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TANGAZA COLLEGE

**THE IMPACT OF COUNSELLING YOUTH IN PARISHES IN
NAIROBI CATHOLIC ARCHDIOCESE**

Case studies of Guadalupe Parish and Shrine of Mary Help of Christians

Parish

This Project is Submitted in Partial Fulfillment of the Requirements for

Bachelors of Science Degree in Education



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NAIROBI, MAY 2001

DECLARATION

I, the undersigned declare that this project is my original work and has never been presented to any other University for any academic credit. This work has been achieved through research studies and critical observation.

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DEDICATION

I dedicate this work to my dear family, especially Mafuquene Malinga and Adunia Cassobola my parents, Apiti Sila my aunt and Saide Waile my uncle who brought me up and helped me grow in relationship with God, with others and with myself through the formation they provided me. I am what I am today because of them all.

ABSTRACT

The purpose of this research was to find out the impact of counselling youth in Archdiocese of Nairobi. It was conducted as case studies in Guadalupe Parish and Shrine of Mary Help of Christians. The targeted population was the youth. The respondents provided useful information as to whether counselling youth in parishes has a positive or negative impact. The research reflects the need for an integrated formation for youth because of the many challenges they face in today's society, and have no adequate formation like that of tradition African society. Through the questionnaires and interviews given to the youth and leaders, it is evident that the youth long for a formation that would bring them integration in their lives, a formation that will help them take charge of the events that happen in their lives and not let the events take charge of them.

The findings from the data collected show that the youth in parishes long to have a trustful and skilled counsellor who can be the point of reference and, through individual listening to them know how to solve their problems. A parish formative youth counselling program, seems to be considered an urgent need from the parish leaders and youth themselves. However, to apply a formative youth counselling program in the parishes, will need to have premises and personnel. The findings have shown that some parishes have the premise for such a formation but others do not have it. However, the leaders' willingness to support such a formation is a hope that it is possible to use it as long as the parish leaders and the entire community plan for it. It also shows that the leaders see the urgent need for such a formation because it will be beneficial to their young people, in the hope that, through their witness something will change in their lives. What other impact would counselling bring than to help the youth be fully alive and human? This is the greatest impact counselling offers to the youth in the present society.

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LIST OF ABBREVIATIONS AND ACRONYMS

AMECEA -Association of Members of Episcopal Conference of Eastern Africa

F -Frequency

JEP -Joint Enrichment programme

Q -Question

Figure 1: The Map of Nairobi Archdiocese with Some of its Mission- Stations

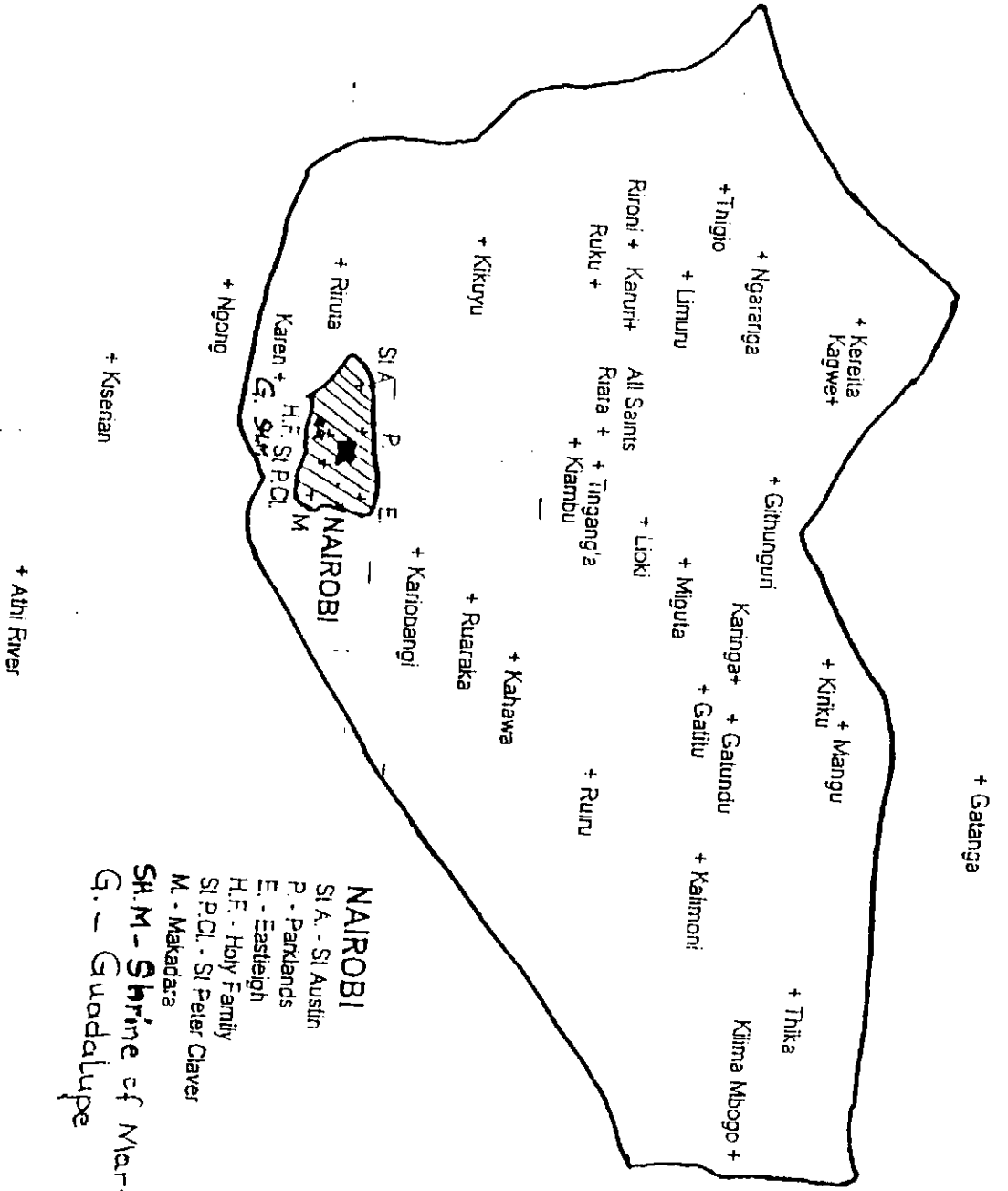


Figure2: Guadalupe Youth in Parish after their usual meeting



Figure3: Guadalupe Youth bidding farewell to one of their members going for further studies



Figure4: Guadalupe Youth in the home of one of their members for prayer



Figure5: Guadalupe Youth at a picnic



THE IMPACT OF COUNSELLING YOUTH IN THE PARISHES IN NAIROBI CATHOLIC ARCHDIOCESE

CHAPTER ONE

1.0 INTRODUCTION

1.1 BACKGROUND OF THE PROBLEM

The African society today is different from the traditional one. The traditional African society had a holistic formation of an individual. They began the rites from birth and these rites followed the person until death. Today's formation is limited to official educational institutes, churches and individual families. The reality is that family life in towns is too busy and the parents have no time for their children. These same parents expect that their children get help from the school teachers who, in their turn are too busy to gear and listen to personal problems. The only hope left is the church where the youth expect to be understood and helped to understand themselves and to establish a meaningful relationship with God.

The problems of the youth at this stage are more complicated than people think, because they are dealing with a time of crisis in their growth. Some are just beginning to settle and others are still dealing with school life and its needs. Until now, the church is the only hope for the youth to be listened to and feel understood and helped in giving meaning to their lives. The

church in this context refers to the leaders who organize and help in the various activities of the community. The church is willing to help but its leaders are also part of this busy society, meaning that they have not enough time to listen to the youth. Most people opt to find ways of solving the problem by preaching and organizing talks, but it is lacking the not person-to-person interaction.

The researcher acknowledges that all activities that are organized for the youth are good and important. However, it makes a great difference when a person is listened to and helped to reach into his or her inner world. To be told about something is very different from helping that person to discover or recognise that same thing. This helps a person to acquire ownership and responsibility over what is learnt. This is what seems to be lacking in youth formation today.

Counselling youth is a delicate issue altogether, because of the connotation the society has given to counselling. Many people take counselling as an issue that is not meant for any normal person, but for a person with mental problems or problems beyond oneself. On the contrary, the reality is that counselling is meant to help the normal people reflect on their lives so as to integrate one's life, in order to live it to the full. Because counselling is "the process of using interviews, psychological tests, guidance, and other techniques to help an individual solve his personal problems and his future realistically" (Theodorson, 85). This is what Jesus meant when He said "I have come so that they may have life and have it to the full" Jn.10: 10. Thus counselling is one of the effective ways of discovering life in oneself, discovering God and experiencing its fullness.

If counselling is part of youth formation, it may lead to personality integration. Knowing that personality integration is viewed as the "harmonious coordination of various aspects of the personality with each other, and of the personality as a whole with its environment, so that the individual experiences relatively few inconsistent and frustrating demands from within the self or

from the social environment” (Theodorson, 297). Youth are just at the right moment of searching for meaning in life. Counselling and guidance is one of the ways to help the youth discover what they are searching for. The research aims at investigating whether or not counselling and guidance services are available in parishes and the impact of person-to-person youth counselling in parishes.

1.2 STATEMENT OF THE PROBLEM

Youth are faced with many challenges that come from bodily and societal changes. Today more than ever this challenges have become too difficult to be faced positively because the youth lack individual and group accompaniments in the society, to help them integrate the newness coming from different changes, as it was in traditional African societies.

The church is proving to be the hope for the youth; a place where they are helped to integrate the outer and inner values together with the Gospel values. She wishes to help them to grow in relationship with themselves, with others, and with God. She tries in different ways to reach them through different youth formative programs. However, she does not always manage to fulfil all the spheres of youth’s life. This study then, is an attempt to find out if counselling youth in parishes, making it as part of youth formative program, can have any impact in bringing an all-rounded growth in them. The church seems to have not yet managed to reach here but she gives what she can, towards acquiring the same goal.

Holistic formation at a parish level can only be successful if the parish plans the formative meetings in such a way that they cater for both, group and individual needs. One of the important needs in every person is the need to be understood by others and to understand self at its various levels. Only then, can one be in a position of understanding and accepting the mystery of self and of others, leading to an integration of life. This is only possible if there is a person-to-person

relationship as in counselling set up. It provides for listening, and guidance, in view of an integrated personal formation.

In today's world parishes are expected to provide an integral formation for the young ones. However, the researcher's question is: 'Have the parishes the resources to offer an integrated formation for the youth?' This research is intended to find out whether or not the parishes have the resources such as qualified counsellors who can work hand in hand with other programs of Youth Ministry. Whether or not the parishes have the premises to have a person-to-person youth relationship of guidance, and lastly to find out the formative impact on counselling of youth.

1.3 RESEACH ASSUMPTIONS

- I) All parishes need to provide ways for personal formation for each individual youth.
- II) All parishes need to provide an integrated youth formation.
- III) Counselling is necessary for a well-rounded youth formation.

1.4 RESEARCH QUESTIONS

- 1 Do youth have ways of being understood by their peers, parents and parish leaders?
- 2 Do youth see the worth of personal counselling?
- 3 Do parishes see the importance of youth counselling?
- 4 Are Parish priests and parish leaders ready to provide the resources (persons and setting) for good formative counselling programs?

1.5 OJECTIVES OF THE STUDY

Below are the main objectives of the research.

- i) To establish whether youth are accepting or are reluctant to seek help through counselling.
- ii) To establish whether youth expect concrete help for an integrated growth through counselling.
- iii) To seek if parish priests and parish leaders see the value of integrating youth counselling in youth formation in the parishes.

1.6 LIMITATIONS OF THE STUDY

The researcher would like to note that this study may not cover all the aspects of youth formation and all that counselling can do on an individual. The researcher foresees problems in formulating the questionnaires, providing questions, which are simple, clear, and concrete. She also foresees the problem of willingness of the respondents to fill the questionnaires. The researchers compatibility to analyse and interpret the questionnaires

The researcher has encountered some problems in data collection, in both parishes. Although the deadline was written in the questionnaires, the youth were reluctant in returning the them and others even did not return them at all. There was also a reluctance from the leaders of Guadalupe Parish did not cooperate, and only 30% are those who returned the questionnaires.

The researcher could not give a better follow up because she had to do the collection of data at the same time attending all the other classes for this semester, in the college. The visiting of parishes and the follow up for data collection were mostly done during the weekends (Saturdays and Sundays). In all her journeys she used either public means or on foot. This means made impossible for her to use the few free hours she had during the week, this is why she was limited to weekends.

1.7 DELIMITATIONS OF THE STUDY

The research is also limited to Nairobi Archdiocese, which has its own specific problems because of the influence of the city life. However, Nairobi Archdiocese is just an example of the situation of many youth, especially living in the city. The research questionnaires will be limited to two parishes, the Guadalupe Parish and Shrine of Our Lady Helper of Christians Parish. The questionnaires will be divided in two groups, directed to: (1st) the youth, (2nd) Priests, religious men and women, and youth leaders

1.8 SIGNIFICANCE OF THE STUDY

This study will be of great help to many parishes in a special way, those parishes that are searching for better ways of helping their youth get an integrated formation. Youth are part and parcel of the church. To find an integrated formation is in other words to build the pillar of the church and of society. This study will encourage and promote an integrated formation for the youth. It will also encourage the youth themselves to appreciate the gift they carry in themselves. Lastly, this study will help the youth to be responsible for their lives and for the society in which they live.

It is the researcher's hope that this study may possibly be of help the young ones to grow in various dimensions of life. First, *Personal level*, which will help him or her to come to an awareness of his potentialities and limitations and how to use them for his benefit and for the entire community. Second, *Social level*, which will help them be in good terms with others accepting the responsibilities and demands that it may put on him or her. Lastly, *spiritual level*, which will help him or her to enter into relationship with God, who alone can bring the real fullness in human beings.

