



**BENEFITS OF INCORPORATING PASTORAL COUNSELLING IN THE SCHOOL
CURRICULUM: A CASE OF SELECTED SECONDARY SCHOOLS IN MONGU
DISTRICT, ZAMBIA**

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AUTHOR'S DECLARATION

I, Eric Nawa Sanjobo, of computer number 719000153, do hereby declare that this dissertation presents my own work and that to the best of my knowledge it has not been previously submitted to this university or any other university.

Where the work of another scholar has been used, it has been acknowledged.

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APPROVAL

This dissertation of Eric Nawa Sanjobo is approved as fulfilling part of the requirement for the award of the degree of Master of Science in Counselling by the University of Zambia (UNZA) in collaboration with Zimbabwe Open University (ZOU).

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DEDICATION

I dedicate this Masters Dissertation to my parents Mr. Charles Sanjobo Siyunyi and Ms. Alice Monde Nawa for the overwhelming support and love they showed for many years. Without them I would not have been where I am.

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Praise and glory be to God for making this academic endeavor possible. Without His protection and care, my effort would have come to nothing.

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ABBREVIATIONS AND ACRONYMS

ZECF: Zambia Education Curriculum Framework

GAMGC: Guidelines on the Administration and Management of Guidance and Counselling.

ST: Saint

ABSTRACT

This study sought the benefits of pastoral counselling if incorporated in the school curriculum. The study was carried out in four selected secondary schools in Mongu District of Western Province. The study was guided by Jung's analytical theory of human personality. In this Jungian theory, Jung postulates that self-knowledge and consciousness of the soul is paramount for the formation of human personality. He says that the unconscious contains both devastating elements to one's soul as well as rewarding elements that keep the soul healthy. In this Jungian theory, various archetypes such as the shadow, self, anima, animus, dreams, memories, and active imaginations help in uncovering the real you, the person required for the health living. In this theory, Jung states the value of the unconscious in developing sound and health soul. In literature, we reviewed St. Ignatius' spiritual exercises and Viktor Frankl's' logo therapy. The two can help individuals to remove emotional, psychological and spiritual impediments through union with God and experiencing meaning in life respectively. The participants of the study were 32. These were categorized as 4 head teachers, 4 guidance and counselling teachers, 2 chaplains and 22 pupils. Additionally, the data was collected using interview guides and focus group discussion guides. Qualitative data analysis was employed in this study. However, the study found that incorporation of pastoral counselling into the school curriculum will help focus pupil's goals for it acts as a springboard. Besides this, pastoral counselling assists in maintaining emotional and spiritual stamina an element necessary for enhancement of grades in the school. Furthermore, pastoral incidents such as drug abuse, early pregnancies, stealing, absenteeism and many more could drastically be reduced or eliminated among pupils. Because of the above benefits, incorporation of pastoral counselling into the school curriculum would make significant contributions among pupils. Several recommendations have been made. Hence, pastoral counselling was recommended to be incorporated into the school curriculum if pupils are to foster that wholeness. The society (relevant departments included) to be sensitized and educated on the benefits of incorporating pastoral counselling in the school curriculum if we are to foster pupils who are emotionally, morally and spiritually sound. The Ministry of General Education should review policies, procedures and practices on how pastoral counselling can be incorporated in the school curriculum. Key words: Pastoral Counselling, wholeness, incorporation, Self-knowledge and school curriculum.

CHAPTER ONE: INTRODUCTION

OVERVIEW

This chapter of the study focused on the background, statement of the problem, purpose of the study, research objectives, and research questions. The chapter also looked at significance of the study, delimitations and limitations of the study, theoretical framework, as well as operational definitions of the key terms.

BACKGROUND OF THE STUDY

Education is an important tool for preparing an individual for a better life. According to the Zambia Education Curriculum Framework (2013), education is also an important tool for national development. To achieve this, the Ministry of General Education of Zambia needed to incorporate in its Curriculum areas that are not only confined to cognitive domain and psychomotor but also affective domains. It is in the affective domain where pastoral counselling falls under. Most Zambian Schools do not conduct pastoral counselling as part of the activities in the counselling departments. This has however allowed pupils not to access holistic formation. This to some extent has created a gap in the formation of pupil's lives in the schools. Pastoral counselling is not part of the school curriculum neither is it part of guidance and counselling programs. Ngaroga (1996:179) states "Guidance is a system and a continuous process of determining and providing for the development needs of all children. It is a process of helping someone to understand himself/herself, accepting and use his/her abilities, aptitudes, and interest in order to achieve his or her aspirations." Guidance comprises the following: Educational guidance; Vocational guidance; personal guidance and social guidance. Ngaroga (1996:179) goes on to say that "Counselling is part of the overall guidance. It is a healthy process that empowers individuals to get access to a greater part of their personal resources as a means of responding to challenges of life" Given the above quotation, Pastoral counselling is part of general guidance but not conducted in schools. This study therefore sought to establish the benefits of incorporating pastoral counselling in the school curriculum. Kochbar (1985:67) explains curriculum as "all the planned activities and experiences which are available to students under the direction of the school." In the Zambian Guidance and Counselling handbook (2014), components of pastoral

counselling are not found, hence causing pupils not to access the holistic formation. This inaccessibility of the holistic formation by pupils could lead into indulges of nasty behaviours such as absenteeism, drug abuse, early pregnancies to mention but a few.

Pastoral counseling is the practice of talking with individuals, couples, and families to increase their understanding of emotional and religious conflicts and to help resolve problems using religious and other resources as attested by Lartey (1997). Pastor is a biblical word for shepherd, one who cares for the health and salvation of believers. "The pastor is a shepherd of the congregation." Pastoral counselors are therefore called and entrusted by religious communities to help people strengthen their faith in God. They are trained to listen, respond empathetically, make assessments, and provide resources for people who sought their help. "Christian modes of healing have always distinguished themselves by achieving a spiritual advance in connection with the healing process" confirms (Hunter 1990: 497). Besides this, pastoral counselling is a specialty of pastoral care. It could therefore be of benefit to pupils if it is incorporated in the school curriculum. From the look of things, pastoral counselling would not only form pupils holistically but also allow them to increase their understanding of emotional and intra conflicts. When society has such pupils, it is more likely to develop both at personal and community levels. For this reason, the benefits of pastoral counselling to school pupils should not be ignored.

Munroe (2002) states that:

"Everything in life was created with potential and possesses the potential principle. In every seed there is a tree...in every bird a flock...in every fish a school...in every sheep a flock... in every cow a herd...in every boy a man...in every girl a woman...in every nation a generation. Tragedy strikes when a tree dies in a seed, a man in a boy, a woman in a girl, an idea in a mind. For untold millions, visions die unseen, songs die unsung, plans die unexecuted and futures die buried in the past. The problems of our world go unanswered because potential remains buried."

The above quotation points to the aims and goals of pastoral counselling in the school setting. All pupils in the school have been created by God with full potentials and abilities to contribute not only to their welfare but also the welfare of the entire society. However, the aims and goals of pastoral counselling is to instill in the individuals that guarantee of taking care of the spiritual aspect of the individual. Pastoral counselling exist therefore to build and unblock the individual's life potential that lie hidden. Munroe alludes to this potential as a spiritual aspect

that can easily be accessed through pastoral counselling. Pastoral counselling can unveil a lot of individual potentials through the uncovering spearheaded by the Holy Spirit.

Pastors and other leaders have talked with people about their concerns, illnesses, and fears for many centuries, and guidelines for pastoral care and counseling have been available since Tertullian wrote about repentance and confession in the second century b.c.e. Modern pastoral counseling in the United States began in about 1920, when Anton Boisen started the first clinical training program in a Boston hospital. He was influenced by the psychologies of Sigmund Freud and William James and followed the models of professional education of medicine and social work. The first book-length descriptions were published in 1936, and since that time the literature has focused on bringing the best insights of the new psychologies to ministry, especially the psychoanalytic traditions of Freud and Erik Erikson and the humanistic traditions of Carl Rogers. *Pastoral Psychology*, a journal edited by Seward Hiltner, was a primary forum for the new discipline beginning in 1950. Freud's insights into the human condition had dramatic impact on theology and pastoral counseling because they helped to explain pervasive forms of human sin and unhappiness and provided ways of helping people through changes in personality and faith. Carl Rogers put a more positive face on counseling by emphasizing empathy, acceptance, and positive regard.

Lartey (1997:19) states that “the activities of pastoral counselling refer to an age old activity known as Cura Animarum (cure of souls). Lartey (1997) goes on to say that the goal of pastoral counselling is faith, social, physical, emotional and spiritual development with the method being communication of Gospel promises. In pastoral counselling, the support system focusses on the development of faith, Christian spirituality and empowerment of parishioner's faith by conveying organically the fulfilled promises of the Gospel. Its uniqueness lies in the way faith, spirituality and theology are incorporated into the model. Pastoral counsellors believe this incorporation of spiritual exploration and support would foster wholeness, healing and growth in those who are seeking help confirms (Louw, 1999). Since most schools do not have pastoral counselling in place, it is challenging for school pupils to foster that wholeness, healing, spiritual growth and freedom on their part. The incorporation of pastoral counselling in the school curriculum would therefore foster wholeness, healing and spiritual growth among pupils. Pastoral counselling induces and maintains the elements of wholeness, healing, spiritual growth and

freedom among those who are accessing it. If it is incorporated in the school curriculum, it would significantly benefit school pupils. Problems among school pupils are not only aligned to career and guidance which is covered in the school curriculum but also spiritual. Because of this, school pupils are lacking spiritual and emotional formation, hence would not foster that wholeness, healing and spiritual growth and freedom. This therefore speaks volumes of benefits that pastoral counselling would have on school pupils if incorporated in the school curriculum.

A curriculum is a key input into the training system. The Zambia Education Curriculum Framework (2013: 8) states “the aim of education and the aspirations of vision 2030, the Ministry desires to design and develop a curriculum that produces a learner who is animated by a personally held set of civic, moral and spiritual values within the national and international context.” From the above quotation, one realizes that the Ministry of Education is aware of the gap that exists in the formation and producing of learners who are not only socially, economically, technologically and vocationally sound but also morally, emotionally and spiritually sound. All this could be realized if pupils are in contact with sources of their spiritual lives. It is from this background that the benefits of pastoral counselling in schools was sought. Furthermore, the Zambia Education Curriculum Framework (2013) unveils the absence of moral, emotional and spiritual areas in the curriculum as it states that the four areas of Careers Guidance and Counselling are: Personal, Social, Vocational and Educational. With this in mind, the study sought to identify the benefits of incorporating pastoral counselling in the school curriculum.

STATEMENT OF THE PROBLEM

Guidance and Counselling programs have been going on for a long time in schools with the focus on four components: Educational guidance, vocational guidance, social guidance and personal guidance. A closer look of what is happening in schools indicates that pastoral counselling components have not been paid attention to (ZECF, 2013). Pastoral counselling is therefore beneficial for creating an orderly atmosphere where learner’s behaviours are positively maintained in order to improve learner’s academic engagement and performance.

Lack of pastoral counselling in schools interrupts the holistic formation of pupils for they are denied an opportunity to foster that wholeness, healing, emotional balance and spiritual growth

and freedom. Many schools in Zambia, particularly in the Western Province have had problems with the holistic formation of pupils in terms of realizing their wholeness, healing, emotional balance, spiritual growth and freedom.

With this in place, there was need to identify the benefits of pastoral counselling in the school setting. Despite some secondary schools having chaplains alongside guidance and counselling programs, it was noted that the formation of pupils has not been holistically done in the various schools where the researcher did the interviews. Pastoral counselling is not part of the school curriculum. It has therefore put the pupils on the verge of being partially formed. This could pave the way to many pastoral incidents such as poor behavior, lateness, poor attendance, drug abuse, absenteeism and theft.

PURPOSE OF THE STUDY

The purpose of the study was to establish the benefits of pastoral counselling among school pupils' behaviours as a strategy to foster that wholeness, healing and growth of school pupils in Zambia and beyond. The study sought to show the importance of pastoral counselling in the implementation of school curriculum. In addition to this, the study demonstrated how pastoral counselling can improve pupil's lives if incorporated in the school curriculum. Above all, the study sought to show how pastoral counselling can enhance the formation and development of pupils in the schools as well as indicating its value on the learner's part.

RESEARCH OBJECTIVES:

1. Explore the importance of pastoral counselling in school.
2. To establish the benefits of pastoral counselling to pupils.
3. To determine how pastoral counselling would impart positive behaviors among school pupils.
4. Identify strategies of incorporating pastoral counselling in the school curriculum.

RESEARCH QUESTIONS

1. What is the importance of pastoral counselling in school?
2. How is pastoral counselling beneficial to pupils?
3. What positive impacts would pastoral counselling have on behaviours of school pupils?
4. What are the strategies of incorporating pastoral counselling in the school curriculum?

SIGNIFICANCE OF THE STUDY

The significance of this study was to identify the benefits of pastoral counselling in a school setting as well as its ability to recommend plausible measures that can help foster wholeness, orderliness, healing and growth among pupils in Zambia and beyond. It was hoped that the findings and recommendations of this study would help the government to formulate and incorporate pastoral care and counselling as part of the school guidance and counselling strategies. It was further expected that the suggestions of this study would help scholars and policy makers to formulate and implement school guidance and counselling programs that would embrace pastoral care and counselling so as to easily promote wholeness, emotional balance, social, physical, healing and growth among school pupils. Additionally, it was hoped that this study would contribute to the already existing body of knowledge on the value of pastoral care and counselling in schools. The recommendations of this study would also be used as a reference for future studies.

DELIMITATIONS

The research was conducted in four selected secondary schools in Mongu district of Western Province. The research explored the importance of pastoral counselling in the school. Furthermore, the research identified and recommended remedies needed to form school pupils that will experience wholeness, orderliness, healing, emotional balance and spiritual growth in their lives. The study did not take care of all the schools in the selected district. Since it was only confined to four selected schools, findings on the other hand would be useful for schools where the study never took place. However, the four selected secondary schools were picked on the basis of manageability. They also represented a diverse background whereby some schools are co-

education, boys' school and girls' school. Additionally, some are mission schools while others are government schools making a selection a diverse one for a richer study.

LIMITATIONS

First and foremost, the topic of research which is pastoral counselling had very few respondents that were knowledgeable about it. Many head teachers, Guidance and Counselling teachers and pupils met this topic of research as a new element in their lives. This somehow reflected as a challenge during my interview and focus discussion schedules. So, in short many respondents were not familiar with the research topic. Very few among the respondents exhibited sufficient knowledge regarding the area of pastoral counselling. This to a certain extent was my limitation during the research. To the extent I may not have optimized the potential of the study due to insufficient knowledge and understanding of the study topic by the respondents.

