

INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION

TANGAZA UNIVERSITY COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA

**A PARTICIPATIVE FORMATION FOR AUTHENTIC CHRISTIAN
DISCIPLESHIP AT CHEMCHEMI YA UZIMA INSTITUTE, NAIROBI
COUNTY, KENYA**

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

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DECLARATION

I, the undersigned, hereby declare that this thesis entitled “A Participative Formation for Authentic Christian Discipleship at Chemchemi Ya Uzima Institute, Nairobi County, Kenya,” is an original piece of work which I have carried out personally. All information obtained from various works done by other persons or institutions and any material from other sources have been appropriately acknowledged.

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DEDICATION

This thesis is dedicated to my late parents and family members; my first formators, to the Carmelite Missionaries in Africa and all those who have dedicated their lives to the delicate work of formation.

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May the blessings of Almighty God be upon you all.

ACRONYMS/ABBREVIATIONS

CICLSAL	Congregation for Institutes of Consecrated Life and Societies for Apostolic Life.
PI	<i>Potissimum Institutioni</i> (Directives on Formation in Religious Institutes).
VC	<i>Vita Consacrata</i> .
SAC	Starting Afresh with Christ.
FLC	Fraternal Life in Community.
NW	New Wine in New Wineskins.
PDV	Pastores Dabo Vobis.
Jn.	John.
Lk.	Luke.
Mt.	Matthew.
Col.	Colossians.
St.	Saint.
Ltd.	Limited.
NACOSTI	National Commission for Science, Technology and Innovation.
TUCREC	Tangaza University College Research Ethics Committee.
AOSK	Association of Sisterhood of Kenya.
UISG	International Union for Superior Generals.
EA	Ecclesia in Africa.

ABSTRACT

This study examined a participative formation for the authentic discipleship of the novices in the Inter-Novitiate Formation Programme of Chemchemi Ya Uzima Institute of Nairobi, Kenya. The objectives of the research included the following: To examine how a participative approach to formation could facilitate growth in listening to God's word and putting it into practice; to explore how a participative approach could orient novices towards fraternal charity; to determine how a participative approach could enhance the spirit of detachment, self-sacrifice and endurance in long suffering. It further tried to discover other strategies for enhancing a participative approach to formation. The study was guided by Fowler's Stages of Faith Development (1995) and adopted a convergent parallel mixed method research design using questionnaires to gather data. The target population (N) was 236, which included novices, formators and formation teams of various congregations at Chemchemi Ya Uzima Institute, Nairobi County, Kenya. The sample size (n) was 146, which was 62% of the target population. The quantitative data from the questionnaires was coded, tabulated and presented according to frequencies and percentages. The qualitative data was analyzed and thematized according to the research objectives and was presented in narrative form. The findings of the study revealed that a participative formation brings about a deeper transformation in novices, resulting into them becoming authentic disciples of Jesus Christ, seen in their ability to listen to God's word, live in fraternal charity, spirit of detachment, self-sacrifice and endurance in long suffering. The results showed that the witness of formators and the formation team are of primary importance and they have to be persons who are able to transmit the joy and beauty of the following of Christ by their own examples. This points to the significance of the good choice of formators and the formation team to be placed in the novitiate by major superiors. The accompaniment of formators is an essential element in formation. Formators have to sharpen their accompaniment skills and employ effective methods and established models. The study highlighted the need for a formative environment which encourages freedom, responsibility and participation of novices to foster their growth in authentic Christian discipleship. Provisions for forums, sessions and other community structures which promote active involvement of novices in the life of the community are highly encouraged. It is also important for superiors to consider putting in place a formation team in the novitiate, having seen the benefits of a participative formation towards effecting authentic Christian discipleship.

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CHAPTER ONE

INTRODUCTION

1.0. Background to the Study

This chapter presents the background of the study, statement of the problem, research objectives and justification of the study and its significance. The theoretical framework, strengths and weaknesses of the theory and the conceptual framework are also presented.

The formation of priests and religious, according to Michael (2012), is very crucial in the facing of the challenges of the globalized world of today. Adequate steps have to be taken in the formation of Church personnel (Michael, 2012). However, there are some major challenges in religious formation as pointed out by Vattamattam (2012), which include the challenge for excellence, authenticity and fidelity. The International Union for Superior Generals (UISG) also posed some challenges of on-going formation. Among those they mentioned were the responsibility of the individual, necessity for guidance and community life as grounds for a lifelong formation (UISG, 2016). These three key areas are not only significant for on-going formation but also for initial formation. Formation, according to them, involves the individual religious, those guiding them in formation and the community. Although it is the Holy Spirit that essentially inspires and directs the formation of candidates to the priesthood and religious life, God makes use of human instruments. Mannath (2018) highlights the responsibility of both the person under formation and formators in the initial formation process.

Simpore (2016) asserts that consecrated life in Africa and other parts of the world faces challenges and trials of every kind and that the formation of the youth and of the religious faces its own problems. In his Post-Synodal Exhortation *Ecclesia in Africa*, John Paul II (1995) emphasizes the need for formation of candidates to the priesthood and those called to consecrated

life (EA, 50) and stressed the need for providing competent directors and overseeing the quality of formation being given (EA, 53). In his address to formators in April 2015, Pope Francis highlights the fact that there will be no vocational crisis when there are consecrated persons who are able to transmit by their own witness the beauty of consecrated life but there can be no witness when there is no coherence (Pope Francis, 2015). The witnessing of formators by their way of life is thus an essential factor in the formation of candidates.

The Catholic Information Service for Africa (Nairobi) (2015) states that Bishop Joseph Obanyi Sagwe of the Catholic Diocese of Kakamega calls upon sisters to renew their faith and religious commitment before the enumerable challenges of the modern world and conform themselves to Christ. But the renewal of faith and religious commitment could only be assured when there is a solid foundation built from the initial formation.

In the Post Synodal Exhortation, *Vita Consecrata*, John Paul II emphasizes the fact that the renewal of consecrated life is largely dependent on formation, but we should also have in mind that the training necessitates the “establishment of a method characterized by spiritual and pedagogical wisdom, which would lead those who wish to consecrate themselves to putting on the mind of Jesus Christ, the Lord” (VC 68). According to Tambala (2017), Vatican II stresses the renewal of formation and making it adaptable to the new times we are living in. But these documents are still to be known better by formators and their content are yet to influence formation programmes. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) also states that the Council has issued its own formation guidelines but the implementation of formation programmes are many times improvised and undervalued (NW15). It is thus necessary to review formation programmes and their implementation and see their efficacy in bringing about transformation in candidates in formation.

The above presentations of various scholars and Church documents highlight the importance of formation in consecrated life and some of the challenges it faces today. As Escurzon (2019) explains, formation is a process which transforms persons and affects the whole mode of their existence. It requires a continuous learning to growing in the awareness of how to serve the Lord better. This whole process of formation requires the assistance of formators sustaining the desire of the persons under formation to grow. For formation to take place, there is a need for close collaboration of both formators and those under formation and for some of the problems or challenges put forward by the various documents presented here to be dealt with.

One of the improvements which could be made in religious formation is to make it more participatory as presented by Formadmin (2012). The new paradigm in formation is more participatory compared to the old paradigm which is authoritative and directive. Hence, this study would like to explore a participative formation as one of those pedagogies which could address some of the present challenges in formation.

1.1. Statement of the Problem

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, in the document, *New Wine in New Wineskins* (CICLSAL, 2018), affirms that efforts and commitment to formation have been made, but they have not reached the point of touching and truly transforming hearts of individuals. (NW 12). According to the document *Keep Watch! To Consecrated Men and Women Journeying in the Footsteps of God* (CICLSAL, 2014), formation according to the Gospel and its demands is a must and there should be a specific revision of the model of formation to make it more participatory for a more effective accompaniment of consecrated men and women on the journey of life (NW 9).

This study will be looking at a participative formation in bringing about growth towards authentic Christian discipleship, which will be seen in its various components of listening to God's word, fraternal charity, spirit of detachment and self-sacrifice. Likewise, there can be various intervention strategies in developing a more participative approach to formation. A participative formation will enable a gradual realization of the demands of authentic discipleship by novices. The collaborative efforts of the formator and members of the formation team bring about integral human development in the candidates during the process of formation, guiding them more effectively to responding to the demands of their call, thus making religious formation to be truly efficacious.

1.2. Research Objectives

The research objectives are identified in terms of the general and specific objectives and are laid down as follows:

1.2.1. General Objectives

The objective of this study is to investigate how a participative formation could facilitate growth towards authentic Christian discipleship, of the novices in the Inter-Novitiate Formation Programme of Chemchemi Ya Uzima Institute in Nairobi, Kenya.

1.2.2. Specific Objectives

The study will endeavor to do the following:

1. To examine how a participative formation could facilitate growth in authentic Christian discipleship for listening to God's Word and practicing it by novices at Chemchemi Ya Uzima Institute, Nairobi County;
2. To investigate in which way a participative formation could orient novices at Chemchemi Ya Uzima Institute, Nairobi County, towards fraternal charity;

3. To explore how a participative religious formation could enhance the growth of the novices at Chemchemi Ya Uzima Institute, Nairobi County, in the spirit of detachment;
4. To determine how a participative formation could facilitate self-sacrifice and long-suffering in the novices at Chemchemi Ya Uzima Institute, Nairobi County;
5. To discover other possible intervention strategies for enhancing a participative formation of novices towards authentic Christian discipleship at Chemchemi Ya Uzima Institute, Nairobi County.

1.2.3. Research Questions

The study will be guided by the following research questions:

1. How could a participative formation facilitate growth in authentic Christian discipleship for listening to God's Word and practicing it by the novices at Chemchemi Ya Uzima Institute, Nairobi County?
2. In which way could a participative formation orient novices at Chemchemi Ya Uzima Institute, Nairobi County, towards fraternal charity?
3. How could a participative religious formation enhance the growth of the novices at Chemchemi Ya Uzima Institute, Nairobi County, in the spirit of detachment?
4. How could a participative formation facilitate self-sacrifice and long-suffering in the novices at Chemchemi Ya Uzima Institute, Nairobi County?
5. What are other possible intervention strategies for enhancing a participative formation of novices towards authentic Christian discipleship at Chemchemi Ya Uzima Institute, Nairobi County?

1.3. Justification of the Study

Many studies have been done regarding formation, collaborative ministry and discipleship, but so far, there are still no studies conducted on the participative religious formation for growth towards authentic Christian discipleship, which is the primary interest of this present study. The role played by various agents of formation and their collaboration in assisting candidates (in this case, novices) to grow in authentic Christian discipleship, so far, has not been explored.

There is no study that has been conducted at Chemchemi Ya Uzima Institute to assess the availability of a participative formation in order to form agents of the Gospel, who would be authentic disciples, thus the importance of conducting this study. As the novitiate is the most crucial stage of initial formation, this study aims at addressing this gap by exploring the practice of a participatory approach to formation in the novitiate.

1.4. Significance of the Study

Various documents of the Church and other authors have stressed the need of developing a model of formation to accompany consecrated persons in their journey towards transformation. This research will supplement what has been underlined in trying to discover how a participatory approach to formation could bring about a deeper transformation in novices, resulting into them becoming authentic disciples of Jesus Christ noticed in their ability to listen to God's word, live in fraternal charity, spirit of detachment, self-sacrifice and long suffering. This research will benefit novices and those involved in the formation ministry; the formators and members of the formation team. The study will underline the significance of their collaborative efforts in this respect. Looking at the capacity of the person under formation to collaborate in his or her own formation could also be of assistance in assessing his or her growth process.

This research will assist formators in looking for interventions, which will develop further a sense of personal responsibility in the person under formation, towards his or her own formation. Moreover, formators will become more aware of the significant role they have to play in the human and spiritual growth of those under them and the challenge they have before them, of becoming role models for those they form. The formation community will also benefit from this study by being able to have a look at the formative aspect of the community and see how they could contribute to the development of the vocation of those in formation.

This study will furthermore be of value for major superiors by providing a standard of appointing those who could work in formation by looking at the skills needed for accompaniment and ability to work in a team. This research will equally be beneficial to congregations which will participate in it by developing a more effective formation programme for their novitiates, especially in the area of authentic discipleship. Finally, this study will be a spring board for other studies in the field of religious formation.

1.5. Scope/Delimitations of the Study

This study focuses only on how a participative formation could enhance authentic discipleship in its various components of listening to God's word, fraternal charity, detachment, self-sacrifice and long suffering. Other dimensions of formation will not be dealt with. The research will be conducted only among congregations which participate in the Inter-Novitiate Formation Programme of Chemchemi Ya Uzima Institute in Nairobi, which is a center owned by the Association of Sisterhood of Kenya (AOSK) located in Karen, Nairobi. It does not include other congregations which are not involved in the programme.

1.6. Theoretical Framework

The research will employ the Faith Development Theory by James Fowler. Novices are in the process of faith development which is shaped by their environment and significant people around them. Though the primary responsibility of growth in faith rests on the novices, the influence of formators and the formation team on their vocational growth is vital for their formation.

1.6.1. James Fowler's Faith Development Theory

James W. Fowler, a practical theologian, proposed a theory of the development of faith which relates closely to Kohlberg's stages of moral development. He offers a theory of growth in faith identified in six stages (Gender Tree, 2013). Fowler believes that faith is human and universal, that we are given the nascent capacities of faith at birth. He explains that these capacities grow and develop, depending on how we are received into the world and the kind of environment we grow from. It is influenced by the initiatives of significant people and Spirit or grace. (Fowler, 1995).

In the first three stages of faith development, individuals rely on authority outside themselves for spiritual beliefs. As they move towards the fourth stage of faith, there is a radical change from dependence on the spiritual beliefs of others to the development of their own. (Gender Tree, 2013).

Pre-Stage. Infancy and Undifferentiated Faith. Fowler begins with the Pre-stage which he refers to as undifferentiated faith, where their trust, courage, hope and love are initially present in an undifferentiated way. But the infant has to put up with perceived threats of abandonment, deprivations and inconsistencies among its caretakers (Fowler, 1995).

Stage 1. Intuitive – Projective Faith (Early Childhood, 2-6). This is the stage typical of a child between the age of three and seven which is an imitative phase. A child could be strongly influenced by what he or she sees and what he or she is told by adults in relation to his or her faith. The imagination is unrestrained and uninhibited by logical thinking. This is the first stage of self-awareness (Fowler, 1995). At this age, children simply assume that the only possible viewpoint is what the adults teach them. The logical processes necessary for discernment or questioning have not yet been fully developed at this time (Daniel, 2016).

Stage 2. Mythic – Literal Faith. When children reach the school-age, they begin to understand the world logically. They tend to accept literally the narratives from their faith community. Narratives, stories, drama and myths, are some of the ways in which a person is able to find logic in his or her experiences (Fowler, 1995).

Stage 3. Synthetic – Conventional Faith. This begins around the age of 12 or 13, when children begin to question their own thoughts in trying to establish their personal identity and form relationships with those outside their family circle (Daniel, 2016). Various spheres now call for attention. In the complexity and diversity of involvements, values and information acquired, faith provides the person with a coherent orientation.

Stage 4. Individuative-Reflective Faith. “Individuative-Reflective” faith (usually from the mid-twenties to the late thirties), is marked by double development according to Fowler (1995). Whereas before the individual is sustained in his or her identity and faith development by an interpersonal circle of significant others, he or she assumes an identity no longer defined by his or her role or meaning to others. The individual is able to differentiate his or her worldview from those of others (Fowler, 1995).

STAGE 5: Conjunctive Faith. According to Fowler, people who are able to work through the preceding stages reach Stage 5, which is more or less around 35 or 40 years of age. The crisis of faith which arose at Stage 4 now provokes a deeper search leading to an increasing awareness of the transcendent self. The individual now examines more deeply beliefs, practices, norms and myths which were previously just accepted without much reflection (Daniel, 2016)

Stage 6. Universalizing Faith. Only a small number reach this stage. Persons in this stage live fuller lives and dedicate themselves to service of others. Those who are in this stage, according to Fowler, try to bring about a human society that is all inclusive and move towards full realization. They strongly feel the need to contribute for the unification and transformation of the world. They are considered universalizers, and could relate with persons at any level of faith and with those from other faith traditions (Fowler, 1995).

1.6.2. Strength of the Theory and its Application to the Study

Most of the novices are probably found in the synthetic-conventional stage (Stage 3), where individuals become increasingly conscious of judgments and expectations of others. For them it is important to have a community of people who believe in the same way with them. Although individuals hold firmly on their own beliefs, they don't usually examine them critically. For them God is more of an external and transcendent being, rather than indwelling and imminent (Bishop, 2017).

In the course of their formation, novices are also likely to move to the next stage, which is Individuative-reflective faith (Stage 4). According to Fowler (1995) what contributes to the end of Stage 3 and progress to the next stage, includes conflicts or contradictions among respected authority figures, significant changes made by some recognized leaders to policies or practices which were formerly considered sacred and unbreakable, encountering new experiences or

viewpoints which make one to critically reflect on how beliefs and values have developed and how they are related to the background and particular group where the person comes from.

At this particular stage, novices begin to develop an intimate relationship with God, but they may find themselves in situations of contradiction among authorities (formators and members of the team). They begin to discover the hypocrisy of authority figures and their lived experiences, which oppose their inner beliefs (Fowler, 1995). Formators and members of the formation team are meant to be role models for novices and are called upon to be consistent in their words and actions, if they are to assist novices in becoming true disciples of Christ.

The strong point of Stage 4 is in the capacity to reflect critically on one's identity and perspective. The danger would be an excessive reliance on the conscious mind and critical thought, the outlook and worldview of others which a person integrates more into his or her own perspective (Fowler, 1995). Bishop (2017) points out that self-awareness is one of the most important elements of Fowler's faith development theory. It opens up the individual to self-awareness in the understanding of where in the faith one finds himself or herself. Self-awareness in terms of one's level of faith is essential for the novices in order for them to work on their inner selves for growth and participation in their own formation.

1.6.3. Weaknesses of the Theory and how to deal with them

Bishop (2017) explains that an individual may identify herself or himself with a number of stages, so it is not so easy to limit a wide range of people into particular types of behaviour or stages of faith development. He cites C. S. Lewis saying that "any theories we build up... are, in my view, quite secondary; mere plans or diagrams to be left alone if they do not help us, and, if they do help us, not to be confused with the thing itself" (Lewis, 1952: 58-59). Faith is central to the Christian life and it undoubtedly grows and develops in the course of one's life. We may try to

understand how the process takes place as Fowler attempted to do, but plans and diagrams are not to be confused with faith itself (Bishop, 2017). We need to have this in mind as we carry out this research.

Coyle (2011) argues that basic problems with the logic of structure in faith development stages pervade despite the fluidity of the dynamics of the inter-stage and normative associations accompanying any stage model, which could result to rigidity and judgmentalism. A psychological research suggests that although there is fluidity, the rigid stage-like theory fails to capture the fullness and diversity of faith development (Waizydiy, 2012).

1.7. Conceptual Framework

The study consists of different variables; the independent and dependent variable and the intervening variable. The conceptual framework of this study is represented in Figure 1.1.

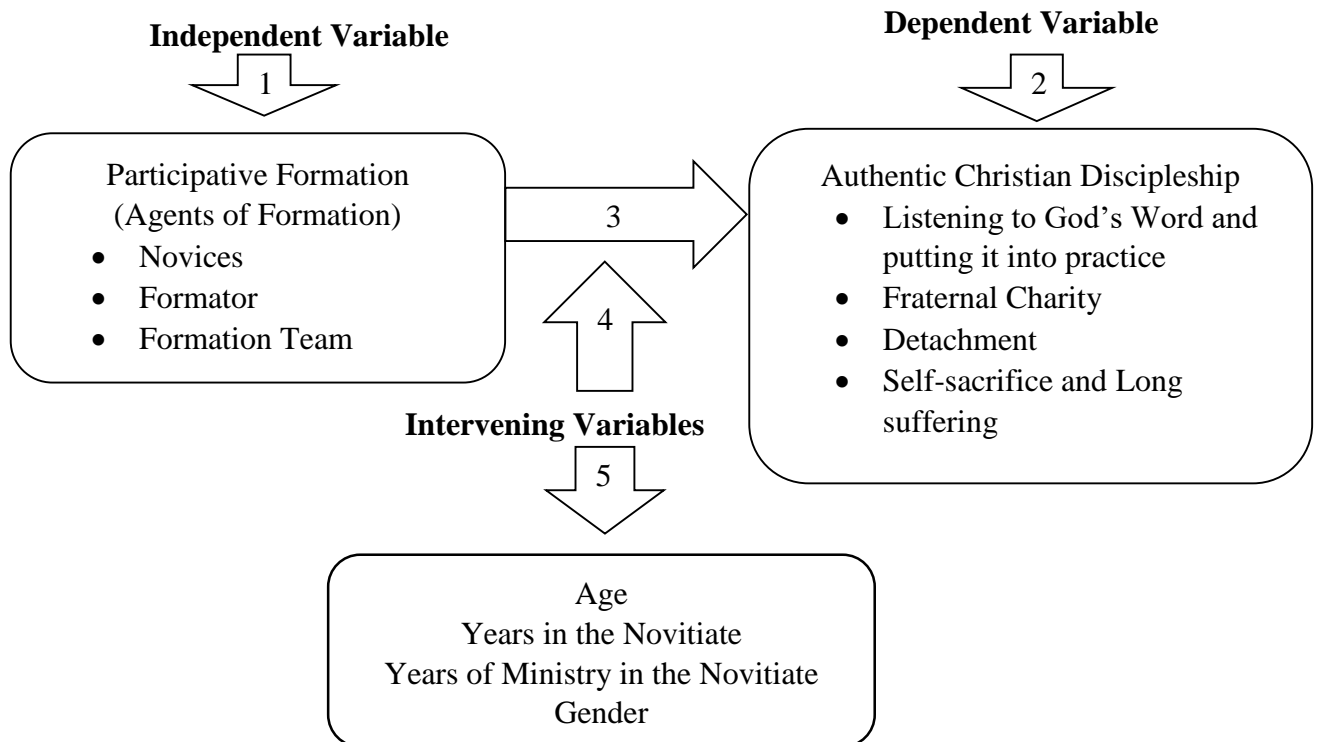


Figure 1.1. Conceptual Framework of the Study

The independent variable; a Participative Formation is indicated by arrow number 1 while the dependent variable is Authentic Christian Discipleship and is pointed by arrow number 2. A participative religious formation involves the collaboration of the agents of formation which include the person (novices), the formator and the formation team. Arrow number 3 indicates that the components of authentic Christian discipleship which are listening to God’s word and putting it into practice, fraternal charity, detachment and self-sacrifice and long-suffering are dependent on the participation of the various agents of formation. There are intervening variables shown by arrow number 4 which could influence the realization of the dependent variable and they are age, years in the Novitiate, years of ministry in the Novitiate and gender. Arrow number 5 illustrates the effect of the intervening variables on the development of authentic discipleship. The agents of formation and their particular contributions could enhance growth in authentic Christian discipleship among candidates but this process could be affected by the intervening variables.