1.9 DEFINITION OF WORKING TERMS

- *Youth* is considered as the transitional period of life from puberty to attainment of full growth (adulthood). It also refers to those who are no longer children but are not yet mature adults
- *Counselling* is the process of using interviews, psychological tests guidance, and other techniques to help an individual solve his or her personal problems and plan his future realistically (Theodorson, 1969, 85)
- *Personal counselling* is a human technology to help the counselee realize where she or he is in her or his world, leading to understanding where she or he is within respect to where she or he wants to be, and identify steps which will take her from where she or he is to where she or he wants to be
- *Psychotherapy* deals essentially with the abnormal personality and its unconscious, irrational aspects by helping him or her rectify their intrapsychic distortion (Smith, 1969, 447)
- *Integral* is the aspect of belonging as a part of the whole.
- *Integrate* is to bring together or incorporate parts into a whole.
- *Integration* is the organization of the constituent elements of the personality into a coordinated harmonious whole or behaviour as of an individual, that is in harmony with the environment.
- *Personality* is a relatively organised configuration of typical patterns of behaviour, attitudes, beliefs, and values characteristic of a person, and recognised as such by himself or herself and others. Personality is a product of individual experiences in a cultural environment and social interaction (Theodorson, 1969, 296)

- *Counselee/client* is one who receives advice or seeks help from a counsellor implying a recognition of need and often of the payment of fee
- *Personality integration* is harmonious coordination of various aspects of the personality with each other, and of the personality as a whole with its environment, so that the individual experiences relatively few inconsistent and frustrating demands from within the self or from the social environment (Theodorson, 1969, 297).
- *Formation* is a relationship that helps somebody acquire its true form that is to develop full his or her nature.
- *Integrated formation* is the formation that helps a person acquire an integration of the different human level. For example, physical level, psychological level, spiritual level...
- *A Mentor* is someone several years old and is a person of greater experience and seniority. That person can be a teacher, sponsor, host, guide, exemplar, counsel and provider of moral support and understanding.
- *A Peer* is a person of the same calibre.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 YOUTH MINISTRY

Beynolds and Roberto in youth ministry alive video (1984) state that youth ministry in church has a purpose of fostering the total personal and spiritual growth of each young person and of drawing them to responsible participation in the life, mission and work of the faith community.

To reach this goal Musakanya, in his class paper, Youth Ministry a Priority to the Church (2000) explains how different parishes use different models of youth ministry. The common ones are: a) Outreach model, characterised by challenge. b) Wedge model characterised by relational ministry, evangelisation, moment of recognition, systematic catechesis, Christian service and leadership development. c) Rite of Christian Initiation for Adults (RCIA) model characterised by a period of sharing personal stories, studying the sacraments, celebrating the rites living the faith. d) Renew of Life (YCS) characterised by the three moments of see, judge and act.

However, this research study deals with an aspect that seems to be neglected yet very important which could be termed as a backbone on all youth formative models. Counselling youth in parishes may bring a great impact in the lives of the young people who are faced with different changes; physical, mental, social and spiritual. The above models of youth ministry enriched with this new aspect (counselling), may lead to all-round formation of the young people. Effectiveness in youth counselling program requires that the helper be aware of the development crisis, their place in the church and the problems they are facing in today's society, in order to use all that is needed to form well rooted human, Christian and social adults.

2.1.1 YOUTH AND DEVELOPMENTAL CRISIS

The youth in the parishes under study comprise two main developmental stages namely, late adolescence (aged 13-17) and young adulthood (18-30). To bring an integrated formation one needs to consider also these stages of development (physical growth) in order to use them for their Christian, human, and social growth. An integrated growth is therefore, possible if there is the use of all the available materials for it. At this stage of life, counselling is very much needed to help the young to understand and appreciate the natural changes taking part in his or her body. The acceptance of one's mystery may lead to a better acceptance of the higher mystery (God) in the person's life, and of the mystery in others who will always be out of the person's control. The young person will have a successful integrated Christian growth if he or she has a successful human growth, because spirituality is a high value that builds on after the human needs are met.

i) Late Adolescence

Sdorow in his book, Psychology (1990, 153) defines adolescent as an individual at a transition period lasting from the onset of puberty to the beginning of adulthood. While Adams in Relational Youthwork (1995, 42) book, characterises adolescent as the phase of a sequence of stages through which all people negotiate a root on the personal journey between being knit together in the womb and the end of ones earthly life. The developmental pattern at this stage, defines the shared humanity and celebrates each individual's uniqueness. This is a unique moment of life creation, and the particular physical, emotional and spiritual experiences as people grow up and mature, form their individual expression of humanity. Sdorow (1990, 56) explains that the crisis at this stage, according to Erickson is that of identity versus role confusion.

The success of this stage is, achieved by establishing a sense of personal identity. The adolescent tries to adopt his or her own set of values and social behaviour. They tend to be

rebellious to what parents teach, especially parental norms as they search their own values and goals. This transitional stage is marked more by a lessening of dependence on parents and increase of dependence on peers, rather than straightforward and un-dimensional growth in autonomy. This is a sensitive stage because the success of the later stages of life has a great dependence on this stage. At this moment of life, Counselling can have a great impact because it will help the adolescent to understand himself or herself and use these energies towards an all-rounded growth, learning to integrate the different needs arising in his or her life

Adolescents often seek an identity by conforming to other adolescents. Unfortunately, those adolescents also lack an identity, so peer pressure becomes a case of a blind leading the blind. In traditional Africa, the adolescents could conform to their community or family to obtain an identity, but today they turn to their peers. Shelton's book Adolescent Spirituality (1983, 19) explains that the adult's role at this stage is to help them shape questions of personal value and meaning. Adolescents value adults whose role is to witness to the deeper meaning and values of life. An adult who relates with high school or college youth knows the influence of his or her own presence in the adolescent's life, provided that the adult is viewed with positive regard, and respect by showing concern. A counsellor or guide exercises an integral role in helping the youth to clarify his or her own response to Jesus' call during these developing years.

ii) Young Adult

Sdorow in Psychology (1990, 163) writes that the crisis of this stage according to Erickson is intimacy versus isolation, in which its success is achieved by establishing a relationship with a strong sense of emotional attachment and personal commitment. The young adult is faced with the threshold of choosing of profession, end of studies, beginning of work, sense of success and the choice of state.

The development of the capacity of intimacy depends on the successful formation of a personal identity in the previous stages. Erickson describes intimacy as finding oneself in another person and the successful resolution of this should promote empathy and openness rather than isolation. Intimacy is not necessarily related to sex but that which brings a people close enough to another that both are changed in the process. Maturing in intimacy means learning to live with both the happiness and the strain that come with being close.

Shelton (1983, 18) says that this stage of development's principle aim is to continue to affirm the young adult's personal identity as they search their place in the society and as they fulfil the desire to experience intimate relationship, which will teach them how to love. Intimacy in this stage will include three different relationships: with oneself as an assurance of who one is (identity), with others, and with God. Real maturity at this stage will come as a result of a good developed sense of intimacy with oneself, with God and with others. In the book Christian life Patterns (1979, 67) Whitehead declares that relationship with others involves a wide range of relations-friendships, work collaboration, community living, clubs... where disclosure, mutuality, and intimacy are involved.

Adams in Relational Youthwork (1995, 47) affirms that involvement in self-giving relationships is an important way out to achieve freedom from dependence to selfhood. The natural desire here is to care for others, as they have been cared for, to love as they have been loved. The challenge is for those who have experienced almost no care and love. What will they do? In the parishes, the parishes have currently both types of youth. Now it is important that the church would respond to the need of all of them. The church needs to go an extra mile in their care and love towards those who need it most.

The society expects an integrated young adult who can face positively the societal challenges they do not mind where that will come from. However, this will not be possible, if

there is no adult who is willing and ready to show them the way. The youths have many resources and full of zeal; what they need is someone who can help them discover the gifts in themselves and help them make use of what they carry within.

An encounter with a young person requires openness, presence, and a real availability. This will create easiness and a sense of welcoming to talk on their own terms. Only in such personal encounters the young people can open up to their real selves and expose their personal questions and struggle. Counsellor's help will be of assistance to feeling loved and trusted, a need found in every human being. Authenticity of the counsellor is another aspect that helps the youth in their quest for honesty, which can bring to some objectivity in their lives. Authenticity is genuineness, the capacity to encounter self and to be freely and deeply self, accepting personal limitations and potentialities. Shelton (1983, 19) states that authenticity is an important quality, which can help the young one, grow in honesty to himself or herself and to others. Hence, the young person will grow into trustful relationships that can be intimate.

The counsellor's recognition of his or her vulnerability helps the youth realise that nobody is perfect but every one struggles to achieve it. The helper's acceptance of his or her vulnerability provides a tremendous support to the youth, because changes are possible if a person is capable of accepting one's limitations. This is fundamental for a change of life. The young person needs to realise this in order to be able to admit to himself or herself and take a step ahead for a possible change if that is needed and possible.

This awareness prepares the young adult to face life in its truth. In turn the young adult learns to make a contribution to help other people, to give of self to the larger world, to ideas and values, without which, one's life will remain unfocused. They also develop the ability to commit themselves to persons without which they remain alone.

Counselling will therefore, help the youth to cope with stress, with feelings of lack of identification, with choices in the face of myriad career options, with a search for stability when the old values are shaken. Then, such youth may successfully experience the affirmation of his or her identity and enter into intimacy with himself, with God and with others. The researcher supposes that this is what the church is looking forward for their young people.

2.1.2 YOUTH AND THE CHURCH

In Afer magazine, (1989, Nos1-6, Vol.3, 211) Lebulu, believes that the hope of the church and that of the world is in general is invested in its youth. For that reason Beynolds and Roberto in the video entitled Youth Ministry Alive (1984) are stressing that youth ministry has an important goal in the church. The active participation of all its members becomes a source of enrichment to the church. The Young Adult Resources book explains that the task of bringing young people to active ministry in the church is urgent because it needs the energy, imagination and perspectives that only young adults can offer. The young adults' participation in the ministry of the church will renew the vigour of the church leading it to its fullness. The challenge the church has to face is to offer the Good News of Jesus Christ, but it has not been able to share it in ways that meaningfully addresses the need and concern of the young people.

Lubulu's article "The Youth on the Threshold of the Year 2000", in Afer magazine (1989,Nos 1-6, 218) calls the church to look at the youth, not as a problem to be solved but as people to be understood, helped to mature and to be loved. It is important to help them find their place within the church to be full members of the body, the church. Group identity for adolescent matters a lot in all aspects of their lives: physical, intellectual, social, economic, moral and spiritual. In Youth Ministry Alive video (1984) Beynolds and Roberto say that moral and faith values for young people come from the group. They go to church and participate in different

activities because the group believes it. The church's acceptance and love affirm their identity as they grow towards individual faith. At this stage, the youth can be the best instrument of evangelisation to other young people. The adults are there to help and lead them to the growth of faith, by advocating and developing their formation.

The tenth plenary assembly of AMECEA (Association of Members of Episcopal Conference of Eastern Africa) recognised that the present and the future belong to youth. But the future belongs to them in a special way, for hope is always linked to the future. There is duly an expectation of good future in the world and in the here-after. The AMECEA's hope for the youth is therefore, the attainment of the expectation for the good, which they can achieve in this world, using the gifts God has given them; while at the same time being firmly set upon the way, leading to eternal life. The AMECEA's hope is that the youth may grow in intimacy (proper of this stage of life) with Jesus Christ and to heed his call, not only to be saved but also to collaborate with other people in the urgent need of transforming the world through justice, peace and love. They recommend the youth to discover their talents and their call in life, to grow to maturity in Christ and to share the church's mission of bringing the Good News of salvation to all, especially to their fellow young people. In order to reach this ideal set by AMECEA, the church is called to review its way of helping its youth to reach this maturity.

The message of Pope John Paul II on the occasion of the "4th World Youth Day" in Afer magazine (1989, 56-57) points out that young people very often find themselves at a crossroad, not knowing which path to choose, which way to go, in fact today's society offers so many wrong paths, so many facile proposals, so many ambiguities. To help them discern the right path that leads to lasting happiness, Jesus Christ, is to help them find the hidden treasure of the Gospel. However, this will be facilitated when the church will value and assume the importance of counselling to youth formation. The Pope continues to say that youth longs for the truth,

wholeness, perfection... Counselling is the means whereby youth workers could use to empower them with the various skills of coping with life in all its reality through the combination of counselling skills and pastoral work skills.

Altman in Through the Counselling Maze (1996, 87) believes that the church is a perfect place for restoration, peace and wholeness. Altman's statement is applicable for all Christians but more so, to the youth who are just at the moment of understanding themselves and the world around them. He expresses his need to see each local church with a team of trained counsellors, who have time and skills to support people, because they can help in a more personal way than pastoral leadership team ever can. The researcher supports Altman because many churches assume that reading the Bible and interpreting it, is enough. However, it gives no meaning if the receivers are closed in their troubles. Jesus would have no means of entering in such a life nor can the troubled join in the active mission of the church.

In Dimba's thesis The Youth Search for a Home in the Church (2001, 1), explains that the mission of the youth in this new world and new social phenomena is being carried out in a complex and changing reality. There are many observable situations suggesting that the youth lack Christian communities that are equipped to help them live their full potentials. The researcher's personal idea is that it is now time to act; the church is capable of preparing some of its members to be signs of witness to them in hope. Through counselling the present youth will be able to bloom to full maturity and become the future pillars of the church, a church capable of helping all its members.

2.1.3. YOUTH PROBLEMS TODAY

Youth are faced with different problems and challenges today

i) Family crisis

The youth live in a society experiencing family crisis, single parents, broken homes, orphan, rejection... Dimba, in his Thesis The Youth in Search for a Home in the Church (2001,6) says that the absence of a parent can have a profound effect on the young people. Clapp in youth Workers Handbook (1990, 3) also comments that an integral and mature growth of a child depends mostly on the support of both parents who are also the best good role models. Mokgoebo, in Challenge, Church and People magazine (December 96/ January 97, 2) states that children need to feel that they have the support of a loving family in the background. And Spearhead magazine (1983, No 79, 12) says that young people feel the need not only to have their place in the family, but also to feel themselves supported and sustained by it.

However, children in today's world have become a burden because of the economic hardships. Many parents in Nairobi slums, in a special way have real problems of feeding their children each day that passes. Other necessities of life (school, transport, dressing...) are completely out of mind. This is a big problem for the growing youth who would like to have an education, grapples to look like others but their family cannot afford it.

ii) Television

Clapp, (1990 3) says that television has a massive impact on the youth today. According to most estimates, the average teenager spends between 20 and 25 hours a week watching television in United States. This is also the situation of many young people even in Nairobi, who are becoming TV addicts. Perhaps the difference between the Nairobi youth and those of the United States is only a reduction of five hours. This affects not only the values and morals of youth, but

also the manner in which they are accustomed to thinking. This is a danger for youth because they are searching for models and many of the television programs present wrong attitudes about sexuality and violence. There is a high possibility of acquiring a televisional pattern of thinking and behaving.

