THE FACTORS AFFECTING EFFECTIVE PROVISION OF PASTORAL COUNSELING SERVICES BY PASTORS OF THE AFRICA BROTHERHOOD CHURCH IN MAKUENI COUNTY, KENYA

BY

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MTH/LMR/3494/16

THIS DISSERTATION IS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF THEOLOGY (MTH COUNSELING OPTION) AT ST. PAUL'S UNIVERSITY

AUGUST, 2019

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SUPERVISOR: PROFESSOR (VEN.) NDUNG'U J.B. IKENYE

AUGUST, 2019

DECLARATION

This dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photo copying at the discretion of the college.

SIGNATURE OF THE STUDENT DATE

……. ……

I confirm that the work reported in this dissertation was carried out by the student under my/our supervision.

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SIGNATURE…….. DATE…….

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ABSTRACT

This research sought to determine the factors that influenced pastoral counseling services among pastors in the Africa Brotherhood Church in Makueni County. The objectives of this study were: to determine pastoral training levels of the pastors serving in the ABC Church in Makueni; to identify areas in counseling covered during and after their initial theological/divinity training; to assess the issues that in the pastors' view affect their effectiveness in pastoral counseling roles and to establish parishioners' perceptions of an ideal pastoral counselor. This study used a descriptive research design. Target population included pastors and parishioners of the ABC Church of Makueni County. The sample size entailed all pastors in Mukaa sub-headquarters church administrative zone which was randomly selected out of the six administrative zones in the county and parishioners from one parish also randomly selected from the parishes in the study area. The parishioners identified for this research were selected through purposive sampling. Data was collected through use of questionnaires and structured interview schedules. Quantitative data was analyzed through use of SPSS version 20, while qualitative data was analyzed through thematization process. The study was based on adlerian therapy theory by Alfred Adler. The study found that most pastors were holders of diploma in theology/divinity followed by certificate holders and the least were graduates and post-graduates. Most pastors had undergone pastoral counseling training during or after their initial theological/divinity training. Topics covered included premarital counseling, decision-making skills, stress management, anger and conflict management, death and bereavement. The study showed that, there is average uptake of pastoral counseling services with most pastors focused mostly on preaching and teaching scripture to congregants. The study found that effectiveness of pastoral counseling programs depended on the pastors' education and training levels, their preparedness, their attitude to pastoral counseling responsibilities, the time consciously made available for the counseling activity, effective communication and their level of knowledge on theory and practice in pastoral counseling. Certain Kamba cultural beliefs were also found to profoundly affect pastoral counseling endeavors. The study recommends that pastors should be exposed to deeper and wider training in pastoral counseling through seminars in service programs and also through knowledge sharing platforms in the social media. Further, the study recommends that pastors should be provided with other resources like offices for purposes of counseling.

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OPERATIONAL DEFINITION OF TERMS

Blocks- Issues and crises that confront a parishioner in life affecting his/her ability to make informed decisions in his/her best interest either presently or in future.

Counseling encounter- One or a series of counseling sessions between a parishioner and his/her pastor.

Counseling Relationship- A collaborative relationship that gets established, (and continues to grow), when a parishioner seeks help from his/her pastor on problems of living.

Crises – Matters that constitute an immediate threat to a parishioner's wellbeing and for which he/he is seeking pastoral counseling help.

Issues – Matters that a parishioner seeks pastoral counseling help on, but presently do not constitute an immediate threat to the parishioner's wellbeing.

Parishioner – A member of a local parish/local church with a serving pastor.

Pastor – A minister in the ABC Church who has undergone theological/divinity training before being assigned a parish/church to lead. He/she may possess different seniority ranks like an evangelist, a reverend, a canon etc.

Pastoral Counselor- A pastor (whether or not trained in counseling), from whom Counseling help is sought by parishioners.

ACRONYMS

ABC – The Africa Brotherhood Church

D.V. - Dependent Variables

EKIC –Eastern Kenya Integrated College

I.V. - Independent Variables

NACOSTI- National Commission for Science Technology and Innovation

SPSS – Statistical Packages for Social Scientists

CHAPTER ONE
INTRODUCTION TO THE STUDY

1.1. Introduction

This chapter covered the background of the problem, a statement of the research problem, aim and objectives of the study, the research questions and significance of the study. It also provided scope and limitations of the study, and the Conceptual Framework.

1.2. Background

Christians are faced in their daily lives with dilemmas on how to respond to issues and crises in contemporary life, like pain and suffering, sickness and death, family relationships and crises, attitude to wealth, morality, relationship with other believers, issues of self-esteem and self-concept, their place and role in politics, roles and relevance of cultural practices in their lives among others. Generally, parishioners in different Christian affiliations turn to their pastors for counsel and guidance whenever such issues confronted them.

Gibson and Micheal (2008:11) provides a picture of the important role played by pastors in provision of counsel to their parishioners when he observed that;

> From a standpoint of sheer numbers and geographical coverage, pastoral counseling provides a significant mental health resource. Not only are clergy members generally available to listen to the concerns and personal problems of parishioners, but they are frequently the first source to whom people in trouble turn to. In fact, many churches offer counseling on family issues including marriage problems, bereavement counseling and

> youth counseling…Many Theological Training Programmes include courses in pastoral counseling and general counseling subjects.

This observation underscores the importance that parishioners attach to pastoral counsel on issues, and crisis situations in their daily lives. Given the weight that parishioners attach to pastoral counsel from their spiritual leaders, there is need to find out important facts about pastors, like their counseling training if any, their availability to provide pastoral counsel to their parishioners, and the parishioners' attitude and expectations in the counseling encounters. The twin issues of timelines and relevance of pastoral counsel call for pastors who are both competent to counsel their parishioners, and also available. Moreover, the parishioners too have their own expectations with regard to their pastors' competence as pastoral counselors. (Lake 1981:76)

These expectations have to be met in order for the pastoral counselors to inspire trust and confidence in the parishioners who seek these services.

In the world today a very significant number of people subscribe to Christianity and by the very nature of this faith, followers attach a lot of trust to their religious leaders. Thus, the views such leaders hold regarding virtually all issues and crises that followers confront and relate to in their daily lives have a very strong bearing on what ultimately becomes the followers stand point regarding the same.

In Africa, the numbers that subscribe to Christian faith are firstly rising. Moreover, extreme forms of Christian beliefs are gaining ground with one main characteristic being to unquestioningly follow their leaders' word on any matter in life as being the word from the mouth of God.

In Kenya Christian sects with such extreme tendencies among adherents are increasing by the day. This scenario exposes many Christian adherents to situations in which they could get misleading counsel on important issues, leading to wrong decisions that in most profound ways affect their entire lives.

Inhabitants of Makueni County are predominantly Christians who are followers of both the mainstream Christian denominations as well as other newly emerging Christian groupings that are mostly charismatic and Pentecostal in nature. The predominant ethnic community in the county is the Kamba community. The inhabitants are mostly rural communities engaging in peasant farming and with modest income and education levels. These dominant circumstances expose these Christians to a situation where counsel provided from religious leaders is readily received and accepted on face value. The Africa Brotherhood Church (ABC) is one of the dominant denominations in Makueni County with a large following. This therefore raises a legitimate interest on how pastors in this church deal with issues and crises that confront the members in their daily lives. Rising cases of suicide, homicide, murder, rape, theft, youth pregnancies, inter and intra-family conflicts among others point to a community that requires help through proper guidance and counsel. It also points to a scenario where the role of the church in bringing about optimal existence among the adherents is vastly diminishing.

This study therefore determines the factors that bear influence on the provision of pastoral counseling services by the pastors of the ABC in Makueni County. Determination of such factors would lead to a better delivery of those services resulting

into a more stable and optimal existence and relationships in individual, family and community lives of members of this church.

1.3 Statement of the Problem

A majority of people in Makueni County are rural communities with modest education levels and exposure. The predominant community is the Kamba Ethnic Community. The ABC is one of the Christian affiliations in the county, having over 140 congregations spread over six church Administration Units called Sub-Headquarters Administrative Areas with over 35,000 followers. Those followers depend on their pastors for spiritual nourishment and counsel on many issues that daily affect their lives, yet the county has continued to experience alarming incidents of social evils like murder, suicide, infanticide, sexual abuse especially on under age children, alcohol and drug abuse among others. Such social vices continue to increase yet many inhabitants of the county profess Christian faith which is firmly against such vices. The concern has therefor been whether the influence of the church in molding values has had any impact. Again, poor or wrong pastoral counsel on such a large number of people could lead to many wrong decisions in their lives which would ultimately adversely affect their quality of life. Despite the influential role that the pastors have on important life decisions of their parishioners, no study has been carried out to find out what specific factors have a bearing on the provision of pastoral counseling services by the church ministers as part of their pastoral roles. This study identified the gaps in knowledge and procedure in the provision of pastoral counseling services with a view to ultimately contribute towards improving on the quality of pastoral counseling services among the church ministers in the ABC, within Makueni County. The findings could be replicated in other Christian denominations.

1.4 Aim and Objectives

1.4.1. Aim

The aim of this study was to determine the factors that influence the provision of effective pastoral counseling services among pastors serving in the ABC, Makueni County.

1.4.2 Objectives

i. To determine pastoral training levels attained by the pastors serving in the ABC, Makueni County.

ii. To identify areas in counseling covered during and after the Pastors Theological training.

iii. To establish what factors are cited by the pastors as affecting their effective discharge of pastoral counseling roles.

iv. To establish parishioners' perceptions of an ideal pastoral counselor.

1.5 Research Questions

1. What pastoral training levels have pastors serving in ABC in Makueni County attained?
2. What specific areas in counseling did the pastors cover during and after their theological Training?
3. What are the factors cited by pastors as affecting their effectiveness in pastoral counseling role?
4. What are the parishioners' perceptions of the ideal pastoral counselor?

1.6 Significance of the Study

The study aimed to provide the pastors in the study area with an opportunity to understand better, the role of pastoral counseling as part of their pastoral duties and calling. Moreover, it would enable them to understand and appreciate the concerns and

expectations of the parishioners who seek for pastoral counseling services. Insights drawn from this feedback will provide a basis for self-assessment with a view to improve on their pastoral counseling roles. Ultimately, parishioners will benefit from accurate, relevant and timely pastoral counsel from their pastors and this will result into better decisions and better lives.

1.7 Scope and Delimitations

This research covered One County out of 47 Counties in Kenya and it focused on one religious sect out of many others operating in the county. The findings may not necessarily provide for a generalization across other religious sects within Makueni County. Time and financial limitations had also put a constraint on the number of respondents that the researcher was able to access.

1.8. Conclusion

This chapter dealt with the background of the study, a Statement of Research Problem, the Aim and Specific Objectives, the Research Questions, Significance of the Study, Scope and Limitations of the research and a Conceptual Framework. The next chapter reviewed literature by various authors who had contributed on issues relevant to the research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter the research looked through and documented views and positions of various authors on the subject of pastoral counseling. It endeavored to highlight what other scholars shared on what pastoral counseling is and what factors impact on effectiveness of pastoral counseling programmes as viewed from both the parishioners seeking pastoral counselor as well as the pastoral counseling services.

