INFLUENCE OF PASTORAL COUNSELING ON CHARACTER DEVELOPMENT AMONG YOUTHS IN THE ANGLICAN CHURCH OF KENYA, MUMIAS DIOCESE, KENYA

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ABSTRACT

The study was to evaluate the influence of pastoral counselling on character development among the youths in the Anglican Church of Kenya - Mumias Diocese. This was due to dynamic society and problems facing the youth that contribute to challenges in character development. The objectives of the study was to evaluate the influence of pastoral counselling on character development among youths in the Anglican Church of Kenya, Mumias Diocese, Kenya. The study involved a descriptive research. Random sampling method was used in sampling 132 respondents that comprised 96 youths and 36 priests from ACK parish of Mumias diocese. Data was collected using questionnaires and structured interviews. Data was analyzed using SPSS package and presented into descriptive statistics that comprised percentages and frequency tables. The findings show that the Anglican Church of Mumias diocese used relationship, development, counselling principles and work experience strategies in modelling the character of the youths. Work experience and education level of priests was a basic principle in counselling youths. The findings revealed that pastoral counselling played a major role in character development of the youths though it was faced with conflicts and referrals. The study recommended counselling to be implemented right from childhood level for acceptable character development among youths. The study helped to fill the gap on pastoral counselling and character development among youths in the Anglican Church of Kenya, Mumias Diocese, Kenya.

Keywords: *Counselling Psychology, Character Development, Peer pressure, Moral Ethics, Information Technology and Socio Economic Status*

1. INTRODUCTION

Pastoral counselling is the singular entitlement of a pastor. At any point in life, a pastor needs to have the basic know how of conducting a pastoral counselling session to some extent the work of pastoral counselling might be easier as compared to normal counselling since in pastoral counselling there is use of scripture. For instance,

pastoral counselling is guided by the following scriptures in the Bible Solid work (1 Tim 5:17), vigilant learning of the Scriptures (2 Tim 2:15), actual self-denying love for persons (Acts 20:19- 20, 31; Phil 1:8), dependence on the Holy Spirit for lighting and understanding and, preferably, ages of involvement, style up an experienced pastor (William, 2014). The fabric of actual pastoral effort involves relentless intertwining of spiritual insight, historic consciousness, constructive scriptural cognitive, situational judgment, and individual responsiveness. It is superlative premeditated by probing case constituents of content hitches of pastoral counsel, observed in line to scripture and custom. The query of intellectual sickness is principally a red herring, it is used to lower down confidence of a religious leader when presented with such an issue on the table and the process needs to have the best solution. In the first-place intellectual sickness is a tenure extensively used and seldom defined precisely, habitually used by experts and professionals as a comprehensive stretch to pronounce disorder when not dealing with life encounters.

Advisor psychiatrist, neurologist and neurophysiologist Raju Abraham completely recommends the valuation of William with all the heft of his medical know-how, he differentiates non-organic and organic glitches as difficulties instigating the mind and hitches originating in the mind (William, 2014). Abraham inscribes that there is much misunderstanding due to let-downs in differentiating the mind and brain. At most times we often think that mind problems do relate to brain pushing one to seek medical guidance which is not the case. Minute people comprehend that definite organic hitches cause only a miniature proportion of counselling difficulties. Pastor's end up being intimidated by psychotherapist in the cause of distinguishing the root cause of inorganic mental problem (William, 2014). Most scholars wrongly criticize William for not having any category of mental illness which is transparently incorrect. In skilled counselling William reckons that Organic failures distressing brain impairment, growths, gene inheritance, glandular or chemical illnesses, genuinely may be labelled as intellectual sickness. Thus, William endorses the accomplishment of an Individual Facts Record by each counselee that occasion the overall condition of the mental well-being, the usage or misuse of drugs, designs of slumber, phantasms, and perceptual alterations of colour, form and fears. He also maintains that pastor works back to back with the medical doctor which aid in cataloguing cases in which thyroid absence, my xedema, or some other disorder is the origin of a sickness. William additionally recognizes that there is likelihood of inexplicable conduct encountered in schizophrenic individuals originating from organic roots.