Dimba, (2001, 7) affirms that television programs, and advertisements in particular, have an influence on the values and goals of youth. Today's advertisements are all connected to sexual attraction. Nowadays, youth tend to think that happiness lies in the latest fashion because of the importance television and Newspapers give to it.

iii) Music

Youth are taken easily by music and the composers become their role models. The music the youth love, communicates all sorts of themes such: love, hate, tragedy, celebration, concern for the poor, violence, sex, drugs, courage, reconciliation and understanding. The youth are not aware of the communication of values but are attracted by music, which is considered as modern. Example: funk, courage disco, Rumber, Reggae, Samba, Rap, Ndombolo ya solo. Kwasakwa, Jazz, Gospel music... Music is so important for them and with society's technology, music is available in radios, stereo, tape players, television (TV), and compact discs (CDs)... (Dimba 2001, 8). It is absurd but true that some youth are more acquainted with music and pop stars, than they do in relationship with their families.

iv) Money Conscious Culture

Today's society presents to the youth that a better and dignified person is the rich and the millionaire. The youth belongs to three different groups: Those who have a lot of money, those who have just enough, and those who do not have even for their daily needs. At a parish level the

youth belongs to all these three types of groups. Consequently, it becomes very difficult to reach all of them and present God who loves them all regardless of the richness or poverty.

v) *Safe Sex*

Youth are at a stage when sexuality is blossoming. Clapp in Youth Workers Handbook (1990, 4) shows desperation of parents in America who, in growing numbers would rather see their young people using birth control methods than becoming pregnant. Birth control and abortions are more available to today's youth than ever before. This is also true of many youth in Africa. It seems that human beings have now lost a sense of self-control; therefore, there is need of using preventives. However, Dimba (2000, 9) says that the use of condoms, birth control, pills and diaphragm has encouraged infidelity in families and some youth have even become sex addicts. How difficult is to challenge them, when society allows safe sex by the use of condoms, preventing unwanted pregnancies, STDs and HIV infection. This is a difficult challenge of the church to confront society as a whole, but she can reach out to individual members.

vi) *Peer Influence*

Youth seek models and, since this is not found easily, they tend to follow whomever they consider portraying an attractive quality. The older the youth become, the less they are influenced by their parents, teachers, church leaders, and by other adults, but they are easily influenced by their peers (Clapp, 1990, 5). The influence can be either positive or negative. It is negative when it encourages misconduct in the course of conforming to the group's plan. It is also in the name of such conformity that many youth become gangsters, drug and sex abusers, procure abortion, enjoy watching pornography... All these will end up gradually tearing the learnt moral values (Dimba, 2001, 25).

If they meet models who are guided by sound moral values, it is possible to reach maturity by developing a relationship of identity and intimacy. Whitehead in Christian life Patterns' book (1963, 67) says that intimacy requires personal disclosure and mutuality. Swai and others in Youth problems (1996, 9) complements Whitehead saying that friendships are an important treasure for youth because it allows to share their dreams, challenges, fears, joys...

vii) Substance Abuse

In today's urban society, drugs are like part of life; many drugs are no longer hidden, but sold and used in public. In the process of conformation to the group, youth expose to each other also the various drugs like miraa, cocaine, crak, majuana and alcohol. Drug and alcohol add to the many youth's problems (Clapp, 1990, 5). People, whose lives are dependent on alcohol and drugs, are likely to run into poverty, divorce, impotence, loss of job because they become irresponsible and they end up in jobs dismissal, illicit sex, prostitution, STD and HIV/AIDS infections, criminal robbery, school drop outs, suicide and death (Dimba, 2001, 11)

A drug addictive person becomes a burden to the society, to the family, to parents, and to himself or herself. Such people are controlled by drugs and not by their conscience and will power. Mokgoebo Challenge Church and People magazine (December 96/ January 97, 2) reports that young people turn to crime because it give the impression to be the only way to survive when one has no income.

In the article, "Crime" in the same magazine (Dec. 96/ Jan. 97, 5) the minister Jessie Duarte appeals to churches to be more active in organising youth programs as a way of prevention. What she missed here is to recognise that many churches have youth programs. The researcher would question the effectiveness of such programs, especially when they are faced with complicated youth problems. This was, and is the challenge for many of the churches, so that the parishes may

put fire in their fireplace as it concerns with youth ministry. The researcher tends to think that counselling would be an important aspect in youth ministry to help acquire the lost dignity of young people and the responsibility over their own actions.

2.2 CHANGES IN THE SOCIETY

In his book Through Counselling Maze (1996, 71) Altman says that in traditional Britain, people went through all kinds of terrible things, such as wars, but youth did not need counselling because their families or communities pulled together, helped and supported one another. In times of tragedy, people could still pull together, and neighbours offered great support. This was even stronger in traditional African society, where people lived as one family, sharing responsibility between the individual and the community. The individual problems were considered community problems and all were concerned. However, both Britain as Altman explains and Africa have changed largely towards individualistic viewpoints or perspectives.

Smith in Foundation of Guidance and Counselling (1969, 443-444) explains that change is part of human beings. Human personality grows or unfolds in terms of a largely healthy interaction between the growing organism and the culture or environment. From this point of view, development is seen as the reasonable ordered and patterned process of change moving in directions, which are typically desirous for both the individual and the society. When change comes abruptly, producing anonymity, counselling becomes important. It helps human beings to cope with great many situations in life. Counselling in this case considers the affective and intellectual aspects of life and helps to facilitate the normal development of the person. Youth are many times trapped in the midst of the changing environment and of their growth. To make counselling part of their formation may help them prevent unnecessary frustrations, anxieties or

stress in their lives. Because through it they will acquire new ways of dealing with new adjustments to particular situations, may it be in their physical change, in the family, in institutional set-up or societal changes. When counselling is given in a parish setting, will help the youth to integrate Gospel values too.

Altman, Through the Counselling Maze (1996, 72) affirms the changes in today's world are very fast and this is affecting Africa both positively and negatively. In today's society especially in cities, most people are in their personal cars instead of walking down the streets and stopping to chat to one another. People tend to watch TV and video or play computer games in their homes instead of more sociable forms of leisure activity. Telephones and other ways of communication are used mostly for contacting companies instead of using them to know how the other family is. Most people have moved from where they were brought up and many have no members of their family living anywhere near them. No wonder large numbers feel isolated, above all those in towns where they fear to venture outside after dark.

This is a situation of many cities in African society today. Coming to Nairobi, individualistic life is growing at a high rate, where people are entering into the mentality that their neighbour's problem is none of their business. However, the reality is that their neighbour's problems do affect them through the insecurity and fear they feel. Africa is become a place where people fear people, a world of no trust. Then it is true what late Samora Machel (President of Mozambique-in the popular sayings) as he advised his country people saying: "Não confies mesmo a tua própria sombra". Directly translated as "Do not trust even your own shadow", meaning that even one's close friend can plan to ambush you. Mokgoebo in Challenge, Church and People (Dec 96/Jan 97, 2) magazine, supports Machel as he says that African Spirituality and Christian moral values are being eroded at an alarming pace.

Fear of crime makes people prisoners in their own homes. They can no longer relax in their homes let alone on the streets. This is a reality of today's society because as Kiura says in her book Sexuality and Fertility Awareness (1986, 13) that most of the African values are lost and forgotten. The age sets and tradition rites and ceremonies, which were a great support to the adolescents, and in fact, all age groups, disappeared. Lecturer Ochieng' (Comparative Government Class, March 28, 2001) commented 'now there is a break down of morals because of modernization by breaking our taboos that held our morals together. The society has never thought of finding other means of replacing the so-called "backward taboos" into other values of the same function'.

Afer magazine (1989, Nos.1-6, Vol.31, 217) reports what AMECEA states that in family life set up, the youth find themselves in an ambiguous or ambivalent situation, which most of the time is quite frustrating. The disintegration of the cohesion in traditional society, which used to be, based on the kinship system, handed down values, norms and patterns, can negatively affect the stability of families. The traditional mode of socialization and enculturation, sustained by the rituals, based on the generational and seasonal cycles, have been disrupted by the new system of education, new religious beliefs and practices, as well as the new introduction of new forms of economic and political systems. As a consequence, broken families, kinsmen professing different and often contradictory creeds in various religious sets, economic difficulties, children not recognising proper initiation into the way of life, are now witnessed. These socio-economical, political, cultural spiritual and moral problems are very strongly felt at family level. This is a consequence of cultural values gap in the course of social change.

As a consequence of these changes people are now acquiring a violent culture, commented lecturer Rimiru (in Social Ethics Class, March 27, 2001). Today's TVs, Radios, and Newspapers are centred on violent stories of the country. Just now, Kenya is reflecting on the 67 boys burnt to

death on 25th March 2001, at Kyanguli Mixed Secondary School, in boys' dormitory in Machokos District- Kenya. Odalo and Muiruri's article in Saturday Nation "Two Pupils Face 67 Murder Counts" (April 7,2001), suspected that the burning might have been planned by a group of students and led by two of them who are suspected to be under the influence of drugs. Criminality is now becoming the normal story in cities and towns of Africa. In Johannesburg, Kekana (June/ July 1997, 11) shared in Challenge Magazine that he saw gun-toting gangsters with bodies hanging out in front of him and other travellers, appearing out of the sunroofs-firing shots into the air. They drove in one direction in all four lanes of a two way street. But nobody dared to challenge them, however, one of them called it a western culture. Nobody is happy with such a culture but they seem also defeated and unable to end it because what was holding the African traditional values together "taboos" are now considered primitive. Hence, the urgent need is to discover modern "taboos"/ values in order to give the young people a new dignity and pride proper to Africans.

Most young people spend most of their time in school or at work and have less time with their family and community. Obviously then, that they feel separated and have less support from their families. This is a problem for the whole society, because youth by nature are social, and whose integral growth will depend on the help of others who, in one way or the other help them meet their various needs. Life in urban areas or cities is very demanding. "People struggle to survive in competitive atmosphere of poor job opportunities. Most young people find themselves lost among these economic circumstances as they try to fit into society upon leaving schools" (Kiura, 1986,15). Our youth in the parishes and Christian communities find themselves in this conflicting society. A society where the values that church teaches are many times not practised.

Kamau in his letter 'Archdiocese of Nairobi' entitled "Absurd but True" (11/1998) tries to characterise Nairobi city life as follows below.

Absurd but True

"We have taller building, but shorter tempers,

Wider free ways but narrower viewpoints,

We buy more but enjoy less.

We have bigger houses and smaller families,

More conveniences, but less time,

More knowledge, but less judgement,

More experts, but more problems,

More medicine, but less wellness.

We spent too recklessly, laugh too little,

Drive too fast get too angry too quickly,

Stay up too late, get up too tired,

Read too seldom, watch TV too much and pray too seldom.

We talk too much, love too seldom and lie too often.

We've learnt how to make a living, but not a life.

We have added years to life, not life to years.

We have been all the way to the moon and back,

But have trouble crossing the street

To meet the new neighbour.

We have conquered outer space, but not inner space,

We have split the atom but not our prejudice,

We write more but learn less,

Plan more but accomplish less.

We have learnt to rush, but not to wait,

We have higher incomes, but lower morals,

More acquaintances, but fewer friends,

More effort but less success.

We build more computers to hold more information,

To produce more copies than ever,

But have less communication.

We have become long on quantity, but short on quality.

These are the times of tall men and short characters,

Steep profit and shallow relationships.

These are the times of world peace, but domestic warfare

More leisure and less fun

These are the times of two incomes, but more divorces,

Of fancier houses, but broken homes.

It is a time when there is much in the show window, and nothing in the stockroom.

Indeed, it is all true".

These are the realities in which our young people live. If it is absurd for the adults, what about for the youth, who are just at the development stage affirming their identity in order to enter into intimacy? The researcher now, agrees with Kiura in sexuality and fertility awareness (1986, 16) book, who affirms that many groups of youth express the need to be understood, appreciated, identified and helped in their search for truth because the society does not give them. However, because of these conflicting problems, parents and other adults interpret it a rebellion, ruddiness, conceit.... The church is thereby called to respond to this need in a new perspective. Counselling probably may provide with skills that can help the young ones utilise their inner gifts and be able to be a challenge to this world.

2.3 COUNSELLING

2.3.1 COUNSELLING AS A BASIS OF CHANGE

In the book Fist Steps in Counselling (1988, 9), O'Farrell defines counselling as the change of perspective of circumstances, of behaviour, of ability. Changes are needed when people are not satisfied with what they have or experiencing and are looking for a better tomorrow. The counsellor is there just to help the client identify choices for the future and supports their implementation. The aim of the counsellor is to help client recognise how they would realistically

like their lives to be and then help them to actualise or achieve these aims. In Relational Youthwork (1995, 41) Adams states that youth at the period of change in their lives, a good counsellor would facilitate the change in them. As said before, a change of perspective can take place in all places, in family set up, in the communities, at work or in casual meetings. The difference in the structured counselling is the presence of some attributes that are required in life genuineness, accurate empathy, unconditional positive regard, and tolerance, which make it favourable for a healing help. In family set up, at work... these attributes are difficult to be found because the reactions are automatic and one is influenced by emotions.

Counselling is not something a counsellor does to another person. It is an ongoing process whose main effects rely on the responsibility of the client who is to implement the living process of change obtained from the counselling session. Hence, “the responsibility for change and growth rests firmly on the shoulders of the client and no counsellor can take it from the person” (Hermer, 1988, 12). The person in this case also grows in responsibility over his or her own choices.

2.3.2 COUNSELLING AND THE MISSION OF THE CHURCH

Hiltner’s book Pastoral Counselling (1949, 19), presents the aims of pastoral counselling which are the same as those of the church itself. The church and counselling aim at bringing people to Christ and to the Christian fellowship, aiding them to acknowledge and repent from sin and accept God’s freely offered salvation, helping them to live with themselves and with their fellow human beings in brotherhood and love, enabling them to act with faith and confidence. Truthfully counselling is part of the church’s purpose. The Good news can be well received and lived by everybody. But this is not possible many times because of the circumstances in which these individuals find themselves.

The ultimate objective, the unifying goal of the church, is the growth in the love of God and neighbour. "A person who is emotionally disturbed is unable to establish love, he or she is blocked or crippled in his ability to love deeply" (Clinebell: 1966, 45). This then is the core of the problem because Christ's message is to bring in each individual His unconditional love. If a person is crippled, Christ's unconditional love is wasted for a person cannot respond to it nor experience it. Consequently, a person cannot share his or her love with others because only those who have, can give it. How can they give out from their empty stock?

