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**Charitable Social Commitment
With Reference to A Catholic Parish in Kenya**

by



Master of Applied Philosophy and Ethics

2023

**Charitable Social Commitment
With Reference to A Catholic Parish in Kenya**

By

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S.N.134065



**Submitted in partial fulfilment of the requirements for the degree of Master
of Applied Philosophy and Ethics at Strathmore University.**

**School of Humanities and Social Sciences
Strathmore University**

Nairobi, Kenya

July, 2023

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Abstract

Many charitable social activities are taking place in many parishes in the world. In South B parish we see that many Christians are committed in the charitable social activities of the parish. But few Christians are not involved in those activities. This study took into consideration the reasons for the lack of commitment of those 20% of Catholic Christians of South B parish situated in the Archdiocese of Nairobi, Kenya. The aim is to see that all the Christians are 100% committed to the charitable social activities in order to live fully their faith. Praying alone is not enough to be a good Christian. According to the Church teaching, a good Christian is the person who lives fully the spiritual and the charitable dimensions of faith. South B Catholic parish is composed of the main parish Church named Our Lady Queen of Peace and of an outstation called St. Margret.

The theory of the social teaching of the Catholic Church which is found in the Compendium of the Social Doctrine of the Church was used as theoretical framework. According to the Compendium of the Social Doctrine of the Catholic Church, it is compulsory for all Christians to be charitable and to be committed to the social activities of the Church.

The mixed method was used in helping to cover well the dynamism of the study. The quantitative method was used to send questionnaire to the respondents through google form. The respondents ticked in the answers which they judged to be the right ones. The qualitative method was used in conducting the group discussions where the respondents were free to express themselves on the different questions presented to them. The questionnaire and the group discussions were conducted in direct link with the research objectives and the theory of the Social Doctrine of the Church.

It was found out that many Christians are committed to the charitable social activities of the parish because of the social doctrine of the Church on the common good and the dignity of all human beings, faith requirements, social and humanitarian orientations, their family and education background. We found out that other Christians are not committed to the charitable social activities of the parish because of their financial situation, indifference, lack of consultation from the Church leaders, lack of solidarity, selfishness and the poor understanding of the Church teaching. Though many charitable

social activities which deal with the immediate needs of the poor and the needy were identified as appealing for the commitment of many Christians, many Christians believe that the long term charitable social activities are the most appealing in the sense that those activities lead the poor and the needy to be self-reliant and, therefore, capable to take care of themselves and other people.



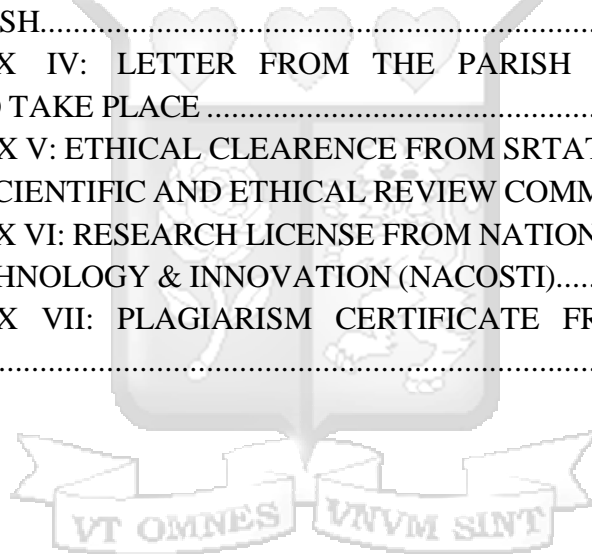
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List of Abbreviations

Acts.	The book of the Acts of the Apostles
CCC	Catechism of the Catholic Church
CMA	Catholic Men Association
CPT	Christian Professionals of Tanzania
Gn.	Book of Genesis
Jas	Book of St James
Lk.	The Gospel according to St. Luke
Mt.	The Gospel according St. Mathew
NGO	Non-Governmental Organization
SCC	Small Christian Communities
St.	Saint



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May the Good Lord continue to bless you all.

VT OMNES VNVM SINT

Chapter 1: Introduction

1.1 Introduction

This chapter contains the background of the study problem definition. We also look at the objectives and the research questions while considering the scope and the limitations of the research. We end up looking at the significance of the study.

1.2 Background to the dissertation

From its beginning, the Church has been calling its faithful to live out two dimensions of their faith: the transcendental and the ordinary dimensions. The transcendental dimension consists of the relationship between the faithful and his/her creator. The ordinary dimension of faith is to be generous to one another and to help one another to be able to attend to his/her daily needs. This principle of caring for one another is rooted in the deep conviction of the Church which believes that human being is created by God in a special way. After creating human being, God breathed into his/her nostrils (Gn. 2,7) and that makes human being very special among all the created beings. Human being has something divine inside his/her being. Human being by the virtue of being created in the image and likeness of his/her creator makes him/her assumes a role of stewardship in God's creation. The role of stewardship confers on human being the responsibility of the creation. Because of this reality of stewardship, the Church calls its faithful to be responsible of the creation of God. And that is why the Church invites its faithful to take care of those who are not capable to cater for their daily needs. The poor and the needy have the same human dignity like any other human being as we can observe in the document of Vatican II: "this Council lays stress on reverence for the human person; everyone must consider one's every neighbor without exception as another self, taking into account first of all life and the means necessary to living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus" (Gaudium Et Spes, # 27). It is because of this same notion of human dignity that the Church believes that all Christians should care for the poor and the needy as observed by Pope Francis (2022): "The Church holds that economic, social and political issues cannot be properly approached unless the transcendental dimension of the human being is taken into account."