In another development, schools that were selected were not of the same nature, level and engagement of teacher to pupil relationship. Some of the schools that were selected were mission schools while others were government schools. This already put the study on an imbalanced and challenging level.

Despite this, Zambian literature on the topic was scarce. The researcher found that most literature that was used was drawn from the western countries and in some few cases from East Africa. The Zambian literature would have exhibited the scenario that would strengthen the credibility and dependability of the study. Apart from the Zambian respondents that contributed to the study, it would have been better and dependable if there was literature from the Zambian scenario. However, this somehow posed a challenging situation in this study.

THEORETICAL FRAMEWORK

Analytical theory of human personality and thought was used to guide this study. This theory was developed by Carl Jung in 1914. Jung outlined an important feature on personal unconscious called complexes. A complex is a collective of thoughts, feelings, attitudes and memories that focus on a single concept. In analytical theory of human personality, archetypes play a key role in helping people understand themselves and integrate different aspects of their

personality. It looks at the total person: Mind, body and soul. According to this theory, Jung speaks of the shadow as that dark side in us that controls our feelings. It is the unknown part of our personality and it's irrational. The shadow is the part that we fear in our personality and sometimes it horrifies us when we face it attests Jung (1921). The main goal in this theory is to make unconscious materials conscious and then strengthen the ego so that the behavior of a person is based on reality. The study will adopt this theory because school pupils require both therapy and education. The school administration through Guidance and Counselling department must take time to resolve problems pupils are facing during the school time. Jungian's analytical theory of personality encompasses the development and organization of the mind, influence of external environment, and the importance of family and accepted morals by the society. The study used analytical theory of personality because it is one of the corner stone models of modern counselling. The unconscious as it is, contains so many things that are hidden from our active life. These are the feelings that have been repressed in the human psyche. In other words, these feelings are inferiority ones that would deter one from spiritual growth, psychological growth and emotional balance.

Besides this, the unconscious interacts with the conscious in such a way that one is not even aware of its existence attests Jung and Storr (1983). According to Jung, the human collective unconscious is populated by instincts and by archetypes such as the shadow, persona, dreams, memories, anima, animus, self, active imaginations and many more. In the mind of Jung, the collective unconscious underpins and surround the unconscious mind. He argued that the collective unconscious had profound influence on the lives of individuals. Furthermore, Jung confirms that to become conscious of the shadow, it involves recognizing the dark aspects of the personality as present and real confirms Jung and Storr (1983). However, the psychotherapeutic practice of analytical psychology revolves around examining the patient's relationship to the collective unconscious. The collective unconscious can terrify, but it can also heal.

The self-knowledge of one's dark parts is very vital for the health of the soul. The health of the soul has impacts on the Ego personality. Self-knowledge is the process of identifying oneself including areas that may not be pleasing to us. These are the areas that may be dark in our personality. These are the areas that we are afraid to know and accept as part of us.

In the analytical theory, the self is an important aspect of our lives. The self is referred to the real you, the real self which is genuine. The real self is the unmasked personality, behavior or attitude. In this theory, this is a significant element in one's life for it is the point of departure for the health soul. It is the beginning of the health behavior. The self or the real you are heavily connected to the persona. The real self is only seen or witnessed when the mask is out. Jung believes that people in this world are merely acting. They are in a drama for they do not show their real self. Since people wear masks to impose a wrong image to the public, they are never themselves and their real self is kept hiding. Hence, individuals do not experience the sense of meaning and purpose in their lives. This however does not exclude the lives of pupils in schools.

Self-knowledge in the case of creating the health soul is not merely external realities but it is an inside job. As Jay Shetty in his motivation speech alludes to the fact that "Happiness is an inside job." Indeed, self-knowledge is an inside job. This means that it is something that happens from within. It is internal opposed to external. It is only when one's mind is permeated by the light of the moon; can the process of purification and self-knowledge begin. The real you, who you are is your consciousness. Apart from that, Jung says that by paying attention to the unconscious, as manifested in dreams and fantasy, the individual come to change his attitude from one which Ego and Will are paramount to one in which he acknowledges that he is guided by the Spirit. Jung and Storr (1983) says that the confrontation of the unconscious is both extremely disturbing and highly rewarding. The spirit through one's dreams enables one to connect one's life.

This act of meeting your repressed feelings is a point of departure for his therapeutic method. As St. Paul in 2 Corinthians 12: 10 points out that “That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak then I am strong.” The realization of one’s weaknesses is the point of departure for one’s recovery of life and possess a health soul.

Jung and Hull (2010) go on to state that in most cases, dreams reveal thoughts, moods and other happenings of the preceding day or days. In this sense, dreams become a mirror where one can see the remnants, repressed feelings that appear during sleep.

Dreams are also roads to discerning a compensating function of the unconscious where thoughts, irrationalities and tendencies which in conscious life are not valued come spontaneously into action during the sleeping state says Jung and Hull (2010). This means that they are certain inclinations, thoughts and tendencies that we do not give attention to in conscious life or process but happen to be in activity at night when we are asleep. Since they are not valued, they are repressed and get into the unconscious. These thoughts, inclinations and tendencies which appear in a dream become a mirror of what took place the preceding day or days. That’s why moods, thoughts and inclinations that one has today may result in a dream tomorrow. In other words, it’s like the dreams to some large extent reveal what is in the unconscious. Dreams in some way become transparent for what is happening in the unconscious. Dreams act as a veil in trying to see what is in the unconscious or rather what is repressed or given little value states Jung et al (1989).

The analytical theory of personality guided this study through different archetypes that help people understand themselves and integrate various aspects of their personality. School pupils therefore needed to understand themselves if they are to make significant strides in their behavioral and moral patterns.

OPERATIONAL DEFINITIONS

Pastoral care: Approach of emotional, social and spiritual support given to individuals, couples or families.

Pastoral counselling: Practice of talking to individuals, couples and families to increase understanding of their emotional and religious conflicts.

Pastoral care and counselling: Practice of talking to individuals, couples and families with the view to support them emotionally, socially, psychologically and spiritually.

Counselling: Mutual help and professional assistance and guidance given to a client by a pastoral counsellor to resolve problems

Guidance and counselling: Guidance through counselling given to a client.

Spiritual development: Developing awareness to individuals beyond the confined material realm.

Faith: Trusting, knowing and believing in God

Pastoral counsellors: Provides spiritual and emotional guidance as well as psychological therapy to individuals.

Growth: Process of bringing spiritual stamina/values to individuals.

Wholeness: State of being unbroken

Healing: Process of being sound or healthy again

Holistic formation: Development of intellectual, spiritual, social, emotional, mental and psychological.

School curriculum: What is taught in a given course in order to meet the required standards.

Interview Guide: List of questions on topics you are researching on.

Unconscious: The repressed or rejected feelings which are hidden in one's mind/soul.

Conscious: Materials that are known and found in one's ego.

Self-Knowledge: The real you, who you are.

Self: The real you or the unmasked personality.

Persona: The mask one puts on to impose wrong image to the society.

Shadow: The dark side of one's personality

CHAPTER TWO: LITERATURE REVIEW

OVERVIEW

In this chapter, the researcher established the benefits of pastoral counselling to school pupils. It also looked at St. Ignatius' therapeutic elements of pastoral counselling that emanated from his spiritual exercises at Manresa. Spiritual exercises are spiritual activities that St. Ignatius of Loyola, the founder of the Society of Jesus commonly known as Jesuits initiated from his experiences at Manresa. He engaged himself in these activities so as to unite with God and neighbor. These therapeutic elements include meditations, contemplations, and discernment of spirits, prayers and experiences of God. It also looked at Viktor Frankl's' logo therapy that uses meaning of life to induce healing. A lot of pupils wonder and in many instances find no meaning in their lives such that they have indulged themselves in many illicit and nasty activities such as stealing, drug abuse, early pregnancies and absenteeism to mention but a few. So, in this vein, logo therapy could be of great help to pupils. Lastly, it looked at the status of pastoral counselling in the Zambian schools. .

BENEFITS OF PASTORAL COUNSELLING

Taking an emotional intelligence perspective (Goleman, 1996) emphasizes how pastoral counselling is vital for healthy development, and may even be more important than academic development. The benefits of pastoral counselling is also highlighted in concepts such as nurturing, where healthy emotional development and feelings of security are important to prevent barriers to learning. Pastoral counselling would therefore interact with other policies and practices. For example, safeguarding policies include not just looking out for harm but actively promoting healthy lifestyles. More broadly, pastoral care and counselling could be thought of as the relationship between teachers and pupils within a school, it is the intangible quality which makes a school into a community. Whilst recent policies might have increased the speed with which teachers enter and leave this community, or reduced the time and effort they could give to such relationships, pastoral care and counselling in its broadest sense is how pupils come to experience the process of schooling and is therefore of utmost beneficial. Wider national concerns, such as building personal resilience or developing healthier lifestyles, would also often come through pastoral counselling.

MEDITATION

Meditation imparts in us a unique opportunity for quickening the life of faith because a person is penetrated by the mysteries of revelation confirms (Wulf, 1977). According to St. Ignatius, meditation is very important for arousing the aspect of faith in us. Faith is one of the theological virtues that are infused in us by God. Faith is one of the imprinted/ infused virtue in us by God. Since faith is in us already even at conception, it just requires an active activity that can arouse it. For St. Ignatius, the activity of meditation is one of such kind that can quicken, arouse, and stir up through the penetration of mysteries of revelation. In other words, St. Ignatius attests to the fact that meditation can arouse one's faith and be on the road to spiritual recovery. Recovery in the sense that it brings us back to be on the right road to begin our journey of faith.

Besides this, meditation for St. Ignatius teaches the three powers of the soul: memory, understanding and the will which are put to work during meditation. It is noticeable that meditation according to St. Ignatius requires reflections, memorizing, reasoning and understanding. The soul is actively involved during meditation. It is through these active imaginations that the virtue of faith is aroused, ignited and made alive. So, the soul plays a major role in meditation. In this sense, meditation is an activity of the mind which boards on reflections, memorizing and understanding.

Furthermore, St. Ignatius goes on to state that "Thus, the man who puts his three powers of the Soul to work is like a deaf and dumb man who lets himself be led by Jesus away from the crowd to an intimate, personal encounter with Him, and who expectantly lifted ears and mouth to Him that he might open his hearing and loosen his tongue, whereby correct speech was given" alludes (Wulf, 1977) When we put the three powers of the soul to work, we allow ourselves to ponder on Jesus and allow Him to lead us. The three powers of the soul arouse or ignite our soul to easily begin our journey of faith. This journey of faith does not only come up from nowhere, but it has a point of departure. This point of departure is what St. Ignatius refers to the use of the three powers of the soul. When we recall through memory, one resurfaces the deeper elements hidden in our mind. The reflections, memories and understanding that we seek in meditation arouses the soul to the extent that it begins to be on the faith journey. St Ignatius goes on to say that:

"The activation of these powers, and consequently the parts of the Exercises, are not placed alongside one another as disparate steps but phases of one path, the path on which God comes to

man and man comes to God; the path on which man while he comes to God, begins to come to himself, to his truest, deepest, most personal self, since he is created for the purpose of praising God our Lord, showing Him reverence, and serving Him,” as it is put in the first sentence of the principle and foundation of the Exercises” states (Wulf, 1977).

The usage of the three powers allows one to come to God as God can come to him too. In this vein, the knowledge of God and the self-knowledge are actually part and parcel of meditation. It is stated that through the usage of the three powers of the soul, we do not only interact with God, but we interact with ourselves. An element of self-knowledge emanates from the usage of the three powers of the soul. This is an important side of knowing oneself, a point of departure for any journey one would want to endeavor. However, Wulf (1977) goes on to say that the purpose of meditation is not only for interior purposes, but it is also to order the exterior behavior and attitude. The one meditating is supposed to be conscious of her/his behavior and attitude too. Our union with the Word is to reflect in our outward behaviors.

St. Ignatius, a man of prayer and director of souls, talks about the application of senses as a way of meditation in which we are directed to apply the five senses one after another: Seeing, hearing, and smelling, tasting and feeling says (Wulf, 1977). The application of these senses of faith in meditation helps one to integrate oneself with the Lord. The application of the senses is the final phase of the application of the three powers of the Soul. In this pipeline, the senses of faith are applied to meditation on the life of Jesus through seeing, hearing, smelling, tasting and feeling. The Holy Scriptures can be meditated well through the application of the senses. The application of the five senses helps one to walk through the road of recovery.

According to St. Ignatius, the purpose of Ignatian meditations is to place oneself in the scriptures through one's five senses so that one may see the scriptures more powerfully and thus one may live more fully for Jesus Christ. In Ignatian meditation, one is encouraged to find a quiet place and establish the sense of inner peace and tranquility. This is a moment when you put away all the worries, concerns, aimless thoughts and so on to allow the Soul to be touched by the Love of God. Ask God to be present during this time, to reveal His Word to you in a powerful way and to remove any remaining disturbances that would hinder you from meditating on the scriptures. While meditating on the scriptures usually bear in mind the five senses of sight, smell, taste, hear and touch. Regarding the sight, see the persons with sight of imaginations, meditating and contemplating. In the aspect of hearing, hear what they are, or they might be, talking about and

reflecting on oneself. What do you hear from the passage you are meditating? Ignatius of Loyola goes on to say that while meditating smell the infinite fragrance and sweetness of the divinity. Besides, he talks of tasting the infinite fragrance and sweetness of the divinity. Lastly, while meditating try to experience the touch of the Soul by God. Ask yourself questions like what do I feel? (Mello, 2010).

CONTEMPLATION

St. Ignatius of Loyola values so much the aspect of contemplation. He associates contemplation as a way or step to attain the Love of God and experience it. He states that those who have finished the Spiritual Exercises should be sufficiently purified and unselfed to grasp what love involves. They can become contemplatives in action who find God in all things (Mello, 2010). He goes on to say that when one (retreatant) is purified enough, unselfed enough, then he is ready for the doctrine of love. After purification, one possibility is to experience the doctrine of love. St. Ignatius says contemplation is another way of expressing what St. Augustine says, “Give me what you command and command whatever you want” (Mello, 2010:164). Thomas Merton, 400 years after St. Ignatius, was to write that “the world of men has forgotten the joys of silence, the peace of solitude, which is necessary to some extent, for the fullness of human living” (Mello, 2010:1). He goes on to state “man cannot be happy for long unless he is in contact with the springs of spiritual life which are hidden in the depth of his own Soul. If man is exiled constantly from his own home, locked of his spiritual solitude, he ceases to be a true person” (Mello, 2010:1.). St. Ignatius wants to display the importance of silence and solitude life of which contemplation is part of. According to St. Ignatius, in contemplation one loses oneself into prayer. Losing in the sense that one finds the real value and meaning, which is God.

