



Assessment of Social, Moral and Spiritual Challenges Facing Students in Secondary Schools in Nyeri County, Kenya

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ARTICLE INFO

Article History

Received 30.06.2021

Received in revised form 15.09.2021

Accepted 29.12.2021

Article Type:

Research Article

ABSTRACT

Contemporary educational institutions have been faced with emerging social-cultural, spiritual and moral issues that have brought with them new choices in views, cultural orientations, and philosophy. Ultimately, their health wellbeing is affected. This has created a contextual social crisis that necessitates the need to guide young people in various ways of approaching contemporary life. This article assesses the main social, moral and spiritual challenges facing students in secondary schools in Nyeri County, Kenya. The study was conducted descriptively with a total of 99 secondary school students, and 68 Christian Union(CU)/Catholic Action(CA) patrons. From the results of the study, it was established that most of the students are faced by various social, moral and spiritual challenges among others; unhealthy relationships that leads to early pregnancy among girls; religious relativism; negative influence from modern social media; and membership to pseudo-religious groups. The study, hence, recommend to various educational stakeholders on the need to change the traditional methodological approaches that have been used addressing the above mentioned challenges faced by the 21st century young generation. Hence, the need to develop a more contemporary methodologies that can address the revolutionized social-cultural, moral and spiritual contexts. In this case, an effective complementary Christian pastoral care and counseling programmes interventions becomes vital in contemporary educational contexts.

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Keywords:

Social, moral, spiritual, challenges, secondary school students

1. Introduction

Education sector is one of the key areas of human developments. In the Kenyan contexts, various systems have been developed with the aim of cultivating a more relevant and contextual human capital. Today, the government have taken the initiative to change the education system from 8.4.4 to 2.6.6.3. In its background information, the Kenya Institute of Curriculum Development (KICD), (2017) justifies that previous reviews and systems only addressed issues of curriculum content, overloads within and across subjects, unnecessary overlaps and emerging issues. Additionally, the body further noted that various reviews have not adequately addressed fundamental issues that would transform society by enhancing the productivity of every Kenyan citizen and accelerate economic growth. As such, it is vital for continuous and up to date assessments of other social, moral and spiritual valuables that influence such systems. This should be informed by the fact that within the education sector, students as the ultimate consumers of any educational programme are faced with various social, moral and spiritual challenges that negatively affect their transition to other levels of life. As such, this work is informed by the question; what are the major social, moral and spiritual challenges facing contemporary secondary schools students today? This article seeks to answer the above question in reference to secondary schools in Nyeri County, Kenya.

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Citation: Kagema, P. G. (2022). Assessment of social, moral and spiritual challenges facing students in secondary schools in Nyeri County, Kenya. *International Journal of Psychology and Educational Studies*, 9(1), 262-271. <https://dx.doi.org/10.52380/ijpes.2022.9.1.646>

Today, most of Kenyan primary and secondary schools have witnessed a dearth of pathological issues facing students. These include among others; uncontrollable drugs and substance abuse, membership to pseudo-religious organizations, early teenage pregnancies among girls that affect their smooth learning process and unhealthy social networking. It is within this context that Kagema et al (2019) notes that the contemporary emerging new cultures brought about by the modern technologies, socialization platforms among others, have given young people various choices that have affected their moral and ethical decision-making process. As a result of latter challenges, there has emerged a contextual social crisis which necessitates the need to guide young people in various ways of approaching contemporary life. In this case, proper contextual guiding becomes paramount on every choice to be made.

This article views various challenges faced by students in contemporary learning institutions as an image of sociological problem faced by contemporary society. Abbas (2009) define a social problem as an alleged situation that is incompatible with the values of a significant number of people who agree that action is needed to alter the situation. The situation hence, leads to social disorganization, value conflict, deviant behavior, labeling, critical and social constructionist perspectives. Curtis (2015) notes that young people undergo transitional process involving a progression from immaturity and social dependency of childhood into adult life. Analyzing Kohlberg's theory of moral development, Niekerk (2014) observes that adolescents believe that good behavior means having good motives. They also believe that interpersonal feelings, such as trust and concern for others, make any behavior justified and morally good. Hence, the intentions of the actors play a more significant role in reasoning at this stage. Such understanding is vital for the schools in developing structures on moral awareness to develop relevant actions of addressing emerging moral, spiritual and social challenges faced by students.