2.2. Related Literature Review

2.2.1 Essence of Pastoral Counseling

Clinebell (1997:27) holds the view that pastoral counseling is an aspect of the wide responsibility of pastoral care. As both a process and on activity, pastoral counseling uses different therapeutic methods in helping clients to resolve problems and crises in life, and in a developmental way help them find healing in their brokenness. Through pastoral counseling individuals who are facing blockage in their personal growth and healing due to various crises in life are helped to find restoration. This same view was held by Ikenye (2014:86) who looked at pastoral counseling as a dynamic conversation among three entities, namely; the pastoral counselor, the counselee who in this case is the parishioner seeking help, and God whose voice and stand is reflected in the facts in the scripture. The counseling process has to be in the context of a church and the community. He further held that any authentic pastoral counseling process must pay due attention and recognition of the theories in psychology, general counseling and pastoral theology. More importantly, pastoral counseling in the African context ought to connect with the

counselees at their multiple points of need within their ethnic and cultural context and environment. An appropriate African pastoral counseling model should view the counselee as God's creation bearing the image and likeness of God. Thus, the counselee's problems of living must be understood and addressed within a theological framework, where sin was a reality and whose negative impact in the counselee's life was dealt with through confession and forgiveness in Christ's name. Accordingly, the pastoral counselor ought therefore to see the parishioners' problems of living with a conviction that God's will about humankind was that they should live a productive and abundant life. The pastoral counselor should see themselves as sharing with the counselee a common story and identity of salvation in Jesus Christ. While the two authors held a similar view on the role and essence of pastoral counseling, Ikenye clearly brought forth the important role of the scripture in pastoral counseling an aspect Clinebell appeared to overlook. Still, Ikenye failed to acknowledge the possible abuse of scriptures in counseling programs, in situations where the scripture was misapplied or used in a judgmental way leading parishioner seeking pastoral help to feel condemned.

2.2.2 Attributes of an Effective Pastoral Counselor

Church ministers as pastoral counselors ought to have the basic knowledge and qualifications in the theory and practice in counseling because pastoral counseling ought to be done in an ethical and professional way (Lake, 1981:207). Pastoral counselors lacking these qualifications often tend to use the scripture in a prescriptive and judgmental way during counseling encounters, leaving the parishioners seeking counseling services feeling judged and condemned. Again, pastors may apply scripture out of context, resulting into abuse of the authority of the scripture. Such situations cause

the parishioners faith in God to get weakened. Religion should not be used in a prescriptive way in which the parishioner seeking counseling services is simply dictated on what is wrong with them and what the scripture prescribes for such a situation (Donald, 1981:88).

Adams (1976:45) holds that a pastoral counselor should be extremely conversant with the scripture and have an ability to relate it to the cultural and ethnic context in which the counseling activity is taking place. The scripture should shape the opinions and stand of both the pastoral counselor and the parishioner seeking pastoral counseling services. The scripture is the voice of God in the counseling trialogue.

Lee (1968:19) held that a pastoral counselor ought to manifest the qualities of humility, selflessness, sympathy for, and patience with others giving them the ability to listen with understanding and have an unshakable faith in Gods healing and renewing power. Further, a pastoral counselor should show deep and genuine love for the counselee and respect for their freedom and independence. The pastoral counselor has to guard against authoritarianism and avoid passing moral judgment on the client. The author further observed that an effective pastoral counselor ought to be empathetic, in that they needed to be able to appreciate what it feels to be their clients. In that setup the pastor reflects as a mirror does, the thought and emotions of the parishioners through restating and clarifying the thoughts and emotions of the parishioners so as to help them understand themselves.

Availability and personal maturity of pastoral counselors were attributes considered by Johnson (1953) as key determinants of success in pastoral counseling roles. The author

held that a pastor should create time to provide pastoral counseling services to their parishioners as a priority in their pastoral ministry. He noted that church ministers faced many other competing pastoral responsibilities and without proper time management and prioritization of pastoral counseling as an important part of pastoral ministry, the counseling exercise would not have any impact in addressing problems of living among parishioners.

MaClatchey (2009:9) observed that pastoral counselors should be available and approachable by their parishioners who were facing problems of living. Timelines in addressing parishioner's life crisis situation ensured that the situation did not become bigger and more complicated. He observed:

> It has rightly been said that a pastor needs to have a pastor's heart. That is a heart filled with complication and love for the congregation. This is true, but a pastor's eye and ear are also needed. This means we need to be aware of what is happening in the lives of the congregation and be ready to help before their problems grow worse.

MaClatchey further opined that the pastoral counselor needed to perfect an ability to make an enquiry into the presenting problem of the parishioners through appropriate use of probing questions.

As regards the pastors' personal maturity, the author identified the pastoral counselor's self-esteem, integrity, knowledge on theory and practice in pastoral counseling, appropriate attitude and sense of judgment towards parishioners, seeking counseling help and appropriate application of biblical authority in the counseling relationship, and their

level of education and continuous advancement. Parishioners would make judgment of a pastoral counselor in these areas before seeking counseling help.

2.2.3 Pastoral Diagnosis of the Presenting Problems among Parishioners

The nature and function of pastoral diagnosis of the presenting problem as part of the pastoral counseling process was raised by Taylor (1991:137), who submitted that the process of pastoral diagnosis was an attempt by a pastoral counselor to understand the parishioners' faith and spirituality through determining how events taking place in the parishioner's life were being understood by the parishioners from the standpoint of Christian faith and where God was placed in the parishioners' lives' ultimate meaning. Louw (1999:54) held that pastoral diagnosis was a process that enabled the pastoral counselor to organize, correct and relate the scripture to the parishioners presenting problem, their faith and life, their God-image and their self-understanding. This view was also held by Grabb (1979:37), and Clinebell (1984:89) both of whom saw a very close relationship between a parishioner's faith and their view and interpretation of issues in life.

Mwaura (2000:84) perceived pastoral diagnosis in the African context as an attempt to understand in a holistic way the manner in which an individual relates their joys, sufferings and struggles with their community and the supernatural world. The author observed further that whenever there was a disturbance in the balance of relationships among the self, the community and the supernatural world, people would be confronted by problems and suffering. This diagnosis confronts a pastoral counselor with a challenge of acknowledging the involvement of the supernatural world in human

problems and yet God, who exists in the same realm was supposed to be viewed as a source of healing. The argument here was that in the African context, pastoral counseling programmes must keenly consider a parishioner's cultural context and worldview in understanding and interpreting their problems of living.

According to Taylor (1991:153) pastoral diagnosis of parishioners presenting problem in a pastoral counseling exercise would require the counselor to first understand the parishioner's faith and spirituality and that the issues being analyzed be understood from the perspective of the parishioner's faith as was defined by God images that the parishioner had and his/her consideration of life's ultimate meaning. The God image developed in the parishioner through their daily experiences of God in life and through reading of scriptures. Pastoral diagnosis sought to understand the parishioner's total existence by establishing the links existing between their faith, their God image and their self-understanding (Louw, 1999:24). A competent pastoral diagnostic model should therefore attempt to understand the relationship between one's faith and the life issues being confronted as well as their historical context (Pryser, 1976:147). It should also explore the parishioner's ego, strength, coping skills and expectations (Magenzi, 2007:544).

In African pastoral diagnosis Magenzi (2006:51) raised important insights into African world view about suffering and distress in life. He held that offending God, supernatural beings and ancestors and /or breaking taboos and customs inevitably evoke punishment in life. Evil forces like witchcraft, sorcery and magic were also able to cast misfortunes in people's lives (Berinyuu, 1998:94, Kasambala, 2004:159-60, Kiriswa 2002:31 and

Mwaura, 2000:72-100). This view was true about many African Christians who even in their Christian faith still believed very strongly that the spirit world of their ancestors and evil forces in the spirit world profoundly influenced the direction of lives of the living. Kiriswa (2002:31) further proffered that when any member of an African community was faced with distress, it affected the wellbeing of all, because of the collectivist nature of African life. Thus, the wellbeing of one was the wellbeing of all and the distress of one was distress to all. Thus, an effective pastoral diagnosis in this context was one where the pastoral counselor clearly understood that the problem or distress of one parishioner affected the entire community of the parishioner. When one parishioner was helped therefore the whole community was helped as well. In the same manner the parishioner realized that they were not alone in the journey through life challenges, but that other members of the community were concerned and willing to be of help.

Ikenye (2014:88-92) looked at pastoral diagnosis in pastoral counseling as the skill and ability to clearly identify the problem of living in the client. It entails the process of ruling out and ruling in certain causes. In the process, the pastoral counselor utilizes their skills on theory and practice of both pastoral and general counseling and guidance of the Holy Spirit. He further opined that the process of pastoral diagnosis should not just determine the causes of the problem of living but also resolve them as well, thus helping in the restoration of the parishioners' soul. The pastoral counselor took into consideration the parishioner's ethnicity, culture and faith while attempting to understand the problem of living. Ultimately, the goal of a pastoral counselor was to enable the parishioner to make decision for change and take responsibility for that change to overcome blocks in life.

2.2.4 Pastoral counseling Versus Clinical Counseling

There were certain elements that pastoral counseling shared with clinical counseling. According to Howard and Clinebell (1966:76), a pastoral counselor ought to be knowledgeable in both theory and practice of clinical counseling as the counseling principles apply across the whole range of counseling types including pastoral counseling. Accordingly, he defined pastoral counseling as:

> The utilization by a minister of a one-on-one or small group relationship to help people handle their problems in living more adequately and to grow towards fulfilling their potentialities. This is achieved by helping them reduce their inner blocks which prevent them from relating in need satisfying ways.

Rogers (1951:63) opined that a productive interaction between the pastoral counselor and the counselee should be a client centered counseling relationship that emphasizes on respect, genuineness, worth and dignity and unconditional positive regard for the counselee by the pastoral counselor. This counseling relationship inclines the pastoral counselor to view themselves as a wounded healer who was listening to the parishioner as a fellow worthy human being, and that just like the parishioners, the pastoral counselor was also daily facing problems of living. The pastoral counselor would bear in mind the stand of the scripture, church tradition and the parishioners' cultural context in counseling processes. Ultimately, an effective pastoral counseling programme should work towards nurturing healthy attitudes, behaviors and thoughts in the parishioners as counselees, as well as developing self-acceptance, confidence and trust all of which enable the parishioner to make informed decisions in life and take responsibility over them.

The role and significance of pastoral counseling programmes to parishioners in Christian congregations was captured by Clinebell (1966:53) who held that for any Christian congregation to remain relevant over changing time, it should clearly understand and constantly address the deeply felt needs of its members. Pastoral counseling enabled the clergy to communicate a message of hope, healing, renewal and restoration to parishioners who in their daily lives face pain, distress, alienation and despair. Pastoral counseling brought renewal to the church and provided a message of hope and healing to individuals, communities and relationships. Through pastoral counseling, parishioners were helped to understand and reconcile with themselves, their families and fellow parishioners; those outside the church and most importantly with God. Oates (1974:6) observed that:

> The pastor regardless of his training does not enjoy the privilege of electing whether or not he will counsel with his people. His choice is not between counseling or not counseling but between counseling in a disciplined and skilled way and counseling in undisciplined and unskilled way.

This observation underscored the importance and the need for pastors to have adequate knowledge and skills in both theory and practice in pastoral counseling, in nurturing parishioners' awareness of self and others, and in understanding nature of the blocks that parishioners faced in life and ways to resolve them and grow their faith. Oates further shared on the centrality of God in any pastoral counseling relationship, holding that such a relationship ought to be a trialogue involving the pastor as the counselor, the parishioner as the counselee and God as he speaks to both through the scripture.