Furthermore, the ultimate meaning of human life is to get in touch with the absolute, to discover the absolute, to achieve fusion, union with the absolute. After discovering the absolute and uniting with the absolute, then everything else makes sense and everything falls into place. For St. Ignatius, the basic, most central aspect of contemplation is to attain the Love of God. For him, contemplation both rejoicing in God’s presence and serving Him. In contemplation, one enjoys the presence of God paving the way to experience the Love of God, which brings comfort and stillness to the soul as attested by (Mello, 2010).

Additionally, in contemplation, we are merging into God, and God merges into us, there is delight accompanying this. The whole purpose of ‘contemplation to attain the Love of God’ is to set the retreatant to experience the permanent movement of delight, in the heart and thereby be aflame with the Love of God. The fruit of contemplation is to love and serve God in all things says St. Ignatius. Loving and serving God in all things is the height of contemplation. For St. Ignatius, if people’s speculation comes in the way of their union with God, then they should stop their speculation, if their ministry gets in the way of their union with God, they should stop the ministry says (Mello, 2010). Following the above quotation, one can see that there was no doubt that what comes first is the union with God. If contemplation cannot go together with action, then contemplation stands out at a higher platform. It is because the union with God requires purity of the heart and mind. Contemplation, therefore, offers a state in which one can purify one’s mind and heart.

Besides that, Mello (2010) unveils St. Ignatius saying that we are entitled to be called contemplatives in action if in all things and all actions we feel the presence of God and contemplate the presence of God. If your conscience is at peace, it is a sign that your soul is in its proper place and center. The soul can be misplaced if it happens that one’s conscience is not at peace. The conscience, which is the inner police, creates either a peaceful Soul or troubled Soul depending on its state.

St. Ignatius also looks at contemplation as a state that does not use words; it is the aspect of paying attention. One can get lost in prayer not to miss the valuable but to realize the one good thing, which is God. Contemplation according therefore is an element of surrender, going beyond yourself (transcendence), we unmask ourselves for the realization of the true self. In the same pipeline, Singh talks of dying process as one that characterizes the three stages that ends with transcendence. The process itself, like St. Ignatius’ Spiritual Exercises is typical a purification of the soul, identifying ourselves, becoming conscious, overwhelmed by glory, increased splendor and finally we get integrated with the Spirit. According to St. Ignatius’s point of view, the final point is the integration with the Spirit.

When you look at St. Ignatius, you will realize that a person who is under contemplation has no boundaries or perimeters when in prayer. For St. Ignatius and mystics in general, one who is in contemplation loses himself or herself. Contemplation for St. Ignatius too, has no boundaries,

perimeters or circumference. It's just like a newly born baby with an incipient ego with a center but no circumference. This is the losing of oneself in prayer in order to find God. Contemplation for St. Ignatius is like a newborn baby with an incipient ego that does not allow it to capture the transcendence. In the same path, contemplation in the eyes of St. Ignatius makes us to reach that stage where we are innocent or become children in the sense that we lose the sense of perimeters, boundaries but open to the level of transcendence where we get integrated with the mystery of God through the Spirit.

Contemplation summarizes the whole of the Spiritual Exercises. Contemplation according to St. Ignatius changes one, with a basically spiritual way of looking at things, a vision of the world, and a solid, simple spirituality in dealing with the problems of life one must face. In contemplation, the Spirit and actions are fused in the same moment of life. St. Ignatius puts more emphasis on contemplation than meditation. In meditation, moving the heart is essential if meditation will be prayer. It might be a beautiful consolation and a profound reflection, but it will not be prayer. According to St. Ignatius, the fruit of meditation is always conversion to a more fervent love (Haight, 2012).

Ignatian Contemplation consist, then, in reliving the mystery with a great deal of faith and love, that is, the one who is praying relives the gospel account as if he were present there and had a part to play in the unfolding mystery (Haight, 2012). Contemplation also requires some of the elements of reflection and meditation. The original idea of St. Ignatius is that God can be found in all things and all things in God. Contemplations for St. Ignatius are, first and foremost, on incarnation and the Nativity of Jesus. He talks of our imaginations that would help to bring forth the Mystery of God close to us. The Holy Spirit who dwells in our hearts will use our imaginations to reveal to us who Jesus is.

In his treatment of contemplation, he follows the Benedictine tradition of the early middle ages seeing contemplation arising from meditation (Haight, 2012). In the above quotation, St. Ignatius attests to the fact that contemplation is an aspect that comes from meditation. Therefore, it requires one to go beyond reasoning, reflection, memorizing and be in the state of surrender, docility and availability for the promptings of the Holy Spirit. According to St. Ignatius, contemplation entails a state where there are no boundaries set by memory, reflection, reasoning and meditation in general. This is a place where one gets lost in order to find the Love of God. One

gets lost in the sense that one is not controlled by any boundaries of meditations, memorizing and reflections. You get lost purposefully. It is a state where one allows the Spirit of God to permeate through one's mind/psyche to allow a genuine union with God. However, this state presupposes surrender, docility, availability, openness, humility to mention but a few elements.

In another development, Mello (2010:9) shows St. Ignatius attesting to contemplation when he says "At the end those who have made the Exercises should be sufficiently purified and unselfed to grasp what love involves. They can be led to become "contemplatives in action" who find God in all things." According to St. Ignatius, contemplation allows one to be purified and know they self sufficiently to know God's love in depth. For St. Ignatius, contemplation is a state of purification, renewal and time to set out for a new journey, which is to be in union with God. However, one realizes that in contemplation, one comes to know oneself in truth. In this vein, the exercitant can face his or her true self. It is through this process when the exercitant faces one's shortcomings, weaknesses as well as sins that impede us from attaining the Love of God and neighbor. Contemplation is a state of self-knowledge an aspect that leads an exercitant to union with God and other people. It is in this state when we understand the Love of God that is lavished upon us amidst our shortcomings, weaknesses and sins.

Apart from that, contemplation is a right intention not only in one's state of life, but in every detail, seeking in them solely to please the divine majesty for himself (Mello, 2010). The scope of contemplation covers the aspect of attaining the love of God, to please God for no one's motive but for God Himself. Contemplation has an aspect of seeking this love of God through all that He has presented to us. That's why in the above quotation, St Ignatius talks of the right intention not in one's state of life but in every details of our lives. We contemplate on every detail of our lives to realize this greatness of the Love of God. This is paying attention at smaller details of our life experiences in a prayerful way.

According to St. Ignatius, this love is sharing and giving, it's not choosing and doing. For each one to attain this love St. Ignatius proposes the following:

"I will recall minding the blessings of the creation and redemption, and the special favors I have received. I will ponder with great affection how much God Our Lord has done for me, and how much He has given me of what He possess, and finally, how much, as far as He can, the same Lord desires to give Himself to me according to His divine decrees.

Then I will reflect upon myself, and consider according to all reason and justice, what I ought to offer the divine majesty, that is, all I possess and myself with it. Thus, as one would do who is moved by great feeling, I will make this offering of myself: Take Lord and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To thee, O lord, I return it. All is thine, dispose of it wholly according to thy will. Give thy love and thy grace, for this is sufficient for me” (Mello, 162).

Contemplation is a state in which we recall the blessings we have received through the creator including the recognition of all other special favors God has given us through our availability, docility, humility, openness and other elements that characterize contemplation. Referring to the above quotation, St Ignatius confirms the fact that contemplation is the giving back of oneself to God. This giving back to God must be in totality of availability, openness, humility, as well as recognition of one’s weaknesses and sins. He says one surrenders oneself totally to God, so that God can show one His love and grace. It is a state where you don’t count yourself anymore, but you count on God. One seizes to be the driver of one’s life. In this case, God sits in a driving seat of our lives. This is in the eyes of St Ignatius the meaning of contemplation. Because one has surrendered one’s life to God, the impediments to union with God and other people are usually removed.

DISCERNMENT OF SPIRITS

According to St Ignatius, discernment of spirits is a valuable component in distinguishing good spirits from bad spirits. He says,

“The exercitant can cautiously discern what comes from God and what comes from the devil. If he makes his way prudently through all these interior effects, he will gradually come to a clear recognition of God’s will without the ordinary processes of reasoning, provided he does not restrict his attention to mere introspections but to devote himself to the contemplation of the life of Christ and to the total surrender of self to the Love of God that inspired these interior movements in the first place” (Wulf, 1977:275).

However, this discernment of spirits helps in reducing or eliminating the aspect of emotionalism and excessive rationalism giving it a check and balance service. The discernment of spirits is the process of making choices amidst many challenges, confusions, difficulties, etc. It requires one to go beyond the aspect of reasoning but rather entering the realm of surrender. This is where God takes charge and it is through the guidance of the Holy Spirit when we can discern properly.

Secondly, St. Ignatius states that discernment of spirits is probing one's deepest, authentic desires and discerning between the spirits that move within them. According to his rule of discernment, he identifies the will of God to be connected to genuine happenings and spiritual joy, in contrast to the enemy who induces sadness and turmoil (Ronald, 2004). Whatever disturbs or weakens the Soul emanates from the evil one while on the other hand whatever brings happiness and spiritual consolations comes from God. From the above quotation, it is realized that happiness and consolation is a result of genuine decision making. One can be happy when one chooses God. In discernment, one reaches the level of contemplation, where one's mind is illuminated by the Light of God. It is this permeation of the mind by the Light of God that allows us to distinguish between the Spirit of God and the spirit of the evil one.

For St. Ignatius, it is a characteristic of a good spirit to give courage and strength, consolation, tears, inspiration and peace. He goes on to state that:

“The different movements produced in the soul and for recognizing those that are good to admit them and those that are bad to reject them. The discernment of spirit pilots in our hearts a kind of ebb and flow of movements through which we can find the Will of God. It is here where the whole spiritual life is lived. If we are not in touch with all this, then we are living at a very superficial level in our Mind and Will. This way (of understanding movements within one's heart) characterizes spiritually mature persons. Such people are aware, and they do not have repressed feelings. The neurotic, for instance, is the person with repressed feelings. A healthy person does not repress feelings and is completely attuned to them. In general, the more people are aware of their real feelings, the more transparent and healthier they become” (Mello, 102-3).

St. Ignatius in the above statement says repressed feelings deter one's spiritual maturity and growth. Because it impedes the spiritual maturity, there is a need to give attention to the Spirit of God. Therefore, discernment of spirits allows one to start such a process leading to spiritual maturity. He also means that if we are not in touch with ourselves, it will be very difficult to mature spiritually. In other words, we get in touch with ourselves when we discern the spirits. Discernment is communicated by the Holy Spirit. It is the work of the Holy Spirit; therefore, it requires disposition that is proper and suitable for the Holy Spirit to work on us such as humility, docility, openness and availability to mention a few.

PRAYERS

St. Ignatius had different forms of prayers. Some of the prayers St. Ignatius and exercitants engaged in were consciousness examen and examination of conscience. According to St Ignatius, “Consciencia meant not only conscience but also consciousness” explains (Mello, 2010:34). In this, he wants to put across the fact that it is not only examining the conscience but reawakening the consciousness. This is attested to by St. Ignatius when he says “Whereas examining one’s conscience has narrow, moralistic overtones related to what we have or have not done, examining consciousness entails looking at what is being to us: How we are being affected and moved (often quite spontaneous) deep in our affective consciousness. We look back at what is going on in our lives and pay notice not so much to faults as to feelings” (Mello,2010). Both consciousness examen and examination of conscience are important prayers in one’s life for they give an opportunity to reflect and look back in our lives. One characteristic common to both consciousness examen and examination of conscience is the fact that they accord one a chance to reflect and look back in one’s life, in order to set the future life. In consciousness examen, St. Ignatius describes it as praying backward through your day (Ronald, 2004). Consciousness, which is highly favored by the psychoanalysts, is the point of departure for spiritual direction and growth. However, on the other side, it acts as a beginning for any psychotherapy. So, in both Spirituality and Psychology, consciousness plays a major role. In this exercise, he wants to put across the importance of consciousness in our spiritual growth. The consciousness examen makes one to recall how one’s day has been affected with both good and bad things. Thereafter, one clings to one’s good insights for the betterment of one’s life. With due respect to the exercise of examination of conscience, where one runs through the faults of the day, consciousness examen offers a high probability for spiritual direction and growth. As Soren Kierkigaard would say “Life is lived forward but understood backwards” explains (Kierkigaard, 2021). Indeed life is lived forward but if you are to understand, learn, improve, you need to look back. This looking back is what St. Ignatius calls consciousness examen and examination of conscience. It is, therefore, through these prayers can we enhance our Spirituality.

In addition to this, consciousness examen is not just remembering, it’s about insight into the mystery that we are even to ourselves. The purpose of this exercise is a graced understanding of when and where and how the Spirit of God has been leading us. Therefore, it makes sense to

ask God for help to see ourselves, not so much as others see us but as Christ does who sees into the deep recesses of the heart (Ronald, 2004). According to St. Ignatius, we do not know ourselves unless we allow ourselves to be in contact with God through the prayer of consciousness examen. We come to be aware of ourselves not through our efforts but through the help of God who sees what is deep within us. Our consciousness is aided by God through His Spirit that helps us to cling to good insights. Through the daily examen, we do not only remember what we have passed through but also have an opportunity to look in the mystery of ourselves. There is a lot in each one of us but in most cases we do not know. It is through the daily examen when this self-knowledge is ignited or unmasked. St. Ignatius, therefore, held consciousness examen as a form of prayer that makes one face his/her feelings with a bias toward good insights and feelings.

EXPERIENCES OF GOD

The Spiritual Exercises of St Ignatius emanate largely from his experiences of God during his lifetime. According to Healey, he outlines that the core of the Spiritual Exercises of goes back to the prayerful experience of God's grace which worked within him whilst at Manresa (Healey, 1999). It is noticeable that the prayerful experiences that St. Ignatius had at Manresa somehow prompted him to write notes about his experiences of God that would later end up in Spiritual Exercises which has a focus on bringing an active and conformity to the Will of God. Our experience of God or rather our experiences are a mirror in which we can view ourselves in order to sharpen our future lives. It is therefore necessary to write notes about our various experiences for it is through them that we see what is lacking as well as what we can improve in our lives. This is not to take for granted that every experience that we have, God is there with His hand showing us something. If only we can look closely from our experiences, we will be given the indicators of improving and reshaping our lives for the better personality. The experiences are usually filled with ingredients that are necessary for both Spiritual and Psychological maturity.

In another development, Manresa was an experiential event which was based on trust and invited the discovery of God in a variety of created realities. The Spiritual Exercises reflect what St. Ignatius discovered at Manresa about God.