Contemporary social tech platforms have adversely produced a very delicate young people in terms of personal moral valuation. This was confirmed by the popular social media trending, '#IfikieWazazi' has been one of the shocking incidents from young teenagers where they were caught having posted their half-naked photos in social media. According to Kigo (2018) in *The Kenyan Daily Nation*, 27th April 2018, this was a wake-up call for parents and the nation to evaluate ourselves and holistically address parenting and whether we inculcate the values that produce a whole person. The above incident shows disconnect in the emerging social environments in de-linking the moral from immoral. In practice, the moral agents seem not to recognize the moratorium in young people from physical social interaction to technological social environments on social media. As such, in the latter environments, Opara (2014b) notes people finds satisfying psychological environment comprising of the feelings, expectations of those around them and personal attitudes, among others. In view of this, it is important that young people at their optimal ages to be taught on how to distinguish a virtue-based social environments and vice-based social environment. This is only possible where children at family environments are trained at early stage to distinguish good and bad, sacred and profane and, vice and virtue.

After the home environment, the learner finds the school environment which becomes paramount in promoting student's well-being and health. Students' social, emotional and ethical needs are addressed through various interventions such as guidance and counseling, contextual discussions in the class among others. Chauhan (2013) posits that teachers are expected to deal sincerely with the problems associated with students' behavior as they occur. He therefore, notes that the main task of a teacher is to make for a way out of the myriad social and behavior-oriented problems as posed by family/home, school and culture to students. However, he questions whether teachers can effectively develop an atmosphere of trust and an attitude of acceptance and cultivate empathic understanding to grapple with the emerging problems. This is because most teachers have the overall responsibility of ensuring discipline in the students along with ensuring academic performance among the students.

Inter-relationship between the students is vital for a healthy school environments. With this understanding, Kenyan secondary schools need to create an environment where students accommodate each other's opinions, taste values, and live as a community. Based on the philosophy of empathy, schools need to teach students on the need to understand the feelings of others and to treat people with kindness. This will ensure the promotion of life skills to prevent violence against students in schools. In return, this will reduce the frequent bullying behaviors from students to other students. Expectedly, those who go

through this empathy training, when compared with those who have not, are more likely to be less aggressive.

The spiritual contexts of students in Kenyan schools has been wanting. The Catholic Commission for Education and Religious Education (2015) in Kenya, observe that some of the secondary school students often experience some forms of religious radicalization without their knowledge. This religious radicalization is done secretly where the students are indoctrinated based on propaganda of radical ideologies, beliefs, and practices. The Commission observes that the radicalized young people are promised religious, social-economic and political opportunities. These promises make them engage in evil and criminal missions of violence and extreme activities of disrupting social order, religious integrity, harmony and transformation among people.

Today, some of the young people have blindly engaged themselves into cultic religious social groups that entice them of social, spiritual and economic prosperity. Zhang (2017) identifies the following five characteristics that are associated with the contemporary cults: First, using psychological coercion to recruit, indoctrinate and retain its member; second, forming an elitist totalitarian society; third, founder leader is self-appointed, dogmatic, messianic, not accountable and has charisma; fourth, believing "the end justifies the means" to solicit funds recruit people and fifth, wealth does not benefit its members or society. According to Hunter (1988) such cults employ unethically manipulative techniques of persuasion and control designed to advance the goals of the group's leaders to the detriment of members, their families, or the community. He importantly notes that cults attract youth experiencing psychological stress, rootlessness, and feelings of emptiness and of being disenfranchised, and identity diffusion and confusion. To attract these youths in society, cults seem to offer confused and isolated adolescents social, spiritual and economic moratorium.