Counselees with problems of this sort may have an organic problem; perhaps a tumour on the brain or, as may be more likely, a perceptual disorder due to chemical malfunction of the body (William, 2014). Christian counsellors aware of the effects of sleep loss have been able to get to the root of the problem when physicians could find no cause. Collins (2007) observed that daily task related to pastoral counselling need enough confidence to come up with the best solution to a counselee. From the biblical perspective it is understood that there is nothing impossible in the spiritual realm and those who are affected by mental illness can be counselled, prayed for and dedicated to God and let the Holy Spirit take control over their status. According to Collins pastoral counsellors should understand to where unsettled character or mischief behaviour arises from in order to shape up character of individuals. Character shaped at a tentative age to which Collins gives out an advisory message to parents that whenever a child is growing should be dedicated to Sunday schools for to religious mentoring and mental well-being.

1.2 Statement of the Problem

There is worrying concern over the current trends of the escalating negative deviation in behaviour among the youths in Mumias Sub County. An observation over behaviour and character conduct particularly among the youth in the recent past clearly show that most of them are deviating from the established social norms and conduct. For example, drug and alcohol abuse, suicide, antisocial behaviour, and dropping out of school are issues that have assumed a major profile and importance in our society. Consequently, the demand for guidance and counselling for young people has increased in frequency and complexity. The region is well endowed with sufficient religious personnel capable of streamlining the socio-ethical, general character and conduct among

youths. Pastoral counselling is a special tool expected to be applied by the religious sector to check such situation which is seemingly drifting into a state of confusion. Religious leaders have the obligation and duty to reach out to young people in their leadership and counselling strategies the study investigated. The findings bridged the gap on pastoral counselling influencing character development among youths in the Anglican Church of Kenya, Mumias Diocese, Kenya.

1.3 The objective of the study
The objective of the study was to evaluate the influence of pastoral counselling on character development among youths in the Anglican Church of Kenya, Mumias Diocese, Kenya.

1.4 The Scope of Study
This study was carried out in the Anglican Church Diocese of Mumias. The study assessed the influence of pastoral counselling on character development among the youths in Anglican Church of Kenya, diocese of Mumias, Kenya.

1.5 Justification of the study
This research was necessary due to the prevailing circumstances in the Anglican Church of Kenya Mumias Diocese. The Anglican theological structure and syllabus clearly gives sufficient training of clergy in counselling skills. Before one is ordained as a priest its evident that he or she undergoes a thorough training for at least three years. One of the major areas given priority in the training is pastoral counselling. It is therefore disturbing that with such equipped priests we can still observe such escalation in moral erosion and general character deterioration among the youth in the church. This situation is wanting and it's from this background that this research is necessary to establish what could be the problem and the efforts in place encountering the menace which clearly is a time bomb threading in to extinguish the church in future.

1.6 Significance of the Study
Counseling is essential in any aspect of life and it's of importance to the society particularly at workplace, education, marriages, career development, social life and health. This study help pastoral counselors to understand different strategies used in coming out with effective pastoral counseling session to develop a good character amongst youths. The study was of importance to the priests of the church helping them to understand church management, the role of church structures in facilitation of pastoral counseling strategies. The study addressed the main challenges experienced during pastoral counseling for the best remedies for coping up with character development challenges and efficiency delivering of pastoral counselling to the youths.

1.7 Conceptual Framework
The study was guided by the conceptual framework in which the independent variable comprised Pastoral Counselling, components of Pastoral Counselling, principles of Pastoral Counselling and qualities of a pastoral counsellor, dependent variable was character development that looked at moral Ethics and peer pressure constructs while the intervening variables included information technology, socio economic status, conflicts and referrals. The model was instrumental in evaluating the influence of pastoral counselling on character development among youths in the Anglican Church of Kenya, Mumias Diocese, Kenya.

