsessed with always knowing where their children are and controlling all their movements, they will seek only to dominate space. But this is no way to educate, strengthen and prepare their children to face challenges” (AL, 260).

Formation should enhance the freedom of children, maturity, real autonomy, overall discipline, and provide tools that are necessary for their integral growth. Religious knowledge should not be limited to the family faith but should be extended to information about other faiths as well because we are living in multi-cultural and multi-religious societies. As the *preparatory document* for the synod of bishops suggests, “The situation can lead to uncertainty and the temptation of relativism, but, at the same time, can provide for increased possibilities for fruitful dialogue and mutual enrichment” (Francis, 2017, pg. 17).

Merton & Hardel (2000) identified that it is the prerogative of parents to form their children in the faith: “Close family relationships are important because faith is formed through a personal, trusting relationship” (pg. 37). They noted that parental harmony, effective communication, wise parental control and parental nurturing are indispensable ways of developing and strengthening healthy relationships within families (Merton and Hardel, 2000).

Religious formation is very important and should aim at religious commitment of our youths. Religious commitment is beneficial in various ways: it generally brings positive outcomes among most youths, it is relevant to moral development, and it provides a context and ground for identity formation for many youths and can impact family relationships and dynamism (Layton, Dollahite

and Hardy, 2011). Youths should therefore be formed to interiorize their religious beliefs and be able to witness their faith in word and deed.

For Senter, Black, Clark and Nel (2001), youth ministry should take four approaches. The first one is the inclusive congregational approach, where youths should be seen as part and parcel of the Church and not as separate entities. They argue that there is no theological reason why what is valid for adults is not valid for youths too (pg. 7). The second approach to the youth ministry is the preparatory approach. This approach prepares young people to participate in the life of existing Churches as leaders, disciples or evangelists. These opportunities are made present both in the present and in the future. This second approach is important in empowering young people with skills like a good educational base, leader development, counseling and teaching (pg. 40).

The third approach to youth ministry is the missional approach where youths are oriented towards mission, a community of faith corporately committed to caring for and reaching out to the adolescent world in and outside the Church, in order to meaningfully assimilate them into their fellowship. Senter et al (2001) asserted that “the only measure of success in the youth ministry programme is the ability and willingness of a Church to fully assimilate growing adolescents into the adult fellowship” (pg. 83).

The last but equally important approach to the youth ministry is the strategic approach. This approach creates a community of leaders and youthful Christians who enable a Para Church or Church-based youth ministry to establish a new Church to maintain a theological continuity while expressing faith in a community relevant to both Christ and culture. It is called strategic because it calls upon the ministry to be and become a holistic intergenerational Church which is relevant to the world in which it lives. The four approaches, as we can see, have the objective of not just seeing our young people as leaders of tomorrow but of today too. These approaches also challenge

us to look for ways of making the Church and religious matters relevant to the young people without losing the ideal of the Christian teaching (Senter et al 2001).

Religious formation is grounded in faith and faith is a gift which comes through our interaction with God and this should begin at the right time. Faith cannot be nourished in our young people unless we encourage the custom of reading and meditating on the word of God in our families as Pope Benedict XVI (2010) proposes in his exhortation, *Verbum Dei*. He recognizes that it is in the nature of the young people to ask questions which are innumerable concerning life in order to make their decisions concerning the direction they will take. We sometimes fail to get answers but the pope affirms: “Only God can give the true answers to these questions” (VD, 104). The young must be helped to gain confidence and familiarity with the sacred scripture so that it may become a light on their life’s journey. The word is important because “authentic vocations to the consecrated life and to the priesthood find fertile ground in a faith-filled contact with the word of God” (VD, 104).

### **2.1.3. Formation in Sexuality**

Human sexuality simply refers to the state of being male and female. The Pontifical council for the family clearly states that “femininity and masculinity are complementary gifts, through which human sexuality is an integrating part of the concrete capacity for love which God has inscribed in man and woman” (PCF, 10). Applied to human beings, sexuality tells us about who and what one is rather than what one does or how one acts. One is sexual in all his or her relationships, self-expressions and activity.

It is therefore important to note that human sexuality defines our being in the world and it is core to our being for it is broadly viewed as a way of being in and of relating to the world as male or female. Bancroft (2009) notices that” to a considerable extent, the emotional security of a sexual

relationship is undermined when sex is used for other purposes such as exerting masculinity or dominance, or bolstering self-esteem, or even as a mood regulator. (pg.3). Human sexuality is a gift from God because He is the one who created us male and female (Gen.1:27).

On the social level, one realizes that human sexuality plays a very important role in building up relationships. The capacity to relate with one another is embedded in our sexuality. Natural attraction to one another is itself a gift of our sexuality; we love because we are human beings. These human relationships are ordered by the gift of chastity which is wrongly seen as a repression or an impediment to sexuality. Instead, “chastity promotes and nourishes a healthy behaviour for it combats our tendencies to be selfish, exploitative and manipulative” (Kraft, 1979, pg. 55).

The many myths and misconceptions on human sexuality are well resolved in families because that is where genuine love, respect, understanding and concern are practiced. With compassionate love, the youth find it easy to share about their sexual life and are helped to go through their crises, thus growing in the virtue of chastity which KEC (1987) defined as “the virtue opposed to immorality, misconduct in matters related to sex, impure desires, and other acts opposed to the sixth and the ninth commandment of God” (pg.87).

It is a reality that sexuality is part and parcel of human existence and thus ignoring to talk about it is like telling our young people to explore it by themselves, a thing which is dangerous. A sexually integrated person depends much on how this concern was handled, especially in family set ups. Starting from home, boys and girls learn to treat members of the opposite sex with respect. Through the good modeling from parents, an environment of free sharing is created and this nurtures authentic growth in our children. It gives them, the youth, great joy and encouragement when they share issues of their life, especially about their sexual life and they are not condemned but supported in love

Sexuality is a precious gift from God and therefore proper knowledge on it will result in mature relationships and authentic living in expressing it. In his psychosexual theory of development, Sigmund Freud (1905) recognized that human beings possess sexual appetite which expresses itself at different stages of human development. He further noted that any interference or sexual frustration in any of these stages during childhood would lead to anxiety which may lead to fixation. It is therefore important to remember that formation on human sexuality requires genuine and open discussion, respect of self and others and much more, the practice of virtues.

Formation in human sexuality should include the understanding of issues related to genes and hormones and how they are related to what they are, a thing we have nothing to do about. Our youths should be able to be at home with their body and their bodily feelings and be helped to appropriate them reasonably and in healthy ways because “accepting oneself is an essential prerequisite for the personal maturing process at all levels”(CCE, 26). Sexuality should be seen as a divinely given power to enable us to love others and associate with others intimately.

#### **2.1.4. Ethical Formation**

In his apostolic exhortation *Pastores Dabo Vobis*, Pope John Paul II talked about the challenges affecting the society today, especially the youth. He talked of rationalism, subjectivism, atheism, break-up of the family and distortions in the meaning of human sexuality and worse still, individualism (PDV, 7). Formation therefore becomes a difficult practice in these environments because what matters most is what an individual thinks of, feels and utters from his or her mouth. A society which lives by the philosophy of “my dress, my choice” renders universal moral principles null and void, irrelevant and unwelcome.

The pope further noted that these philosophies present in our society today have immediate and acute repercussions on the youths’ personal growth. The lure of the so-called “consumer society” leads to a life lived according to the logic of selfish possession and the exploitation of others.

Sexuality is no longer seen as a gift for communion and reciprocal donation among persons but as a mere consumer good. Human freedom is not considered as obedience to the objective and universal truth but a blind acquiescence to some instinctive forces and to an individual's will to power (PDV, 8).

With the background given above, we recognize that a good moral background is of paramount importance. For Merton and Hardel, values are communicated most powerfully by parents. They identified, in their book that it is the aspiration of every good parent to see a well behaved child, but this does not just come about, it must be worked for by parents through a congenial relationship, modeling, verbal sharing, the written word, induction and grace orientation (Merton and Hardel ,2000).

These same authors identified three types of parental disciplines, namely autocratic, permissive and democratic. They said in their explanation that autocratic discipline is one which is rigid with rules, harsh words and cruel punishments while permissive discipline is one which believes in giving children whatever they want. These two always result in negative effects. They therefore encouraged parents to use democratic discipline, one which is authoritative, flexible, and Gospel oriented in bringing up children. This discipline fosters family closeness and parental affection (Merton and Hardel, 2000).

#### **2.1.5. Social Formation**

All of us are born into a society, meaning that we are not alone but amidst a community of persons. Social formation could be termed socialization which is the process through which a person, from birth through death, is taught the norms, customs, values, and roles of the society in which they live. This process serves to incorporate new members into a society so that it can function smoothly. It is guided by family members, teachers and coaches, religious leaders, peers, community, and media, among others (Cole, 2018).

There is a tendency to self-preservation, to try and rebel against other people, and this can go to extremes unless we are helped to understand the importance of others in our life. In his analysis of the human society, Bate stated that each human being is a unique individual with a life to live but not in isolation. Whatever we do in life, we must know that as human beings we are social creatures and we belong to many social groupings. These social groupings give us our human identity and in many ways, give us our humanity since we learn our beliefs, values and practices from those around us. He concluded his analysis by saying that to be a human being is to be a social being (Bate, 2003).

Formation in social life will help our youths to relate well with themselves and with other people, and in this way, make genuine and healthy relationships. “Good interpersonal relationships involve an attempt to attain good manners, politeness, good appearance, use of acceptable words, considering and respecting others” (KEC, 1987, pg. 70). The bishops were able to assert that good relationships are a product of dialogue, accepting and appreciating differences in persons and support for one another. Communication and dialogue brings about understanding, cooperation and mutual trust (KEC, 1987).

Besides other reasons which could be cited, Bate (2003) was able to identify that we all need a society because of companionship, complementing one another, identity development, defining our purposes and our ultimate ends, and also for our efficiency and organizational reasons. Formation in social life must therefore imprint in the hearts of our youths that they are part and parcel of the society to which every individual must contribute to its wellbeing.

#### **2.1.6 Intellectual Formation.**

Intellectual formation is very fundamental in the life of our youths because it leads to intellectual maturity where one is able to express personal opinions before others, able to accept correction for wrong views and be at the position of being flexible and open to divergent views. They develop

the ability to resist being shaken by flattery or criticism. Intellectually formed youths can receive compliments or criticism without being ruined or reconstructed by them. They have no shame in seeking counsel from others. Intellectual formation aims at helping our youths to being moved more by reason than emotions.

There is a Kisii saying which goes: “*egesomo ngokinia kere ko tikeri kongainii*’ (An enclosed environment can help one to grow physically but it can never educate one). This great saying encouraged parents to expose their children so that they can acquire knowledge that is necessary for their life. Intellectual formation happens, first and foremost, in the family environment where the formators must exercise much diligence in handling the many questions raised by the young as they grow, allowing them to associate with good companies and providing opportunities for their formal education.

There is a misconception in most people’s mind that education is meant for employment. We must see education beyond this pejorative conception and see it as an indispensable prerequisite for any good, reasonable and enlightened living for our youths otherwise we subject our young people to a condition of intellectual disability. Intellectual disability “is characterized by below-average intelligence or mental ability and a lack of skills necessary for day-to-day living. People with intellectual disabilities can and do learn new skills, but they learn them more slowly” (WebMD, 2018).

## **2.2. Youth Formation and Genuine Consecrated Vocations**

In the above section of the research, we have seen the areas that formation of youths focuses on. This section will try to show the relationship that exists between formation of youths and life of consecrated vocations. The question we are going to answer is: “are the areas of formation that target the youths relevant to the life of the consecrated persons?”

### **2.2.1. Admission to Formation Houses and Holy Orders**

The call to consecrated life comes from God but it is under the stewardship of the Church. For that matter, although divine, it is controlled by the regulations of the Church and must fall under certain criteria. Many people are involved in determining the suitability of candidates for formation to the religious life. The Church itself has given the minimum requirements for admission to formation houses. In canon law, the Church states: “Superiors are to exercise a vigilant care to admit only those who, besides being of required age, are healthy, have a suitable disposition and have sufficient maturity to undertake the life which is proper to the institute”(Can. 642).

It is also important to note that after formation in formation houses and seminaries, candidates for profession and ordination are further subjected to scrutiny. The law of the Church further states that “there is to be a certificate from the Rector of the seminary or house of formation, concerning the qualities required in candidates for the reception of the order, namely sound doctrine, genuine piety, good moral behaviour, fitness for the exercise of ministry..” (Can. 1051). The above minimum requirements for anyone aspiring for consecrated life explain that youth formation is directly related to genuine consecrated vocations. Youth formation form the basis for genuine consecrated life in the Church, Kisii Catholic Diocese included.

### **2.2.2. Youth Formation and Ideals of Consecrated Life**

#### ***a) Freedom of choice***

Youth Formation aims at helping young people to take personal responsibility for maturity in inner freedom, openness to the spirit and call to mission. The pope, in *Vita Consecrata* said: “Initial formation to be whole, must provide a human, cultural, spiritual and pastoral preparation which pays special attention to the harmonious integration of all its various aspects” (VC. 65).

Formation is a sharing in the work of the Father, who through the Spirit, fashions the inner attitudes of the son in the hearts of young men and women. Young people must be formed until

they are genuinely free to make decisions in response to grace (VC. 66). For Serrao (2014), the purpose of formation programmes in formation houses should be intended to lead candidates along the period of formation to discover deep motivations of their vocation (pg. 58).

**b) *Being like Christ, poor, chaste and obedient.***

In the law of the Church, consecrated life is “a stable form of living, in which the faithful follow Christ more closely under the action of the Holy Spirit, and are totally dedicated to seeking the perfection of charity in the service of God’s Kingdom, for the honor of God, building up of the Church and salvation of the world” (can. 153, par.1). Consecrated life therefore, is an imitation of Christ’s life, having that special relationship with Christ in his earthly existence. Pope John II asserts that “by professing the evangelical counsels, consecrated persons not only make Christ the whole meaning of their lives, but strive to reproduce in themselves as far as possible that form of life which he, as the Son of God, accepted in entering this world”(VC 16).

Every religious vocation is a divine vocation for a mission that demands a personal response. This call then demands and embraces the whole person; soul, body and spirit. As the congregation recognizes, a religious is called to witness to the redemptive love of Christ, and in this way, he or she must be ready to lose his or her life for Christ and the Gospel (CICLSAL, 1990, 8, 9). Lukwata, Wanjala, Ogula, Kato and Ndinya (2017) recognized that the purpose of seminary formation is to educate, train and guide candidates to priesthood or consecrated vocations, to personally grow in Christian discipleship and inculcate in their life the model of Jesus Christ and saintly people (pg. 38, 39).

The congregation sees evangelical counsels as the main support of religious life, for through the profession of them, a religious wish to be set free from anything that could hold him or her back from loving God and neighbor like Jesus Christ. Any formation therefore, must carefully initiate candidates to religious life into practicing evangelical vows of poverty, chastity and obedience

(CICLSAL, 1990, 12). These must have their proper base in the family set up and maturing youth through proper formation.

The vow of chastity is not possible if candidates for consecrated vocations are not able to appreciate that sexuality is a gift from God, which must be respected and esteemed. This understanding has to be grounded in youth formation in the early stages of their lives, where they are brought up in a manner that they share openly about their sexuality, relate maturely with others, express mastery of themselves and most importantly, that they may keep joyful and thankful for who they are before God.

To be like Christ who was poor, youths must be given proper formation on possessions. As Isaacs (1987) acknowledges, “it is impossible to advance in the Christian life if we are attached to human pleasures, or if we make immoderate use of them, because the saturation of the senses makes it impossible to live a spiritual life” (pg.115). The virtue of moderation taught to youths is a necessary tool to responding genuinely to religious poverty in consecrated vocations.

Candidates for consecrated vocations must be convinced that the world and all it contains should not be made an end in itself but a means towards attaining true riches of the Kingdom of God. The congregation for consecrated life stated: “Only one who is poor of heart, who strives to follow the poor Christ, can be the source of an authentic solidarity and a true detachment” (CICLCAL, 1990, 14). Kempis (2008) affirms this by saying that the greatest wisdom “is to despise the world and to aspire to the Kingdom of Heaven” (pg.11). All the rest is vanity.

In their document, *the gift of the priestly vocation*, the congregation for the clergy stated that those in formation are called upon to develop their personality, having Christ, the perfect man, as their model and source (CC, 2017, 93). In an era of free choices, freedom of conscience, subjective moral norms and much stress on an individual than the society, the youths must be convinced that they need guidance to realize their full potentials. They must see the need of formation and be

convinced as they grow about the necessity of subscribing to authority in their lives thus submitting their wills to legitimate superiors and authorities because “Religious obedience is at once an imitation of Christ and a participation in his mission” (CICLCAL,1990, 15).

Those called to consecrated life must offer not just their bodies but much more their very selves, their total being to the service of God and the Church. “Consecrated persons will be missionaries above all by continually deepening their awareness of having been called and chosen by God, to whom they must therefore direct and offer everything that they are and have, freeing themselves from the obstacles which could hinder the totality of their response”(VC, 25).

### *c) Community living*

It is an undisputed fact that consecrated persons are called from and sent to live in a community. Formation in the consecrated life must have a communal dimension; the community is the chief place of function. People must be introduced into the life of the community, learning how to live with others whom God has put at their side, accepting their positive traits and their differences and limitations (VC. 66). Formation here should help those to be consecrated to develop a critical judgment inspired by the Gospel to the positive and negative values of their own culture and culture in which they will eventually work (VC.67).

Formation must therefore revolve around creating a mindset which is open to others because we are not born in a vacuum. The youth must consciously know that they are because others are thus developing a sense of the other in their everyday living. Although we need others, the congregation states that it is important for candidates for consecrated life to be brought up with a sense of personal responsibility in whatever they do: “It is the individual religious who holds the first responsibility for saying “yes” to the call which has been received and for accepting all the consequences of such a response” (CICLCAL, 1990, 29).

The congregation for the clergy reiterated that a mature capacity for relations with men and women of various ages and social conditions is a sure sign of the harmonious development of those in formation (CC, 2017, 95). Serrao (2014) says that a community is a constitutive element of our consecration and is a fundamental means of presenting the values of religious life like prayer, vows, charisms and the feeling that we are the Church (pg. 45). He further noted that everyone is responsible for the community growth and wellbeing. For him, jealousy, envy, self-defense, anger, non-acceptance of oneself and insincerity are great enemies of unity (pg.49).

As they are sharing in the charity of Christ who offered his life for His Father, religious brothers and sisters, the consecrated, must be ready to love their brothers and sisters, even to the point of taking up their weaknesses, problems and difficulties (CICLSAL, 1994, 21).”The highest ideal of community necessarily brings with it conversion from every attitude contrary to communion” (CICLSAL, 1994, 23). The congregation reminded all the consecrated that their fulfillment comes from their communities. It said that one who tries to live an independent life, detached from a community, has surely not taken the secure path to the perfection of his or her own state (25).

To foster community living, it is necessary to cultivate those qualities which are required in all human relationships: Respect, kindness, sincerity, self-control, tactfulness, sense of humour and a spirit of sharing (28). A call to fraternal life in a community does not take away our responsibility to personal growth. The congregation was also quick to point out that to love one’s vocation, to hear the call as something that gives true meaning to life, and to cherish consecration as a true, beautiful and good reality which gives truth, beauty and goodness to one’s own existence is all a reinforcement of that bond which links a consecrated to those who share his or her calling (37).

In talking about authority in the service of fraternity, the congregation said that while enjoying our democratic climate, the consecrated must not forget that fraternity is not only a human effort but also and above all a gift of God. It is a gift that comes from obedience to the word of God, and

also, in religious life, to the authority which reminds us of that word and relate it to specific situations, in accordance with the spirit of the institute (48).”If consecrated persons have dedicated themselves to the total service of God, authority promotes and sustains their consecration” (CICLSAL, 1994, 50).

The human qualities relevant for communal living are but a product of the social formation and intellectual formation given to the youths as they grow, which find their practicalities in the fraternal life of religious communities. Intellectual maturity helps them not to be affected by criticism of any kind, to avoid being resisting, controlling, unreasonable, belittling others’ opinions, ideas and decisions and being violent in getting one’s point across. Most importantly, social and intellectual formation helps one in consecrated life to escape from passing judgments on others, a thing that leads to poor community life.