FRANKLIAN'S LOGOTHERAPEUTIC APPROACH TO PASTORAL COUNSELLING

Logo therapy was created by Dr. Viktor Frankl (1905-1997). Frankls was a psychiatrist and neurologist who lived in Vienna. Frankls was incarcerated in four different concentration camps during the holocaust. One day some fellow prisoners wanted to run into an electric fence in order to kill themselves they said "I have nothing more to expect from life." Frankls answered, "Do not ask what you expect from life; ask what life expects from you." Thinking about a loved one or a project they expectantly looked forward to accomplishing gave them a new found reason to live. For Frankls what mattered for people most was their lives to have meaning. The foundations of logo therapy is based on attitudinal change and meaning centered intervention. Meaning and purpose is the science of success.

Frankls states that we don't act on our values in order to achieve greatness. Rather, we achieve greatness because of the importance of our values. We grow as a result of caring about something beyond ourselves. The emotions of love and commitment are where we find deep joy and aliveness. One of the connotations of the Greek word logos is "meaning", hence logo therapy is healing through meaning. For him growth comes from within. Since logo therapy focuses on the spiritual part of a person, it helps strengthen the healthy core that allows you to reflect and be accountable for your actions. Since life is intrinsically meaningful, the goal of logo therapy is not just to help people to cope with meaningless situations but rather to help a person discover, even in the most challenging circumstances, what can be meaningful about one's life. It aims to help one to respond mindfully and find sense in one's life, despite one's suffering. Logo therapy therefore is an education in responsibility.

Frankl viewed logo therapy as a way to enhance existing therapies by emphasizing the "meaning-dimension" or spiritual dimension of human beings. Three philosophical and psychological concepts make up Frankl's logo therapy: freedom of will, will to meaning, and meaning of life (Costello, 2019). Freedom of will asserts that humans are free to decide and can take a stance toward both internal and external conditions. Freedom in this context is defined as a space to shape one's own life within limits of specific possibilities. It provides the client with room for autonomy in the face of somatic or psychological illness. In essence, we are free to choose our responses no matter our circumstances. Will to meaning states that humans are free to achieve

goals and purposes in life. Frustration, aggression, addiction, depression, and suicidality arise when individuals cannot realize their “will to meaning.” As humans, our primary motive is to search for meaning or purpose in our lives. We are capable of surpassing pleasure and supporting pain for a meaningful cause. In addition, Meaning in life is based on the idea that meaning is an objective reality rather than merely an illusion or personal perception. Humans have both freedom and responsibility to bring forth their best possible selves by realizing the meaning of the moment in every situation.

TECHNIQUES OF LOGOTHERAPY

Frankl’s efforts to humanize psychotherapy included practical techniques to use with clients with depression, suffering, chronic pain/health conditions, anxiety, phobias, obsessions, and significant life change.

Dereflection

The first technique is dereflection, which is aimed at helping clients focus attention away from problems and complaints and toward something positive. It is based on the concept of self-distancing and self-transcendence. Practically speaking, it involves asking questions like “What would your life be like without X problem?”; “If everything went perfectly in your life, what would that look like?” and “Is there anything in your life you would die for?”

Paradoxical intention

Paradoxical intention is an effective technique to use with phobias, fear, and anxiety. The basis of this technique is that humor and ridicule can be useful when fear is paralyzing. Fear is removed when action/intention focuses on what is feared the most. For example, if a person struggles with a fear of rejection, they would purposely put themselves in positions where they would be rejected or told “no.”

Socratic dialogue

Socratic dialogue is a tool in logo therapy that walks a client through a process of self-discovery in their own words. Socratic dialogue is used to find meaning within a conversation. It allows the client to realize they already have the answers to their purpose, meaning, and freedom.

THE STATUS OF PASTORAL COUNSELLING IN ZAMBIAN SCHOOLS

According to the Guidelines on the administration and management of Guidance and Counselling in the education system (2015: 3), it recognizes that Guidance and Counselling in the Zambian Education curriculum is concerned with four components namely: Educational, personal, social and career. When you look at this scenario, one realizes that the component of pastoral counselling is not conducted in the schools. Although one can try to fix it on the personal guidance but it still does not come out for better implementation. This is to say the component of pastoral counselling is missing in the guidance and counselling programs of the Ministry of General Education. It is not part of the curriculum. The GAMGC (2015:4) goes on to list the various types of counselling included in the program of which pastoral counselling is missing. This has indicated that pastoral counselling has not been given a chance to be conducted in the Zambian schools. In this sense, elements of love, emotional balance, spiritual growth, consciousness of the soul and union with God which are corner stones in pastoral counselling are missing among pupils. It is in this vein that the researcher needed to establish the benefits of incorporating pastoral counselling in the school curriculum.

CHAPTER THREE: RESEARCH METHODOLOGY

OVERVIEW

This chapter dealt with the research design, study location, the study population, sample size, sampling techniques, research instruments, data collection techniques, data analysis, instrument credibility and dependability checks as well as ethical considerations.

RESEARCH DESIGN

A research design is the “procedures of collecting, analyzing, interpreting and discussing data in research studies” (Creswell & Plano Clark 2007: 58). It is the overall plan for connecting the conceptual research problems with the pertinent (and achievable) empirical research. In other words, the research design sets the procedure on the required data, the methods to be applied to collect and analyze this data, and how all of this is going to answer the research question (Grey, 2014). As explained by Robson (2002), there are three possible forms of research design: exploratory, descriptive and explanatory. His base of classification relies on the purpose of the research area as each design serves a different end purpose. For instance, the purpose of a descriptive study is to provide a picture of a situation, person or event or show how things are related to each other and as it naturally occurs (Blumberg, Cooper and Schindler, 2005).

A Case study design was used in conducting this research. In another development, head teachers, Guidance and Counselling teachers, pupils and chaplains were interviewed on the benefits of pastoral counselling if incorporated in the school curriculum. However, this study used qualitative methods of data collection. This study employed this method because it allows analytical complete detailed and in-depth information through considering the complexity of the research at hand.

STUDY LOCATION

This is where the research was conducted. In other words, the sites of research. This study was conducted in four secondary schools located in Mongu District of Western Province. These schools were: Sefula secondary school, Kambule secondary school, Holy Cross Girls secondary school and Imwiko secondary school. These were purposefully chosen in the sense that they were manageable in terms of the research. Also they were chosen for diverse reasons. Some are mission

schools and others are government schools. Another aspect that characterized the choosing of these secondary schools was that of Co-education and non-co-education, others are boys' schools and others are girls' schools giving a researcher a richer background. Common research sites include universities, hospitals, research institutes, and field research locations.

STUDY POPULATION

A population is a group of elements or causes, whether individuals, objects or events, that conform to specific criteria and to which we intend to generalize the results of research, (McMillan & Schumacher, 2001:169). According to (Mugema and Mugenda, 1999) population is defined as a complete set of individuals, causes or objects with some common observable characteristics. The study population comprised 32 participants from four secondary schools of Mongu district of Western province. The targeted population included 4 head teachers, 22 secondary school pupils, 4 guidance and counselling teachers and 2 school chaplains. The pupils were vital in this study because they are the ones currently going through the learning process. Guidance teachers were equally important in this study because they are the ones who execute the guidance and counselling services in the school. The head teachers were also important because they are the ones who deal with the school pupils in cases of pastoral incidents such as attendance and retention rates, bullying, absenteeism, drug abuse, indiscipline and many more to maintain sanity in the school.

SAMPLE SIZE

The number of population that was interviewed consisted of 32 participants that was broken down into 4 head teachers, 4 Guidance and Counselling teachers, 2 Chaplains and 22 school pupils. It is too costly and time consuming in this study to cover everyone in the selected secondary schools. However, the sample size of this study comprised 32 respondents. This took into account pupils, head teachers, Guidance teachers and chaplains. School guidance teachers were included in this study because they are the ones who understand how Guidance and counselling programs are conducted in schools. School heads equally took part in the study because they are the ones responsible to managing learning institutions. In summation, all the chosen parties were deemed important in the research.

SAMPLING TECHNIQUE

This study used purposive sampling also known as selective sampling to select the participants. This purposive sampling procedures was used to choose head teachers, chaplains, Guidance teachers and pupils. On the other hand, purposive sampling procedure was employed on chaplains, guidance teachers, head teachers and pupils because it enabled the researcher to select participants that were viewed to have credible information regarding the study. This to some extent helped in the smooth running of the research.

RESEARCH INSTRUMENTS

In this study, data was collected through interview guides and focused group discussion guides. The research instruments were purely qualitative. The interview guides comprised two parts: the closed ended and open ended questions. Interview guide was employed in this research because it is sometimes better to ask questions face to face with respondents. The interview guide had efficacy to reduce a great deal of misunderstandings that arose in the phraseology of questions.

DATA COLLECTION TECHNIQUES

The researcher went personally to the schools in Mongu district of Western province to seek permission from the heads of the schools before carrying out the research. Upon the granting of the permission, the researcher began to conduct interviews with school head teachers, Chaplains, guidance teachers and pupils. The research was conducted from mid -July to mid-August in the year 2021. The respondents were informed of the type of research, its benefits and the type of instruments used in data collection. This helped to remove anxiety and promote honest responses from respondents. Furthermore, the researcher maintained the aspect of confidentiality during data collection as well as the aftermath of the research. Confidentiality is a vital component in any data collection or research. This aspect of confidentiality in data collection enhances the elements of credibility and dependability in terms of qualitative research findings. This is because the respondents had a feeling of sense of security for them to respond effectively. In another development, participants were informed of their rights to anonymity. That is not to have their names reflected on interview guides or focus group discussion guides. Respondents were requested to respond to the questions independently and in an honest manner.

The interview guides were structured in nature which included both closed ended and open ended questions. Cantrell (1998) says interviews allow the researcher to collect descriptive data in respondent's own words and to access the unobservable.

DATA ANALYSIS

In this segment, qualitative method was used in the analysis of data. Qualitative data was analyzed by grouping the emerging themes into presentations.

The data collected using the instrument stated above was categorized and organized in themes according to their conceptual similarity. The qualitative data was analyzed. The data from interview guides and focus group discussion guides was analyzed by coding and grouping the emerging themes. Lastly, the overall study was summarized, concluded and recommendations were forwarded based on the findings.

CREDIBILITY AND DEPENDABILITY CHECKS

First and foremost, checking credibility and dependability of data collecting instruments before conducting the actual study is important to assure the quality of the data (Yalew and Endawake, 1998). To ensure credibility and dependability, the instruments were developed and submitted to the supervisor for scrutiny and corrections before they are given to the respondents. Thereafter, a pilot study was conducted to ascertain their credibility and dependability. The results obtained showed that the instruments were able to measure what it was intended to measure and that the results remained consistent. Credibility and dependability of interview guides and focus group discussion guides were determined by interviewing a head teacher, Chaplain, guidance teacher and a pupil who were not part of the main research. After a two weeks' time lapse, the same officers were interviewed again and their responses remained the same as those they gave in the first interview.

ETHICAL CONSIDERATIONS

The researcher was responsible for the ethical standards to which the research adheres. It was therefore clearly stated that all the information which was collected from schools was purely for academic purpose. During data collection, consent was sought from participants before they

participated in the research. Participants were assured to be treated with respect and that the information that was collected was treated with utmost confidentiality.

In considering matters of ethics, the researcher obtained permission from the school head teachers. The participants were requested to take part in the research on voluntary basis and their confidentiality was protected. According to Mugema and Mugende (2003) alludes that awareness of ethical issues protects the integrity of the people involved in research, some of whom may not be able to represent themselves in the event of being misrepresented and also protecting the integrity of the researcher and ensure authentic results.

SUMMARY

This chapter presented the methodology of the study namely: the research design, study location, study population, sample size, sampling techniques, research instruments, data collection techniques, data analysis, credibility and dependability checks and ethical considerations.

CHAPTER FOUR: PRESENTATION OF FINDINGS

OVERVIEW

This chapter dealt with presentation of the findings. The data also included the interview success rates during the collection of data from various respondents. The data collected included why pastoral counseling is important in school and how it can be beneficial to pupils. It also showed the possible impacts pastoral counseling would have on the behaviours of school pupils if incorporated in the school curriculum. Additionally, it also revealed the strategies of incorporating pastoral counseling in the school curriculum. This was carried out in Mongu district of Western Province. The data collected and presented was gotten from Guidance and counseling teachers, head teachers, chaplains and pupils through interview schedules and focus group discussion schedules.

INTERVIEW SCHEDULE AND FOCUS GROUP DISCUSSIONS

Interviews were conducted to (4) head teachers, (2) chaplains (4) guidance and counseling teachers and a focus group discussion was conducted to (22) pupils. The interviews and focus group discussions were aimed at establishing the importance of pastoral counseling in schools, the benefits of pastoral counseling to pupils as well as the possible positive impacts of pastoral counseling on the behaviours of school pupils. Furthermore, interviews were aimed at identifying the possible strategies of incorporating pastoral counseling in the school curriculum. This information gathered helped the researcher to draw the research findings as presented below.

THE IMPORTANCE OF PASTORAL COUNSELING IN SCHOOLS

The study sought to identify important factors of pastoral counseling in schools. However, a good number of factors were identified in literature review. This section sought to test their credibility and dependability in selected secondary schools of Mongu District of Western Province. Below were the findings that were sought in the field.

In the first place, guidance and counseling teachers were met and interviewed regarding what role can pastoral counseling play in a school. Before the respondents gave their responses, I put them in a picture of what pastoral counseling is all about, what it is, its definitions and characteristics.

In my interviews with the (4) guidance and counseling teachers, the following responses were given. One respondent stated that “all what we do here is vocational guidance, personal guidance and academic guidance for which it does not suffice for the spiritual, moral, and emotional welfare of the pupils. By this I mean our pupils do not get guided spiritually, hence a serious crackdown on their personality.” The respondents went on to state that pastoral counseling help teachers to understand their spiritual and emotional stamina so as to impact positively on the way they deliver. They categorically stated that “pastoral counseling does not only benefit pupils but also teachers.” In this sense, four guidance and counseling teachers acknowledged the importance of pastoral counseling in the school set up. From their responses, they reiterated that pupils and teachers who are not exposed to spiritual and emotional nurturing would not function properly in the school. For pupils, negative behaviours and attitudes would result in poor attendance, absenteeism, drug abuse, early pregnancies and poor retention rates. This was confirmed by 3 head teachers, 2 chaplains, 3 guidance teachers and 13 pupils. On top of this, 1

guidance teacher continued to state that “schools are forming pupils half baked.” This he went on to explain that the spiritual aspect that helps with one’s emotions is completely not executed in their school. However, this has been the view of most school guidance and counseling teachers.