Positive morality in society is vital as it promotes harmonic moral value, and understand the right or wrong (Mathlala, 2011). This helps to reduce some social problems like crime, conflicts and other social erosions within the adolescent's stage. In school context, most of the students inhabit the concept of moral relativism as influenced by their fellow moral agents. Majority lack a personal and a critical definition of the rightness and the wrongness of a moral decision. These students usually adopt the accepted behavior of the group that is most significant to them. Parke (2010) hence, argues that the school's focus on students' moral behavior should focus on their ability to differentiate between good and bad as they grow in their different cultural settings

Teenage pregnancy has been one of the major alarming moral challenge within in basic education system in Kenya. According to the Ministry of Health, Kenya (2015), 37% of girls and 44% of boys aged 15 to 19 years have had sex. Approximately, 18% of adolescents (15-19 years) had begun childbearing, ranging from 10% among girls in secondary school education to 32% with no secondary education. Besides, Siddharth (2018) notes that almost one in five Kenyan teenagers are at a threat or is a teenage mother. He observes that recent media reports of the high number of girls failing to sit their final K. C. S. E. or K. C. P. E. This reveals the extent to which as a society, we have continued to sweep under the carpet the candid discussions about adolescent sexuality. To be successful in addressing the above challenge, Siddharth notes that drastic efforts to reduce the incidence of teenage pregnancy among the school girls must be put into place. This should be facilitated through comprehensive programmes of behavioral change, social and economic development and sex education, reproductive rights and gender equality.

To control the negative impact associated with social, moral and spiritual challenges, it is imperative to facilitate social and emotional learning in students. This will facilitate social and emotional well-being where every student realizes his or her potential, learn to cope with the normal stress in life. Besides, the student will be able to withstand and acquire the capacity to respond adaptively to a challenging environment and still thrive in life.

In addition, to arrest the existence and emergence of students' pathological challenges in schools today, Waweru and Otieno (2018) argue that secondary schools need to facilitate platforms that create an environment of opening up for immediate assistance. This is because, in fear of being stigmatized, students may attempt to conceal their troubled feelings which later manifests through their overt behavior. As such,

they advise that secondary school institutions in Kenya need to develop a strong chaplaincy structure that encourages self-expression to candidly open up their struggles while inviting others to give out their views freely.

Where postmodern society presents the youth with the challenges of diverse views, culture, and philosophy, both adolescents and youth guides need to understand how these changes affect the dynamics of their integral development (Akpanessien, 2015). Besides, a clear understanding of the social and cultural changes that have taken place today would help adolescents to adapt and integrate into diverse context, with healthy self-affirmation. Schools require trained student peer counselors to complement the guidance and counseling teacher working with them. Such students have the advantage that they can informally interact with their colleagues in class, during games, in the hostels and at any time whenever there is an opportunity.

2. Methodology

2.1. Research Model

This article is guided by James Fowler's theory of Faith Development. The theory's concern is with understanding the phenomenology of how people develop ways of relating to their world and themselves in light of their understandings of ultimate reality. Andrade (2014) notes that drawing from the work of Kohlberg's theory of moral reasoning, Erikson, and Piaget's theory of cognitive development, Fowler developed a stage theory of faith development that has been continuously referred to by those interested in the faith and moral development process. James Fowler, therefore, bases his theory in five cumulative stages that human beings follow in development and defining meaning within their realm of life. The Intuitive Projective, the Mythic-literal faith, Synthetic-conventional faith, the Individuate-reflective faith and the Conjunctive faith.

In synthetic-conventional stage, relationships become critical to identity and meaning making and as a result, personal worth is determined by the approval of significant others. When present, this stage emerges during adolescence and may remain into adulthood. In addition, relationships in this stage become critical to identity and meaning making; as a result, personal worth is determined by the approval of significant others. Beliefs and values are deeply held at this stage but have not been subjected to critical reflection. Besides, their understanding of meaning and beliefs lies on what they have been taught, and what they see everyone else believing. There is strong identity with the group and place a lot of trust on external authorities and figures as point of reference.

Since the study is more interested with the students who are teenagers/ adolescents, Fowler's theory was beneficial in understanding on various meaning-making and beliefs on young people as adolescents and the challenges resulting in the processes during the transition of the present stage in life. Synthetic-Conventional stage of faith development that ranges from the age 12 to adulthood. As such, the theory is used as a template for understanding the major and possible pathological issues faced by secondary school students especially at their developmental stages. Hence, the theory provides a good ground to justify the great need for establishment of supportive programmes to check the effects of the latter challenges. This understanding becomes very crucial if the students are to transit successfully in their developmental stage in a holistic manner.