The Church calls all its faithful to develop the spirit of solidarity towards anybody in need. According to Pope Francis (2022), solidarity is about making sure that everyone has something for his/her survival: “[solidarity] is sharing the little we have with those who have nothing, so that no one will go without.” Solidarity is about being concerned by other people’s misfortune and suffering. And Jesus Christ himself took the example of the man who was attacked by bandits to tell us that those who do not help the poor and the needy are not good neighbours. The good neighbour, according to the parable, is not in term of physical location. But it is about caring for anyone in need in any place (Lk 10:25-37). The Catechism of the Catholic Church teaches that taking care of the poor and the needy is a duty for all Christians without exception as we can read: “The Church's love for the poor . . . is a part of her constant tradition... Love for the poor is even one of the motives for the duty of working so as to be able to give to those in need (CCC, #2444).

South B parish being convinced of the two dimensions of the Christian faith decided to live out this call of the Church in caring for the vulnerable people around the parish. The priests and the lay leaders call their fellow Christians to take care of the most vulnerable people of their surroundings. So far, the parish is running a home for street children called “Kwetu” home of Peace, situated next to Strathmore University Main Campus at Madaraka. The parish has been running that centre for many years. Many street boys went through that centre and have been helped to become good citizens. The parish is having a social welfare committee which tries to care for the needs of the poor like paying school fees, paying for hospital bills, renting fees, supporting the poor to start a small business etc.

Every Sunday, Small Christian Communities bring, in turn, food stuffs and other items like soaps for offertories. After the mass, those offerings are distributed for the poor and the needy. The code of the Canon Law insists on the participation of all the faithful in taking care of the Church’s needs and at the same time providing for the poor as stated: “They [The Christian Faithful] are also obliged to promote social justice and, mindful of the precept of the Lord, to assist the poor from their own resources” (Can. 222 §2). Pope Francis (2022) also sees the commitment of the Christians in bringing their offertories during mass as the continuation of what was done during the time of the apostles. Christians remained faithful to the tradition of caring for the most vulnerable people in the

community. South B Christians bring offertories for the poor and the needy with joy and responsibility in the sense that they feel that it is their responsibility to take care of the poor and the needy and they are happy to do that. They do not see it as a burden imposed on them.

Many Christians think that the time has come to go further in their commitment. Though providing the poor and the needy with some essential services, Christians are now thinking about how to help the poor and the needy to be self-reliant. So it is the desire of the parish to look at some charitable social activities which help the poor to be self-reliant and therefore capable of taking care of themselves.

Though South B parish is doing well in charitable social commitments as we have mentioned above but the parish leaders would like to reach a total commitment of 100% from all the parishioners.

In the dynamic of trying to resolve some problems in Africa, we cannot forget to mention the Ubuntu philosophy. Ubuntu philosophy has been developed by many African philosophers. The main imitators are Archbishop Desmond Tutu and Nelson Mandela. Desmond Tutu used Ubuntu in theology and Nelson Mandela in politics. But we can say that both Desmond Tutu and Nelson Mandela agree upon the same philosophical values. According to Ubuntu philosophy, an African gets his/her identity and the meaning of his/her being through the community: "I am because we are." That brings about the reality of supporting and caring for one another, solidarity, the dignity of everyone, hospitality, compassion, equality among human beings etc. The collectivity takes care of the individual.

We have to mention that even though we are not going to dwell explicitly on the Ubuntu philosophy, we are convinced that implicitly, the Ubuntu philosophy is covered through the virtue of solidarity, the option for the poor, human dignity, common good etc. These are some of the elements of Ubuntu. If someone is not motivated by those values, he/she might not feel the need of helping others. Our priority here is not about discussing theories. We are looking at the way to help all South B Catholic Christians to be fully committed in the charitable social activities of the parish and at the same to look at some concrete social activities which are needed and will attract higher participation from the Christians.

1.3 Research aim

The overall aim of the research is to find out the reason why a small percentage of South B parishioners find it difficult to fulfil the charitable social commitments as required by the teaching of the Church.

1.4 Problem Statement

The Church calls its faithful to live fully their faith in attending spiritual services and at the same time in taking care of the vulnerable, the less fortunate etc. The Church is trying to be involved in the social life of people in trying to help them to live a better life. Being convinced by the charitable social dimension of the Church, we see many dioceses and parishes throughout the world being involved in charitable social activities according to the needs of their various surroundings.

In South B parish, many charitable social activities are being conducted in response to the social dimension of the Church. Though 80% of the parishioners are committed to the charitable social activities and that is a big success, the desire of the parish is to improve this commitment to reach to the level that all the 100% of the parishioners are fully committed like in the first Christian community whereby all the faithful were all committed in supporting each other (Act 2: 42-47).

With the above conviction at heart, the parish leaders would like to find out the reasons preventing those 20% Christians to be fully committed so that the parish may reach its target of all the Christians being 100% committed to their faith and at the same time being committed in assisting the poor and the needy.

South B parish believes that all the Christians should be fully committed in their faith and in the charitable social activities. The communal dimension of living out the Christian faith is of paramount importance as it is well stated by the Pontifical Council 'Cor Unum' (1996): "Love put into practice appeals to all Christians in their daily work, and in their personal initiatives."

If we know the causes which prevent those Christians who are not committed to the charitable social activities, we are able to help them to be committed so that the parish may reach the expected 100% commitment of all the parishioners.

1.4 Specific Research Objectives:

1. To find out the reasons why many South B parishioners are committed to the different Church charitable social activities.
2. To look at the reasons why some South B parishioners are not involved in the charitable social activities of the Church.
3. To find out which are the charitable social activities that attract higher participation among South B parishioners.

1.5 Research Questions

1. What is the motivation behind the commitment of the Catholic faithful of South B Parish?
2. What are the reasons which contribute to the fact that some Christians are not committed to the charitable social activities organized by the Parish?
3. What are the charitable social activities the most needed attract higher participation among South B parishioners?