Clinebell in Basic Types of Pastoral Counselling (1966,46) explains that counselling aims at helping a person increase his ability to love God, his neighbour, and himself or herself more fully. All individuals are limited to some degree in their ability to love. For those whose ability to love is crippled, counselling can bring a difference between a creative, productive, Christian life and the stagnant Christian life. A skilled counsellor is in this sense an instrument of God's healing and growth, a channel for His liberating love. The earlier the problem is healed the better. This is why youth counselling is not only a need of the church, but of the entire society. There is no need of waiting when they can no longer handle their problems but help them realize how to heal what is there, because a counselling relationship helps overcome the alienation from self, other persons and with God. The researcher does agree with Clinebell who says that this alienation can be conducive to sin.

Altman in Through the Counselling Maze (1995, 15) believes that if counselling is successful the persons should eventually walk by themselves. "Counselling can therefore, serve both society and the church, since it is all about helping individuals who, if damaged themselves, may have the potential to damage others". Counselling at church level, the minister and his people struggle together with basic theological issues on a personal level. Clinebell (1966, 46) supports Altman saying that the essence of counselling is to address issues such as sin and

salvation through reconciliation; guilt and forgiveness, which are almost completely forgotten by the young people; judgement and grace; Spiritual death and rebirth. All that brings people to a rebirth to the wider worlds of meaning and relationship. Counselling in this way is one of the means by which the church helps people experience truth about themselves, others and God who alone can make them inwardly free.

The youth are in search of this freedom. It is the church's mission to provide effective ways of acquiring this true freedom, a freedom that can build the person and the society. Why is it that the youth comes for mass every Sunday, participate in youth activities but few are those who live it out? The researcher thinks that many of the young people feel, that their God is dead, they cannot experience him nor talk to him nor hear his Good News. God's message does not touch nor foster change in their lives. What then can they offer to others if they do not have it for themselves first? Counselling is therefore, a way of communicating the Good News to them by helping them open up themselves to life and relationships with themselves, with God and with others. Love will come alive in them, if they accept love in relationship with others. Until then when they will be grasped by grace in a life-to life encounter, the Christian message can neither touch nor release them. "Counselling relationship is one of the places where this incarnation of grace can occur" (Clinebell, 1966, 47). Youth counselling then, will help to prepare the youth for the life of genuine community koinonia.

2.3.3 IMPORTANCE OF SKILLED COUNSELLOR

Counsellors are human beings as others with their potentialities and limitations. Counselling skills are what enable them to be helpers, however, the skills can be effective with those who practice them to themselves first. Fuster, Personal counselling (1988, 28) says that counsellors are those who can stimulate personal growth in others by using their own resources in

order to foster this personal growth. He continues to say that counsellors have an impact on counselees, which may be either for improvement or for deterioration. He acknowledges that the capacity to stimulate growth could be either natural or an acquired gift. However, there are some people who even if trained can hardly acquire this gift. Hence, for one to know that has this gift or not will be necessary to be trained. This will also be an opportunity for the counsellor to be aware of his or her own needs in order to be able to help others meet their needs too.

Altman, (1995, 14) reinforces this idea by saying that trained counsellors should be self-aware and therefore, able to distinguish his or her own problem from those of his or her client. Counsellors, who attempt to practice without understanding their own strengths and weaknesses, are in danger of transferring their own problems onto their clients or else of over-directing them. The writer then, agrees that there is a need of a high standard of training in order to make the natural or acquired gift an effective means of stimulating growth in others. This is the problem of many parishes; they assume that priests, sisters or catechists are supposed to be able to listen to the people especially to the youth.

However, the reality is that not all priests, sisters, and catechists are skilled to counsel, hence, they may end up frustrating the youth instead of helping them to growth. However, it is questionable whether or not the parishes see counselling youth as a means for their integral growth. The challenge is that of breaking down the prejudice of using counselling only for mental or problems beyond oneself. It could be forgotten that accumulation of minor problems if not faced, may end up leading to complicated problems. There is also the tendency of adults minimising youth problems to something simple that any one can solve, but this is not the case all the time. They too, need a skilled counsellor who can facilitate the confrontation of their individual realities.

O'Farrell, in the book First Steps in Counselling (1988, 15) explains that the use of counselling skills in helping a situation can empower the client with coping skills for the future rather than providing them with permanent crutch. This then is well applied to youth. The counsellor will therefore, help the youth be responsible for herself or himself through support and assurance of the counsellor. While Dykstre in his book Counselling Troubled Youth (1997, 89-90) recognises that a counsellor can also be limited in his or her ability to help. However, the learned skill helps him or her to foster the growth of the counselee. The counsellor's transparency, for example, the counsellor's acceptance of his or her limitations, helps the client to learn to accept some unchangeable aspects in himself or herself and in other human beings. This is one of the basic values that youth should learn in order to accept the many unchangeable realities in society and develop tolerance with themselves and with others.

O'Farrell (1988, 15) shares that one of the skills counsellors learn is the building of a trustful atmosphere, where the client feels understood. This helps the client to stand back from his or her difficulties, and look at it in different ways and viewpoints, and confront oneself. The confrontation may be in a form of questioning self: "Why do I act in this way? Why do I react in this manner? Why am I angry in this situation? Why do I feel not understood by others? Why..." The answer to these questions will lead to self-knowledge. And this is the empowerment a young person needs in order to learn to deal more effectively with future problems aware of alternative choices. Obviously that such a person has a high chance of entering into a better relationship with himself with God and with others—the main aim of (youth) counselling.

2.3.4 THE IMPACT OF COUNSELLING YOUTH

Fuster in book Personal Counselling (1988, 47), defines personal counselling as a complex interaction between counsellor and counselee where the counsellor adopts certain attitudes and

uses skills to introduce and sustain in the counselee the learning process of self-exploration leading to self-understanding, leading to action, so that the counselee changes her or his behaviour and solves her or his problem. This counselling is what youth need, in order to face the realities of today's world.

Durian's article "How Do I See Young People", in Spearhead magazine, (1983: No.79, 51) explains that young people are dreamers. They need help and guidance to face the reality with Christian hope. Given the needed support, guidance and challenge, they themselves can close the gap between the ideal and what they experience in life. Hope is a great need for young people today. Sometimes in their daily life and struggles, they are disappointed because those who are supposed to be people of hope do not reveal Christ. Many youth are also disgusted at the adults who just sit back and talk of peace and love when around them there are jealousy, exploitation and injustice. It is true that there are young people who are not concerned and are just out for their own comfort, but there are those who want to do something to improve the quality of life for the less fortunate. All they need is help on how to do it from skilled adults.

Pelaez in Young Adult Ministry (1988, 83) shares her observations on the great need for priests, sisters, and lay people who are professionally trained in counselling. The history of the church in U.S. shows that priests and religious have not been prepared for counselling and that most of the counselling in parishes has been nothing but authoritarian directives. There is a need for professionals who can listen patiently and then use the right counselling techniques. This is a reality of many African Parishes, which challenge the church to give an urgent response. Many people go to the sister, priest with high expectations but the majority of them lack the skills to be real helpers. Their willingness to help ends up giving authoritarian directives, which many times discourage, especially the youth instead of helping. The need for skilled counsellors in the parishes is an urgent one, especially in youth ministry.

Spearhead magazine (1983, No.79, 51), reports that young people want to show that they are independent and have their own ideas, but in fact they need adults' guidance. Youth accept and appreciate guidance when it is offered freely, in a way that will help them gain their confidence. This is the time when many young adults are leaving home, learning to do things on their own, like spending money, as a way of learning to become an adult. Today's youth in Africa says Durian, in Spearhead magazine (1983, No.79, 50-51), are facing more difficulties than those of yesterday. Parents have more expectations, often pushing their children beyond their capabilities. They have more temptations by the mass media. There are more questions regarding some Christian values and they often do not know where to find the answers. It is then that they need the power of Gospel's values to guide, inspire and sustain them in their struggle and hopes. Then, Durian is right when she says, "our young people in our parishes need guidance to face reality with Christian hope".

However, Shelton in Adolescent Spirituality (1983, 25) contradicts what Pelaez and others have written, saying that adults need not to be professional counsellors in order to counsel youth. Yet, an awareness of counselling perspectives or techniques fosters a helpful basis for youth ministry. Does it mean that there is no need of full skilled counsellor for youth, because the young people's problems are easier to solve? Will a half skilled person know how to help the youth to integrate their physical, spiritual, emotional, and social aspects of their life? Shelton in this point seems unrealistic to the real needs and struggles of the young people. Instead, Altman (1996, 88), humbly admits his need for more skills in order to be a better helper to his people. Youth counselling can be effective when the youth program is designed in such a way that it can use both a mentor's help and peer's help.

2.3.4.1 Mentoring

Adams' article "The Process of Change Through Relationship Between Adults and Young People" in Relational Youthwork (1995,43), explains that positive relationships between adult and young people can be healing and life-giving, and open a way for direct relationship with God. The communality of experience, the general challenge of growing up and maturing, enables the youth to value the uniqueness and to identify with one another. This is a moment when the physical and emotional needs must be met in order to achieve a firm, yet flexible identity on which to build adult life. Youth ministry is supposed to build a real, life-enhancing relationship of depth and length with the young people. However, for the youth minister to be able to help them in this aspect they are supposed to have already charted this territory, for themselves to have satisfactorily resolved the issue of identity versus role confusion and intimacy versus isolation. Otherwise as Adams (1995,48) says, they will become blind leaders and together fall into a ditch as Jesus says in Matthew 15:14. This is why there is need of a well-planned formation with skilled counsellors guiding, people who have worked on themselves first and are still ready to re-look at their lives as they help others. Adams confirms the need of helpers who are committed to their own personal and spiritual health, maintained through their own positive, dynamic relationships with others and with God. Such a person then become the ideal visible model to the young one's, in relationship with God, self and with others.

Adams (1995, 49) says that adults' engagement in the lives of young people needs to be committed to their growth towards holistic maturity, adult life in all its fullness. This must include an inner ability to accept and sustain oneself so as to make a possible sense of Christ's command to love our neighbours as ourselves. Youth helpers are supposed to avoid making the youth dependent upon them, transforming youth ministry into a permanent substitute for the family as a hiding place for the adult life. The mentor is supposed to spend time giving attention

as a way of seeking to know them and being open to be known. She or he becomes the point of reference a figure that mediates God's unconditional love to each one of them. Adams (1995, 50), underlines the need of skills of active listening that are needed in this type of relationship. There are clear correlations with the core conditions necessary for effective counselling and other professional helping skills.

Spearhead magazine (1983, No79, 14) asserts the longing of young people to meet adults with whom they can speak, spend time with, and give them advice. The young people's demand is to be accepted, respected, and helped to see where their duties lie in the community instead of having it imposed on them with authority. They are searching for examples of simple, honest life, of conscientious, well done work, of availability and openness to them and to their problems, they need understanding. Young people are open to the world around them as adults are, what they need is the possibility of confrontation of a greater understanding between adults and young people in the face of the changing times.

However, in the same Spearhead (1983, 28), is said that one cannot expect society to provide such a reference point for youth. Instead, it gives them a mountain of confusing images, of adults who require values from youth but are incapable of living it themselves, and young people expect that adults live what they profess. O'Donnell in Youth Ministry Resources (1988,38) believes that a mentor could be the image that would reflect the adult reference point in the youth's lives. A mentor is expected to be someone several years older and is a person of great experience and seniority. That person could be a teacher, sponsor, host, guide, exemplar, counsel, and a provider of morals. The mentor represents a mixture of parent and peer.

The youth's need for a mentor is an important one, a skilled counsellor could also be a mentor they turn to for guidance, to whom they are free to go to with their questions, and for any

other help. Youth need adults who would witness stability and continuity, to use them as their living models.

2.3.4.2 Peer Counselling

Pope John Paul II, Letter to the 4th Youth World Day (1989) says: 'you, young people, are the first apostles and evangelisers of the world of youth, assailed today by so many challenges and so much that is threatening'. Youth have an important place in the life of the church. However, their response will depend on the values and principles they have in themselves in order to share them with others. The Pope here is assuming that the youth are already evangelised, and now it is their turn to share with others. Surely, only mature youth will effectively bring the Good News to other youth. Adolescent with firm values may give strong influence in fostering growth to each other.

However, Dimba, Youth Searching for a Home in the Church (Thesis 2001, 34) says that peer pressure may be characterised as blind leading another blind. He is supported by a report in a Sunday Nation, March 18th (2001, 6), that peer pressure can lead to immoral behaviour, drug and alcohol abuse. This is true but limited to the negative side, when youth are not firm with their beliefs and values. In the same Sunday Nation issue, a student of Limuru Girls' Secondary School in Kiambu, named Stella Mungai 17 years old, recognised both positive and negative impact of peer groups. She said that young people seek approval from friends and disregard parental guidance, which is vital. She also said that it is positive to go with other youth because it allows mixing with their peers and growing together. It gets them socially involved, and gives them chance to learn about social values.

Tilley in Relational Youthwork (1995, 62), explains that young people conform to their peers for three possibly reasons. First reason is for the sake of compliance. Second is for the sake of classification. Youth commonly associate themselves with another person or group that gives them self-definition. The relationship becomes part of the person's self-image. Third, is for the sake of congeniality, meaning that the person adopts the values of another either to solve a problem or to maximise their own values. For one reason or the other the young person feels secure when she or he has a friend to share common views with.

Tilley (1995, 63), says that to ask a young person to be the only Christian in their class at school is asking a very difficult thing. But if there are two or three committed, the task becomes much easier and the possibility for peer evangelism is greater. Tilley confirms that peer relationships are a powerful ally for the growth of a group, both in quality and in quantity. Youth are therefore, the perfect tool of counselling to each other as long as they are helped themselves. Tilley (1995, 66) writes that young people are fearful, frustrated, fed up with listening and bottled up by the adult world. A strong peer relationship in this case prevents them from becoming bottled up.

The AMECEA as reported in Afer magazine (1989, No.93, 18), also voices the issue that young people face many obstacles in their development: illiteracy, unemployment, hunger, and drugs. They need to be helped to overcome them and to discover the value of giving oneself to become evangelisers of their peers. What other help is to overcome such traumas, if not the use of counselling for young people? Obviously that youth counselling is an urgent need today in our — parishes.

2.3.4.3 Its Impact

In Relational Youthwork (1995, 47) Adams, declares that a completely developed young person is manifested in his or her fair tolerance of frustrations, with realistic adjustment to difficulties, but with a steady persistence of aims. Personal relationships with others are characterised by outgoingness, openness, generosity, kindness, tact, warmth and reliability of commitment, peacefulness, and patience

Clinebell in Basic Types of Pastoral Counselling (1966, 47) book says that through counselling, persons find released from their neuroses, overcome their alienation, increase their capacity to love and renew their relationships. Counselling therefore, woven into the fabric of all relationships and it also becomes part of the continuation of incarnation of God in the world, an expression of the body of Christ.