2.2. Research Sample

The study aimed at identifying some of the social, moral and spiritual challenges faced by secondary school students in Nyeri County. In this study, the main research respondents were; Christian Union(CU)/ Catholic Action(CA) patrons who majorly acts as providers and the custodian of guidance and counseling services in secondary schools, and students. These provided vital information on major issues that affects students in secondary schools in Nyeri County, as well as measures taken to arrest and prevent some of the emerging social, moral and spiritual challenges faced by the students. A sample of 68 CU/CA patrons and 99 students who were randomly selected from the 217 public secondary schools in Nyeri County, Kenya. Yamane (1967) formula, $N/ 1+N (e)^2$ with a 10% level of precision was used to acquire a sample representative from the target population.

Student’s response rate in the study was 43% girls while boys ranged at 57%. The study established that majority of the students in secondary schools in Nyeri County are at their optimum age of teenagers at the age bracket of 16 to 18 years. Normally, most of the teenagers at this age bracket faces challenges of identity crises, need direction on moral and spiritual decision making process, and should be provided with value-based education that helps them to have maximum self-understanding. Figure 1 below shows the age distribution of students in secondary school in Nyeri County.

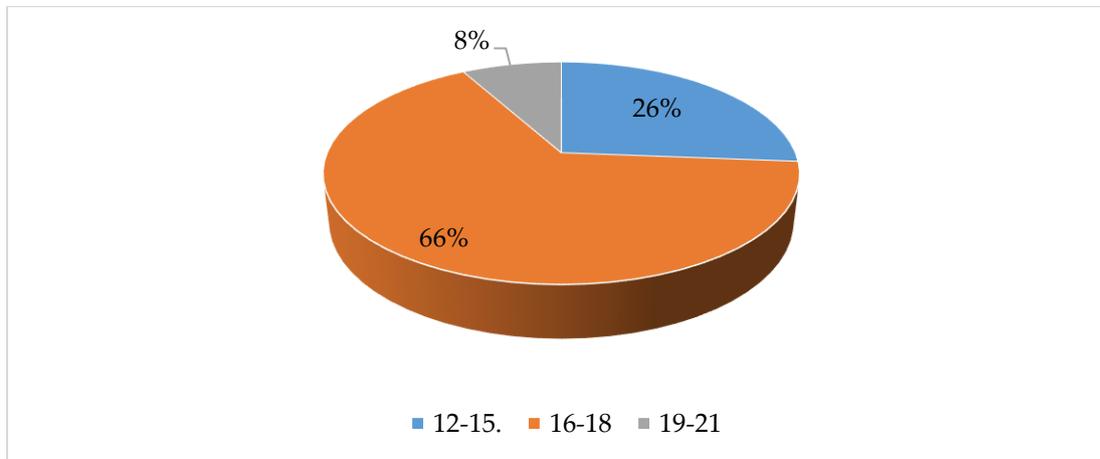


Figure 1. Students’ Age Bracket

As shown in Table 1 below, majority of the secondary school students were at the ages of 16-18 years, majority being boys with 71% while girls at 58%.

Table 1. Students’ Gender by age

		12-15	16-18	19-21
Students’ Gender	Male	16%	71%	13%
	Female	40%	58%	2%

2.3. Data Collection Tools and Procedure

The study adopted a descriptive survey approach where is used questionnaires and interview schedules to collect primary data from target population. The design was important as it helped the researcher to descriptively analyze the nature, impact and the major social-cultural, moral and spiritual challenges facing secondary school students in Nyeri County. The study used questionnaires and interview schedules to collect primary data.

To establish the consistency of the research instruments, the researcher used the test-retest method. A sample size of 25 respondents who comprised 15 students and 10 CU/CA patrons in Gatanga Sub-County in Murang’a County, Kenya was randomly selected and questionnaires were distributed to the above respondents. Their responses were analyzed and then the coefficient was computed which ranged at 0.721. The instruments were seen to be reliable according to the social sciences standard, and ready to be used in the main study for maximum responses. In addition, the pilot study area ensured that the target population involved in the pilot study were not the ones involved in the actual research hence ensured reliability.

In the study, the school CU/CA patrons through questionnaires, provided information about their roles in the school as they are the main custodian of pastoral care services aimed at ensuring the students’ holistic development in school; some of the challenges they face that hampers their efforts to address the rising challenges in students.

Students on their part, through questionnaires, provided information on how they utilize pastoral care services offered in school. Their responses provided important information on the extent to which they

responds to various complementary programmes aimed at promoting holistic development in school. Students' data, therefore provided vital information on how effective the developed complementary programmes address their issues as they arise and how they prepares them to be socially, morally and spiritually competent people.