1.6 Scope and limitations of the study

The scope of the study is limited to the Catholic Christians of South B Parish. South B Parish is known as Our Lady Queen of Peace Catholic Parish. The Parish is composed of the main Parish Church and of an outstation called St Margret. It is situated in the Archdiocese of Nairobi specifically in the central deanery. The research considered only the faithful of the main parish Church. The parish has got about 2,000 email addresses of the main Church faithful in the data base. I have chosen Our Lady Queen of Peace Catholic Parish because it is the Parish which I know the most and it is where I do my priestly ministry. The following is a google map indicating the geographical situation of Our Lady Queen of Peace Parish in Nairobi town.

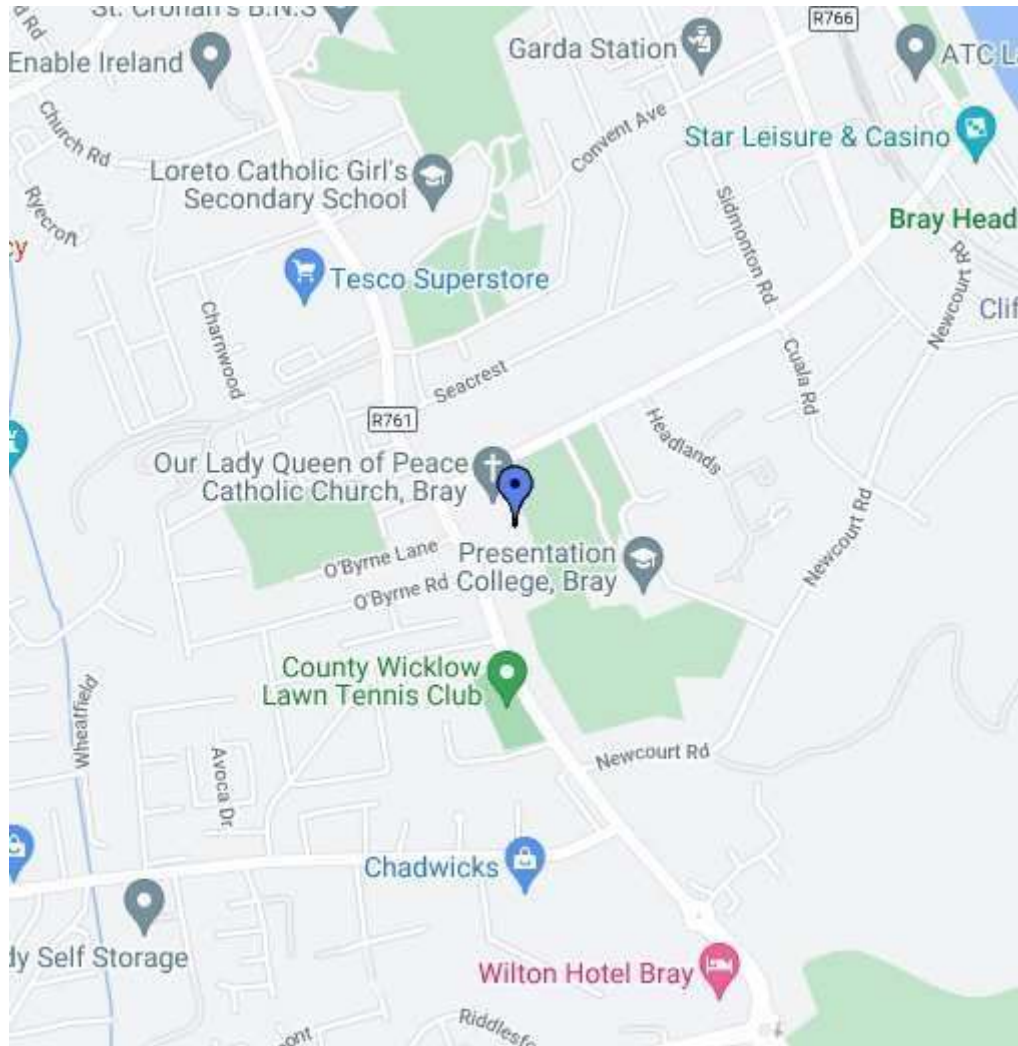


Figure 1.1 Our Lady Queen of Peace Location

The limitations are the availability of people, of time and of money. About the availability of people, we can say that some Catholic Christians are well committed but they do not want to be noticed. They believe that their commitment is seen by God and that is enough. They are very discreet. An example is that some Christians put regularly a lot of financial contributions in the tithe boxes with a word informing the leaders that it is for the needy and the poor. The fact of being very regular and consistent in doing good shows clearly that there is a motivation behind that commitment. Some of those fully committed Christians might not be willing to answer to the questionnaires or to participate in the face to face meetings. In order to overcome this limitation, we helped people to understand that their participation in the research is not going to destroy their relationship

with God and the aim of the research is to help others to be fully committed. So, their participation in the research is of a great service to the Church.

As far as time is concerned, we had a timeframe in which we were supposed to finish the research work. So we were well prepared to be able to finish everything in the given time. The financial limitation was that we did not have a big budget for the research. So we made sure that we do not incur unnecessary expenses. We also helped people to know that we are doing the research from our own expense and therefore they were not to expect some reimbursement.

1.7 Significance of the study

So far, there is no a systematic study conducted to highlight the motivations of the charitable social commitment of the Christians. This study is therefore an eye opener for the Christians to be aware of the reasons of their commitment. And that awareness gives them more enthusiastic to continue supporting their brothers and sisters in need. The Christians have realized that their charitable social activities are very beneficial to the poor and the underprivileged.

Some parish leaders and Church leaders were complaining about the fact that some parishioners are not committed in the charitable social activities of the parishes. This study has helped the Church leaders to identify the reasons why other Christians are not committed in the charitable social activities of the Church and therefore those leaders have found ways of mobilizing those Christians to get involved in those different charitable social activities.