#### *d) Prayer life*

Consecrated persons are persons called to a personal relationship with Christ. They are therefore intimately united in their prayers and reception of sacraments. “Prayer needs to be seen also as a time for being with the Lord so that He might act in us and, notwithstanding distractions and weariness, might enter our lives, console them and guide them” (CICLSAL, 1994, 13). The congregation stated that a consecrated person who lives in a community nourishes his or her consecration both through community praise and intercession (CICLSAL, 1994, 15).

The document further asserted that prayer is a mysterious and transforming power which embraces all realities to redeem and order the world and that religious communities which are most apostolically and evangelically alive-whether contemplative or active, are the ones which have a rich experience of prayer (20).The fathers of the council too stated that members of institutes should assiduously cultivate a spirit of prayer and prayer itself, drawing on the authentic sources of Christian spirituality (PC, 6).

Every member of a religious community is obliged to keeping to the programme of communal prayers as well as personal prayers because this is how we develop our friendship with God who strengthens us in our weaknesses. Pope John Paul II asserts that “the call to holiness is accepted and can be cultivated only in the silence of adoration before the infinite transcendence of God” (VC, 38). Living up to the value of prayer life in consecrated vocations is well grounded in the sound formation of the religious life of our youths in their prime years of life. As an independent variable, a good religious background is essential for God-fearing religious persons in consecrated vocations.

*e) Perfect love*

In her *dialogue*, St. Catherine of Siena emphasized the virtue of love by recognizing that love is the foundation of all virtues. This also was the council’s concern when it stated: “They who make profession of the evangelical counsels should seek and love above all else God who has first loved us (cf.1 Jn. 4:10). In all circumstances they should take care to foster a life hidden with Christ in God (Col.3:3), which is the source and stimulus of love of the neighbor, for the salvation of the world and the building up of the church” (PC, 6).

The whole purpose of chaste celibacy is to seek to love God and neighbor in non-genital ways. A religious community is constituted of members who come from different backgrounds, with different likes and dislikes and much more with their uniqueness. It is therefore to note here that the uniting principle is love. Christians define love as “the ability to open one’s self to the needs of one’s neighbor. It means conquering every form of selfishness” (CCE, 27). This capacity to relate is embedded in the gift of human sexuality.

Isaacs (1987) insists that “the selfishness which is encouraged by the consumer society, the easy life and the self-abandonment must be counteracted by fortitude and unconditional self-giving on the part of everyone who wishes to act responsibly and generously as a child of God “(pg.33).

Authentic youth formation must bring about youths who respect other people with their uniqueness and in this way, promote an unconditional and respectful concern for one another.

### **2.3. Challenges in the Formation of Youths**

There is no human endeavour which does not pose a challenge in the course of executing it because operations of agents take place within the limits of time and space. Formation of youths is not excluded from this because besides being the work of the Holy Spirit, it takes place in human history, through men and women. This section will therefore explore the challenges that the process of youth formation encounters.

#### **2.3.1. Over-Curiousness**

Curiosity is simply defined as having the desire to, being inquisitive or having the interest. This is a positive thing because “by being curious, certain people have discovered that they have gifts they can put into use” (KEC, 1987, pg.53). It is human to have desires, aspirations or ambitions but all these are challenges in the process of youth formation. For Berlyne, curiosity can be divided into epistemic curiosity which stands for the drive in man to know, where one seeks opportunities for intellectual engagement, acquiring facts and knowledge and, perceptual curiosity, which is evoked by visual, auditory and tactile stimulation. It is the drive to experience and feel (Berlyne, 1954).

There is in every person the desire to know, in fact it is said that curiosity is “the mother of invention” but it is a challenge in the formation of young people because many young people are curious to the extreme end. As A’Kempis (2008) expresses, “desires often inflame you and violently push you” (pg.105), they are driven by their desires rather than them being drivers of their curiosity.

### **2.3.2. Unemployment**

Unemployment is a situation where you find people having no jobs, even after undergoing all the training necessary in their fields of interest. It is a big challenge when this situation is experienced on the individual level; that a person cannot have something to do as a person, to pay himself or herself or earn his or her living. This situation affects the process of formation in youths because educators or formators who are a burden to themselves may develop a sense of low self-esteem before their youths whom they are supposed to guide.

Rwiza (2001) claims that “unemployment generates mainly negative consequences: theft, gangsterism, assaults, hooliganism and intimidation, in short a host of dehumanizing activities” (pg.41). He further explains that unemployment has made many young people desperate, bitter and pessimistic about life. Due to unemployment, many young people have lost faith in the government and even in their Church, for ignoring their problems. Chronic youth unemployment puts a brake on national economies, and lack of a literate and skilled young workforce limits businesses’ ability to generate higher growth, better profits and more jobs (Albright, 2017).

Rwiza insists that long-term situations of unemployment may lead our youths to act contrary to their convictions in order to make ends meet. Values are replaced by pleasure; sex becomes an industry where sexual favours are offered for various personal benefits, and not necessarily money (Rwiza, 2001). These conditions do not favor youth formation but complicates it more.

### **2.3.3. Negative ethnicity**

We all come from a certain ethnic group and there is nothing wrong in knowing so. What is the challenge today is negative ethnicity, a situation where ethnic groupings infringe on the common good. This is called tribalism when it is practiced on the level of a tribe. Rwiza says that tribalism “has been employed to cause bribery, corruption, favoritism and nepotism” (Rwiza, 2001, pg. 34).

This is a great challenge to most youths seeking jobs outside their family, clan, tribe or county because these are common criteria for employment.

The servant of God, Michael Maurice Otunga (2012), in addressing tribalism said: “Tribalism does not mean to love our tribe; no, it means that besides my tribe there is no other better tribe”. (<https://www.youtube.com/watch?v=8Cb0oS65I7k>). Authentic formation indeed cannot be realized in such an attitude because it builds a wall around us thus preventing us from reaching others and at the same time not allowing others to reach us.

#### **2.3.4. Egocentricism**

This is an attitude where an individual regards himself or herself as the center of everything. It is where one has no regard of interests, attitudes, feelings and beliefs, other than one’s own. In this culture of exclusion, “almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own”(EG, 54).

This attitude expresses itself in individualistic tendencies, subjectivism and also relativism. Individualism is the idea that the individual’s life belongs to himself or herself and that he or she has an inalienable right to live it as he or she sees it fitting, to act on his or her own judgment, to keep and use the product of his or her effort, and to pursue the values of his or her choosing. It is the idea that the individual is sovereign, an end in himself or herself, and the fundamental unit of moral concern (Biddle, 2014).

This is a great challenge facing our youths today and explains why we have poor relationships among them and with others, especially parents, Church leaders and anybody else who does not put their interests first. Their religion is only accepted so long as it serves their interests. Generally, their love and services are not genuine but only geared towards serving selfish interests, this finally leads them to frustrations because in this world, it is give and take.

## **2.4. Strategies for the Proper Formation of Youths**

This section will try to propose some strategies which may be useful in the formation of young people. These include studying the Bible, apostolate to all groups, modeling and practice of genuine love of God and prayer.

### ***2.4.1. Study of the Bible***

What is Christian living if it does not base itself on the word of God? Let us remember St. Paul's message to Timothy. He said: "All scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults and giving instructions for right living"(2 Tim.3:16). Knowing the importance of the word of God in the Church, the Church fathers exhorted all Christian faithful, especially those who live the religious life to learn about Christ by frequent reading of the scriptures (DV, 25). They restated like Jerome that being ignorant of scripture is being ignorant of Christ.

The word of God saves; it enlightens our path, gives us hope and most importantly, makes God present in our everyday living. The council fathers stated that the word of God..."is the power for salvation to everyone who has faith" (Rom. 1:16; DV, 17). Ignorance of the word of God hardens the work of formation to our youths because without this word, they become devoid of the heavenly wisdom which is necessary for a good life.

### ***2.4.2. Apostolate to all groups***

We realize that there are many discrepancies in the parish apostolate. There is much emphasis on certain groups at the expense of others, thus making others feel isolated. One of the groups which most parishes ignore or give little attention to is the group of the youths. Pope Francis discovers here that "young people often fail to find responses to their concerns, needs, problems and hurts in the usual structures. As adults, we find it hard to listen patiently to them, to appreciate their concerns and demands, and to speak to them in a language they can understand." (EG, 105).

We may not satisfy their desire of wanting to know many things but our efforts will suffice. Let our families and the Church see the resourcefulness of our youths and provide them with good opportunities to maximize them. We must care for them just as we do to other parish groups. The Pope calls for a communal response to the needs of the youth. He says that “wherever there is life, fervour and a desire to bring Christ to others, genuine vocations will arise. Even in parishes, priests are not particularly committed or joyful, fraternal life and fervour of the community can awaken in the young a desire to consecrate themselves completely to God and preaching of the Gospel (EG, 107)

### **2.4.3. Modeling**

This is more than teaching by mere words, it involves a life which reflects what we teach. Our youths are very observant and critical and we cannot blame them for that because it is part of what describes them. Parents and all youth ministers have an obligation to lead by example for this will be the easiest way of appealing to them. Remember that “the most beautiful thoughts are nothing without good works” (Clarke, 1975, pg.234). They feel good when they see their dad, for example, trying to live what he is teaching and this motivates them towards the good we seek for them. Schneiders (1965) noted that “parents can promote moral and spiritual growth by their own consistent and high-level moral commitments and behaviour...” (pg.147).

Long lasting values are those that are learned rather than imposed on the subjects. St. Therese of the Child Jesus taught that “it is absolutely necessary to forget one’s likings, one’s personal conceptions and guide souls along the road which Jesus has traced out for them without making them walk one’s own way” (Clarke,1975,pg. 238). Pope Francis (2016) advises that moral formation should “take place inductively so that children can learn for themselves the importance of certain values, principles and norms rather than imposing these as absolute and unquestionable truths” (AL, 264).

#### ***2.4.4. Practice of the genuine love of God***

Christians define love as “the ability to open one’s self to the needs of one’s neighbor. It means conquering every form of selfishness” (CCE, 27). There is a tendency nowadays, in our families, of finding happiness in what we do or with other people outside our families instead of finding it primarily in our fellow members.

What happens when our communities fail to provide love? Our children’s natural desire to love and to be loved will find its routes to other places where they could experience this love and this may lead to other serious repercussions. Our families and Church must cater for this natural desire or else they promote loneliness and make life boring in our Church and families. To be happy, we need intimate bonds; we need to be able to confide, we need to feel that we belong, we need to be able to get and give support. In fact, strong relationships are key — perhaps the key — to a happy life (Gretchen, 2017).

Love builds authentic relationships and in this way, we avoid the mentality of discriminating against others while undermining their dignity. Genuine love does not count our many tribes or races as a problem but an opportunity for human development. Pope Francis (2013) says that “when properly understood, cultural diversity is not a threat to Church unity” (EG, 117).

Friendship based on genuine love will help members of a family not to measure their worth in terms of what they do in their family, or in terms of where they come from or in terms of their age but in terms of being created in the image and likeness of God. Genuine love curbs gender disparities in our families and Church.

#### ***2.4.5. Praying without ceasing***

Christian families and Churches must cultivate the culture of praying for our youths because all their endeavors come to nothing without God’s help. Jesus stated: “Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours” (Mk.11:24). Prayer is

a relationship, wherein we humbly communicate, worship, and sincerely seek God's face, knowing that He hears us, loves us and will respond to us, though not always in a manner we may expect or desire (Velarde, 2008).

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life affirmed that prayer is a mysterious transforming power which embraces all realities to redeem and order the world (CICLSAL, 1994, 19). We cannot afford to do away with God in forming our youths as most parents have done and have paid dearly for doing so.

We pray to receive the graces necessary to persevere in our Christian life and much more prayer increases our faith so that we are able to discover a loving God who accepts us. This is a vital discovery because it leads to self-acceptance which is always a condition for health relationships in and outside the family circles. This is the surest way to cure all the spiritual maladies that are facing most of our youths is prayer. God can never miss to hear the cry of his children who cry to Him persistently in faith (cf. Lk.18:1-8).

## **2.5. Summary and Knowledge Gap**

The literature review showed that there were a number of documentations on youth formation and life of consecrated vocations. It also showed that a good life of any kind, consecrated life included, is related closely to the formation of the youth. The literature clearly disclosed that youth formation is essential in determining the destiny of our youths and that all religious values of community life, poverty, chastity, obedience, perfect charity and prayer are all founded on the formation of youths.

The challenge was in the area of receiving, owning and implementing Church documents on the parish and diocesan levels. Apart from the documents of the official Church teaching on youth formation and consecrated life, most of the studies which were available on the formation of youths have been carried on outside the context of the Catholic Diocese of Kisii. These are the gaps which the research sought to address.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.0. Introduction**

This chapter discusses the design of the study, showing the plan that was followed during the gathering of data, research designs which were adopted to investigate the problem, the target population of the study and its sampling design, the research instrument which were used, the validity and reliability of the instruments, data collection procedures and data analysis procedures

#### **3.1. Research Design**

This study used a convergent parallel research design. A convergent parallel research design combines both quantitative and qualitative methods of research to answer a research question. The core assumption is that when an investigator combines both statistical trends and stories, that combination provides a better understanding of the problem than either trends or stories alone (Creswell, 2013). In the convergent parallel design, the data in both qualitative and quantitative approaches were analyzed concurrently and their findings triangulated from combined data. Triangulation is using data collected from different sources (samples) or at different times, or using different methods or models to reach the same conclusion (Chumney, 2013).

#### **3.2. Target Population**

The target population, which is the larger group from which the sample is taken,(Kombo and Tromp, 2006) for this study, included the youth themselves, priests, the diocesan youth coordinator, youth advisors, parents, religious sisters and brothers, seminarians and the vocations director/ directress. The study targeted all these to ensure varied views on the research problem.

### 3.3. Sample Size and Sampling Procedure.

Due to time factor, the researcher randomly sampled three parishes for this study. There are 55 diocesan priests and 5 religious priests, 10 religious congregations with a total of 191 religious brothers and sisters, 60 candidates in formation, 1 coordinator, 1 youth leader, approximately 2400 and 1800 accessible youths and parents from the sampled parishes respectively, 38 youth advisors, 1 vocations' director and 1 vocations' directress in the diocese of Kisii. The researcher has 4553 as the estimated population size.

Mugenda and Mugenda (1999) define sampling as “the process of selecting a number of individuals for a study in such a way that the individuals selected represent the larger group from which they are selected” (pg. 10). Using the formula of Krejcie and Morgan cited by Sahaya (2017) in his book, *Empirical Research*, the study employed a sample size of 354 respondents, who were involved in the study. The sample size was calculated as stated below:

$$S = \frac{X^2NP(1-P)}{d^2(N-1) + X^2P(1-P)} \quad \text{Thus} \quad S = \frac{3.841 \times 4553 \times 0.5 \times 0.5}{4552 \times 0.05 \times 0.05 + 3.841 \times 0.5 \times 0.5} = 354.29$$

Where,

S=required sample size

X<sup>2</sup>=the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841)

N= the population size

P= the proportion that is assumed to have the problem under study (0.5 for it is assumed it would provide a maximum sample size.

d= the degree of accuracy expressed as a proportion, or significance level (0.05).

A simple random sampling was adopted by the sampled population for this offered each participant the opportunity of participating in the study, thus ensuring objectivity in the sampled population of the study.

The researcher also used purposive sampling in selecting the respondents for the interview guide for the vicar general, the regional superiors of three different religious congregations, the vocations director and directress, two novice mistresses, a youth advisor, the diocesan youth coordinator and one youth who expressed freely their attitudes, perceptions and feelings towards youth formation as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii. Mugenda et al (1999) describe purposive sampling as “a sampling technique that allows a researcher to use cases that have the required information with respect to objectives of his or her study” (pg.50).

**Table 1: Description of the sample size**

category	Sampling method	Target sample size		Actual Sample size	
		No.	%	No.	%
1. Youths	Random	170	48.02	153	43.59
2. Parents	Random	130	36.72	149	42.45
3. Religious men	Random	5	1.41	4	1.14
4. Religious women	Random	14	3.95	13	3.70
5. Candidates in formation	Random	10	2.82	10	2.85
6. Priests	Random	8	2.26	7	1.99
7. youth advisor	purposive	2	0.56	1	0.28
8. Regional superiors	Purposive	3	0.85	3	0.85
9. Parish priests	purposive	1	0.28	1	0.28
10. Vicar general	purposive	1	0.28	1	0.28
11. Youth coordinator	purposive	1	0.28	1	0.28
12. Novice mistresses	Purposive	2	0.56	2	0.57
13. Seminarians /Novice	Purposive	3	0.85	2	0.57
14. Youth coordinator	Purposive	1	0.28	1	0.28
15. Religious sisters	Purposive	1	0.28	1	0.28
16. Vocations director/directress	Purposive	2	0.56	2	0.57
<b>TOTAL</b>		<b>354</b>	<b>100</b>	<b>351</b>	<b>100</b>

### **3.4. Description of Research Instruments**

The questionnaires were used and an interview guide was scheduled for data collection in the study. These questionnaires contained close-ended and open-ended questions and the respondents were able to air their opinions, ideas, suggestions and recommendations freely. The researcher administered questionnaires to different sampled participants to access their attitudes and views on youth formation as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii.

The researcher engaged in the one-to-one interviews with the vicar general, three regional superiors, one parish priest, the vocations director and directress, the novice mistress, a novice, a seminarian, a youth advisor, a youth coordinator and one youth in the Catholic Diocese of Kisii. The respondents were motivated to express their ideas with no fear of any kind so that their views reflected their personal feelings and opinions on the formation of youths and its impact on consecrated vocations in the Catholic Diocese of Kisii. Respondents were also encouraged to give suggestions that could enhance and enable proper formation of the youths and the information gathered from the interviews was noted down, recorded, transcribed and then analyzed as per the objectives of the study.

### **3.5. Validity and Reliability of Instruments**

This section will explain the validity and the reliability of the instruments that the researcher used in the study.

#### **3.5.1. Validity of Instruments**

To ensure the validity of the research instruments, that is, that they actually were liable to give the data necessary for the study, the items in the questionnaire and interview guide were checked against the objectives of the study with the help of the research committee and lecturers of research who were consulted. The researcher sought the judgment of the authorities who assisted in the validation of the instruments, and after reviewing, invalid items were removed as advised.

### 3.5.2. Reliability of the Instruments

A pilot testing of the instruments was done to check the degree to which the research instruments were reliable. Mugenda and Mugenda (2003) describe reliability as a measure of the degree to which a research instrument yields consistent results or data after repeated trials. It is also the degree to which a particular measurement procedure provides similar outcomes over a number of repeated trials.

The questionnaires were administered to the sampled population and data was collected. From the responses that were obtained, the researcher, through SPSS, found the Cronbach's alpha to be 0.709 for 28 items. This test was repeated by administering the same questionnaires to the same sampled population for the purpose of getting the co-efficiency of the correlation ( $r$ ) in order to establish the extent to which items in the questionnaire elicited the same responses every time they will be used. The Cronbach's alpha was the same (0.709) and this study ascertained that the instruments were reliable for the study because this value is statistically good. This is illustrated in table 2.

**Table 2: Reliability Statistics**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.709	.710	28

### 3.5.3. Pilot Testing of the Instruments

The researcher purposively took into consideration St. Stephen Gachie parish in the Catholic Arch-Diocese of Nairobi for the purpose of piloting validated instruments and ensuring their reliability on the formation of youths as the basis for genuine consecrated vocations. Data was analyzed and

interpreted in order for the researcher to know the reliability of the instruments used before distributing them to the sampled population. The respondents were the Parish priest, 2 religious sisters, a novice, a seminarian, 8 youths and 6 parents.

### **3.6. Data Collection Procedure**

The researcher obtained all the essential authorizing documents from Tangaza University College i.e. Tangaza University College Ethics Committee, Institute of Spirituality and Religious Formation administration and research advisors of Tangaza University College, to conduct the study. Before embarking on the research, the researcher also acquired the government of Kenya's approval to conduct the research through the National Commission for Science, Technology and Innovation (NACOSTI). The researcher consulted the bishop of the Catholic Diocese of Kisii where the research was carried out, the parish priests and sister in-charge of respective parishes and convents where research was conducted. The research was conducted after their consent.

Because some of the sampled populations included youths who were under 18 years, the researcher was given the consent of their parents in seeking information from them. The researcher, with the help of parish priests identified the key figures that helped in the distribution of questionnaires and in the data collection. Besides the questionnaires, the researcher engaged in the one-to-one interviews with the vicar general, three regional superiors, one parish priest of the selected parishes, the vocations director and directress, the novice mistress, a novice, a seminarian, a youth advisor, a youth coordinator and one youth in the Catholic Diocese of Kisii. The respondents were motivated to express their ideas with no fear of any kind so that their views reflected their personal feelings and opinions on the formation of youths and its impact on consecrated vocations in the Catholic Diocese of Kisii. Respondents were also encouraged to give suggestions that could enhance and enable proper formation of the youths and the information

gathered from the interviews was noted down, recorded, transcribed and then analyzed as per the objectives of the study. At last, the data that was collected from the field was analyzed.