2.4. Data Analysis

The data from the research was adopted and analyzed using the Statistical Package for Social Sciences (SPSS) version 21.0. The data was analyzed by arranging responses according to the research questions and objectives. Quantitative data were analyzed through descriptive statistical approaches such as mean, frequencies, and percentages. Qualitative data from the open-ended questionnaires and interviews were analyzed thematically using content data analysis. This was done by assessing respondents' opinions based on identified themes. This enriched and supported their opinions in the study.

2.5. Ethical Considerations

To validate the research, the researcher first obtained an introduction letter from the School of Education and Social studies, Karatina University. A research permit was sought from the National Council of Science Technology and Innovation (NACOSTI) in Nairobi. The researcher had the following ethical considerations; voluntary participation, assurance of research confidentiality and anonymity in identity for the research respondents. The ethical principles were applied during the data-collection process. This is according to Mugenda and Mugenda (2003) who argue that since researchers are people genuinely concerned about other people's quality of life, they must be people of integrity who will not undertake research for personal gain or research that will have negative impacts on others. This research work is therefore, aimed at promoting and helping both the education planners and managers in planning their educational policies for the benefit of the students.

3. Findings

3.1 Social, Moral and Spiritual Challenges Facing Secondary School Students in Nyeri County

The study sought to assess the major social, moral and spiritual challenges facing secondary school students in Nyeri County as presented in Figure 2 below.

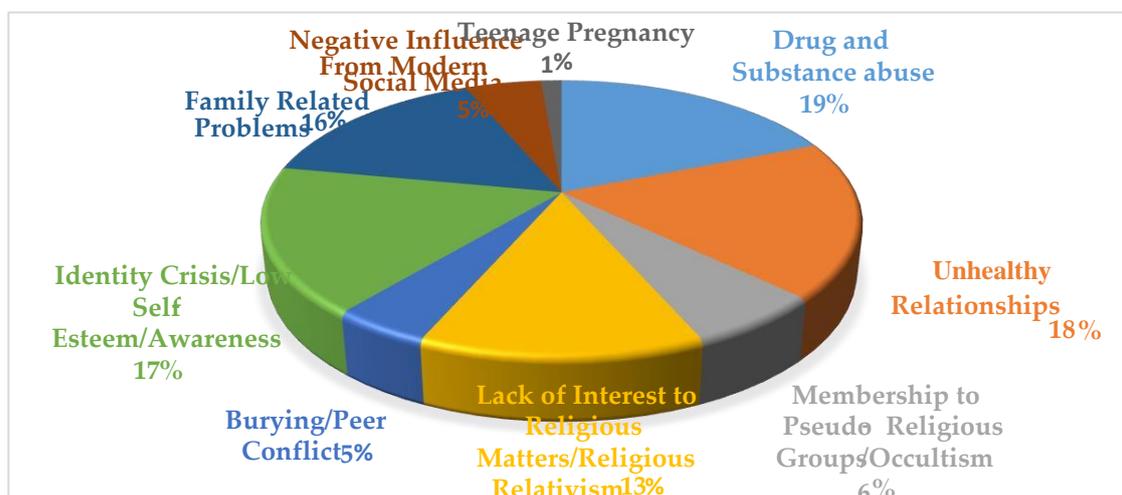


Figure 2: Major Social, Moral and Spiritual Problems from Students in Schools

3.1.1 Social Challenges

The study established that 19% of the CU/CA patrons in various schools have been dealing with issues of drug and substance abuse from the students. Some of the drugs that were commonly reported included among others; *bhang, kubel*, cigarettes, alcohol, and tobacco. These drugs were reported to either have been supplied from the outside the school environment or the students themselves who may introduce them to other innocent students through the process of negative peer pressure in the school. As noted from Figure 2, 5% CU/CA patrons noted that most of the students find themselves in the conflict between modern technology and social media and Christian values. In addition, 16% of the pastoral care providers noted that family-related problems have been a great hindrance to the students' wellbeing. Identity crises/low

self-esteem/awareness was reported by 17% of CU/CA patrons. Inter-conflicts cases manifested in burying was reported by 5% of CU/CA patrons.