Youth in South Africa have shown that generally they are eager to participate actively in society and to find their rightful place in society. James in Challenge, Church and People magazine (April/ May 1997,4-5), explains that youth who end up in crime or other social problems are those whose schooling had been disrupted, were never able to find jobs, and were susceptible to undesirable activity like crime and drug abuse. Makgoebo in the same magazine (December 96/ January 97, 1) says that the loss of self-esteem is one of the root causes of crime. James (1997, 4) says that what many young people need is to regain their dignity and self-worth. Therefore, they need a holistic formation, which can promote personal development (building self-confidence, assertiveness, and self control), spiritual development and social development. Such a formation will encourage the young people to be assertive, creative, and confident. It will also enable them discover their hidden talents and also prepare them for the real world.

The South African church has founded the JEP (Joint Enrichment Program) a program meant to empower marginalized youth. Zandile aged 24 reports in Challenge magazine (April/

May 97, 5) that through JEP she has been able to rebuild her life, identify her strength and weakness. She is now more determined and confident about the future. JEP taught her never to lose hope and let events roll over her because it is never too late to change and make the most of life. Zandile gives hope to Africa that something can be done to change the world beginning from the individual's small world. People need to regain hope in themselves and the world around them. Counselling youth has and will have a great impact in the youth world. Counselling will bring forth many Zandiles who are glad to live because life has a meaning, who are glad to share so that others may come to experience the joy of being unconditionally loved by God and created for a purpose.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 RESEARCH DESIGN

The researcher deliberately used sampling of cases that are likely to give an objective the right information. The research was carried out in Guadalupe Parish and Shrine of Mary Help of Christians parish, in Nairobi Archdiocese. The study was carried out with a specific purpose. Guadalupe Parish is a parish that has a mixture of all social classes. People come from the neighbouring Kibera Slum and others from Adams Acade surroundings. It was founded on 12th December 1970. It was founded with the aim of reaching all the Christians who belong to Langata, Line Saba parish, Dagorete parish, Saint Francis parish, and Saint Michel parish.

The Guadalupe parish has fifty active youth who belong to different backgrounds facing different life styles. The present parishioners are numerous but it becomes difficult for them to know the permanent number because many of them, especially those living in Kibera, are many times on the move for social and economic reasons. However, in 1990 they had recorded an approximate number of 10000 permanent Christians. The parish has different activities including the availability of two daily masses, a perpetual adoration chapel, community adoration every day, and four Sunday masses. On Sundays there is a flocking population for the four masses, thus the church is always overcrowded. There are twenty small Christian communities, of which seventeen of them are active and three are passive.

The Shrine of Mary Help of Christians parish, has a different reality altogether. It is located at Upper Hill among well to do people. The total number of Christians in this parish is unknown, but it has 500 Christian families. On Sunday, young people fill half of the church. However, the

active youth are 200, who meet on Sundays and Saturdays. They have a well organized youth group with executive council of leaders.

The parish was founded in 1995 in answer to the needs of the local people, especially for the mission to the young ones. They have two daily masses and four Sunday masses. The first Sunday mass is always full to the point of not having space to park the cars in the compound and outside. This also shows that the majority of them are middle and upper class Christians.

After interviews, the researcher realised that the Shrine of Mary Help of Christian has a very good organized group of youth with many available means for their formation because youth formation is one of the priorities. On the contrary Guadalupe Parish youth organization is poorer in comparison to Shrine of Many Help of Christians because the Parish has many urgent apostolic needs that it is called to answer.

3.2 RESEARCH POULATION

In this research, the targeted population is the youth in the two parishes. To understand the impact of counselling youth in parishes, the study relies on forty questionnaires for youth and ten questionnaires for priests, religious men and women, and youth leaders of each parish. A hundred questionnaires were given out. All the youth respondents were chosen from the active group existing in the parish. The priests, religious and parish leaders respondents, were chosen those who have an active role in the parish, especially, those working with the youth regardless of their age.

The interviews were at random but done in the confines of these four main groups (youth, priests, religious, and youth leaders). The interviews were done only with the Christians of these two parishes.

3.3 DESCRIPTION OF INSTRUMENTS AND DATA COLLECTION

Two kinds of questionnaires were set, directed to youth and to priests/ religious men and women/ youth leaders. The questionnaires were all written in English in order to bring to the researcher a better understanding in the interpretation of data, assuming that most youth, priests, religious and youth leaders know and use the English language.

In Guadalupe Parish, the questionnaires were entrusted to the parish priest who, in his turn entrusted to the youth leader who conducted the distribution to both groups. While in the Shrine of Mary Help of Christians Parish, the questionnaires were entrusted to the parish priest who accepted for be responsible of the distribution to the two groups and for their collection.

To interview people, the researcher did it personally. She took notes as they answered the questions to remember correctly. She interviewed individuals in privacy in order to keep secrecy over the shared message. Lastly, she used observational skills aiming at getting some information clearer especially the non-written information. For two months she participated in Sunday masses in these two parishes in order to see for herself the situation of the parishes, the organization of the targeted group and how participative the youth were in the parish life.

The questionnaires were prepared in such a way that the reader could grasp the clear meaning of what was being asked. The introductory part of the questionnaires offered directions on how to handle all the questions. The two groups of questionnaires were put into different envelopes to facilitate a better distribution. The writer had also written the deadline to avoid a delay of handing over answers of each parish.

3.4 DATA ANALYSIS PROCEDURES

Data analysis shall be done qualitatively in order to find out the impact of counselling youth in the parishes mentioned above. Information obtained from questionnaires, interviews and observations is organized according to the research questions set in chapter one. The analysis in chapter four will be done using frequencies of different responses, will be calculated and presented in a table form.

The researcher will use the information she got from oral interviews and from written data so as to analyse the findings in the next chapter. Every question will be analysed in a descriptive way in percentages or in frequencies presented in a table form.

CHAPTER FOUR

4.0 DATA ANALYSIS AND INTERPRETATION

4.1 DATA ANALYSIS

This chapter deals with presentation and analysis of the collected data. The questionnaires for data collection were based on the four research questions, prepared in a way that it would prove or disprove the hypotheses of the study namely 'the impact of counselling youth in parishes'. The research questions in chapter one were also based on four statements, explicitly:

- ❖ Youth have ways of being understood by their peers, parents, and parish leaders.
- ❖ Youth see the worth of personal counselling.
- ❖ Parishes see the importance of youth counselling.
- ❖ Parishes are ready to provide the resources (personnel and setting) for a well-rounded formative counselling youth program.

Below is the presentation of the research questions with their specific number of questionnaires that were set to answer it.

Research question 1: Do Youth have ways of being understood by their peers, parents, and parish leaders?

Numbers 1, 2, 3, 10, 16, and 17 from youth questionnaires and number 5 from leaders questionnaires were intended to answer the above research question.

Research question 2: Do youth see the worth of personal counselling?

This research question is answered by the following numbers 4, 5, 6, 7, 9, 11, 13, 15 from youth's questionnaires; 8 and 9 from leaders' questionnaires.

Research question 3: Do parishes see the importance of youth counselling?

The following numbers 8 and 14 from youth's questionnaires; 1, 2, 3,4, 6, and 7 from leaders' questionnaires answer this research question.

Research question 4: Are parishes ready to provide the resources (personnel and setting) for a well-rounded formative counselling youth program?

Only the leaders answered this research question because it is directed towards the administration and other leaders of the parishes, those who are in charge of youth formative programs. Numbers 1, 2, 10, 11, 12 and 13 from leaders questionnaires were used to answer it.

4.1.1 PRESENTATION OF THE DATA

Below is a presentation of all the collected data in their four groups depending on the research question it is used.

TABLE1→ NUMBER OF QUESTIONNAIRES GIVEN OUT AND RETURNS

DESCRIPTION	FREQUENCY OF GIVEN QUESTIONNAIRES	FREQUENCY OF RETURNED QUESTIONNAIRES	PERCENTAGE
Guadalupe Youth	40	25	62.5%
Guadalupe Leaders	10	3	30%
Total for Guadalupe	50	28	56%
Shrine Youth	40	23	57.5%
Shrine Leaders	10	7	70%
Total for Shrine	50	30	60%
<i>Total for Youth</i>	<i>80</i>	<i>48</i>	<i>60%</i>
<i>Total for Leaders</i>	<i>20</i>	<i>10</i>	<i>50%</i>
Grand total	100	58	58%

OBSERVATION

Although not all of the respondents answered, the youth's return from both parishes was good. The leaders of Shrine of Mary Help of Christians showed a good cooperation but the leaders of Guadalupe Parish somehow disappointed the researcher. However, the total of the respondent leaders 50% could point to a significant representativeness.

TABLE 2 → YOUTH Q1: ARE YOU ACTIVE IN THE PARISH LIFE?

Description	Frequency	
	Yes	No
Guadalupe Youth	25	-
Shrine Youth	23	-
Total	48	-
Total percentage	100%	-

OBSERVATION

All those who answered this question both from Guadalupe and Shrine of Mary Help of Christians parishes consider themselves to be active youth. The researcher tends to think that they can give reliable information out of their own experiences as Christian youth.

TABLE 3 → YOUTH Q2: ARE YOU SATISFIED WITH THE FORMATION YOU ARE RECEIVING FROM YOUR PARISH?

Description	Frequency	
	Yes	No
Guadalupe	9	16
Percentage	36%	64
Shrine	20	3
Percentage	86.9%	13.1%
Total	29	19
Total percentage	60.4%	39.6%

OBSERVATION

From the answers to this question, the parishes show great difference. Only 36% of Guadalupe youth are satisfied with their formation while 64% of the youth are not satisfied. This is a relevant data that could lead to further research to see if the composition of the parish or the condition of the families requires a more diversified approach. In the Shrine Parish 87% of youth feel satisfied with their formation program and 13% only those who are not satisfied with it. This result too can easily open the door to see whether the parish has a good programme or if the families provide better formation. The question remains, how do we help those who are not satisfied?

TABLE 4 → YOUTH Q3: WHY?

GUADALUPE- REASONS FOR YES		F
Youth meetings are helpful to our personal formation.		1
Through Mass we learn to relate with God		1
Youth activities, prayer, singing, and social activities are helpful in learning to relate with God.		1
REASONS FOR NO		
Parish priest has no good relationship with Christians and it affects us too.		2
There is lack of proper spiritual guidance and financial support.		1
There is no sponsorship for school leavers.		1
We are not given information necessary for better participation in the parish.		1
There are no personnel who can help in the formation.		1
There is inequality between religious people and lay people as if religious people are higher than the ordinary Christians are.		1
Parish priest does not listen to youth nor accept youth ideas.		1
Parish priest does not leave youth peaceful, he continues looking for faults from us.		1
Parish priest is only concerned in societal problems but not those of youth.		1
There are very few youth programs.		1
Formative programs do not help us integrate and handle real life.		1
SHRINE OF MARY HELP OF CHRISTIANS- REASONS FOR YES		
Sharing experiences is challenging		3
The formation we are given and everything else is good.		2
Group sharing helps to learn and understand the Bible.		2
Youth are free to choose to join different groups where they are free to express themselves		1
Youth are free to express themselves.		1
Formation given here touches all the aspects of human life.		1
Here is where one feels free to share and feel wanted than home.		1
We are free to join different groups where one feel free to express oneself participate fully		1
REASON FOR NO		
The formation we receive does not help us grow in Christian maturity because it stressed more on rituals		1

OBSERVATION

Guadalupe parish there is a youth that has financial expectations, another who would like not to have any difference between religious and lay people. Which is difficult to know why he said so, some youth lack the distinction between the attainable expectations from the unattainable ones. At the same time, some point out to genuine expectations such as spiritual guidance human formation and necessity for youth programme. At the Shrine youth present very meaningful reason to be satisfied with the formation they receive.

TABLE 5→YOUTH Q10: WHEN YOU HAVE QUESTIONS OR PROBLEMS, DO YOU FEEL UNDERSTOOD BY YOUR COORDINATORS, PEERS, PARENTS, AND PRIESTS?

Description		Guadalupe	%	Shrine	%	Total	Total Percentage
Coordinators	Yes	13	52%	20	86.9%	33	68.8%
	No	9	36%	2	8.7%	11	22.9%
	Sometimes	3	12%	1	4.4%	4	8.3%
Peers	Yes	16	64%	18	78.3%	34	70.8%
	No	3	12%	3	13%	6	12.5%
	Sometimes	6	24%	2	8.7%	8	16.7%
Parents	Yes	13	52%	16	69.6%	29	60.4%
	No	11	44%	6	26.1%	17	35.4%
	Sometimes	1	4%	1	4.4%	2	4.2%
Priests	Yes	6	24%	17	73.9%	23	47.9%
	No	18	72%	3	13%	21	43.8
	Sometimes	1	4%	3	13%	4	8.3%

OBSERVATION

At least 52% of Guadalupe youth feel understood by their coordinators and 12% those who sometimes feel understood. This shows that their coordinators are somehow close to them. Relationship among peers is 64% of them feel understood by their friends, 12% sometimes, and only 24% do not feel understood. 52% of the youths feel understood by their parents, 4% sometimes and 44% feel misunderstood. The number of youths who do not have a meaningful

relationship with their parents is high; hence it has to be considered in their formation. Youth relationship with the priests is the most critical of all the other relationships, because 72% of the youths do not feel understood by priests, 4% sometimes and 24% only are those who feel understood. This leaves questions on the researcher's mind: "Are the priests aware of the problem? How will such a parish come up with a well-rounded youth formation if this basic relationship is not there?"

According to table five, presents it seems that at the Shrine Parish, youths are more understood by all groups than in Guadalupe. It is showing that youth are understood by their coordinators 87%, their peers 78%, their parents 70%, and 74% by their priests. In addition, an average of 8% feel sometimes understood by them all. However, an average of 15.25 % of the youth do not feel understood by either the coordinators, peers, parents or priests. This is the reason for this study, to find ways of reaching all of them. Looking at the total percentage of the respondents who feel understood the highest percentage goes to peers 70.8%, followed by coordinators 68.8%, then 60.4% by their parents, and lastly 47.9% by the priests.

TABLE 6→YOUTH Q16: DO YOU THINK THAT GROUP MEETINGS AND PERSONAL MEETINGS (COUNSELLING) WOULD PROVIDE YOU WITH A MORE INTEGRATED HUMAN-CHRISTIAN FORMATION?