### **3.7. Description of Data Analysis Procedures**

The data which was collected from the field, together with the literature review and interview was put into the computer, edited and counter-checked to identify pieces and items that were wrongly placed, misspelled and any inconsistency in the ideas presented by respondents.

The researcher organized qualitative data into themes and coded them, and then respondents' information was synthesized for each objective. The frequency count for every respondent with a similar argument was made. Qualitative data was assessed, categorized into themes constructed from the study objectives and then they were coded. Qualitative data was reported in narrative form. The quantitative data from the questionnaires was coded and entered into the computer for computation of descriptive statistics using SPSS version 22 and was presented in form of tables, pie charts and graphs based on major research questions.

### **3.8. Ethical Consideration**

To ensure ethical compliance, the researcher obtained approval and clearance from Tangaza University College Ethics Committee, Institute of Spirituality and Religious Formation, research department of Tangaza University College as well as permission from each respondent to conduct the study. Apart from that, the researcher provided an explanatory form about the study to every respondent which they signed. This explanation included the purpose and importance of the study, the confidentiality of the source of the information and the right to refuse or withdraw from the survey. This form also provided any other information that was necessary for the study (Ref. appendix iii).

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND DISCUSSION OF FINDINGS

#### 4.0. Introduction

This chapter analyzes, presents and discusses the data gathered from the field as per the research questions/objectives. The researcher therefore handles the five elements under the independent variables: Identity formation, religious formation, formation in sexuality, ethical formation and social formation. The dependent variables which are handled are the life of freedom, truly obedient, chaste and poor servants, true fraternal life, prayerful servants and love motivated consecrated persons. Finally, the chapter deals with the challenges and solutions to the challenges in forming the youths

#### 4.1. Frequency of Respondents per Parish

The researcher administered 354 questionnaires to the sampled population in the Catholic Diocese of Kisii, out of which 336 (94.9%) were collected back. Data was mainly collected from three parishes although other parishes participated in the research too. The distribution of the respondents varied from one parish to the other. Parish A had 110 respondents, parish B had 98 respondents, parish C had 107 respondents and parish X which represented others had 21 respondents. This means that Parish A accounted for 32.7%, parish B for 29.2%, parish C for 31.8% and parish X for 6.3%. This is show in table 3.

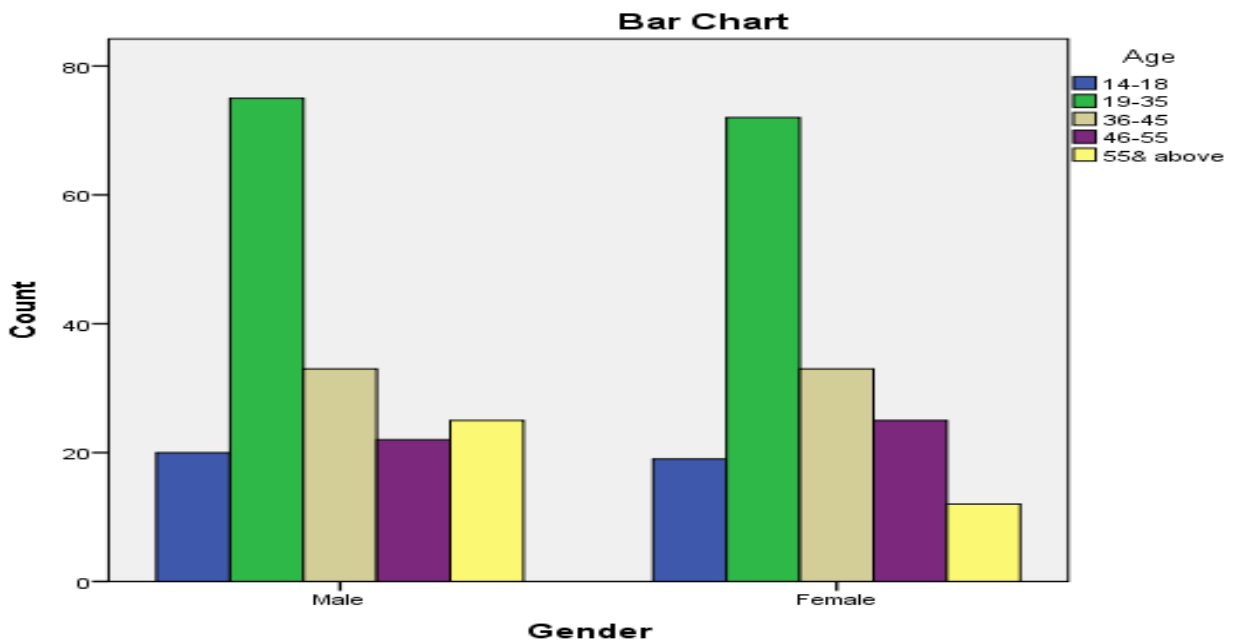
*Table 3: Respondents per parish*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	parish A	110	32.7	32.7	32.7
	parish B	98	29.2	29.2	61.9
	parish C	107	31.8	31.8	93.8
	parish X	21	6.3	6.3	100.0
	Total	336	100.0	100.0	

## 4.2 Gender and Age-Bracket Distribution

The distribution of gender in the study varied among the six categories of the respondents who consisted of the youth, religious men and women, clergy, parents and those in formation houses (seminarians and novices). In total, the male (175) accounted for 52.1% of the total questionnaires collected while the rest were their female counterparts who accounted for 47.9%. In the study, the researcher involved respondents from different age sets to get their opinions and attitudes.

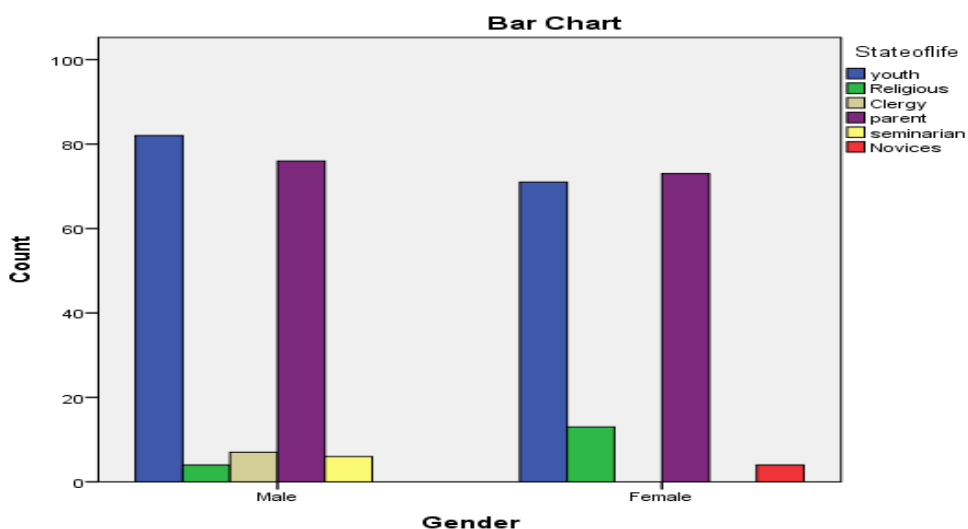
There were five age-sets for the study, i.e. 14-18 years, 19-35 years, 36-45years, 46- 55years and 56 years and above. Out of the 336 questionnaires collected from the field, 39(11.6%) were youths between the age of 14 and 18 years, 147 (43.8%) were youths and young adults between 19 and 35 years, 66 (19.6%) were middle aged adults between 36 and 45 years, 47 (14%) were adults between 46 and 55years and 37(11%) were old men and women above 56 years. This is shown in figure 2.



*Figure 2: Gender and age bracket.*

### 4.3. State of Life

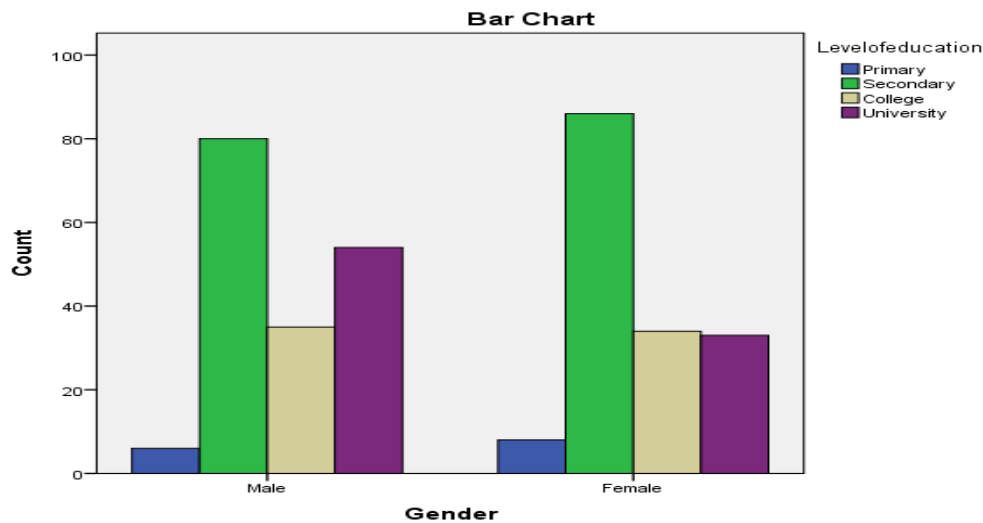
The study employed people from all states of life, including the youths, the religious, the clergy, the parents, the seminarians and the novices to allow a variety of views and attitudes on the research question. The youth (153) accounted for 45.5%, the religious (17) for 5.1%, the clergy (7) for 2.1%, the parents (149) for 44.3%.the seminarians (6) for 1.8% and the novices (4) for 1.2% of the total questionnaires collected from the field. This is demonstrated in figure 3.



*Figure 3: Gender and state of life.*

### 4.4. Level of Education

The respondents of the study were put into four categories in terms of education: Primary, secondary, tertiary colleges and university. The great number of the respondents came from those whose level of education was secondary and the least of the respondents came from the primary level. 166 (49.4%) reached secondary level, 14 (4.2%) reached primary level, 69(20.5%) belonged to the tertiary college class and 87 (25.9%) of them attained the university level of education as shown in figure 4.



**Figure 4: Gender and level of education**

#### **4.5. Understanding Youth Formation**

This was the first objective/question that the research concerned itself with. The study produced different views that are presented in this section. The responses of the respondents who filled the questionnaires given to them were as presented in the tables. Those who were interviewed on the same gave divergent but equally related opinions. On youth formation, there were different terminologies introduced by different respondents.

S1 defined youth formation as “the preparation of young people in readiness for adult life. It is giving young people direction for the discernment of the life they may wish to live”. In addition, he said that youth formation is educating them on morals, Christian and religious values. This was in line with what another respondent identified here as D2 said: “Youth formation is the way of helping the young ones to discern and realize their proper vision or objective in the future”.

For the respondent NM2, youth formation is “moulding the youths into shapes that are acceptable to themselves, to the society and to God”. R insisted that “youth formation is nothing but educating them in different aspects of their life”. C said, “It is instilling human and Christian values in our youths”. An interview with respondent YC revealed that youth formation is bringing awareness

about different aspects of life to young people. “It is assisting them to find focus in different areas of their life”. Respondent N looked at formation as a process of enhancing and empowering young people to be able to make right decisions for their way of life.

Respondent A and S2 used the term “giving Knowledge” in defining youth formation. Like A, S2 said that Youth formation is giving young people knowledge that prepares them to be better people in the future, whether in the church or society as a whole. D1 was very categorical in her definition. She defined youth formation as “whatever guidance given to the youths to prepare them for the future”. This was also expressed by a regional superior of one of the religious congregations who defined it as “teaching our youths on how to be complete human beings. It is being made to become fully human and fully Christian and these make the foundations for a good life” (S3).

C defined youth formation as “the moulding of our youths to produce a form or shape that is acceptable both to God and fellow human beings”. SM joined S1 and said “youth formation is the preparation given to the youths to help them understand themselves and the role they are to undertake in life”. He added by claiming that it is any effort made to restore the true image of God in our young people. NM1 pointed out that “youth formation is the education given to make the youth aware of what they are and what is expected of them”.

Y, who was interviewed, defined youth formation as “the design given to the young to help them become upright”. An interview with V revealed too that youth formation is the instruction given to the young people to give them human and Christian values. He said “youth formation is giving them knowledge to help them to be fully human and truly divine”. They become truly divine in the sense that they reflect the image of God in their life.

After defining youth formation, all those who were interviewed identified that integral formation is the formation of the whole person. Their different arguments were shortened to the following: It

involves bringing self-awareness to the youths, helping them to understand their sexuality properly, making them fit in the wider society in which they are members, inculcating ethical values in their human and Christian life, educating them and making them love God and revere Him in everything. They were in agreement with the literature review that identified youth formation as identity formation, religious formation, formation in sexuality, social formation, ethical formation and intellectual formation. These six are the independent variables in the conceptual framework, figure 1.

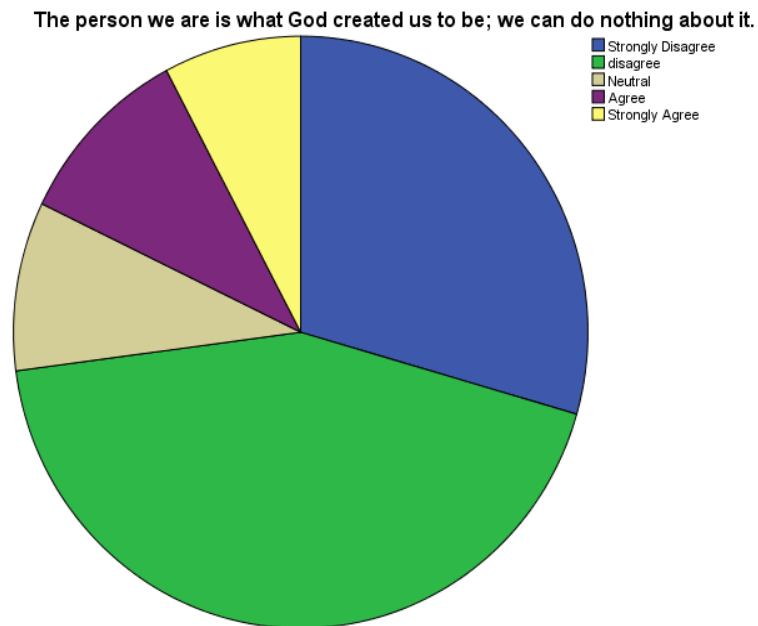
Respondent A summarized integral formation as “enabling or making the youths to participate in activities like serving the Church and family life. It generally involves making our youths to be part and parcel of the total human existence... praying well, respecting others, accepting oneself, acquiring knowledge, living well with others and behaving morally”. The youths have to know that they have a responsibility to do that which is morally acceptable and avoid the contrary.

#### **4.5.1. On identity Formation**

Based on the analysis of The person we are is what God created us to be; we can do nothing about it, 29.5 % strongly disagreed that the person we are is what God created us to be; we can do nothing about it. 43.5% further disagreed with the same, thus bringing the percentage of those who disagreed that the person we are is what God created us to be; we can do nothing about it, to 73%. This is illustrated in table 4 and figure 5.

**Table 4: The person we are is what God created us to be; we can do nothing about it.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	99	29.5	29.5	29.5
disagree	146	43.5	43.5	72.9
Neutral	31	9.2	9.2	82.1
Agree	34	10.1	10.1	92.3
Strongly Agree	26	7.7	7.7	100.0
Total	336	100.0	100.0	



**Figure 5: Identity and human effort**

The above information was verified by those who were interviewed. R argued that God did not create us to be dormant receivers of anything from Him but must be involved. She said “our identity is God-given but He made us custodians over the same and therefore we have a duty to do something to better who we are”. S1 observed that identity formation is nothing but making our youths aware of who they are as they mature. He said, “Many of them do not understand themselves but they are helped to own and cherish their being”. The study revealed that the

majority of the respondents (64.2%) in the questionnaires disagreed that the youths understand themselves well.

A recognized significantly that our effort to understand ourselves is itself an effort to do something on our personality and identity. Generally, although there was an agreement that we cannot substantially change who we are, most of those who were interviewed argued that we can improve ourselves as well as the young in our families, societies, schools and Churches to stand for who they are as well as respect others in their uniqueness. S2 categorically said that although created perfectly, it is wrong to say that we can do about who are. She said, “God created me and on my part, I must work hard to define my being in the universe... I learn every day”.

Y quoted Genesis 1:31, which talks of the goodness of whatever God created but he went ahead and said:” The same God gave humanity a mandate to multiply and fill the earth. By creating them reasonable beings, He meant that they should always do better than now”. She was quick to point out that we were not created to just sit there as spectators but actors in the drama of our life. She requested: “Let us make every effort to better who we are”. Giving her own example, she said “I personally was a silent lady but now I can talk before people with ease through my efforts to interact with people”. C argued that it is true that God created us substantially good but this image was tarnished by sin. He claimed, “We can do something to restore our true image before God”.

D2 recognized that we are bettering ourselves every moment of our life. He said “Our good can be made better by the personal decisions we make”. NM1 argued that every person is responsible for his or her good life, “Through reasoning, we can determine who we are but without excluding the grace of God”. V reverted to the doctrine of predestination which was strongly fought by St.

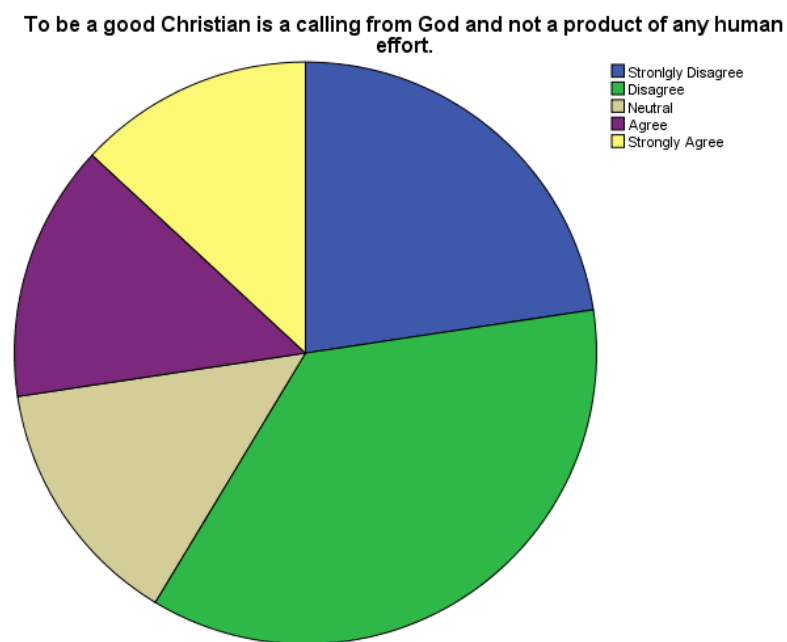
Augustine. He claimed: “To accept that we have nothing to do with the way we were created is to reject our responsibility to determine our destiny with the help of grace. We were created without our cooperation but we cannot be saved without our cooperation”. He asserted that accepting such a claim waters down the concept of human development and learning.

#### 4.5.2. Religious Formation

To the statement that to be a Christian is a calling from God and not a product of any human effort, there were various responses from those who filled in the questionnaires. A great percentage disagreed (36%) and strongly disagreed (22.6%) with this assertion. Only a small percentage; 14.3% and 13.1% agreed and strongly agreed respectively to it. Table 5 and figure 6 demonstrate this.

**Table 5: To be a good Christian is a calling from God and not a product of any human effort.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	76	22.6	22.6	22.6
	Disagree	121	36.0	36.0	58.6
	Neutral	47	14.0	14.0	72.6
	Agree	48	14.3	14.3	86.9
	Strongly Agree	44	13.1	13.1	100.0
	Total	336	100.0	100.0	



**Figure 6: Christian calling and human effort**

Those who were interviewed responded differently but the majority of them, 13 out of 15 disagreed that to be a Christian is a calling from God and not a product of any human effort. D1 argued that it is dangerous to assent to this assertion because it takes away man's involvement on the way to his or her salvation. Similar to this argument was the opinion of S3. She said that "the grace of God is very necessary in making us Christians but this can only work with our co-operation. We need our own effort as well as that of others, like parents, catechists, priests and our fellow Christians of good will to support us in knowing Christ and serving him". S2, on her part, said that salvation is never forced on anybody, "it requires one's disposition".