1.8. Operational Definition of Key Terms

- A Participative Formation** - This refers to the active collaboration of the various agents of formation, specifically formators, members of the team and novices.
- Formators** - Refer to religious men and women who are directly in charge of formation.
- Formation Team** - A group of men and women religious who collaborate in formation work.
- Formees** - Persons who are under formation.
- Novices** - Persons who are at the beginning of their religious life and are in the initial formation process.

- Authentic Christian Discipleship** - The following of Christ which makes no pretense but truly following Christ in words and deeds.
- Initial Formation** - The different stages of formation before perpetual profession.
- Ongoing Formation** - Formation after perpetual profession.
- Novice Master/Novice Mistress** - A person in charge of the formation of novices.
- Formative Community** - A group of religious men and women living together with those under formation.

1.9. Conclusion of the Chapter

There have been serious efforts in the Church in looking into the religious formation of members of various religious institutes as attested by the various Church documents passed on religious formation. This study primarily focuses on looking into a participative formation in bringing about growth towards authentic Christian discipleship, which will be seen in its various components of listening to God's word, fraternal charity, spirit of detachment and self-sacrifice. It will likewise include looking into various intervention strategies in trying to develop a more participative approach to formation. A participative formation necessarily needs the collaborative efforts of the formator and members of the formation team, to bring about integral human development in candidates during the process of formation, guiding them more effectively to responding to the demands of their call.

The research will be conducted among congregations which participate in the Inter-Novitiate Formation Programme of Chemchemi Ya Uzima Institute in Nairobi, a center owned by the Association of Sisterhood of Kenya (AOSK) located in Karen, Nairobi, Kenya.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter reviewed relevant current literature on participative formation as a means of facilitating the process of growth in authentic Christian discipleship. The review made was done in accordance with the objectives of the study and exploration of significant literature on how participative formation could enhance authentic Christian discipleship observed in its various dimensions of listening to God’s Word, fraternal charity, the spirit of detachment, sense of self-sacrifice and long-suffering. Literature on intervention strategies for enhancing a participative approach to formation was also examined. Finally, the chapter is concluded with a summary of the literature reviewed and identified research gaps.

2.1. Empirical Literature Review

Various literature were reviewed on how participative formation could enhance authentic Christian discipleship in its various components of listening to God’s word, fraternal charity, spirit of detachment, sense of self-sacrifice and long-suffering.

2.1.1. Participative Formation for Listening to God’s Word

Works of various authors and scholars were reviewed in relation to the first objective of the study which was to examine how participative formation could facilitate growth towards authentic Christian discipleship for listening to God’s word and practicing it. The goal of a participative approach to formation is to train authentic disciples of Jesus. Piper (2011) distinguishes different types of disciples and speaks of discipleship which is merely outward and discipleship which makes no pretense of following Jesus. Jesus told the Jews who believed in Him: “You will be my true disciples if you keep my word” (Jn. 8:31). Being a true disciple of Jesus calls

for listening to Him, internalizing the Word of God, making it part of us and bearing fruit in good deeds. It will propel us to do whatever Jesus tells us to do (Jn. 2:5) and follow the Master's example of doing good to everybody (Acts 10:38).

In his pastoral letter (Smith, 2017), the Archbishop of Edmonton, explains that a true follower of Jesus Christ is somebody who listens to His Word and practices it. Jesus Himself affirmed the importance of hearing His word and practicing it. In his homily, Pope Francis (2014), commented: "These are the two conditions in order to follow Jesus: To listen to the word of God, and to put it into practice. This is the Christian life – nothing more."

It is important that the formation house be a place where people are formed to be disciples of the Lord. A disciple is expected to develop a lifestyle which corresponds to his or her personal relationship with the person he or she wishes to follow (Serrao 2010). This personal relationship is built on listening to the Word of God. Alzate (2010) emphasizes the importance of an intimate and prolonged time with Jesus in personal and community prayer, as well as listening to the Word of God and reflecting on it.

Archbishop Smith points out that it is essential to create occasions where fellow disciples could meet and meditate on the Word of God. Thus, the importance of a participative formation. In this way, candidates in formation help one another as they grow in their relationship with Jesus and are encouraged to embrace their common mission in virtue of their Baptism (Smith, 2017). Formators must create a participative opportunity in which novices could get together to explore in a more profound way, Jesus Christ, whom they wish to follow.

The formator has to assist the novice to learn to listen and abide in the words of Jesus and apply it to their lives. Though the novice is the principal protagonist of his or her vocational growth, and is responsible for saying "yes" to that call, and accepting all the consequences of this

response (PI, 29), needs the supportive experiences of the companions on the journey, including formators. This is often discovered in a participative and prayerful listening to God's word from the Scriptures, if not, the novice is formed more as a hermit. In the participative approach to formation, each day is always an invitation for the novice to manifest growth in intimacy with the neighbour as evidence of his or her experience of the transforming presence of Jesus through His words and example as seen in the Gospel stories.

With the close accompaniment of formators, who themselves are witnesses to true discipleship, novices are able to develop the love for listening to the words of Jesus Christ. But not only that, they must also learn to put into practice the words of their Master. They become not only hearers of the word, but doers of it (James 1:22). Novices are to be helped to truly reflect on the Word of God and practice it in their daily life. Those words of Jesus must bring about change to their attitudes, patterns of thoughts, speech, modes of behaviour and make them better witnesses.

To become true listeners of the word, novices need role models. Being a formator implies living an exemplary lifestyle as a religious. Since a formator lives with formees and accompanies them, he or she has to live a life which is coherent or integrated, and without many contradictions in what he or she teaches and lives (Formadmin, 2012). Formators need to be persons of prayer and lovers of the Word of God. It is not giving training in skills alone, which is required of formators, but forming novices in a particular lifestyle as religious. In this sense, all the facilitators of the novitiate programme, and even community members are also formators. This calls for a collaborative approach as formation work is influenced by the personality of the formator, his/her emotional maturity and spiritual solidity (Formadmin, 2012).

A participative formation recognizes that the formator plays a partial role in the formative community in which each member of the community becomes a role model for those under

formation. Novices will perpetuate models who surround them. Thus, the importance of recognizing the contribution of each and every member of the formative community. Escurzon (2019) explains that it is not only formators who are truly witnesses to the young but also members of the community. Both of them have great influence on encouraging, nurturing and enriching the vocation of the candidates. Both the formators and members of the community greatly influence what these candidates could become.

What may be lacking in most formation communities are models who, in a collaborative manner, form novices in a consistent way, mainly through their behavior and conduct. For instance, in terms of listening to the Word of Jesus and putting it into practice, novices will always be looking at the elders in the community and imitate their example. Elders in the community must therefore, bear in mind the great responsibility that they have in collaborating with the formator in forming novices to be listeners and doers of the Word of God.

Formadmin (2012), writing on the changing scenario regarding priestly and consecrated life today, points out the discouragement among young priests and consecrated persons due to lack of role models among formators, leaders and older members. They may not necessarily be saints but need to have a coherent lifestyle, without many contradictions between what they teach and live which could be truly demanding.

2.1.2. Participative Formation towards Growth in Fraternal Charity

Studies made by various authors and scholars were looked at in relation to how participative formation could orient novices towards fraternal charity. As it is evident that the goal of a participative formation is transformation, leading to authentic discipleship, one of the hallmarks of true discipleship is manifested in fraternal charity (John 13: 34 – 35). Menon (2014), the founder of Life in the Word Ministries, identified fraternal charity as one of the criteria for

authentic Christian discipleship. He explains that it is a call to love as Jesus loves. In explaining this standard of loving, Capps (2014) emphasizes that loving is a call to action based on what Jesus did on our behalf revealed through dying on the cross (1 Jn. 4: 9 – 11; Jn. 3:16).

The formator and members of the formation team, in a participative manner, are to assist novices in seeing what the Congregation for Institutes of Consecrated Life and Apostolic Life (CICLSAL) on *Fraternal Life in the Community* explains, namely that the love of Christ present deep in our heart moves us to love our brothers and sisters, accepting their weaknesses and assisting them in problems. Jesus Christ gives each one of us the certainty of being loved infinitely and the capacity to love without limits. On the cross, Jesus Christ gives in a full and ultimate way the assurance of being loved and having the capacity to love which carries along with it the freedom from the need to be at the center of everything, to possessing others and the fear of offering oneself to others. They learn to love in the way Jesus Christ loved them, being able to forget themselves and offer their lives to others as Jesus did (FLC 21, 22).

Religious houses are to be living signs of the supremacy of the love of God and one's brothers and sisters that Jesus Christ showed and practiced. The great challenge is that religious communities could either announce the Good News to the world or conform themselves to the values of the world (FLC 1). This is a special challenge for a formative community like the novitiate, and it is addressed to formators and members of the formation team as to how they could be able to bring about, in a participative manner, the supremacy of the love of God and one another in the community.

Formators and members of the formation team, in active collaboration with one another, are to bring into the awareness of the novices that community life, as explained by Soler (2019), is not only living together under the same roof but it is where each member is supported so that

solid human relationships are built up giving strength and encouragement to one another in the living out of one's vocation. Religious communities should also be a place where novices learn how to give and receive forgiveness, illustrating clearly among themselves and to others that God forgives and reconciles people to Himself and invites them to become active agents of forgiveness and reconciliation.

In Chapter Two, the document *Fraternal Life in the Community* (CICLSAL) Jesus Christ is shown as the model of how to build unity in His paschal mystery. Jesus is the source and standard of the commandment of mutual love; to "love one another as He loved us" (Jn. 15:12, FLC 21). We have to "bear one another's burdens, and so fulfill the law of Jesus Christ" (Gal. 6:2). The collaborative efforts of the formator and members of the formation team in facilitating the growth of the novices in developing the attitudes of self-forgetful love like Jesus Christ, are paramount.

In a physical family, as explained by Reid (2016), there is a natural bond which transcends personality differences, various peculiarities or mannerisms and individual preference. We are able to overlook or tolerate imperfections in family members but when it comes to people outside our physical family, having that same attitude becomes very challenging. This is particularly true in formation houses, where novices coming from different biological families are brought together to live as a religious family. They are to be assisted in becoming more aware of their natural inclination to treat their fellow novices with a different level of kindness, or offering them help as they would do to their own families or members of the same tribe, and to be encouraged by their formators and formation team members, to work against such tendencies.

According to Alzate (2010), any new experience of God, when it is authentic, brings about profound transformation in human relationships. There are some changes which were taking place in the community of disciples formed around Jesus which are also characteristics of the formation

they received throughout the three years of living together. Jesus gave them the example of love and service (Jn. 13:15), that He “did not come to be served but to serve and give His life as a ransom for many” (Mt. 28:20). A community must be a place of pardon and reconciliation, and not of mutual condemnation. The followers of Jesus prayed together and forming smaller groups, Jesus retired with them for prayer (Lk. 9:28; Mt. 26:36-37). These are some of the characteristics of the formative community born around Jesus. It is the model of the community of the first Christians described in the Acts of the Apostles (Acts 2:42-47; 4:32-35). Fellowship in a community of this kind is necessarily formative, and it is essential that the formation community of novices, the formator and formation team members should reflect this kind of fellowship.

As Alzate (2010) pointed out, the formative value of the community lies in bringing about transformation to human relationships. Examples of how to live fraternal charity set by older members of the community, the formation team and the formator himself/herself cannot be undermined in helping the novices to grow in fraternal love. The communal dimension of discipleship is accentuated in the Acts of the Apostles (2:42-44) in which “the company of those who believed were of one heart and soul” (Acts 4:32). Thus, in a formative community, all the members participate in truly living out the tradition set by Jesus and His apostles.

There are some challenges posed by the CICLSAL in the document *New Wine in New Wineskins* (NW). Often, according to the document, young men and women are prematurely involved in delicate tasks of transmitting to those entrusted to them the “beauty of following Christ and the value of the charism by which this is accomplished” (VC, 66). This activity cannot be left solely on the shoulders of those who are directly in charge of the formation of younger members. Rather, there should be a harmonious and adequate collaboration and participation of the entire community (NW 16).

2.1.3. Participative Formation for Growth in the Spirit of Detachment

Various literatures were reviewed regarding how participative formation could enhance the growth of novices in the spirit of detachment. A participative approach to formation intends to facilitate the gradual realization of the demands of discipleship. In joining the novitiate, novices slowly begin to experience the radicality of the call by the lifestyle they are introduced into and to understand it in its proper context. It is not to simply see it as following rules, but rather to make them understand clearly the meaning of what they are asked to do. Cimagala (2016) shows the organic connection between discipleship and detachment. Novices are shown that if they want to be followers of Jesus Christ, then they need to detach themselves from the things of the world, and even more so, to be detached from persons close to them. Certain detachments from persons and things are needed for the novices to be able to give their hearts entirely to Jesus Christ, and with Him, they have everything they need.

The formator, with the support of members of the formation team, show novices that the following of Jesus Christ has radical implications on one's attitude towards possessions, and what is being asked of them. We see in Scriptures that to follow Jesus, the disciples had to leave their homes, relatives, and occupations. It is a total commitment to a new way of life, to an unknown and uncertain future. To respond to the call, the disciples were required to leave everything behind and attach themselves exclusively to the person of Jesus and his work which is a radical choice. The cost to discipleship is made painfully clear in the story of the rich young man (Mk. 10: 17-22). The followers of Jesus must free themselves from everything which prevents them from taking Jesus and His call seriously. Novices begin to experience the demands of the following of Christ and are assisted by their formator and members of the formation team to be able to reflect deeply about them and from there, make a choice.

The participative collaboration of the formator and members of the formation team is to help novices understand that the detachment the Lord asks for in Luke 14:25, does not really mean hating their life, their parents, other people and the things of this world as Cimagala (2016) explains. It is looking into their relationship with them, a relationship which reflects God's love for everyone and everything. Detachment simply puts them in the right context and direction. It is to free them from unnecessary baggage and widen their vision and understanding of things. It predisposes their hearts to real love, which can only be a sharing in God's love, making them Christ's true disciples. Weikert (2012) further affirms that authentic detachment is a support in building a personal relationship with God. It is an exclusive attachment to the person of Christ which is a radical choice.

Shaw (2016) says that all things are valued by how much they help or hinder us in our relationship with God, the imitation of Jesus Christ, and service of other people. But according to Fitzpatrick (2015), our broken human nature, which is as a result of original sin, makes giving up of our attachments to worldly things and comfort difficult. It is only by placing Jesus Christ at the center of our lives and cooperating with His grace that we could hope to achieve this great task of detachment as a way to follow Him as His disciples. When novices see detachment from this perspective, with the help of their formator and members of the formation team, they are able to see it as an element of true discipleship.

2.1.4. Participative Formation for a Sense of Self-sacrifice and Long-suffering

Studies and works of various authors and scholars were explored in relation to how participative formation could facilitate self-sacrifice and long suffering among novices. A participative approach to formation is directed towards a greater sense of sacrifice and long-suffering among novices, which are important elements in authentic discipleship. Being called to

discipleship is an exclusive attachment to the person of Jesus Christ and adherence to Him which is a radical choice. Formators and members of the formation team are to work together to help the novices to understand that a disciple has to understand that the way of following Jesus Christ necessarily leads to the “sacrifice out of love,” as Alzate (2010) explains. No one can love the way the Teacher does things, unless through embracing the cross.

The cross is closely linked with self-denial. To take up one’s cross to follow Jesus is dying to oneself by allowing the daily unpleasant circumstances to make one to be more Christ-like. Dying to oneself involve putting up with experiences of pain; insults, disappointment, suffering, physical challenge, failure, injustice, or trial as opportunities to die to pride, ego, sin and self (Batterson, 2011). Rolheiser (2014) states that to take up our cross daily and give up one’s life is to accept that the cross and suffering are part and parcel of our lives. Giving up our lives means that we have to accept that disappointments, frustrations, pains, tribulations, injustice, sickness, and death are a part of our lives and they are to be ultimately accepted without any resentment. These are some of the challenges in the life of a disciple, which the formator and members of the formation team have to help novices to face and accept.

The collaborative efforts of the formator and members of the formation team are directed towards novices being able to understand that taking up one’s cross and following Christ involves the virtue of long suffering. Finklea (2017) quotes Matthew Henry commenting on 1 Cor. 13:4, about long-suffering as being able to do the following:

Endure evil, injury, and provocation, without being filled with resentment, indignation, or revenge. It makes the mind firm, gives it power over the angry passions, and furnishes it with a persevering patience that shall rather wait and wish for the reformation of a brother than fly out in resentment of his conduct. It will put up with many slights and neglects from the person it loves, and waits long to see the kind effects of such patience on him.

However, Finklea (2017) points out that in reality, people are not always inclined to bear injury from anyone, and would not tolerate seeing others being hurt. Enduring mistreatment is what long-suffering really is all about. St. Paul urges us: “Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you” (Col. 3:13). Looking at the present context of formation, we find that not quite a good number of priests and consecrated persons are strong enough to face the criticism and opposition from others, accept failures, bear physical and emotional stress, and can easily fall into disappointment and discouragement (Foradmin, 2012). These are realities which could easily be observed in formation houses, including novitiates. These are indications that the virtue of long-suffering is still wanting.

Nguyen (2019) asserts that besides faith, self-denial and sacrifice are two important aspects of formation. Young people, according to him, need to be re-formed in a society where the values of indifference, self-centeredness, pluralism, and consumerism pervade. There is need to reach out and rise above themselves, to be able to transcend, to learn to die to themselves and bear fruit as Jesus teaches His disciples: “Amen, amen, I say to you unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit” (Jn. 20: 24).

Present day novices come from such a generation, and they have to be made aware of the fact that saying “yes” to God is always accompanied by sacrifices. Nguyen (2019) suggests that they are to realize what Jesus Christ went through by saying “yes” to the Father and to contemplate Mary when she said “yes” to God. Her life was full of sacrifices. In the same way, when novices say “yes” to God they should be willing to make sacrifices. To educate novices signifies to help them see the importance of their cooperation with the creative action of God.

Serrao (2010) explains that there is no true efficacious formation unless each novice assumes responsibility for his or her own formation. It is the individual who is responsible for

saying “yes” to the call and accepting the consequences of this response, which involves bearing one’s cross daily in order to follow Jesus. There are, however, obstacles to personal responsibility on the part of novices. There are two attitudes which the formator has to consider. One comes from the “tell me what to do and I shall do it” attitude, and the other equates personal responsibility with “let me do whatever I want to do” attitude. At other times, one or members of the wider community could also be obstacles to forming candidates in personal responsibility, and formators themselves too, depending on their personalities (Serrao, 2010).

Alzate (2010) enumerates some of the evangelical criteria in the formative work. Among them are to make novices understand the meaning and demands of the following of Jesus Christ, and to teach them the itinerary which would make them authentic followers of Jesus Christ. The main task of the formator, according to Serrao (2010), is to offer to the novices a true, serious and constant “accompaniment” following the style of Jesus Christ. This would call for quality time offered with love and “being with them”, and being “for them;” a living presence of Jesus Christ who orients and guides.

Alzate (2010) stresses that formation must take its inspiration from the teaching methods of Jesus Christ, which calls for teaching with the example of life. Mannath (2018) points out that a formator is not merely a teacher in words but also by example to those under formation. Novices need the guidance and examples of those who could inspire them as elder brothers and sisters. This is one of the challenges posed by the International Union of Superior Generals (UISG) (2016), the necessity of guidance for all dimensions and stages of religious life. A suitable guide is one who challenges rather than pleases those under his or her guidance. Formators would need to be equipped with skills of accompaniment in order to provide adequate guidance to novices. Unfortunately, formees could be victims of untrained formators who learn by trial and error. It is

important that formators have some training in behavioral sciences and spirituality, in addition to the practical life experience for them to be effective and fruitful in formation work (Formadmin, 2012).

2.1.5. Enhancing Participative Formation towards Authentic Christian Discipleship

Literature was examined to discover various intervention strategies for a more participative approach to formation offered by various persons and institutions. Mathias (2012) outlines strategies and means of actualizing a holistic human formation. He mentions a participative approach to assessments and decision making. Some recommendations he gave are holding community dialogues, where students and staff would be free to interact on issues affecting formation; strengthening participatory structures for the evaluation of candidates, formators, formation programme, house management and the system of “small group living”, sometimes referred to as animation system, mentoring system, living group system to be initiated where it does not exist and to be made more effective where it does already exist. He further suggests that the environment of formation must provide sufficient scope for growth in freedom and responsibility through regular faith sharing sessions and meetings in which individual members of the community are able to reflect on their various experiences related to personal growth. Periodic dialogues to assess the life and mission of the community could likewise be helpful.

Community dialogue is another intervention strategy to making formation more participatory. Serrao (2010) speaks of community dialogue, a forum where the whole community comes together, analyzes, decides, shares life, reveals to one another, listens, discovers, and grows in all dimensions. In relation to this, it is important to foster both verbal and non-verbal communication. Incoming candidates should have the ability to articulate their feelings and opinions in response to a situation or issue and explore willingness to develop it further.

For formation to be effective, a pedagogy being observed in the novitiate must take into account the fact that novices come from different levels of human and Christian culture so that each individual is allowed to move according to his or her own pace in the course of his or her own formation (PI 51). Formation must be built on a personalized pedagogy and not restricted to a “one-size-fits-all” programme in terms of values, spirituality, time frame, style and procedure. Personalization of formation requires looking into the “initiation model,” where a guide and a follower journey together in trust and hope (NW 16).

Personal accompaniment as emphasized by Formadmin (2012) is essential to confirming if values have been internalized and truly lived. Candidates in the past were more homogeneous and formation was given in a group. However, with the wide age range and differences in cultures of formees, the individual has to be given importance without neglecting the group. God respects the freedom He has bestowed on each person and the freedom of each novice has to be respected too. The novice is the primary agent of his or her own formation and the other agents of formation are just there to facilitate it.

There are various challenges in formation, and Vattamattam (2012) sums them up in the following three aspects: The challenge for excellence, authenticity and fidelity. The world of today is expecting excellence from the religious in terms of personal experience of God, transcendent and moral values, prophetic commitment and witness to the faith. Some advanced societies have been outspoken against the inconsistencies and aberrations of the religious life. Post-modern society is pervaded by a consumerist and hedonistic culture, and when the person is not well-founded on Christian values, it is easy for him or her to fall into the trap of money, comfort and immature affective undertakings. There has to be efforts made to bridge up the gap between ideal and the actual and explore a more effective and adequate formation process. A participative

approach to formation is just one among the many methods which may be employed in formation to address these challenges.

2.2. Summary of the Literature Review and Research Gap

The goal of a participative formation is transformation which takes place in formation communities as a fruit of collaborative efforts of members of the formation team. For a formative community to bear such fruit effectively, it requires collaborative and consistent witnessing of models: Formators, novices and other members of the community. However, the literature reviewed identified that such models are often lacking in formative communities. For instance, Formadmin (2012) revealed that young priests and consecrated persons are disillusioned due to lack of role models among formators, leaders and older members. This holds true for listening to God's word and living it out. Novices are looking up for models to inspire them (Mannath, 2018).

The formative value of the community in bringing about transformation in human relationships for growth in fraternal love has been pointed out by Alzate (2010). There should be a harmonious and adequate collaboration and participation of the entire community in bringing this about. Formadmin (2012) affirms that it is not only the young religious but also the older ones who are having difficulties in handling their emotional conflicts, which could prove to be a counter-witness to being authentic disciples of Jesus Christ.