2.2.5 Pastoral Counseling in African Christian Context

Berinyuu (1988:53) and Mwaura (2000:84) projected a pastoral counselor in African Christian context as having the role of a diviner in that they listen to the parishioner's stories of their problems of living and try to interpret them through probing any inconsistencies in the story in order to make meaning of it generally. The African oral tradition and the relatively low levels of literacy appealed to the story analysis counseling model in diagnosis as opposed to the Western counseling approaches where confrontation approaches may be appropriate. The pastoral counselor ought therefore to create an atmosphere in which the parishioner felt free to open up and tell their story. Moreover, the pastoral counselor would require to have an accurate knowledge and understanding of the courses of distress in the parishioner in order to interpret their story effectively and meaningfully. However, Kasambala (2004:34) warned on the risk of over emphasizing on the exclusive use of stories as enough to explain the problem of living. The pastoral counselor should listen to the story merely as a basis to focus them to probe further and not as the end product upon which pastoral counseling would be anchored. The author further opined that a pastoral counselor in an African context must first have a thorough understanding of all the dimensions of the crisis in the parishioners' lives in order to help them arrive at workable solutions. The pastoral counselor should have a comprehensive knowledge of the African worldview of the parishioners in order to successfully bring to surface all underlying issues that are hidden behind the told story.

Mazibuko (2004:11) correctly opined that more often, African beliefs were less talked about than they were lived. Thus, in listening to the parishioner's story alone, the pastoral counselor easily overlooked the underlying issues in the parishioner's life. He lent

credence to this view by correctly referring to many African Christians who by day openly confess Christ yet at night these same Christians actively visit and consult with diviners whose counsel is often given higher consideration.

2.2.6 Pastoral Counseling and Social Relationships in African Christian Context

According to Ncube (2003:89), the network of social relationships that a parishioner in African Christian context seeking for pastoral counseling services had strongly influenced the level of impact that a pastoral counseling engagement had on the parishioner's problem of living. He opined further that when African Christians were facing distress, the pressure to conform to the community advice and practices, which would indeed go against the pastoral counsel, was often high. There were penalties for failure to conform to community advice and opinion like being expelled from a circle of relationships. Thus, despite competent pastoral counseling, the parishioners would finally make decisions that were in line with community practices. A workable pastoral counseling in this context should therefore focus on the role of the community in the parishioner's therapeutic process.

2.2.7 Pastoral Counseling as a Liberation and Relationship Ministry

Wimberly (1982:184) held that pastoral counseling was a structured relationship between a pastor who had counseling skills and a person or a family in need of the pastor's counseling skills. There were certain agreed goals, and an expectation on the part of the pastor and the clients that the tradition of the church and its resources would be brought to bear in the counseling relationship. The author considered pastoral counseling as a dimension of the church's liberation ministry in three cores areas, namely; liberation

from external oppression, liberation from sin and guilt and liberation to share in the community of others who were also liberated.

a) Liberation from external oppression

Pastoral counseling strives to help those seeking help free themselves from interpersonal, intrapersonal and family blocks that prevent them from advancing towards their full potential as children of God. Such liberation took seriously the crippling social forces that negatively influenced their lives, but held firmly that it was up to the counselee's responsibility on how they would respond to these blocks. Pastoral counseling in this dimension therefore sought to develop responsibility in terms of internal, interpersonal, spiritual and moral resources in order to respond triumphantly to oppressive and disruptive forces that hindered personal growth.

b) Liberation from sin and guilt

Pastoral counseling helped people to become free to respond to God's love and forgiveness in Jesus Christ. Sin is separation from God through captivity to destructive forces that prevent the parishioner seeking counseling help from personal growth. Pastoral counseling increased in the parishioner the ability to grow in love towards God self and neighbor.

c) Liberation to share in the community of others who are also liberated

Pastoral counseling helped to release the power of growth and healing within individual and families and help them to actualize who they are. It ignited among the parishioners seeking pastoral counseling help, a desire to appreciate and accept themselves as well as those others with whom they interacted in different social, cultural, political and other human relations setup. This resulted into harmony in relations. Lee (1968) observed that the task of a pastoral counselor is to create a relationship environment that facilitated the parishioner's growth, concern and acceptance of self and others within their environment.

2.2.8 Issues and Crises that call for Pastoral Counseling in Parishioners' Lives

Clinebell (1966:135) had identified major blocks in life that call for pastoral counsel to parishioners. Among these were failures by one to receive mature love in early life, traumatic experiences like bereavement, sickness, unemployment, anxiety, inner conflicts, effects of irresponsible living and dysfunctional relationships. Effectiveness in a pastoral counseling programme was to be judged against parishioners' ability, after the counseling process, to take charge of their lives through being able to handle life's problems and responsibilities and to grow continuously towards a fulfillment of their unique personhood, and in having constructive relationships with themselves, others and God. Pastoral counseling attempts to understand the human condition from a spiritual perspective, holding that human problems are borne out of broken relationships between humankind and God.

Crabb (1979:47) held the view that generally, parishioners sought pastoral counseling when they met blocks and obstacles in their path of Christian growth and for which they

lacked answers and solutions. Consequently, Waruta and Kinoti (2013:23) are of the view that pastoral counseling should focus clients on a new and healthy relationship with God.

2.2.9 Factors Affecting Effectiveness in Pastoral Counseling Relationships

Pierre and Reju (2015:9) highlighted important realities among serving pastors that adversely affected their performance in pastoral counseling roles to their parishioners.

Firstly, most pastors were short of time for pastoral counseling because in their ministry, they were burdened with other responsibilities like administration, preaching and teaching.

Most seminaries provided for very minimal content in counseling in their training curriculum. It was like seminaries and theological school under estimated the need for counseling services among the parishioners that graduating pastors were posted to serve.

Most pastors entered into the mission field to preach and teach and not to counsel, so when counseling demands arose they undertook the role just as part of what they just had to do and not because they were excited about the responsibility.

Small churches and more especially those in rural settings often have with them a bare minimum of resources to draw on for help to their parishioners who need pastoral counseling services. Most of them have only a pastor and the church hall as the only available resources.

Parishioners often assumed that their pastors had instant answers for their troubles of life. Moreover, they expected their pastors to help them with their struggles. They also expect the pastors to give them all the time they need, after all they were the ones who pay them.

Parishioners who bore many inherent weaknesses took up a large part of the pastor's time and schedule as a result of their many problems, demanded and even uttered selfishness. Many parishioners let their problems get quite far before they overcome their pride or their shame and come for pastoral help. Often, they held on to the view that they could handle problems and challenges alone, or that the pastor should not know because he would think poorly of them.

Donald (1981:17) observed that as much as the Bible was an invaluable resource in pastoral counseling in all human situations, yet there were incidents where pastoral Counselors abused its authority when they use the scripture indiscriminately to moralize, generalize coarse or direct the counselee. This was counter-productive for it raised in counselees' sense of guilt instead of doing the opposite.

2.2.10 Pastoral Counseling versus Pastoral Care

Lee (1968:136) marked a clear distinction between pastoral care and pastoral counseling. He submitted that pastoral care was wide and general and entailed all responsibilities that a pastor performs as part of their responsibilities, key ones includes;

- Proclaiming the gospel through preaching and teaching, and through and interpreting their scriptures to their parishioners

- Teaching their parishioners, the history and doctrines of Christianity and that of their specific congregations
- Explaining to their parishioners the relevance of Christian faith to the secular nature of the contemporary world.
- Being pastors to their parishioners and to those beyond
- Visiting their parishioners to establish personal relations, to comfort them in trouble, sickness, bereavement and difficulties in an attitude of servant leadership.

Pastoral counselors were trained pastors through specialized and thorough training in both General Counseling rules, procedures and principles as well as in pastoral counseling as an area of specialization.

According to Louw (1998:67), there was a difference between pastoral counseling and Christian Counseling. He opined that Christian Counseling was generally offered by lay Christians to colleagues Parishioners in line with Christian values, ethos and standpoints regarding the issues on which counseling is being offered. Pastoral counseling on the other hand was specifically offered by pastors or the clergy and bore a structured methodology in tackling living problems. Pastoral counseling focused a lot on the parishioners' growth and development of faith and Christian spirituality through sharing to the parishioner, the message of hope and salvation in the gospel despite the struggles, agony and suffering in their lines. Louw also brought to the centre the important role of the scripture in the healing and restoration of a hurting parishioner.

2.3. Research Gaps

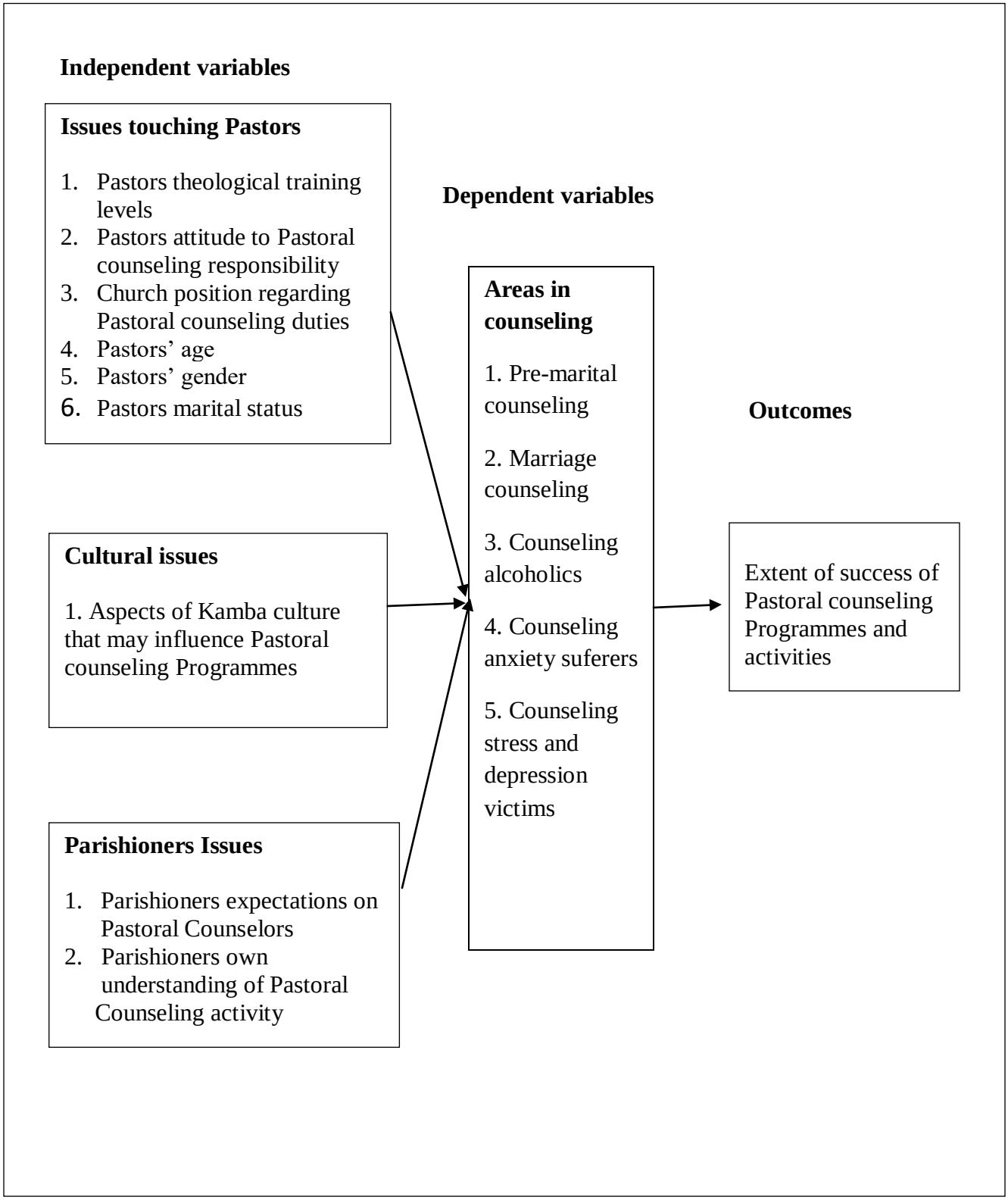
Researchers and authors covered in the literature review had failed to bring to light perceptions of parishioners regarding what attributes an ideal pastoral counselor should have. This is a gap that this research addressed.