C observed that good Christians are not only created but also made by their good backgrounds. He said: "We owe so much to our parents, catechists and priests, for their efforts to make us the Christians we are now". This was echoed by A, who said: "I trust very much the grace of God in making good Christians but as much as I know, I have a responsibility over the faith of my children and those entrusted to me". R claimed that "there are many people who were called but are not good Christians because they lacked personal effort in their faith".

On defending his opinion, D2 retorted: "Denying human effort in becoming good Christians is tantamount to saying that one is like a tree or any other irrational being. Our capacity to understanding requires that we decide, not in a vacuum, but with others to determine our destiny".

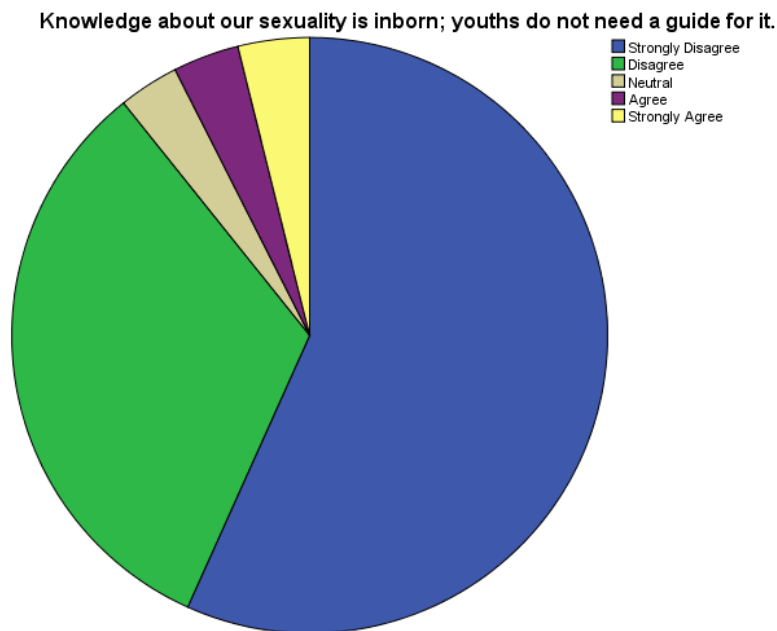
Y responded to this by recalling her Christian vocation. She said, "Like many other people, I am a Christian because of the efforts of my parents. They are at the basis of my religious formation as my first instructors in the faith". The majority (54.2%) of those who filled the questionnaires did not agree that youths in the Catholic Diocese of Kisii are sufficiently instructed in their faith.

### 4.5.3: Formation in Sexuality

The researcher sought to determine whether there is need for formation of our youths in sexual matters or not. This study found out that the majority of the respondents agreed that there is need for our youths to be guided in their sexuality. They therefore disagreed with the assertion that knowledge about sexuality is inborn; youths do not need a guide for it. Table 6 shows that 190 respondents (56.5%) strongly disagreed and 110 respondents (32.7%) disagreed with that assertion. We can also see these results in figure 7.

**Table 6: Knowledge about our sexuality is inborn; youths do not need a guide for it**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	190	56.5	56.5	56.5
	Disagree	110	32.7	32.7	89.3
	Neutral	11	3.3	3.3	92.6
	Agree	12	3.6	3.6	96.1
	Strongly Agree	13	3.9	3.9	100.0
	Total	336	100.0	100.0	



**Figure 7: sexuality and guidance**

Concerning the interviews, C said that youths are developing and they must be humble to accept that they need guidance in every area of their life if they are to progress positively. With a similar argument, S1 said “experience has taught me that the youths who bury pride and seek help in sexual matters find help at the right time and are guided to a better understanding of their sexuality. This understanding is vital because sexuality is central to our life”. A had this to say: “No one is a master of his own destiny. It is true that God, in his wisdom, created us with much potential, which we either make good use of or fail to use or sometimes misuse because we lack knowledge. By all means, youths must be guided in all areas of their life, sexuality included”.

D1 acknowledged that guidance in sexual matters is necessary: “The youths will get it in any way if we, the formators fail to give it at the right time”. S3 said that innate knowledge requires to be put into proper use and expression, “it has to be directed to contributing to one’s destiny”. A claimed that the youths are not specialists in sexual matters and therefore need formation in their sexuality to grow well”. Y frankly said, “Youths require competent people to help them tap the innate powers that are in them for their good living. They need a guide to keep them on the right track”.

NM2 was quick to point out that human sexuality is a mystery; “Youths must be guided in it”. For YC, guiding our youths on sexuality is an indispensable duty for all formators. He said: “Without adult guidance, youths would be treading on a dangerous ground in expressing sexuality”. V reasoned that it is not true that youths do not need a guide in understanding their sexuality. He said “we have to distinguish between natural biological processes and our knowledge about our sexuality because knowledge presupposes an informed mind. Not all people are subject to the knowledge about our sexuality but only those who can understand”.

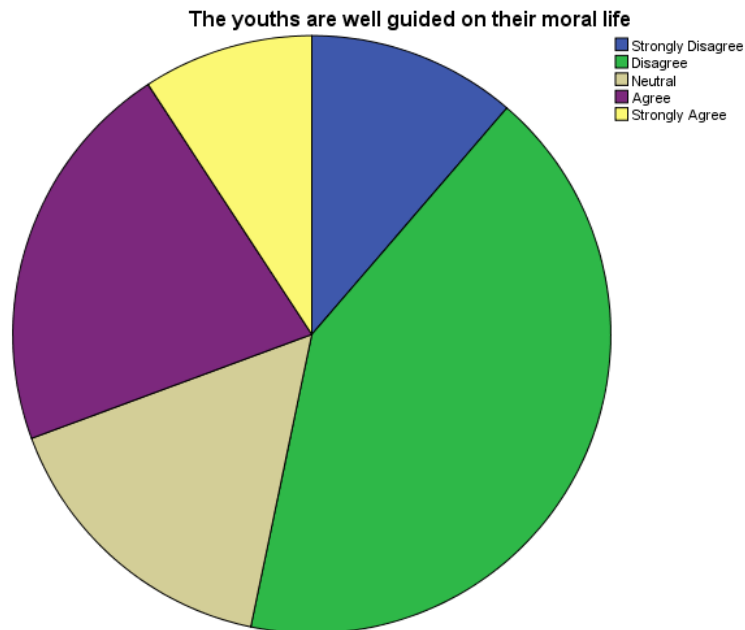
The researcher went further to seek to understand whether the youths in the Catholic Diocese of Kisii have received necessary information and discussions about their sexuality. The study found out that 51.2% of the respondents disagreed with the assertion that the youths have received necessary information and discussions about their sexuality. D2 blamed the parents for failing the youths. He said, “Our young people require knowledge about their sexuality but most of the parents shy off from disseminating this knowledge to them”

#### 4.5.4. Ethical Formation.

On whether the youths are well guided on their moral life, this study found the majority of the respondents disagreeing that the youths are well guided on their moral life with 53.6%. Only 30.6% agreed with the claim that the youths are well guided on their moral life. Table 7 and figure 8 show varied views of the respondents in the questionnaires.

**Table 7: The youths are well guided on their moral life**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	38	11.3	11.3	11.3
	Disagree	141	42.0	42.0	53.3
	Neutral	54	16.1	16.1	69.3
	Agree	72	21.4	21.4	90.8
	Strongly Agree	31	9.2	9.2	100.0
	Total	336	100.0	100.0	



***Figure 8: Moral life and youth guidance***

The respondents who were interviewed gave varied responses but the majority of them disagreed with the claim that the youths are well guided on their moral life. R claimed that the youths are so slippery and want to do what they think is right for them. Any good effort made to guide them bears very little fruits. This was supported by S2 who argued that “they are so rebellious to listening to adults’ guiding principles because they feel that parents and other adults are outdated to guide them morally”. To support this claim, Y affirmed that “adults are so scrupulous”. S3 claimed that “the youths are not well guided morally because formators have failed to be good role models. It is easy to find adult formators, parents, teachers, advisors and even religious leaders doing things that scandalize the youth”.

‘A’ said “no one can give what is not in him or her. Many parents and advisors are ignorant in different moral issues and therefore shy away from their responsibility of being moral agents to the youths”. For S2, “youths want to be products of their own making and therefore keep aloof from

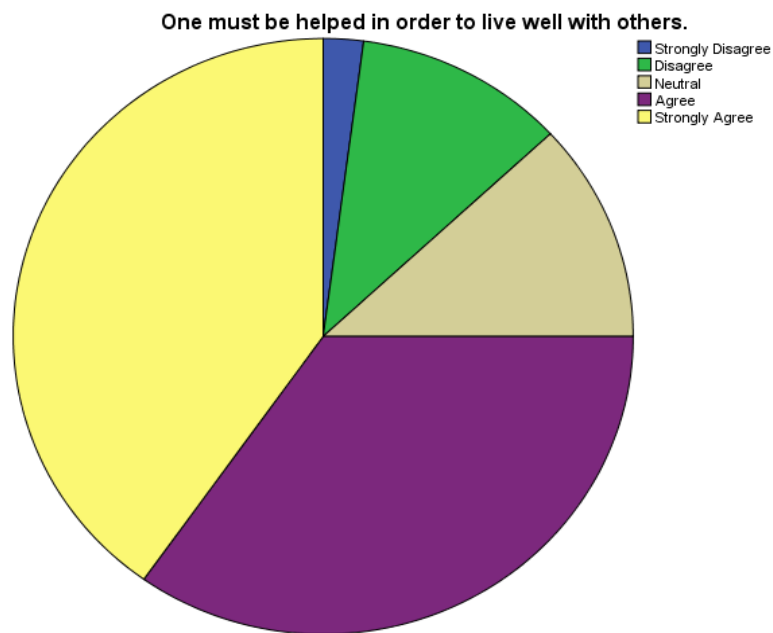
adult moral teachings”. NM1 advised the youth to adhere to the moral guidelines given to them for “that is the wisdom for a good life”

#### 4.5.5. Social Formation.

On whether or not one must be helped to live well with others in society, the study found out that 89% of the respondents agreed and strongly agreed that indeed one must be helped in order to live well with others in society. A small percentage (13.1%) disagreed and strongly disagreed with this statement. Table 8 and Figure 9 shows various responses to the claim that youths in the Catholic Dioceses of Kisii must be helped to live well with others in the society.

**Table 8: One must be helped in order to live well with others**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	2.1	2.1	2.1
	Disagree	37	11.0	11.0	13.1
	Neutral	40	11.9	11.9	25.0
	Agree	117	34.8	34.8	59.8
	Strongly Agree	135	40.2	40.2	100.0
Total		336	100.0	100.0	



***Figure 9: Youth and social guidance***

From the interviews that were carried out, although they all agreed that one must be helped in order to live well with others, they argued in a variety of ways. D2 suggested that we must grow with a sense of other people. The same view was repeated by S1, A, and R. C reiterated what the African philosopher, Mbiti, said: “I am because we are and because we are I am”. He continued to add that human beings are social beings who must depend on one another. D1 was quick to point out that “it is a misguided thinking when one refuses to be helped in order that he or she may live with others in the society. Y was hypothetical in this. She said: “If you want to live in happiness, you must seek the help of those around you because the self-sufficiency condition is a bad disease that takes away man’s well-being”.

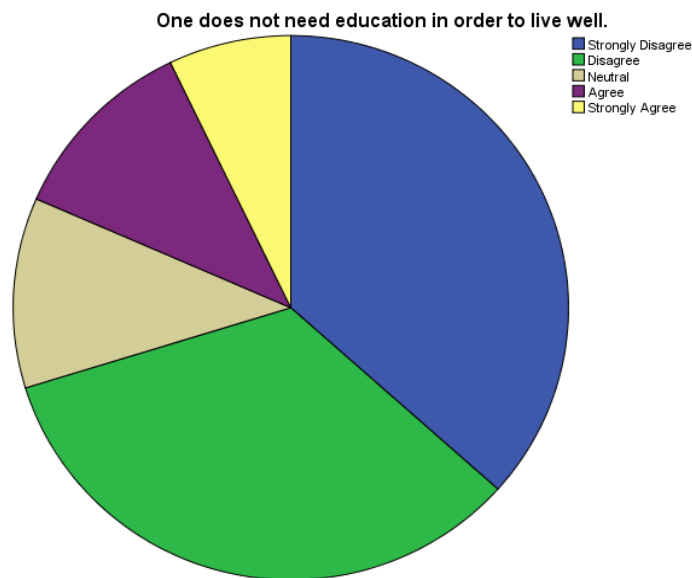
D2 brought out a reminder by saying “co-existence in human beings is not an option but a must-be phenomenon”. N claimed that “initiation to social interactions is not only important but necessary”. SM said that “every society of persons has rules and regulations for the betterment of their life. Being guided to understanding them is very important for proper interactions.”

#### 4.5.6. Intellectual Formation

The researcher was interested in getting opinions on whether or not education was needed for one to live well, and the following were the responses: 236 (70.2%) respondents disagreed and strongly disagreed that one does not need education in order to live well. 18.4% agreed and strongly agreed to this statement. These opinions are illustrated in table 9 and figure 10.

**Table 9: One does not need education in order to live well**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	123	36.6	36.6	36.6
Disagree	113	33.6	33.6	70.2
Neutral	38	11.3	11.3	81.5
Agree	38	11.3	11.3	92.9
Strongly Agree	24	7.1	7.1	100.0
Total	336	100.0	100.0	



**Figure 10: Youth and intellectual formation.**

From those who were interviewed, 12 out of 15 disagreed with the assertion that one does not need education in order to live well and the remaining three remained indifferent. S1 observed that “one becomes a menace to himself or herself as well as others without education”. Echoing the same sentiments, NM2 commented that “It is not good to live a life of ignorance because it is not only expensive but a degrading life too”. When asked to explain further, she said that without education, one may not fit into the present society which is enlightened in many matters. SM added by saying that it is good at least for one to acquire basic education. He said: “Education is necessary even for our interaction with others; otherwise, one becomes a social misfit when communication is not possible or is full of ignorance”.

Respondent A reiterated these views saying: “As a teacher, I can testify that education is 100% necessary for any good life because every aspect of human existence requires that one is knowledgeable and this knowledge must be substantial”. D2 claimed that to reject education is tantamount to rejecting a good life. He said “every aspect of human life requires that one is enlightened”. For V, we are in a competitive world and this requires that we are educated. “Denying education is tantamount to denying knowledge of any kind”. He concluded by saying that education is not only necessary but a must for any good and rewarding life.

#### **4.6. On Youth Formation and Ideals of Genuine Consecrated Vocations**

This was the second research objective/question of the study. The researcher wanted to know whether or not the ideals of genuine consecrated vocations, the dependent variables, as enumerated in the conceptual framework, have any basis in youth formation. The respondents of both the questionnaires and the interview guide were divergent, but generally converging at some level.

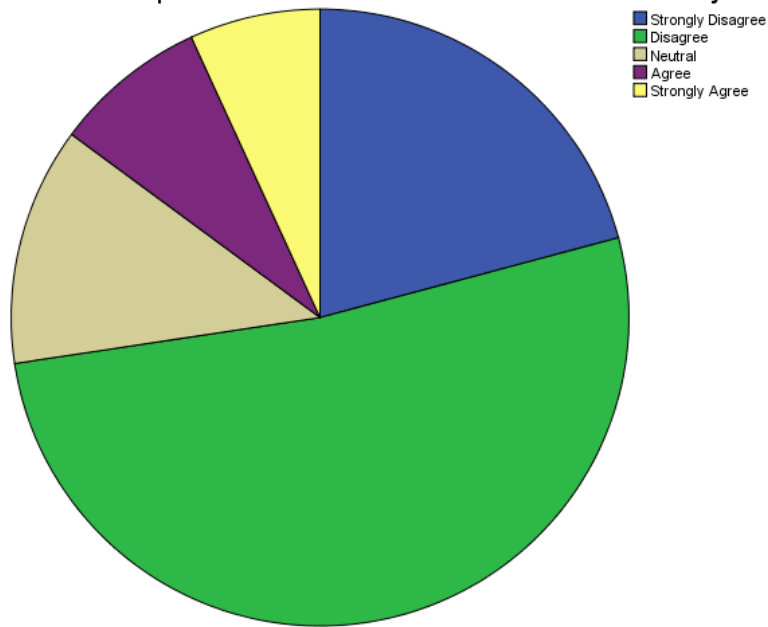
#### 4.6.1. Entry Conditions for Those Aspiring for Consecrated Life

The study aimed at ascertaining whether or not those aspiring for consecrated life should be subjected to certain conditions before being admitted to the formation programme in religious houses. The questionnaires revealed that 72.6 % disagreed with the claim that those who aspire for consecrated life should be received without any condition. We can observe this in Table 10 and figure 11.

**Table 10: Those who aspire for consecrated life should be received without any condition**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	70	20.8	20.8	20.8
	Disagree	174	51.8	51.8	72.6
	Neutral	42	12.5	12.5	85.1
	Agree	27	8.0	8.0	93.2
	Strongly Agree	23	6.8	6.8	100.0
	Total	336	100.0	100.0	

**Those who aspire for consecrated life should be received without any condition.**



**Figure 11: Conditions and entry to consecrated life**

The interview confirmed the above results from the questionnaires. From all those who were interviewed, only one respondent remained non-committal to the discussion that those who aspire for consecrated life should be received without any condition. Those who disagreed with this assertion had various arguments. D1 said “Conditions help the congregation to check the seriousness of the candidates and deter those who may want to join consecrated life for wrong reasons just because it is free for all without any condition”. R was categorical that “conditions must be there because targets are necessary in every endeavor”

S1 believed that conditions help those responsible for admission of candidates to religious institutes to have the best candidates for God because God always wants the best. He added: “Conditions are like a marking scheme which is used to determining the seriousness of the candidates for formation. Conditions also help us to know whether or not there is some formation of the person joining consecrated vocations before they join”. D2, in support for conditions, argued: “Conditions are part and parcel of any life we want to live because any state of life demands that we attain certain minimum requirements which act as a starting capital in the business world”.

For S3, conditions for the candidates are necessary simply because” we live in society and any human society must be guided by rules”.” Actually”, ‘A’ argued that “conditions will make the candidate for formation to work hard to meet the threshold”. SM claimed that conditions must be there because the Church is a human society and there has to be order. C argued in support of conditions because it is canonical, but, besides that he added: “Unlike other states of life, living a consecrated vocation needs a serious commitment, which demands that the one choosing such a life must fit into certain conditions”. Y strongly advocated for the conditions. She said: “Many people will join consecrated vocations as a way of survival when they cannot fit into any society”. This was supported fully by V who said that conditions help the Church to scrutinize candidates

for consecrated life. “It is necessary for anyone who intends to follow Christ closely in the consecrated vocation to manifest some physical signs that must be verified before the internal disposition is verified”. Journeying with candidates is necessary or else we end up admitting people with wrong intentions like the priest in the Catholic Diocese of Isiolo, Kenya, who ended up murdering his own bishop.

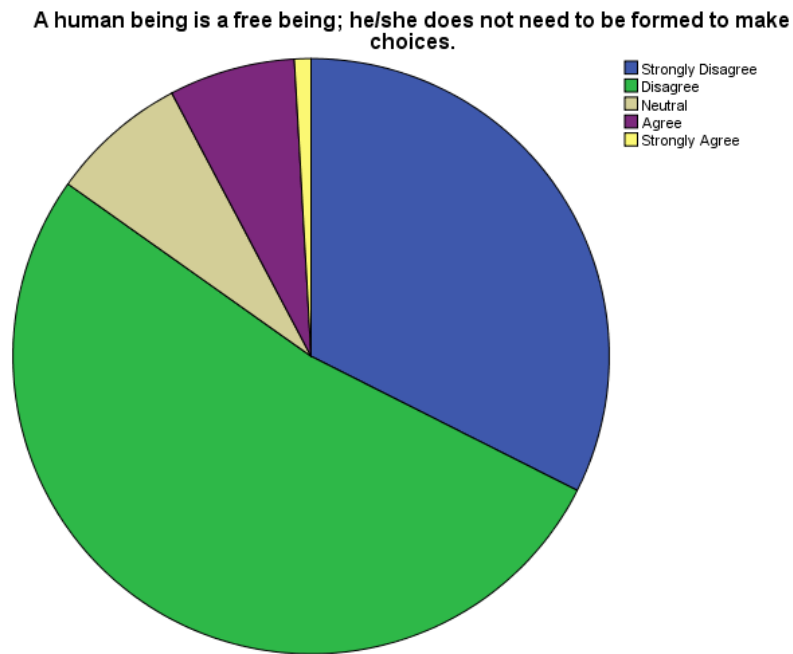
These conditions were identified as necessary for whoever wants to enter into formation for consecrated life: Average academic qualification, social acceptance, practicing Catholic faith, moral uprightness, good health and a personal desire to be a consecrated person. All these conditions point to the fact that consecrated life bases itself on one’s background.