In another development, it was said that pastoral counselling would improve personal interrelationships among pupils and teachers. This improvement of relationships brings forth the sense of meaning and purpose around the school environment. The above responses were confirmed by 4 head teachers, 2 chaplains, 3 guidance teachers and 17 pupils. Additionally, 2 guidance and counseling teachers from schools B and C responded that pastoral counseling fosters the wholeness of the individual. The teachers went on to say that pastoral counseling integrates psychosocial and the life of God. The components of prayer that are found in pastoral counseling enhances the moral fiber in the school environment. Furthermore, 1 head teacher said that pastoral counseling avails pastoral psychotherapy for learners as well as teachers in the school setting.

THE BENEFITS OF PASTORAL COUNSELLING TO PUPILS

First and foremost, pastoral counseling provides the cure of pupils’ souls. This to some extent attests that pastoral counseling is beneficial because it accounts for the responsibility for the formation of moral fiber. The wellness of the pupils as well as their uprightness leans on the shoulders of pastoral counseling. Since pastoral counseling initiates spiritual and emotional stability, it is an activity for pastoral psychotherapy for learners and teachers. The above responses were given by 3 guidance teachers, 3 head teachers, 2 chaplains and 16 pupils. One teacher in the guidance and counseling team reiterated that “school pupils have a lot of intra conflicts in themselves such that in most instances those conflicts become source of trouble, pain, distress, frustrations and anger in their lives. These negative results would therefore, be minimized or

eliminated by pastoral counseling.” A troubled pupil can neither be at peace nor work hard. This is where pastoral counseling comes in to stabilize the spiritual and emotional aspects of the school environment and pupils. On the other hand, 3 head teachers, 1 chaplain, 3 guidance teachers and 11 pupils stated that teachers who are troubled and have disgruntled emotions, cannot deliver eloquently in class. So, pastoral counseling imparts positive behaviours not only in pupils but also in teachers, they stated.

Apart from that, (4 head teachers, 3 guidance teachers/teams, 2 chaplains and 14 pupils) from schools A, B, C and D reiterates that pastoral counseling would help the school pupils to be in contact with God. Hence, this contact would improve their perceptions, attitudes, behaviours, thoughts and many more positive impacts. The respondents (2 head teachers and 1 Chaplain) also said that pastoral counseling would bring out the wholeness of the pupils. Pastoral counseling would fill the aspect of spiritual guidance if that completeness is to be realized among pupils in a school.

Apart from that, pastoral counseling according to the responses of (4 head teachers, 2 guidance teachers, 2 chaplains and 11 pupils) said that it would give faith and hope to pupils. One chaplain at school A stated that “pupils usually have problems of different nature such that it leads them to brokenness. Their lives are broken in so many ways.” An example was given in his responses that “many of our pupils come from broken homes where there are so many issues to do with morals and behaviours.” Because of this situation, pupils need an aid in their emotional and spiritual stamina. It is from this angle that pastoral counseling helps pupils to be emotionally and spiritually balanced. Pastoral counseling would be able to help pupils work on their emotions and spirituality. Besides this, further responses in regard to the benefits of pastoral counseling to pupils were given as follows: “Pastoral counseling would help learners to be stable emotionally. They

would be able to understand and appreciate themselves in line with school. Hence, they would be positioned to realize their goals. Furthermore, it was reported that pastoral counseling would help the pupils to take up responsibility of life in general. Not only that but personal interrelationship with their friends, teachers and parents would be improved” confirmed by 3 head teachers, 2 chaplains, 3 guidance teachers and 13 pupils.

It was also found that pastoral counselling imparts discipline in pupils. The 4 head teachers, 2 chaplains, 3 guidance teachers and 14 pupils responded that pastoral counselling is the source of discipline for pupils. It was noted during research that many school pupils seemed to be engaging in a lot of nasty and illicit behaviours. This was because they lacked discipline. Discipline is not there because most pupils are not in contact with the sources of their spiritual lives who is God. It is inevitable that when a pupil attends the process of pastoral counselling, he or she would be likely to come to know and understand the sources of his/her spiritual life.

The respondents still reiterated that pastoral counseling is beneficial to the pupils if they are to improve their interpersonal relationships with their peers and teachers; take up responsibility of life; make them realize their goals as well as make them realize their emotional stability. The respondents further stated that pastoral counseling could help pupils understand and appreciate themselves in line with school and life in general. They would know what to do, what they are required to do and to be in both the school environment and society at large as attested by 2 head teachers, 3 Guidance teachers, 1 Chaplain and 11 pupils.

POSITIVE IMPACTS OF PASTORAL COUNSELING ON BEHAVIOURS OF SCHOOL PUPILS

One of our research questions was to find out what positive impacts would pastoral counseling have on behaviours of school pupils. This was critical to the value of pastoral counseling. According to various respondents in their categories of service, the following were the responses:

Firstly, it was echoed by 2 head teachers, 1 chaplain and 3 Guidance teachers that pastoral counseling would help pupils to understand and appreciate life as a whole. In this, pupils would learn to appreciate themselves and understand who they are and what their purpose is while in school and after school. Because they are able to appreciate themselves, understand themselves and appreciate life as a whole, they would be able to find meaning in their lives.” It was reported that schools A, B, C and D have problems/challenges ranging from theft, alcohol abuse, smoking, early pregnancies in cases of girls, poor attendance, drug abuse, absenteeism and many more vices as attested by 3 head teachers, 1 chaplain, 3 guidance teachers and 12 pupils. The engagement in such nasty and illicit activities by the pupils is a sign that they do not understand themselves neither do they appreciate who they are, stated the respondents. The 3 head teachers, 1 chaplain, 3 guidance teachers and 12 pupils at schools A, B, C and D reported almost the same incidents in the schools regarding the behaviours, attitudes and morals of pupils. In another development, some respondents (2 chaplains, 3 head teachers, 9 pupils and 4 guidance teachers) said pastoral counseling could positively impact the pupils by maintaining their emotional stamina as well as promoting their Christian spirituality. It was further explained by the respondents that pupils who are emotionally unstable could not do very well in their academics, social, personal and vocational lives. One of the guidance and counseling teachers who was interviewed reinforced this element

when she stated: “In my guidance and counseling activities that I have carried out in the school, I have concentrated too much on the personal, social, academic and careers without touching the spiritual aspect. This for me is a reminder that we have left out the foundation and base of pupils. The spiritual aspect should be the point of departure for forming and guiding pupils.”

As reported by 4 head teachers, 4 guidance teachers, 1 chaplain and 19 pupils that they have had instances of theft, smoking, early pregnancies, alcohol abuse, absenteeism and drug abuse in the schools, pastoral counseling was seen to be beneficial by majority of the respondents for it showed the capacity to help out in such nasty behaviours. Pupils who fear God hardly involve themselves in illicit and nasty behaviours.

Besides this, 2 chaplains at schools B and C stated that pastoral counseling could positively impact on pupils. One of them said “when a pupil is troubled he/she cannot concentrate in class and ultimately not do well in her/his academics.” It requires a pupil who is emotionally stable to concentrate in class. He gave an example of a pupil who was not performing well in his academics but whom teachers thought he had potential to do well. The other chaplain stated that “this pupil became like a wondering Aramean who had no focus, vision, goal and objectives in life. This caused the pupil not to perform well in other areas like academics, social life, personal life and career choices. Such pupils need to be reawakened so that they realize who they are and what they exist for” stated the chaplain at school B.

Furthermore, another chaplain from school C put this across during an interview: “Pastoral counseling is so beneficial on pupils because it has the capacity to reduce immoral behaviours or attitudes.” The chaplain gave an example of a girl who was stubborn and never attended classes consistently. In all the four secondary schools I collected data, they pointed out that a good number

of pupils do not open up to the guidance and counseling teachers. The reason given by 18 pupils is that guidance and counselling teachers were the same teachers that handled their classes, hence making it so hard for pupils to open up. One guidance and counseling teacher stated that “most pupils desire to be attended to by a chaplain rather than a guidance teacher.” She further explained that this is not to mean guidance teachers are doing nothing but it is a question of dual relationships that exist with some pupils. For example, a guidance teacher would guide and counsel a pupil whom he/she teaches. In the process of counseling and guiding, you would find in some instances that a pupil felt embarrassed and shy to open up. At the end, a client benefits nothing from the counseling session.

On the other hand, when a pupil shares with a completely different counselor who is even for instance a man of God (priest, reverend, pastor, bishop, etc.), a pupil would have more confidence to share with him/her confirmed 1 Guidance and Counselling teacher.

In another development, 16 pupils’ responses helped in trying to put the researcher into the picture. Open ended questions were posed to pupils where the majority stated that there is a difference between pupils who believe in God and those who don’t believe in God, pupils who go to church and those who don’t go. In their responses, it was deduced that pastoral counseling is important in the school as well as beneficial to pupils. One pupil alluded that “pupils who believe in God are obedient to God, parents and teachers while those who don’t believe in God usually do what they like regardless of whether it is good or bad.” Those who don’t believe in God, their conscience is not in conformity with the Gospel values. The other segment of 9 pupils said “those who believe in God receive all what they ask while those who don’t believe in God never even ask.”

Additionally, the 14 pupils reiterated that the incorporation of pastoral counseling in the school curriculum would be an opportunity of growth to pupils. Pupils felt that not much is done in their schools pertaining emotional and spiritual development. For this reason, they felt pastoral counseling would be able to fill up this gap in schools. All the four secondary schools interviewed, unanimously proposed for the incorporation of pastoral counseling in the school curriculum. In this they stated that a consultative meeting with relevant stakeholders in education could be called to present the benefit of it. Later, engagement of the curriculum development center and the Ministry of General Education to formulate policies, activities and lessons that would pave way for pastoral counseling departments in schools. However, a clear distinction to be given to the schools, society, communities and stakeholders between pastoral counseling and guidance and counseling.

THE STRATEGIES OF INCORPORATING PASTORAL COUNSELING IN THE SCHOOL CURRICULUM

The findings regarding the strategies required to incorporate pastoral counseling in the school curriculum have been listed below. However, these reports were given by all stakeholders who were interviewed.

Firstly, majority respondents (4 head teachers, 4 guidance teachers, 1 chaplain and 13 pupils) revealed that creation of awareness among the community would be vital. The awareness to be given to various departmental organs of education. Schools and various departments/organs needed to be sensitized on how pastoral counseling differs from guidance and counseling and what benefits were there in incorporating it in the school curriculum. This has to be made clear from the word go. This means that various seminars and presentations were to be conducted.

Secondly, it was also revealed that more teachers needed to be trained in pastoral care and counseling. Alongside with this strategy, it was echoed that more pastoral counselors to be trained so that they could be attached to various schools in the country. Making the reference of training and forming the pastoral counsellors, they revealed that most pupils did not utilize seriously the guidance and counseling teachers because of them being part of teaching staff.

Thirdly, it was found that there was need to introduce chaplains in the schools because guidance and counseling teachers/teams, though counselors have a tag of a teacher. So, to have pure chaplains who were not teachers is better.

Fourthly, some respondents indicated that after the creation of self-awareness among the community, schools and departments, all the recommendations for incorporation be presented to the curriculum development center for examination.

Fifthly, some findings revealed that there could be some adjustments in some of the curriculum which are loaded, e.g. guidance and counseling. Additionally, it was sought that pastoral counseling be fixed in the related curriculum activities.

Apart from that, it was revealed that seminar on consultative meeting with all the stakeholders to be conducted. In this consultative meeting, it's where you would invite a facilitator who would give an input regarding pastoral counseling. This would also allow for academic interaction pertaining the topic of pastoral counseling.

Besides, many teachers needed to undergo pastoral care and counseling courses so as to enhance it in the school. This is because pastoral counseling should be everyone's concern. Chaplains needed to be attached to all schools so as to foster wholeness for pupils.

In another development, once all the sensitization, awareness, consultations have been done, recommendations to be prepared for the Ministry of General Education for incorporation.

Finally, it was stated that a creation of a department of pastoral counseling in each school is to be worked on.

CHAPTER FIVE: DISCUSSIONS OF FINDINGS

OVERVIEW

This chapter dealt with the discussions of the findings. In these discussions the responses of the respondents were analyzed in the context of many scholars on the subject matter. Were the responses were similar to what certain authors stated, it was correlated.

THE IMPORTANCE OF PASTORAL COUNSELLING IN THE SCHOOL

The study sought to identify important factors of pastoral counseling in schools. However, a good number of factors were identified in literature review. This section sought to test their credibility and dependability in selected secondary schools of Mongu District of Western Province. Below were the findings that were sought in the field.

In the first place, guidance and counseling teachers were met and interviewed regarding what role can pastoral counseling play in a school. Before the respondents gave their responses, I put them in a picture of what pastoral counseling is all about, what it is, its definitions and characteristics.

In my interviews with the (4) guidance and counseling teachers, the following responses were given. One respondent stated that “all what we do here is vocational guidance, personal guidance and academic guidance for which it does not suffice for the spiritual, moral, and emotional welfare of the pupils. By this I mean our pupils do not get guided spiritually, hence a serious crackdown on their personality.” The respondents went on to state that pastoral counseling help teachers to understand their spiritual and emotional stamina so as to impact positively on the way they deliver. They categorically stated that “pastoral counseling does not only benefit pupils but also teachers.” In this sense, four guidance and counseling teachers acknowledged the

importance of pastoral counseling in the school set up. From their responses, they reiterated that pupils and teachers who are not exposed to spiritual and emotional nurturing would not function properly in the school. For pupils, negative behaviours and attitudes would result in poor attendance, absenteeism, drug abuse, early pregnancies and poor retention rates. This was confirmed by 3 head teachers, 2 chaplains, 3 guidance teachers and 13 pupils. These responses actually correlated very well with what Lartey (1997:19) stated regarding that “the activities of pastoral counseling refer to an old age activity known as Cura Animarum (cure of souls).” Pastoral counseling according to Lartey (1997:19) deals with the cure of souls. In this world, there are so many troubled souls and that do not exclude pupils in various schools. Therefore, pastoral counseling in a school helps to form pupils who would possess spiritually and emotionally stamina to pave the way for themselves. On top of this, 1 guidance teacher continued to state that “schools are forming pupils half baked.” He went on to explain that the spiritual aspect that helps with one’s emotions is completely not executed in their school. This half-baked formation which was echoed reiterates what Louw (1999) stated when he said that pastoral counseling can generate spiritual exploration and support that can foster wholeness, healing and growth in those who are seeking help. However, this has been the view of most school guidance and counseling teachers.