A participative formation intends to facilitate the gradual realization of the demands of discipleship by novices. These are detachment, sense of sacrifice and enduring long suffering. Collaborative efforts of the formator and members of the formation team are to bring about a change in the understanding of the novices, concerning what these demands of discipleship really mean. Nguyen (2019) asserts that the youth of today are highly exposed to the values of egoism, indifference, pluralism and consumerism. To help the novices out of such a situation, close

collaboration of the formator and members of the formation team is necessary. They need to help the novices to be able to understand deeply what it means to say “yes” to the Lord, namely that it involves self-sacrifice, self-denial and endurance in long-suffering.

A participative approach to formation is meant to bring about the gradual realization among novices, of the demands of discipleship. It needs collaborative efforts of the formator and members of the formation team to bring about a change in the understanding of the novices, of what these demands really mean. Nguyen (2019) has pointed out the fact that the youth come from a culture, where they are bombarded with values which are not in line with Gospel values inculcated in the true disciples of Jesus Christ. This necessarily calls for formators and members of the formation team to form novices in the new values by way of living an exemplary life. But the challenge remains: Are formators and members of the formation team true models of the way of life which they introduce to novices?

There have been various strategies to enhance a participative approach to formation, but this is just one method among the many, which could address the various challenges posed in the area of formation, which Vattamattam (2012) mentions: The challenges of excellence, authenticity and fidelity, and there are honest efforts to respond to them. A participative formation could be one of those ways through which present challenges could be addressed. For formation to be efficacious, there must be a close collaboration among different agents; the formator, the formation team and the novices themselves. Various authors and Church institutions have proposed some intervention strategies which could enhance such a method.

2.3. Conclusion of the Chapter

The literature reviewed on the importance of participative formation towards growth in the various dimensions of authentic Christian discipleship shows that the novices, formators and the

formation team play key roles in the formation process. The review of literature revealed that the foundation of a participative formation is built on models who live a life of testimony of the values they stand for. However, such models are not easily available. For formation to be truly effective, there must be a close collaboration among different agents; the formator, members of the formation team and the novices themselves, in making the community truly formative. A participative formation needs to make novices gradually realize the demands of discipleship and what they signify. Formators and the formation team need to form novices in new values of true discipleship by living exemplary lives. Some strategies have been suggested by various authors to enhance a participative formation which could just be one method among the many which could address the various challenges posed in the area of formation.

CHAPTER THREE

METHODS

3.0. Introduction

This chapter presents the research design and methodology which was adopted for this study. It includes the explanation of the research design, the target population of the study, sample size and description of the sample and sampling procedure. It describes the research instruments, the validity and reliability of the research instruments, pilot testing, description of the data collection process, data analysis procedure and ethical considerations.

3.1. Research Design

According to Selvam (2017), a Research Design refers to the overall framework which forms the scope of the study within which a particular method used to gather data would be included. A research design is considered effective when it is systematic and logical and addresses the questions raised in the study. This research on Participative Formation for Authentic Christian Discipleship adopted a convergent parallel mixed method research design, in which quantitative and qualitative data were collected and examined separately and then results were compared to find out if they would confirm or disconfirm each other (Creswell, 2014). Using both qualitative and quantitative methods have several advantages according to Mugenda and Mugenda (2003). Qualitative method provides extensive explanations while the quantitative method provides some hard data needed to meet the required objectives and to test the hypothesis.

3.2. Target Population

A population is described as a set of individuals, objects or cases with some common observable characteristics. A target population is a population in which the researcher intends to

make generalizations of the cause of the study (Mvumbi & Ngumbi, 2015) and draw some conclusions (Babbie, 2017).

The target population used in this research were novices, formators and members of the formation team from various congregations attending the Inter-Novitiate Programme at Chemchemi Ya Uzima Institute in Nairobi, Kenya. This was selected by the researcher since participants of the programme included a considerable number of novices, formators and formation teams from a significant number of congregations in various areas of Nairobi and other counties. There were 176 novices, 34 formators, and 26 members of formation teams, bringing the total of the target population (N) to 236.

3.3. Description of Sample and Sampling Techniques

After identifying the target population for this study, the sample was selected, significant enough to represent outstanding characteristics of the target population (Mvumbi & Ngumbi, 2015). Sampling was carried out in such a way as to obtain a representative group, which would allow the researcher to obtain the necessary information about the population (Mugenda & Mugenda, 2003). There are two important criteria according to Selvam (2017), which may be used in the sampling process: Generalizability and transferability. Generalizability is the likelihood of the findings about the sample to hold true for the entire population, and transferability is the likelihood of the findings, about the sample, to be transferable/applicable to another population of similar settings.

3.3.1. Calculation of the Sample Size for the Target Population

In the sample size, the formula of Krejcie and Morgan (1970) as cited by Selvam (2017) was used.

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

where

S = required sample size.

X^2 = The able value of chi-square for one degree of freedom at the desired confidence level (3.841).

N = The population size.

P = The population proportion (it is assumed to be .50 since this would provide the maximum sample size).

d = the degree of accuracy expressed as a proportion (.05).

$1-P$ = Estimated proportion of failure.

For a population less than 10,000 people, Mugenda and Mugenda (2003) gives the following formula to determine the sample size:

$$nf = \frac{S}{1 + (\frac{S}{N})} \quad (2)$$

nf = desired sample size.

S = the sample size.

N = estimated population size.

$$nf = \frac{384}{1 + (\frac{384}{236})} = \frac{384}{(1+1.627)} = \frac{384}{2.627} = 146.$$

The desired sample size (nf) is thus 146 from the target population (N) of 236.

3.4. Sampling Procedure

The study adopted the stratified random sampling technique and stratified the population into three subgroups or strata: Formators, members of the formation team and novices. Stratified random sampling guarantees that all parts of the population are represented so as to increase

efficiency (Kimalu & Marimba, 2014). Strata are internally homogeneous but externally heterogeneous and would therefore provide an excellent basis for the comparative analysis of different groups (Selvam, 2017). Formators have a decisive role in formation (PI 30) and members of the formation team have the complementary responsibility of working with the formator (PI 32). Thus, for these two categories; formators and members of the formation team, the researcher employed purposive sampling since they were the groups that could give reliable data for the study (Kombo & Tromp, 2006), and enabled the researcher to explore the research questions in depth (Selvam, 2017). There were 34 formators and 26 members of the formation team and were all to be included in the sample. The remaining 86 participants were taken from the novices. Since the population was only 48% in the strata, the number was increased to 100 which was 57% of the population.

Table 3.1: Sample Frame

Participants	Population (N)	Sample (n)	Percentage of the Population in the Strata	Sampling Procedure
Novices	176	100	57%	Simple Random Sampling
Members of the Formation Team	26	26	100%	Purposive Sampling
Formators	34	34	100%	Purposive Sampling
Total	236	146	62%	Calculated using a Formula

3.5. Data Collection Instruments

For the collection of data, the researcher needs to establish what could be the most appropriate means of eliciting data from participants (Mvumbi & Ngumbi, 2015).

3.5.1. Questionnaires

This study employed self-administered questionnaires for the three groups. The questionnaires, according to Mvumbi and Ngumbi (2015), should be well structured and developed such that the researcher would be able to address the specific objectives and research questions of the study. They could be categorized as structured/closed ended or unstructured/open ended. Both categories have their specific roles to play, depending on the particular data the researcher is looking for (Mvumbi & Ngumbi, 2015).

Questionnaires in this study was formulated using both closed ended and open-ended questions to gather quantitative and qualitative data respectively. Closed ended questions were used with a Likert scale. The researcher formulated the same set of questionnaires for the subgroups. They were divided into 6 sections: A, B, C, D, E and F. Section 'A' took into consideration demographic data, namely age, years in the novitiate (for novices), years of ministry in the novitiate (for formators and the formation team) and gender. Section B looked into participative formation for listening to God's Word. Section C focused on participative formation towards growth in fraternal charity. Section D raised some questions on participative formation for growth in the spirit of detachment. Section E involved questions on participative formation for the sense of self-sacrifice and long-suffering. And lastly, Section F considered some intervention strategies for enhancing participative formation towards authentic Christian discipleship.

3.6. Pilot Study

Pilot testing is conducted to detect any deficiencies and difficulties that respondents will probably meet when responding to the items (Mvumbi & Ngumbi, 2015). It helps to test how feasible the study techniques are and improve upon the concepts and wordings of the questionnaire and find out if they are clear; if the questions will be understood in the same way by respondents

(Kombo and Tromp, 2006). The findings of the pilot study is also used to determine the validity and reliability of research instruments (Mvumbi & Ngumbi, 2015). For this reason, the researcher selected the Novitiate community of the Daughters of the Sacred Heart in Nairobi to carry out the pilot test and evaluate the validity and reliability of the research instruments before they were administered to the actual target population.

3.6.1. Validity

Validity, according to Mugenda and Mugenda (2003), is the accuracy and meaningfulness of inferences of the research results. It is a gauge of how accurate the test could determine what it is supposed to measure (Mvumbi & Ngumbi, 2015) and how the results obtained from the analysis of the data truly represents what is being studied. Reliability of a measurement method suggested is the extent to which measurements of a phenomenon give a consistent and stable result, and if a repeated measurement made by it under the same conditions would give the same results (Taherdoost, 2016).

Construct validity is defined as the degree in which the survey measures the theoretical construct it is intended to measure (Morrison, 2019). It evaluates the validity of the measurement procedure (questionnaire) which is used to measure a given construct (Lund Research Ltd, 2012). Content validity refers to how much the research measure covers the range of meanings included in the concept (Babbie, 2016). The researcher subjected the research instrument to construct and content validity to test its accuracy. Here, the researcher enlisted well-trained persons to make the judgement about the degree to which the test materials would match the research objectives of the study, and if in their view, the questionnaires covered all aspects of the construct being measured in accordance with Morrison (2019).

3.6.2. Reliability

The test-retest technique was used to check if the chosen research instrument could consistently reproduce the same results in the same situation and in the same population. Such research instruments, which could reliably replicate the results more than once under similar settings, are regarded as having a high-test reliability, and therefore appropriate for the research (Hobbs, 2016). The reliability is established when there is correlation between the scores of the pre-test and post-test carried out.

3.7. Data Collection Procedures

According to Mvumbi and Ngumbi (2015), data collection procedure are the steps required to gather data. Before gathering any data, the researcher made sure that permission to carry out the study was obtained. An introduction letter from the Research Ethics Committee (TUCREC) of Tangaza University College and a research permit from the National Commission for Science and Technology and Innovation (NACOSTI) were obtained. The researcher then met the formators of the novices gathered at Chemchemi Ya Uzima Institute, Nairobi, for the Inter-Novitiate Programme and explained the purpose of the research. The questionnaires were then distributed to the members of the formation teams and the novices.

3.8. Data Analysis Procedure

Data analysis, as explained by Mvumbi and Ngumbi (2015) is the process of organizing the data collected into meaningful and useful information, which will respond to the research questions. The researcher organized and analysed the data collected through the questionnaires using both qualitative and quantitative approaches. Quantitative data obtained from the closed ended items in the questionnaire were coded and analysed for descriptive statistics using

frequencies and percentages and presented in tables and figures. The descriptive statistics allowed the researcher to describe the scores using a few indicators (Mugenda & Mugenda, 2003).

Qualitative data derived from the open-ended items on the various categories of the questionnaires, involve systematically arranging, organizing, synthesizing and looking for patterns, trends and relationships (Mvumbi & Ngumbi, 2015; Mugenda & Mugenda, 2003). The qualitative data from the open-ended questions were coded, categorized and thematized according to the research objectives. They were then presented in narrative form, hand in hand with the quantitative description. A detailed analysis and discussion of the results was carried out to seek a meaningful interpretation of the data and convergence of both quantitative and qualitative data was explained after analysing the quantitative and qualitative results independently.

3.9. Ethical Considerations

Mvumbi and Ngumbi (2015) cites Marshall and Rossman about ethical practices as an essential part of rigorous research, pointing out the necessity of every research to display and practice respect for persons, assure anonymity, seek consent and avoid harm to participants. Ethical practices of the researcher increase the trustworthiness of the study.

This research was conducted observing certain ethical guidelines in relation to the study suggested by Mvumbi and Ngumbi (2015). Official permissions from relevant authorities of Tangaza University College, TUCREC and NACOSTI were obtained. Before administering the questionnaires, the researcher made sure that informed consent was first obtained from the respondents to ensure that their participation was voluntary, on the basis of confidentiality and the purpose of the study was made clear to them. They were free to agree or decline. Participants in this research were assured of their anonymity and that their responses would be employed solely for research purposes and will be held in strict confidentiality.

3.10. Conclusion of the Chapter

This chapter presented the research design and methodology, target population, sample size and sampling procedure, description of the research instruments, validity and reliability of research instruments, pilot testing, description of the data collection process and data analysis procedure, and lastly, ethical considerations to be taken into account in conducting the study. Outlining all these was necessary to provide guidance in carrying out this research more effectively and drawing meaningful conclusions from the study.

CHAPTER FOUR

ANALYSIS, PRESENTATION AND DISCUSSION OF THE FINDINGS

4.0. Introduction

This chapter presents the results of the data gathered, analysis done and discussion of the findings of the study. These are presented in tables and figures according to the sequence of the research objectives.

4.1. Questionnaire Return Rate

A summary of the return rate of the questionnaires administered to participants in the study, which included formators, formation team and novices is presented in Table 4.1.

Table 4.1: Response Rate

Category of Respondents	Total Number of Questionnaires Distributed	Number of Questionnaires not Returned	Number of Questionnaires Returned	Response Rate (%)
Formators	34	06 (18%)	28 (82%)	82
Formation Team	26	09 (35%)	17 (65%)	65
Novices	100	29 (29%)	71 (71%)	71
Total	160	44 (27%)	116 (73%)	73

The response rate of questionnaires for formators is 82% and 65% for the formation team. The response rate of questionnaires for novices is 71% and the total response rate of all the respondents who participated in the study was 73%; which is within the significant acceptable range, representative of the population under study, according to Mugenda and Mugenda (2003), who stated that a response rate of 50% is adequate for analysis and reporting, 60% is good and

70% and above is very good (Mugenda & Mugenda, 2003). It could be noted that those in the formation team had a relatively lower return rate than the two other categories. This observed difference is explained by the fact that not all congregations have a formation team but only a calculated 61% represented by the formators. This could be a helpful observation to note when it comes to participative formation for authentic Christian discipleship, which is the object of this study; to highlight the need for a formation team in the novitiate.

4.2. Background Information of the Respondents

This section presents demographic information about the respondents, according to their categories, which include age bracket and gender for all the categories and number of years in the novitiate, for novices, and number of years in the ministry, for formators and formation team. This will facilitate contextualization of the findings and formulation of recommendations.

4.2.1. Age bracket of Respondents

The age bracket of respondents was explored in order to determine how age could play an important role in participative formation towards the development of authentic Christian discipleship among novices.

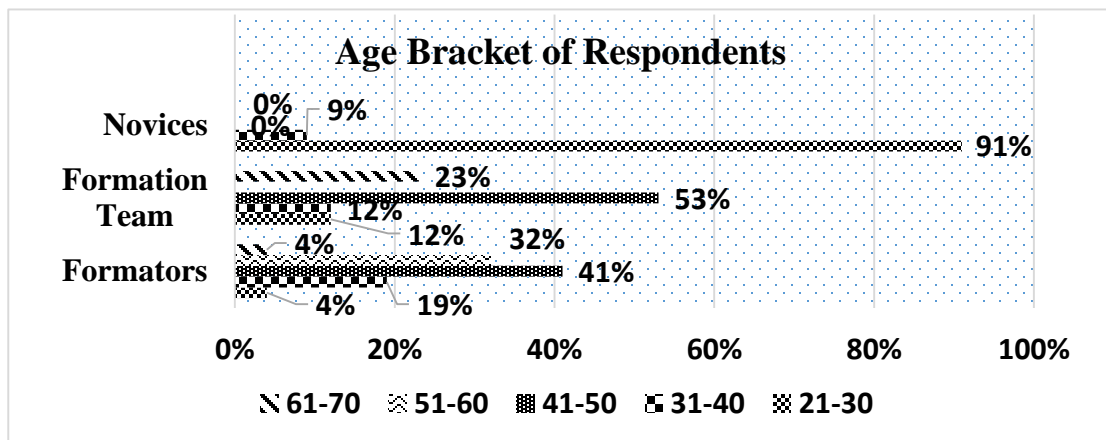


Figure 4.1. Age Bracket of Respondents

From Figure 4.1, we can observe that the majority of the novices (91%) are between 21 to 30 years of age, and only 9% fall in the 31-40 age range. According to Fowler's stage of faith development, this is the age range in which individuals reach stage 4 of their faith development. It is the stage at which some novices could be moving into the Individual-reflective faith stage (stage 4), in which they enter into a deeper relationship with the Divine but find themselves in situations of contradiction with authorities (formators and formation team) (Fowler, 1995). If formators and the formation team are to assist novices to grow into authentic disciples of Christ, they need to be role models to them and consistent in their words and examples (Formadmin, 2012).

Figure 4.1 displays that only one formator (4%) was between the age of 21 and 30, and 61 and 70. Five (19 %) of them were in the ages of between 31 and 40 years of age, 11 (41%) were between 41 and 50 years old, and eight (32%) were between 51 and 60 years old. According to Fowler's theory, those in midlife and beyond, are likely to fall in stage 6, which is universalizing faith. From the literature reviewed, formators, in this case, are those who have lived fully their lives for the service of others, and can be bring about an all-encompassing and realized community (Fowler, 1995). Hence, formators were essentially in the age range in which they had the required age and experience to be entrusted with the big role they play in the development of faith among novices, leading them to becoming authentic Disciples of Christ.

In the formation team, there were two (6%) of them between 21 and 30, and 31 and 40 age ranges. There were four (23%) who were between 61 and 70 years of age, and nine (53%) were between 41 and 50 years of age. Like the formators, the majority in the formation team were also in the age range in which they were experienced enough and so would be in stage 6, according to Fowler's stage of faith development. Similarly, like the formators, they can exert great positive and formative influence to novices during their training to becoming authentic Disciples of Christ.

4.2.2. Number of Years in the Novitiate

Formation programmes are developed in such a way as to include what is essential for the formation of formees, according to a specified stage. In this case, years in the novitiate were examined to determine which stage of formation the novices were at. This helped to indicate whether or not the novices had been introduced to the knowledge of Christ in the Scriptures, which is essential for true discipleship, which is one of the components of this study. This is presented in Figure 4.2.

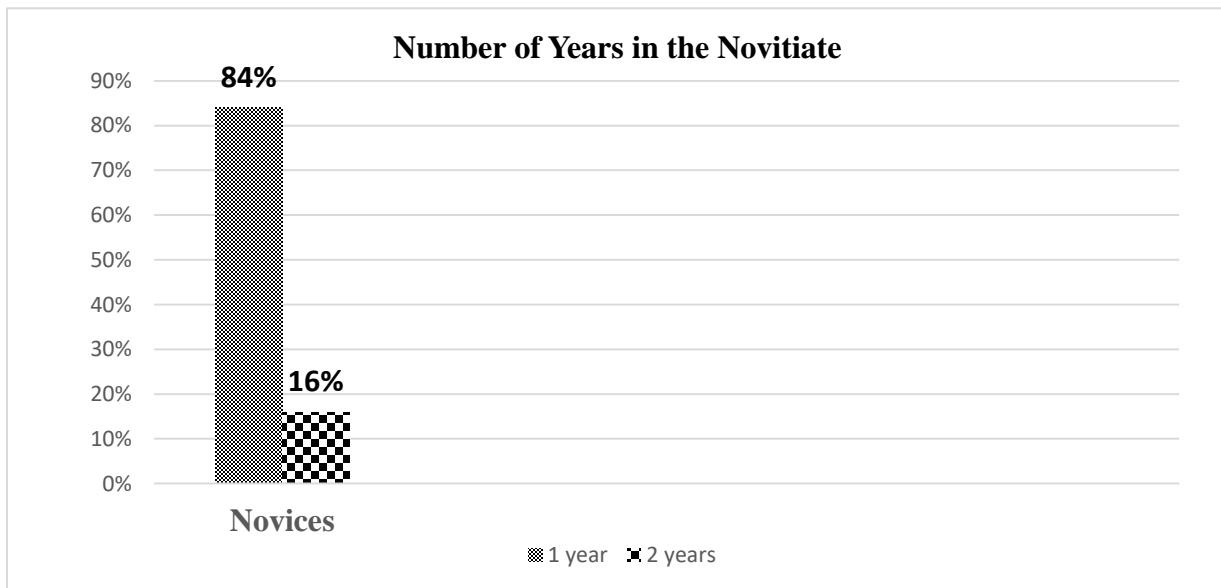


Figure 4.2. Number of Years in the Novitiate

Figure 4.2 shows that the majority of the novices, that is, 57 (84%) were in the first year of their novitiate and only 11 (16%) were in their second year. The majority of the novices who participated in this study were in their first year of the novitiate and were in their canonical year as stipulated by Canon 648 §1. They were to be initiated into the deep and living knowledge of Christ and His Father as prescribed by CICLSAL (1990) in the Directives on the Formation for Religious Institutes.

Having been in the first year of their novitiate, they must have been now given a certain understanding of the implications of being true followers of Christ. This is done through, among many other things, a reflective study of Scripture, liturgy celebrated in accordance to the spirit and character of their own institute and introduction into personal prayer. They are also initiated into the Paschal mystery of Christ through their detachment of themselves, practice of the evangelical counsels and evangelical asceticism. It is further an initiation into a fraternal and evangelical life, history, charism and mission of their institute (PI, 47).

Being in charge of the formation of novices, with the collaboration of the members of the team, formators are certainly aware of this content of formation they have to impart in the novices for their greater participation in the assimilation of the values of Christian discipleship. The duration of the novitiate may vary for different congregations, some hold it for two years while others for one year. But one thing is certain, namely that the novices who participated in this research had been surely introduced into the person of Christ and the values they needed to embrace to become His authentic followers. Thus, they were adequately prepared to participate in their formation process. Formators and the formation team are called to closely accompany the novices in this process.

4.2.3. Years of Ministry in the Novitiate

The years of ministry in the novitiate was considered to determine whether or not the respondents in this study had enough experience to make a constructive formative influence on the candidates. The years of ministry in the Novitiate are presented in Figure 4.3.