#### 4.6.2. Freedom of Choice

On freedom of choice, the researcher wanted to know attitudes and opinions of the respondents. To the affirmation that a human person is a free being; he/she does not need to be formed to make choices, 84.8% disagreed, and only 7.7% agreed to that affirmation. Table 11 and figure 12 show it all.

**Table 11: A human being is a free being; he/she does not need to be formed to make choices**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	109	32.4	32.4	32.4
	Disagree	176	52.4	52.4	84.8
	Neutral	25	7.4	7.4	92.3
	Agree	23	6.8	6.8	99.1
	Strongly Agree	3	.9	.9	100.0
	Total	336	100.0	100.0	



***Figure 12: Freedom and formation***

From the interviews, on whether a human being is a free being who does not need to be formed to make choices, R respondent with a question: “Is that not the reason why the Church forms our consciences?” She added by saying that the formation of an individual enables one to avoid errors in decision making. SM added by saying: “In any case, there is no absolute freedom”. D1 elaborated on this assertion by saying that “one must consider himself or herself free to making choices when his or her formation in all areas of life is complete”.

This same argument was strengthened by D2. He added: “Choices have consequences and it is important that they are not made arbitrarily. They must be made with a formed and an informed conscience”.

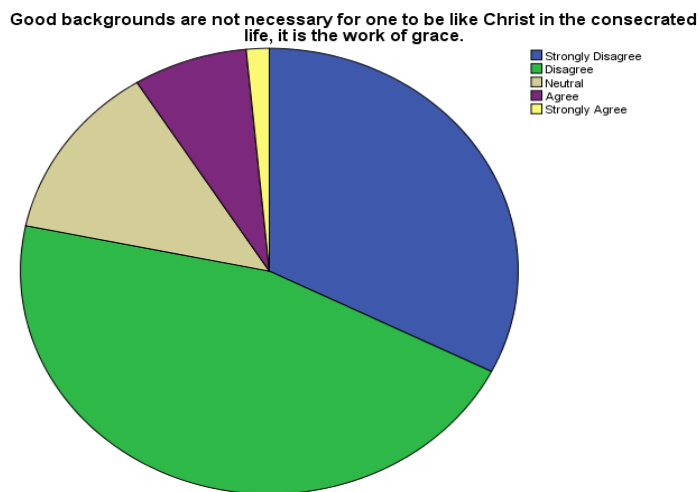
S3 had a completely new perspective on this. She said, “it is the highest form of pride when one claims absolute freedom and yet his or her decisions are not made in a vacuum”. NM2 joined others when she claimed that “we all need one another in decision making”.

### 4.6.3. Being Like Christ, Poor, Chaste and Obedient

The researcher sought to know whether or not practicing true Christianity, in the pattern of Christ who was poor, chaste and obedient is solely a work of grace or whether it requires good family backgrounds. To the claim that good backgrounds are not necessary for one to be like Christ in the consecrated vocation, it is the work of grace, 78.3% of the respondents of the questionnaires disagreed, 12.8% were neutral and 8.9% agreed. We can see this in table 12 and figure 13.

**Table 12: Good backgrounds are not necessary for one to be like Christ in the consecrated life, it is the work of grace**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	109	32.4	32.4	32.4
Disagree	154	45.8	45.8	78.3
Neutral	43	12.8	12.8	91.1
Agree	25	7.4	7.4	98.5
Strongly Agree	5	1.5	1.5	100.0
Total	336	100.0	100.0	



**Figure 13: Christianity in religious life**

The interview guide confirmed the questionnaire responses. Those who were interviewed argued for both good backgrounds and God's grace in being a good Christian but their arguments were different. S1, D2 and R stressed that a human being is both a natural and a supernatural being and this was put clear by S3 who said "although living in the world, a human being shares in God's nature by the very fact of being created in the image and likeness of God. YC said "God's grace is vital just as good backgrounds are in enabling one to live a life of Christ in the consecrated vocation.

SM was quick to point out that he esteems the background he received while growing up because it made him docile in accepting Christ's teachings. For N, being a good Christian in the consecrated vocation does not only depend on grace but good backgrounds as well. 'A' posed a reflective question: "Will God's grace land on unprepared ground?" This was accompanied by the argument of D1 who said "one's disposition, which is the product of a good background, is needed for the effective work of grace in being good Christians". C quoted the scripture saying: "Train a child in the way he should go: and when he is old, he will not depart from it" (Prov.22.6). He stressed that it is wrong to exclude backgrounds from who we are as Christians.

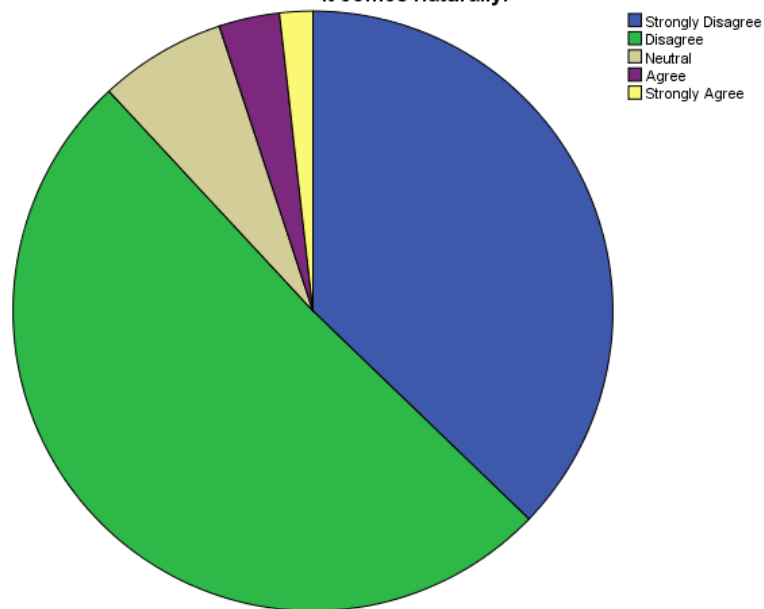
#### **4.6.4. Community Living**

The researcher wanted to understand how one comes to relate well in consecrated life, if it is by formation or it comes naturally. The study showed that 296 (88.1%) of the total respondents in the questionnaires disagreed with the claim that one does not need to be trained in how to relate with others in the religious life; it comes naturally. This information is shown in table 13 and figure 14.

**Table 13: One does not need to be trained in how to relate with others in the religious life; it comes naturally**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	125	37.2	37.2	37.2
	Disagree	171	50.9	50.9	88.1
	Neutral	23	6.8	6.8	94.9
	Agree	11	3.3	3.3	98.2
	Strongly Agree	6	1.8	1.8	100.0
Total		336	100.0	100.0	

**One does not need to be trained on how to relate with others in the religious life. It comes naturally.**



**Figure 14: Social life in religious life**

The interview too confirmed the result of the questionnaires. 12 out of 15 said that one must be trained to relating well with others in the religious life. Their arguments varied from one person to the other, but pointed towards the same conclusion. C said "man does not live in a vacuum and for that matter, he needs others. A consecrated person is a member of the human society which is

organized independent of others and one has to be inducted into the social regulations of that society”.

D2 argued that “although there are natural adaptations in social life, new members have to be introduced to the social structure of the community they have joined”. In another argument, S3 was quick to remind us that “like in the family, a religious community must guide social interactions among her members”. YC pointed out that interactions require some guidance. “Relating well is not an easy thing. Training is needed for proper religious life”.

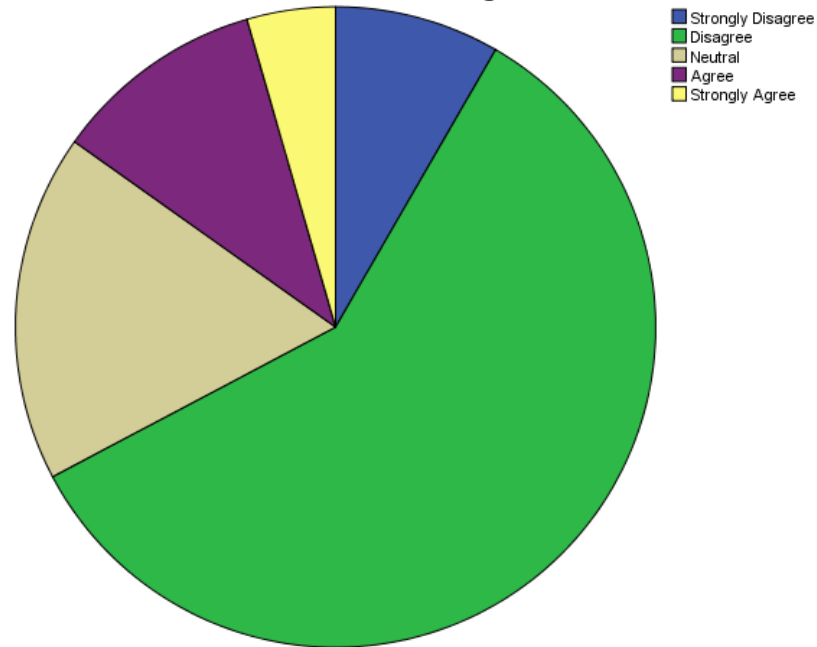
#### 4.6.5 Prayer Life

The study wanted to know whether a good prayerful life in the consecrated person depends on the person or the background as well. To the assertion that a good prayerful person in the consecrated life depends on the person and not his or her background, 67.3% disagreed. Table 14 and figure 15 summarize the respondents’ stand on the assertion.

***Table 14: A good prayerful life in the consecrated person depends on the person and not his or her background***

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	28	8.3	8.3	8.3
	Disagree	198	58.9	58.9	67.3
	Neutral	59	17.6	17.6	84.8
	Agree	36	10.7	10.7	95.5
	Strongly Agree	15	4.5	4.5	100.0
Total		336	100.0	100.0	

**A good prayerful life in the consecrated person depends on the person and not his or her background.**



***Figure 15: Prayer and consecrated life***

From the interviews on whether or not a good prayerful person in the consecrated life depends on the person and not his or her background, 13 out of 15 disagreed. C had a strong disagreement to the above assertion saying that “it is wrong to think like that,” and slightly like him, D1 argued that “our prayer life in the present has a strong influence by our family backgrounds”. S1 noticed that those who mostly dodge community prayers in religious life are those who were never used to prayers from their families”.

For D2, “we learn how to pray when we are young and this accompanies us for the rest of our life”. R acknowledged that although we cannot judge the disposition of an individual, prayer life is so much influenced by one’s background. She said: “Our backgrounds are indispensable to our good prayer life in the religious life”.

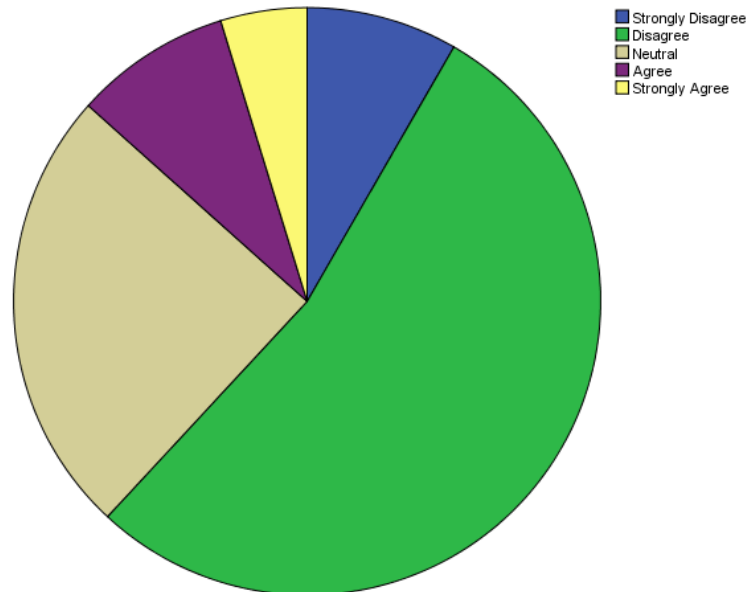
#### 4.6.6. Perfect Charity

On the statement that practicing perfect charity in consecrated life requires grace and not any human intervention, 28 (8.3%) respondents in the questionnaires strongly disagreed, and 180 (53.6%) respondents agreed. This means that those who disagreed with to the statement totaled 208 (61.9%). This is illustrated in Table15 and figure 16.

**Table 15: Practicing perfect charity in consecrated life requires grace and not any human intervention**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	28	8.3	8.3	8.3
Disagree	180	53.6	53.6	61.9
Neutral	83	24.7	24.7	86.6
Agree	29	8.6	8.6	95.2
Strongly Agree	16	4.8	4.8	100.0
Total	336	100.0	100.0	

Practicing perfect charity in consecrated life requires grace and not any human intervention



**Figure 16: Charity in religious life**

The interviews which were carried out on the claim that practicing perfect charity in consecrated life requires grace and not any human intervention confirmed the above results. All the respondents disagreed with this assertion, giving different arguments. S3 strongly said “but God’s grace only works through us; we are the deposit of God’s grace to practice charity”. This was again supported by C who claimed that practicing perfect charity is the work of grace but this does not negate the fact that those who practice it do it by their cooperation and support of those who were our formators while we were growing.

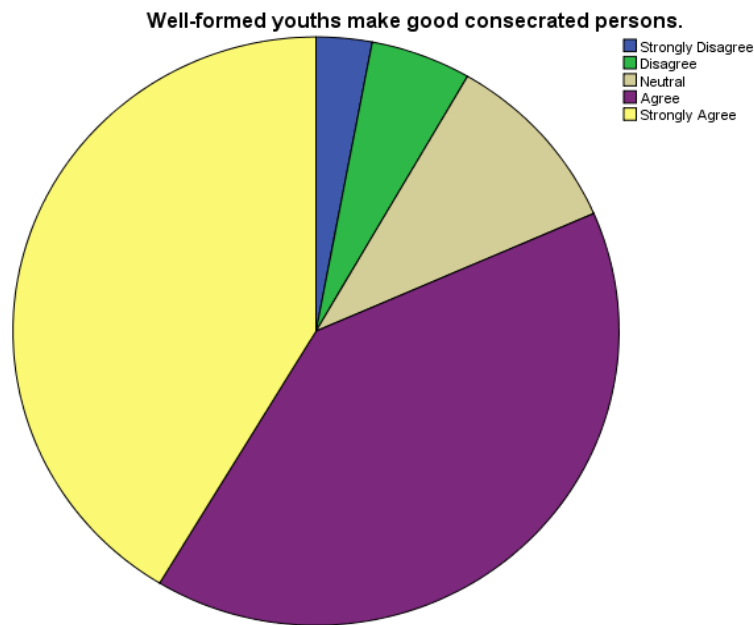
‘A’ added that “Denying that there is human intervention in the practicing of charity is tantamount to saying that there is no perfect charity in human history, which is not true”. Giving the example of Mother Teresa of Calcutta, S1 said that “she was an instrument of perfect Charity in our time, who, on her part, helped others to accept and practice the grace of perfect charity, especially to the neglected in our societies”.

#### **4.7. Youth Formation and Consecrated Vocations**

The research sought to know how youth formation influences consecrated vocations. On the assertion that well-formed youths make good consecrated persons, the questionnaires which were collected indicated that 81.6% approved that well-formed youths make good consecrated persons, while a small percentage (11.3%) disapproved. This is demonstrated in Table 16 and figure 17.

**Table 16: Well-formed youths make good consecrated persons**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	10	3.0	3.0	3.0
	Disagree	18	5.4	5.4	8.3
	Neutral	34	10.1	10.1	18.5
	Agree	135	40.2	40.2	58.6
	Strongly Agree	139	41.4	41.4	100.0
Total		336	100.0	100.0	



**Figure 17: Formation and consecrated life**

The interview that was conducted by the researcher on the assertion that well-formed youths make good consecrated persons revealed that all the respondents approved it but gave different explanations. S2 asserted that “Once the youths are moulded well, they become good priests, brothers and sisters in the consecrated life. The Church is lacking good consecrated persons because we fail to have good formed youths before joining formation houses”. D1 stated that “It is

necessary and useful that our youths are formed well because that formation is important and valuable for genuine consecrated vocations”.

C said that “It is my hope and prayer that we do all we can to give our youths good formation because they are the hope of the family and the Church”. Using a proverb, D2 reflected thus: “A tree should be bent while still young. It is therefore in order that we begin giving shape to our youths’ life while they are still young for this contributes greatly to the type of life one lives in the consecrated vocation”. V observed that we are living in a world that is so challenging. “To be relevant in such a society, youths must be well formed in all aspects of life so that they could be well-grounded in being true witnesses of Christ in the consecrated vocations”.

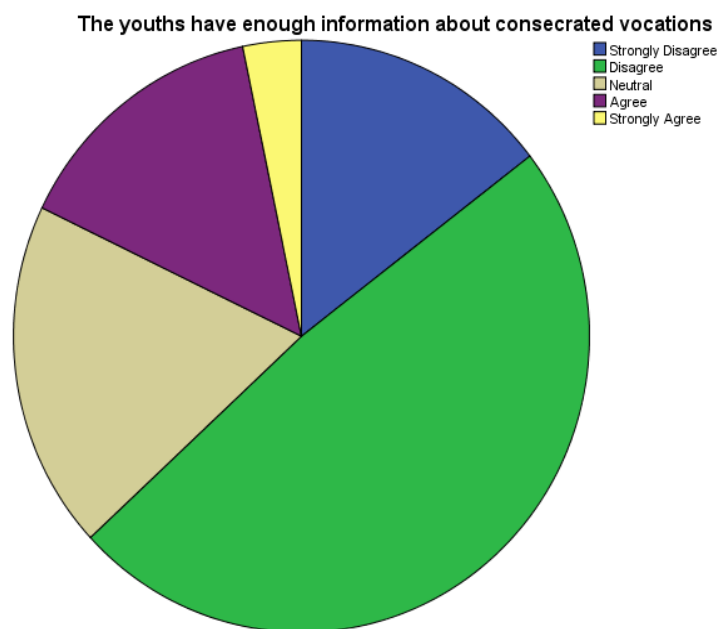
R discerned that “When one is brought up in the Church, he or she gets a good chance to deepening his or her Christianity, and this makes it easier for him or her to respond well to the demands of consecrated life, when he/she joins a religious formation house”. ‘A’ recommended:” It is important that our diocese intensifies its activity of forming our youths through seminars, workshops, retreats and recollections because these will make them better people for the Church today and tomorrow”.

#### **4.7.1 Information about Consecrated Vocations to the Youths**

The researcher wanted to know whether the youths have enough information about consecrated vocations, and this is how those who filled the questionnaires responded to the claim that the youths have enough information about consecrated vocations: 14.6 % strongly disagreed, 48.5% disagreed, 19% remained neutral, 14.6% agreed and 3.3% strongly agreed. This is illustrated in table 17 and figure 18.

**Table 17: The youths have enough information about consecrated vocations**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	49	14.6	14.6	14.6
	Disagree	163	48.5	48.5	63.1
	Neutral	64	19.0	19.0	82.1
	Agree	49	14.6	14.6	96.7
	Strongly Agree	11	3.3	3.3	100.0
	Total	336	100.0	100.0	



**Figure 18: Information on consecrated life**

The interviews too confirmed the information in table 19 and figure 18. C confirmed that “most of the youths do not come for seminars and forums where they get this information about consecrated vocations”. As a rejoinder, YC claimed that “The majority of the priests seldomly speak about the issue of consecrated vocations because they think that youths will know by themselves”. For Y, a

consecrated vocation is not a life of many “we feel bored and even abandon seminars and workshops on the same”.

S1 said: “Youths do not have enough information about consecrated life because most of those who are supposed to talk about this state of life live a life contrary to it and thus are shy away to face the youths who are always critical and challenging”. ‘A’ claimed that most parents are not competent with consecrated vocations, and therefore avoid introducing this topic in their family meetings. He said: “We are good at marriage life and this is what most of us, parents, prepare our children for, in most of our discussions”. R blamed consecrated persons. She said: “The bishop, the priests, the brothers and the nuns are the advocates of this life but they have failed to defend their course”.