2.4 Conceptual Framework

A conceptual framework comprise of a wide range of ideas and principles from varied but relevant fields of enquiry that this research used as a basis for structuring a research presentation. It helped to link ideas and data during the research undertaking (Reichel, M., and Ramey, M.A. 1987: 49-51). The conceptual framework illustrated by figure 1.1. below demonstrates a linkage between a set of independent variables (I.V.) and dependent variables (D.V) that work together towards a successful pastoral counseling endeavor.

The I.Vs comprised of those issues that influenced pastoral counseling encounters and outcomes. These included the pastors' personal attributes, the cultural context in which the pastoral counseling was taking place and the perception of parishioners seeking counseling help. The D.Vs entailed the different areas in counseling like pre-marital counseling, marriage counseling as well as counseling of alcoholic among others

Figure 2.1: A Conceptual Framework of an effective Pastoral Counseling Programme



2.5. Theoretical Framework

Kombo and Tromp (2005:56) define theoretical framework as:

> A collection of interrelated ideas based on theories… a reasoned set of propositions which are derived from, and supported by data or evidence… It attempts to clarify why things are the way they are based on theories.

This study was guided by Adlerian Therapy Theory by Alfred Adler (Gladding 2015:165). According to Adler, human being's primary motivation was "social interest" that draws human beings to desire to be part of the "social whole", through having an interest in others, a need and willingness to contribute to the good of all. Key tenet of Adlerian Theory holds that human beings normally strive to be the best they can be; thus, all their actions are goal directed and purposeful. Adler also believed that both the future goals as well as past causes have a major influence on an individual's current life.

The role of a counselor who subscribes to Adlerian Counseling Principles is that of a diagnostician, through assessing why clients are inclined to a particular way of thinking and behaving through gathering facts on among other areas, the counselors' family constellation and their earliest memories in life. The counselor establishes and promotes a therapeutic relationship with clients that encourage clients to examine and change faulty lifestyles. Adlerian do not use formal psychological assessment tests, but employ life history questionnaires to gather data.

The goal of an Adlerian Counselor is to help the client develop healthy and holistic lifestyle (Carlson, et al., 2006:167). The counselor who practices Adlerian Therapy focuses on developing a warm, supportive, empathic, friendly and egalitarian relationship

with the clients. Through encouraging and collaborative efforts Adlerian Counselors help their clients to clearly define specific life goals and determine what may prevent them from achieving them. Adlerian Counselors focus mainly on the client's strengths but whenever necessary they may apply the skill of confrontation to point out client's inconsistencies.

Pastoral counseling heavily borrows on the skills and approaches of Adlerian Therapy Theory, and the two have a shared view of the roles of a counselor and counselee in a counseling relationship and the goal of effective counseling encounter. A successful pastoral counseling programme, just like an Adlerian Therapy programme advocate for a collaborative relationship between a trained counselor and a counselee, who in the pastoral counseling is that parishioner seeking help. The end result is to help the counselee to handle their problems of living, (which Aldler calls "a faulty style of life"), and attain an adequate and fulfilling lifestyle where the counselee experiences full potentialities (what Aldler calls "holistic lifestyle").

In attempting to identify those factors that affect provision of pastoral counseling services by pastors of the ABC in Makueni County, this study determined the best circumstances and environment for effective pastoral counseling services delivery, through pointing out human and physical environmental setups that work against such effectiveness.

2.6. Conclusion

Arising from the foregoing observations and contributions of various scholars, pastoral counseling is influenced by a wide range of circumstances, situations and environments, and these have a bearing on both the pastoral counselor, and the parishioners seeking

pastoral counseling. On the side of the parishioner, this literature review revealed issues such as their cultural setup, depth of their salvation, their level of education, and their attitude towards the pastoral counselor, among others, as issues that would have a bearing on the effectiveness of the pastoral counseling programmes.

Regarding the pastoral counselor, factors that would have influence on their effectiveness include among others level of pastoral training, depth of pastoral counseling training if any, pastors' attitude to pastoral counseling roles, the tools at their disposal for pastoral counseling work, the policy of the church with regard to pastoral counseling duties, amount of time available for pastoral counseling, when viewed against other competing pastoral duties, among others. To perform effectively as a pastoral counselor therefore depend on interplay of many factors that touch on both the pastoral counselor and the parishioners seeking pastoral counseling help.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, the research described the methods that were applied in carrying out the study. This chapter covered the research design, research site, population, sampling techniques, research instrument, data collection and analysis procedures and ethical considerations.

3.2 Research Design

This research used Descriptive Research Design. This research design helps in collecting data of descriptive nature through interviews and or administration of questionnaires to a population sample. It is appropriate in collecting information on people's attitude, opinions and habits on a variety of social issues. (Orodho, 2003:73)

3.3 Study Area

The study was carried out in Makueni County, Kenya. The church under study is very predominant in this County and it was hoped that findings arising from Makueni County will be relevant to other areas where this church operates and by extension to other churches in the County and elsewhere.

3.4 Target Population

The target population for this research was all pastors and parishioners in ABC Makueni County.

3.5 Sampling Procedures and Sample Size

3.5.1. Sampling procedures

This research used simple random sampling to identify one of the six church administrative units in the county for purpose of this study. All pastors in the parishes within the selected area, and parishioners from one parish in the selected area were selected through purposive sampling.

3.5.2. Sample size

All pastors (35 in number) in the sampled administrative area and parishioners from one parish in the sampled administrative area.

3.6. Data Collection Tools and Procedure

This research employed questionnaires and structured interview schedules in data collection. The questionnaire was first be pre- tested, but the subjects of the actual sample were not used in the pre-test. The feedback from the pre-test helped in fine tuning the questionnaires for clarity and accuracy. A schedule of guiding questions was used to conduct structured interview on the parishioners who were purposively selected as research subjects.

3.7 Data Analysis

The study used both qualitative and quantitative data analysis methods. In qualitative data analysis, the researcher used descriptive content analysis to analyze data from open-ended questions in the questionnaire and the responses from the structured interviews done on the parishioners. Thematization process which entail picking the dominant themes from the responses and having categories of the responses

was employed to note down the frequent participant responses and explain them and finally interpret and draw a conclusion of the same. In the closed-ended questions, the researcher used quantitative data analysis through use of SPSS version 20-22 to give percentages, ratios and graphical representations to explain findings then finally find interpretations and conclusions of the findings.

3.8 Ethical Issues

The research focused to maintaining integrity in the following areas:-

It presented the findings as they came out of research activities without bias or alterations.

It provided own and original work whose findings were not sourced from any other work done previously in a related field.

There was a commitment not to disclose identity of respondents without their express permission and authority or any material facts relating to any subject in this research.

There was a commitment to protect the physical and psychological wellbeing of the subjects involved in this research, by treat meant with deserving dignity, respect and confidentiality.

Letters of authorization from NACOTSI, St. Paul's University and from the ABC Church leadership, were sought to provide the research undertaking with the needed legitimacy.

3.9 Conclusion

This chapter covered the research design, the study area, the target population, sampling procedures and sampling size, data analysis and ethical considerations in the research.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND FINDINGS INTERPRETATION

4.1 Introduction

In this chapter data was collected through use of questionnaires and interview guides and analyzed through descriptive statistics, content and thematic analysis. The chapter was arranged from background, pastoral training levels, areas of counseling covered during pastoral theological training, issues affecting effectiveness of pastoral training roles and perception of parishioners on an ideal pastoral counselor.

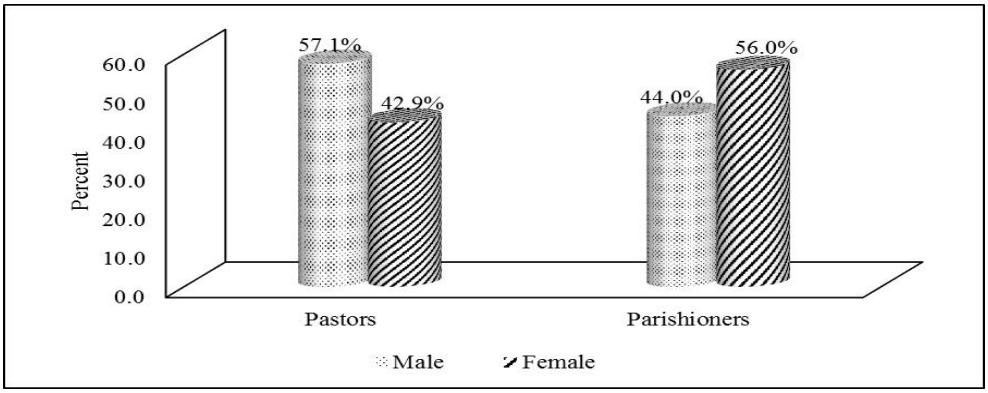
4.2 Background Information

The study examined background information of respondents; information sought was on gender, marital status, age and education levels. Descriptive statistics which included frequency and percentage was adopted for data analysis using SPSS 20. Results were presented in Tables and figures.

4.2.1 Distribution of Pastors and Parishioners by Gender

The study revealed that 20 pastors (57.1%) of the pastors interviewed were male with the rest being females. However, female parishioners were found to be the majority (56.0%) compared to their male counterpart (44.0%). The findings therefore indicate that majority of the pastors were mostly men while majority of the parishioners were female.

Figure 4.1: Gender of pastors and parishioners



4.2.2 Distribution of pastors and parishioners by their age

The study revealed that majority (37.1%) of pastors were aged between 41-50 years followed closely by 34.2% of those who were aged between 31-40 years. Further, the parishioners were seen to be fairly distributed across all the ages where 32.0% of them were aged between 31-40 years, 24.0% were aged between 18-30 years (youth) while 20.0% were aged between 41-50 years old. However, 24.0% of the parishioners were over 50 years old.

Table 4.1: Distribution of Pastors and Parishioners by Their Age

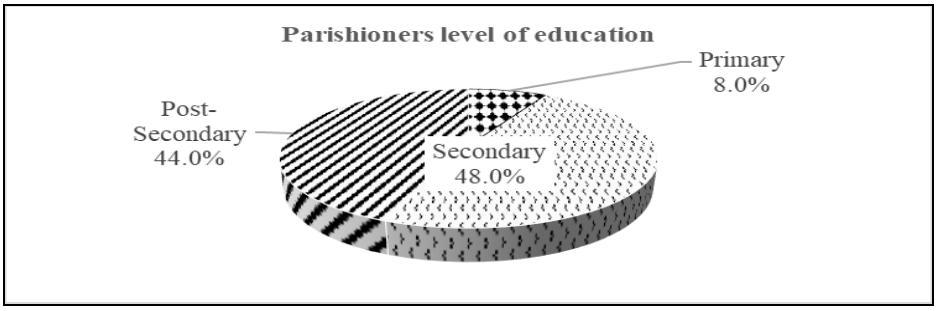
Age	Pastors N = 35	%	Parishioners N=50	%
18-30 years	4	11.4	12	24.0
31-40 years	12	34.2	16	32.0
41-50 years	13	37.1	10	20.0
51-60 years	0	0	10	20.0
above 60 years	6	17.1	2	4.0
Total	**35**	**100**	**50**	**100.0**

4.2.3 Distribution of Parishioners by their Level of Education

It was observed that majority (48%) of the parishioners had secondary education as their highest level of education followed by 44% of those who said that they had studied up to

post-secondary education level whereas only a very small proportion (8%) of them had primary education as their highest level of education. This implies that majority of the parishioners had basic education which was very vital I making life decision.