3.1.2 Spiritual Challenges

As such, the study established students in secondary schools in Nyeri County have no intrinsic aspect on religious issues as reported by 13% of CU/CA patron who oversees pastoral issues as shown in Figure 2. In addition, the study noted from 6% of counseling programmes providers that students ignorantly engage themselves in some of the pseudo-religious and cultic social groups, some of which are outlawed in the society as presented in Figure 2.

3.1.3 Moral Challenges

The study established that unhealthy opposite-sex relationships have been affecting student's social life and their academic performance. As provided in Figure 2, 18% of the guidance and counseling services providers had observed that most of the students are not able to have boundaries when dealing with opposite-sex relationships at their adolescence ages. The inability of students to define their relational boundaries has led to early pregnancies among school girls as noted by 1% of CU/CA patrons.

4. Discussion, Conclusion, and Recommendation

This study discussed various social, moral, and spiritual challenges that faces secondary school students in Nyeri County, Kenya. Today, most of the students have been exposed to most of the modern social media platforms due to the easy accessibility of mobile phones and computers that are social media enabled. The implication of this is that most of them acquire unhealthy social-cultural and spiritual values that dilutes the positive behavioral standing. As such, social media reshape the right moral direction of students in contemporary society, leading its effects to the school. According to Goodyear, Armour and Wood (2018) significant amount of unsolicited and unregulated health information on social media reaches young people and impacts negatively on their health and wellbeing. Also, they note that some young people may develop obsessive/addictive monitoring behaviors, engage with extreme diets and/or exercises. Moreover, they experience heightened levels of body dissatisfaction as a result of accessing material from social media and unhealthy lifestyle technologies. These negative values acquired from modern social media were seen to dilute the positive ethical social, moral and cultural values instilled to students through Christian pastoral programmes as facilitated and advocated by Christian pastoral care programmes.

Additionally, many social ills such as violence, unhealthy social behaviors, and unethical cultural values have been attributed to social media's influence. A study done on effects of social media in academic performance by Griffiths and Daria (2011) indicated that students who are frequent Facebook users had lower grade point averages and spent less time studying than students who were not addicted to it. Griffith and Diaria observed that of the 26% of students reporting an impact of their usage on their lives while three-quarters (74%) claimed that it had a negative impact, namely procrastination, distraction, and poor time-management. In addition, he argues that students who used the internet to study may have been distracted by simultaneous engagement in social media which implies that this form of multitasking is detrimental to academic achievement.

Today, most of the parents have neglected their parental roles. This has led to low attention to children's social needs from parents. As such, most of the students take school environment as a place to seek alternative guidance on their personal problems they come across. This demands that various schools to come up with policies that will provide an alternative home environment vital in helping students solve and address students' social, moral and spiritual needs and challenges. According to this study, family related challenges affects students' wellbeing. As the majority of CU/CA patrons explained, these were due to the ever-decreasing time that most of the parents have with their children. This was seen to create a laissez-faire attitude in students as most of the parents turn away from being family disciplinarians. As a result, most of the affected students may seek guidance from their colleagues who may mislead them with immoral and anti-social behaviors such as drug and substance usage.

The study, however, recognizes changing nature of traditional African community and family unit, and the decreasing time that the modern parents are spending with their children in their efforts to meet their economic responsibilities. As such, more responsibilities have been placed on the teacher and the entire

school. The implication of this is that schools will be required to take on responsibilities that will be more concerned with moral, social and spiritual welfare of the learners.

In modern society, most of the young people have had a decreasing attitude and self-motivation on religious matters. As such, the study noted that some students adopt religious relativism where issues of faith are taken with minimum concern. For example, majority of CU/CA patrons who are mainly the Christian pastoral care and counseling providers explained that they had observed poor morning devotion attendance, participation in Bible studies, and non-volunteering in preaching to fellow students. This was seen to have led to students having poor spiritual knowledge, doctrinal understanding, and Christian values. This relaxed nature of students on authentic spiritual matters may lead to students being lured into some pseudo-religious and cultic social groups. As majority of CU/CA patron reported that these cultic religious groups were seen to instill unwanted doctrines to the learners that are against Christian ethics and values through religious radicalization.