D1 owned the failure on our part as religious persons but added that “the spirit is at work”. SM blamed the youth by saying: “Although adult formators have failed, the youths too are not interested in having knowledge about consecrated vocations from anyone because this knowledge is readily available on the internet and we know for sure that they are its leading users”. V pointed out that indeed, some parishes have no vocation groups and those which have, receive little attention from formators in the parishes. “We must rise to the task”.

#### **4.8. On the challenges faced in forming the youths**

This was the third objective /question in the study in which the researcher wanted to know that the attitudes and opinions of the respondents on the task of forming the youths, the challenges which are in forming them and how they could be solved. The questionnaires and the interviews which the researcher carried out enlightened us much on this and this is what we are going to see in this section.

On the task of youth formation, the questionnaires which were collected from the field revealed that a big percentage, 57.2% agreed to the assertion that forming young people is a difficult task.

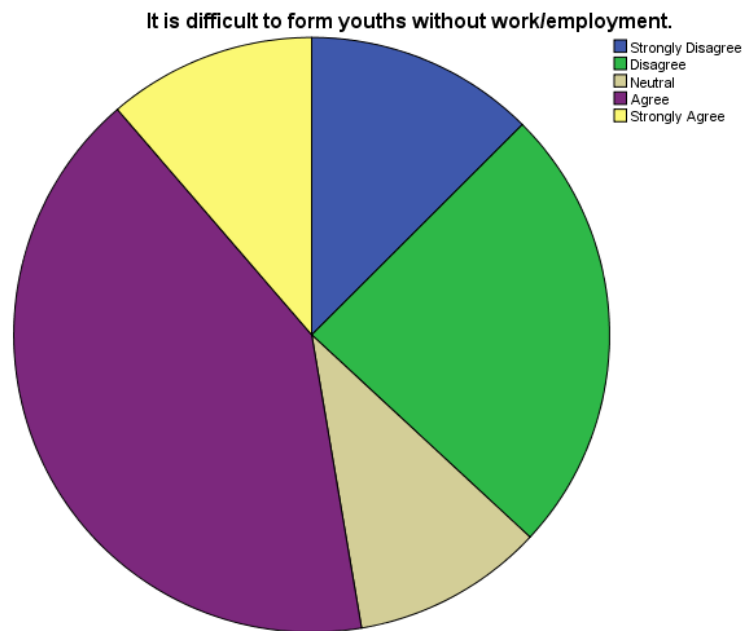
While on the other hand, 18.6% disagreed. The interviewee too confirmed the questionnaire outcome. Except two respondents who remained indifferent to the statement that forming young people is a difficult task, the majority categorically said “it is a difficult task”. They expressed their opinions in support of their stance as demonstrated and explained below.

**a) Unemployment**

The research wanted to know whether or not unemployment is a challenge to youth formation. To the assertion that it is difficult to form youths who have no work/employment, a total of 192 respondents (57.2%) approved the claim, a total of 96 respondents (28.6%) disapproved it, and the rest (14.3%) remained non-committal to it. Table 18 and figure 19 illustrate this clearly.

**Table 18: It is difficult to form youths without work/employment**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	42	12.5	12.5	12.5
	Disagree	82	24.4	24.4	36.9
	Neutral	35	10.4	10.4	47.3
	Agree	139	41.4	41.4	88.7
	Strongly Agree	38	11.3	11.3	100.0
	Total	336	100.0	100.0	



***Figure 19: Unemployment and formation***

To the claim that it is difficult to form youths who have no employment, interviewees responded differently, but they all pointed to the fact that it is a challenging reality. ‘A’ pointed out that unemployment leads to poverty and this can lead our youths to accepting anything for their survival. He said, “Satanism is a result of unemployment”. S1 argued that “Unemployment has made most of our youths to reject proper family, societal and Christian ideals”. For SM, unemployment is a great evil especially when parents, who are the prime formators, thrive on poverty with their poor youths. He added; “It is challenging to impart values in such an environment”.

‘A’ noticed that it is irrelevant to talk about values when good and educated youths find that to get a job in their life depends on corrupting employers, nepotism and even promiscuity. R posed a question: “How will the youths take in the moulding they are given if they do not get employed? D2 unemployment has contributed greatly to many youths wanting to join consecrated life for wrong reasons, for example, getting their daily bread. “How will they respond to the formation that

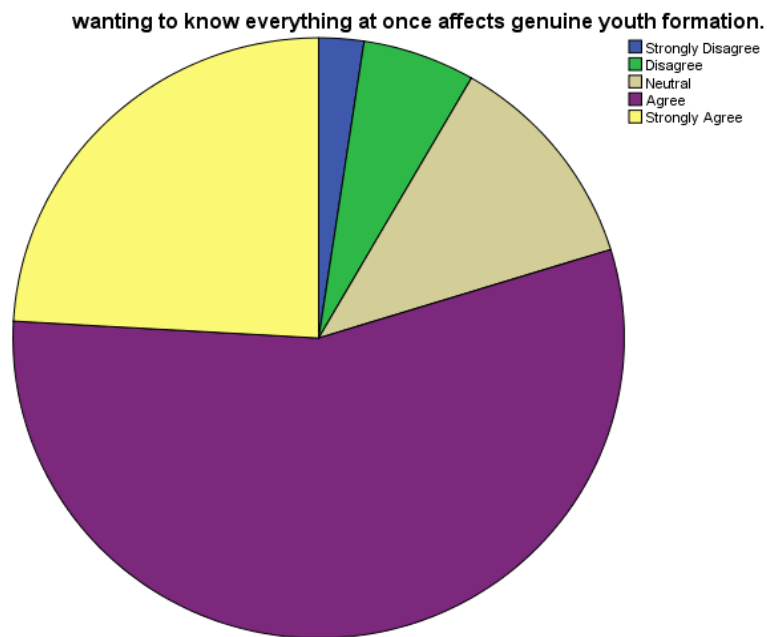
is geared to consecrated vocations?” He asked. V claimed; “Unemployment discourages the youths from working hard in schools or even refuse to go to school because they see no need for doing that”.S2 said unemployment is a challenge to youth formation. “It encourages laziness in the youths which in turn leads to evil due to idleness”.

***b) Curiosity***

The study also aimed at ascertaining whether or not the inordinate desire of wanting to know challenges to youth formation. On the assertion that wanting to know everything at once affects genuine youth formation, 79.8% of the respondents who filled the questionnaires gave assent to the claim, while 8.4% disapproved it. Table 19 and figure 20 demonstrate this.

***Table 19: Wanting to know everything at once affects genuine youth formation***

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.4	2.4	2.4
	Disagree	20	6.0	6.0	8.3
	Neutral	40	11.9	11.9	20.2
	Agree	187	55.7	55.7	75.9
	Strongly Agree	81	24.1	24.1	100.0
	Total	336	100.0	100.0	



***Figure 20: Curiosity and formation***

On curiosity as a challenge, those who were interviewed had various arguments, but in agreement with the majority of the respondents in the questionnaires. NM1 acknowledged that knowledge is important in forming our youths but warned: “It should be controlled through guidance because youths are still developing in mind”. S3 added to this argument by stating: “Knowledge is not only power to building but to destroying too.” She proceeded by quoting the Lord’s Prayer: “...Do not lead us into temptation...” and posed a question: “Why should our youths subject themselves to unnecessary temptations by wanting to know everything that is?” Y warned his fellow youths to avoid rushing to every knowledge .He said: “know what is necessary for your good life and avoid seeking knowledge that is not needed, in anyway, for your happy life.

C sternly said “over-knowing is dangerous and often times, leads to pride. Pride is the source of every evil and sin”. R said: “Youths want to know without any limit and this makes them lose focus of what they want”. ‘A’ argued that it is true that knowledge is power and this power is not one-sided, it destroys as well as builds, depending on the nature of the knowledge received. D1 reminded the young people to know one thing at a time. She said: “It is healthy to know things in

stages and at the right time”. For V, “it is good to seek Knowledge but it is also very important to distinguish between true and false knowledge. True knowledge leads to virtue, while false knowledge destroys”.

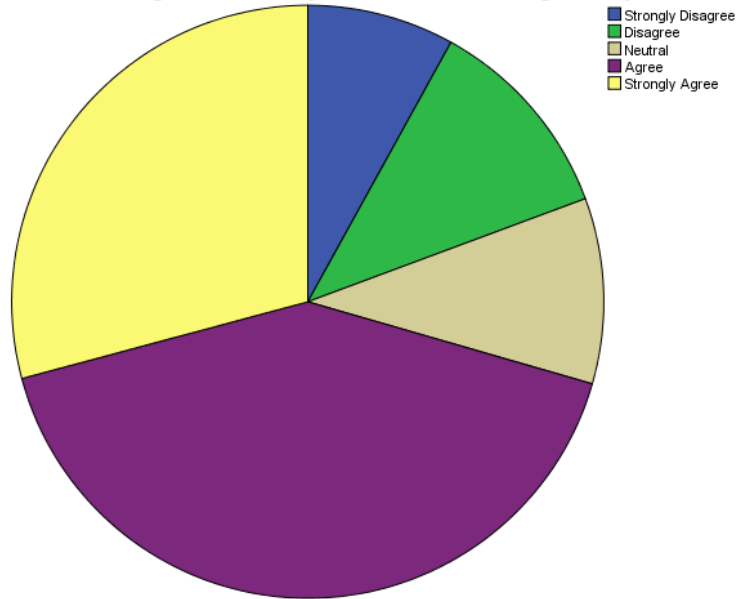
**c) Negative Ethnicity**

The investigator wanted to know whether or not ethnicity affects genuine youth formation. To the assertion that concentrating on one’s family, clan and tribe blocks genuine youth formation, 8% strongly disagreed, 11.3% disagreed, 10.1% remained neutral, 41.4% agreed and 29.2% strongly agreed with it. Table 20 and figure 21 demonstrate this.

**Table 20: Concentrating on one’s family, clan and tribe blocks genuine youth formation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	27	8.0	8.0	8.0
	Disagree	38	11.3	11.3	19.3
	Neutral	34	10.1	10.1	29.5
	Agree	139	41.4	41.4	70.8
	Strongly Agree	98	29.2	29.2	100.0
	Total	336	100.0	100.0	

**Concentrating on one's family, clan and tribe blocks genuine youth formation.**



**Figure 21: Ethnocentrism and formation**

The interviewees confirmed the questionnaires on the assertion that concentrating on one's family, clan and tribe blocks genuine youth formation. All the respondents approved this assertion. NM2 acknowledged that youth formation is so much affected by this social evil. She said that “negative ethnicity is an isolating form of existence and this does not give chance for all to access knowledge and opportunities necessary for proper living”. ‘A’ said: “It is worse when it is practiced in schools because it does not only affect the intellectual growth of individuals but also social, psychological, cultural and human formation of the youths”.

VD1 posed a question for reflection. She asked: “How will the youth accept intellectual and social formation when they know that they will not be employed unless they pass the criteria of belonging somewhere; family, clan or tribe?” This argument was also propagated by C who said that “nepotism, clannism or tribalism encourages the culture of laziness among our youths”. Y expressed her fears when she said that many young people do not know what the society of tomorrow will be looking like with the situation of tribalism in our country. She added: “Right

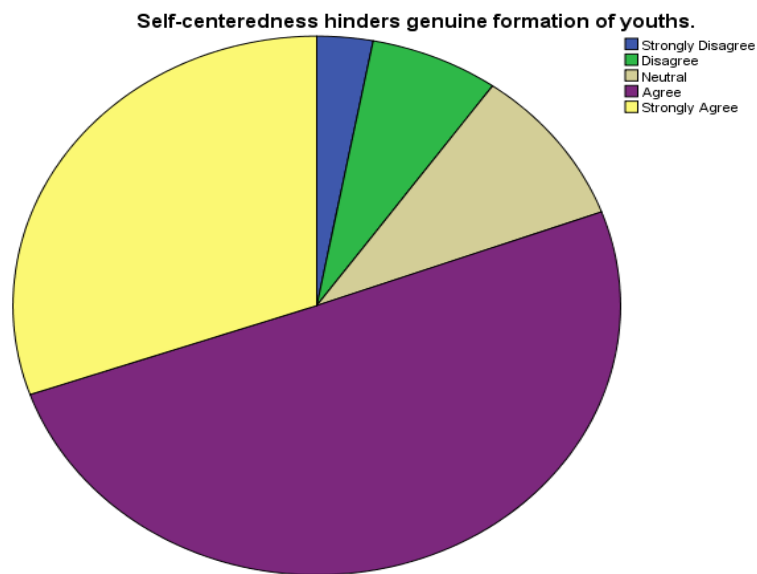
knowledge can easily be rejected just because of its source”. R acknowledged that it is a bad sign when this is seen in the Church, among Christians.

**d) Individualism**

On individualism as a challenge to genuine youth formation, the study showed that 80.7% approved the claim that self-centeredness hinders genuine formation of youths, while only 9.8% disapproved it. Table 21 and figure 22 illustrate this.

**Table 21: Self-centeredness hinders genuine formation of youths**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	10	3.0	3.0	3.0
Disagree	23	6.8	6.8	9.8
Neutral	32	9.5	9.5	19.3
Agree	169	50.3	50.3	69.6
Strongly Agree	102	30.4	30.4	100.0
Total	336	100.0	100.0	



**Figure 22: Egocentrism and youth formation**

From the interviews, on the statement that self-centeredness hinders genuine formation of youths, R was clear that self-centeredness is a social evil which blocks genuine human interaction. She added: “Sharing, on all levels, becomes a vocabulary in such an environment”. S said that “Self-centeredness is a lifestyle which does not allow the well-being of others and it is therefore manipulative in the sense that one can only associate or interact with others as long as they benefit him or her”. D2 expressed that genuine youth formation requires a generous heart, “without it, youth formation falls short of its true ingredients”.

‘C’ elaborated on this by posing a question: “How will the world look if everyone did what indeed benefited him/her solely? We need one another on the journey of life. As formators, we should be generous to our youths. On their part, the youths have to be open to receiving knowledge, which is beneficial to their good living”. N said that in a world of self-centeredness, growth is blocked, “the philosophy of ‘me, myself and I’ hinders youth formation”. Y claimed that egocentricism breeds selfishness. “This then impacts negatively on youth formation because what matters is not universal knowledge but that which benefits me alone”.

#### **4.9. Solutions to the challenges of youth formation**

The researcher wanted to get opinions on the suggested solutions to the challenges of youth formation. Both the questionnaires and the interview guide were useful for getting the views of the respondents and this is what we are going to see in this section.

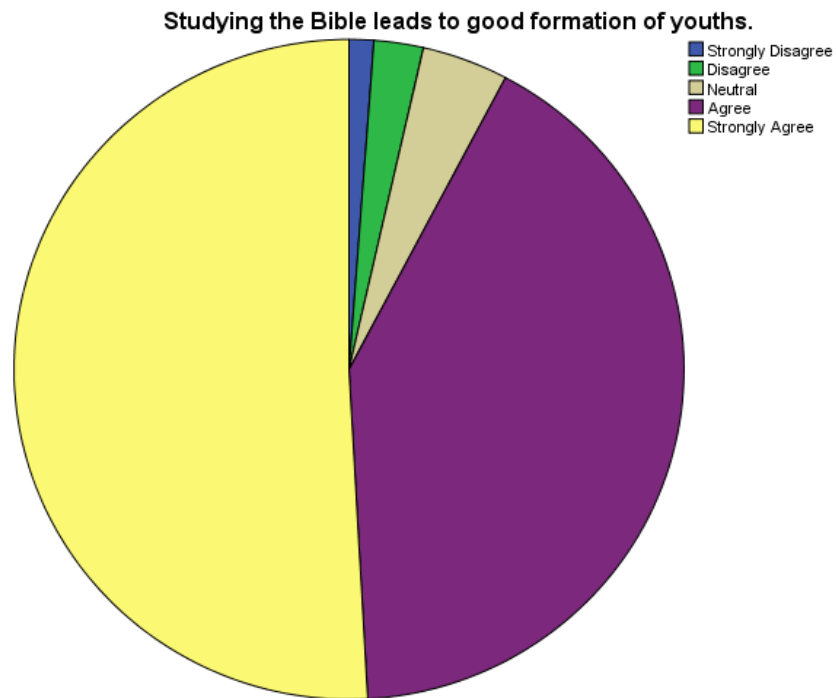
##### ***a) Studying the bible***

The research sought to know if studying the word of God in the scriptures can lead to good formation. To the affirmation that studying the Bible leads to good formation of youths, 92.3% of

the questionnaires collected from the field approved of it and 3.6% disapproved of it. We can see this in table 22 and figure 23.

**Table 22: Studying the Bible leads to good formation of youths**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	4	1.2	1.2	1.2
Disagree	8	2.4	2.4	3.6
Neutral	14	4.2	4.2	7.7
Agree	139	41.4	41.4	49.1
Strongly Agree	171	50.9	50.9	100.0
Total	336	100.0	100.0	



**Figure 23: The Bible and youth formation**

On the affirmation that studying the Bible leads to good youth formation, those who were interviewed confirmed the results in the questionnaires. They all accepted that studying the bible leads to good youth formation but gave various arguments. R posed a question: “How will one know the will of God without studying the Bible?” For Y, “the bible is like a torch that enlightens our way to making it easy for us to reach our destinations. C quoted St. Jerome who taught that being ignorant of the bible is being ignorant of Christ. He added: “Knowing Christ well through the Bible is the biggest solution to the challenges of youth formation because the word of God transforms.”

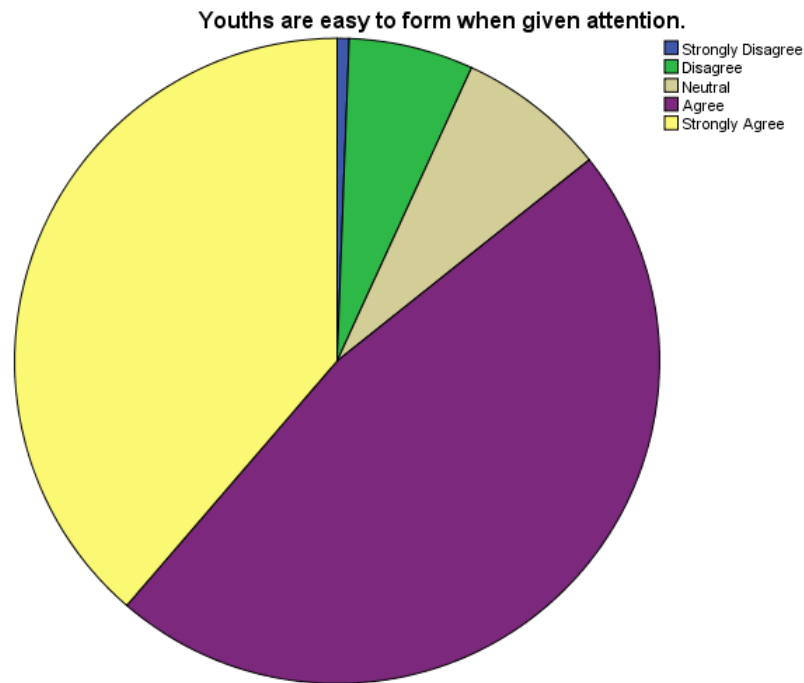
‘A’ pointed out the weakness of parents who indeed are the first formators of our youths. “They themselves are ignorant of the word of God”. S3 stressed that the word is a necessary weapon in fighting the devil. He said that “there is no weapon that can protect our youths well if not the word of God”. D2 quoted Jesus Himself who taught in his temptations that man cannot live on bread alone but on every word that comes from the mouth of God (Mt.4:4). He further said that “the word of God has the power to change our youths”. N claimed that “the Bible is a set of rules which guide our way of life”

#### ***b) Apostolate to all***

The study wanted to investigate if giving attention to youths may make ease the duty of forming them. On the assertion that youths are easy to form when given attention, 85.7 % of the respondents in the questionnaires assented to it, while 6.9% dissented to it. This is illustrated in table 23 and figure 24.

**Table 23: Youths are easy to form when given attention**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	2	.6	.6	.6
Disagree	21	6.3	6.3	6.8
Neutral	25	7.4	7.4	14.3
Agree	158	47.0	47.0	61.3
Strongly Agree	130	38.7	38.7	100.0
Total	336	100.0	100.0	



**Figure 24: Attention and youth formation**

On the claim that youths are easy to form when given attention, 11 out of 15 of the respondents in the interview guide affirmed that claim. A variety of arguments were presented in support of this stance. ‘A’ pointed out that the majority of the parents cannot form their youths well because they have isolated themselves from them. He said: “Having constant contact with our children will give us a good opportunity to being friends with them and thus guide them when necessary”. SM claimed that “most youths behave badly not because they are bad but because they need attention.