Independent Variable   **Dependent Variable**

Pastoral Counselling Strategies
• Pastoral Counselling
• Components of Pastoral Counselling
• Principles of Pastoral Counselling
• Qualities of Pastoral Counsellor

Character development
• Moral Ethics
• Peer pressure

Intervening Variables

Age group challenges
• Information Technology
• Socio Economic Status
• Conflicts
• Referrals
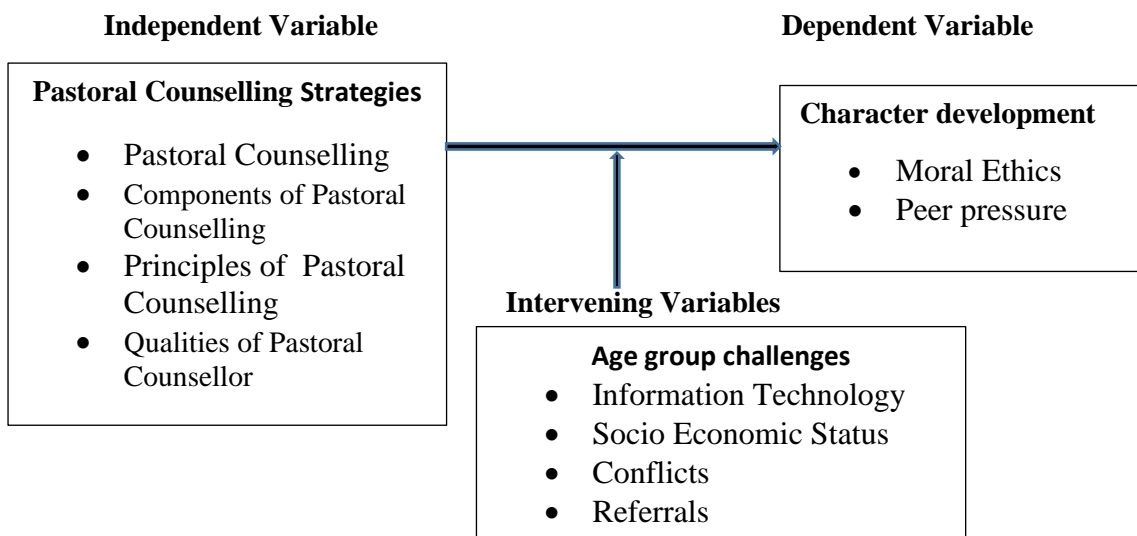
Figure 1: Conceptual Framework. Source: Researcher (2020)

2. RESEARCH METHODOLOGY

2.1 Study area

The study area is located in Mumias District in Kakamega County, western region of Kenya. It has the following sub counties Mumias East, Mumias west, Matungu and Navakholo. ACK Mumias diocese is a church region of the Anglican Church of Kenya which is geographically found in the western part of Kenya. Administratively the diocese is found in Kakamega county and boarders, Busia, Siaya and Bungoma Counties. It is comprised of 36 parishes and 156 congregations with an estimated population of 18,000 congregants (Mumias Diocese, 2016). The dioceses have 50 ordained clergy serving in the parishes and departments with a population of close to 5,000 members of youth ministry.

2.2 Research Design

Descriptive research designs and exploratory studies was employed to allow researchers to gather information, summarize, present and interpret for the purpose of clarification (Orodho, 2003; Mugenda, 2003) on the other hand give the purpose of descriptive research as determining and reporting the way things are. Borg (1989) noted that descriptive survey research produces statistical information about aspects of education that interest policy makers and educators. The study fits within the provisions of descriptive research design because the researcher collected data and reported the way things are without manipulating variables. The method determined the current situation on the ground thereby providing opportunity to maintain or improve the situation accordingly. Thus, the convenient design considered suitable for this study was descriptive design.