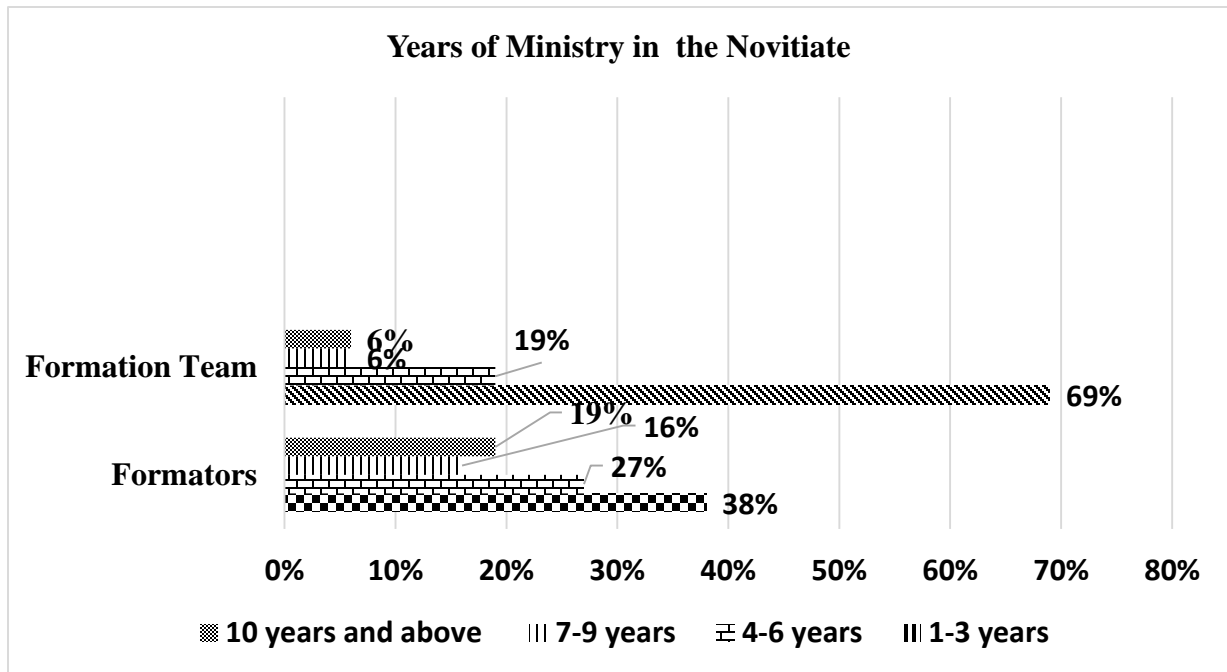


Figure 4.3. Years of Ministry in the Novitiate

Figure 4.3 shows that one member (6%) of the formation team had been in the ministry for between seven and nine years, and ten years and above. Three (19%) of them had been in the ministry from four to six years, and eleven (69%) had been in the ministry from one to three years.

This shows that the majority of those in the formation team had been in the ministry from one to three years. This suggests that members of the formation team were not very experienced in their ministry. For the formation teams, this could be due to their frequent transfers due to lack of personnel in other areas. It is important for Major Superiors to make provision for members of the formation team to stay longer in the ministry to gain experience.

Out of 28 formators, 10 (38%) had been in the ministry of the novitiate for one to three years, seven (27%) were in the apostolate for four to six years, four (16%) were seven to nine years in the ministry and 5 (19%) were in the ministry for 10 years and above. The number of formators were distributed across the various ranges of years in the ministry. However, the higher percentage

of the formators (38%), like the formation team, were in the ministry for a relatively fewer number of years (1-3 years).

Though formators and the formation team were mostly in their first three years of the ministry, they all had what is minimally required for those to be in charge of formation. Furthermore, a total higher percentage (62%) of the formators were already in the range of 4-6 years and beyond, and this indicated that they had enough experience to lead the formation team and could exert greater influence on participative formation towards growth in authentic Christian discipleship.

These findings will be important for Major Superiors in their decisions about the transfer of members of formation teams because experience and training in formation work are important, as emphasized by John Paul II (1996) in *Vita Consacrata*, and they have to be “very familiar with the path of seeking God so as to accompany others on this journey” (VC 66). Long years of experience in the ministry equip the formator and the formation team with the competence and formative influence on the candidate as indicated by Alzate (2010), who points out that a formator is one who transmits and positively influences, by his or her own way of living and acting, the love for Jesus whom formees wish to identify with.

4.2.4. Gender of Respondents

The gender of the participants was explored to determine whether or not it influenced their participation in the Inter-Congregational formation programme, which prepares candidates to be open and adoptive to participative formation towards authentic Christian discipleship. The categories of genders are presented in Figure 4.

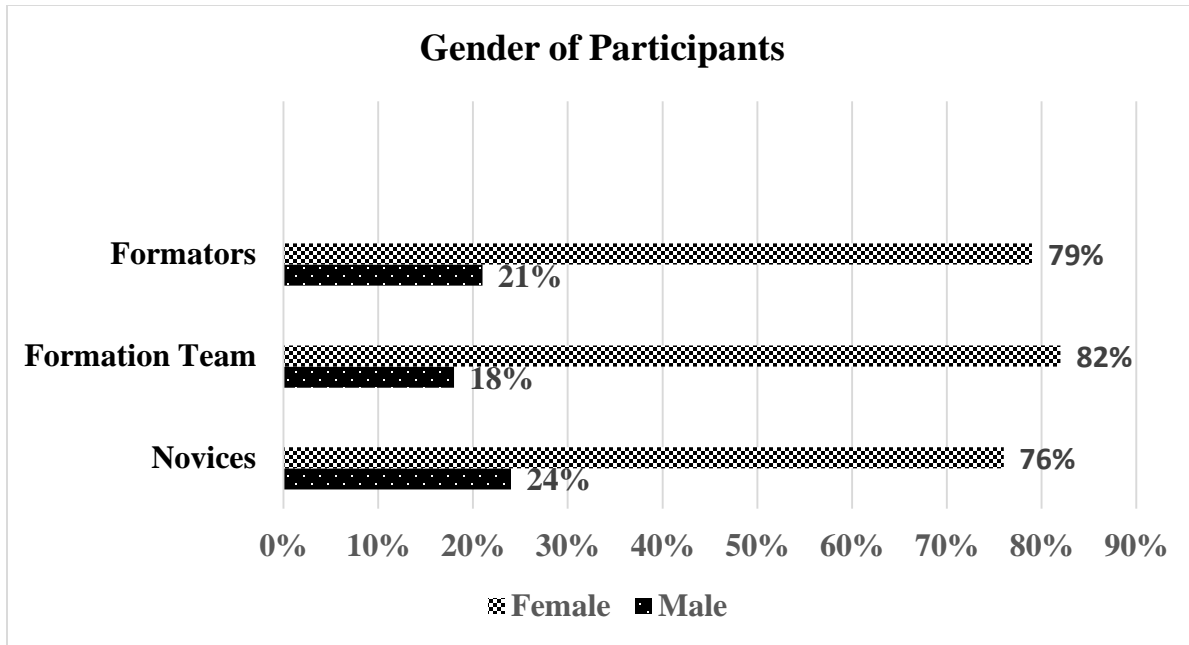


Figure 4.4. Gender of Respondents

There were six (21%) formators who were male and 22 (79%) who were female. In the formation team, there were three (18%) males and 14 (81%) females. Among the novices, there were 17 (24%) males and 54 (76%) females.

We could observe that the respondents in the various categories were predominantly female. Mostly female congregations participate in the formation course at Chemchemi Ya Uzima Institute and fewer male congregations. We could intuit from this data that women participate more in inter-congregational formation courses than men. This points to the fact that female religious are more open to participative formation. This is supported by the findings of Pew Research Center (2016), which exposed that men are different from women when it comes to religiosity. This is further supported by Zuckerman (2014), who pointed out that many studies have consistently shown the difference between genders in terms of religiosity. He mentions some possible explanations why women find religious involvement more interesting and appealing than men

(Zuckerman, 2014). This could explain why more women congregations participate in Inter-Congregational Formation Programmes. Nevertheless, the participation of some male congregations in this research could complement women’s view regarding participative formation. It would be of interest in another research to make a comparative study on participative formation and gender difference.

4.3. Participative Formation for Authentic Christian Discipleship

Having established the background of the respondents in this study, we now proceed to the analysis of the collected data on how participative formation could facilitate growth in authentic Christian discipleship. The results were coded, analyzed and presented according to the study objectives.

4.3.1. Participative Formation for Listening to God’s Word

In this section, the views of participants were sought to investigate if the formator and formation team participated in praying and reflecting on God’s word, which helps the novices to grow in loving God’s word and applying it to their lives. This corresponded to the first objective of the study. The responses are presented in Table 4. 2.

Table 4.2: Participation in Prayer and Reflection as Helpful for Spiritual Growth

Respondents	SA	A	Total Number of Responses (n)
Formators	25 (89%)	03 (11%)	28
Formation Team	13 (76%)	04 (24%)	17
Novices	53 (75%)	18 (25%)	71

Table 4.2 shows that 25 (89%) of the formators strongly agreed while three (11%) merely agreed. For the formation team, 13 (76%) strongly agreed and four (24%) merely agreed. For novices, 53 (75%) strongly agreed and 18 (25%) agreed. This amounted to a total of 100%, of the three groups agreeing on the participation of both the formator and formation team in praying and reflecting on God's word in assisting novices to grow in the love for the Word of God and putting it into practice. It is evident that formators, formation team and novices were all in agreement that the participation of the formator and formation team in praying and reflecting on God's word helps novices to grow in loving God's word and practicing it.

Responses of participants to the open ended question regarding other participative ways to of helping novices grow in listening to God's word and putting them into practice support their views that participation of both the formator and members of the formation team in prayer and reflection enhances the spiritual growth of novices. The respondents all agreed that spiritual activities like meditating and sharing the word of God motivate the novices' development of a strong relationship with God. Thus, the active participation of the formators and formation team in such spiritual activities is of great benefit for the growth of the novices in Christian discipleship.

Scholars are of the view that close collaboration of the formator and the formation team in praying and reflecting on the word of God is necessary in helping the novices to develop their listening capacity to God's word and putting it into practice (Smith, 2017). The findings further revealed that the involvement of formators and the formation team in praying and reflecting on God's word creates an environment that supports the novices in developing a deeper relationship with Jesus, whom they wish to follow. This is in line with what Alzate (2010) stressed, namely that disciples are formed by listening to God's word from the Scriptures, and opportunities have to be created for them to gather together and reflect on God's Word.

In the Post-Synodal Apostolic Exhortation; *Vita Consacrata*, John Paul II (1996) points out that the word of God deepens the personal relationship with the God and illumines the process of individual and communal discernment to discover the Lord’s will in the signs of the times (VC, 94). CICLSAL (2016) mentions the call of Pope Francis to rediscover the pedagogy of gathering together to express the hopes and aspirations, joys and challenges of our times and read them the light of the Gospel.

4.3.2. Formators and the Team Collaborate as Models for Listening to God’s Word

The views of the respondents were solicited on exploring if formators and the formation team collaborated as models for novices in how to listen to God’s word and practice it. They are tabulated in Table 4.3 as follows:

Table 4.3: Formators and Formation Team as Models for Listening to God’s Word

Respondents	SA	A	Total Number of responses (n)
Formators	23 (82%)	05 (18%)	28
Formation Team	11 (65%)	06 (35%)	17
Novices	44 (62%)	27 (38%)	71

Table 4.3 indicates that the formators, formation team and the novices were in agreement that formators and the formation team collaborate as models for novices on how to listen to God’s word and to practice it. 23 (82%) of the formators strongly agreed and five (18%) merely agreed. Eleven (65%) of the formation team strongly agreed and six (35%) agreed. 44 (62%) of the novices strongly agreed and 27 (38%) agreed. All 28 (100%) of the formators, 17 (100%) of the formation team and 71 (100%) of the novices agreed that formators and the formation team work together as

models for novices on how to listen to God's word and apply it in their lives. These results point to the fact that formators and the formation team are to work together in setting-an example for novices on how to listen to God's word and live it out.

In the response to the open ended question on other participative ways to helping novices grow in listening to God's word and practicing it, the respondents expressed that formators are mirrors in formation and their commitment and love for the Word of God will most likely help novices to likewise be committed and have the same passion for the word of God. Likewise, novices would learn from the example of formators how to live Gospel values.

The respondents were also of the view that active participation of formators and the formation team in the common programme shows a good example to be emulated by the novices. Their involvement and example is a source of guidance and encouragement for novices to also do their part in their formation. This is corroborated by Formadmin (2016), who emphasized that models are needed for novices to become true listeners of God's word, and this is not listening to formators alone but also to the formation team, who are elders in the community.

Mannath (2018) emphasized that formators are not only to be lecturers but role models for the behaviour expected of formees, for them to have an inspiring personal life. A young religious needs to accompanied by older religious, who can inspire them as elder brothers/sisters (Mannath 2018). Novices need role models to become true listeners of God's word. Formators and the formation team are to imitate the example of Jesus as a formator, who took recourse to his witness of life in the formation of his disciples, when he told them: "I am the way, the truth and the life" (Jn. 14:16) as pointed out by Alzate (2010).

4.3.3. Reflecting and Sharing on Sunday’s Liturgy for the Transformation of Novices

The respondents were asked to state if the formator, formation team and novices actively participated in reflecting and sharing on the Sunday’s liturgy as a means of the transformation of the novices. Their responses are presented in Table 4.4.

Table 4.4: Reflecting and Sharing on Sunday’s Liturgy for the Transformation of Novices

Respondents	SA	A	D	SD	Total Number of Responses (n)
Formators	18 (64%)	10 (36%)	00	00	28
Formation Team	09 (53%)	07 (41%)	01(6%)	00	17
Novices	43 (61%)	26 (37%)	01 (1%)	01 (1%)	71

From Table 4.4, we can see that 18 (64%) of the formators strongly agreed that formators, the formation team and novices actively participated in reflecting and sharing on the Sunday’s liturgy as a means of transforming the novices and 10 (36%) agreed on the statement. Nine (53%) of the formation team strongly agreed, seven (41%) agreed and there was one (6%) who disagreed.

On the part of the novices, 43 (61%) strongly agreed, 26 (37%) agreed, one novice (1%) disagreed while one (1%) strongly disagreed. From the results, we can see that the majority of formators, formation team and novices agreed to the fact that active participation of formators, the formation team and novices are means of transforming the novices. For formators, all 28 (100%) agreed on it. On the part of the formation team, 16 (94%) agreed, while for novices, a total of 69 (98%) agreed.

In response to the open ended question on other participative ways of helping novices to grow in listening to God's word and putting it into practice, the respondents supported the idea that participating in sharing on every Sunday's reading and how it was lived during the week, could assist the novices in discovering the practical application of the word of God in their lives. With the assistance of the formator and the formation team, novices come into contact with the word of God, which has a transformative effect on those who read and reflect on it. Scripture affirms this as follows: "The word of God is living and active, sharper than any two edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart..." (Heb. 4:12).

Allen (2017) explains that God performs his transformative work by renewing our minds and the best way to renew our minds is by reading, studying and applying his word. John Paul II (1996) emphasized that reflecting on the word of God by the community leads to a joyful discovery of the tremendous wealth that lies hidden in it and helps one to advance more in the spiritual life. CICLSAL (2002) also supports the idea that the God's word nourishes and sustains the daily life, prayer and journey of consecrated persons. It inspires ongoing renewal and brings about creativity in the ministry. When formators, the formation team and novices come together in a community to reflect and share on the Sunday's liturgy, novices are supported in their own journey of transformation towards the person of Christ whom they wish to follow.

4.3.4. Participative Ways of Helping Novices to Listen and Practice God's Word

Respondents were asked to give their own suggestion on other participative ways of helping novices to listen to God's word and practice it. Salient ways given were as follows: Spiritual Direction and Personal Accompaniment; Common meditation and sharing on the word of God, lectio divina; Participation in Monthly Recollections and Annual Retreats; House classes

and Inter-congregational Courses; and Participation in Pastoral Work/Ministry. These results show that spiritual direction and accompaniment, common meditation and sharing on the word of God, lectio divina, participation in retreats and recollections are some of primary ways which could help novices to deepen their love for the word of God and know God more and more. This is in line with the strategy of Jesus, who called the apostles to stay with Him and then send them forth to preach the Gospel (Mk. 3:14). As Benedict XVI (2007) asserts, the apostles needed to be with Jesus to have a deeper knowledge of Him and get acquainted with His ways, beyond just seeing Him from the outside, like the crowd and those outside His intimate circle.

These participative approaches help to create an environment which enables novices to make free choices for their future and take responsibility for them. It is only in a climate of freedom and responsibility that changes could take place among novices as affirmed by Mathias (2012), who states that self-transformation is possible only when there is a climate of freedom, responsibility, accountability and self-motivation. The participants were also of the view that formation classes and the inter-congregational courses help the novices to deepen their knowledge and understanding of the word of God and draw the practical application from it in their daily life. However, these classes and courses could truly be effective if they took on the adult model of learning, which Formadmin (2012) stressed. Novices are encouraged to contribute to the learning process through the sharing of their life experiences, making learning more participatory.

Participation in pastoral work or ministry has its own value in assisting the novices put into practice the word of God, which they receive from their prayer. If they truly listen to the word of God, they could be able to follow what Jesus told Peter in Jn. 21: 15-17: “if you love me, feed my sheep...”

4.4. Participative Formation towards Growth in Fraternal Charity

In this section of the study, the views of the participants were solicited to investigate in which way participative formation could orient novices towards fraternal charity. The results are presented according to the various aspects related to participative formation and fraternal charity.

4.4.1. Collaboration towards Fraternal Love and the Spiritual Growth of Novices

The participants were asked their opinion to find out if the collaborative efforts of the formator and the formation team, working towards fraternal love enhance the spiritual growth of novices. The results are presented in Table 4.5.

Table 4.5: Collaboration towards Fraternal love for the Spiritual Growth of Novices

Respondents	SA	A	Total Number of Responses (n)
Formators	23 (82%)	05 (18%)	28
Formation Team	09 (53%)	08 (47%)	17
Novices	44 (62%)	27 (38%)	71

Table 4.5 shows that 23 (82%) of the formators strongly agreed that the collaborative efforts of the formation team towards fraternal love enhanced the spiritual growth of the novices, and five (18%) were in agreement with it, bringing about a total of 28 (100%) of the formators who were in agreement with the fact that their collaborative efforts with the formation team towards fraternal love led to the development of the spiritual life of the novices. Nine (53%) of the formation team strongly agreed with it, and eight (47%) also agreed, bringing about a total of 17 (100%) of the formation team who were in agreement with the given statement. 44 (62%) of the

novices strongly agreed with it, and 27 (38%) agreed with it, bringing about a total of 71 (100%) of the novices in agreement with the fact that the collaborative efforts of the formators and formation team towards fraternal love enhance the spiritual growth of the novices.

The results support the idea that a community is a place where fraternal love grows and flourishes when every member actively participates in building it up. The formator and the formation team have to cooperate with one another in creating a fraternal environment, where the spiritual life of the novices could be fostered. Important values like humility, love, mercy, patience, solidarity, forgiveness, consideration and reconciliation need to be promoted in the community, concerning which St. Paul writes in Colossians 3: 12-14, that they are models of a Christian community:

“Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony”.

This is in line with what was stressed by Alzate (2010) about the formative value of the community in bringing about transformation of human relationships and growth in fraternal love among ~~the~~ disciples.

The source and model of the commandment of mutual love is Jesus Himself, and novices, through the collaborative efforts of their formator and the formation team, learn from the example of Jesus to love one another in the way He loved us, which culminated in His dying on the cross for us (FLC, 21). Through the collaboration of the formator and-formation team, novices grow in the attitude of self-forgetful love, like Jesus, which is an indication of their spiritual growth.

Respondents to the open ended question on other participative ways of helping novices grow in fraternal love suggested that experiences of collaboration, co-responsibility and self-giving need to be fostered by formators and the formation team to help the novices grow into disciples of Christ, whose hallmark is manifested in fraternal charity as Menon (2014) stated. Fraternal charity is a call to love as Jesus loves and it is also a call to action like what Jesus did on our behalf (Capps, 2014). CICLSAL (1994) points out that loving involves forgetting ourselves and giving ourselves out like Jesus did (FLC, 22).

Formators and the formation team have to work hand in hand to be able to show to the novices the way of fraternal love with their example. As Serrao (2010) puts it, values are not something “taught but caught.” Fraternal love is not simply taught in the classroom but has to be seen in the concrete way formators and the formation team live it. Mannath (2018) further supports this in saying that young people could be helped to grow in all areas of life by providing them with some inspiring examples, creating a loving and joyful atmosphere and relating with them in simple and caring ways.

4.4.2. Participative Formation and Growth in Vocation

Views were sought to investigate if the formative community is the place where everybody learns to help one another grow in their vocation through the sharing of joys and difficulties in daily living. The results are presented in Table 4.6.

Table 4.6: Growth in Vocation through Mutual Sharing of Joys and Difficulties

Respondents	SA	A	Total Number of Responses (n)
Formators	24 (89%)	03 (11%)	27
Formation Team	13 (81%)	03 (19%)	16
Novices	43 (61%)	27 (39%)	71

Table 4.6 shows that 24 (89%) of the formators strongly agreed that the formative community is a place where everybody learns to help one another grow in their vocation through the sharing of joys and difficulties in daily living, and three (11%) agreed with it. This brings about a total of 27 (100%) of the formators in agreement to the statement. For the formation team, 13 (81%) strongly agreed and three (19%) also agreed bringing about a total of 26 (100%) of the members of the formation team, who responded to the question, agreeing to the fact that the community is a place where everybody learns to help one another to grow in their vocation through the sharing of joys and difficulties in daily living. One of the members of the formation team did not respond to the question. 43 (61%) of the novices strongly agreed and 27 (39%) agreed totaling to 71 (100%) of the novices who were in agreement with the statement. These results show that all the participants were in agreement that the community is a place where everybody learns to help one another grow in their vocation through the sharing of joys and difficulties in daily living.

The results also indicate that the community is a place which could be called a home, and where people interact deeply, share life and experiences freely and feel the love and support of other members in moments of difficulties. This is affirmed by Soler (2019), who points out that a religious community is a place where each member feels supported. Solid human relationships are

thus built up, which give courage and strength to members of the community, as they try to live out their vocation. The document; *New Wine in New Wineskins*, CICLSAL (2017) specifies that formation requires the collaboration and involvement of the whole community, making it a place where novices are introduced into the joys and difficulties of life (NW, 16). The care and support of the community felt by the novices in sharing their joys and difficulties could greatly help them to cherish their vocation to religious life.

4.4.3. Forums on Fraternal Charity Help Novices to Develop Greater Fraternal Love

Views of participants were gathered to explore whether or not the gathering of novices with formators for forums to discuss fraternal charity helps novices to develop greater fraternal love. The results are tabulated in Table 4.7.

Table 4.7: Fraternal Charity Helps Novices to Develop Greater Fraternal Love

Respondents	SA	A	U	D	Total Number of Responses (n)
Formators	19 (70%)	06 (23%)	02 (7%)	00	27
Formation Team	10 (59%)	06 (35%)	01 (6%)	00	17
Novices	34 (48%)	33 (47%)	01 (1%)	03 (4%)	71

Table 4.7 shows that 19 (70%) of the formators strongly agreed that the novices, together with the formators, had a forum during which issues of fraternal charity were discussed, and this helped in developing a greater sense of fraternal love among novices. Six (23 %) agreed with this view while two (7%) of them were uncertain. On the part of the formation team, ten (59%) strongly

agreed with the view and six (35%) merely agreed. One (6%) was uncertain. For novices, 34 (48%) strongly agreed, 33 (47%) agreed, one (1%) was uncertain and three (4%) disagreed.