In another development, it was said that pastoral counselling would improve personal interrelationships among pupils and teachers. This improvement of relationships brings forth the sense of meaning and purpose around the school environment. The above responses were confirmed by 4 head teachers, 2 chaplains, 3 guidance teachers and 17 pupils. However, this aspect of experiencing meaning and purpose around the school environment relates to what Viiktor Frankls talks in his logo therapy when he says “meaning and purpose in life is a science of success.” Therefore, pupils would heal and be at peace when they experience that sense of meaning

and purpose in their lives. Additionally, 2 guidance and counseling teachers from schools B and C responded that pastoral counseling fosters the wholeness of the individual. The teachers went on to say that pastoral counseling integrates psychosocial and the life of God. The components of prayer that are found in pastoral counseling enhances the moral fiber in the school environment. Furthermore, pastoral counseling avails pastoral psychotherapy for learners as well as teachers in the school setting.

THE BENEFITS OF PASTORAL COUNSELLING TO PUPILS

First and foremost, pastoral counseling provides the cure of pupils' souls. This to some extent attests that pastoral counseling is beneficial because it accounts for the responsibility for the formation of moral fiber. The wellness of the pupils as well as their uprightness leans on the shoulders of pastoral counseling. Since pastoral counseling initiates spiritual and emotional stability, it is an activity for pastoral psychotherapy for learners and teachers. The above responses were given by 3 guidance teachers, 3 head teachers, 2 chaplains and 16 pupils. One teacher in the guidance and counseling team reiterated that "school pupils have a lot of intra conflicts in themselves such that in most instances those conflicts become source of trouble, pain, distress, frustrations and anger in their lives. These negative results would therefore, be minimized or eliminated by pastoral counseling." A troubled pupil can neither be at peace nor work hard. This is where pastoral counseling comes in to stabilize the spiritual and emotional aspects of the school environment and pupils. On the other hand, 3 head teachers, 1 chaplain, 3 guidance teachers and 11 pupils stated that teachers who are troubled and have disgruntled emotions, cannot deliver eloquently in class. So, pastoral counseling imparts positive behaviours not only in pupils but also in teachers, they stated. From the responses that were given, one realizes that this is also reflected in Frankls' therapeutic elements of logo therapy. Frankls viewed logo therapy as a way to enhance

existing therapies by emphasizing the ‘meaning dimension’ or spiritual dimension of human beings confirms (Costello, 2019). As Costello (2019) reflects on Frankl’s’ logo therapy, he stated that as human beings, our primary motive is to search for meaning or purpose in our lives. We are capable of surpassing pleasure and supporting pain for a meaningful cause. In addition, meaning in life is based on the idea that meaning is an objective reality rather than merely an illusion or personal perception. Humans have both freedom and responsibility to bring forth their best possible selves by realizing the meaning of the moment in every situation. In the initial creation of logo therapy, Frankls dealt with the situation of fellow prisoners who wanted to kill themselves who said “I have nothing more to expect from life.” Frankls answered, “Do not ask what you expect from life; ask what life expects from you.” For Frankls, what mattered for people most was their lives to have meaning. Meaning and purpose is the science of success.

From the above quotation, one realizes that the responses of guidance and counseling teachers of school B and C and what Frankls says appear to be in the same vein. To this effect, one could attest that for one to achieve pastoral psychotherapy for learners and foster that wholeness of the pupils, the pupils needed to understand the meaning and purpose of their lives. And this meaning and purpose of lives could typically be initiated and enhanced by pastoral counseling. So, the research findings from school B guidance and counseling teacher, head teacher and a chaplain relates well with Frankls’ view of logo therapy as one that comes from understanding meaning and purpose of one’s life. In this sense, pastoral counseling initiates and attaches to the client (pupils) the meaning and purpose of his/her life. This comes into play when pupils gets in touch with God. This actually resounds what St. Ignatius stated: Contemplation is a way or step to attain the love of God and experience it. So, the pupils who have attained the love of God and experienced it are to a large extent likely to find meaning and purpose in their lives. By doing so, we would have

pupils who are standing on unshaken grounds. This would clarify their future plans, aspirations and goals. Mello (2010) reiterating St. Ignatius' view states that those who have finished the spiritual exercises should be sufficiently purified and unselfed to grasp what love involves. They can become contemplatives in action who find God in all things. He went on to say that when one (retreatant) is purified enough, unselfed enough, then one is ready for the doctrine of love that would guide his/her future life. St. Ignatius adds that "man cannot be happy for long unless he is in contact with the springs of spiritual life which are hidden in the depth of his own soul. If man is exiled constantly from his own home, locked of his spiritual solitude, he ceases to be a true person" (Mello, 2010:1). From this, one is able to notice that unless one is in touch with the absolute (God), one will not experience the meaning and purpose of his/her life. This does not exclude pupils in a school. For pupils to understand the meaning and purpose of their lives, they have to be in touch with their God. As St. Ignatius puts it that a true person is one who is in contact with the springs of spiritual life. The springs of spiritual life is God. If you are exiled from your own home (God), one is not going to understand the meaning and purpose of one's life. Pupils who are not connected to the springs of spiritual life (God) are not going to experience happiness, meaning and purpose of their lives, hence they are more likely to indulge themselves in a lot of pastoral incidents such as alcohol abuse, smoking, drug abuse, absenteeism and in some cases girls may get early pregnancies due to moral decay. Therefore, the responses of school A, B, C and D with samples of (4 head teachers, 3 guidance teachers/teams, 2 chaplains and 14 pupils) reiterates that pastoral counseling would help the school pupils to be in contact with God. Hence, this contact would improve their perceptions, attitudes, behaviours, thoughts and many more positive impacts. The respondents also stated that pastoral counseling would bring the wholeness of the pupils. Pastoral

counseling would fill the aspect of spiritual guidance if that completeness was to be realized among pupils in a school.

Apart from that, pastoral counseling according to the responses of (4 head teachers, 2 guidance teachers, 2 chaplains and 11 pupils) said that it would give faith and hope to pupils. One chaplain at school A stated that “pupils usually have problems of different nature such that it leads them to brokenness. Their lives are broken in so many ways.” An example was given in his responses that “many of our pupils come from broken homes where there are so many issues to do with morals and behaviours.” Because of this situation, pupils need an aid in their emotional and spiritual stamina. It is from this angle that pastoral counseling helps pupils to be emotionally and spiritually balanced. Pastoral counseling would be able to help pupils work on their emotions and spirituality. This coincides very well with our theoretical framework, where Jung outlines that analytical theory of personality makes unconscious materials conscious and then strengthens the ego so that the behavior of a person is based on reality. The analytical theory of personality by Jung emphasizes the importance of self-knowledge of one’s dark parts for the health of the soul. These pupils are coming from homes that are troubled and they have too many things in their psyche such that some of them have been loaded in the unconscious. Pastoral counseling on the other hand, could help out in clarifying these emotional and spiritual instabilities that pupils usually undergo. Hence, an aspect of faith and hope are realized and strengthened.

Besides this, further responses in regard to the benefits of pastoral counseling to pupils were given as follows: “Pastoral counseling would help learners to be stable emotionally. They would be able to understand and appreciate themselves in line with school. Hence, they would be positioned to realize their goals. Furthermore, it was reported that pastoral counseling would help the pupils to take up responsibility of life in general. Not only that but personal interrelationship

with their friends, teachers and parents would be improved” confirmed by 3 head teachers, 2 chaplains, 3 guidance teachers and 13 pupils. When you look at the above responses, one realizes that a well-balanced, emotionally and spiritually integrated pupil stands a great chance to discharge reasonable series of actions in the school and beyond. The reason for such reasonable actions is because a well illuminated pupil by the Spirit of God discharges positive behaviours and actions. St. Ignatius confirms this when he says that in contemplation, one enjoys the presence of God paving the way to experience the love of God, which brings comfort and stillness to the soul alludes (Mello, 2010).

This means the pupils who have been illuminated by the Spirit of God experiences comfort and stillness in the soul. This is a point of departure for pupils to act positively and impact positively both the school environment and society at large. This life of stillness and comfort emanates from God. If your conscience is at peace, it is a sign that your soul is in its proper place and center. The soul can be misplaced if it happens that one’s soul is not at peace. The conscience which is the inner police creates either a peaceful soul or troubled soul depending on its state. In this vein, pastoral counseling could help to calm and comfort the soul of pupils in case of troubles one is facing. Pastoral counseling, therefore, would play a crucial role in bringing back the pupils’ consciences to peaceful states. This would make the pupils have that good dispositions towards their fellow pupils, friends, teachers and parents.

It was also found that pastoral counselling imparts discipline in pupils. The 4 head teachers, 2 chaplains, 3 guidance teachers and 14 pupils responded that pastoral counselling is the source of discipline for pupils. It was noted during research that many school pupils seemed to be engaging in a lot of nasty and illicit behaviours. This was because they lacked discipline. Discipline is not there because most pupils are not in contact with the sources of their spiritual lives who is God. It

is inevitable that when a pupil attends the process of pastoral counselling, he or she would be likely to come to know and understand the sources of his/her spiritual life.

The respondents still reiterated that pastoral counseling is beneficial to the pupils if they are to improve their interpersonal relationships with their peers and teachers; take up responsibility of life; make them realize their goals as well as make them realize their emotional stability. The respondents further stated that pastoral counseling could help pupils understand and appreciate themselves in line with school and life in general.

POSITIVE IMPACTS OF PASTORAL COUNSELLING ON BEHAVIOURS OF SCHOOL PUPILS

One of our research questions was to find out what positive impacts would pastoral counseling have on behaviours of school pupils. This was critical to the value of pastoral counseling. According to various respondents in their categories of service, the following were the responses:

Firstly, it was echoed by 2 head teachers, 1 chaplain and 3 Guidance teachers that pastoral counseling would help pupils to understand and appreciate life as a whole. In this, pupils would learn to appreciate themselves and understand who they are and what their purpose is while in school and after school. Because they are able to appreciate themselves, understand themselves and appreciate life as a whole, they would be able to find meaning in their lives.” It was reported that schools A, B, C and D have problems/challenges ranging from theft, alcohol abuse, smoking, early pregnancies in cases of girls, poor attendance, drug abuse, absenteeism and many more vices as attested by 3 head teachers, 1 chaplain, 3 guidance teachers and 12 pupils. The engagement in such nasty and illicit activities by the pupils is a sign that they do not understand themselves neither

do they appreciate who they are, stated the respondents. The 3 head teachers, 1 chaplain, 3 guidance teachers and 12 pupils at schools A, B, C and D reported almost the same incidents in the schools regarding the behaviours, attitudes and morals of pupils. In another development, some respondents (2 chaplains, 3 head teachers, 9 pupils and 4 guidance teachers) said pastoral counseling could positively impact the pupils by maintaining their emotional stamina as well as promoting their Christian spirituality. It was further explained by the respondents that pupils who are emotionally unstable could not do very well in their academics, social, personal and vocational lives. One of the guidance and counseling teachers who was interviewed reinforced this element when she stated: “In my guidance and counseling activities that I have carried out in the school, I have concentrated too much on the personal, social, academic and careers without touching the spiritual aspect. This for me is a reminder that we have left out the foundation and base of pupils. The spiritual aspect should be the point of departure for forming and guiding pupils.”

These interviews and focus group discussions responses matches very well with what Frankls in his logo therapy talks when he says healing takes places through meaning. Costello (2019) reiterates Frankls’ logo therapy as a way of healing through meaning and purpose of life. In this vein, it fits to state that pupils who do not find meaning and purpose in their lives easily get out of track. They are easily swayed by their peers and inner self movements (conscience). So, the indulgences of pupils into such illicit activities is because they lack meaning and purpose in their lives. This, therefore could be aided by pastoral counseling. Pastoral counseling helps to cure souls, hence school pupils that practice illicit incidents could be assisted.

Apart from that, God created every human person with all capabilities and potentials to foster their future. In relation to finding meaning and purpose among pupils’ lives, Munroe (2002) states that “Everything in life was created with potential and possess the potential principle. In

every seed, there is a tree ... in every bird a flock ... in every fish a school ... in every sheep a flock ... in every cow a head ... in every boy a man ... in every girl a woman ... in every nation a generation. Tragedy strikes when a tree dies in a seed, a man in a boy, a woman in a girl, an idea in a mind. For untold millions, visions die unseen, songs die unsung, plans die unexecuted and future die buried in the past. The problem of our world go unanswered because potential remain buried.”

Considering the above quotation, it is noticeable that every pupil has a potential and possess a potential principle. However, what usually hinders this potential are the pastoral incidents such as smoking, early pregnancies, drug abuse, absenteeism and many more. They do block potentials in pupils. However, on the other side, pastoral counseling as a tool unblocks these potentials in pupils to allow them to properly foster their future. Let me rephrase what Munroe (2002) said: “We cannot exclude pupils from having potentials. It is intrinsically in them. The only trouble we have is the behavioral aspects which they engage themselves in. However, these pupils could be unblocked by pastoral counselling to realize their potentials.” All pupils in schools have been created by God with full potentials and abilities to contribute not only to their welfare but also the welfare of the entire society. Nevertheless, the aims and goals of pastoral counseling is to instill in the individuals that guarantee of taking care of the spiritual aspect of the individual. Pastoral counseling exist therefore to form and unblock individual’s life potential that lie hidden and blocked by pastoral incidents such as drug abuse, early pregnancies, stealing, absenteeism, poor attendance and so forth. Munroe (2002) alludes to this potential as a spiritual aspect that could easily be accessed through pastoral counseling. Pastoral counseling can unveil a lot of individuals’ potentials through the uncovering spearheaded by the Holy Spirit.

In another development, some respondents (2 chaplains, 3 head teachers, 9 pupils and 4 guidance teachers) said pastoral counseling can positively impact the pupils by maintaining their emotional stamina as well as promoting their Christian spirituality. It was further explained by the respondents that pupils who are emotionally unstable cannot do very well in their academics, social, personal and vocational lives. One of the guidance and counseling teachers who was interviewed reinforced this element when she stated: “In my guidance and counseling activities that I have carried out in the school, I have concentrated too much on the personal, social, academic and careers without touching the spiritual aspect. This for me is a reminder that we have left out the foundation and base of pupils’ formation. The spiritual aspect should be the point of departure for forming and guiding pupils.” In this scenario, she meant that when pupils are both spiritually and emotionally balanced, they have a high probability to do well in their academics, social life, and personal life as well as in their career choices. They are instances in life where we have witnessed very intelligent personalities who never went anywhere in terms of their future. On the other hand, the world has witnessed struggling students in academics, but because of their humanness/stability/emotional balance they have secured their future very well. The case is that many pupils today lack this spiritual element in them. However, this fostering of the spiritual stamina in pupils and their emotional stability could be aided by the practice of pastoral counseling. Pastoral counseling could help pupils to increase their emotional understanding as well as their spirituality. In this case, I mean Christian spirituality. This understanding correlates very well with St. Ignatius’ discernment of spirits which is a valuable component in distinguishing good spirits from bad spirits. He says,

“The exercitant can cautiously discern what comes from God and what comes from the devil. If he makes his way prudently through all these interior effects, he will gradually come to a

clear recognition of God's will without the ordinary process of reasoning, provided he does not restrict his attention to mere introspections but to devote himself to the contemplation of the life of Christ and to the total surrender of self, to the love of God that inspired these interior movements in the first place" (Wulf, 1977:275).