2.3 Target Population

Target population refers to a complete set of individuals, cases or objects with some common observable characteristics (Mugenda, 2003). It implied that all the members of a real or hypothetical set of people, events or objects to which a researcher wishes to generalize the results of the study. The target population was100 youths and 36 priests mandated with leadership in different churches Mumias diocese (Mumias Diocesan Census report of 2016).

2.4 Sampling Frame

A sampling frame is a list or other device used to define a researcher's population of interest. The sampling frame defines a set of elements a researcher can select a sample of the target population (Currivan, 2006). Because a researcher rarely has direct access to the entire population of interest in social science research, a

researcher must rely upon a sampling frame to represent all of the elements of the population of interest. This study adopted a list type sampling frame where the respondents were taken from the list of youths and priests in Anglican Church Mumias diocese who are ordained to perform youth leadership role in different churches.

2.5 Sampling Technique and Sample Size

Stratified and simple random technique was used in sampling the respondents. Simple random technique is a fair way of selecting a sample from a given population (Mugo, 2013; Kothari, 2004). Kothari (2004)) defined a sample size as the number of observations used for calculating estimates of a given population. The sample size for the priests was obtained from the total number of priests working in the diocese who are 36 in number while the sample size for youth was be calculated using Krejcie and Morgan sample size calculations which was 96 (Krejcie, 1970). The researcher calculated the sample size at 95% confidence level, an alpha level of 0.05 which is margin of error of ±5% and 0.5 as the standard deviation which shows how much variance the research expected in as responses.

According to (Krejcie, 1970),

$$n = \frac{X^2 * N * P\,(1 - P)}{\{ME^2 \, * (N - 1) + (X^2 * P * (1 - P)\}}$$

n- Sample size
X^2 – Chi-square for the specified confidence level at 1 degree of freedom
N- Population size
P – Population proportion
ME- desired margin of error (expressed as proportion)

Where
N =Required sample size
X^2 – Chi-square for the specified confidence level at 1 degree of freedom =0.05 =3.8416
N =The population size
P =The population proportion (assumed to be 0.50 since this would provide the maximum sample size)
ME- desired margin of error (expressed as proportion) (.05) =1.96
N = (1.96)2 *100*0.5 (1-0.5)
(0.05)2* (100-1) + (1.96)2*0.5(1-0.5)
= 3.8416*100*(0.5-0.25) = 3.8416 * 100*0.25
0.0025*99+3.8416*(.5-.25) 2.215+3.8416*0.25
= 96.004
1.00222
= 96 respondents

Table 1: Sample Size

Strata	Population	Sample Size
Priests	36	36
Youth	100	96
Total	154	132

Source: Researcher (2019)

The sample size for the study was 132 participants who responded to questionnaires. The sample size used in this study was arrived at by using proportional allocation method by (Kothari, 2004))and consisted of; 2 homogeneous stratums comprising of 36 priests and 96 Youths.

2.7 Data Collection Instruments

The study used interview in form of questionnaire to collect primary data in order to gain a better and more insightful interpretation of the results of the study. The questionnaire has both open ended and closed questions. Open ended questions enabled the respondents to express themselves and give more information to the study. The closed ended questions offered choices from which the respondents choose from in order to facilitate collection and coding large volumes of data. Interview were used for collection of responses from the priests. The researcher personally administered the research tools and also provided adequate time to respondents to fill data instruments.

2.8 Validity and Reliability of Instrument

Reliability is the degree to which results obtained from the analysis of the data to represent the phenomenon under study. The test–retest technique was used to test the reliability of the research instruments; the test involved administering the same instrument twice to the same group of respondents with time interval of one month to check if the data collected was the same to the one collected earlier. Mugenda (2003) defined validity as the accuracy and meaningfulness of inferences based on research results. The study applied content validity as a measure of the degree to which data obtained from the research instruments meaningfully and accurately reflect or represent a theoretical concept. The instruments were also checked and validated by experts and my supervisor before being distributed to the respondents.