These results show that formators, the formation team and the novices are of the view that forums to discuss issues on fraternal charity help novices to grow more in fraternal love. This is supported by the suggestions from participants on other participative ways of helping novices to grow in fraternal love. Formators need to encourage novices to have a forum where they could share and discuss freely matters concerning themselves without necessarily the presence of their formator. This is supported by the Handbook of Seminarians of St. Joseph Seminary (2016-2017), which proposes fraternal correction and conflict management skills to become part of the formation process; learning how to be understanding and compassionate in dealing with the faults of others, offering them support, encouragement and correction done in a charitable manner.

Benedict VI (2012) further expressed the need for mutual correction and encouragement done in the spirit of humility and charity. It is a showing of concern for one another. Fraternal correction must be done in view of eternal salvation. Benedict VI (2012) quotes St. Paul: “If one of you is caught doing something wrong, those of you who are spiritual should set that person right in a spirit of gentleness; and watch yourselves that you are not put to the test in the same way” (Gal. 6:1). CICLSAL (1994) also mentions fraternal correction, review of life and other traditional forms as being ways in which the gifts of the Spirit could be shared for the building of the community (FLC, 32). Thus, we see these forums as being important for the building of fraternal charity in the community.

4.4.4. Non-Discriminatory Love as Help to Learning True Fraternal Love

The participants' views were sought to see if the combined efforts of the whole community in showing non-discriminatory love and concern for everybody could help novices to learn true fraternal love, which Jesus practiced and taught. Results are shown in Table 4.8.

Table 4.8: Non-Discriminatory Love as Help to Learning True Fraternal Love

Respondents	SA	A	U	Total number of Responses (n)
Formators	20 (74%)	06 (22%)	01 (4%)	27
Formation Team	13 (77%)	04 (23%)		17
Novices	52 (74%)	18 (25%)	01 (1%)	71

Table 4.8 shows 20 (74%) formators strongly agreeing that the combined efforts of the whole community in showing non-discriminatory love and concern for everybody helps novices to learn true fraternal love, which Jesus practiced and taught. Six (22%) agreed, giving a total of 26 (96%) formators in agreement with it, while only one (4%) was uncertain. For the formation team, 13 (77%) strongly agreed and four (23%) of them agreed, giving a total of 17 (100%) in agreement with it. 52 (74%) of the novices strongly agreed and 18 (25%) agreed, while one (1%) was uncertain.

The results in Table 4.8 show that the majority of the formators, the formation team and novices were in agreement that the combined efforts of the formator, formation team and novices in showing non-discriminatory love and concern for everybody assists the novices to learning how it is to truly love as Jesus Himself did. They have to work together to show non-discriminatory love or an all-encompassing love as Jesus showed, as pointed out by Capps (2014). Jesus lived

and practiced an all-encompassing or non-discriminatory love. He suffered and died for all to be saved.

The results were further supported by John Paul II (1996) in *Vita Consacrata*, that love moved Christ to offer Himself even to the supreme act of dying on the cross to save us. The disciples are called to love mutually and unconditionally. It is a love which demands generous service and welcoming of others as they are without judging them (Mt. 7:1-2). Through fraternal life in the community, each one accepts to live with those whom God has given him or her and take them as they are, with their positive and negative traits, differences and limitations.

As Pernia (2011) asserts, many religious congregations have international membership and this gives witness to universality and being open to the diversity of the God's Kingdom. This is an important witness to the context of globalization, which has the tendency to exclude and eliminate differences (Pernia, 2011). Most of the formation houses are in a multi-cultural setting and it is very easy to take preferences with whom one wants to interact more and care for. There is a natural inclination to show partiality to persons of the same ethnic group, tribe or nationality. There could also be bias and prejudices towards different ethnic groups which would need to be overcome if novices are to be formed towards fraternal love, which Jesus lived and practiced, which goes beyond personal and cultural preferences.

Pernia (2011) reminds us of the need to witness God's Kingdom; a Kingdom of love which excludes no one and is open to the peculiarity of every person and people. Internationality, as inspired by the values of the Gospel, is a powerful witness to the possibility of bringing together various cultures and nationalities to live in peace and harmony (Pernia, 2011). Like Christ, formators and the formation team need to die to their preferences, their own needs and show love and compassion to everyone. The non-discriminatory love and concern shown by formators and

the formation team to all novices is a sign to them of how it is to be followers of Jesus – “by this all will know that you are my disciples, if you love one another...”(John 13:34-35).

Participants offered the idea in other participative ways as well to help novices grow in fraternal love, namely that in cases where a formator notices a novitiate member discriminating other members, he or she has to bring it to the attention of that individual. This comment shows that there are natural inclinations towards persons of the same ethnic group, nationality or individual preferences but they have to be overcome if there is a sincere desire in the novices to grow in fraternal love, which is non-discriminatory. It would be of interest to see how non-discriminatory love is practiced in formation houses of a multi-cultural setting and how novices could be formed into a more evangelical and all-encompassing love towards one another. CICLSAL (1994) emphasizes how the love of Christ has brought together a great number of followers, those living in religious communities; men and women “from every nation, race, people and tongue” (Rev. 7, 9). These religious communities are living witnesses of the love for God and one’s brothers and sisters as Jesus practiced it (FLC, 1).

4.4.5. Other Participative Ways of Helping Novices to Grow in Fraternal Love

The participants were asked to give their suggestions of other participative ways in which the formator and formation team could help the novices grow in fraternal love. Their responses were grouped according to related participative methods which were common to the participants and those which were significant for the study. They are as follows: Community living; Forum to deal with issues of novices/community; Fraternal correction and reconciliation; Involvement in the common activities of the community; and Participation in the Ministry.

The results show that the participants were of the view that community living is primary in helping novices to grow in fraternal love. The community is an effective means for the novices to

cultivate the virtue of fraternal charity and as Serrao (2010) has affirmed, stating that community life has a formative character and is the natural ambience for vocational growth. Forums to discuss issues on fraternal charity and fraternal corrections were other ways suggested by the respondents, which were supported by CICLSAL (2007) in *Fraternal Life in the Community*, where fraternal corrections, review of life and other traditional forms are mentioned as among the many ways in which gifts of the Spirit could be shared for the building of the community.

Participation in common activities, as suggested by the participants, could nourish the bond that keeps members of the community together. CICLSAL (2012) points out that the community endures not because members are happy together but because it is the Lord who has brought them together and united them by a shared consecration and mission in the Church (PI 26). The respondents also mentioned that participation in ministry is another way by which fraternal love could be concretely expressed. When formators and the formation team are collaborating in administering the needs of the people around them, then they are envoys of Jesus. Benedict XVI (2007) stated that Jesus called the apostles not only to be with him but also to become his envoys, to bring His message to the world.

4.5. Participative Formation to Enhance Growth in the Spirit of Detachment

This section looked into the third objective and sought the views of participants to explore how participative religious formation could enhance the growth of the novices in the spirit of detachment. The results are presented in the following sections:

4.5.1. Formators' Witness Enhances the Spirit of Detachment among Novices

The views of the respondents were solicited to discover if the spirit of detachment witnessed by formators helped novices to internalize and practice true detachment for a more authentic discipleship. Their responses are presented in Table 4.9.

Table 4.9: Formators’ Witness Enhances the Spirit of Detachment among Novices

Respondents	SA	A	U	D	Total Number of Responses (n)
Formators	16 (62%)	07 (27%)	02 (7%)	01(4%)	26
Formation Team	10 (59%)	07 (41%)	00	00	17
Novices	37 (53%)	28 (40%)	02 (3%)	03 (4%)	70

Table 4.9 shows that 16 (62%) of the formators strongly agreed that the spirit of detachment witnessed by formators helped novices to internalize and practice true detachment for more authentic discipleship and seven (27%) of them merely agreed with it. There were two (7%) of the formators who were uncertain and one (4%) who disagreed. There was one formator who did not respond to this question, and the percentage was calculated, basing it on the number of responses, which was 26, one less than 27, which was the total number of formators who participated in this study. Likewise, one of the novices did not also respond to the question, and so percentages were also calculated basing on the number of responses, which was 70, one less than the total number of novices who participated.

The results also showed that the majority of the formators, a total of 23 out of 26 (89%), agreed that the spirit of detachment witnessed by the formators was helping the novices to internalize and practice detachment for more authentic discipleship. All the 17 (100%) of the formation team were in agreement while 65 (93%) of the novices also affirmed the value of the witness of formators. This implies that if novices were to internalize and practice detachment for more authentic discipleship, they needed to see it being exercised by their formators first.

This is also evident in the responses to the open-ended question on other participative ways of enhancing growth in the spirit of detachment. The respondents pointed out the need for formators to be good examples to the novices. Novices would learn about how to forego material possessions and trust in divine providence if they saw their formators and the formation team practicing it themselves. This is supported by what CICLSAL (1990) pointed out in the *Directives on Formation in Religious Institutes*, that although novices assume the major part of the responsibility in their formation, formators, as persons responsible for formation, are witnesses and immediate advocates of values which have to be lived as true disciples of Christ (PI, 32). In order for the novices to assume the value of detachment for the sake of God and others, formators have to live up to this value in their lives. Mannath (2018) asserts that only those who lead a simple life are credible witnesses. The lifestyle of the formator has greater impact than theory/talks (Mannath, 2018).

Two (7%) of the formators and two (3%) were uncertain as to whether or not the spirit of detachment witnessed by formators helped the novices to internalize and practice detachment for the love of God and neighbor. This uncertainty could indicate the possibility that novices were not picking up anything from the examples of the formators. One formator (4%) and three novices (4%) disagreed, which could have pointed to novices not being able to follow the example of formators in practicing the spirit of detachment for the love of God and neighbor. Novices could express admiration for examples given to them by formators but would find it difficult to forego their attachments from things or persons, when they had not properly understood the true essence of detachment, which Shaw (2016) refers to as valuing all things in accordance to how much they help or hinder us in our relationship with God, the imitation of Christ and service of other people. Weikert (2012) emphasizes that, the purpose of detachment is to establish a relationship with God

and with others which allows a disciple to love people with God's own love and enter more deeply into relationships than is merely humanly possible (Weikert, 2012).

The results could also indicate that the novices could have had all the good desires to imitate the examples of their formators but were unable to do so because of human weakness. This was supported by Fitzpatrick (2015), pointing out to the broken human nature, that it prevents people from giving up attachments to material things and comforts. It is only by centering their lives on Christ and cooperating with His grace that they would be able to follow the disciple's way of detachment as is presented in the Gospel according to Luke, where Jesus cautioned those who would decide to follow Him saying: "Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay his head" (Lk. 9:8).

Another reason for such results would be that novices also came from a consumeristic and materialistic world, and its effects on them would not be easy to eradicate. There would still be a tendency to hold on to material possessions for a false sense of security and identity. Pope Francis (2018) pointed out that for majority of the people, life's meaning is found in material possessions and in their excess. It would be helpful for the novices to reflect on the questions posed by Pope Francis, of whether or not with all these material objects, they would be able to manage a life of greater simplicity and become aware of the fact that there are many people out there who do not have even the bare necessities of life to survive.

From the findings, it could be concluded that the witnessing of formators is very essential for the development of each novice into an authentic disciple of Christ.

4.5.2. Accompaniment help Novices to Cultivate Detachment and Trust in God

The participants were asked to express their views to find out if the accompaniment of formators helped the novices to take more initiative in cultivating detachment and to trust more in God. The results are presented in Table 4.10.

Table 4.10: Accompaniment of Formators Help Novices to Cultivate Detachment

Respondents	SA	A	D	SD	Total Number of Responses (n)
Formators	19 (76%)	05 (20%)	01 (4%)	00	25
Formation Team	11 (63%)	05 (19%)	00	00	16
Novices	48 (68%)	22 (31%)	00	01 (1%)	71

Table 4.10 shows that 19 (76%) of the formators strongly agreed that the accompaniment of formators help the novices to take initiative in cultivating detachment and trust more in God while five (20%) merely agreed with it, which gave a total of 24 (96%) of those who were in agreement with the view. The percentages were calculated basing on the total number of responses, which was 25. Three of the formators did not respond to the question. 11 (63%) of the formation team strongly agreed and five (19%) agreed, totaling to 16 (100%) of the formation team in agreement with it. Only one of the formation teams did not respond to the question. The percentages were calculated basing on the number of responses.

On the part of novices, 48 (68%) strongly agreed and 22(31%) agreed, giving a total of 70 (99%) of those who were in agreement of the fact that the accompaniment of formators help the novices to cultivate detachment and learn to trust more in God. However, one (1%) strongly disagreed with it.

Responses obtained also indicated that the practice of one to one accompaniment helps novices to grow in the spirit of detachment. Through the guidance of formators, they are helped to grow in the virtue of mortification, especially in things dear to them which might be obstacles to authentic discipleship; they learn to let go of such, like their ideas, plans, will and desires, for the sake of the Kingdom of God.

The results equally suggested that it was through accompaniment that the formators were able to offer novices the necessary aid to growing in their vocation to follow Christ and help them become more and more aware of the fact that following Christ has consequences. As Cimagala (2016) puts it, there is a need to have a certain detachment from persons and things in order to be able to offer one's heart entirely to God. Weikert (2012) affirms that detachment is necessary for effective formation because it is a training for an authentic relationship with Jesus and helps a person to develop habits which are supportive of love. It allows a disciple to be free from the impulses which are not oriented towards God (Weikert, 2012). Durham (2016) also affirms that true Christian detachment cannot be separated from trust in our Lord. With the accompaniment of formators, novices become more aware of themselves, discover what they cling to for security and realize the need to work towards the surrendering of material things and persons and trust more in God's providential care.

There is a small percentage of formators (4%) and novices (1%) who disagreed with the accompaniment of formators as being a help to the novices in the cultivation of detachment and learning to trust in God. This small percentage shows that the response of novices to accompaniment could vary from person to person. For formation to be effective, it has to take on a personalized pedagogy (NW 16) and accompaniment has to respect the pace of each person.

As discovered by Barron (2018), accompaniment could become more attractive when it takes the Emmaus account (Lk. 24: 13-35) as a model of evangelical accompaniment, which shows a gentle and invitational approach but also directive. Awareness of this model could be beneficial for formators to sharpen their skills in accompaniment and provide a better way of guiding the novices in their journey of discipleship.

4.5.3. Other Participative Ways of Enhancing Growth in the Spirit of Detachment

The views of participants were sought to explore other participative ways in which the formator and members of the team could help novices to grow in the spirit of detachment. They are as follows: Education on detachment; Actual practice of detachment in the community; Sharing in the community, with the needy; with others; and Lessons on the Vows and Actual practice.

The results show that the spirit of detachment could be enhanced among novices when there is education on detachment not only in form of lessons or classes but also the actual practice in the community. It is more effective in truly forming the novices to taking personal responsibility in their choices and make them aware of the fact that those choices are basically good when they are based on Gospel values and are motivated by love (Serrao, 2010). This is affirmed by Srampickal (2018), who states that ideal opportunities are to be provided by the community, in which an aspiring religious is educated in community values, among which is the spirit of detachment.

As explained by the participants, education is meant to make novices know the true meaning of detachment as one of the ways through which their hearts could be free to relate with God. This is supported by Weickert (2012), who explains that detachment could be best understood as training for an authentic relationship and that the purpose of active detachment is to enter into

a relationship with God and others. Through formation in detachment, novices are able to form habits which are supportive of love and lead them to a deeper relationship with God and others.

Another way in which the spirit of detachment could be enhanced, suggested by the participants is by cultivating the spirit of sharing. Participants were of the view that community goods or resources are to be shared fairly. This is affirmed by John Paul II (1996), in *Vita Consacrata*, who referring to the Acts of the Apostles said that consecrated persons are “of one heart and one soul” (Act. 4:32) and so they are called to “have everything in common”. Sharing everything includes not only material and spiritual goods, but also talents and gifts, apostolic ideals and services.

Participants further expressed that sharing the little the community has to help the needy, is another participative way of helping novices to grow in the spirit of detachment. This is related to what Pope Francis (2014) drew from Matthew 14:13-21 on the multiplication of the loaves, pointing out that Jesus thinks according to the logic of God, which is that of sharing. Like the disciples of Jesus, novices have to learn how to share from the little that the community has, with the poor. This is further supported by John Paul II (1996), who points out that consecrated life is a living interpretation of Jesus’ words: “As you did it to one of the least of these my brethren, you did it to me (Mt. 25:40).”

The participants also referred to teaching the novices about the vows and how to live an evangelical life, especially the vow of poverty as another way of enhancing growth in the spirit of detachment. In *Vita Consacrata*, Pope John Paul II says that those who wish to follow Christ more closely and emulate his attitudes are to adopt a life that is simple and austere both as individuals and as a community. This would necessarily call for detachment from a superfluous lifestyle and material possessions, which novices learn from the community.

4.6. Participative Formation for Increasing Self-Sacrifice and Long Suffering

This section covers the fourth objective which seeks the views of participants to determine how participative formation could increase self-sacrifice and long-suffering in the novices. The results are presented according to various aspects of participative formation in relation to self-sacrifice and long suffering.

4.6.1. Formators' Witness helps Novices to Internalize the Spirit of Discipleship

The views of participants were sought to explore if the witness of formators helps novices to internalize the fact that the following Jesus Christ necessarily leads to sacrifice out of love and denying themselves of comforts for the sake of others. The results are presented in Table 4.11.

Table 4.11: Novices' Internalization of the Spirit of Self-Sacrifice

Respondents	SA	A	U	D	Total Number of Responses (n)
Formators	20 (74%)	07 (26%)	00	00	27
Formation Team	11 (64%)	06 (36%)	00	00	17
Novices	38 (54%)	28 (39%)	04 (6%)	01 (1%)	71

Table 4.11 shows that 20 (74%) of the formators strongly agreed that the witness of formators helps novices to internalize that the following Jesus Christ necessarily leads to sacrifice out of love and denying themselves of comforts for the sake of others, while seven (26%) agreed. 11 (64%) of the formation team strongly agreed and six (36%) merely agreed. On the part of the novices, 38 (54%) strongly agreed and 28 (39%) agreed. From the table, we see that there is a total of 27 (100%) of the formators who were in agreement as well as a total of 17 (100%) of the formation team who also agreed that the witness of formators is really important for the novices

to internalize the fact that the following of Christ entails sacrifice, out of love and denying of-self for the sake of others. For novices, a total of 66 (93%) were also in agreement, who were the majority.

The results illustrate that the witness of formators is essential in helping novices to internalize the fact that in order to be authentic followers of Jesus, it demands sacrifice and self-denial for the sake of others. This result is further supported by the participants' view to the open-ended question of other participative ways of helping novices in the internalization of the value of self-sacrifice and long-suffering. Participants expressed their views that formators are to be role models in formation and teach by example the importance of sacrifice and readiness to deny oneself for the sake of others.

By teaching novices through practical examples, through their witness of life, formators are able to help novices to assume the consequences of being disciples of Jesus Christ, which involves sacrifice and dying to self, for the sake of others as affirmed by Alzate (2010). It is the way of kenosis (Phil. 2: 5-8), of living and dying out of the love of keeping nothing for oneself, of giving away one's life for the sake of others. When formators set good examples to novices, of sacrificing out of love, then novices are able to discover the positive aspect of the cost of discipleship, which Jesus told His disciples: "If anyone wishes to come after me, he must deny himself, and take up his cross and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it" (Mt 16:24-25). Weikert (2012) further affirms that the sacrifice of suffering is motivated by concern for the good of the other, and when one loves God absolutely, one learns to love all creation with God's love, which would have grown in the disciple.

It is asserted by Ekstrand (2012) that in dying to self the novices would gain freedom from a life of self-obsession and self-centeredness and experience the joy of Christ. They would be able

to find the true meaning of sacrifice and self-denial for the sake of others and what it brings. In *Vita Consacrata*, John Paul II (1996) affirms that the novices would be able to discover the “beauty of following of Christ and the value of the charism by which this is accomplished” (VC, 66).

There were four (6%) novices who were uncertain and one (1%) who disagreed. This is a small percentage but it indicated that they were doubtful as to whether or not formators were giving witness to the novices concerning the life of sacrifice and self-denial for the sake of others. As Formadmin (2012) has mentioned, the formator could help, challenge or hinder the growth of a person. Formators are supposed to be agents of the transformation of a person but if they themselves do not practice what they teach, then they could convey a contradictory message to the formees thereby causing uncertainties and confusion.

The result could also point to the fact that the novices were seeing the examples of formators but were not ready to sacrifice out of love and deny themselves some comforts for the sake of others. As Nguyen (2019) stated, young people of today are greatly influenced by negative values of egoism, indifference and consumerism and novices are not exempt from this. In order for them to move out of such a situation, they needed to be helped to see the positive value of sacrifice and self-denial as Jesus told his disciples: “Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, *it bears much fruit*” (Jn 12:24; Gal 5:22-23). The novices would then become more open to becoming followers of Christ, who deeply cared for others. They would in turn pay greater attention to the concerns, needs and interests of other people (Ekstrand, 2012).

The results also showed the importance of choices of formators by the major superiors, of those to be placed in the novitiate. They have to be men and women who are able to transmit the

joy and beauty of the following of Christ by their own examples and the way they live their lives as religious.

4.6.2. Assistance of Formators for Novices to take up their Crosses as Dying to Self

The participants were asked about their views to find out if the novices were assisted by the witness of their formators to learn that taking up one’s cross to follow Jesus Christ involves dying to oneself. The results are presented in Table 4.12.

Table 4.12: Assistance for Novices to take up their Crosses as Dying to Self

Respondents	SA	A	U	D	Total Number of Responses (n)
Formators	19 (70%)	08 (30%)	00	00	27
Formation Team	12 (70%)	05 (30%)	00	00	17
Novices	36 (51%)	29 (41%)	02 (2%)	04 (6%)	71

Table 4.12 shows that 19 (70%) of the formators strongly agreed that the novices were assisted by the witness of their formators to learn that taking up one’s cross to follow Christ involves dying to oneself while three (30%) agreed giving a total of 27 (100%) of those who were in agreement with it. 12 (70%) of the formation team strongly agreed and 5 (30%) agreed also, giving a total of 17 (100%) of those who were in agreement with it. For the novices, 36 (51%) strongly agreed and 29 (41%) agreed which was the majority, totaling 65 (92%). Two (2%) of the novices were uncertain and four (6%) of them disagreed.

These results illustrate the importance of the witness of formators in assisting novices to learn that to become authentic disciples of Christ, they needed to die to self. This was corroborated

by the views expressed by the respondents in the open-ended question of other participative ways of helping novices in the internalization of the value of self-sacrifice and long-suffering. Participants shared their views that formators are called to live radically what they are imparting to the novices. As Srampickal (2018) states, a formator is a mentor who guides those under formation with an exemplary life. Formators are to show the novices how it is to follow Christ by their examples and teaching them that to be Christ's disciples they must take up their crosses and learn how to die to self (Mt. 16:24).