The above quotation of St. Ignatius' therapeutic element of pastoral counseling indicates that an emotionally and stable pupil has the capacity to discern what is good and what is bad in terms of her/his undertakings. However, this discernment of spirits can help to reduce or eliminate the aspect of emotionalism and excessive rationalism in pupils giving it a check and balance service. The discernment of spirits is a process of making choices amidst challenges and confusions, therefore, it can avail to pupils the strengths of making good choices when faced with challenges, confusions, and difficulties. However, it is only an emotionally and spiritually stable pupil who could afford to go beyond the aspect of reasoning but rather enters the realm of surrender where God takes charge and through the guidance of the Holy Spirit. St. Ignatius further states that discernment of spirits identifies the will of God to be connected to genuine happenings and spiritual joy, in contrast to the enemy who induces sadness and turmoil. St. Ignatius continues to state that whatever disturbs or weakens the soul emanates from the evil one while on the other hand, whatever brings happiness, comfort and spiritual consolations come from God (Ronald, 2004).

From the above quotation, one realizes that happiness, comfort and consolation is a result of genuine decision making. One can be happy when one chooses God. In discernment of spirits, one reaches the level of contemplation, where one's mind is illuminated by the Light of God. It is this permeation of the mind by the Light of God that allows us to distinguish between the Spirit of

God and the spirit of the evil one. For St. Ignatius, it is the characteristic of a good spirit to give courage, strengths, peace, inspiration, consolation to mention but a few values.

This would reflect very well with our pupils if they are to choose God. Choosing God entails choosing the good spirit. This good spirit would not only give them comfort, peace, consolation, inspirations but also help them to discern properly at school. As reported by 4 head teachers, 4 guidance teachers, 1 chaplain and 19 pupils in this research that they have had instances of theft, smoking, early pregnancies, alcohol abuse, absenteeism and drug abuse, pastoral counseling has been seen to be beneficial by majority of the respondents for it showed the capacity to help out in such nasty behaviours. This is because pupils who fear God hardly involve themselves in those illicit and nasty behaviours.

Besides this, 2 chaplains at schools B and C stated that pastoral counseling could positively impact on pupils. One of them said “when a pupil is troubled he/she cannot concentrate in class and ultimately not do well in her/his academics.” It requires a pupil who is emotionally stable to concentrate in class. He gave an example of a pupil who was not performing well in his academics but whom teachers thought he had potential to do well. This chaplain stated that “this pupil became like a wondering Aramean who had no focus, vision, goal and objectives in life. This caused him not to perform well in other areas like academics, social life, personal life and career choices. “Such pupils need to be reawakened so that they realize who they are and what they exist for” stated the chaplain at school B. This connects well with St. Ignatius prayer of consciousness examen which does not only examine the conscience but reawaken the consciousness, confirms (Mello, 2010). St. Ignatius continues to say “whereas examining one’s conscience has narrow, moralistic overtones related to what we have done or have not done, examining consciousness entails looking at what is being to us: How we are being affected and moved (often quite

spontaneous) deep in our affective consciousness. we look back at what is going on in our lives and pay notice not so much to faults as to feelings” (Mello, 2010). As Soren Kierkegaard would say “Life is lived forward but if you are to understand it, learn, improve, you need to look back.” This looking back is what St. Ignatius calls consciousness examen. It is therefore, through these prayers could we enhance our emotional and spiritual stability.

In the same pipeline, pastoral counseling would help pupils to have an opportunity of looking at their lives in order to shape or foster their future life. Pupils should live with a lot of reflections about their lives if they are to make significant strides in areas such as academics, interpersonal relationships and even in their vocational choices. Prayers could put pupils in contexts that are productive. Prayers shape the attitude and behavioral patterns of pupils. One of the resourceful element of pastoral counseling is prayer. As we have seen, St. Ignatius used various prayers such as meditation, contemplation, discernment of spirits to help retreatants to come to the knowledge of God and themselves. On the other side, pastoral counseling through prayers could help pupils to increase their emotional and spiritual understanding, hence making positive advances in their lives. Prayers could put pupils in a context where they would be productive in their future lives.

Furthermore, another chaplain from school C put this across during an interview: “Pastoral counseling is so important on pupils because it has the capacity to reduce immoral behaviours or attitudes.” The chaplain gave an example of a girl who was stubborn and never attended classes consistently. In all the four secondary schools I collected data, they pointed out that a good number of pupils did not open up to the guidance and counseling teachers. The reason given by 18 pupils was that guidance and counselling teachers were the same teachers that handle their classes, hence making it so hard to open up. One guidance and counseling teacher stated that “most pupils desire

to be attended to by a chaplain rather than a guidance teacher.” She further explained that this is not to mean guidance teachers are doing nothing but it is a question of dual relationships that exist with some pupils. For example, a guidance teacher could guide and counsel a pupil whom he/she teaches. In the process of counseling and guiding, you would find in some instances that a pupil felt embarrassed and shy to open up. At the end, a client benefits nothing from the counseling session. On the other hand, when a pupil shares with a completely different counselor who is even for instance a man of God (priest, reverend, pastor, bishop, etc.), a pupil could have more confidence to share with him/her.

In another development, 16 pupils’ responses helped in trying to put the researcher into the picture. Open ended questions were posed to pupils where the majority stated that there is a difference between pupils who believe in God and those who don’t believe in God, pupils who go to church and those who don’t go. In their responses, it was deduced that pastoral counseling is important in the school as well as beneficial to pupils. One pupil alluded that “pupils who believe in God are obedient to God, parents and teachers while those who don’t believe in God usually do what they like regardless of whether it is good or bad.” Those who don’t believe in God, their conscience is not in conformity with the Gospel values. The other segment of 9 pupils said “those who believe in God receive all what they ask while those who don’t believe in God never even ask.”

This tallies very well with Frankls’ logo therapy which uses meaning to bring forth healing and comfort. Pupils needed to have the sense of meaning in their lives if they are to work hard and realize their goals. However, this is what pastoral counseling could do to pupils. It connects them to the Spirit of God which in turn facilitates their internal movements, actions and thoughts. To unite with God, a pupil is required to face himself/herself in reality. This process involves facing

one's dark moments before uniting with God. This actually connects to what Jung (1921) pointed out that collective unconscious can terrify, but can also heal. This means that self-knowledge of one's dark parts is very vital for the health of the soul. The health of the soul has impact on the ego personality confirms (Jung and Stour, 1983).

From the above quotation, one realizes that pupils need to understand who they are emotionally and spiritually. This understanding of oneself is a process of identifying one's weaknesses, strengths and will power. Nevertheless, this process of identifying one's weaknesses or strengths could be processed by pastoral counseling. It has been noticed that pastoral counseling could impact positive elements in pupils.

Additionally, the 14 pupils reiterated that the incorporation of pastoral counseling in the school curriculum would be an opportunity of growth to pupils. Pupils felt that not much is done in their schools pertaining emotional and spiritual development. For this reason, they feel pastoral counseling would be able to fill up this gap in schools. All the four secondary schools interviewed, unanimously proposed for the incorporation of pastoral counseling in the school curriculum. In this they stated that a consultative meeting with relevant stakeholders in education could be called to present the importance and benefit of it. Later, engagement of the curriculum development center and the Ministry of General Education to formulate policies, activities and lessons that will pave way for pastoral counseling departments in schools. However, a clear distinction to be given to the schools, society, communities and stakeholders between pastoral counseling and guidance and counseling.

CHAPTER SIX: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

OVERVIEW

This chapter summarized the findings of the study and presented conclusions, recommendations and suggestions for further research.

SUMMARY OF THE STUDY

The ultimate purpose of this study was to establish the benefits of pastoral counseling if incorporated in the school curriculum. The study was carried out in four selected secondary schools of Mongu District. The objectives of the study were to explore the importance of pastoral counseling in schools, to establish the benefits of pastoral counseling to pupils, to determine how pastoral counseling can impart positive behaviours on school pupils. Lastly, to identify strategies of incorporating pastoral counseling in the school curriculum.

In another development, analytical theory of Carl Jung was used as a theoretical framework of this study. The analytical theory of human personality and thought guided this study. This theory was adopted because it uses different archetypes that help people understand themselves and integrate various aspects of their personality. Its main principle is to make the unconscious conscious. In the same vein, school pupils therefore need to understand and appreciate themselves if they are to make significant strides in their behavioral and moral patterns. Analytical theory of personality outlines an important feature of personal unconscious called complexes. A complex is a collective of thoughts, feelings, attitudes and memories that focus on the single concept. In analytical theory of human personality, archetypes play a key role in helping people understand themselves and integrate different aspects of their personality. It looks at the total person: mind, body and soul. However, the main goal of this theory is to make unconscious materials conscious

and then strengthen the ego so that a behavior of a person is based on reality. This however is beneficial to pupils in a school setting. This theory was adopted because school pupils required both education and therapy. Jungian's analytical theory of personality encompasses the development and organization of the mind, influence of external environment, and importance of family and accepted morals by the society.

Apart from that, the literature review tackled and established the status of pastoral counseling in the Zambian schools. The guidelines on the administration and management of guidance and counseling in the education system (2015:3), recognizes that Zambian Education Curriculum in guidance and counseling is concerned with the following components: Educational, personal, social and career. The guidelines (2015:4) goes on to list the various types of counseling included in the program of which pastoral counseling is missing. This however indicated that pastoral counseling has not been given a place to be conducted in the Zambian schools. Hence, elements of love, emotional balance, spiritual growth, consciousness of the soul and union with God which are corner stones in pastoral counseling are not experienced by pupils in the schools.

In addition to this, the literature reviewed St. Ignatius' therapeutic elements of pastoral counseling. St. Ignatius' therapeutic elements of pastoral counseling emanated from his spiritual exercises. These spiritual exercises were done by St. Ignatius himself, retreatants and many exercitants. At the end of these spiritual exercises, the retreatants got resolved in their intra conflicts and reinforced their union with God. These spiritual exercises ranged from meditations, experiences of God, contemplations, discernment of spirits, and prayers. The main work of these spiritual exercises is to foster the union with God and neighbor through various unmasking that takes place during these prayers. These prayers therefore, have the power to reawaken our consciousness so as to be able to unite with our God and neighbor. These spiritual exercises

(prayers) if done with commitment are able to remove the emotional and psychological impediments to union with God, self and other people. This therefore is an important element in the life of pupils.

On top of this, the literature reviewed Viktor Frankls' therapeutic elements of logo therapy. Frankls' therapeutic elements of pastoral counseling focus on the use of logo therapy. For Frankls, what mattered most for people was their lives to have meaning and purpose. So, the foundation of logo therapy is based on attitudinal change and meaning centered intervention. For him, meaning and purpose is the science of success. Frankls looks at healing as something that comes from meaning in life. When one understands the meaning of one's life and purpose, one gets on the road to recover or to heal. Therefore, meaning in life is paramount for healing to be induced. Still in the literature review, the researcher looked at the benefits of pastoral counseling. Goleman (1996) emphasizes the benefits of pastoral counseling for healthy development which according to him may be more important than academic development. It was noticeable that pastoral counseling highlights the concepts such as nurturing, where healthy emotional development and feelings of security are important to prevent barriers to learning. Pastoral counseling builds personal resilience and develops healthier lifestyles (behaviours, attitudes, perceptions, morals, etc.).

Additionally, the study employed the use of interview schedules and focus group discussion guides to collect data from the selected secondary schools of Mongu District. Interview schedules were used to collect data from head teachers, guidance and counseling teachers/teams and chaplains. The focus group discussions guide was used to collect data from pupils in all the four selected secondary schools of Mongu District. The data collected was purely qualitative in nature. Data from interviews and focus group discussions was presented in themes.

The study adopted the case study design. The study population included head teachers, guidance and counseling teachers, chaplains and pupils. The sample size consisted of 4 head teachers, 4 guidance and counseling teachers/teams, 2 chaplains and 22 pupils. All together 32 respondents.

A pilot study was conducted by having an interview schedule with a secondary school which was not selected for the study to test the credibility and dependability of the research instruments. After two weeks, the interview schedules and focus group discussions were scheduled in the same school. The results obtained from the interview schedules and focus group discussions were credible and dependable.

SUMMARY OF THE FINDINGS

The following are the summary of the findings presented in as per the research objectives.

Study findings revealed that there is a high degree of importance of pastoral counseling in a school setting. This was confirmed when interview schedules were conducted at 4 selected secondary schools in Mongu District. After categorizing the data of responses from various respondents, it was noticed that pastoral counseling could improve personal interrelationships of pupils with their friends and teachers to enhance learning. It was reiterated that when a pupil is troubled he/she cannot concentrate in class. Hence, pastoral counselling enhances the aspect of learning. Additionally, it was obtained that pastoral counseling could help conflict management in pupils. It was also found that it enhances pupils' faith in God which is a corner stone on which future attitudes and behaviours are built.

The study sought to establish the benefits of pastoral counseling to pupils in four selected secondary schools in Mongu District. A good number of factors regarding the benefits were revealed in this study as summarized below.

First and foremost, pastoral counseling enhances both emotional and spiritual stability among pupils. This is so because it makes pupils to get in touch with themselves and God. This enables them to understand and appreciate their lives.

It also reduces the element of immoral behaviours in pupils. Many pupils with challenges usually get into emotional imbalances such that they begin to indulge themselves in nasty and immoral behaviours. With pastoral counseling therefore such immoral behaviours among pupils are reduced to a minimum or in some instances eliminated.

Additionally, pastoral counseling helps to maintain discipline among pupils. This activity (pastoral counseling) acts as a point of departure for a good behavior. It was discovered that many pupils who are not in union with their God, are likely to be indisciplined. The word of God helps pupils to be formed in such a way that they become good listeners to God, parents and their teachers. Such an attitude by a pupil can only emanate from one whose spirit is in union with God.

Besides this, pastoral counseling helps pupils to behave well in a school which in turn makes them to be capable pupils in academics, interpersonal relationships and in Christian spirituality. Other findings from the study revealed that a lot of pupils are not helped because they are not understood well. Pastoral counseling therefore assists to discover the inner life of pupils. Not until the school management discovers the emotional, moral and spiritual stamina of a pupil, can they handle each particular pupil properly. In this sense, findings revealed that pastoral counseling could assist to discover the emotional, moral and spiritual welfare of pupils. Not until

that is done, no pupil in a school can be handled well. It will help recover the morals of the pupils. Hence, they will live in a more upright way.