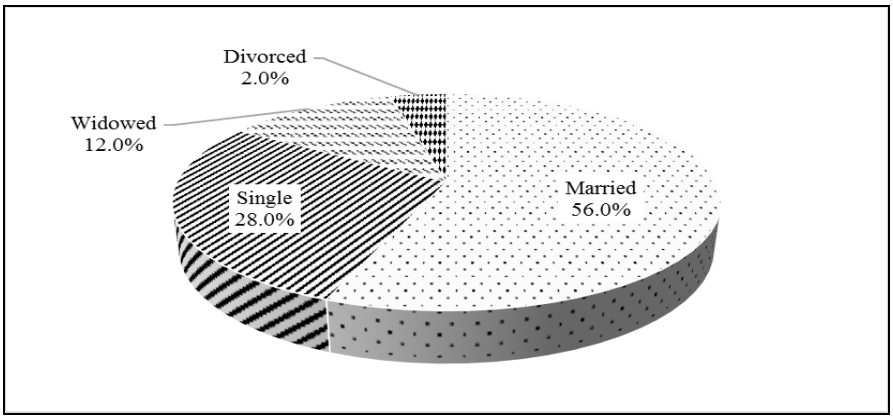
Figure 4.2: Distribution of Parishioners by their Level of Education



4.2.4 Parishioners' Distribution by their Marital Status

A vast majority 28 parishioners (56%) of the parishioners were married, 14 parishioners 28.0% of them were single whereas 6 of them (12%) of them were widowed. Only a very small proportion of 2% of the parishioners were divorced. This means that the rate of divorce was not very high although something needs to be done to prevent further divorces among the parishioners. It was further observed that all parishioners reported that they were active members of their church/congregation.

Figure 4.3: Parishioners' Distribution by Their Marital Status



4.2.5 Experience as a Trained Pastor

The statistics in the table below shows that the largest percentage of pastors 25.7% held served for 6-10 years 14.3% had served for less than 5 years and 2.9% for over 35 years

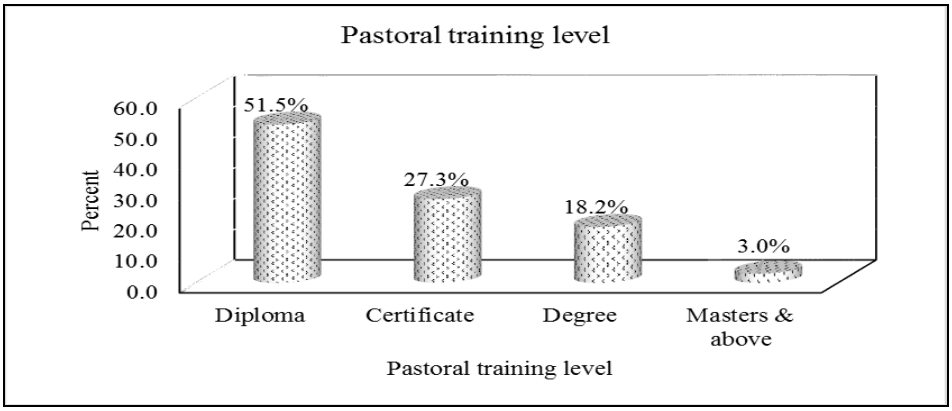
Table 4.2: Experience as a Trained Pastor

No. of years of service	No. of pastors	%
1-5	5	14.3
6-10	9	25.7
11-15	7	20
16-20	6	17.1
21-25	4	11.4
26-30	1	2.9
31-35	1	2.9
36-40	1	2.9

4.3 Training Levels Attained by the Pastors Serving in the ABC, Makueni County

The first research question was on the training levels attained by pastors serving in ABC, Makueni County. Slightly above half (51.5%) of the pastors were found to be holders of diploma in pastoral training, 27.3% of them had certificate whereas 18.2% of the pastor were degree holders in pastoral training with only 3.0% of them being master's degree holders in the same. It can therefore be concluded that majority of pastors had pastoral training.

Figure 4.4: Pastoral Training Level



As shown in table 4.3 below it was clear that majority of the pastors attended Eastern Kenya Integrated College (EKIC) Mitaboni main campus for their pastoral training. Others attended other colleges like EKIC Taveta, Kibwezi, Manza or through Canadian Baptist. The rest of the college's pastors attended for their pastoral training are shown in the table 4.3.

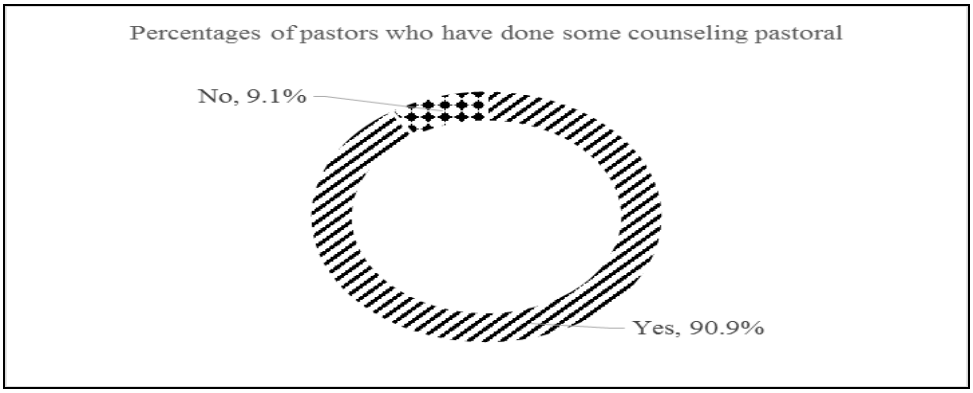
Table 4.3: School of Theology/divinity studies

College	No of pastors	%
EKIC Mitaboni	20	57.1
Divinity School	2	5.7
EKIC Taveta	2	5.7
AIC Mulango Bible College	1	2.9
Bible College of East Africa/Far eastern bible College	1	2.9
EKIC Kibwezi	1	2.9
EKIC Manza	1	2.9
EKIC through Canadian Baptist	1	2.9
Fundamental bible college	1	2.9
Multiplex Bible School (AIC)	1	2.9
Nduluku Bible Institute	1	2.9
Scott Christian university	1	2.9
Ukamba Bible college	1	2.9
Total	**35**	**100.0**

4.3.1 Study of Pastoral Counseling During or After Theology/Divinity Training

A vast majority (90.9%) of pastors reported that they were trained on pastoral counseling during or after pastoraltraining with only 9.1% of them reporting that they were not trained on the same. Figure 4.5 elatrates the results.

Figure 4.5: Percentages of pastors who have done some pastoral counselling



4.3.3 Specific Areas in Pastoral Counseling Covered During Pastoral Counseling

Majority of the pastors reported that the following areas in pastoral counseling were taught during their pastoral training, marital and premarital counseling, death/grief counseling, youth counseling, family issues counseling, children counseling, Decision making counseling, HIV/AIDS counseling, conflict management, anger depression and stress counseling, parent-children counseling and sickness counseling.

4.4 Pastors understanding of the meaning of pastoral couselling

The research questions sought to find out whether pastors understood what pastoral counseling was and the following were some of the explanations they gave;

Table 4.4: Pastors Understanding of What is Pastoral Counseling

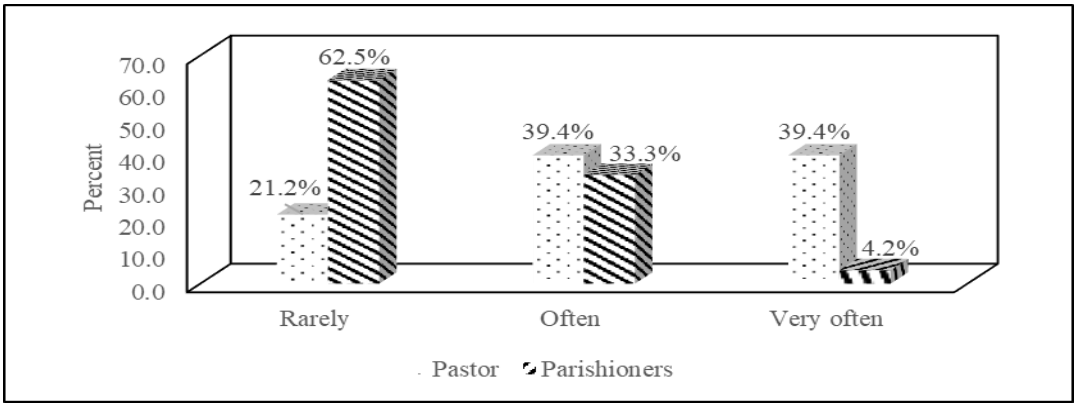
Pastoral counseling is…	No	%
1. An exercise whereby an informed person (pastor/counselor) give an advise to uninformed person in order to change in an area of life without deciding for them	10	28.6
2. It is the way that you lead someone or direct someone to have abroad mind to choose the right decision	8	22.8
3. Teaching people God's way to stop sinning and praying for the difficult time they are going through	4	11.4
4. Giving out to society what can help them in their lifetime	3	8.5
5. It is a way to help the church grow spiritually economically and physically	3	8.5
6. A relational way in which an equipped/experienced individual spiritually and psychologically sits to assist needy persons to understand and solve his problems as per God's word	1	2.9
7. Guiding people how to live in a biblical way	1	2.9
8. Healing people emotionally	1	2.9
9. Helping a person verbally or helping him/her concerning solving a problem	1	2.9
10. Idea of opening someone eyes to see beyond to make his or her own decision	1	2.9
11. It helps the church to obtain good Christians	1	2.9
12. It is helping the whole congregation but individually to make the right decision on challenges and all other walks of life	1	2.9
13. It is more about family issues since they are the one who go to the church	1	2.9
14. Lifting broken hearted in families with love. Also bringing up children who do not associate with evils in life	1	2.9
15. Preaching to people to stop sinning and trust in God	1	2.9
16. Walking with one's problem through discussion without giving an answer and in God's way.	1	2.9
Total	**35**	**100.0**

Basing on the responses that pastors gave on what pastoral counseling is, it was clear that although majority of them reported that they had been taught on pastoral counseling, they still do not appear to understand what pastoral counseling is. Some said it is preaching to people to stop sinning and trust in God, others said that it was more about family issues since they are the one who go to church while others said that it was about helping the church to obtain good Christian values.

4.4.1 Seeking of counseling services by Congregation

When asked whether among the congregation that they had served they had any member coming to seek their counsel in the face of any life issues/crisis, all pastors reported that there were some members of their congregation that had sought counsel on life issues/crisis from them. Similarly, majority of the parishioners reported that they had ever sought pastoral counsel from their pastors over a life issues/crisis with only one parishioner reporting that he had never sought counsel from his pastor. The researcher further enquired on how often congregants/parishioners sought pastoral counsel.