Many Catholic parishes are involved in many charitable social activities without identifying those ones which are of great need at this present moment. This study has helped the Church leaders to know which charitable social activities are the most needed at this present moment, and therefore, they have planned the parish charitable social activities accordingly. South B parish decided to coordinate well its charitable social activities in order to avoid doing activities which are not urgent for the time being.

By going through the different charitable social activities realized, this study has helped different Church leaders to discover the right position of the Church and other

religious institutions in the world, institutions built on faith and working in empowering the poor and the underprivileged.

This study allowed priests and other Church leaders to realize that they are not doing useless jobs. They are now convinced that they are contributing something to the wellbeing of people, and therefore, they feel more motivated to dedicate themselves to the service of the Church and whole the humanity.

By seeing the charitable social activities done by the Church, the study has helped the different political governments around the surroundings of South B to see the Church as offering essential services to humanity and not just a community of believers whose faith is not connected to the daily life of the state. Those who were seeing “Religion as Opium of the people” (Marx,1844) have changed their position and now see the Church in a positive way.

1.8 Definition of Terms

Catholic Men Association: It is group of baptized Catholic men who come together for the purpose of supporting one another, praying together and doing some common apostolate like helping the poor, visiting the sick etc.

Catechism of the Catholic Church: It is a book which contains the synthesis of fundamental beliefs of the Catholic Church doctrine as far as faith and morals are concerned. It is rooted in the second Vatican II council teaching, the Bible, Church’s Fathers instructions, Church’s Magisterium etc.

Commitment: strong decision to get involved in realizing some good works. A strong decision in living out one’s faith through performing concrete charitable social activities.

Compendium of the Social Doctrine of the Church: It is a document which presents an overview of the Church's social teachings on a variety of issues. It gives some guidelines and directives on issues and helps the Christians to live responsibility in front of different social issues.

Human dignity: It is fundamental concept and belief that all human beings by the fact of being human beings have an alienable value and are equal to one another by the virtue of being created in the image and likeness of God.

Laity: The Catholic Church distinguishes between those who receive the Holy orders (priestly ordination) or those who vowed to life in a religious congregation and the rest of all the baptized and non-baptized people who are called lay people. Both Clerics and lay people have a specific vocation in the Church. The lay people have the vocation to promote and witness to the Kingdom of God or to sanctify the world through their life, different commitments, through prayers etc.

Poor: The Church talks about spiritual poverty and material poverty. By spiritual poverty, we mean recognizing the need for God and recognizing that we need other people in our life. By material poverty, we mean lacking material goods, food, clothes etc. Here we are talking about the material poverty.

Preferential option for the poor: it is the doctrine which teaches us to give priority to the well-being of the poor, the underprivileged. It teaches us to be in solidarity with the poor and to have compassion for the poor.

Small Christian Communities: units of catholic families composed of 15 to 20 families which meet regularly to pray together, to support one another to live their common faith, to do works of charity etc. Those small Christian Communities constitute the local Church in a given area.

Vatican II: Ecumenical council of the Catholic Church. It is a council which addressed the fundamental truths about Jesus in which the Church believes. It allowed the Church to navigate through the modern time challenges.

1.9 Summary

In this chapter we have seen the background of the situation, the objectives and questions of the problem studied, together with its scope and significance. In the next chapter, we did the review of the latest literature on the research questions.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter allows us to do the literature review about the charitable social commitment of the Christians. Catholic Christian commitment is looked upon from the perspective of the reason behind that commitment and the reason why others are not committed. We looked at the types of the charitable social commitments which could attract more the participation of South B parishioners.

2.2 Reasons why many parishioners are committed to the different Church charitable social activities.

2.2.1 *Commitment to social activities as a call from the beginning of the Church*

Since the middle of the second century, many writers saw the call to love one another as a call to solidarity, a call to be involved in the social activities of the Church to the point that a Christian could not say that he/she loves his/her neighbours without being involved in social activities (Downs, 2016, pp. 198-201). Downs brought out this idea clearly while commenting some writings of the Church Fathers: “Ignatius has defined love as showing concern for widows, orphans, the oppressed, prisoners, the hungry and the thirsty. The implication is that those who do not care for the needy will not share in the resurrection of Christ” (Downs, 2016, pp.204-205). With this statement, we can say that Downs linked the social commitment of the Christians to life after death as we can read: “In these comments, Ignatius forges a close connection between almsgiving and soteriology, resurrection is the future of those whose love is the practice for the caring of the needy” (Downs, 2016, p.205).

In Europe for example, many Catholic Dioceses are involved in the social activities of the Church. We can take the example of the Catholic Church of England. In 2020 for example, The Catholic Church of England invested a lot of money to renew the houses destined for the poor and especially for women as we can read: “This first investment will support the purchase and refurbishment of properties which are then leased to women’s support organizations who in turn, let them at affordable rates to vulnerable women at risk of homelessness...” (The Catholic Church of England, 2021). The social commitment of

the Church became a major concern of the Church leaders. For the leaders, a Church without some social commitments of her faithful will be a Church which is dead: “In the same way, faith if good deeds do not go with it, it is quite dead” (Jas 2,17) (The New African Bible, 2011). For St James, the call to social commitment is a sign of active faith. And that is why for him, failing to help the needy will be seen as failing to follow the requirements of one’s faith (Jas 2, 14-16) (The New African Bible, 2011).

These traditions of helping the poor and the needy are still vibrant in Catholic Parishes in the World, Africa and Kenya as we see in the next sections.