'C' frankly said: "We are quick at condemning the youths in their mistakes and yet we are far from them in most of our parishes". NM2 reflected: "Where will the chance of journeying with our youths come from if they are in their own world and we are in our own, eating separately, no meetings, no going together to the Church...?"

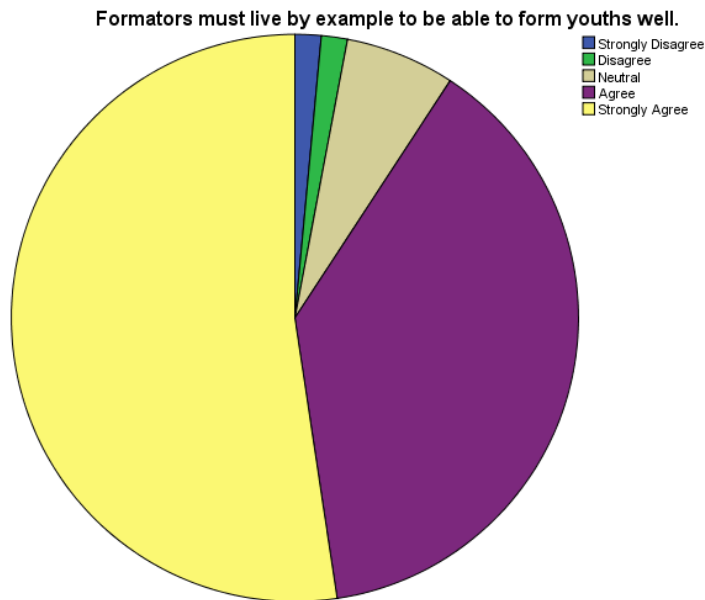
S1 advised the formators to be near the youths and they will not repel their guidelines: "Some parents and other youth advisors find it hard to be listened to because they only come to the youths to give commands...Being with them will give you a chance to involve them in decision making, in matters pertaining to them". D2 commented that good fruits of our youths do not just come but must be cultivated through hard work. He said: "Let our youths be our project by giving them the attention they need, by investing in them and by being concerned about them". N pointed out that being close to the youths will enable the formators to give them the necessary support that they require for discernment.

### ***c) Modeling***

The researcher wanted to inquire if formators must live by example to be able to form youths well and the questionnaires that were collected from the field revealed that 90.8% approved the claim that formators must live by example to be able to form youths well. 3% did not approve the claim. This is shown in table 24 and figure 25.

**Table 24: Formators must live by example to be able to form youths well**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	1.5	1.5	1.5
	Disagree	5	1.5	1.5	3.0
	Neutral	21	6.3	6.3	9.2
	Agree	129	38.4	38.4	47.6
	Strongly Agree	176	52.4	52.4	100.0
	Total	336	100.0	100.0	



**Figure 25: Modeling and youth formation**

The interview which was carried out by the researcher yielded the same results. All the respondents affirmed that formators must live by example to be able to form youths well. R claimed that young people are quick in picking what they see than what they hear. She said: “In their keenness, they are more inclined to seeing than to hearing” ‘A’ claimed that “the era of preaching wine and drinking water is outdated. Formators have no other option than to live what they preach to the youths”. S3 noticed that sweet words can appeal but never convince if they

remain mere words. “Action must accompany them if they must impact on our youths”. This reasoning was also captured by C who said that “actions speak louder than words”. N reiterated that formators should be role models. She said: “Teach what you practice, practice what you teach and believe what you teach and practice”.

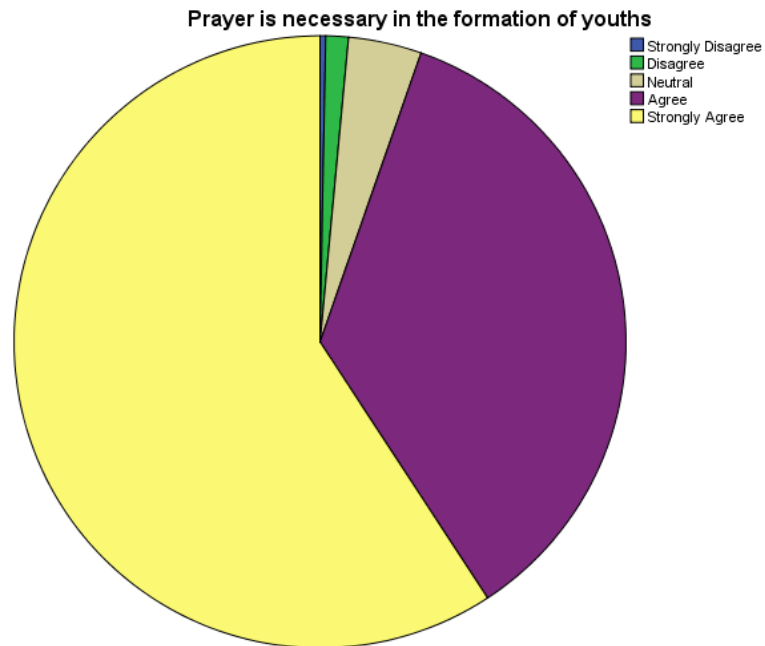
D2 pointed out that the formators have the obligation of practicing what they tell their youths to practice. He asserted that “the life of formators must be a demonstration of their words because the youths do not only need theories but much more, practice”. Y categorically said that “we feel convinced when we see the adults doing or living what they tell us to do”. C joined others in his argument when he said that “it is not necessary that we talk to our youths but it is necessary that we show them the way by our way of life”. ‘A’ was categorical in his claim that being a leader is being at the forefront. He asserted that “leading by example is an indispensable duty of the formators who are convincing to the young people.” V claimed that now than ever before, we need role models in forming the youths. “It is presupposed that a teacher knows more than a student and that a student always relies on a teacher. This knowledge must therefore be lived and experienced by the teacher”. He called on all formators to live by example.

#### ***d) Prayer***

The researcher wanted to know if prayer is a solution to some youth challenges. To the affirmation that prayer is necessary to the formation of youths, 94.4% of the questionnaires collected from the field supported the affirmation, 1.5% did not, and 3.9% remained neutral. We can see this in table 25 and figure 26.

**Table 25: Prayer is necessary in the formation of youths**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.3	.3	.3
	Disagree	4	1.2	1.2	1.5
	Neutral	13	3.9	3.9	5.4
	Agree	119	35.4	35.4	40.8
	Strongly Agree	199	59.2	59.2	100.0
	Total	336	100.0	100.0	



**Figure 26: Prayer and youth formation**

Those who were interviewed confirmed what the majority of the respondents in the questionnaires revealed. NM1 was quick to say that “All human effort is useless without prayer because God is the power for human action”. R reminded formators that the task of forming our youths is complicated and therefore, “We must pray for its success”. N claimed that the youths cannot be good without the help of God. She said that “Without prayer we are nothing because prayer is a communication with God who is the source of all goodness”. S3 observed that “God is the first formator without whom all human effort to form youths becomes futile”.

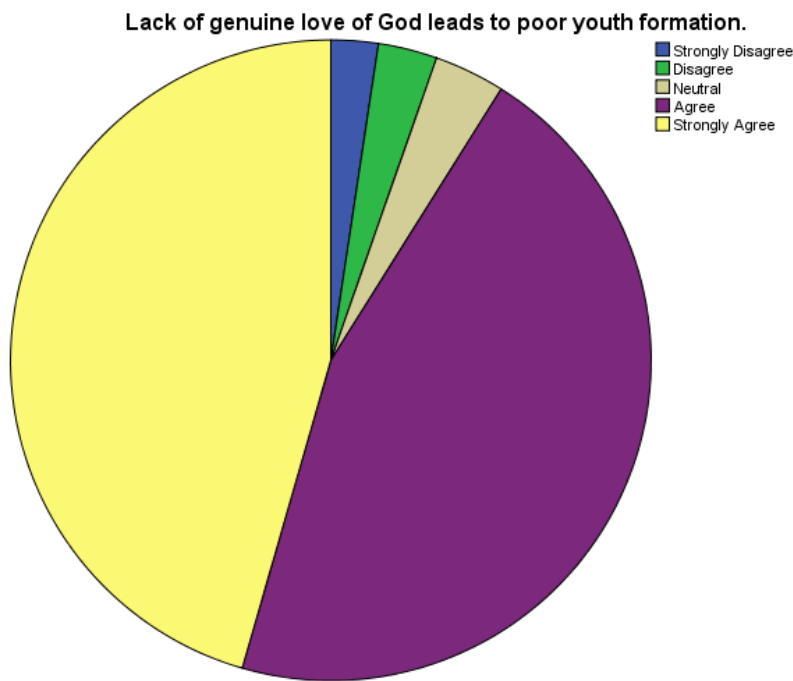
C posed a question: “How will the formators and those formed know the will of God without prayer?” This was echoed by A who believed that “in prayer we come to know the will of God for our children and execute it”. NM2 pointed out to the fact that youths are formed to the likeness of God, and therefore “we must pray in forming them”.

*e) Practice of the genuine love of God*

The aim of the research here was to determine whether or not genuine love of God can lead to good youth formation. To the claim that lack of genuine love of God leads to poor youth formation, 91% of the questionnaires collected approved it, 5.4% disapproved it and 3.6% remained non-committal. This is expressed in table 26 and figure 27.

**Table26: Lack of genuine love of God leads to poor youth formation.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.4	2.4	2.4
	Disagree	10	3.0	3.0	5.4
	Neutral	12	3.6	3.6	8.9
	Agree	153	45.5	45.5	54.5
	Strongly Agree	153	45.5	45.5	100.0
	Total	336	100.0	100.0	



***Figure 27: Love of God and youth formation***

Those who were interviewed affirmed the results in the questionnaires but with diverse arguments in support of their stance. R simply said: “We must truly love God if we are to be good formators”. S1 and NM1 had a similar argument which S1 put like this: “Every formator and youth who does not love and trust in the love of God ends up failing in his or her endeavor to form”. To make a further contribution, C said that “true love transforms”. He gave an example of the Biblical story of the prodigal son (Lk. 15) who was transformed just by the memory of the experience of love he had with his father before becoming a renegade.

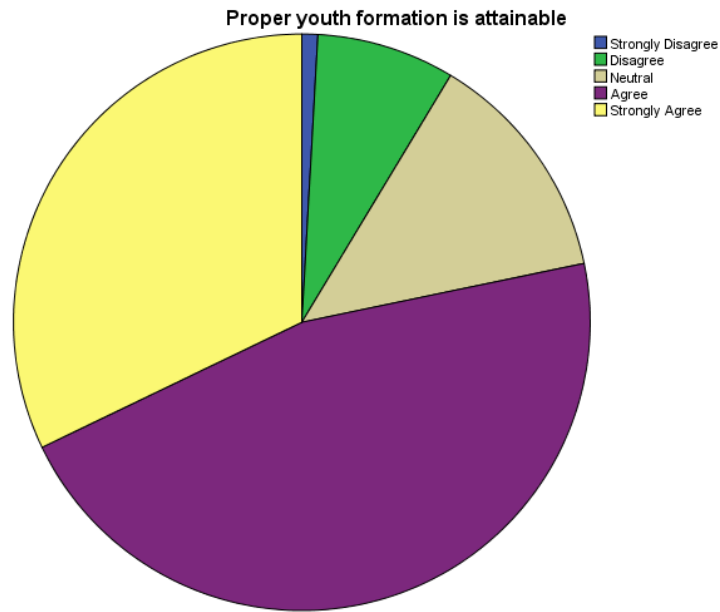
‘A’ was quick to advise those responsible for formation. He said: “Just love those entrusted to you and teach them on how to love truly and things will always be okay”. NM2 explained that formators must exhibit the qualities of love enumerated by St. Paul in his letter to the Corinthians (1Cor.13) if they have to be successful in their mission. She asserted: “They must be patient, kind, gentle and all those qualities mentioned”. Y observed that “canes have failed; arrogance has not done any good, intimidation ruins and manipulation spoils. Let us try loving to form our youths”.

*f) Proper youth formation*

The study sought to ascertain whether or not proper youth formation is achievable. To the statement that proper youth formation is attainable, 78.1% of the questionnaires collected from the field were in favor, 8.6% opposed and 13.1% remained neutral. This is demonstrated in table 27 and figure 28.

**Table 27: Proper youth formation is attainable**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	.9	.9	.9
	Disagree	26	7.7	7.7	8.6
	Neutral	44	13.1	13.1	21.7
	Agree	155	46.1	46.1	67.9
	Strongly Agree	108	32.1	32.1	100.0
	Total	336	100.0	100.0	



**Figure 28: Attaining youth formation**

Although one of those who were interviewed was totally negative, the rest were positive in their argument. C argued systematically that although effected by human agency, youth formation is substantially the work of grace. “There is nothing impossible before God”. N said” at times this

process takes time, but finally, it comes to a proper accomplishment”. ‘A’ said that “as an historian, history has shown that there are people who, through formation are now good and admirable people, contrary to the expectation of many”.

YC observed that the youths have many expectations in their life and therefore they may require attention at every moment of their lives: “We should not tire in being available to them for patience pays at last”. Y said: “Yes, we are not easy to deal with but we are not totally irredeemable”. She requested that formators should take the role of prophets; announcing the truth even when the audience does not suddenly heed to their call.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0. Introduction

This chapter gives the summary of the findings, the conclusions that arose from the discussions in the previous chapter, the recommendations and suggestions for further investigation. The researcher was able to respond to the research objectives: Exploring youth formation which could promote genuine consecrated vocations; finding out the extent youth formation could promote values of consecrated vocations; and examining the challenges in the formation of youths and proposing ways of promoting it for genuine consecrated vocations in the Catholic Diocese of Kisii. This is in line with the introduction, the literature review, the methodology and the discussions in chapter four. This chapter therefore becomes crucial in this study because it gives the summary of the findings, the conclusions, the recommendations and the suggestions for further study.

#### 5.1. Summary of the Findings

The researcher gives the findings in line with the study objectives/questions. Every objective/question is accorded due attention though in a nutshell.

**On objective one: Exploring youth formation which could promote genuine consecrated vocations in the Catholic Diocese of Kisii.**

The study generally found out that Youth formation is the preparation, help, guidance, teaching and the education given to young people to mould their life to their ultimate end. These involve bringing self-awareness to the youths, helping them to understand their sexuality properly, making them fit into the wider society in which they are members, inculcating ethical values in their human and Christian life, educating them and making them love God and revere Him in everything.

Based on the analysis of the claim that what we are is what God created us to be, we can do nothing about it, 29.5% strongly disagreed and 43.5% disagreed with it. This implied that 73% disapproved the claim that we can do nothing about ourselves. On the claim that to be a good Christian is a calling from God and not a product of any human effort, 22.6% strongly disagreed and 36% disagreed, thus implying that our human effort in being good Christians is needed. On formation in human sexuality, the study found out that 89.2% strongly disagreed and disagreed with the assertion that knowledge about our sexuality is inborn; youths do not need a guide for it. This implies that guidance is needed in sexual matters.

On the analysis of the claim that the youths are well-guided in their moral life, the study found out that 53.6% refuted this claim. On whether or not one must be helped in order to live well with others, the study found out that 89% of the respondents agreed and strongly agreed that indeed one must be helped in order to live with others in the society. A small percentage (13.1%) disagreed and strongly disagreed with this statement. The study too approved that education is necessary for one to live well. 70.2 % of the total respondents strongly disagreed and disagreed with the claim that one does not need education in order to live well.

On whether the youths in the Catholic Diocese of Kisii are well formed to face any life challenge, the result showed that 58 % disagreed, 15.2% remained neutral and 26.8% agreed to the statement that our youths are formed. This implies that more effort has to be put into forming the youths because they need it.

**Under objective two: Finding out the extent youth formation could promote values of consecrated vocations.**

Based on the analysis of the claim that those who aspire for consecrated vocations should be received without any condition, 72.6 % of the total respondents disagreed with the claim that those who aspire for consecrated life should be received without any condition. The respondents

proposed that the conditions have to be based on academics, physical health, Christian life, moral life, social life and the willingness of the candidate for formation. This implies that consecrated vocations has a base to build on, the life before formal formation in formation houses.

On the freedom of choice, 32.4% strongly disagreed and 52.4% disagreed to the assertion that a human being is a free being; he/she does not need to be formed to make choices. This indicates that the claim is not true. To the claim that good backgrounds are not necessary for one to be like Christ in the consecrated vocations, it is the work of grace, the study found out that 78.3% of the total respondents differed with it and a few; 8.9% approved this claim. These findings suggested that good backgrounds are necessary.

To the question whether or not one needs to undergo training to be able to relate well with others in the religious life, the study established that 88.1% of the respondents disagreed with the assertion that one does not need to be trained in how to relate well with others in the religious life; it comes naturally. Concerning prayer life, the researcher found out too that a good prayer life in the consecrated person does not only depend on the person but on his or her background as well. 67.2% of the respondents refuted the claim that a good prayer life in the consecrated person depends on the person and not on his or her background.

On perfect charity, the study found out that 61.8% of the respondents disapproved the claim that practicing perfect charity in the consecrated life requires grace and not any human intervention. This implies that both the grace and the human disposition must be in play. As pertains to the formation of youths for good consecrated vocations, the study found out that well-formed youths make good consecrated persons. 77.2% of the respondents approved the claim that well-formed youths make good consecrated persons while a small percentage (8.4%) disapproved it. To the assertion that youths have enough information about consecrated vocations, 14.6 % strongly disagreed, 48.5% disagreed, 19% remained neutral, 14.6% agreed and 3.3% strongly agreed. This

implies that youths have not been given enough knowledge about consecrated life in the Catholic Diocese of Kisii.

**Under objective three: examining the challenges in the formation of youths and proposing ways of promoting it.**

On over-curiosity, the study established that 74.8% of the respondents approved the claim that wanting to know everything at once affects youth formation and this was supported by those who were interviewed. As for unemployment as a challenge to youth formation, the researcher discovered that 57.2% of the respondents were in agreement that it is difficult to form youths who have no work or employment. The study found out too that concentrating on one's family, clan and tribe blocks genuine youth formation. Out of 336 respondents, 237 (70.6%) of them supported the claim that negative ethnicity affects genuine youth formation.

Based on the analysis of self-centeredness, the study found out that 3% strongly disagreed, 6.8% disagreed, and 9.5% were neutral 50.3% agreed and 30.4 % strongly agreed that self-centeredness hinders genuine youth formation. This implies that egocentrism, individualism, subjectivism and relativism hinder genuine youth formation in the Catholic Diocese of Kisii.

Under the proposals on how to overcome the challenges, the study established that reading the Bible leads to good formation of youths. 92.3% of the questionnaires collected from the field approved of it and 3.6% disapproved of it. This agreed with the literature review and the respondents from the interviews which were carried out. It was ascertained that youths are easy to form if given attention because, 85.7% affirmed it.

Concerning modeling as a solution to the challenges of youth formation, the study established that 90.8% of the total respondents approved the claim that formators must live by example to be able to form youths well. 3% did not approve this claim. This approval was in agreement with Plato's theory of education, which stressed the need for leaders to exercise power in the best interest of the

people. The study too found out that prayer is necessary in the formation of youths. 94% of the respondents in the questionnaires affirmed this claim that prayer is necessary in the formation of youths.

On the genuine love of God as a solution to the challenges of youth formation, the researcher found out that the genuine love of God is needed in forming the youths. On the assertion that lack of the genuine love of God, in both the formator and the youth themselves, leads to poor youth formation, 91% of the questionnaires collected approved it, 5.4% disapproved it and 3.6% remained non-committal. On whether or not proper formation of the youths is attainable, 78.1% of the questionnaires collected from the field were in favor, 8.6% opposed it and 13.1% remained neutral. This implies that it is possible to attain proper youth formation in the Catholic Diocese of Kisii.

The findings from those who were purposively selected validated those of the respondents who filled in the questionnaires. Consequently, the findings from both respondents supported well Plato's theory of education as elaborated in chapter one. Just as education is, for Plato, the foundation of an ideal state, formation of youths is the basis for genuine consecrated vocations in the Catholic Diocese of Kisii.

## **5.2. Conclusions**

As we have realized, the study gave rise to a number of conclusions based on the outcomes of the respondents. It is clear, drawing from the summary of the findings of the study, that youth formation could indeed be the basis for genuine consecrated vocations in the Catholic Diocese of Kisii. On objective one, the study concludes that formation of youth that is necessary for genuine consecrated life must include all aspects of human life, i.e. integral formation.