Figure 4.6: How Often Parishioners Sought Pastoral Counsel from their Pastors



Majority (39.4%) of pastors reported that parishioners often visited them to seek pastoral counsel while another 39.4%) of them said that their parishioners sought pastoral counsel very often. Only 21.2% of the pastors said that their parishioners rarely visit them to seek pastoral counsel. Although all parishioners apart from one said that they had ever sought pastoral counsel from their pastors, majority 62.5% of them said that they rarely sought pastoral counsel from their pastors. This could be due to the fact that probably the issue they had was fully sorted or maybe they sought help from other sources. Further, 37.6%

of the parishioners said that they often or very often sought pastoral counsel from their pastors. This is an indication that they still have confidence in their pastors.

4.4.2 Life Issues/Crisis Parishioners Sought Pastoral Counsel For

17.1% of pastors said that majority of parishioners visited them to seek pastoral counsel on matters of faith and religion. A similar percentage of parishioners sought pastoral counseling on marital issues. Other issues/crisis that pastors said parishioners went to them to seek help are shown in table 4.5. 30.0% of parishioners reported that they sought pastoral counseling on important decisions in life, followed 20.0% of them said that they sought pastoral counseling on pre-marital issues.

Table 4.5: Life issues/crisis parishioners sought pastoral counsel for

	No of pastors	%	No of Parishioners	%
Pre-marital counseling	3	8.57	12	24
Counseling on marital issues	6	17.14	10	20
Counseling on issues touching children	5	14.28	1	2
Counseling on extended family relationships	5	14.28	8	16
Counseling on issues of faith and religion	6	17.14	4	8
Counseling on important decisions in life	5	14.28	15	30
Issues on sickness, death & bereavement	5	14.28	1	1
Total	**35**	**100**	**50**	**100**

4.4.3 Frequency of Seeking Counseling Services

Table 4.6 above shows how often parishioners sought pastoral counsel on the specific life issues/crisis mentioned. It can be concluded that they sought pastoral counsel often or very often in all the areas of life issues.

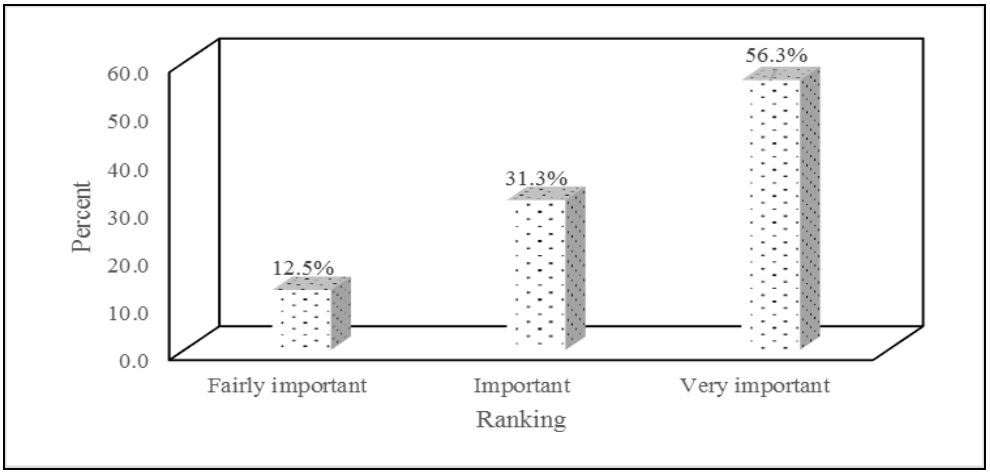
Table 4.6: How often parishioners sought pastoral counsel in the following life issues/crisis

Life issues/crisis	Not at all %	Rarely %	Often %	Very often %
pre-marital counseling	21.9	28.1	40.6	9.4
marital counseling	0.0	31.2	40.6	28.1
issues touching on children	3.1	28.1	37.5	31.2
issues on sickness, death and bereavement	3.4	24.1	37.9	34.5
issues dealing with extended family members	3.4	27.6	34.5	34.5
important decision in life	6.7	33.3	30.0	30.0
issues of faith and religion	0.0	19.4	32.3	48.4
issues touching on children	0.0	0.0	0.0	0.0

4.4.4 Pastoral counseling roles viewed against other roles

Slightly above half (56.3%) of the pastors ranked pastoral counseling as very important when viewed alongside their other pastoral duties and responsibilities, 31.3% said that it was important with only 12.5% of the pastors feeling that it was fairly important. Figure 4.7 shows the findings.

Figure 4.7: pastoral counseling role viewed alongside other pastoral roles



4.4.5 Ranking of Pastoral Roles and Responsibilities

Majority of pastors revealed that preaching and teaching the word was their first priority whereas fund raising for and overseeing of church projects was the bottom in terms of priority.

Table 4.7: Ranking the following pastoral roles and responsibilities

Roles	Top priority						Bottom priority	
	No	%	No	%	No	%	No	%
Church administrative responsibilities	5	14.2	8	22.6	12	34.3	2	5.7
Preaching and teaching the word in church	19	54.2	2	5.7	1	2.8	0	0.0
Home visitation	5	14.2	11	31.4	2	5.7	6	17.1
Pastoral counseling encounter	4	11.4	11	31.4	14	40	5	14.3
fundraising for and overseeing of church projects	2	5.7	5	14.3	6	17.1	22	62.9
Totals	**35**	**100**	**35**	**100**	**35**	**100**	**35**	**100**

When asked whether there were other pastoral responsibilities that pastors appeared to provide a higher priority to than providing pastoral counseling to their congregations, all parishioners reported that there were. The following are some of other pastoral duties and responsibilities that pastors gave priority other than pastoral counseling;

a. Presiding over church administrative work like personnel and administrative matters
b. Leading church services and presiding over various committee meetings.
c. A lot of time spends on exulting congregants on the importance of giving financially to the church.

d. Pastors focusing a lot on coordination of fundraising for church projects

e. Pastors tending to prefer to visit congregants who are better to do.

f. Pastors preferring to spend most of their private time with their families.

4.4.6 Resources available to the pastors for pastoral counseling roles

Majority of the pastors reported that one or more of the following resources were available for their pastoral counseling duties; Church Office, training as a pastoral counselor, pastoral counseling manuals and books, bible, furniture, other spiritual books, computer/laptop, internet counselee and time.

4.4.7 Congregants perceptions of an effective pastoral counsellor

- Experience: He/she should have practiced pastoral counseling for a period of time that provides for adequate practice and exposure.
- Good listeners: One who would first listen to his/her counselee present their problems without interrupting.
- Faithful, honest and prayerful: Such qualities will enable the counselee to have confidence in the pastors as they confide to them personal matters
- Well-equipped on counseling knowledge: Pastors should have attended courses in counseling and/all covered adequate information on counseling during their training.
- Confidential: Pastors should be able to keep secrets of what they have discussed with the counselee.
- Wise, courageous and mature: Pastors should portray wisdom, creativity and maturity while guiding counselees in making informed decisions.
- A role model: Pastors to set the best example not by words but through actions and lifestyle.
- One who is properly trained in Divinity or Theology: This will enable him/her to offer pastoral counseling in a Biblical/Godly way.
- Educated: A pastor should have greater knowledge on life issues than the counselees.

- Loving and Caring: Pastoral counselor should radiate warmth and care to ensure the counselee feels accepted and loved in order to freely express their pains.
- All ways available: A good pastoral counselor should at hand to provide help at the very time the counselee needs it.
- Not busy/always available- should be able to give console enough time

4.4.8 Issues that in the pastors' consider as impacting on pastoral counseling roles

The following issues emerged 1during interviews with the pastors:-

- Time factor: Most pastors confessed that they are busy with many other church roles hence they often have little or no time for pastoral counseling.
- Some pastors fear to be misquoted or misunderstood by congregants who come to seek pastoral counsel from them.
- Lack of resources e.g. Finances, office facilities, relevant materials on counseling etc., to enable them to effectively discharge their pastoral roles.
- Pastors felt that often parishioners seeking counselling provide iincomplete information about the counselee's problem: This arises when counselees fail to make full disclosure of their presenting problem.
- Pastors felt that most of private time should be spend with their families and on personal pursuits: Pastors who consider that their private time should for their families and personal pursuits in life.
- Age gap: Older people appeared reluctant to disclose their issues to younger pastors.
- Lack of support from the church or other interested parties: Church leadership at higher levels does not appear very keen to equip pastors for effective pastoral counseling roles (indeed this research established that the ABC does not have any official policy on pastoral counseling.
- Parishioners fear to face their pastors: Pastors indicated that many of their parishioners are afraid of disclosing personal problems and failures apparently as a way of protecting their image.
- Many counselees expect direct answers from the pastors concerning their life issues as though the pastor ought to have a miracle solution.

- Lack of trust: Some parishioners are not able to trust their pastors with personal issues especially if they suspect the pastors to lack maturity and confidentiality.
- Cultural issues: Among the Kamba, wisdom goes with age so the elderly congregants will often find it odd to seek any sort of counsel from 1young pastors.
- Lack of privacy: In many parishes, pastors indicated that they lacked safe and private office facilities where they can carry out effective pastoral counseling.

4.5.1 Parishioners Fears when they Sought Pastoral Counsel

Majority (38.%) of the parishioners reported that they feared their pastors could disclose to other people their private issues, 28.% of them said that they feared that their pastors were not adequately trained and equipped to provide pastoral counseling while another 28%) said that they feared the fact that their pastors began to view them as weak/evil/indecisive.

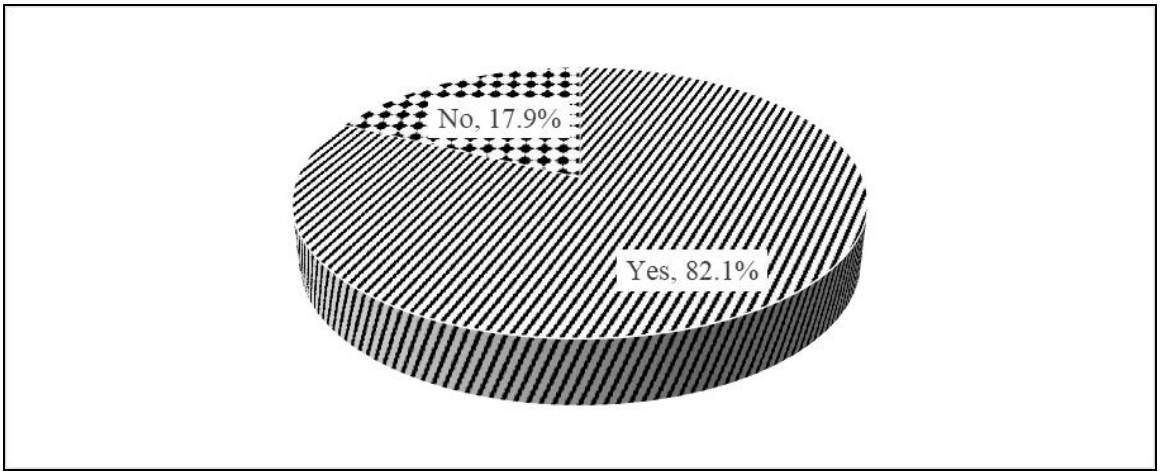
Table 4.8: Parishioners fears when they sought pastoral counsel on their life issues/crisis

Parishioners fears	**No**	**%**
Pastors disclosing to other people their private issues	19	38
Pastor not adequately trained and equipped to provide pastoral counseling	14	28
Pastor beginning to view me as weak/evil/indecisive	14	28
pastors not providing help in a timely manner	3	6
Total	50	100

4.5.2 How Kamba Culture influence Pastoral Counseling

When asked whether they thought that Kamba culture in any way influenced the way church members embrace pastoral counseling, majority (82.1%) of the pastors said that it did with only 17.9% of them feeling otherwise.