2.2.2 Solidarity as the engine of the social commitment

In London, a Foundation known as ‘Centesimus Annus’ is very active in calling people into action. For them, only Solidarity will help our world to move forward as we can rightly observe:

In London, we are promoting a network of solidarity action, The Voluntary Solidarity Fund which we would also like to develop elsewhere: it involves setting up solidarity initiatives, both in economic form and by voluntary services, in dioceses and parishes by following projects that need long-term support. This is how we try to assist those who find themselves in difficult situations, helping them to emerge from these precarious situations through their own efforts. (Marseguerra & Tarantola, 2018, p.22).

With the spirit of solidarity, Christians and other people are motivated to support others who need help.

2.2.3 The option for the poor as the driving force of the social commitment

The Catholic Agency for Overseas Development (CAFOD), being the official agency of the Catholic Church in England and Wales put out clearly the reason why parishes and dioceses are involved in social commitment in these words: “The option for the poor reminds us of God’s preferential love for the poorest and most vulnerable

people.” (CAFOD, 2018). The commitment to helping the poor and the needy is of paramount importance for those Christians who would like to live out their faith.

The call for the social commitment of the Catholic Christians is seen in Spain through the call of the Foundation ‘Centesimus Annus’ which stipulated its appeal in these words:

In Spain, a group of foundation members has launched a campaign to restore vitality to professional training-a training that has been evaluated in many areas, although it is a valid response both to the drama of youth unemployment and to the re-transformation of workers who are unemployed for technological or economic reasons. (Marseguerra & Tarantola, 2018, p.22).

We can just say that the social commitment of the Christians is not only about providing material things to people, but it is also about the Church being concerned about empowering people. The Church is committed to assisting people about how to go through their situations and how to face their daily challenges.

We can see that the Church in America is dedicated to the social dimension of people’s life. The Church is attentive to the poor and at the service of the poor. That is seen in the way the Catholic Bishops call every parish to collect some donations in order to improve the lives of people (United States Conference of Catholic Bishops, 2022 a). The United States Catholic Bishops continue to insist on the social dimension of the Church in calling all the Christians to collect some funds in order to support the poor and those who are going through difficulties so that they may live a better life: “It is right and just that we give something back through these collections, helping people in our own country and around the world to live better and to grow in the love of Jesus” (United States Conference of Catholic Bishops, 2022 b).

2.2.4 The vocation to empower the poor as a motivating factor of the social commitment

In Africa, we also witness different ways of the charitable social commitment of Catholic Christians. Some people put freely their skills at the service of the poor. Many centres have been recently built in order to care for the formation of the lay Catholic

Christians in view of being involved in the social life of people. Many workshops and seminars are being conducted in various places (Mburu, 2018). In Tanzania, many dioceses have built some centres known as pastoral centres for the lay people. Some lawyers came together to form a group called Christian professionals of Tanzania (CPT) to help the poor to get freely some legal services and even to stand for the poor at the Court. Christian Professionals of Tanzania group also helps to awaken the conscience of people to be able to identify the social injustices which are going on around them as we can read in one of their objectives: “identifying the poorest of the poor and extending such charity to all in such category living in the small Christian and parochial/parish areas without discrimination in the true Christian spirit of love to God and to neighbour” (Christian Professionals of Tanzania, 2019, p.104). The group is very active in empowering the poor in the sense that its members journey together with the poor and the needy in all the circumstances that they are going through” (Christian Professionals of Tanzania, 2019, pp.106-107).

In Kenya too, many parishes and dioceses are running pastoral centres in order to help Christians to respond to their faith through their charitable social commitment to the world. Those centres are meant to form the laity in view of helping the poor and the needy in various areas like Justice and Peace. Some Christians are well formed in order to go and render services to those in need (Healey, 2019).

2.2.5 The desire to promote human dignity as a motivation for social commitment

In Kenya, South B parish is involved in transforming the social life of people. A lot of charitable social activities are carried out to make sure that the less fortunate are well attended to (Nolan, 2018, pp. 94-100). In a special way, South B parish is running a social welfare office which is at the service of the poor and the needy (Our Lady Queen of Peace Parish -South B, 2019). Rose N. Njoroge pointed out the same aspect in her research ‘Small Christian Communities Involvement in Social Justice in the Catholic Church in Vihiga County, Kenya’ in saying that some Small Christian Communities make donation of clothes and foodstuffs to the poor and the needy. Parishes are running rehabilitation centres and orphanages which show that they are committed in different social activities (Njoroge, 2020). It can easily be noticed that the Small Christian Communities are fully

committed in the charitable social activities of the Church in view of promoting human dignity as we can read:

In promoting human dignity, the church through SCCs [Small Christian Communities] is involved in several activities. From the findings, justice has been exercised in the SCCs through the promotion of human dignity in the following ways; SCCs members have been able to take care of the sick, the physically and mentally challenged. (Njoroge, 2020).

All these activities are taking place because Catholic Christians would like to uphold the dignity of every human being.

In addition to the many social activities going on in parishes, we have a group called Catholic professionals which also offer professional services to the needy. People can easily go for legal assistance or other types of professional assistance like counselling, how to run a small business and so on. They offer freely their services to the poor and sometimes they can also follow some court cases to make sure that the poor ones are given their right (Kevin, 2021).

2.2.6 The destiny of the Common good as motivating factor for social commitment

We can rightly say that many Catholic Christians are committed in helping the poor because they believe that the common good is meant to be at the benefit of the whole humanity as Dr. Rose observed in her findings that the spirit of sharing and the care of the poor and the underprivileged were of a paramount importance in the life of the Small Christian Communities (Njoroge, 2020). In the same line of Dr. Rose, the social commitment of the Catholic Christians could be seen as a reminder to all people about the destiny of the wealth of the earth. We should think of one another while having in mind that without attending to the poor and the marginalized, the common good will not be well shared among people as she rightly noticed in her research: “The Common Good is achieved when those who are marginalized (such as the poor, immigrants, those facing physical and mental challenges and the homeless) have a place at society’s table, sharing in its wealth and goodness” (Njoroge, 2020).