On objective two, the study concludes that the ideals of consecrated vocations, that is community living, prayer, evangelical vows of obedience, chastity and poverty and a life of charity should be

introduced early in the life of our youths for them to respond genuinely to their call to consecrated life. Thirdly, on the third objective, the study concludes that there are challenges in forming youth but it is possible to overcome these challenges through prayer, meditating and living the word of God, living true charity and a virtuous life by both the youths and the formators. However, the researcher proposes some recommendations on how to best achieve this highly esteemed youth formation for genuine consecrated vocations in the Catholic Diocese of Kisii.

### **5.3. Recommendations**

It is clear from the study that the task of forming youths is challenging but is attainable and that the youths have not been given adequate information concerning consecrated life. The researcher is giving three recommendations motivated by the findings of this study. Firstly, efforts are being made at different levels but they may not or bear little fruits if they are not co-ordinated well. It is therefore necessary that the diocese forms a formation team to organize, plan, execute and oversee the whole process of youth formation in the Catholic Diocese of Kisii. The study recommends that this formation team should comprise the bishop, priests, religious brothers and sisters, youths and parents. This team will ensure that there is uniformity in content and purpose by preparing a manual for formation in the whole diocese.

Secondly, the researcher appreciates the presence of vocation groups in most of the parishes in the Catholic Diocese of Kisii but there is a big concern that little is done to gain from these important groups. We should have these groups in all the parishes and an animator or animators of these groups be appointed, on merit of course, and be made responsible for organizing Masses, talks, seminars and workshops for these groups. These activities should be done at all levels in the Catholic Diocese of Kisii on regular basis.

Thirdly, it is not possible to form young people if enough materials for formation are not made available for them. The researcher recommends that the Catholic Diocese of Kisii should train field workers for youths, set up Catholic bookshops and avail some Church literature on formation and other

aspects of life not only on the diocesan level but also in all the parishes in the Catholic Diocese of Kisii. This will fill the gap informed by the literature review.

#### **5.4. Suggestions for Further Research**

There are great efforts put into forming youths in the Catholic Diocese of Kisii but as we come to the close of this work, the researcher realizes that there is still more to be done because there is a tendency in most families of abrogating their primordial role of forming the young generation. There are three suggestions this study is making: firstly, there is a great need to foster family relationships in the Catholic Diocese of Kisii. The gap between parents and children need to be reduced.

Secondly, there is need to indulge in the methodology of the task of formation because there is enormous rebellion towards the traditional methods of forming our youths. This involves looking for ways of making formation acceptable to the young people with ease because this will not only introduce new methods but provide appropriate expertise in this complicated process of forming the youths. Thirdly, there is need to look at the sustainability of formation in the life of the person so that it is not seen as a thing to pass over but as a process which is not in isolation with human life.

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## APPENDICES

### APPENDIX I: Questionnaire

#### Section A: Introduction

I am a Master's student of Spirituality and Religious Formation at Tangaza University College, a constituent college of The Catholic university of Eastern Africa, Nairobi Kenya. As part of the academic requirements, I am expected to carry out some field work research. My topic is: *Formation of youth as the basis for genuine consecrated vocations in the Catholic Diocese of Kisi, Kenya*. I am therefore kindly requesting you to cooperate with me in filling in this questionnaire. Be assured that the information obtained from you will be used for academic purposes only.

Tick in the appropriate box. Note that **SD**=Strongly Disagree, **D**=Disagree, **N**=Neutral, **A**=Agree and **SA**=Strongly Agree.

#### Section B: Background information

1).parish.....

2) Religious congregation.....

3).Gender: Male.  Female

4). Age: 14-18 yrs.  19-35yrs  36-45yrs  46-55yrs  56& above

5). State of life: Youth  Religious  Clergy  Parent  Seminarian  Novice

6). Highest Level of education: primary  secondary  college  university

#### Section C: On youth formation.

7).The person we are is what God created us to be; we can do nothing about it.

SD  D  N  A  SA

8). Many youths have a good understanding of who they are.

SD  D  N  A  SA

9) To be a good Christian is a calling from God and not a product of any human effort.

SD  D  N  A  SA

10). Most youths have received sufficient knowledge concerning their faith.

SD  D  N  A  SA

11). Knowledge about our sexuality is inborn; youths do not need a guide for it.

SD  D  N  A  SA

12). The Youths have received necessary information and discussions about sexuality

SD  D  N  A  SA

13). There is no school for morality; human reason suffices (is enough).

SD  D  N  A  SA

14). The youths are well guided on their moral life

SD  D  N  A  SA

15). One must be helped in order to live well with others.

SD  D  N  A  SA

16). Youths have no problem in living with others in the society.

SD  D  N  A  SA

17). One does not need education in order to live well.

SD  D  N  A  SA

18) The youths are well formed to face any life challenge

SD  D  N  A  SA

**Section D: On youth formation and consecrated vocations**

19). Those who aspire for consecrated life should be received without any condition.

SD  D  N  A  SA

20). A human being is a free being; he/she does not need to be formed to make choices.

SD  D  N  A  SA

21) Good backgrounds are not necessary for one to be like Christ in the consecrated life, it is the work of grace.

SD  D  N  A  SA

22). One does not need to be trained on how to relate with others in the religious life. It comes naturally.

SD  D  N  A  SA

23). A good prayerful life in the consecrated person depends on the person and not his or her background.

SD  D  N  A  SA

24). Practicing perfect charity in consecrated life requires grace and not any human intervention

SD  D  N  A  SA

25). Well-formed youths make good consecrated persons.

SD  D  N  A  SA

26).The youths have enough information about consecrated vocations

SD  D  N  A  SA

**Section E: On challenges faced in forming the youths**

27). Forming young people is a difficult task.

SD  D  N  A  SA

28). It is difficult to form youths without work/employment.

SD  D  N  A  SA

29). wanting to know everything at once affects genuine youth formation.

SD  D  N  A  SA

30). Concentrating on one’s family, clan and tribe blocks genuine youth formation.

SD  D  N  A  SA

31). Self-centeredness hinders genuine formation of youths.

SD  D  N  A  SA

**Section F: solutions to the challenges of youth formation**

32). Studying the Bible leads to good formation of youths.

SD  D  N  A  SA

33). Youths are easy to form when given attention.

SD  D  N  A  SA

34). Formators must live by example to be able to form youths well.

SD  D  N  A  SA

35). Prayer is necessary in the formation of youths

SD  D  N  A  SA

36). Lack of genuine love of God leads to poor youth formation.

SD  D  N  A  SA

37). Proper youth formation is attainable

SD  D  N  A  SA

37). Youths should be left free to access to any knowledge because knowledge is power.

SD  D  N  A  SA

## APPENDIX II: An In-Depth Interview Guide for Purposively Sampled Population.

### Section A: Introduction

I am a Master's student of Spirituality and Religious Formation at Tangaza University College, a constituent college of The Catholic university of Eastern Africa, Nairobi Kenya. As part of the academic requirements, I am expected to undertake some field work research. My topic is: *Formation of Youth as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii, Kenya*. I am therefore kindly requesting you to cooperate with me in this interview. Be assured that the information obtained from you will be used for academic purposes only. The interview will take approximately 45minutes.

### Section B: Background information

- 1) Parish.....
- 2) Religious congregation.....
- 3).Gender:        Male                           Female
- 4).Age: 14-18 yrs.     19-35yrs         36-45yrs         46-55yrs             56& above
- 5). State of life: youth  Religious clergy  parent  Seminarian  Novice
- 6). Highest Level of education: primary  secondary  college  university

### Section c: On youth formation.

- 7) What, according to your understanding, is youth formation?
- 8) What does integral youth formation involve?
- 9) What is your diocese doing to attain integral formation of youths?
- 10) Which area of youth formation is largely catered for in the diocese of Kisii?
- 11) Which area of youth formation is least or absolutely not catered for in the diocese of Kisii?

### Section D: On consecrated vocations and youth formation

- 12) Has your diocese/ congregation given any condition for candidates who intend to enter consecrated life? If yes, do you support that there should be such conditions? Why?
- 13) Which areas of youth formation that form the basis for genuine consecrated vocations?

### Section E: On challenges and strategies

- 14) What is your opinion about the task of youth formation? Is it easy?
- 15) What are the challenges posed in forming youths?

### Section F: solutions to the challenges of youth formation

- 16) How have these challenges been overcome in your family/parish/diocese/religious community?
- 17) Any comment concerning youth formation as a basis for genuine consecrated life.

### **APPENDIX III: Participant’s Consent Form/ Parental Consent Form If below 18 Years.**

#### **I) Introduction**

I am a Master’s student of Spirituality and Religious Formation at Tangaza University College, a constituent college of the Catholic University of Eastern Africa – Nairobi, Kenya. As part of the academic requirements, I am expected to carry out a field work research. My topic is: *Formation of youth as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii, Kenya*. I am therefore kindly requesting your participation. Be assured that the information obtained from you will be used for academic purposes only. Participation in this study will be voluntary and there will be no monetary compensation. A refusal to take part will not lead to an individual being penalized in any way, and all participants have the right to withdraw at any time.

#### **II) Personal Details**

**Name of the researcher:** Evans Nyabwari Mititi

**Position of the researcher:** Master’s student

**Email address of the researcher:** enyabwari@gmail.com

**Phone No. of the researcher:** 0721823884

Signature.....Date.....

#### **Statement to be signed by the participant:**

I confirm that the organizer has fully explained the nature of the project and range of activities which I shall be asked to undertake and that I have received an information sheet. I confirm that I have had adequate opportunity to ask questions about the project and understood that my participation is voluntary. I may withdraw at any time during the project without having to give a reason. I therefore agree to take part in this study.

Signed by the participant..... Date.....

## APPENDIX IV: Tangaza University College Recommendation Letter



# TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH

E-mail: [dir.pgsrc@tangaza.ac.ke](mailto:dir.pgsrc@tangaza.ac.ke) Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

OUR Ref: DPGSR/ERC/No.012/05/2018

Date: 23<sup>rd</sup> May 2018

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

Dear Sir/Madam,

**Re: Research Permit for Mititi Evans Nyabwari**

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 16/00538) and he is pursuing a degree in Master of Art in Spirituality and Religious Formation.

Mititi 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,

**TANGAZA COLLEGE**  
Catholic University of Eastern Africa  
P. O. Box 15055 - 00509  
NAIROBI

**Daniel M. Kitonga (Ph.D)**  
Director, Post-Graduate Studies & Research

CC:

Rev. Dr. Jude Chisanga –Programme Leader, MA in Spirituality & Religious Formation

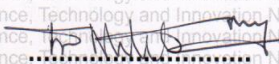
## APPENDIX V: Permit from NACOSTI

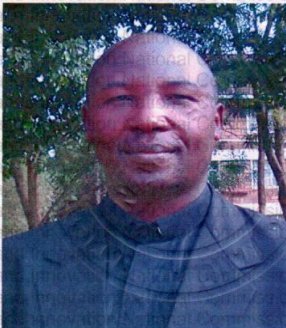

**THIS IS TO CERTIFY THAT:**

**MR. EVANS NYABWARI MITITI**  
**of TANGAZA UNIVERSITY COLLEGE,**  
**0-40200 KISII, has been permitted to**  
**conduct research in Kisii , Nyamira**  
**Counties**  
**on the topic: FORMATION OF YOUTHS**  
**AS THE BASIS FOR GENUINE**  
**CONSECRATED VOCATIONS IN THE**  
**CATHOLIC DIOCESE OF KISII, KENYA.**

**Permit No : NACOSTI/P/18/26189/23026**  
**Date Of Issue : 20th June,2018**  
**Fee Recieved :Ksh 1000**

**for the period ending:**  
**19th June,2019**

  
**Applicant's Signature**

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

**APPENDIX VI: Nyamira County Commissioner Authorization Letter.**

**REPUBLIC OF KENYA**



**THE PRESIDENCY**

*Ministry of Interior and Coordination of National Government*

Telephone: 020-2012491

Fax: 058-6144446

Email: [cc.nyamira@interior.go.ke](mailto:cc.nyamira@interior.go.ke)  
[ccnyamira2012@gmail.com](mailto:ccnyamira2012@gmail.com).

OFFICE OF THE COUNTY COMMISSIONER  
NYAMIRA COUNTY  
P.O. BOX 2 - 40500  
NYAMIRA

When replying please quote our

**REF: NYRC/ED.2/VOL.II/125      DATE: 3<sup>rd</sup> July, 2018**

All Deputy County Commissioners  
**NYAMIRA COUNTY**

**RE: FR. EVANS NYABWARI MITITI – TANGAZA UNIVERSITY COLLEGE  
RESEARCH AUTHORIZATION**

Reference is made to letter Ref. No. NACOSTI/P/18/26189/23026 dated 20<sup>th</sup> June, 2018 from the Director General/CEO, National Commission for Science, Technology and Innovation, Nairobi authorizing *Fr. Evans Nyabwari Mititi* to carry out research on “*Formation of youths as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii, Kenya* in Kisii and Nyamira Counties”.

This is to inform you that the planned research will be conducted in Nyamira County, upto *19<sup>th</sup> June, 2019*.

Kindly accord him the necessary assistance.

A handwritten signature in black ink, appearing to read 'Grace L. Nginda'.

GRACE L. NGINDA  
FOR: COUNTY COMMISSIONER  
**NYAMIRA**

**Copy to:**

National Commission for Science, Technology  
& Innovation,  
P.O. Box 30623  
**NAIROBI**

County Director of Education  
P.O Box 4  
**NYAMIRA**

**APPENDIX VII: Nyamira County Director of Education Authorization Letter**

**MINISTRY OF EDUCATION**



Telegram: "EDUCATION", Nyamira  
Telephone: (058) 6144224

**COUNTY DIRECTOR OF EDUCATION  
NYAMIRA COUNTY  
P.O. BOX 745  
NYAMIRA**

When replying please quote

REF..... NCEO/1/25/61

DATE: ..... 3<sup>RD</sup> JULY, 2018

**TO WHOM IT MAY CONCERN**

**RE: AUTHORITY TO CONDUCT RESEARCH BY FR. EVANS NYABWARI  
MITITI**

The above named person is a student at **TANGAZA UNIVERSITY COLLEGE**. She has been given authority by the National Commission for Science, Technology and innovation to conduct Research on "**Formation of youth as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii, Kenya** in Kisii and Nyamira Counties".

The research will commence immediately and end on **19<sup>th</sup> June, 2019**.

Please accord her your assistance.

**DIMBA KENNEDY  
FOR; COUNTY DIRECTOR OF EDUCATION  
NYAMIRA COUNTY.**

**APPENDIX VIII: Kisii County Commissioner Authorization Stamp**



**NATIONAL COMMISSION FOR SCIENCE,  
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,  
2241349,3310571,2219420  
Fax: +254-20-318245,318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

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

Ref: No. **NACOSTI/P/18/26189/23026**

Date: **20<sup>th</sup> June, 2018**

Evans Nyabwari Mititi  
Tangaza University College  
P.O. Box 15055-0509  
**NAIROBI.**

*Sec  
Inform the  
DeCS  
GA*

**RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on ***“Formation of youths as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii, Kenya”*** I am pleased to inform you that you have been authorized to undertake research in **Kisii and Nyamira Counties** for the period ending **19<sup>th</sup> June, 2019**.

You are advised to report to **the County Commissioners and the County Directors of Education, Kisii and Nyamira Counties** before embarking on the research project.

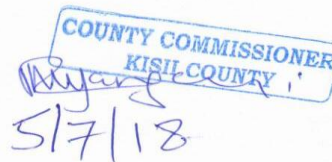
Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through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

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

Copy to:

The County Commissioner  
Kisii County.

The County Director of Education  
Kisii County.

  
**COUNTY COMMISSIONER  
KISII COUNTY**  
*5/7/18*

**APPENDIX IX: Kisii County Director of Education Approval Letter**

**REPUBLIC OF KENYA**



**MINISTRY OF EDUCATION**

*State Department for Early Learning and Basic Education*

Telegram: "EDUCATION"  
Telephone: 058-30695  
Email address: cdekisii@gmail.com  
When replying please quote

COUNTYDIRECTOR OF EDUCATION  
KISII COUNTY  
P.O. BOX 4499 - 40200  
KISII.

REF: CDE/KSI/RESECH/8

DATE: 5<sup>TH</sup> July 2018

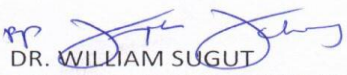
Evans Nyabwari Mititi  
Tangaza University College  
P.O. Box 15055-0509  
Nairobi.

**RE: RESEARCH AUTHORIZATION.**

Following your research Authorization vide your letter *Ref. NACOSTI/P/18/26189/23026*, to carry out research in Kisii County, this letter refers.

I am pleased to inform you that you can carry out your research in the County on "*Formation of youths as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii, Kenya.*" I am pleased to inform you that you have been authorized to undertake research in Kisii County for the period ending **19<sup>th</sup> June, 2019.**

Wish you a successful research.

  
DR. WILLIAM SUGUT  
COUNTY DIRECTOR OF EDUCATION  
KISII COUNTY.



## APPENDIX X: Bishop's Authorization Letter



### DIOCESE OF KISII

*Joseph Mairura Okemwa*  
*Bishop of Kisii*

Your Ref:

Our Ref:

Date:

16<sup>th</sup> August, 2018

BISHOP'S HOUSE  
P.O. BOX 140-40200  
House - 0787 - 885490  
Office - 0799 - 112756  
Email: dokisii@africaonline.co.ke  
Email: kisiiocese@gmail.com  
KISII - KENYA

TO ALL PARISH PRIESTS,

Dear Father,

**RE: AUTHORITY LETTER GRANTING FR. EVANS MITITI TO  
CARRY OUT RESEARCH WITHIN THE DIOCESE.**

Greetings and blessings from Bishop's office.

I hereby write to inform you that Fr. Evans Mititi one of our priests has permission to carry out research within our parishes on this topic "Youth Formation as the basis for genuine consecrated vocations in the Catholic Diocese of Kisii".

Assist him where you can with the necessary information that he may need in his study.

Thanking you in advance and wish you God's many blessings.

I remain

Yours in Christ

  
+Joseph Mairura Okemwa  
**BISHOP OF KISII**



## APPENDIX XI: Work Plan

<b>Activity</b>	<b>Time</b>	<b>Action Person(s)</b>	<b>Expected Outcome</b>	<b>Critical Assumption</b>
Development of The Proposal	Jan 2017-May 2018	Researcher	Defendable and Approved Proposal	Supervisors' Review
Approval of the proposal	May 2018	Post-Graduate Committee's Review	Approved Proposal	Proposal Approved for Data Collection
Review of the proposal	May 2018-June 2018	National Commission for Science, Technology and Innovation(NAC OSTI)	Research approved	Permit granted
Collection of Data in the field	June 2018 – September 2018	Researcher	Raw data	Absence of major constraints in the field
Analysis and interpretation of Data	October 2018	Researcher	1 <sup>st</sup> Draft the research Report	A timely analysis done
Overview of the 1 <sup>st</sup> Draft of the research report	November 2018	Researcher	Assessment of the suggested revision to the research report	Revised Report writing completed
Writing of the 2 <sup>nd</sup> draft of the report	November 2018	Researcher	A complete draft of the research report	Report writing completed
Final Defense of the Thesis & examination	December 2018	Researcher & Internal & External Examiners	Defendable and approved Thesis;	Successful defense; & Marking completed
Update of the defended thesis	Jan 2019-February 2019	Researcher	Well appraised thesis	Completed thesis
Submit final Thesis in hard and soft copies	March 2019	Researcher	Final Thesis	Review revisions done & binding

## APPENDIX XII: Activity Budget

**This is about financial implications**

<b>CORE ACTIVITIES</b>	<b>DESCRIPTION</b>	<b>DURATION</b>	<b>COST (KSHS)</b>
Consolidation of literature	Library and internet sources	Four months	5000
Purchases	Printer Printing papers	-	10,000.00
Research Instruments: Designing & Developing	Typing, formatting, printing, & photocopying	-	2,000.00
Review by National Commission for Science, Technology & Innovation (NACOST)	Ethical & scientific considerations	One month	1,000.00
Finalizing of Research Instruments	Questionnaires Interview Schedules	-	1000.00
Data collection	Travel, accommodation, & subsistence	One month	10,000.00
Processing of data & report writing	Researcher's central role & SPSS essential	One month	2,000.00
Printing of copies for defence	Printing papers and printing	-	3000
contingencies (10%)	Unforeseen costs	-	3400
<b>TOTAL</b>			<b>34,000</b>