The above observation confirms an analysis done by the Catholic Commission for Education and Religious Education, Kenya (2015) on religious occultism where it observed that some of the secondary school students have been introduced to some degree of religious radicalization in learning institutions without their knowledge. The commission notes that religious radicalization becomes a secretive forced indoctrination or propaganda of radical ideologies, beliefs, and practices in people, especially the young and vulnerable groups. This commonly affects students who are poorly founded on Christian religious values in life. In this case, the above mentioned social-cultural values discourage Christian values that are promoted by the church through Christian Pastoral ministries in schools. Ultimately, the improper religious and cultural values introduced in young people, make Christian values to have a short-lived impact as well as discouraging them to practice what they are taught during Christian pastoral care and counseling services.

Huitt (2011) defines unhealthy relationship as the inability of a person to establish and maintain a healthy and rewarding relationship based on clear communication, cooperation, resistance to inappropriate social pressure. In the context of this study, unhealthy relationships especially among the girls has promoted the occurrence of early pregnancies. This often makes the affected girls students to drop out of school, hence, terminating their education and subsequent their blight future. High rate of school discontinuity by pregnant girls may be attributed by stigmatization faced by the pregnant girls from fellow students, teachers, parents, and the immediate communities. In addition, due to early pregnancy, Achoka et al (2012) notes that this makes the girls to feel that they deserve to be punished for getting pregnant by dropping out of school or are too shy to return to school. By discontinuing school, teenage motherhood spells a blank future for both the teenager and her child.

In a report by the Ministry of Health (2015), six percent (6%) of girls aged 15-19 years in Murang'a County have begun childbearing, which is notably low compared to the national rate. Specifically, 3.8% are pregnant with their first child and 2.6% have ever given birth compared to 3.4% and 14.7%, respectively, at the national level. Additionally, the county government of Murang'a was highly concerned by the great number of school girls who became mothers at their teenage. He observes that according to the 2018 Murang'a County Health Department report, there were 6,710 teenage pregnancies in 2018. In this case, the survey by the county government showed that the affected girls were aged between 10 and 19. This situation leads to most of the pregnant schoolgirls to face unique challenges of balancing their motherly roles with identities as students.

To arrest the effects of moral decay situation in the society, Muthamba (2017) advises that schools must acquire a balanced formation of students, they must nurture their morals and restore in them the integrity of reason. As such, proper moral education of students will influence their choice so that they may choose what is good and avoid what is evil. Hence, education can only be useful and meaningful when it empowers people to face challenging situations resulting in positive changes in their lives spiritually, morally and socially.

The social, moral and spiritual context established in this study illuminates a contextual social crises that have been buried in contemporary educational institutions. It also reveals the relaxed nature of complementary guidance and counseling programmes such as Christian pastoral care services. Ultimately, the need to review the approaches and methodology of their implementation to make them students' centered for them to effectively address the rising contemporary social, moral and spiritual challenges faced by the 21st century young generation.

The findings of this study indicates major social, moral and spiritual challenges that Nyeri secondary school students are facing. These include unhealthy relationships; religious relativism; negative influence from modern social media; membership to; membership to pseudo-religious groups, among others. These challenges should provide a platform where proper educational policies should be structured based on the contemporary needs as young generation today has specific health and wellbeing needs that differ from both the adults and children.

This study hence, recommends that there is need to revitalize the place of Christian pastoral care ministry in secondary schools. These programmes will ensure development of holistic students through healing, guiding, reconciling and sustaining. However, such programme in secondary schools, should be developed to enhance positive attitudes to students by developing in them coping strategies such as positive statements, self-control and resilience as important aspects of social, moral, psychological and spiritual competence in life.

The Ministry of Education through the Kenya Institute of Curriculum Development (KICD) should help in the development of relevant and effective complementary programme syllabi such as Christian pastoral care and counseling based on the contemporary needs of students. This would ensure competent, well-structured and planned delivery of counseling services to the affected students.

The study calls for the need for proper educational policies by the Ministry of Education, Teacher Service Commission and the churches to ensure training and deployment of chaplains and other trained guidance and counseling providers in schools who have both theological and psychological foundations in their training.

In addition, to arrest the effects of the studied challenges which reflects the situation in Kenyan education institution context, all stakeholders in the education sector must collaboratively work towards addressing contemporary needs of students that are triggered by the ever-changing society as they arise.

This study identifies the following areas that need further enquiring; Assessment of teaching methods in Christian Religious Studies in facilitation of holistic development of students in secondary schools. Assessment of impact of students' Christian societies in peer counseling among students in secondary schools.

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