Description	Frequency	
	Yes	No
Guadalupe	25	-
Percentage	100%	-
Shrine	22	1
Percentage	95.6%	4.4%
Total	47	1
Total Percentage	97.9%	2.1%

OBSERVATION

This table shows that almost all youth respondents from both parishes agree. These answers are encouraging and can somehow show that all of them thirst for an integrated human-Christian formation.

TABLE 7→ YOUTH Q17: GIVE REASONS FOR YOUR ANSWER.

REASONS FOR YES	F
Different people have different views towards life and different understanding of it. Through sharing, we enrich each other.	11
It will help to have friends who can give good advice in life (peer counselling).	9
Because it will help to know how to handle problems well and know how to face challenges in life.	9
Life experience sharing encourages.	7
Such a formation will challenge to change.	5
It will help to understand oneself and learn to solve problems.	5
In such meetings one learns to be generous and grow compassionate to others who have more problems.	3
The meetings give a sense of belonging to a community.	3
A trustful and caring person to whom one can share her or his problems is very much needed.	2
Both group and personal meetings help to grow to maturity.	2
It enables to share ideas	2
It is good but there is lack of people prepared to share one's life's failures and secretes without fear	2
There is the need of counsellors who can listen to us.	2
Because human interaction brings human development.	1
Because it helps to know what is good.	1
It will help to learn to trust and discuss issues about one's life with somebody	1
Because it will strengthen faith.	1
Meetings at a personal level is the best way that leads to a better Christian than being just a religious in a dogmatic sense.	1
Through counselling, one learns to live a simple life.	1
Counselling helps to know how to face challenges.	1
Counselling is needed in order to help us face the changes of this dynamic society.	1
Both meetings will bring more integration of human Christian life.	1
Because they will be moments of understanding each other (peer understanding).	1
It will help us to grow critically in life.	1
Because it will bring ability to share the word of God with others too.	1
Through counselling, one is helped to know what kind of a person he or she is.	1
Because it will help to know one's responsibility in family, with friends, and in church.	1

OBSERVATION

The reasons have been listed in rank order to show those, which carried more weight. Their answers here, are interrelated one completes the other and all answers are towards what is their deepest desire, to grow in to human-Christian maturity. There was no difference between the two parishes. All the respondents wished to introduce personal counselling as part of their formative meetings.

TABLE 8→LEADERS Q5: DO YOUTH MEMBERS WHO PARTICIPATE IN THE YOUTH GROUP FEEL LISTENED TO AND GUIDED TOWARDS A CHRISTIAN OUTLOOK IN LIFE?

Description	Frequency	
	Yes	No
Guadalupe	-	3
Percentage	-	100%
Shrine	7	-
Percentage	100%	-
Total	7	3
Total Percentage	70%	30%

OBSERVATION

The answers to this table present the highest difference between the two parishes. In Guadalupe parish, all the respondents disagreed while in the Shrine parish all the respondent leaders agreed. This leaves the researcher with the need to deepen the situation in Guadalupe Parish, in order to have the answers of the following questions: 'Which kinds of youths are there? Which kinds of programmes are there? Which kind of leadership is there?'

The two parishes differ both in the economic, social and religious of its members, in availability of the needed setting for formative programmes, and in the entire organisation of the youth ministry.

RESEARCH QUESTION 2: DO YOUTH SEE THE WORTH OF PERSONAL COUNSELLING?

TABLE 9→YOUTH Q4: IN WHICH AREAS DO YOU FEEL YOU NEED MOST HELP?

Description	Human formation	Christian formation	Social formation	All the above
Guadalupe	2	8	4	11
Percentage	8%	32%	16%	44%
Shrine	3	7	3	10
Percentage	13%	30.4%	13%	43.5%
Total	5	15	7	21
Percentage	10.4%	31.25%	14.6%	43.75%

OBSERVATION

In Guadalupe parish, one respondent did not answer to this questionnaire. However those who answered 44% felt they need all the aspects, there is a highly felt need of 32% in Christian formation followed by 16% in social formation and lastly 8% in human formation. Shrine youth instead, 43.5% feel they need all them, 30% in Christian formation and lastly 13% in human and social formation. All the respondents agree that they need to grow in at least one of the above levels of formation. This may mean that youth needs a formation that includes all the three aspects of human life.

TABLE 10→YOUTH Q5: ANY OTHER AREA?

Description	Frequency	
	Yes	No
Guadalupe	5	20
Percentage	20%	80%
Shrine	4	19
Percentage	17.4%	82.8%
Total	9	39
Total Percentage	18.75%	81.25%

OBSERVATION

Majority seemed to be satisfied with the formation that could include the human, Christian, and social aspects of life.

TABLE 11→YOUTH Q6: IF YES WHICH ONE?

Description	Frequency
Sports	1
Training in something that can help the youth financially	2
Give programs of behaviour change	1
Politics	2
Relationships	2
Relationship between religious and youth	1
Total	9
Percentage	18.75%

OBSERVATION

There are respondents who would like to extend to other areas of their formation. The given areas in the table could be considered subtopics of the given three areas of youth formation. Their suggestions for training in something that can help youth financially may be possible only in some parishes where they have favourable conditions to fulfil such a need.

TABLE 12→YOUTH Q7: DO YOU FEEL THE NEED TO BE LISTENED AT A PERSONAL LEVEL?

Description	Frequency	
	Yes	No
Guadalupe	24	1
Percentage	96%	4%
Shrine	22	1
Percentage	95.7%	4.4%
Total	46	2
Total Percentage	95.8%	4.2%

OBSERVATION

This is striking that only two (4.2%) one in each parish, felt no need for a personal level of listening but 95.8% of the respondents felt this need. This is a universal need; it does not matter if one is from a well up family or from a poor family.

TABLE 13→YOUTH Q9: IS THERE ANY PARTICULAR SITUATION IN WHICH YOU FEEL THE NEED TO BE LISTENED TO, AT A PERSONAL LEVEL?

Description	Frequency	
	Yes	No
Guadalupe	19	2
Percentage	76%	8%
Shrine	17	6
Percentage	73.9%	26%
Total	36	8
Percentage	75%	16.7%

OBSERVATION

Without counting those who did not answer, 75% have experienced particular situations to which they felt the need of being listened at a personal level and other 16.7% did not have. However, it is not known if they have ever had chance of being listened to. This need is perceived by the youths of both parishes.

TABLE 14→YOUTH Q11: WOULD YOU LIKE TO HAVE SOMEBODY TO WHOM YOU COULD TURN, AND SHARE WHAT IS DEEP IN YOUR HEART?

Description	Frequency		
	Yes	No	Did not answer
Guadalupe	19	2	4
Percentage	76%	8%	16%
Shrine	21	1	1
Percentage	91%	4.4%	4.4%
Total	40	3	5
Total Percentage	83.3%	6.25%	10.4%

OBSERVATION

10.4% of the respondents did not answer this question. However, 83.3% would like to have a helper at hand to whom they can turn to at any moment. This is so in both parishes.

TABLE 15→ **YOUTH Q8: WHAT IS YOUR UNDERSTANDING OF COUNSELLING?**

DEFINITIONS OF COUNSELLING	Total
Is where one puts forward his or her thoughts to a counsellor who is ready to listen and give the proper advice on how to handle the problem	11
It is guidance towards the proper direction in life, given by a qualified and experienced person.	15
It involves listening, sharing of problems and being positive by trying to come up with a better way of living with it or other circumstances of daily life.	6
Is the process through which one is helped to solve his or her problems	4
In counselling is where one guides but does not give solutions.	4
Counselling brings changes in someone's way of life.	2
Is a sharing of one's life with someone who will help to understand what life is.	2
Is that which helps to uncover oneself from many things to somebody.	1
It is a way of understanding a problem and solving it.	1
Counselling is that which helps one be a strong Christian.	1
Is where there is sharing of one's experience and problems in the hope of getting a way of living in a positive manner.	1
Is a sharing of a problem with someone who will help to solve it.	1
Counselling helps to reconcile with God.	1
Is listening to somebody who shares her or his struggles so as to find help.	1
Is a well-searched professional adviser, on a specific or general problem of a person, group or society.	1
It is a helping interaction between a counsellor and a counselee.	1
Is walking together with somebody (in life's experiences) and giving advice when needed.	1
Counselling is that which helps an individual get full information on problems.	1

OBSERVATION

I have listened the reasons in rank to show those who were given by more respondents. The respondents' answers seemed to understand what counselling is. In its objectives and areas of concern summing it leads to an idea of what counselling is. In fact, some answers were put in such a way that they showed the longing part of it. That put the researcher in a position to feel

that whatever the respondents gave were out of their convictions and not just trying to please the researcher, as sometimes can happen with human beings.

TABLE 16→**YOUTH Q13: DO YOU FEEL THE NEED TO TURN TO A QUALIFIED, AND TRUSTFUL PERSON (MAN OR WOMAN COUNSELLOR) ON A REGULAR BASIS TO DISCLOSE WHAT IS IN YOUR HEART AND MIND, AND BE HELPED TO GROW INTO A BETTER CHRISTIAN?**

Description	Frequency	
	Yes	No
Guadalupe	24	1
Percentage	96%	4%
Shrine	21	2
Percentage	91.3%	8.7%
Total	45	3
Total Percentage	93.75%	6.25%

It was striking to realise that 93.75% of the respondents felt the need and only 6.25% were those who felt already fulfilled. Yet this is an aspect that youth worker may have not looked into. Some parishes might be having counselling, but not counselling connected with youth formation.

TABLE 17→**YOUTH Q15: IF THE PARISH DOES NOT HAVE SUCH COUNSELLORS, WOULD YOU KNOW WHERE TO GO TO RECEIVE THIS KIND OF HELP?**

Description	Frequency of Yes	
	Yes	No
Guadalupe	9	16
Percentage	36%	64%
Shrine	15	7
Percentage	65%	30.4%
Total	24	23
Total Percentage	50%	47.9%

OBSERVATION

The difference here is very prominent between the two parishes. In Guadalupe only 36% of the respondents know where to go for help while 64% of them have no idea where to find such

OBSERVATION

The difference here is very prominent between the two parishes. In Guadalupe only 36% of the respondents know where to go for help while 64% of them have no idea where to find such help. Meanwhile in Shrine, 65.2% of respondents know where to get such help and only 30.4% do not know. The 4.4% of the respondent did not answer it. This table reveals in which parish the problem is more acute because it is a call from the parish youths to become the venue for personal help.

TABLE 18→**LEADERS Q8: DO YOU THINK THAT YOUR YOUTH GROUP WOULD NEED COUNSELLING IN THEIR FORMATION?**

Description	Frequency	
	Yes	No
Guadalupe	7	-
Shrine	3	-
Total	10	-
Percentage	100%	-

OBSERVATION

All the respondent leaders recognise counselling as an important aspect in youth formation. That leaves the researcher to discover the difficulties, which prevented to have counselling in the youth formative programme.

TABLE 19→LEADERS Q9: WHY?

REASONS FOR YES	F
Because it helps to evaluate their lives and discover new ways for a better change in life.	1
Because it will enrich them spiritually, morally, physically, and mentally.	1
Because they need a trustful helper to whom they can open up and share their secrets in order to be helped to grow in through them.	1
Because they need somebody to answer their questions and be helped to face their needs.	1
Because it brings deeper awareness to individuals and to the group.	1
Because it helps to reinforce self-esteem in youth, acceptance, and better understanding of self.	1
Because every stage of human life has its own challenges and problems which can lead to stress and depression. Hence, youths need a listening ear and help to overcome these stresses or learn how to handle the problems.	1
Many youth in problems tend to deny it or leave the youth group. To have someone to share with, will help them grow practically in real life situations.	1
Because it helps them discover their potentialities.	1
Because it will help in avoiding some unnecessary problems that sometimes occur to them.	1
Because it will strengthen the help, they get from their peers, which is the most common help.	1

OBSERVATION

In few words, it seemed that all leaders strongly desire to see their youth mature, humanly, socially, and spiritually. Counselling seems in this way one of the means to achieve this maturity. Counselling through the above reasons is presented, as an aspect that will help youth be a responsible member of the society and of the church. This is what all the youth formation is searching to accomplish in the church.

RESEACH QUESTION 3: DO PARISHES SEE THE IMPORTANCE OF YOUTH COUNSELLING?

TABLE 20→YOUTH Q8: DOES YOUR PARISH OFFER WAYS OF LISTENING TO YOU AT A PERSONAL LEVEL?

Description	Frequency		
	Yes	No	Sometimes
Guadalupe	6	19	-
Percentage	24%	76%	-
Shrine	17	5	1
Percentage	73.9%	21.7%	4.4%
Total	23	24	1
Total Percentage	47.9%	50%	2.1%

OBSERVATION

In Guadalupe 76% respondents said no, while 24% said yes. Comparing table 16, which shows that 96% of the youths felt the need for counselling to table 20, which revealed that 76% of the youths had no means to be listened to at a personal level, the researcher understood the urgency to organize a programme of counselling. In Shrine 73.9% admitted that they have ways to be listened to, which supported the answer evidenced in table 16. In spite of these answers, the researcher came to know that the parish offers such facilities to all. The youths are free to go where and when one feels the need. On the other hand, the researcher noted that she did not hear anything like a counselling programme is integrated to youth formation. This may be the reason why some of their youth know about it and others do not know.

TABLE 21→**YOUTH Q14: IS THERE IN YOUR PARISH A QUALIFIED COUNSELLOR TO WHOM YOU CAN TURN ON REGULAR BASIS?**

Description	Frequency	
	Yes	No
Guadalupe	6	19
Percentage	24%	76%
Shrine	15	7
Percentage	65%	30.4%
Total	21	26
Total Percentage	43.75%	54.2%

OBSERVATION

The same 76% of Guadalupe respondents who said no to the previous question say also no to this question. The same happens with the stand of the 24% who said yes. In shrine 65 % said yes and 26% said no without including the 8.7% who did not answer. These answers do not show clearly if they were aware or not, of the counselling programme. However, the total of all those who said no, is higher than those who said yes. This percentage cannot be ignored because it is to these people that this programme should reach.

TABLE 22→**LEADER Q1: IS THERE ANY FORMATIVE YOUTH PROGRAM IN YOUR PARISH?**

Description	Frequency		
	Yes	No	No answer
Guadalupe	2	-	1
Percentage	66.7	-	33.3%
Shrine	7	-	-
Percentage	100%	-	-
Total	9	-	1
Total Percentage	90%	-	10%

OBSERVATION

The respondents of Shrine all agreed, while the one's of Guadalupe only 66.7% agreed and 33.3% did not answer at all. Relying on those who answered it seems that at least in these two

parishes there is kind of youth formative programme. Anyhow the real number is too small to make the percentage meaningful.