2.2.7 Summary and research gap

So, we can say that according to the literature review, the reasons of the commitment of the Christians are the following: their conviction about the option for the poor, the desire to promote human dignity, solidarity, the vocation to empower the poor and their deep conviction of the destiny of the common good. Many Christians believe that the common good is to be made available to everybody. Though many Catholic Christians are committed in the social activities of their parishes, the reality is that some of them started feeling that it is too demanding and endless. Some others even believe that they have already done enough. This attitude endangers the commitment of the Church towards assisting the poor and the underprivileged. This study fills that gap in trying to find out what has not yet been done in any parish in Nairobi at the level of keeping parishioners continuously and fully committed in the parishes charitable social activities.

2.3 Reasons why some other parishioners are not committed to the charitable social activities of the Church.

We can notice that other people come to the Church, but they are not involved in the charitable social activities of the Church. For those people, the role of the Church is to help its faithful to be spiritually connected to their Creator through prayers, songs, recollections, meetings and so on. Those Catholic Christians do not see the connection between faith in God and the consequence of faith which is good works: “Pure, unspoiled religion, in the eyes of God our Father, is this: coming to the help of orphans and widows in their hardships and keeping oneself uncontaminated by the world” (Jas 1, 27) (The New African Bible, 2011). For them the Church is not a Non-Governmental Organization and, therefore, it is up to the government to take up its responsibility of caring for the people.

2.3.1 Lack of awareness about the necessity of the social commitment as part of their faith

Many Christians are not aware of the connection of their faith with the different social activities of the Church. For them, faith is a spiritual reality and is expressed through prayers, attending masses, devotions and so on. This way of understanding faith leads some Christians not to participate in the charitable social activities of their parishes. Pope Francis being aware of this fact always keeps on reminding Catholic Christians about the

link between faith and actions in these words: “Where the poor are concerned, it is not talk that matters; what matters is rolling up our sleeves and putting our faith into practice through a direct involvement, one that cannot be delegated” (Pope Francis, 2022). Church leaders should draw the attention of Christians about the importance of uniting faith and good works as we can read: “Faith and works cannot be separated as some suggest, since a faith that is not manifested in good works is not true faith” (Octavio, 2021).

2.3.2 Lack of knowledge of the theology of the Church as a factor of not being involved in social commitment.

Another study done in the Catholic Diocese of Nyahururu about the non-participation of young people in leadership and Church activities found out that the root causes are: lack of knowledge of the theology of the Church as a family, poor catechesis, poor leadership skill to mobilize people etc. as we can read:

The study found that the challenge of inactive participation was due to lack of knowledge in the theology of the Church as a family of God in the communion of SCCs. Additionally, the lack of sufficient knowledge, poor leadership and poor catechesis emerged as some of the main factors behind the challenge. (Njiru, Mwangangi & Majawa, 2021).

Another element pointed out by the study is the element of superficial evangelization. Indeed the fact of not being involved in the charitable social activities of the Church could be the result of a superficial evangelization whereby Christians do not know the demands of their faith nor the meaning of helping others as it was observed: “Theologically the study sought to reflect on the Church’s position for guidance on the challenges facing young adults in the Catholic Diocese of Nyahururu, in order to help them embrace leadership in Small Christian Communities for deeper evangelization.”. (Njiru, Mwangangi & Majawa, 2021).

2.3.3 Lack of consultation as a factor of some Christians not being involved in social commitment

Another reason which explained the cause of some parishioners not to be committed in the social activities of the parish is that they do not feel consulted by the leaders of the

parish. Sometimes Christians believe that charitable social activities are planned by the priests and some leaders, and therefore, they do not feel concerned about them as the study done in Njoro Parish: ‘Assessing the Challenges Facing the Laity in their Participation in Evangelization in Njoro Parish of Nakuru County Kenya’ revealed:

The study reveals that the priests hardly consult all members of the parish council on financial matters, thus creating a gap within the council. The study established that the priest does not involve the laity fully, and if they did, then it is limited. For the laity to participate more, they should be included in decision making processes about the projects and plans of the parish. (Gakuna, Juma, Ayiamba & Mwonya, 2019).

People desire to be part of what is going on in the Church because they believe that the Church is theirs and, therefore, they should be involved in the decision-making process. Priests and Church leaders should take all Christians on board to make them more committed to the Church’s different activities.

Other causes like lack of solidarity and lack of love for others can also be added to the above-mentioned ones.

2.3.4 Lack of Solidarity as part of the cause of not being committed in social activities

Being involved in the social activities of the Church is a sign of building solidarity between the rich and the poor and it is a way of helping people to move forward in their life as we can read in the Foundation ‘Centesimus Annus’:

We truly need the involvement of all social agents, especially entrepreneurs, not only to increase the commitment to charity but also to address, in a decisive manner, the problem of inequality and disparity of income...What is needed, above all, is a spirit of noble generosity. (Marseguerra & Tarantola, 2018, pp.129-130).

The reason why people are indifferent to social commitment could be lack of solidarity. Without solidarity, people cannot be moved to help others. The Foundation ‘Centesimus Annus’ insisted on this aspect of solidarity in these words: “The sense in which most understand the meaning of ‘solidarity’, however, is as a virtue, whose acts are inspired by moral, not legal duty, and which one might call voluntary solidarity”

(Marseguerra & Tarantola, 2018, p.106). People are motivated to help others not by obligation but by freely feeling the need to support others in their different challenges. So not being committed in supporting the needy could be a sign of not feeling in solidarity with the group of people who would like to support others to come out of their situation of misery.