Figure 4.8: Influence of Kamba Culture on the way church embrace Pastoral Counseling



The study established that Kamba culture bears influence on pastoral counseling in the following areas:-

- A strong belief among many Kamba practicing Christians that traditional diviners and witch doctors are better and more immediate sources of solutions to their problems that their pastors.
- Belief in witchcraft among some active parishioners who held strongly that there are evil forces behind problems and counseling cannot solve but can only be addressed through certain cultural rites.
- Influence from old generation that young people of the male gender were counseled by their fathers and other elders while girls were counseled by their mothers or their equivalents.

- Many grown men found it culturally unacceptable to go and share out their life problems and issues to female pastors regardless of age.
- Most men felt that going for pastoral counseling is like 'exposing their weaknesses.' in face of their problems un life.
- There was a general lack of knowledge about the whole subject of pastoral counseling.
- Communal authority: For instance for a wife to come for counseling, she may have to seek permission from the husband or in his absence her in-laws. This may dissuade many women from seeking pastoral counseling help.
- A negative attitude by the young generation towards pastoral counseling because of their desire to be let alone to make their own decisions in life.

4.6 Parishioners' Perceptions of an Ideal Pastoral Counselor

Parishioners provided the following attributes of an ideal pastoral counselor

a. He/she should be well informed on theory and practice in pastoral counselling and be a good listener.
b. He/she should be a friendly individual and one who will maintain privacy concerning issues brought by parishioners for pastoral counselling help.
c. He/she should be prayerful because of parishioners in the role of prayer in solving their problems.
d. Mature, honest and humble in the way he/she relates with congregants in order to win their acceptance and confidence.
e. He/she should have integrity and reputation among the congregants and the wider community in order for them to continually believe and trust in him/her
f. He/she should always available whenever the congregants need their help.

4.7 Time in the life of an issue when parishioners feel inclined to seek pastoral help

Majority of parishioners, (44%) reported that they felt inclined to seek pastoral counseling at some point while trying to solve life issues/crises, 40% of them said that when they were unable to solve them while 16% of them said that they sought pastoral counseling as soon as the issue/crises arise.

Table 4.9: Time in life of issues/crisis parishioners normally feel inclined to seek pastoral help

	No	**%**
As soon as the issue/crisis arise	8	16
At some point while trying to solve it	22	44
When I am unable to solve it	20	40
Total	**50**	**100.0**

4.8 Kind of Help Parishioners Expect from Their Pastors

The study revealed that most of parishioners (34.0%) expected to their pastors to pray for a divine intervention on the issues/crises that they were going through, followed closely by 32.0% who expected their pastors to prescribe a solution to their issues/crises, whereas 20% of the parishioners expected their pastors to help them develop a clear understanding of the issue/crisis so that they could make an informed decision about it.

Table 4.10: Kind of help parishioners expect from their pastors

	No	**%**
To prescribe a solution to my issue/crisis	16	32
To help me develop a clear understanding of the issue/crisis so that I can make an informed decision about it	10	20
To pray for a divine intervention on the issues/crisis	17	34
To encourage me to bear with the issues/crisis as a solution is found	7	14
Total	**50**	**100**

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSION CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This section presented a summary of major findings, discussions of findings and conclusions and recommendations. Further suggestions for future studies were also presented.

5.2 Summary of Findings

Background information of the respondents revealed that 57.6 percent of pastors were male and 42.4 percent of parishioners were female. Although, most of pastors aged between 41 to 50 years, parishioners were youthful who aged between 31 to 40 years. The highest level of education achieved by most parishioners was secondary and majority of them were married. On average most pastors had served for at least 15 years, with a highest of 38 years and minimum of one. This clearly indicates most of them were conversant with regions they were serving and could easily identify counseling needs from their parishioners. The research findings also indicated that over 90% of pastors had covered some topics on pastoral counseling during or after their theological training. Common topics covered included premarital counselling, marriage counselling and grief and bereavement counseling

Several factors were cited as negatively affecting pastors effectiveness in pastoral counseling among these were lack of time, lack of resources, lack of support from higher

church authorities and parishioners fears that disclosing their issues would reflect them as weak.

Cultural issues were also cited as affecting pastoral counseling. For instance, men were reluctant to disclose their issues to lady pastors or pastors much younger than them.

5.3 Discussion of findings

5.3.1 Pastoral training levels by serving pastors

The research findings indicated that a very substantial percentage of pastors were diploma and certificate holders. These paints a picture of pastors whose level of pastoral training is relatively low by the standards of contemporary congregations and this is bound to affect their ability to understand and analyze issues in pastoral counselling encounters. Lake (1981:2007), opined that pastoral counselors lacking in adequate knowledge on theories and practice in both general counselling and pastoral counselling could be tempted to misapply scripture in counselling encounters. The researcher held the same view.

5.3.2 Counselling areas covered during and after theological training

It was notable that most of the pastors had undertaken some selected pastoral counseling topics during their formations. Those who had undertaken pastoral counseling were trained on areas such as premarital counseling, conflict management, anger management, grief and bereavement counseling, depression and stress counseling and peer counseling. While the pastors had indicated that they had undertaken such units in pastoral counseling but majority appeared not conversant with the concept and essence of pastoral

counseling. Their general understanding of pastoral counseling appeared to suggest a biblical prescription of solutions to the problems that parishioners would bring to them for pastoral counseling help.

These observations are given credence by Lake (1991:207), Donald (1981: 63), Adams (1976:88) and Maclatchey (2009:11) among others who provided attributes such as knowledge of theory and practice in general and pastoral counseling, appropriate application of scriptures in pastoral counseling, humility, patience, selflessness, good listening skills and personal maturity as basic requirements for an effective pastoral counselor.

There are many instances when parishioners would be misled through wrong application of scripture in their life issues. This could impact negatively in the life of parishioners seeking counselling help where they may be lead to make wrong decisions on important issues in life.

Regarding the areas of counselling covered during or after the pastors basic training, it was found that most of the pastors simply covered different topics of counselling in isolation, but it was evident in the study findings that little or no content on the steps to the process of counselling and on the theories upon which general and pastoral counselling activities are based was ever tackled. This calls for an effort to upgrade the pastor's qualifications through enrolment through further pastoral training and seminars and workshop specifically on pastoral counselling. This would enable them to do correct pastoral diagnosis of the parishioners presenting problems (Taylor 1991:150)

The pastors raised many issues that are in their understanding affected pastoral counselling efforts. Key among these was the cultural context of the parishioners which the researcher strongly agreed with. Berinyuu (1998:53) and Mwaura (2000:84) equally support the view that cultural believes greatly influence the way individuals view the problems/crisis which confronts them in life. An effective pastoral counsellor will need to have a deep understanding of the cultural content of their parishioners as this guides them in interpreting phenomena around their lives.

The personal attributes of pastoral counsellor also influence in a major way the effectiveness of any pastoral counselling exercise. This was widely acknowledged by authors reviewed in this research like Lake (1991:207), Donald (1981:63), Adams (1976:88) and Maclatchey (2009:11) among others. Among these attributes are knowledge of theory and practice in general and pastoral counselling, appropriate application of scriptures in pastoral counselling, humility, patience, selflessness and good listening skills, others are availability and personal maturity. These attributes also came up during data collection from both pastors and parishioners.

5.3.3 Factors affecting pastoral counseling as cited by the pastors

A few pastors reported that they were provided with one or more of the following resources: Church office, pastoral counseling manuals.

Those providing counseling services ought to embrace good communication skills and be ethical and experienced when different pastoral counseling needs.

Pastors also noted that their effectiveness was dependent on distance from the parishioners, generational gaps and parishioners willingness to disclose their issues.

Further the pastors noted that parishioners were reluctant to disclose anything to pastors who were likely to breach confidentiality. Moreover inadequate training of pastors and inadequate time accorded during pastoral counseling were other factors negatively affecting pastoral counseling and efforts. These views were given credence by Lee (1968:90) who shared widely on factors that affect pastoral counseling and attributes that an effective pastoral counselor ought to have in order to win the trust and confidence of the parishioners.

Kamba cultural beliefs had influence on demand for pastoral counseling since it was determined that many parishioners would opt to seek solutions to problems from witch doctors and seers. Moreover there were strongly held beliefs that young men should be counseled by their fathers or their equivalents while young women should be counseled by their mothers or their equivalents. The findings also showed that men across the board were hesitant to confide to female pastors. Nkube (2003:89) concurs with these observations when he underscores the influence of cultural beliefs and practices and community advice and opinion on what finally congregants would consider as appropriate to issues and crises that confront them in their daily living

5.3.4 Parishioners perception of an ideal pastoral counselor

According to majority of ABC parishioners interviewed, pastoral conselling was supposed to provide solutions to problems facing them either through wisdom of the pastor or through divine intervention as a result of prayers said by the pastors. This understanding of pastoral counseling appeared to contradict what pastoral counseling intended to attain. According to Clinebell (1984:27) and Ikenye (2014:86) the task of a pastoral counsellor was to help the parishioner get a clear understanding of their

presenting problem, to help them reduce their inner blocks and to make informed decisions on problems facing them. Thus a pastoral counsellor would not provide a solution through a word of advice or through prayers. Instead the pastoral counselor's task would be to help the congregant develop new insights to their presenting problems and develop mechanisms for coping or for solving. Parishioners also opined that for them to confide to a pastor he/she ought to have had the following attributes:

1. Possess adequate knowledge on theories and practice in conselling.
2. Be good listeners in order to clearly and correctly understand and interpret the parishioners presenting problems
3. Be friendly, humble and honest in order to win the confidence and trust of the parishioners seeking pastoral counseling.
4. Be mature individuals who do not rush into conclusion about parishioners issues before understanding them.
5. Be always available to address the felt needs of the parishioners.

These observations fully agreed with the views held by Oates (1974:6) and Ikenye (2014:88-92), all of whom underscore the importance of these personal attributes and others in making a successful and effective pastoral consellor. Rogers (1951:63), also brings forth related attributes for effective pastoral counseling.

5.4 Conclusion

From the foregoing findings and discussions, it can be concluded that there is need for ABC ministry to provide supportive services for their pastors to access a lot more training on pastoral counseling. Owing to heterogeneity of Christian needs and diversity of issues, pastors ought to acquire specialized skills which would aid in availing support to parishioners to make informed decisions in life, handle conflict, stress management and facilitate peer counseling. With recent trends in information technology and social media platforms, there is need for customized skills on how to handle social media related pressures and conflicts which may emerge from their use especially by the young generation that spends a lot of time in social media engagement.

Secondly, in the study, it was noted that many ABC parishioners sought counseling help whenever they had conflicting decision-making needs. There is need for pastors to be adequately prepared on how to handle decision making challenges amongst parishioners who were of varying demographic characteristics. Since majority of parishioners were women, there is need for pastoral needs to be skewed towards addressing women related challenges. Due to low uptake of pastoral counseling needs by parishioners, most pastors had resulted in incorporating in their homilies (sermons) various issues in counseling.

Thirdly, the study explored on pastors' opinion on factors hindering provision of pastoral counseling services. It was notable that the degree of preparedness of the pastors was an impediment to provision of quality pastoral counseling services. There is need for pastoral counseling services providers to be adequately equipped on communication skills and embrace ethical standards required in counseling encounters. There is need for

pastoral counselors to assure clients' confidentiality and quality time to parishioners seeking counseling help.