As Pope Francis (2018) explains, to be a disciple of Christ involves sacrifice, denying the claim of one's egoistic pride and lead to concrete actions and choices. Weikert (2012) affirms that as one becomes a friend of God, it becomes gradually clear to him or her that to embrace the cross is part of every Christian's vocation, who should be able to hear the Lord speaking in his or her own life that "whoever wants to be my disciple should pick up his cross and follow me" (Mk. 8:34, Mt. 16:24, Lk. 9:23). This must be seen by the novices in the concrete examples of their formators in order for them to learn what it takes to live the demands of authentic Christian discipleship.

4.6.3. Collaboration in Guiding Novices to Endure Suffering

The views of the participants were sought to find out if the formators and formation team collaborated in guiding the novices to endure provocation, ill-treatment and injury without resentment, indignation or revenge. The results are presented in Table 4.13.

Table 4.13: Collaboration in Guiding Novices to Endure Suffering

Respondents	SA	A	U	D	SD	Total Number of Responses (n)
Formators	15 (53%)	07 (24%)	02 (8%)	03 (11%)	01 (4%)	28
Formation Team	07 (41%)	07 (41%)	01 (6%)	01 (6%)	01 (6%)	17
Novices	33 (47%)	20 (28%)	12 (17%)	03 (4%)	03 (4%)	71

Table 4:13 shows that 15 (53%) of the formators strongly agreed that formators and the formation team collaborated in guiding the novices to enduring provocation, ill-treatment and injury without resentment, indignation or revenge and seven (24%) were in agreement with it. Seven (41%) of the formation team strongly agreed and seven (41%) merely agreed. For the novices, 33 (47%) strongly agreed and 20 (28%) agreed. From the results we see that the majority of the formators (77%), the formation team (82%) and the novices (75%) agreed that formators and the formation team worked together to guide the novices to enduring suffering without resentment, indignation or revenge.

These results show that the collaborative efforts of the formators and the formation team are necessary to direct the novices to enduring suffering without resentment, indignation or revenge. This result was supplemented by the opinions of the participants in the open ended question on the other participative way which formators and the formation team used to help novices as being the internalization of the value of sacrifice and long suffering. Participants suggested that one of the ways in which novices are helped to endure challenges and difficulties in their lives is by formators and the formation team encouraging novices to bear challenges and

difficulties without much complaints and helping them to understand the meaning of sacrifice and suffering in line with what Finklea (2107) explained on long-suffering. Through their collaboration, the formator and the formation team are able to make the novices understand that suffering is a normal part of Christian life as Ghezzi (2019) has stated. Jesus promised His disciples numerous blessings but added at the end the promise of suffering (Mark 10:29-30). He did not only promise suffering but carrying personal crosses is a requirement for all his followers (Lk. 9:23).

Among the formators, two of them (8%) were uncertain, three (11%) disagreed and one (4%) merely disagreed. For the formation team, one (6%) was uncertain, one (6%) disagreed and one (6%) strongly disagreed. On the part of the novices, 12 (17%) were uncertain, three (4%) disagreed and three (4%) strongly disagreed. These were the minorities of the participants but the results could indicate that the collaboration among the formators and the formation team in helping novices to endure suffering without any thought of retaliation or revenge may not have been there. It could also reflect the fact that it was not easy for novices to endure suffering without retaliating over the pain inflicted on them.

As Ghezzi (2019) explains that suffering is enduring pain or distress and can come in many forms and we can have a variety of reactions to it. Novices could have a different reaction to suffering and pain they experience in the course of their formation. Finklea (2017) states that in reality, people are not always inclined to enduring maltreatment from others and are not able to tolerate seeing this done to others too. It is common to observe negative reactions to pain and suffering, not only on the part of novices but also on the part of formators, as Formadmin (2012) had stressed. In the context where external structures are not helpful to the religious life style, it is essential that solid internal structures be built to facilitate living the religious commitment joyfully

(Vattamattam, 2012). This is a challenge for all formators and formation team, to have solid internal structures themselves so as to be able to help novices and search for further formative strategies so that novices could be helped to be authentic Christian disciples.

We have to keep in mind though, that novices are the primary agents of formation and are to take responsibility for their own formation. They are the ones who decide whom they want to become and make use of the opportunities offered to them (Mannath, 2018). Whatever formative strategy is employed, it is meant to keep those under formation focused on Christ and work through whatever blocks their journey towards being true followers of Christ could entail (Vattamattam, 2012).

4.6.4. Witness of Formators Help Novices to Positively Manage Suffering

The participants were requested to give their views to determine if the witness of formators helped novices to positively manage criticism, opposition, failure, physical and emotional stress and discouragement. The results are presented in Table 4.14.

Table 4.14: Witness of Formators Help Novices to Positively Manage Suffering

Respondents	SA	A	U	D	SD	Total Number of Responses (n)
Formators	18 (64%)	5 (18%)	04 (14%)	00	01 (4%)	28
Formation Team	8 (50%)	06 (37%)	02 (13%)	00	00	16
Novices	35 (50%)	25 (35%)	08 (11%)	02 (3%)	01 (1%)	71

Table 4.14 shows that 18 (64%) of the formators strongly agreed that the witness of formators helped novices to positively manage criticism, opposition, failure, physical and

emotional stress and discouragement; five (18%) were in agreement with it. Five (50%) of the formation team strongly agreed and six (37%) merely agreed. 35 (50%) of the novices strongly agreed and 25 (35%) merely agreed. There were four (14%) of the formators who were uncertain. There were two (13%) of the formation team and eight (11%) of the novices who were not sure about it. Two (3%) of the novices disagreed and one (1%) strongly disagreed. The results indicated that the majority of the formators (82%), the formation team (87%) and the novices (85%) were in agreement with the view of the witness of the formators helping the novices to manage positively suffering as part of being a disciple of Christ. This is further supported by the views expressed by the respondents in the open-ended question on other participative ways that formators and the formation team helped the novices in the internalization of the value of sacrifice and long suffering. They suggested that formators were to live radically what they were imparting in novices. Thus formators were to show novices by their example, how to positively manage criticism, opposition, failure, physical and emotional stress and discouragement.

This is supported by the view of Vattamattam (2012) that formators are “masters” who communicate with experiential wisdom divine truths. He explains that young people initiated into consecrated life need spiritual guides who have “touched and seen” what is being communicated. Formators have to show by their example that it is possible to overcome the negative reactions towards criticism, opposition, failure, physical and emotional stress and discouragement and to be able to transcend them. Ghezzi (2019) affirms that the cross conveys to us a message which could comfort us in our suffering. With the support of the formators, novices were able to manage positively their own sufferings and find meaning in them. In trying to manage their sufferings in a positive way, they were able to become true followers of Christ.

4.6.5. Other participative ways seen in the value of self-sacrifice and long-suffering

The views of participants were sought to explore other participative ways in which the formator and members of the team could help the novices to develop the sense of self-sacrifice and long-suffering. They are as follows: Life examples; Witness of Formators; Guidance and Accompaniment; Practice of ascetism and mortification in the Community; Visitation to the Sick and Suffering People.

The respondents were of the idea that sharing with novices the lives of saints, pioneers of the congregation and older members of the community, heroic people, individuals who have suffered for a long time in the mission and had made great sacrifices and stories of individuals in newspapers could inspire them and enable them to find value in self-sacrifice and long-suffering. This idea is supported by Pope Francis (2015) in affirming that saints are examples to imitate and the saintly individuals we encounter in the ordinary moments of life, the “saints of next door” who strove to live and practice the gospel in the ordinariness of their lives. Sharing with the novices not only the lives of saints but older members of the congregations who have lived exemplary lives, and even ordinary people, could inspire the novices to imitate their examples.

The participants also expressed the view that the witness of formators was another way through which the novices could be helped to develop a sense of self-sacrifice and long-suffering. Novices were being initiated in the way of discipleship and were to learn through the living witness of those who were older and more experienced than them, an idea which was supported by Schmitt (2014), who stated that discipleship was apprenticeship and young disciples are formed through the living witness of mature disciples. In Fowler’s stages of faith development, novices are likely to be found in the synthetic conventional stage (stage 3) and they are to be supported by role

models to become true disciples of Christ. Thus, we see that the life example of formators is vital for the novices to learn how to develop the sense of self-sacrifice and long-suffering, which are essential elements of Christian discipleship.

Another participative way for novices to develop a sense of self-sacrifice and long-suffering suggested by the participants is the guidance and accompaniment of formators. Respondents were of the idea that formators needed to guide the novices and help them to understand the demands of religious life and the meaning of self-sacrifice and suffering. The formators were there to encourage them to face and bear challenges and difficulties with patience and perseverance. This is supported by Serrao (2010) who has explained that formators are not only models to imitate but also help them to discover what they want to be and put all their energies to realize it.

The practice of ascetism and mortification in the community was another participative way of developing a sense of self-sacrifice and long suffering suggested by the respondents, which is in line with what Domcentral (2012) explains about the positive and negative aspects of asceticism comprising self-denial and mortification and the cultivation of virtues. Ascetical practices done as a community provides novices with the necessary support to cultivating a sense of sacrifice and long-suffering as affirmed by CICLSAL (2002) in the document entitled *Starting Afresh from Christ* (SAC, 15). In the same vein, ascetical practices and mortification done in the community are ways in which novices are formed to become authentic disciples of Christ.

The respondents were also of the view that visits to the sick and suffering was another participative way of promoting a sense of self-sacrifice and long-suffering among novices. They considered visiting the old and the sick and spending time with them as ways of helping novices to learn how to bear patiently with pain and suffering. Talking to people who are suffering from

illnesses and listening to them are also beneficial for the novices. These ways are consistent with what Rhoades (2017) explains that the key to the meaning of suffering lies in the passion of Jesus. He embraced human suffering in His passion and made it redemptive. By interacting with the sick and the suffering, the novices were able to find meaning in their own daily sufferings and learnt from the example of those they were visiting. There would be a greater awareness on their part that self-sacrifice and long-suffering lay in the imitation of Christ whom they wished to follow.

4.7. Strategies of Enhancing Participative Formation for Authentic Discipleship

This section presents the fifth objective of the research, which is to discover strategies for enhancing participative formation of novices towards authentic Christian discipleship. The strategies to be explored are as follows:

1. Community Dialogue in the Spirit of Free Interaction;
2. Environment of Formation for Growing in Freedom and Responsibility;
3. Regular Sessions to Reflect on Issues Related to Personal Growth;
4. Encouraging Free Expression and Participation in Decision Making;
5. Forum for listening, deciding and sharing life and growing in all dimensions.

4.7.1. Community Dialogue in the Spirit of Free Interaction

The participants were asked to give their views to examine if having a community dialogue in the spirit of free interaction on issues affecting formation increased the novices' quality of authentic discipleship. The results are presented in Figure 4.5.

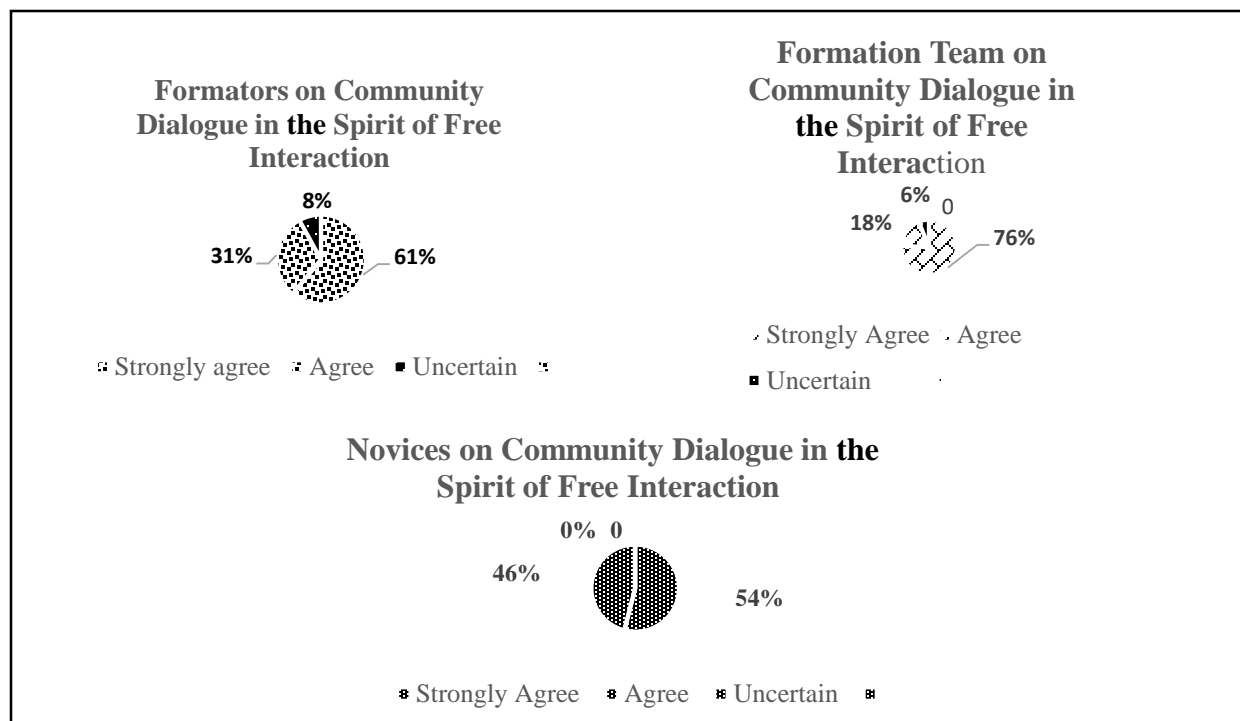


Figure 4.5. Community Dialogue in the Spirit of Free Interaction

Figure 4.5 shows that the majority of the formators, a total of 26 (92%), the formation team of a total of 16 (94%) and all the novices, a total of 70 (100%), agreed that having a community dialogue in the spirit of free interaction on issues affecting formation increased the novices' quality of authentic Christian discipleship. Two (8%) of the formators and one (6%) of the formation team were uncertain. These results were supported by the views of the participants in the open-ended question on other intervention strategies of enhancing participative formation.

Participants were of the idea that having community meetings, where novices would be given the freedom to express their ideas and feelings would encourage them to participate more in providing new ideas for the improvement of the community. This idea is consistent with that of Serrao (2010) who pointed out that community dialogue is a way of making formation more participatory, where the whole community comes together and shares opinions in response to a situation or issue, shares life, listens, discovers, and grows in all dimensions. This is further supported by Connell (2019) who found that participation or community engagement provides

wider perspectives and new information. When novices are involved in community dialogues and given the freedom to express their views, then they are encouraged to offer their views and decisions and are made to become more participatory.

In community dialogues where participants are given the opportunity to exchange information and perspectives, clarify viewpoints and where there is listening, sharing and questioning, a healthy community results (Common Ground Organization, 2016; Community Tool Box, 2019). In such communities, formators and the formation team support novices and help them to become true disciples of Christ.

4.7.2. Formation Environment for Growing in Freedom and Responsibility

The views of respondents were sought to determine if the environment of formation provided sufficient scope where novices could grow in freedom and responsibility, thereby becoming more authentic disciples of Christ. The results are presented in Figure 4.6.

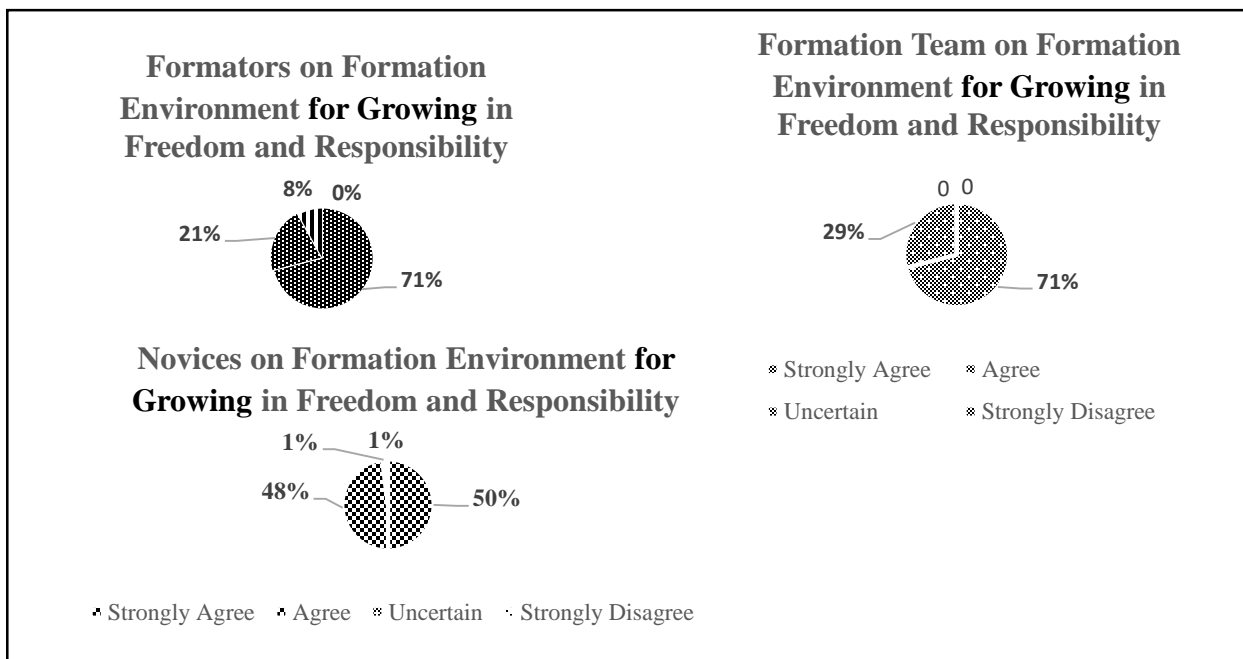


Figure 4.6. Formation Environment for Growing in Freedom and Responsibility

Figure 4.6 indicates that a total of 26 (92%) formators and all 17 (100%) of the formation team were in agreement with the view that if the environment of formation provided a fertile ground, novices could grow in freedom and responsibility, thereby becoming more authentic disciples of Christ. 69 (98%) of the novices were also in agreement of this view, only one (1%) was uncertain while one (1%) strongly disagreed.

The results show that the majority of the respondents were in agreement that the environment of formation provided ample room for novices to grow in freedom and responsibility, and this helped them to become more authentic disciples of Christ. This is also supported by the views of the participants on other strategies of enhancing participative formation, where they proposed a participatory house environment in which novices would be free to express their views and offer their suggestions for the betterment of the community.

The results were in keeping with what Mathias (2012) highlighted about the environment for integral human formation which provides sufficient room for one to grow in freedom and responsibility. Serrao (2010) also stated that candidates are to be helped to develop personal responsibility in making decisions and accepting the consequences of such decisions. Formadmin (2012) likewise asserts that the environment for integral human formation must be one that provides sufficient room for growth in freedom and responsibility. In such an environment, novices could develop into more mature individuals and genuine disciples of Christ. Mannath (2018) reminds us that it is the formator who has the main responsibility of creating a sound atmosphere in formation which is essential in the formation of the heart.

4.7.3. Regular Sessions on Issues Related to Personal Growth

The participants were asked to give their opinions to find out if holding regular sessions to reflect on various experiences related to personal growth enhanced the novices' quality of authentic discipleship. The results are presented in Figure 4.7.

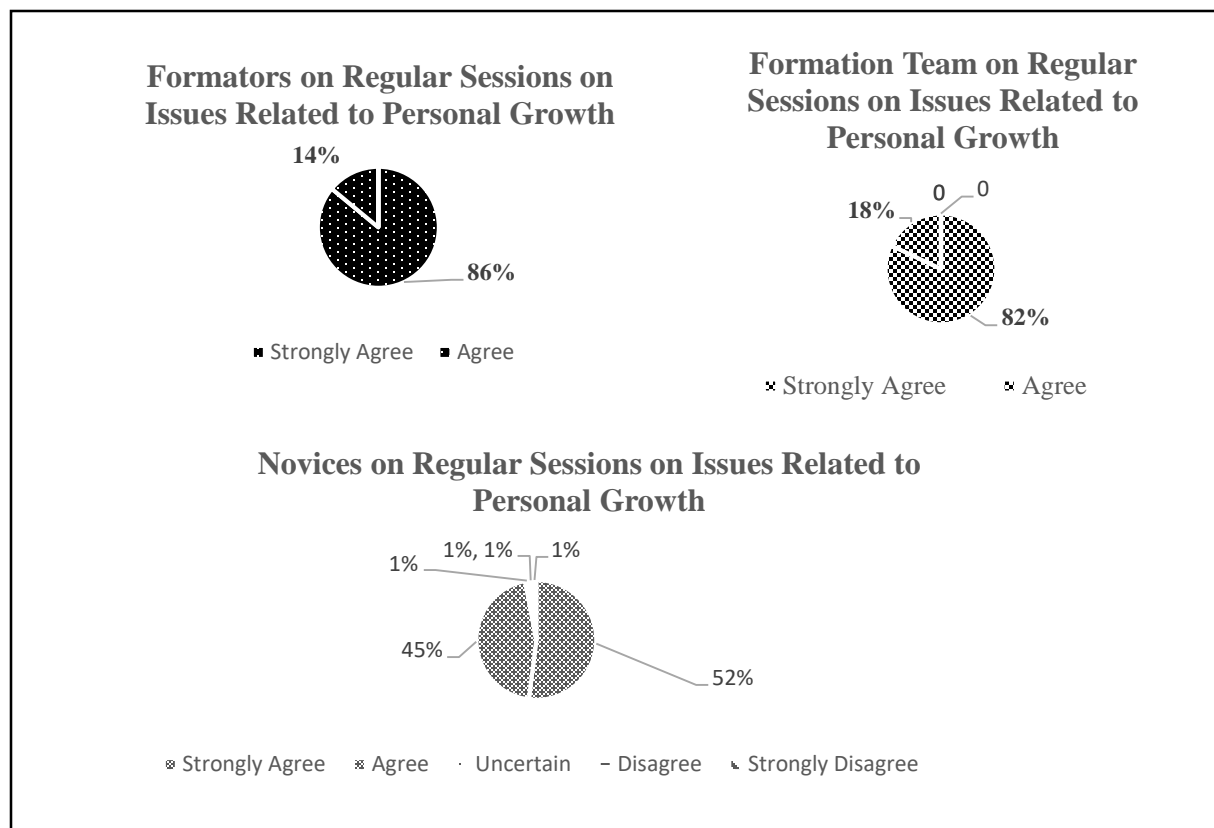


Figure 4.7. Regular Sessions on Issues Related to Personal Growth

Figure 4.7 illustrates that all the 28 (100%) formators and 17 (100%) members of the formation team agreed that holding regular sessions to reflect on various experiences related to personal growth enhanced the novices’ quality of authentic discipleship. 67 (97%) of the novices also agreed, who were the majority. Only three (3%) were uncertain, disagreed and strongly disagreed.

This result is supplemented by the views of the participants that one of the strategies to enhancing participative formation is the sharing of experiences of life, looking at how each one is progressing and assisting others in difficult experiences. Having regular sessions to reflect on various experiences related to personal growth is also in accordance with the idea of Chaya et al. (2015), who talks about self-growth, entailing critically looking into one’s life journey and taking

time to understand the reason why and how he or she does certain things and evaluate what he or she would want to do for the rest of his or her life.