Fear of God was also revealed in the study findings as one of the components that enhances the behaviours of pupils in a school setting as well as in the home environment. A pupil who does not fear God behaves recklessly. In this vein, it was found that pastoral counseling instils fear of God, hence becoming good pupils who are not only obedient to God but also to teachers and parents respectively.

The majority of respondents indicated that pastoral counseling can make pupils appreciate life as a whole as well as appreciating themselves in order for them to find meaning and purpose of their lives. It was stated that “most pupils are hanging/wondering in terms of their lives and future due to lack of spiritual, emotional and moral stamina. Hence, the practice of pastoral counseling would help to cure souls of pupils which in turn would make them emotionally, morally and spiritually balanced for them to work out their future plans and goals properly. Pupils who are emotionally and spiritually balanced can easily accept and workout their intra conflicts to pave way for a bright future.

Some findings from this research showed that pastoral counseling imparts and enhances faith among pupils which is one important component that should characterize their lives. A pupil with strong faith becomes one who is fully alive and fully human. It was in this vein noticed that pastoral counseling could make pupils achieve their goals, objectives and aspirations for they have a very solid shoulder to lean on.

Additionally, in terms of reducing or curtailing of various pastoral incidents, pastoral counseling is an important process for pupils. The pastoral incidents such as drug abuse, early

pregnancies, smoking, fighting, stealing, absenteeism and many more could be resolved by pastoral counseling. Pupils engage themselves in such nasty and illicit activities because they don't have that spiritual and moral stamina that could be accessed through pastoral counseling.

Furthermore, improvements of pupil's grades has also been pointed out by the majority respondents on how pastoral counseling could impart positive elements. In this, they indicated that "pupils who are obedient to God will also reflect that obedience to their teachers and parents." Achieving one's goals as well as achieving one's academic life is largely based on one's moral, emotional and spiritual stamina confirmed the majority respondents in the research. When pupils are balanced they tend to work well and channel their energies and efforts in a right direction. As a result, it was noted that in this way, pupil's grades can improve. The spiritual base which is sought in pastoral counseling provides pupils with hope in whatever they do.

The other positive impact that has been revealed is that pastoral counseling creates awareness in the pupils. It does this through increasing their emotional understanding so as to be on the way to resolve religious conflicts and other problems. Self-awareness has been and still a point of departure for healing and growth.

The findings regarding the strategies required to incorporate pastoral counseling in the school curriculum have been listed below.

In the first place, majority respondents revealed that creation of awareness among the community is vital. This awareness is to be given to various departmental organs of education. Schools and various stakeholders are to be sensitized on how pastoral counseling differs from guidance and counseling and what benefits are there in incorporating it in the school curriculum. This has to be made clear from the word go. This means various seminars and presentations are to

be conducted with relevant stakeholders. This was proposed by 3 head teachers, 1 chaplain, 4 guidance teachers and 13 pupils.

Secondly, it was also revealed that more teachers to be trained in pastoral care and counseling. Alongside with this strategy, it was echoed that more pastoral counselors to be trained so that they could be attached to various schools in the country. Making the reference of training and forming the pastoral counsellors, it was revealed that most pupils did not utilize seriously the guidance and counseling teachers because of them being part of the teaching staff. This was confirmed by 3 guidance teachers, 2 chaplains and 2 head teachers.

Thirdly, it was found that there is a need to introduce chaplains in the schools because guidance and counseling teachers, though counselors have a tag of a teacher. So, to have pure chaplains who are not teachers is better. This was cemented by 17 pupils, 1 guidance teacher and 2 head teachers.

Fourthly, some respondents indicated that after the creation of self-awareness among the communities, schools and departments, all the recommendations for incorporation be presented to the curriculum development center for examination alluded 3 head teachers, 2 guidance teachers and 1 chaplain.

Fifthly, some findings revealed that there could be some adjustments in some of the curriculum which are loaded, e.g. guidance and counseling, religious education, etc. However, a thorough examination by the relevant stakeholders like Ministry of Education, Curriculum Development center and many more to look into this matter. This was spoken by 2 head teachers and 3 guidance teachers.

Apart from that, it was revealed that a consultative meeting/seminar with all the relevant stakeholders be organized by the Ministry of General Education. In this consultative meeting/seminar, it's where you could invite a facilitator who would give an input regarding pastoral counseling. This would also allow for academic interaction pertaining the topic of pastoral counseling since very few people would understand it as attested by 3 head teachers, 2 guidance teachers and 1 chaplain.

Besides, many teachers to undergo pastoral care and counseling courses so as to enhance it in the school. This is because pastoral counseling should be everyone's concern. Chaplains to be introduced to all schools. It was suggested by 3 head teachers, 2 chaplains, 3 guidance teachers and 6 pupils.

In another development, once all the sensitization, awareness, consultations have been done, recommendations to be prepared for the Ministry of General Education for incorporation and finally create a department of pastoral counseling in each school suggested 3 guidance teachers, 2 chaplains, 4 head teachers and 11 pupils.

CONCLUSION

With regard to the findings of the study, the following conclusions were made.

It was found that pastoral counseling could improve personal interrelationships of pupils with their friends and teachers in a school setting in order to enhance learning. This sound personal interrelationship of pupils with their teachers reduces trouble, hence enhancing concentration in class. In addition to this, pastoral counseling could help out in intra conflicts or conflict management in pupils. It has been noticed that pastoral counseling builds and enhances pupils' faith in God, a cornerstone for their future behavior, attitudes and morals.

Apart from that, emotional and spiritual imbalances of pupils could be stabilized by the practice of pastoral counseling in schools. This is so because it could make pupils to be in touch with themselves and God. Because of this, it could also reduce or eliminate the elements of immoral attitudes and behaviours among them. Therefore, discipline as a value could be maintained. Pastoral counseling makes pupils to behave well in a school which in turn improves their grades.

Furthermore, pastoral counseling enables pupils appreciate life as a whole as well as appreciating themselves in order for them to find meaning and purpose of their lives an aspect that enhances their resiliency. It could also help pupils who are hanging/wondering in their thoughts to focus on their lives and future. Hence, the practice of pastoral counseling helps to cure the souls of pupils which in turn make them emotionally, morally and spiritually balanced for them to work out their future plans and goals properly.

Besides this, in terms of reducing or eliminating various pastoral incidents, pastoral counseling has been noticed as an important process for the pupils. These pastoral incidents such as stealing, drug abuse, absenteeism, early pregnancies, could be resolved by the practice of pastoral counseling in schools. Pastoral counseling could impart positive elements in pupils such as becoming obedient to God, teachers and parents.

Pastoral counseling creates awareness in pupils and it does this through increasing their emotional understanding. In another development, achieving one's goal as a pupil largely depends on one's moral, emotional and spiritual stamina.

RECOMMENDATIONS

The study findings showed that pastoral counseling is important in the school setting. It has also been identified as beneficial to pupils, for it imparts a number of positive elements in them. This is according to the study findings carried out in 4 selected secondary schools of Mongu District in the Western Province. For this reason, there is a need to incorporate it in the school curriculum so that pupils will be formed holistically as that will foster their wholeness, emotional balance, spiritual growth, consciousness of the soul and many more positive elements.

Thus, the following recommendations were made:

1. The Ministry of General Education should review and enhance policies, procedures and practices that foster wholeness, emotional and psychological balance and spiritual growth in pupils.
2. The Ministry of General Education should work towards formulation of pastoral counseling departments in schools and task the government to provide political will as a pre-requisite to the success of the policies implementation.
3. Society should be sensitized and educated on the benefits of pastoral counseling to pupils as well as how it can impart positive behaviours in them.
4. The teaching service commission should devise affirmative action policies that promote pastoral counseling in schools. For example, there should be a department created in schools that offer pastoral care and counseling.
5. The Ministry of General Education to organize a consultative meeting and invite all relevant stakeholders. This could be where pastoral counseling is discussed at length through the guidance of the facilitator.

6. Pastoral counseling to be introduced in colleges and universities which offer teaching as a course to help beef up the department of pastoral counseling that would be created.
7. Need to engage the curriculum development center over the consultations that would arise from meetings with relevant stakeholders.
8. There is also a need to create awareness by making a distinction between guidance and counseling and pastoral counseling.

SUGGESTIONS FOR FUTURE RESEARCH

This study is not without limitations which may indicate fruitful avenues for future research. There is need to conduct a similar study with a relatively new methodology, preferably all secondary schools in the province in order to generate the study findings. In another development, may be the study can be done using a quantitative methodology or rather mixed methodology with an increased number of schools.

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**UNIVERSITY OF ZAMBIA IN COLLABORATION WITH ZIMBABWE OPEN
UNIVERSITY**

The DEBS,
Mongu District,
Mongu.

REF: PERMISSION TO CONDUCT RESEARCH IN YOUR DISTRICT

Dear Madam

I am a student at the University of Zambia in Collaboration with Zimbabwe Open University doing my second year of Master of Science in Counseling (MSC). I am doing a research that seeks to study the relevance of pastoral counseling if incorporated in the school curriculum. My sample schools are Holy Cross Girls Secondary school, Kambule Secondary school, Imwiko Secondary School and Sefula Secondary School. It is in this view that I write to your able office to seek permission to enter your district and conduct the research. The research will only be used for academic purposes and data collected will be treated with utmost confidentiality. I will be grateful if my request will be granted.

Yours Faithfully

..... (Sign)

Eric Nawa Sanjobo (Student/Researcher)



**THE UNIVERSITY OF ZAMBIA IN COLLABORATION WITH ZIMBABWE OPEN
UNIVERSITY**

Dear Sir/Madam,

RE: REQUEST FOR CONSENT TO BE A RESEARCH RESPONDENT

I am a student at the University of Zambia doing a Master of Science in Counselling a program which is offered in collaboration with Zimbabwe Open University. I am writing to request for your consent so that your school can be one of my respondents to my research regarding the incorporation of pastoral counselling in school curriculum an activity which seem to have been omitted in school curriculum. The research will take a case of selected secondary schools in Mongu District of Western Province. This research intends to find ways and means of incorporating pastoral counselling into school curriculum.

Be assured that the information which will be collected will totally be confidential and will only be used for academic purposes.

Your consent to this request will be highly appreciated.

Yours Faithfully,

..... (Sign)

Eric Nawa Sanjobo, Student / Researcher.

INSTRUMENTS

APPENDIX A

INTERVIEW GUIDE FOR CHAPLAINS

General Introduction

The ultimate purpose of this study is to explore the relevance of pastoral counselling in the school setting if incorporated in the school curriculum. The information collected through this interview guide will be used purely for academic purposes. Your response will be treated with utmost confidentiality.

1. Gender: Male Female
2. How long have you been a Chaplain?
3. Have you received any training in pastoral Counselling?
4. What spiritual activities do you conduct as a Chaplain and how do you do it?
5. In your own understanding, what role do you think pastoral counselling can play in school?
6. Have you ever had instances of bullying, theft, fighting, smoking, pregnancies, poor attendance rates and poor retention rates in school?
7. How relevant can pastoral counselling be such behaviours and pupils in general?
8. What do you think can be some of the positive impacts of pastoral counselling on the pupils?
9. If pastoral counselling is to be incorporated in the school curriculum, what are some of the steps that can be taken?
10. Having understood what pastoral counselling is, would you recommend it to be incorporated in school curriculum?
11. Do you have anything to comment on incorporation of pastoral counselling in the school curriculum?

APPENDIX B

INTERVIEW GUIDE FOR GUIDANCE AND COUNSELLING TEACHERS

General Introduction

The ultimate purpose of this study is to explore the relevance of pastoral counselling in the school setting if incorporated in the school curriculum. The information collected through this interview guide will be used purely for academic purposes. Your responses will be treated with utmost confidentiality.

1. Gender: Male Female
2. How long have you been a teacher?
3. How long have you been in Guidance and Counselling Department?
4. What is your highest qualification?
5. Which activities do you conduct as a school guidance and counselling teacher?
6. In your own understanding, what role do you think pastoral counselling can play in school?
7. Have you ever had instances of bullying, theft, fighting, smoking, early pregnancies, poor attendance rates and poor retention rates in school?
8. How relevant can pastoral counselling be to such behaviours and pupils in general?
9. What do you think can be some of the positive impacts of pastoral counselling on the pupils?
10. If pastoral counselling is to be incorporated in the school curriculum, what are some of the steps that can be taken?
11. Having understood what pastoral counselling is, would you recommend it to be incorporated in school curriculum?
12. Do you have anything to comment on incorporation of pastoral counselling in the school curriculum?

APPENDIX C

INTERVIEW GUIDE FOR HEAD TEACHERS

General Introduction

The ultimate purpose of this study is to explore the relevance of pastoral counselling in the school setting if incorporated in the school curriculum. The information collected through this interview guide will be used purely for academic purposes. Your response will be treated with utmost confidentiality.

1. Gender: Male Female
2. How long have you been a teacher?
3. What kind of school activities do you run as a school?
4. What activities do you feel can enhance the moral fiber of pupils within the school?
5. In your own understanding, what role do you think pastoral counselling can play in school?
6. Have you ever had instances of bullying, theft, fighting, smoking, early pregnancies, poor attendance rates and poor retention rates in school?
7. How relevant can pastoral counselling be to such behaviours and pupils in general?
8. What do you think can be some of the positive impacts of pastoral counselling on the pupils?
9. If pastoral counselling is to be incorporated in the school curriculum, what are some of the steps that can be taken?
10. Having understood what pastoral counselling is, would you recommend it to be incorporated in school curriculum?
11. Do you have anything to comment on incorporation of pastoral counselling in the school curriculum?

APPENDIX D

FOCUS GROUP DISCUSSION GUIDE FOR PUPILS

General Introduction

The ultimate purpose of this study is to explore the relevance of pastoral counselling in the school setting if incorporated in the school curriculum. The information collected through this interview guide will be used purely for academic purposes. Your responses will be treated with utmost confidentiality.

1. Gender: Males Females
2. What differences are there between pupils who believe in God and those who don't?
3. To those who go to church, what spiritual aspects do you get from there that helps you in the school?
4. How do those spiritual aspects help you in school?
5. Do you know some of the pupils in the school who have behavioral and moral problems like stealing, fighting, early pregnancies and use abusive language to pupils and teachers?
6. How can pastors, priests, reverends in collaboration with teachers help impart positive behaviours in school pupils?
7. Do you have instances where you attend spiritual services / activities, have prayers, meditate on scriptures and contemplate on scripture within the school?
8. In relation to spiritual welfare of pupils in school, what would be your suggestion to the government regarding incorporation of pastoral counselling in the school curriculum?
9. If pastoral counselling is to be incorporated in the school curriculum, what are some of the steps that can be taken?

10. Having understood what pastoral counselling is, would you recommend it to be incorporated in school curriculum?
11. Do you have anything to comment on incorporation of pastoral counselling in the school curriculum?