TABLE 23→LEADER Q2: IF YES, NAME THEM.

YOUTH PROGRAMMES	FREQUENCY
Youth bible sharing	4
Youth retreats	2
Youth aids awareness.	2
Sharing experiences	2
Seminars or workshops in different topics	2
Youth inter church or parish festivals	1
Animation of mass ceremonies.	1
Youth alive.	1
Christian formation.	1
Youth parent relationship.	1
I don't know	1

OBSERVATION

From these answers, it seemed that person-to-person human formation is not much represented. The question did not ask to express how they do it. The most striking of all is the Guadalupe leader who said that the did not know what programmes the youth have. Why! It is difficult to understand, however, with the presented youth programmes show that the parishes seem to be alive.

TABLE 24→**LEADER Q3:** IN YOUR OPINION, WHAT ELSE CAN BE DONE IN THE PARISH TO MAKE YOUTH FORMATION MORE INTEGRATED AND HELPFUL FOR THEM?

LEADERS SUGGESTIONS	F
To set a panel that should listen to their problems.	2
Involving the youth in more practical methods of formation, e.g. projects that put them occupied.	1
A formation that could explore their talents.	1
Involvement in parish activities.	1
Offering formation, which answers wholeness growth.	1
Involvement in social work.	1
Programmes of helping the needy people	1
More youth exchange programmes.	1
A Saturday sharing in preparation for Sunday Mass.	1
Should have available priests for confessions and advice.	1
A follow up of what is discussed in the group.	1
Organising serious retreats (monthly)	1
Research assignment on certain fields of great importance to them.	1

OBSERVATION

The leaders here presented their deepest ideals for the future of their youth groups, which showed the need for an integrated youth formation. If these ideas could be discussed among the church leaders, they may end up coming with something new, yet enriching for their youth.

TABLE 25→**LEADERS Q4:** WHICH OF THE ACTUAL PROGRAMMES HELP THEM DISCOVER THEIR INNER INDIVIDUAL RICHES AND THE FOUNDATION OF CHRISTIAN LIFE?

HELPFUL PROGRAM	F	%
Bible study	3	30%
Retreats and seminars.	3	30%
Sharing experiences.	1	10%
Prayer sessions	1	10%
Giving responsibilities in church	1	10%
Everything if well planned	1	10%
No one knows about their programmes because they don't like to inform	1	10%
Total	10	100%

OBSERVATION

The listed programmes here concentrate towards a Christian formation. The researcher still senses a problem in a Guadalupe leader who seems not to know what goes with the youth. The

researcher wonders, “Is there a way to coordinate and communicate?” The challenge of some parishes is to plan together the programmes.

TABLE 26→**LEADERS Q6: OUT OF YOUR EXPERIENCE WHAT IS YOUR VIEW ON COUNSELLING?**

LEADERS DEFINITION OF COUNSELLING		F
Counselling is a help done by expert and disciplined counsellor.		2
Is listening to their problems and giving advice if needed in order to know how to handle their problems.		2
Counselling is a sharing of problems to a trustful person who, in his or her concern offers methods of overcoming it.		1
Counselling is a trustful sharing of somebody’s life to a skilled counsellor.		1
Counselling is done through a listening in order to help somebody grow to a fully Christian life.		1
It is a helpful sharing of a person with some one trustful, through which the person can discover one’s potentialities.		1
It is very necessary especially for youth because through many crises like pregnancies, spiritual needs, peer pressure, bodily changes, psychosexual changes...In fact, for youth it would be better to make an ongoing counselling.		1
It is very good for youth		1

OBSERVATION

Their definitions of counselling demonstrate that it is a positive thing for the lives of youth and in youth formation in a special way. This is a good sign because both the youth and the leaders recognise the worth and helpfulness of counselling youth in parishes.

TABLE 27→**LEADERS Q7: WOULD YOU SUGGEST MAKING COUNSELLING PART OF YOUTH FORMATION?**

Description	Frequency	
	Yes	No
Guadalupe	3	-
Shrine	7	-
Total	10	-
Percentage	100%	-

OBSERVATION

All leaders agreed on the importance of counselling on youth formation and they all would like to make counselling part of the formative youth programmes in their parishes.

**RESEARCH QUESTION 4: ARE THE PARISHES READY TO PROVIDE THE
RESOURCES (PERSONNEL AND SETTING) FOR
AWELL-ROUNDED FORMATIVE COUNSELLING
PROGRAM?**

TABLE 28-->LEADER Q1: IS THERE ANY FORMATIVE YOUTH PROGRAM IN YOUR PARISH?

Description	Frequency		
	Yes	No	No answer
Guadalupe	2	-	1
Shrine	7	-	-
Total	9	-	-
Percentage	90%	-	10%

OBSERVATION

90% respondents have admitted that they have other youth formative programmes in their parishes and 10% did not answer it at all. Actually, in this research counselling works hand in hand with the other models of youth formation.

TABLE 29-->LEADER Q2: IF YES, NAME THEM

YOUTH PROGRAMMES	FREQUENCY
Youth bible sharing	4
Youth AIDS awareness.	2
Sharing experiences	2
Seminars or workshops in different topics	2
Youth retreats	2
Youth inter church or parish festivals	1
Animation of mass ceremonies.	1
Youth alive.	1
Christian formation.	1
Youth parent relationship.	1
I don't know	1

OBSERVATION

Already observed in table 23.

TABLE 30→LEADERS Q10: DOES YOUR PARISH HAVE THE RESOURCES (COUNSELLOR AND PREMISES) FOR A FORMATIVE YOUTH COUNSELLING PROGRAM?

Description	Frequency	
	Yes	No
Guadalupe	-	3
Percentage	-	100%
Shrine	4	3
Percentage	57.1%	42.9%
Total	4	6
Total Percentage	40%	60%

OBSERVATION

All Guadalupe respondent leaders frankly affirmed that the parish has no the resources for such a programme, while the Shrine leaders, 57.1% said yes and 42.9% think there are no the resources. The situation of Shrine leaders leaves doubts whether they have them or not. However, the researcher's thinks that Shrine of Mary Help of Christians Parish has a high possibility of acquiring the counsellors and has premises for it, which would be very difficult for Guadalupe Parish. Yet, it is important to try what could be possible to realize for their young ones.

TABLE 31→LEADERS Q11: DOES YOUR PARISH HAVE PLANS FOR IT?

Description	Frequency			
	Yes	%	No	%
Guadalupe	-	-	3	100%
Shrine	4	57.1%	3	42.9%
Total	4	-	6	-
Percentage	40%	-	60%	-

OBSERVATION

Guadalupe leaders were sure that there was nothing like a plan for it. While the leaders from Shrine were still divided between those who believed to have it and those who believed not to have it, as it was in table 29.

TABLE 32→LEADERS Q12: WOULD YOU BACK SUCH PLANS?

Description	Frequency of Yes	
	Yes	No
Guadalupe	3	-
Shrine	7	-
Sum	10	-
Percentage	100%	-

OBSERVATION

All leaders saw a great importance in such plans, hence they were ready to support them. Such an assertion would mean that making counselling part of youth formation would bring a great impact in the lives of the youth and in also to the world around them.

TABLE 33→LEADERS Q13: WHY?

REASONS FOR THEIR SUPPORT	F
Because it is important in the formation of proper and committed Christians.	1
Because it will help them understand and accept reality positively in all its truth.	1
Because it will help them share their problems and feel released from their burden.	1
Because it will enable them make better choices in life in this changing world.	1
In order to be guided, enlightened on their societal responsibilities.	1
Because it is important for youth.	1
Because it will help them grow towards integrity of Christian life.	1
Because it is a tool to human, spiritual guidance and societal formation too.	1
To make counselling part of youth formation is to provide an ongoing personal formation in the youth.	1

OBSERVATION

Here the leaders stated their beliefs and see the worth for such a youth programme in their parishes. They all wanted the youth as, mature human and mature Christians. Both leaders of Guadalupe and Shrine saw the worth of the programme; as it is evident from previous tables for Guadalupe Parish, this programme to be organized has to overcome many difficulties. The researcher would like to make the responsible of the parishes aware of the result of this study because many times the leaders are the determiner of change in their parishes.

4.2 DATA INTERPRETATION

The researcher started with the hypotheses that counselling youth in parishes is a great help for human, social, and Christian growth. By counselling, it is meant the relationship between a counsellor and youth at a personal level by which the counsellor helps him or her to identify choices for the future and supports their implementation. More specifically, the counsellor helps the youth recognise how he or she would realistically like to live and support him or her in actualising it, said O'Farrell (1988, 9) First Steps in Counselling.

According to what is presented in the chapter of data analyses, it is shown clearly that the findings confirm the hypothesis of this study. The data collected prove that counselling youth in parishes can have a great impact because it will bring a change in the lives of the youth who, in their turn may possibly change their surroundings. Person to person youth counselling formation is seen by the leaders and by the youth as an urgent need for today's youth.

To make this new vision of youth formation work effectively in the parishes, it is important to consider what the parishes already have, and the conditions in which this may flourish or fail to work. All parishes, as shown in table 23, have some program that they follow to help the youth

grow spiritually and socially. However, not always the programmes are helpful, depending on the conditions of the parish, that is, the conditions of its Christians, the youth programmes can either be more or less effective. For example, the research noted a striking difference between the conditions and youth ministry in Guadalupe Parish and those in Shrine of Mary Help of Christians Parish.

The effectiveness of the programme can also be influenced by the organisation of the parish whether youth ministry is one of the priorities in the parish or they have other important programmes that they feel called to fulfil first. The other influential aspect of a well running youth programme is coordination of the different ministries, in a way that puts all leaders working towards the same goal in the parish.

Table 25 shows that not all parishes have a good communication among the leaders in the different ministries, some leaders know nothing of what goes on in the youth group. This may be a big challenge to be faced and dealt at parish level. The next aspect is cooperation of all the leaders in a way that they all are aware and in some way responsible of all that goes on in the parish. Cooperation and coordination in a parish can be a source of enrichment that unites all its leaders and members towards common views and goals. Hence, the possibility of putting all their efforts together to accomplish the common goal is high. In fact, the worst virus in carrying out a program is division of its leaders or members. As Jesus said, “any kingdom which is divided against itself is heading for ruin” Lk 11: 17. Cooperation and unity of intention is a key to success for this specific youth programme.

The priests, parents, sisters, and all lay ministers are supposed to be of mutual support to each other as they search the well being of the youth and of the entire believing community. Such an atmosphere may become a means of helping the young ones grow in a deep relationship in both ways vertically and horizontally.

Table 7 the youth presented reasons that show their conviction on the need and usefulness of integrating counselling with their formative meetings. It is enlightening to quote some of them:

- It will help to have friends who can give good advice in life
- Because it will help to know how to handle problems well and know how to face challenges in life.
- Life experience sharing encourages.
- Such a formation will challenge to change.
- It will help to understand oneself and learn to solve problems.
- A trustful and caring person to whom one can share her or his problems is very much needed.
- There is the need of counsellors who can listen to us.
- Meeting at a personal level is the best way that leads to better Christian than being just a religious in a dogmatic sense.
- Counselling is needed in order to help us face the challenges of this dynamic society.
- Both meeting and counselling will bring more integration of human Christian life
- It will help us grow critically in life
- Through counselling, one is helped to know what kind of a person he or she is.

This shows the longings of youth; this calls the parishes to look on how to actualise this need for the well being of the youth.

The leaders will be capable of understanding the youth if they are acquainted with the youth programmes. The researchers supposes that both those who feel understood by their coordinators, peers, parents, priest and those who do not feel, would like to experience an atmosphere of cooperation. Understanding is the basis of helping the youth feel at home in the church and open up themselves to participate actively in its mission. Counselling youth in parishes will be successful in parishes where they are ready to work hand in hand, helping the youth grow to a fuller participation in the life of the church.

From what the data present it is clear that peer understanding is the highest with 78.8% of youths respondents who feel understood by their peers. Followed by a good understanding from their coordinators who try to apply what the parishes plan for the youth. 68.9% of the youths feel understood by their coordinators. While, 60.4% of the youth feels understood by parents who tirelessly help their children grow to maturity of life. Lastly, 47.9% of the youths feel understood by their parish priests. The statistic given in table five reflects the reality of many parishes especially busy parishes. The young people in a great number of Christian communities, are neglected, with a tendency to see their needs as less important, especially the need of listening at an individual and group levels to a point of sharing views.

The young people themselves long for a formation that can help them grow into mature adults and to a better participation in the mission of their church. Youth longs to have a formation that will help them to face the societal situations and becoming the witness of Christ's love to it. In table five and seven, the youth frankly express their need for a formation that will have personal and group meetings in order to have a more human-Christian formation.

Table nine, shows the youths need for a formation that touches the human, spiritual and social aspects of life. The majority of them showed also the need for a personal follow up in their formation, where they can feel free to share their inner depth in order to understand what is going on within them. This is not a need of being told what they are supposed to do and be, as it can happen many times, but a need of exploring their inner selves in order to understand and appreciate the gift they carry in themselves. They would like to rediscover God's unconditional love in their being and learn to share to others what they have experienced, so that their mission in the church may be a praise of thanksgiving to their loving creator.

Both youth and church leaders as seen in table six, eighteen, and twenty-seven, agree that counselling can bring new horizons in youth formation. This is because it is through it that a

person can be capable of understanding and appreciating oneself and rediscover who one is. Counselling also helps youth to make objective decisions in life because they will be knowing and accepting their own strengths and weaknesses. The definitions of counselling presented in table 15 and 26 for leaders, support the need for a formation with a counselling component.

The research recognises that not all parishes have possibilities for such a formation, but it seems that both youth and parish leaders see the importance and need of making counselling part of youth formation. This is a sign of hope, that if they are willing to implement it, they can find the way to have this aspect of youth formation in their parishes. It might not be easy to accommodate such youth formation in some parishes, but if they are to answer to the aims of youth ministry -fostering the total personal and spiritual growth of the each young person- then the parishes are called to stretch out their boundaries to accommodate this new aspect of youth formation.

Table 32 and 33 show how the respondent leaders are willing to back any plans for a formative youth counselling programme in their parishes. This might be true also of the parishioners. If the parents and other parishioners are helped to understand the importance of such a programme, they too might support it. Adults would like to see their young people mature. If they are helped to see that counselling is a means to this maturity, the researcher is sure that the entire community would have supported such a formation. However, this awareness can be possible if the parishes are ready to support it.