2.9 Data Analysis

Data analysis is an examination of what was collected making deduction of what is of less use to the study. After collecting all data, the researcher conducted data cleaning that involved identification of incomplete or inaccurate responses, which was corrected to improve the quality of the responses. Data analysis was done by grouping data from questionnaires into various categories before being coded and analyzed. The researcher collected qualitative data that was analyzed using descriptive analysis. The descriptive statistical tool helped in describing and discussing the data. The coded data was then keyed into the statistical package for social sciences (SPSS) version 20, analyzed and presented in percentages and frequency tables in the report.

2.10 Ethical Consideration

Ethical considerations issues included confidentiality and privacy of the information obtained from the respondents, voluntary and informed consent was obtained from NACOSTI and respondents regarding data collection dissemination of findings including procedures for the documentation of the study.

3. PRESENTATION OF FINDING, DISCUSION AND CONCLUSION

3.1 Strategies in Managing Pastoral Counselling

Strategies that a pastoral counsellor uses in achieving the goals of counselling are key. Data was collected and analyzed to which it noted that most counsellors use focused group discussion which was represented by 47.9% of the data collected, followed by sports activities at 26% of the sampled population. The last two strategies are academic days in schools and creation of manual work which were represented by 21.9% and 4.2% respectively. As highlighted in the table 2 below:

Table 2: Strategies in Managing Pastoral Counseling

Pastoral Strategies	Frequency	Percent	Valid Percent	Cumulative Percent
Sports activities	25	26.0	26.0	26.0
Focused group discussion	46	47.9	47.9	74.0
Academic day in schools	21	21.9	21.9	95.8
Creation of casual/ manual work	4	4.2	4.2	100.0
Total	96	100.0	100.0	

Source: Researcher (2019)

3.2 Principles in Pastoral Counselling

Principles set global standards and guidelines on how things need to be done in a certain order and follow certain protocol in order to arrive at a reasonable conclusion or goal for something one is undertaking. Different guidelines were analyzed to note which one is commonly preferred and act as a guideline in pastoral counselling. From this analysis various principles were conveyed out with the most prominent being; there is always a biblical, Christ-honouring response that the counselee is capable of choosing which had a frequency of 11 as the highest principle followed by, listening carefully with a frequency of 7 then leading at third position. The scripture is always right which had a frequency of 5 followed by; The counselee is always responsible to do what is right, counselling advice should be specific and doable, don't be afraid to ask about wilful sin, know that God can use you, The counselee is a person of worth, made in the image of God, Remain hopeful, but realize there are no instant cures to life's problems which had an orderly frequency of 4, 3, 2,2,1,1 respectively. As highlighted in the table 3 below:

Table 3: Principles of Pastoral Counseling

Principles of Counselling	Frequency	Percent	Valid Percent	Cumulative Percent
The Scripture is always right	5	13.9	13.9	13.9
The counselee is always responsible to do what is right	4	11.1	11.1	25.0
There is always a biblical, Christ-honouring response that the counselee is capable of choosing.	11	30.6	30.6	55.6
Listen carefully	7	19.4	19.4	75.0
Don't be afraid to ask about wilful sin	2	5.6	5.6	80.6
The counselee is a person of worth, made in the image of God	1	2.8	2.8	83.3
Counselling advice should be specific and doable.	3	8.3	8.3	91.7
Remain hopeful, but realize there are no instant cures to life's problems	1	2.8	2.8	94.4
Know that God can use you.	2	5.6	5.6	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.2 Components of Pastoral Counselling

Pastoral counselling has different functions and groups within it. Data was collected about major components of pastoral counselling and respondents were asked to fill the ones they thought as being major components of pastoral counselling. From the filled response data was analyzed and the following was noted as components of pastoral counselling starting from the response with the largest number of respondents to the lowest. Individual pastoral care was regarded as major component of pastoral counselling which had a response rate of 44.4% followed by teaching with a response rate of 30.6% then preaching with a response of 16.7% to complete the top three. Celebrating and organizing had the list response of 5.6% and 2.8% respectively as analyzed and shown in the table 4 below.