2.3.5 Lack of love and oneness with others as part of the cause of not being committed to social activities

People who do not help others do not feel connected to other people. Those People isolate themselves from others and feel that they are self-sufficient. They, therefore, believe that they do not need other people (Benedict XVI, 2009). According to Pope Benedict XVI, the reality of people being connected should be seen in concrete actions and people should feel that the whole humanity constitutes one family as we can read: “The appearance of being connected globally must be transformed into true communion and that development depends, above all, on a recognition that the human race is a single-family...not simply a group of subjects who appear to live side by side” [Caritas in Veritate (53)] (Kammer, 2011).

Pope Benedict XVI sees the lack of support from others to the poor and the needy as a sign of missing love and fraternal concern. People do not feel that they should love everyone and be ready to help the needy. Pope Benedict XVI stresses this idea in repeating the words of Pope Paul VI as we can read: “Pope Benedict XVI blames the continuing reality of underdevelopment in the words of Paul VI among individuals and peoples” [Caritas in Veritate, p.19] (Kammer, 2011). With those quotations above, we can say that, the fact of not being committed to the charitable social commitment of the Church could be seen as a lack of fraternal love from people. We have been created differently and with different giftedness and talents. So assisting one another in one way or another is the way of helping everyone to enjoy his/her existence in this world. People should learn to extend their brotherhood to everyone in this world. If we leave the social commitment to governments alone or to non-governmental organizations alone, we shall contribute to increasing the suffering and misery of many people.

We have still to point out that people can also be motivated by many other factors among which we can mention a few:

2.3.6 Humanistic point of view

The humanistic point of view is that people do not have faith in any supernatural being. They do not have any religious conviction and obligation towards helping others. But they believe that helping their fellow human being is good and should be part of their priorities. They are motivated by the fact that the person in need is a human being like them and therefore they should give a helping hand. They are motivated by the humanistic point of view: human beings should be equal and no one should suffer. Those who are suffering should be helped to have a certain standard of life (Kristin, 2019). In a way, it is a kind of correcting some social injustices.

2.3.7 Compassion

Compassion is feeling pity and concerned for the suffering of others. Some people do good out of compassion. They feel pity for the poor and, therefore, they decide to commit themselves in helping the poor people (Struckmeyer, 2019). This element of compassion can be seen in the relationship between employers and employees. Some employers pay their employees above the salary scales prescribed by the government. An example of compassion can be seen in the story of the labourers in the Bible. According to the story, the labourers were employed at different hours of the day. Some were employed early morning, others in the afternoon and others in the evening. But at the end of the day, all the labourers received the same wage. The employer showed compassion in giving the same wage to everyone so that everyone could afford his daily bread. Though some people will see it as unjust, we see it here as a sign of compassion for the needy (Mt 20, 1-16) (The New African Bible, 2011).

2.3.8 Reason and Law

Some other people are mobilized by reason. They think and reflect about the reason for helping the poor. People are guided by rules prescribed by the law. They do not act because of feelings, or compassion or because of religious convictions. For Kant people act in view of fulfilling the law. This position of Kant is found in the Groundwork for the

Metaphysics of Morals (Allison, 2011). But we have to say that with our head, we can know what to do but we can fail to do it in the real-life situation. Everybody knows that stealing is a crime. Everybody knows that killing is intrinsically evil but if we go to visit prison wards, we find many people imprisoned because of stealing or killing. This example helps us to understand clearly that the knowing and the doing are not automatically intertwined.

With all these motivating factors mentioned above, we still have to say that the faith related belief is the strongest one. People can totally sacrifice themselves for the sake of others. They are ready to die for the sake of others. A clear and recent example could be the Algerian martyrs who died during the civil war between 1994-1996 (Vatican News, 2018). When other people left the country, those motivated by their religious belief remained behind in order to be with the Algerian people. It is a solidarity which cannot be explained with our intellect. The faith belief motivation seems to be stronger than any intellectual and humanistic perspective of life. The only important thing to consider is to make sure that faith belief is not in contradiction with reason and realities. And that is why faith should go together with reason in order to be on the right path. Pope John Paul II stressed a lot on the relationship between Faith and Reason to show that the two are complementary (John Paul II, 1998). If faith is not assisted by reason and understanding, it leads to extremism and, therefore, intolerance as we can witness what is happening in this world with Jihadist and Al-Qaeda movements etc. We can say that Reason should assist Faith and faith should assist reason to make sure that we are on the right path as Pope John II saw Faith and Reason as two wings of the human nature which help human beings to reach the truth (John Paul II, 1998).

2.3.9 Summary and research gap

Following the literature review, we see clearly that some Catholic Christians are not committed because they are not well educated in their faith and the demands of their faith. But for some others, the reasons of their non-commitment are motivated by the lack of love and solidarity for the poor and the underprivileged. Lastly the non-commitment of some Christians is the result of feeling that they are not consulted and, therefore, they do not understand the reason why those charitable social activities are taking place in their parishes. The Social Teaching of the Church is inherent to Catholic Christians' faith.

Unfortunately, this reality has not always been explained to the faithful and, therefore, it weakens the capacity of the Church to be faithful to the demands of the Gospel (United States Conference of Catholic Bishops, 2022 b). There is no systematic research showing openly the reasons of the non-commitment of Christians. So this study fills that gap in helping to see how to get all Christians more committed in social activities.

2.4 Charitable social activities that attract higher participation among South B parishioners.

It is of no doubt that the charitable social commitment of the Catholic Christians has brought a lot of positive changes in the world. Through the charitable social commitment of the Christians, many schools were opened, many hospitals were built, many training centers were created, people have been empowered and so on as we can read in the research conducted by Ivy Panda (2019). The research shows that the charitable social commitment of the Church has been helpful in various areas like health care, financial services, spiritual services, moral services, educational services and so on. But the important question which, one should ask, is to know if the Church is supposed to continue with the same types of charitable social commitments or the Church should look at some charitable social activities which are more effective in transforming the life of the poor and the underprivileged and, therefore, more attractive to people to contribute for their realization.