From the fourth objective, it can be concluded that pastoral counselors ought to acquire requisite communication skills, blend pastoral needs with an understanding of cultural context that apply to different counseling situations amongst the Kamba. There is also need for continued research by pastors on counseling in general and pastoral counseling specifically for them to acquire and maintain competence in addressing pastoral needs of their parishioners.

5.5 Recommendations

From the study findings, the following recommendations can be drawn.

- There is need for ABC church to establish detailed and exhaustive pastoral counseling programs for their pastors during their training programs. Further, these programs ought to be customized to instill deeper knowledge in decision making on family values and on conflict and stress management. This would aid in mitigating against rampant cases of killings in families, suicide among the youth and drug and substance abuse. Through such pastoral counseling exposure and training, pastoral counselors would be adequately prepared and knowledgeable enough to address their parishioners' needs.
- Again, such programs should expose the pastors to many theories of counseling the steps in the counseling process and knowledge on how to terminate counseling encounters and make referrals. The training programs should also equip their

pastoral counselors on appropriate use and application of the scriptures during counseling encounters.

- There is need for pastoral counseling seminars to be prepared in ABC parishes. These seminars would aid in addressing heterogeneous needs arising from community in which ABC is currently serving. The seminars ought to be customized to specific demographic needs and they may be skewed towards family values, decision making and conflict management.
- Since pastors perceived that there was average uptake of pastoral counseling by parishioners in ABC, they should therefore prepare adequately whenever they are providing pastoral counseling services. There is need for formation of pastoral counseling in-service programs and execution of mock counseling session, so as to continually aid in development of their pastors' skills and improvisation of requisite resources in regions where there are deficits. Pastors ought to create resources sharing platforms so to easily share information amongst themselves, especially in situations when they encounter challenges in provision of pastoral services.
- There is need for pastors to raise ethical, integrity and confidentiality bars whenever they provide for pastoral needs of their parishioners. This would increase their rating and approval by their parishioners resulting into more of them willingly coming for pastoral counseling help.
- The pastors need to acknowledge that cultural beliefs and values have a lot of influence in how parishioners would espouse pastoral counseling services. There is a need therefore for pastors to understand the culture of the congregants so that

issues in culture that have a bearing in the belief systems of the congregants are taken on board during the counseling exercise.

5.6 Recommendations for Further Studies

The current study was carried out in Makueni County amongst ABC pastors and parishioners. There is need for subsequent study to be carried out in other counties to confirm or refute current findings. Secondly, respondents were supposed to respond to questionnaires and interview guides. There is need for documented content analysis to evaluate pastoral counseling services accorded by these pastors. Further, focus group discussions may be incorporated for data collection in a similar research to enrich further the findings thereof. Other denominations can still replicate this study to find out whether their circumstances are similar or any different. There is need for subsequent study to be carried out amongst non-Christians hailing from Makueni County to find out what their views may be.

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APPENDICIES

Appendix I: Pastors Questionnaires

Introduction

Dear respondents,

Thank you for accepting to participate in this research. This questionnaire seeks to collect data that will assist in a research for Thesis in Masters of Theology (Counseling option) at St. Paul University. All information provided in this questionnaire will be used for the purposes of this research only and treated with utmost confidentiality. You are not obliged to provide your name.

Thank you

Section A: Background information

1. What is your gender? Male [ ] Female [ ]
2. How old are you 20-40 years [ ] 41-50 years [ ] 51-60 Years [ ] Above 60 years [ ]
3. How long have you served as a trained pastor ……years
4. In how many congregations /parishes have you served since you became a pastor?

   .....

   .....

   .....

   .....

Section B: Information on Pastoral counseling

5. What is your pastoral training level? Certificate [ ] Diploma [ ] Graduate [ ] Masters and above [ ]
6. Where did you study for your Theological/Divinity studies
7. (a) Did you undertake any studies on counseling during or after your theological/divinity course Yes [ ] No [ ]

(b) If yes what specific areas in counseling did you cover?

i. ……...
ii. ……...
iii. ……
iv. ……....

8. What do you understand pastoral counseling to mean?

i. ……
ii. ……
iii. ……
iv. ……

9. Among the congregations you have served as a pastor, have any parishioners came to seek your counsel in the face of life issues/crises Yes [ ] No [ ]

(b) If yes, how often? Rarely [ ] Often [ ] Very often [ ]

10. What areas in life do they seek your counsel and how often (tick as appropriate)

Areas	Not at all	Rarely	Often	Very often
Marital issues				
Issues touching on their children				
Issues on sickness, death and bereavement				
Issues dealing with extended family members				
Important life decisions				
Issues of faith and religion				
Others				

11. How would you rank Pastoral counseling role as viewed alongside your other pastoral duties and responsibilities Not important [ ] Fairly Important [ ] Important [ ] Very important [ ]
12. How would you rank the pastoral roles and responsibilities below (from the top priority as 1 to the bottom priority as 5) 1 - very highly 2- Highly 3- Average 4 – Low 5- Very low.
    i. Church administrative responsibility [ ]
    ii. Preaching and teaching the word [ ]
    iii. Home visitation [ ]
    iv. Pastoral counseling Programmes [ ]
    v. Fund raising and oversight on church projects [ ]

13. What resources are available to you in your role as a pastoral counselor in the church where you are serving?

    i. ……

    ii. …….

    iii. …….

    iv. …….

14. (a) What in your opinion are the qualities of an effective Pastoral Counselor?

……

……

……

……

(b) What in your opinion are the factors that could negatively affect your effectiveness in Pastoral counseling role as a serving pastor?

    i. ……

    ii. ……

    iii. …….

15. Does the ABC Church have a formal policy on Pastoral counseling roles by the serving pastors? Yes [ ] No [ ]

(b) If yes, what is it? .....

……

……

16. How can pastors be helped to improve in their Pastoral counseling role?

    i. ……

    ii. ……

    iii. ……

    iv. …….

17. Do you think the Kamba Culture in any way influenced the way people embrace Pastoral counseling? Yes [ ] No [ ]

(b) If yes, what are some aspects of the Kamba Culture that bear this influence?

    i. ……

    ii. .....

    iii. ……

    iv. ……

Thank you for accepting to participate in this research.

Appendix II: Parishioners Structured Interview Guidelines Questions

Dear respondents,

Thank you for accepting to participate in this research. These questions seek to collect data that will assist in a research for Thesis in Masters of Theology (Counseling option) at St. Paul University. All information provided will be used for the purposes of this research only and treated with utmost confidentiality. You are not obliged to provide your name.

Thank you.

1. How old are you?
2. What is your education level?
3. What is your marital status?
4. How often do you attend church services and programmes in your parish/church?
5. Do you participate in any church activities in your parish?
6. What are the issues/crises in life that you have had to seek help from your pastors?
7. At what point in the life of the issues/crises do you normally decide to seek your pastor's help?
8. What specific interventions do you seek from your pastor whenever you approach him/her for counseling help?
9. What qualifications/characteristics should a pastor in whom you would prefer to confide your issues/crises in life possess?0

10. What fears/reservations do you have when you seek pastoral counselling0 from your pastor on life issues / crises?
11. Are there other pastoral responsibilities that appear to be given a higher priority by your pastors than their Pastoral counseling responsibilities?
12. As a Kamba Christian apart from your pastor, who else would you seek counsel from when confronted by issues/crises in life?

Thank you for participating in the interview.

Appendix III: Letter of introduction of the reseacher to NACOSTI

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: postgraduatestudies@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728-669000
(0) 728-062420
(0) 736-424440

BOARD OF POSTGRADUATE STUDIES

National Commission for Science, Technology and Innovation
Off Waiyaki Way, Upper Kabete
P.O Box 30623, 00100
Nairobi, KENYA.

Dear Sir/Madam,

RE: MUKIMA JONATHAN MUSAU- MTHLMR349416

This is to confirm that the above named is a final year student of St. Paul's University registered for Master of Theology.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is:

THE FACTORS AFFECTING PROVISION OF PASTORAL COUNSELING SERVICES BY PASTORS OF THE AFRICA BROTHERHOOD CHURCH IN MAKUENI COUNTY, KENYA.

The research will take place in MAKUENI COUNTY County from March 2019 to May 2019.

Kindly grant the student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies

BOARD OF POSTGRADUATE STUDIES
ST. PAUL'S UNIVERSITY
28 FEB 2019
KENYA
TEL: 020 - 2020505, 2020510
P.O. PRIVATE BAG - 00217, LIMURU

Appendix IV: Letter of Research Authorization from 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/19/32922/28780** Date: **3rd April 2019**

Jonathan Musau Mukima
St. Pauls University
P.O. Private Bag - 00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"The factors affecting provision of pastoral counseling services by Pastors of the Africa Brotherhood Church in Makueni County, Kenya,"*** I am pleased to inform you that you have been authorized to undertake research in **Makueni County** for the period ending **1st April, 2020.**

You are advised to report to **the County Commissioner and the County Director of Education, Makueni 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.

CHARITY MUSEMBI
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Makueni County.

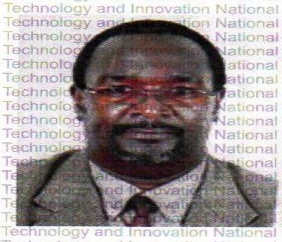
The County Director of Education
Makueni County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

Appendix V: Research Permit from NACOSTI

THIS IS TO CERTIFY THAT:
MR. JONATHAN MUSAU MUKIMA
of ST. PAULS UNIVERSITY, 0-90130
NUNGUNI,has been permitted to
conduct research in *Makueni County*
on the topic: *THE FACTORS AFFECTING PROVISION OF PASTORAL COUNSELING SERVICES BY PASTORS OF THE AFRICA BROTHERHOOD CHURCH IN MAKUENI COUNTY, KENYA.*
for the period ending:
1st April,2020

Permit No : NACOSTI/P/19/32922/28780
Date Of Issue : 3rd April,2019
Fee Recieved :Ksh 1000



.....
Applicant's Signature

.....
FOR: *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.**
5. **The License does not give authority to transfer research materials.**
6. **NACOSTI may monitor and evaluate the licensed research project.**
7. **The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.**
8. **NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.**

National Commission for Science, Technology and innovation
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 23856

CONDITIONS: see back page

Appendix VI: Request for authority to carry out the research in ABC

P.O BOX 73-90350

NUNGUNI

21ST MARCH 2019

THE MOST REVEREND DR. TIMOTHY N. NDAMBUKI

THE ARCHBISHOP, AFRICAN BROTHERHOOD CHURCH

EAST, CENTRAL AND SOUTHERN AFRICA

P.O BOX 32-90100

MACHAKOS

YOUR GRACE,

RE: PERMISSION TO CARRY OUT RESEARCH WITHIN THE AFRICA BROTHERHOOD CHURCH IN MAKUENI COUNTY

I am a member of the Africa Brotherhood Church and my Local church is ABC Kilome. Currently I am studying at St. Pauls University for a Master of theology (counseling option)

I chose the topic of ***The Factors Affecting provision of pastoral counseling services by pastors of the Africa Brotherhood Church in Makueni County*** for my masters thesis. The specific Church Administrative Units sampled for this study are kilome, Mukaa and Sultan Hamud Subheadquaters. This study will entail use of questionnaires and structured interviews with serving pastors in these three sub headquarters and a selected number of respondent from among the lay parishioners.

I commit that the findings will be ex need you in this research and that utmost confidentiality as am ethical requirement of all research undertakings, will be strictly observed.

I most humbly look forward to your favorable response.

Thank you

Yours faithfully

JONATHAN M. MUKIMA

(Lay leader, Africa Brotherhood Church Kilome)