Table 4: Components of Pastoral Counselling

Components of pastoral counselling	Frequency	Percent	Valid Percent	Cumulative Percent
Teaching	11	30.6	30.6	30.6
Preaching	6	16.7	16.7	47.2
Individual pastoral care	16	44.4	44.4	91.7
Organizing	1	2.8	2.8	94.4
Celebrating	2	5.6	5.6	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.3 Pastoral Counselling

Pastoral counselling is believed to solve many concerns in relation to life of a human being hence data to find out which are the most common examples of counselling was collected and analyzed. The analysis puts it from the most common to the list common according to the respondents. Family counselling is regarded as the most common by the respondents which had a frequency of 36.1%, followed closely by relationship counselling at 30.6%, then sexual counselling at 11.1%, biblical counselling at 8.3%, discipleship counselling and Problem Solving Approach at 5.6% each, problem and lastly we had Dialogue counselling at 2.8%, as highlighted in the table 5 below:

Table 5: Pastoral Counseling

Pastoral Counselling	Frequency	Percent	Valid Percent	Cumulative Percent
Relationship counselling	11	30.6	30.6	30.6
Dialogue counselling	1	2.8	2.8	33.3
Family counselling	13	36.1	36.1	69.4
Sexual counselling	4	11.1	11.1	80.6
Biblical counselling	3	8.3	8.3	88.9
Discipleship counselling	2	5.6	5.6	94.4
Problem Solving Approach	2	5.6	5.6	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.4 Qualities of Pastoral Counsellor

In order for a pastoral counsellor to use a workable strategy in accomplishing pastoral counselling they need to have certain qualities that will make their work much easier and more enjoyable while doing it. These qualities were collected and analyzed as highlighted. The most common quality of pastoral counselling that had a high response is confidentiality which was represented by a response rate of 38.9% followed by ability to listen at 30.6%, genuineness at 16.7% then ability to empathize at 11.1% and lastly warmth at 2.8% as in the table 13.

Table 6: Qualities of Pastoral Counselor

Qualities of Pastoral Counsellor	Frequency	Percent	Valid Percent	Cumulative Percent
Warmth	1	2.8	2.8	2.8
Genuineness	6	16.7	16.7	19.4
Ability to empathize	4	11.1	11.1	30.6
Ability to listen	11	30.6	30.6	61.1
Confidentiality	14	38.9	38.9	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.5 Strategies in Managing Pastoral Counselling

Strategies that a pastoral counsellor uses in achieving the goals of counselling are key. Data was collected and analyzed to which it noted that most counsellors use focused group discussion which was represented by 47.9% of the data collected, followed by sports activities at 26% of the sampled population. The last two strategies are academic days in schools and creation of manual work which were represented by 21.9% and 4.2% respectively. As highlighted in the table 7 below:

Table 7: Strategies in Managing Pastoral Counselling

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Sports activities	25	26.0	26.0	26.0
Focused group discussion	46	47.9	47.9	74.0
Academic day in schools	21	21.9	21.9	95.8
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Total	96	100.0	100.0	

Source: Researcher (2019)

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Table 8: *Principles of Counselling*

Principles of counselling	Frequency	Percent	Valid Percent	Cumulative Percent
The Scripture is always right	5	13.9	13.9	13.9
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There is always a biblical, Christ-honouring response that the counselee is capable of choosing.	11	30.6	30.6	55.6
Listen carefully	7	19.4	19.4	75.0
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Remain hopeful, but realize there are no instant cures to life's problems	1	2.8	2.8	94.4
Know that God can use you.	2	5.6	5.6	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.7 Components of Pastoral Counselling