The findings therefore show that there is a positive and great impact in counselling youth in parishes. It is not yet practiced but it is already a felt need and both youth and leaders view it as an urgent need in the parishes.

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY OF THE STUDY

This research was conducted with the goal of examining the impact of counselling youth in parishes. The study was carried out as case studies in two parishes, Guadalupe parish and Shrine of Mary Help of Christians Parish. The study had two major branches: Youth ministry and youth counselling.

In all the five chapters, the research has been developing the same hypothesis. In chapter one, the study presents the problem that brought about this hypothesis and its objectives. This is the part that gives view to the entire work because it shows the direction and goals to which the study must follow and accomplish.

Chapter two deals with what other authors have written about youth ministry and youth Counselling. In youth ministry the researcher saw the need of presenting what authorities in the field said about the developmental crisis of the targeted population, their place in the Church and the problems they encounter in society. Before presenting the ideas of other authors on counselling the researcher found it fitting to present what other authors say about the changes happening in the present society. This would facilitate the understanding of why youth would need an integrated formation to face the present and the future challenges of this society.

This study dealt specifically with counselling starting from other authors' ideas on the importance of counselling youth as a basis for change, the connection of counselling and the mission of the church, the importance of skilled counsellors for a better youth formation and the impact of counselling youth today.

Chapter three presents the research methodology used in the development of the entire project. It especially presents the research design, research population, the description of its instruments, data collection and data analysis procedures, to facilitate better understanding of what is presented in it.

Chapter four is the core that supports the hypotheses because it presents the data analysis and their interpretation. This chapter has actually managed to show that counselling is an important aspect of youth formation because it helps a person to be in touch with one's life. The study has attempted to link this important value in today's youth formation to the traditional African way of formation. The traditional formation was an on-going formation, which began from birth and ended in the death of an individual.

This youth counselling formation program might not manage to deal with the steps of formation but it can concentrate on this critical period of human life, where a person is neither a child nor adult. It is a critical period because it is the stage when an individual forms the real self, a man or woman of tomorrow.

Today's Africa is experiencing a rapid rhythm of cultural change; it has become a continent without its own identity. Each day that passes its image deteriorates to a continent of no values as it tries to run after the developed world. Through the data findings, the researcher tends to affirm that counselling youth in parishes may bring a new hope, a new pride proper to Africans. Counselling also seems to help in recovering some lost values in the society especially, in towns and cities. The youth long to be helped in order to become responsible of their own destiny. Stimulating the persons integral growth through formative youth counselling, may become a way to rebuilding values, that in turn may be building a new individual, a new church, a new society, a new African where people feel at home, feel warmly welcomed as African traditional society was to all.

The collected data also showed that counselling youth in parishes might have a great impact in the lives of the youth. Both youth and their leaders showed a great need of this aspect in their present youth formation program. The findings showed that youth long to be listened to, understand themselves and understand the world around them, to know how to face personal and social problems, to share their gifts... In few words it means that they want to learn how to enter into deep relationship with themselves, with others and with God. A counselling youth programmes seems to be an appropriate answer to their longing. The church seems also to be the only effective institution where a well-rounded human, Christian and social formation can take place.

5.2 CONCLUSION

This study has reached to meet its objectives. Looking at it as a whole, beginning from the statement of the problem, to data interpretation, it shows that youth counselling has a great impact in the formative programme of youth. The study has realised that young people long to be helped through counselling to grow to maturity and fullness of life.

The parishes can become the ideal places where youth can be helped to find a holistic growth, a growth in relationship with God, with self and with others. The parish leaders see the need and the value of integrating youth counselling in youth formation. They all agreed that their youth need this aspect of youth formation.

Counselling youth therefore, proves to be one of the best ways of bringing a well-rounded youth formation for all the youth no matter the background in which they have been brought up. Counselling will be a tool through which the youth can open up the wounded self and expose it, in order to let themselves be healed by God and so experience God's infinite love for self and

others. Once a person has experienced God's unconditional love he or she is empowered to make this earth a better place to live in, where each individual person feels welcomed and at home with self, with God and with others.

5.3 RECOMMENDATIONS

From the findings given by the respondents in the questionnaires, the researcher would like to present here some suggestions for a more effective youth formation in parishes.

- From the felt needs of the youth, the researcher would suggest to have trained counsellors integrated in the formative parish programmes.
- This programme could cause a financial burden on the parish. It would be worthwhile to see if in the city can be found some trained counsellors who could volunteer to do the service.
- The priests in the parish could spot among the youth someone who has an understanding approach towards the other youth, who has strong Christian values and commitment, to sponsor him or her to become a trained counsellor and bond him or her to the parish for a period of free service.
- Forming a team of youth workers who are also skilled in counselling, capable of helping the youth explore their inner talents.
- To organise meetings with the parish council and leaders in the parish to make them aware of the value of the counselling programme to gain their support.
- To organise separate moments of formation between adolescents and young adults in a way that the formation has a continuity from adolescence to adulthood.

- To organise annual program of youth formation having in mind the human, social and spiritual aspects of life.
- To involve youth in fund-raising to cover partially the expenses of the counselling formative programme.
- To organise inter-parish youth sharing in order to have a wider outlook, and have their mission within the parish or outside it clearly defined.

4.4 SUGGESTIONS FOR FURTHER RESEARCH

- ⌘ Since this research was limited by time and to a case study of two parishes only, it could be useful to have another study with more time in order to study many other youth groups from others parishes in the diocese which are in rural areas.
- ⌘ This research did not look at the relationship of parents and parish in youth formation. It could be good to study the impact of parents in collaboration with leaders and counsellors in youth formation.
- ⌘ It is also good to research on the mission of the parish youth towards their fellow youth outside parish set-ups.

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CHRIST THE TEACHER INSTITUTE FOR EDUCATION

TANGAZA COLLEGE

NAIROBI

Questionnaire for Priests, Religious men and women, and Youth leaders

Dear Priest, Religious men and women, and youth leaders

I am sr. Lúcia Mafuquene a student at Tangaza College in the Institute for Education. I am carrying out an intensive research on pastoral concern with the scope to find means and ways to offer to youth an integrated human Christian formation. The success of this research will depend on your cooperation. It is also hoped that the result will help other Parish youth groups who are searching for an effective youth formation for the benefit of the individual youth, the family, the church and the entire society.

All information given here will be treated with great confidentiality and appreciation.

Thank you in advance for your cooperation.

INSTRUCTION FOR ALL QUESTIONS

TICK THE RIGHT ANSWER OR WRITE YOUR OWN ANSWER IN THE GIVEN SPACE

Personal Information

: Gender: {Male-----

{Female-----

{Priest-----

Status: {Religious-----

{Youth leader-----

Age

Occupation:

Q1: Considering that youth is the future of our society, there is need for formation as individuals and as members of the church.

a) Is there any formative programmes in your parish?

Yes-----

No-----

b) If yes, name them.

Q2: In your opinion, what else can be done in the parish to make youth formation more integrated and helpful for them?

Q3: Which of the actual programmes help to discover their inner individual riches and the foundation of Christian life?

Q4: Do youth members who participate in the youth group feel listened to and guided towards a Christian outlook in life?

Yes-----

No-----

Q5: Out of your experience what is your view on counselling?

Q6: Would you suggest to make counselling part of youth formation?

Yes-----

No-----

Q7: Do you think that your youth group would need this aspect in their formation?

Yes-----

No-----

b) why?

Q8: Does your parish have the resources (counsellor and premises) for a program of youth counselling?

Yes-----

No-----

Q9: Does your parish have plans for it?

Yes-----

No-----

Q10: Would you back such plans?

Yes-----

No-----

a) Why?

Thank you for having answered these questions and may God bless you.

Please, hand in these questionnaires no later than 18th March 2001.

CHRIST THE TEACHER INSTITUTE FOR EDUCATION

TANGAZA COLLEGE

NAIROBI

Questionnaire for youth

Dear youth

I am sr. Lúcia Mafuquene, a student at Tangaza College in the Institute for education. I am carrying out an intensive research in pastoral concern, with the single to find means and ways to offer to youth an integrated human Christian formation. The success of this research will depend on your cooperation. It is also hoped that the result will help other Parish youth groups who are searching for an effective youth formation for the benefit of the individual youth, the family, the church and the entire society.

All information given here will be treated with great confidentiality and appreciation.

Thank you in advance for your cooperation.

INSTRUCTIONS FOR ALL QUESTIONS

TICK THE RIGHT ANSWER OR WRITE YOUR OWN ANSWER ON THE GIVEN SPACES.

Personal Information

{Male -----

Gender:

{Female-----

Age:

Occupation:

Q1: Are you active in the parish life?

Yes-----

No-----

a) Are you satisfied with the formation you are receiving from your parish?

Yes-----

No-----

Why?

Q2: In which area you feel you need most help?

i) Human formation-----

ii) Christian formation-----

iii) Social formation-----

iv) All of them-----

a) Any other area?

Yes-----

No-----

b) If yes, which one?

Q3: Do you feel the need to be listened at a personal level?

Yes-----

No-----

Q4: Does your parish offer ways of listening to you at a personal level?

Yes-----

No-----

Q5: Is there any particular situation in which you feel the need to be listened to, at a personal level?

Yes-----

No-----

Q6: When you have questions or problems, do you feel understood by your Youth coordinators?

Yes-----

No-----

Peers?

Yes-----

No-----

Parents?

Yes-----

No-----

Priests?

Yes-----

No-----

Q7: Would you like to have somebody to whom you could turn to, and share what is deep in your heart?

Yes-----

No-----

Q8: what is your understanding of counselling

Q9: Do you feel the need to turn to a qualified and trusted person (man or woman counsellor) on a regular basis to disclose what is in your heart and mind and be helped to grow into a better Christian?

Yes-----

No-----

Q10: Is there in your parish such a person?

Yes-----

No-----

Q11: If the parish does not have, would you know where to go to receive this kind of help?

Yes-----

No-----

Q12: Do you think that group meetings and personal meetings (counselling) would provide you with a more integrated human-Christian formation?

Yes-----

No-----

a) Give reasons for your answer

Thank you for your kindness and cooperation

Please, hand in these questionnaires no later than 18th March 2001, to -----

Questionnaires for Interviews

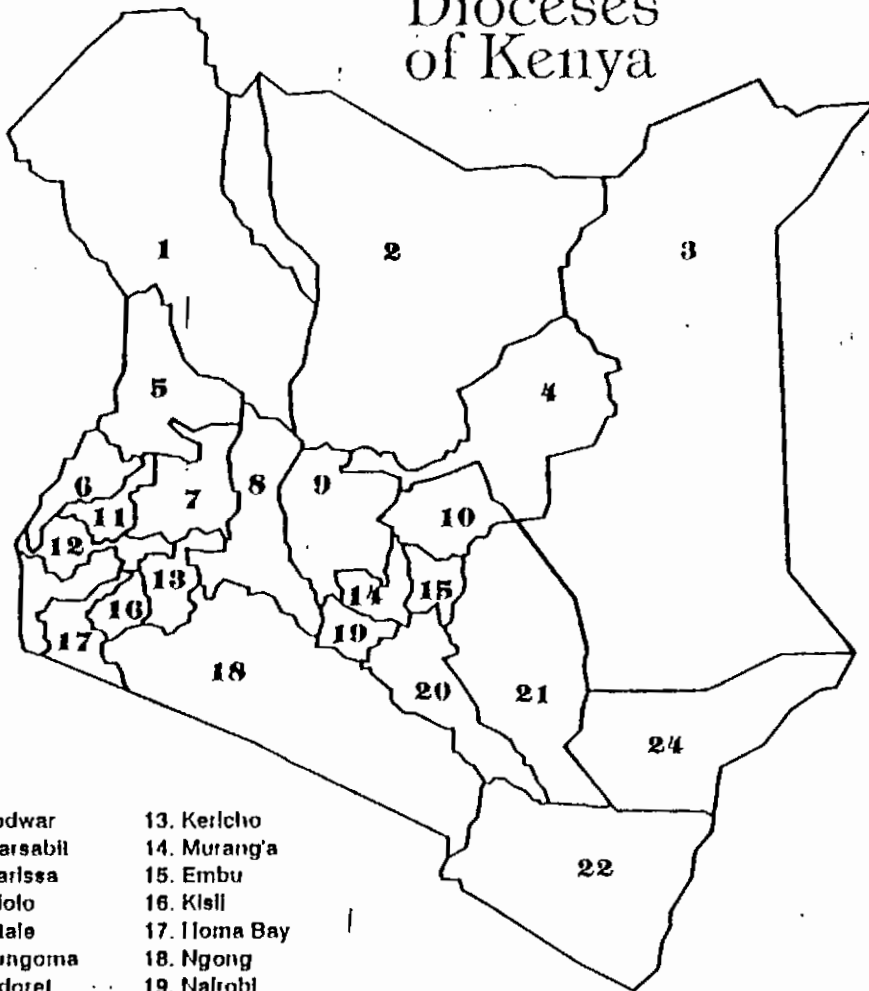
1. How many youths do you have in your parish?
2. Are they all active in the parish youth group?
3. How is parish youth group organized?
4. What are the major problems of your youth group?
5. How are they involved in the parish activities?
6. Do you think that counselling can have a role to play in youth formation?
7. Why? And how?
8. Do you have counselling for this youth group?
9. Do you think that counselling can be useful in making youth formation a rounded youth formation?

CATHOLIC DIOCESES OF KENYA

CAN 369

"A Diocese is a portion of the people of God which is entrusted for pastoral care to a Bishop with the co-operation of the presbyterate so that adhering to its pastor and gathered by him in the Holy Spirit through the Gospel and the Eucharist, it constitutes a particular church in which the one, Holy Catholic and Apostolic Church of Christ is truly present and operative."

Dioceses
of Kenya



- | | |
|--------------|--------------------------|
| 1. Lodwar | 13. Kericho |
| 2. Marsabit | 14. Murang'a |
| 3. Garissa | 15. Embu |
| 4. Isiolo | 16. Kisii |
| 5. Kitale | 17. Iloma Bay |
| 6. Bungoma | 18. Ngong |
| 7. Eldoret | 19. Nairobi |
| 8. Nakuru | 20. Machakos |
| 9. Nyeri | 21. Kitui |
| 10. Meru | 22. Mombasa |
| 11. Kakamega | 23. Military
Ordinate |
| 12. Kisumu | 24. Malindi |