When this is done together in a session, novices would be able to verbalize their own process. Listening to the sharing of others could help them to increase awareness of their decisions, actions, behaviours and values. Awareness of their experiences, actions and decisions would help novices to gain new insights and a greater understanding of their own option to follow Christ. This is supported by the study made by Lee et al. (2018) on supportive relationships which could serve as a foundation from which people could explore and grow. According to them, supportive relationships could foster personal growth through development of self-confidence. The interactions that take place in sessions where novices share about their own individual journeys, are instrumental in their growth as individuals, particularly in becoming authentic disciples of Christ. This is further supported by CICLSAL (1994) which points out that a religious community is a place for human growth and a cordial fraternal life is necessary for an individual religious to attain maturity (FLC, 35).

4.7.4. Free Expression and Participation in Decision Making

The views of participants were sought to find out if encouraging novices to freely express their feelings, ideas and opinions and participate in the decision making of the community improves their growth towards authentic discipleship. The results obtained are given in Figure 4.8.

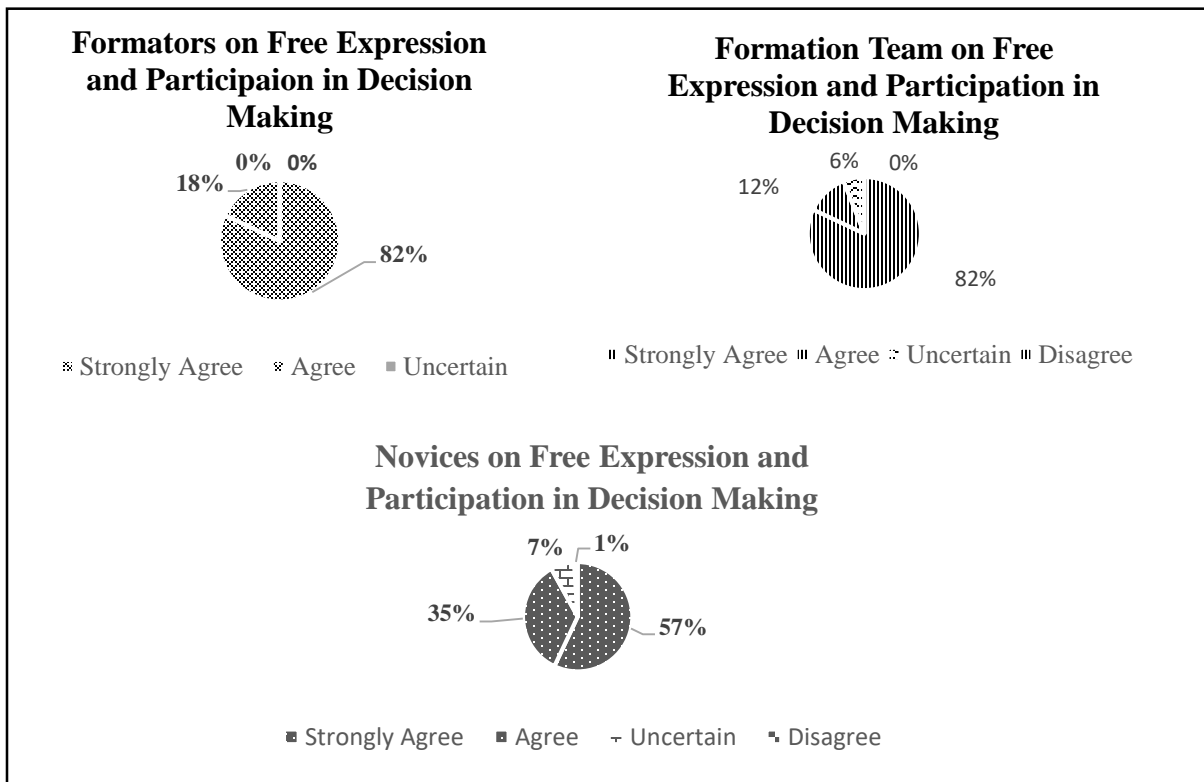


Figure 4.8. Free Expression and Participation in Decision Making

From Figure 4.8, a total of 28 (100%) of formators, 16 (94%) formation team and 65 (92%) novices agreed that encouraging novices to freely express their feelings, ideas and opinions and participate in the decision making of the community improves their growth towards authentic discipleship. Only one (6%) of the formation team was uncertain. For the novices, five (7%) were uncertain and one (1%) disagreed. The results show that when novices were encouraged to feely express their ideas and feelings and participate in the decision making of the community, they would be able to grow more into genuine disciples of Christ.

The Encouragement of novices to feely express their ideas and feelings and participate in the decision making of the community was also seen by the respondents as another participative

strategy of helping novices to grow more into genuine disciples of Christ. This corresponds with the idea of Connell (2019) on the importance of participation in a community decision, which could help them to grow in the sense of belonging to a family. CICLSAL (1994) also indicated that regular meetings in communities could be very useful for they could allow members to share problems concerning life in the community, share their own thoughts, listen to others, evaluate their past experiences and plan together (FLC, 31). Giving novices such opportunities to air out their views and listen to others regarding the life of the community could facilitate their growth together as disciples of Christ. Formadmin (2012) recommends that community dialogues be held where students and staff have interaction on issues affecting formation- Such dialogues, where novices could be free to participate and give their suggestions on issues regarding formation could encourage their collaboration in their formation into authentic disciples of Christ.

4.7.5. Forum for listening, deciding, sharing life and growing in all dimensions

The participants were requested to give their views to examine if creating a forum where the whole community listens, decides, shares life and grows in all dimensions improves the novices' growth towards authentic discipleship. The results are given in Figure 4.9.

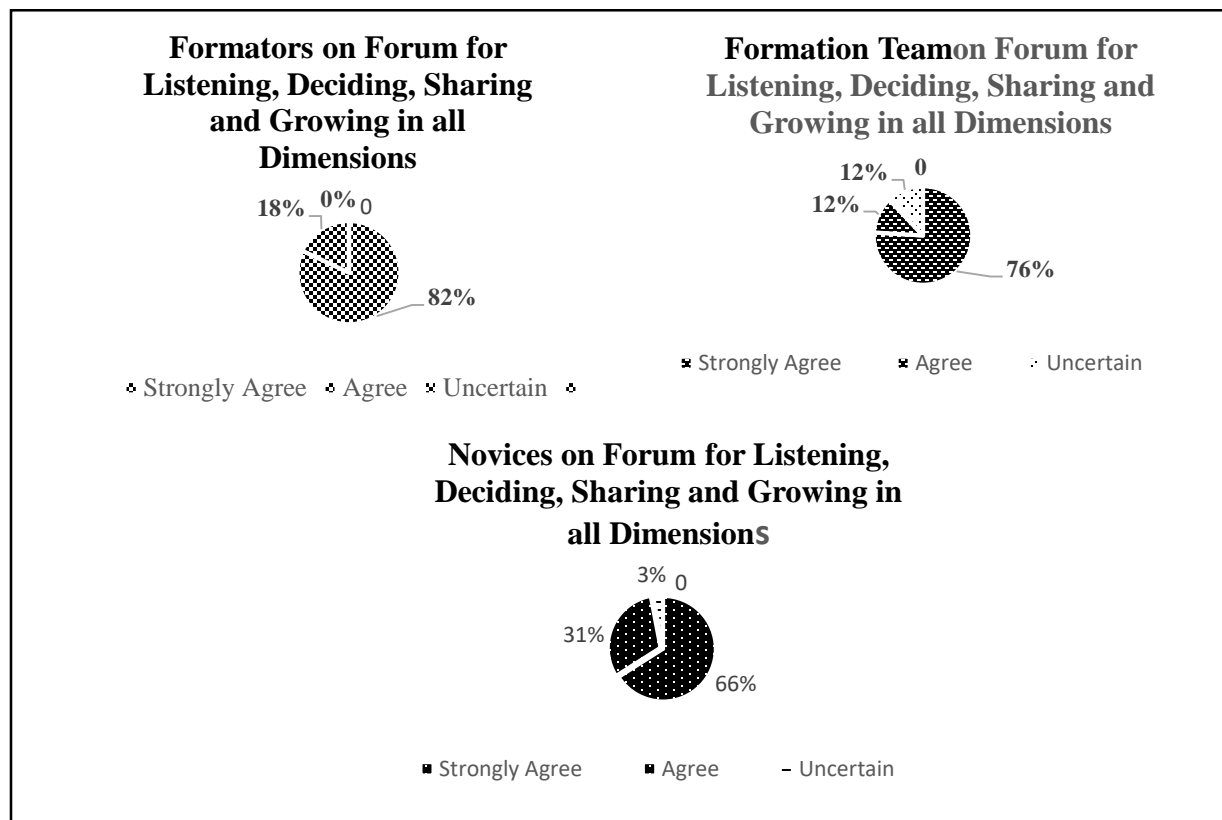


Figure 4.9. Forum for Listening, Deciding, Sharing and Growing In All Dimensions

Figure 4.9 shows that a total of 28 (100%) of the formators, 15 (88%) of the formation team and 69 (97%) of the novices were in agreement that creating a forum where the whole community listens, decides, shares life and grows in all dimensions improves the novices' growth towards authentic discipleship. Two (12%) of the formation team and two (3%) of the novices were uncertain.

This result indicates that forums where the community listens, shares life, decides together and grows in all aspects of a person, could enable novices to develop more into authentic disciples of Christ. In the open-ended question on other strategies of enhancing participative formation, the participants also shared that formation becomes more participatory when there is a listening and respecting of ideas, opinions and feelings of every member of the community.

This relates to the idea of Francisco and Schultz (2019) regarding public forums as opportunities offered to people to express their views about key issues concerning the community and what could be done about them. When the novices are given the chance to express and share their opinions on life in the community and are listened to, the decisions made then become more participatory. This is affirmed by Eun (2016) who explains that the process of decision-making becomes participatory when different persons directly or indirectly exert their influence and consensus is achieved by giving participants the opportunity to discuss and give their own views. CICLSAL (1994) asserts that such forums or regular meetings are essential for the growth and development of fraternal life (FCL, 31). Having regular meetings to discuss issues on the life of the community is essential to facilitating the growth and formation of novices towards true discipleship, the hallmark of which is fraternal life.

4.7.6. Other Strategies of enhancing Participative Formation

The participants were requested to give their suggestions on other intervention strategies of enhancing the participative formation of novices towards authentic Christian discipleship. Their suggestions were as follows: House environment, Forums/Meetings, Spiritual Direction/Accompaniment and a Formation team.

The respondents were of the view that the house environment must be participatory, where everyone would be free to express their views and give their suggestions on the life of the community. Working together on a set of projects and entrusting novices with various responsibilities creates in them a sense of trust and responsibility and would make them feel part and parcel of the family. This is among the benefits of participation which is in line with Connell (2019), who outlines the reasons why participation is important, and among them is the sense of ownership and feeling good to be involved in what benefits the community. When novices

participate actively in the process of decision-making, they feel part of it and they are able to own what the community agreed on. When they are entrusted with responsibilities in the community, they are empowered and encouraged to be more engaged in community activities.

The results also showed that having forums or community meetings brought about greater involvement and participation of novices, especially when they were free to give their opinions and suggestions during planning, evaluations, resolving community issues and other important gatherings of the community. Connell (2019) discovered that community engagement becomes effective when it is not just about giving out information and instructing people about what to do but allowing the members to give their ideas and feedbacks. This implies that when views of novices were sought and considered, the community got its perspective and enhanced the sense of belonging of the novices to the community.

Spiritual direction/accompaniment was another intervention strategy which could enhance participative formation according to the respondents. Personalized accompaniment or spiritual direction would involve respect for the pace of each individual as asserted by CICSAL (1995) and supported by CICSAL (2018) about personalized formation as recovery of the “initiation model”, of a master and disciple walking side by side. This was further corroborated by Mathias (2012) who maintained that accompaniment is journeying with the formee as a fellow-traveler searching and struggling to live an authentic life. Srampickal (2018) further supports this idea pointing out constant accompaniment which would create companionship between the formee and formator. This would enable the formator to enter into the world of the formee and guide him or her properly. In this way, novices would feel that they are not alone in their journey but that they are accompanied and supported by their formators.

From the demographic information, we have seen that not all novitiates had a formation team. The respondents thus pointed out to the need for a formation team to stay with the novices, in addition to the formator. This idea is very much in line with what has been pointed out by CICSAL (2018), that formation cannot be entrusted exclusively to just one person who is directly in charge, but needs the collaboration and participation of the entire community. This is further supported by Serrao (2010) who maintains that the witness which the community offers is essential for the novices to be gradually introduced in a practical way to prayer and experience of community life.

We could thus conclude from the results that there are various intervention strategies that can be employed to make formation more participatory and hence effective in making authentic Christian disciples among novices. This could be very significant for formators and religious superiors in terms of approach to religious formation, taking into consideration the many benefits that participation could bring to the formation of candidates.

4.8. Conclusion of the Chapter

Chapter Four presented the data collected, analysis and discussion of the findings on *A Participative Formation for Authentic Christian Discipleship*. They were done according to the sequence of the research objectives. The quantitative data was presented in figures and tables and discussed together with the qualitative data obtained from the open-ended questions on other participative ways of enhancing each of the dimensions of Christian Discipleship. These dimensions included listening to God's word, fraternal charity, detachment, self-sacrifice and long-suffering. The results were consistent with the various reviewed literature and other documented sources. Other strategies of enhancing participative formation of novices towards authentic Christian discipleship were also explored, which corresponded with the views of the

participants, supported by various authors in the reviewed literature and by studies of other scholars. Implications of these findings are discussed in the subsequent chapter.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0. Introduction

This chapter presents the summary of the findings of the study, conclusions drawn from them and corresponding recommendations. The research was carried out to look into participative formation towards authentic Christian discipleship among novices at Chemchemi Ya Uzima Institute, Nairobi County, Kenya. The views of participants were sought to discover how participative formation could enhance growth towards authentic Christian discipleship in its various components of listening to God's word, fraternal charity, spirit of detachment and sense of self-sacrifice and long-suffering.

The research also explored various strategies which could enhance participative formation. The objectives of the study were presented and existing literature on participative formation towards authentic Christian discipleship in each of its individual components was established. The research employed a parallel mixed method design and the findings were discussed. The summary of the findings and conclusions drawn from the study are presented, leading to some recommendations based on the findings.

5.1. Summary of the Findings

This section sums up the results of the findings of the study. The findings are summarized and presented according to the research objectives/questions, keeping in mind the main research objectives, which focused on investigating how participative formation could facilitate growth in authentic Christian discipleship.

5.1.1. Participative Formation for Listening to God's Word

The results of the findings on how participative formation could facilitate growth in authentic Christian discipleship indicate that participative formation could indeed facilitate growth of novices into authentic Christian discipleship, to be able to listen to God's word and put it into practice. This is supported by what was seen earlier on in the reviewed literature and by other various authors.

The findings revealed that involvement of formators and the formation team in praying and reflecting on God's word supported novices in developing a deeper relationship with Jesus, which was in line with what Alzate (2010) asserted. According to Formadmin (2016), active participation of the formators and the formation team in community activities set good examples for novices to emulate. The findings of the study also affirmed that with the assistance of their formators and the formation team, the novices were able to experience the fact that reflecting on the word of God has a transformative effect as affirmed by Hebrews 4:12.

On the exploration of other participative ways of helping the novices to listen to God's word and put it into practice, the respondents outlined some concrete and practical means which could expedite this process, they included the following: Spiritual direction and personal accompaniment, common meditation and sharing on the word of God; monthly recollections and annual retreats, house classes and inter-congregational courses and participation in pastoral work/ministry.

5.1.2. Participative Formation towards Growth in Fraternal Charity

The findings on the investigation of in which way participative formation could orient novices towards fraternal charity established that the collaborative efforts of formators and the formation team towards fraternal love could support the novices in their growth towards authentic

Christian discipleship. Respondents were in agreement that the collaborative efforts of the formators and the formation team towards fraternal love enhanced the spiritual growth of the novices, highlighting that the community was the place where everybody learnt to help one another to grow in their vocation through sharing of joys and difficulties in daily living.

The results also indicated that the community is a place which could be called a home, where there is deep interaction among members and experience love and support from one another. Forums to discuss issues on fraternal charity were also found to be helping novices to grow more in fraternal love. Respondents were likewise in support of the fact that the combined efforts of the formator, formation team and the novices in showing non-discriminatory love and concern for everybody assisted novices to learn how it is to truly love as Jesus Himself did and taught. The results were a confirmation of what various authors had pointed out in the reviewed literature regarding the formative influence of community living towards the development of fraternal love, which is the hallmark of Christian discipleship.

Various practical and concrete means had been suggested by formators, the formation team and the novices, by which novices could be assisted in cultivating and growing in fraternal love. They included the following: Community living; fora to deal with issues on fraternal charity; fraternal correction and reconciliation; involvement in the common activities of the community and participation in the ministry.

5.1.3. Participative Formation to Enhancing Growth in the Spirit of Detachment

The results of the exploration on how participative religious formation could enhance the growth of the novices in the spirit of detachment showed that respondents concurred with two ways in which participative formation could help the novices grow in the spirit of detachment. They are the following: The spirit of detachment witnessed by the formators and their

accompaniment. The results affirmed the value of the witness of formators in enhancing the spirit of detachment among novices. Through accompaniment, formators were able to guide the novices grow in their vocation to follow Christ and help them become more and more aware of the fact that following Christ had consequences. These results were supported by various authors in the reviewed literature and some additional sources complemented them.

Practical ways by which participative formation could enhance growth in the spirit of detachment were suggested by the participants as follows: Education on detachment; actual practice of detachment in the community; sharing in the community and with the needy and others; and lessons on the vows and their actual practice.

5.1.4. Facilitation of Self-Sacrifice and Perseverance in Long Suffering

The results obtained under this theme showed that participative formation could increase self-sacrifice and perseverance in long-suffering in novices. The majority of the participants agreed with the four ways in which participative formation could increase a sense of self-sacrifice and perseverance in long-suffering among novices. The findings illustrated that the witness of formators was essential in helping the novices internalize the fact that to be authentic followers of Christ demands sacrifice and self-denial for the sake of others. The witness of the formators is also important in assisting the novices to learn that to become authentic followers of Christ, they needed to die to self.

The collaborative efforts of the formators and the formation team were also seen to be necessary in directing novices to endure suffering. Lastly, the respondents affirmed that the witness of the formator helped the novices to manage suffering positively, which is innate to Christian discipleship. The results were in line with the various authors cited in the reviewed literature and affirmed by additional works of scholars in relation to the research objective.

Respondents laid down other participative ways of facilitating self-sacrifice and long-suffering among novices as follows: Life examples of saints, pioneers of a congregation and older members of the community, heroic people, individuals who had suffered long in the mission and had made great sacrifices and stories of individuals; witness of formators; guidance and accompaniment; practice of ascetism and mortification in the community and visitation of the sick and suffering people.

5.1.5. Strategies to Enhancing Participative Formation for Authentic Discipleship

The findings on the investigation of various strategies for enhancing participative formation were explored and results indicated that formators, the formation team and the novices were in support of the intervention strategies of: community dialogue, environment of formation, regular sessions on personal growth, encouraging free expression and forums for listening and sharing life and making decisions for fostering greater participation in the formation of novices towards authentic Christian discipleship. These were confirmed and supported by various authors in the reviewed literature and by other additional scholars (Mathias, 2012; Serrao, 2010; Connell, 2019; Chaya et al., 2015)

Regarding other intervention strategies for enhancing participative formation towards authentic Christian discipleship, the participants mentioned, among them, the following: House environment, fora/meetings, spiritual direction/accompaniment, and having a formation team. House environment and fora/meetings complemented those established earlier on in the intervention strategies for participative formation. The results were also corroborated by various authors in the reviewed literature and works of other additional scholars.

5.2. Conclusions of the Study

This section now draws conclusions from the findings and highlights their practical implications in line with the main object of the study and research objectives.

5.2.1. Participative Formation for Listening to God's Word

The study illustrated that participative formation facilitated growth in authentic Christian discipleship in the aspect of listening and practicing the word of God. The close collaboration of the formator and the formation team in praying and reflecting on the word of God were necessary in helping the novices develop their listening capacity to God's word and applying it in their lives. The commitment of formators and their love for the word of God would most likely encourage novices to have the same commitment and passion for the word of God.

The findings also pointed out the need for the active participation of the formator and the formation team in reflecting and sharing on the word of God for it created the environment for self-transformation to be effected among the novices. This implied that formators and the formation team needed to be persons of prayer, rooted in the word of God to be able to transmit to the novices the joy and beauty of being Disciples of Christ.

Participation in classes and courses was also seen as another participative way but could only be effective if novices were encouraged to contribute to the learning process, thereby making learning more participatory. Participation in pastoral work or ministry had its own value in assisting the novices put into practice the word of God they had come into contact with.

5.2.2. Participative Formation towards Growth in Fraternal Charity

The study affirmed the formative value of the community in the formation of novices into authentic followers of Christ in the aspect of fraternal charity. The growth of the novices in fraternal love was enhanced by the formators and the formation team providing them with an

inspiring example, trying to create a loving and joyful atmosphere and relating with them in simple and caring ways. The care and support of the community felt by the novices in sharing their joys and difficulties could greatly help the novices to cherish their vocation to religious life.

The study further indicated that forums on issues regarding fraternal charity were opportunities in which novices could learn to be understanding and compassionate to their companions, offer them support, encouragement and correction done in a charitable manner. In formation houses of a multicultural setting, there would surely be a challenge of manifesting non-discriminatory love-but with the combined efforts of the formator and the formation team, novices were able to learn how to truly love with an all-encompassing love like Jesus did. They were able to show love and concern for everybody, going beyond personal and cultural preferences and learning to live with those whom God had given them.

Life in the community was an effective means for the novices to cultivate the virtue of fraternal charity. However, fraternal charity could be extended outside the community. Through the collaboration of the formators and the formation team in administering the needs of the people around them, the novices were able to learn to be envoys in expressing the love and care of God for people, especially those who were in need. These results implied that the formative value of community life in helping the novices to cultivate fraternal love could not be underestimated, and formators and the formation team needed to be constantly aware of it.

5.2.3. Participative Formation to Enhancing Growth in the Spirit of Detachment

The study revealed that participative religious formation could enhance the growth of the novices in the spirit of detachment. Novices would learn how to forego material possessions and trust in divine providence if they saw their formators and the formation team practicing it themselves. In some cases of candidates not being able to imitate the examples of formators, they

needed to be assisted through accompaniment to center their lives on Christ. Accompaniment could be more effective if it took on a personalized pedagogy and followed a gentler and invitational approach, but which was directive, basing on the Emmaus Account (Barron, 2018).

The findings also indicated that novices were educated in their understanding of detachment in relation to discipleship, not only through classes but much more so through its actual practice in the community. This implied detachment from superfluous lifestyle and material possessions to help the novices to learn that those who wished to follow Christ more closely were supposed to adopt a way of life that is simple and austere, both individually and as a community. This related to the vows, practically the vow of poverty and living an evangelical life.