Pastoral counselling has different functions and groups within it. Data was collected about major components of pastoral counselling and respondents were asked to fill the ones they thought as being major components of pastoral counselling. From the filled response data was analysed and the following was noted as components of pastoral counselling starting from the response with the largest number of respondents to the lowest. Individual pastoral care was regarded as major component of pastoral counselling which had a response rate of 44.4% followed by teaching with a response rate of 30.6% then preaching with a response of 16.7% to complete the top three. Celebrating and organizing had the list response of 5.6% and 2.8% respectively as analysed and shown in the table 9 below.

Table 9: Components of Pastoral Counselling

Components of Pastoral Counselling	Frequency	Percent	Valid Percent	Cumulative Percent
Teaching	11	30.6	30.6	30.6
Preaching	6	16.7	16.7	47.2
Individual pastoral care	16	44.4	44.4	91.7
Organizing	1	2.8	2.8	94.4
Celebrating	2	5.6	5.6	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.8 Level of Pastoral Counselling

Pastoral counselling is believed to solve many concerns in relation to life of a human being hence data to find out which are the most common examples of counselling was collected and analyzed. The analysis puts it from the most common to the list common according to the respondents. Family counselling is regarded as the most common by the respondents which had a frequency of 36.1%, followed closely by relationship counselling at 30.6%, then sexual counselling at 11.1%, biblical counselling at 8.3%, discipleship counselling and Problem Solving Approach at 5.6% each, problem and lastly we had Dialogue Counselling at 2.8%, as highlighted in the table 10 below:

Table 10: Level of Pastoral Counselling

Level of pastoral counselling	Frequency	Percent	Valid Percent	Cumulative Percent
Relationship Counselling	11	30.6	30.6	30.6
Dialogue Counselling	1	2.8	2.8	33.3
Family counselling	13	36.1	36.1	69.4
Sexual counselling	4	11.1	11.1	80.6
Biblical counselling	3	8.3	8.3	88.9
Discipleship counselling	2	5.6	5.6	94.4
Problem Solving Approach	2	5.6	5.6	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

3.9 Qualities of a Pastoral counsellor

In order for a pastoral counsellor to use a workable strategy in accomplishing pastoral counselling they need to have certain qualities that will make their work much easier and more enjoyable while doing it. These qualities were collected and analyzed as highlighted. The most common quality of pastoral counselling that had a high response is confidentiality which was represented by a response rate of 38.9% followed by ability to listen at 30.6%, genuineness at 16.7% then ability to empathize at 11.1% and lastly warmth at 2.8% as in the table 11.

Table 11: Qualities of a Pastoral Counsellor

Qualities of a Pastoral Counsellor	Frequency	Percent	Valid Percent	Cumulative Percent
Warmth	1	2.8	2.8	2.8
Genuineness	6	16.7	16.7	19.4
Ability to empathize	4	11.1	11.1	30.6
Ability to listen	11	30.6	30.6	61.1
Confidentiality	14	38.9	38.9	100.0
Total	36	100.0	100.0	

Source: Researcher (2019)

4. CONCLUSION

The study sought to evaluate the influence of pastoral counselling on character development and it realized that pastoral counselling has a major influence on character development among the youth. The church endeavours to lead as example by putting measures towards developing youths with a good character and also understand what leads to unethical behaviours among the youth. The study also found out that there were challenges facing priests in providing pastoral counselling to the youths in the parishes of Mumias Diocese. From the study it was observed that priests faced multiple challenges towards handling their task in relation to counselling. Some of the challenges that acts as a hindrance towards pastoral dealing with unethical behaviours among youths, conflicts, referrals and priests lacked adequate time due to their tight work schedule and a vast youth population that need counselling sessions in character modelling. The bridged the gap on the influence counselling on character development among the youth in the Anglican Church of Kenya, Mumias Diocese, Kenya.

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