5.2.4. Facilitation of Self-Sacrifice and Perseverance in Longsuffering

The study affirmed that participative formation could facilitate self-sacrifice and longsuffering in the novices. This was primarily achieved by formators by way of examples to illustrate to novices that to follow Christ involved sacrifice and dying to self for the sake others. However, it needed to be stressed to them that sacrifice and dying to self also have the positive effect of freeing them from self-centeredness, individualism and discovering the beauty of the following of Christ.

The collaborative efforts of formators and the formation team furthermore, were necessary in helping the novices to learn not only to endure but to manage positively suffering by their own examples, conveying to them their experiential wisdom on how to bear their daily trials positively and transcending them. It was necessary to assist the novices in grasping the value and meaning of sacrifice and suffering and facilitate the building of solid internal structures which could make them live their own commitment to follow Christ faithfully.

Sharing with the novices not only the lives of saints but also of older members of the congregations who had lived exemplary lives and even ordinary people, could inspire the novices to imitate their examples and find value in self-sacrifice and long-suffering. Ascetical practices done as a community further provided the novices with the necessary support to cultivating a sense of sacrifice which consisted of self-denial, mortification and cultivation of virtues. Talking to people who are suffering from illnesses and listening to them was beneficial for the novices to find meaning in their own daily sufferings, which was a greater awareness on their part that self-sacrifice and long-suffering was an imitation of Christ whom they wished to follow.

5.2.5. Strategies of Enhancing Participative Formation for Authentic Discipleship

The study highlighted some strategies which could enhance participative formation. Formation became more participatory when there were community dialogues, forums, regular sessions related to personal growth and a formation environment which encouraged freedom and responsibility, where novices were free to express their views and opinions and participated actively in the decision-making process of the community. In addition to these strategies, the respondents added personalized spiritual direction/accompaniment and the presence of a formation team in the novitiate. The results implied that there were various intervention strategies which could be employed to make formation more participatory and effective in raising authentic Christian disciples among novices. This was significant for formators and religious superiors in terms of approach to religious formation, pointing out the many benefits that participation could bring to the formation of candidates.

5.3. Recommendations of the Study

Having drawn conclusions from the findings of the research, recommendations are now presented in this section according to the objectives of the study.

5.3.1. Participative Formation for Listening to God's Word

This study recommends participative formation to train novices to be true listeners to the word of God. Formation to be authentic followers of Christ could only be effective when novices are seeing the formators and the formation team put into practice what they are teaching. This calls for formators and the formation team to collaborate to set good examples to the novices, in listening and putting into practice the word of God. They need to be men and women of prayer, rooted in the word of God, and the fruit of prayer has to be seen concretely in their lives. The study further advocates for the active participation of the formators and the formation team in reflecting and sharing on the word of God to create an atmosphere for the novices to develop love and commitment to God's word. By way of participation, they could lead the novices to appreciate and experience the transforming power of the word of God in their lives.

Having classes and courses on prayer, is an effective means of helping the novices to learn how to listen and put into practice the word of God but it is recommended that they should be coupled with experiential and practical exercises on prayer and reflection. In this way, the novices would be able to have their share in the learning process. Involvement in pastoral ministry was seen to be another means of helping the novices to put into practice what they learn in the formation house regarding the word of God. It is proposed that pastoral ministry be employed as a formative tool for novices to put into actual practice the word of God in serving others.

5.3.2. Participative Formation towards Growth in Fraternal Charity

Community life has a formative value as well as its own challenges in developing fraternal love, which is a sign of authentic Christian discipleship. In a community where novices experience love, care and concern and non-discriminatory love from their formators and the formation team, they will be able to capture the value of fraternal love and practice it among themselves. In an

atmosphere where novices feel supported, listened to and cared for in their joys and difficulties, their love and appreciation for their religious vocation also develops. It is thus recommended that formators and the formation team endeavor to create such a fraternal atmosphere in the novitiate.

Living together in the community has its own challenges and conflicts are likely to arise especially in a multicultural setting. The study supports that forums be provided where issues on fraternal love could be addressed. They are ways in which novices could be educated on how to show love, compassion and understanding to one another as well as give corrections in a fraternal way. Preferential love is a human tendency and it is expected to exist not only among novices but also on the part of formators and the formation team. As elders of the community, formators and the formation team need to endeavor to set the example of not showing partiality to individual novices and-help the novices to transcend their natural tendency towards preferential love.

As followers of Christ, fraternal love should not be limited only to the community, it is recommended that formators and the formation team encourage the novices to be attentive and attend to the needs of the people around them. In this way, they could help them to become instruments of God's providential care for His people.

5.3.3. Participative Formation to Enhancing Growth in the Spirit of Detachment

The study advocates for novices to grow in the spirit of detachment. The formators and the formation team are to show by their example, the actual practice of detachment among them, which is basically detachment from a superfluous and materialistic lifestyle. Detachment from material things would be facilitated among novices when the whole community lives a simple and austere lifestyle. It is during accompaniment that novices could be assisted by their formators to find meaning in detachment in imitation of Christ and to center one's life on God. It is meant to help

them to discover that the life of simplicity and poverty is a counter-witness to a consumeristic and materialistic society where they have come from.

Accompaniment is a special skill which formators have to acquire and develop. The study suggests that formators would have to get acquainted with it and avail themselves its established effective approaches and models.

5.3.4. Participative Formation to Facilitating Self-Sacrifice and Long Suffering

The study advocates for participative formation in bringing about the gradual realization among novices of the demands of discipleship. This involves the collaboration of formators and the formation team in bringing about a change in the understanding of the novices, of what these demands really mean. Self-sacrifice, long-suffering and dying to self for the sake of others as Jesus did, is required of one who wishes to follow Christ closely. It has the positive outcome of liberating them from the chains of self-centeredness and individualism and helps them to discover the beauty of the following of Christ. The most effective way of-bringing this about is through examples of formators and the formation team.

Furthermore, the study encourages formators and the formation team to impart in the novices their experiential wisdom in enduring and positively managing suffering inherent in the following of Christ. In this way, they help novices to build within them solid structures which would help them to live faithfully their commitment to follow Christ in the midst of trials and difficulties.

There are various means which could be employed to foster self-sacrifice and long suffering for the sake of others, among novices. The study encourages-sharing on the lives of saints, older members of the congregation, ordinary people, who lived exemplary lives and could inspire novices to imitate their example and find meaning in self-sacrifice and longsuffering for the sake

of others. The practice of asceticism and exercise of virtues have to be promoted in the community, and contact with people who are suffering would be beneficial for novices in discovering the salvific value of suffering.

5.3.5. Enhancing Participative Formation for Authentic Christian Discipleship

There are various strategies for enhancing participative formation towards authentic Christian discipleship and this study supports their application to the formation of novices. The study is in favour of having community dialogues, forums, growth sessions, evaluations and other activities where novices could freely express their views and actively participate in the process of the decision-making of the community. These strategies would make formation more participatory and effective in the formation of authentic disciples of Christ. The suggestion of respondents, of having personalized spiritual direction/accompaniment as well as providing a formation environment that encourages freedom and responsibility is well taken and encouraged to be employed in the novitiate.

Participative formation is not complete without a formation team in the novitiate and it is proposed by this study that apart from the formator, there should be other members in the community to assist in the formation of novices. In that way, formation would become truly participatory. It is very important for superiors to consider having a formation team in the novitiate, having seen the benefits of participative formation.

5.4. Suggestions for Further Research

Aware that this study has its own limitations, the following are other areas suggested for further research:

1. A Comparative Study of Participative Formation towards Authentic Christian Discipleship in Male and Female Congregations at Chemchemi Ya Uzima Institute, Nairobi County, Kenya.
2. Participative Formation and Fruits of Discipleship among Novices at Chemchemi Ya Uzima Institute, Nairobi County, Kenya.
3. Accompaniment Skills of Formators to Enhancing Participative Formation among Novices at Chemchemi Ya Uzima Institute, Nairobi County, Kenya.
4. Participative Formation towards Growth in Fraternal Love among Novices in a Multicultural Setting in Langata, Nairobi County, Kenya.

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APPENDICES

Appendix 1. Research Consent Form

PARTICIPANT’S CONSENT FORM

Title of the project: A Participative Formation for Authentic Christian Discipleship at Chemchemi Ya Uzima Institute in Nairobi County, Kenya.

Dear Participant,

My name is Elsa Solas, a Master’s Degree Student in the Institute of Spirituality and Religious Formation at Tangaza University College. I am carrying out a research on the above captioned title. It has been approved by the University Supervisors and I would like to request your participation in this research. The study is straightforward and involves no known risk to participants

It will take about 20 minutes to take part in this study. This task will necessitate participants to respond to a series of questions. Your responses will be treated highly confidential and will remain within the scope of the study.

Taking part in this study is purely voluntary and no monetary compensation will be offered. Refusal to participate in this study will not lead to penalty in any way and the participants have the right to withdraw at any time during the study.

Name of the researcher: Solas, Elsa

Position: MA in Spirituality and Religious Formation’ Student

Contact Address: Tangaza University College, P. O. Box 15055-00509, Lang’ata, Nairobi, Kenya.

Tel. No.: +254 718156850

Signature of the researcher:Date:.....

Statement to be signed by the participant:

I confirm that the researcher has fully explained the nature of the project and all the activities which I shall be asked to do. I confirm that I had enough opportunity to ask questions about the research.

I understand that my participation is voluntary and that I may withdraw at any time during the project, without having to give any explanation.

I agree to take part voluntarily in this project by responding to the questionnaire.

Signature of the participant:

.....

Appendix 2. Introductory Letter

Dear Respondent,

I am Sr. Elsa Solas, presently pursuing a Master's Degree in Spirituality and Religious Formation at Tangaza University College. I am conducting a research on "A Participative Formation for Authentic Christian Discipleship at Chemchemi Ya Uzima Institute in Nairobi County, Kenya."

Your taking part in this study will be greatly appreciated. Any information you will provide will strictly confidential and will be used solely for the purpose of this research. Please, kindly respond to the questions by ticking (✓) your answer in the box provided or writing down your responses in the space provided.

I am grateful for your participation in this research.

Appendix 3. Questionnaire for Novices

Dear Respondent,

I am Sr. Elsa Solas, presently pursuing a Master’s Degree in Spirituality and Religious Formation at Tangaza University College. I am conducting a research on “A Participative Formation for Authentic Christian Discipleship at Chemchemi Ya Uzima Institute in Nairobi County, Kenya.”

Your taking part in this study will be greatly appreciated. Any information you will provide will strictly confidential and will be used solely for the purpose of this research. Please, kindly respond to the questions by ticking (✓) your answer in the box provided or writing down your responses in the space provided.

I am grateful for your participation in this research.

Questionnaire

Section A: Demographic Information

1. Age Bracket: 21-30 31-40 41-50 51-60 61-70
2. Years in the Novitiate: one year two years
3. Gender: Male Female

Section B: A Participative approach to formation for listening to God’s word

SA = Strongly Agree; A = Agree; U = Uncertain; D = Disagree; SD = Strongly Disagree.

- 4 A Novice Mistress/Master and formation team participating in praying and reflecting on the Word of God helps novices to grow in loving God’s word and putting it into practice.
SA A U D SD
- 5 Formators and the formation team collaborate in being models for novices on how to listen to the Word of God and put it into practice.
SA A U D SD
- 6 Formators, the formation team and novices actively participate in reflecting and sharing on the Sunday’s liturgy as a means of the transformation of the novices.
SA A U D SD
7. What are other participative ways in which novices could be helped by formators and formation team to grow in listening to God’s word and putting it into practice?

Section C: A Participative approach to formation towards Fraternal Love

- 8 Collaborative efforts of formators and the formation team work towards fraternal love and enhance the spiritual growth of the novices.

SA A U D SD

9 The formative community is a place where everybody learns to participate in helping one another to grow in their vocation through mutual sharing of joys and difficulties in daily living.

SA A U D SD

10 The novices, together with formators, have a forum during which issues of fraternal charity are discussed, and this helps in developing greater fraternal love among them.

SA A U D SD

11 Combined efforts of the whole community in showing non-discriminatory love and concern for everybody help novices to learn the true fraternal love Jesus Christ practiced and taught.

SA A U D SD

12. In what other participative ways could the formator and members of the formation team help novices to grow in fraternal love?

Section D: A Participative approach to religious formation for growth in the spirit of detachment

13 The spirit of detachment witnessed by formators helps novices to internalize and practice true detachment for the greater love of God and neighbour.

SA A U D SD

14. With the accompaniment of formators, novices learn to take the initiative in cultivating self-discipline, detachment from their own wills, practice of ascetism and trust more in God.

SA A U D SD

15. In what other participative ways could the formator and the formation team help novices to grow in the spirit of detachment?

Section E: A Participative approach to formation for the sense of self-sacrifice and long-suffering

16 The witness of formators helps-novices to internalize the fact that following Jesus Christ necessarily leads to the “sacrifice out of love” and denial of themselves of comforts for the sake of others.

- SA A U D SD
- 17** Novices are assisted by the witness of their formators to learn that taking up one's cross to follow Jesus Christ involves dying to oneself.
- SA A U D SD
- 18** Formators and the formation team collaborate in guiding novices to enduring provocation, ill treatment and injury without resentment, indignation or revenge.
- SA A U D SD
- 19** The witness of formators helps novices to positively manage criticism, opposition, failure, physical and emotional stress and discouragement.
- SA A U D SD
- 20.** In which other participative ways could the formator and the formation team help novices to grow in their internalization of the value of sacrifice and long suffering?
-
-
-

Section F: Intervention strategies for enhancing a participative approach to formation

- 21** Having community dialogue in the spirit of free interaction on issues affecting formation increases the novices' quality of authentic discipleship.
- SA A U D SD
- 22** The environment of formation provides sufficient scope, where novices could grow in freedom and responsibility, thereby becoming more authentic disciples of Jesus Christ.
- SA A U D SD
- 23.** Holding regular sessions to reflect on various experiences related to personal growth enhances the novices' quality of authentic discipleship.
- SA A U D SD
- 24** Encouraging novices to freely express their feelings, ideas and opinions and participate in the decision making of the community improves their growth towards authentic discipleship.
- SA A U D SD
- 25** Creating a forum where the whole community listens, decides, shares life, and grows in all dimensions improves novices' growth towards authentic discipleship.
- SA A U D SD
- 26.** Could you give other intervention strategies which could enhance a participative approach to formation?
-
-
-

Appendix 4. Questionnaire for Formators and Members of the Formation Team

Dear Respondent,

I am Sr. Elsa Solas, presently pursuing a Master’s Degree in Spirituality and Religious Formation at Tangaza University College. I am conducting a research on “A Participative Formation for Authentic Christian Discipleship at Chemchemi Ya Uzima Institute in Nairobi County, Kenya.”

Your taking part in this study will be greatly appreciated. Any information you will provide will strictly confidential and will be used solely for the purpose of this research. Please, kindly respond to the questions by ticking (✓) your answer in the box provided or writing down your responses in the space provided.

I am grateful for your participation in this research.

Questionnaire

Section A: Demographic Information

1. Age Bracket: 21-30 31-40 41-50 51-60 61-70
2. Years of Ministry in the Novitiate: 1-3 years 4 – 6 years 7 – 9 years 10 years and above
3. Gender: Male Female

Section B: A Participative approach to formation for listening to God’s word

SA = Strongly Agree; A = Agree; U = Uncertain; D = Disagree; SD = Strongly Disagree.

- 4 A Novice Mistress/Master and formation team participating in praying and reflecting on the Word of God helps novices to grow in loving God’s word and putting it into practice.
SA A U D SD
- 5 Formators and the formation team collaborate in being models for novices on how to listen to the Word of God and put it into practice.
SA A U D SD
- 6 Formators, the formation team and novices actively participate in reflecting and sharing on the Sunday’s liturgy as a means of the transformation of the novices.
SA A U D SD
7. What are other participative ways in which novices could be helped by formators and the formation team to grow in listening to God’s word and putting it into practice?

Section C: A Participative approach to formation towards fraternal love

8 Collaborative efforts of formators and the formation team facilitate fraternal love and enhances the spiritual growth of novices.

SA A U D SD

9 The formative community is a place where everybody learns to participate in helping one another to grow in their vocation through mutual sharing of joys and difficulties in daily living.

SA A U D SD

10 The novices, together with-formators, have a forum during which issues of fraternal charity are discussed, and this helps in developing greater fraternal love among novices.

SA A U D SD

11 Combined efforts of the whole community in showing non-discriminatory love and concern for everybody help novices to learn the true fraternal love Jesus Christ practiced and taught.

SA A U D SD

12. In what other participative ways could the formator and the formation team help novices to grow in fraternal love?

Section D: A Participative approach to religious formation for growth in the spirit of detachment

13 The spirit of detachment witnessed by formators helps novices to internalize and practice true detachment for the greater love of God and neighbour.

SA A U D SD

14. With the accompaniment of the formators, novices learn to take the initiative in cultivating self-discipline, detachment from their own wills, practice of ascetism and trust more in God.

SA A U D SD

15. In what other participative ways could the formator and members of the formation team help novices to grow in the spirit of detachment?

Section E: A Participative approach to formation for the sense of self-sacrifice and long-suffering

- 16** The witness of formators helps novices to internalize the fact that following Jesus Christ necessarily leads to the “sacrifice out of love” and denial of themselves of comforts for the sake of others.
SA A U D SD
- 17** Novices are assisted by the witness of their formators to learn that taking up one’s cross to follow Jesus Christ involves dying to oneself.
SA A U D SD
- 18** Formators and the formation team collaborate in guiding novices to enduring provocation, ill treatment and injury without resentment, indignation or revenge.
SA A U D SD
- 19** The witness of formators helps novices to positively manage criticism, opposition, failure, physical and emotional stress and discouragement.
SA A U D SD
- 20.** In which other participative ways could the formator and the formation team help novices to grow in their internalization of the value of sacrifice and long suffering?

Section F: Intervention strategies for enhancing a participative approach to formation

- 21** Having community dialogue in the spirit of free interaction on issues affecting formation increases the novices’ quality of authentic discipleship.
SA A U D SD
- 22** The environment of formation provides sufficient scope, where novices could grow in freedom and responsibility, thereby becoming more authentic disciples of Jesus Christ.
SA A U D SD
- 23.** Holding regular sessions to reflect on various experiences related to personal growth enhances the novices’ quality of authentic discipleship.
SA A U D SD
- 24** Encouraging novices to freely express their feelings, ideas and opinions and participate in the decision making of the community improves their growth towards authentic discipleship.
SA A U D SD
- 25** Creating a forum where the whole community listens, decides, shares life, and grows in all dimensions improves novices’ growth towards authentic discipleship.
SA A U D SD
- 26.** Could you give other intervention strategies which could enhance a participative approach to formation?

Appendix 5. Research Authorization – TUCREC



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF RESEARCH & POSTGRADUATE STUDIES

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

Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ERC/05/2019

Date: 30th May 2019

Elsa Solas
Institute of Spirituality and Religious Formation
School of Theology
Tangaza University College

Dear Elsa,

RE: RESEARCH AUTHORISATION FOR ELSA SOLAS, REG. NO. 17/00004

Reference is made to your letter dated 23rd May 2019 requesting for ethical review of your research tool to carry out a research on "*A participative formation for authentic Christian discipleship at Chemichemi ya Uzima Institute, Nairobi County - Kenya*".

I am pleased to inform you that, the ethics review committee has authorized your request subject to implementing the suggested corrections by the review committee. Also, the committee advises that before you proceed to collect data, you get authorisation/ research permit from NACOSTI for the same and any other body as may be directed.

This approval is valid for one year from 30th May 2019.

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

Yours sincerely,



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

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

Appendix 6. Research Authorization - NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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

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

Ref. No. **NACOSTI/P/19/87601/31034**

Date: **27th June 2019**

Elsa Salarda Solas
Tangaza University
P.O Box 15055-00509
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*A participative formation for authentic Christian discipleship at Chemichemi Ya Uzima Institute, Nairobi County Kenya.*” I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **24th June, 2020.**

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

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


DR. ROY B. MUGHIRA, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

COUNTY COMMISSIONER
NAIROBI COUNTY
P. O. Box 30124-00100, NBI
TEL: 341666

The County Director of Education
Nairobi County.

Appendix 7. Research Authorization – County Director of Education



Republic of Kenya
MINISTRY OF EDUCATION
STATE DEPARTMENT OF EARLY LEARNING & BASIC EDUCATION

Telegrams: "SCHOOLING", Nairobi
Telephone: Nairobi 020 2453699
Email: rcenairobi@gmail.com
cdenairobi@gmail.com

REGIONAL DIRECTOR OF EDUCATION
NAIROBI REGION
NYAYO HOUSE
P.O. Box 74629 – 00200
NAIROBI

When replying please quote

Ref: RCE/NRB/GEN/1/VOL. 1

DATE: 9th August, 2019

Elsa Salarda Solas
Tangaza University
P O Box 15055-00509
NAIROBI

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on **"A participative formation for authentic Christian discipleship at Chemichemi Ya Uzima Institute, Nairobi County Keya."**

This office has no objection and authority is hereby granted for a period ending **24th June, 2020** as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.



RHODA MWELE
FOR: REGIONAL DIRECTOR OF EDUCATION
NAIROBI

C.C

Director General/CEO
National Commission for Science, Technology and Innovation
NAIROBI



Appendix 8. Research License


THIS IS TO CERTIFY THAT:
MISS. ELSA SALARDA SOLAS
of TANGAZA UNIVERSITY COLLEGE,
CARMELITE MISSIONARIES, 25 MASAI
WEST ROAD, 15088 LANGATA-00509
NAIROBI, has been permitted to conduct
research in Nairobi County

on the topic: A PARTICIPATIVE
FORMATION FOR AUTHENTIC CHRISTIAN
DISCIPLESHIP AT CHEMICHEMI YA
UZIMA INSTITUTE, NAIROBI COUNTY -
KENYA.

for the period ending:
24th June,2020

.....
Applicant's
Signature

Permit No : NACOSTI/P/19/87601/31034
Date Of Issue : 27th June,2019
Fee Received :USD 350



Director General
National Commission for Science,
Technology & Innovation


THE SCIENCE, TECHNOLOGY AND
INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science,
Technology and Innovation (Research Licensing) Regulations, 2014.


CONDITIONS

1. The License is valid for the proposed research, location and specified period.
2. The License and any rights thereunder are non-transferable.
3. The Licensee shall inform the County Governor before commencement of the research.
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
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P.O. Box 30623 - 00100, Nairobi, Kenya
TEL: 020 400 7000, 0713 788787, 0735 404245
Email: dg@nacosti.go.ke, registry@nacosti.go.ke
Website: www.nacosti.go.ke



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH LICENSE

Serial No.A 25612
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Appendix 9. Plagiarism Report

A PARTICIPATIVE FORMATION FOR AUTHENTIC CHRISTIAN

by Sr. Elsa Solas

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First Supervisor:

Rev. Dr. Jude Chisanga

Signature *[Handwritten Signature]*

Date *18/09/2020*

Second Supervisor:

Rev. Dr. Remigius Ikpe OCD

Signature *[Handwritten Signature]*

Date *18/09/2020*