In some places, people continue to think that the charitable social activities of the Church should be a matter of giving out material facilities. In America for example, some Christians still believe that the social commitment of people should be about assisting the needy and the underprivileged in covering their material needs as we can read: “the corporal works of mercy: to feed the hungry, to give water to the thirsty, homes for the homeless” (O’Loughlin, 2021) is what is of paramount importance. Many foundations are still following the intention of the founders who believed that their catholic faith should be socially oriented in distributing material help.

But still, it can be noticed that the Church leaders go beyond the materialistic understanding by trying to help people to understand other recent issues like human trafficking, reconciliation, forgiveness, peace building and so on. The Church leaders try to broaden the horizons of their faithful as pointed out: “The Church’s campaigns to end

global poverty, hunger, and human trafficking are vital causes being addressed through Church institutions” (O’Loughlin, 2021).

In Kenya, the Catholic Church Organization called Caritas, has taken up as priorities: livelihoods program meaning to reduce poverty by helping the poor to work towards self-sustenance. This organization also focuses on food security, microfinance, environmental conservation, water sanitation and so on (Caritas Kenya, 2022). The Catholic Church in Kenya, though also committed in helping the poor by collecting funds for the poor, tries to go beyond that. Some Christians come together for example to form a group of Justice and Peace in view of sensitizing individuals and communities about Justice and Peace issues and how to go about them (Regina Caeli Catholic Church, 2020). A recent situation of working for Justice and Peace is during the time of last year’s general elections where the Church leaders kept on insisting on the importance of keeping Peace by conducting some sessions and by calling on everyone to make sure that Peace is kept at all cost (Luke, 2022).

But we have to point out that every parish or centre has its own challenges. In South B Parish where our research took place, it is estimated that 60% of the Christians live in Mukuru slum. With such a reality, though providing food stuff, clothes etc. is of necessity, the parish should orient more its charitable social commitments towards four points: Microfinancing activities, Health centers, Schools and Counselling centers. That might motivate many more people to get involved in the social activities because they see that those activities are meant to support at long term the poor and the underprivileged to be able to stand on their own.

2.4.1 Microfinancing activities

By organizing microfinancing activities, people are able to borrow some money with a reasonable low interest rate, and therefore, are empowered to start small businesses. That helps the poor to be self-reliant and, therefore, not always begging for help. In Holy Family Minor Basilica, the Catholic Men Association is running some microfinance activities where people can borrow some money at the rate of 10% only interest. The aim is to uplift the poor so that the poor may be able to get some development (CMA, 2022). Such an activity allows the poor to have access to some financial support in order to run

some small businesses as pointed out in a research conducted in Kibera Slum: “the savings and loans projects give women in slums economic options they often lack and enable them to afford health care, take their children to school and put food on the table” (Helene, 2010). Therefore, if well monitored, microfinance activities could be of a great importance in trying to help the poor and the underprivileged to come out of their situation.

2.4.2 Health Centres

With the nature of South B parish, some charitable social activities could also be geared towards health centres. In Mukuru slum for example, there are many cases of HIV infection and other diseases (Wambura & Marnane, 2019). The parish is supporting people to cater for their healthcare bills. But if the parish were owning a special healthcare centre, people could get better services at a reasonable amount. A study done in a slum context showed that a lot is to be done about healthcare situation in the Slums (Corburn & Karanja, 2016). Without hospitals and health centers, people rely on traditional healers who do not have proper medical instruments for diagnosis.

Healthy people live longer. So by having many more health centers, we shall help the poor and the needy to live a healthy life and therefore to live longer. Health care facilities are of great importance in the slums as revealed in a study: “It was noted that there was a need to promote awareness on health behaviours and services amongst community members to enhance utilization of formal health services” (Bakibinga, Kibe, Kisia, Kabaria, Mbuthia & Kyobutungi, 2021).

2.4.3 Schools

Though there are many schools around the parish set up, there is some doubt about the quality of education offered by those schools. Moreover, the classrooms are so crowded and that does not offer a good environment for studies (Juliah, 2021). South B parish could orient its charitable social commitment towards owning its own schools where it promotes academic knowledge and moral behaviour. The charitable social activities directed towards building schools helps to save children from immorality as it was pointed out:

Religious organizations helped to keep children in school by raising funds to pay school fees or identifying people or organizations that would sponsor children’s

education. Being in school was widely viewed as preventing problems such as drug and alcohol abuse, associating with ‘bad influences,’ and early pregnancy. In both slums [of Kibera and Mukuru], the role of churches in enabling education was conspicuous. (Kostelny, Wessells, Chabeda-Barthe & Ondoro, 2013).

Education is of paramount importance in the sense that it is the key which opens up many doors in life. Education opens up the mind of the people to think for themselves and to make right decisions in life. Education helps to fight against crimes, poverty etc. (Team Leverage Edu, 2022). So having more schools offering free and quality education is of great help to the poor and needy children living in the slums because schools are life transforming factors.

2.4.4 Counselling Centre

Many Christians and other people who stay in the Slum of Mukuru come from upcountry. Many of them come from different environments. Some come from broken families and others run away from crimes committed in their village and so on. With such a diverse environment, we witness different challenges like drug addiction, sexual immorality etc. (Mutai, Ombachi, Simiyu & Mutai, 2020). All those situations of drugs abuse, insecurity, poverty and so on traumatize people. According to a report published, many young people are going through mental health issues and therefore need to be helped thoroughly (Tamburrino, Getanda, O’Reilly & Vostanis, 2020). A study done in Korogocho slums reveals that, if we do not take care of people’s mental health issues, we will not be able to do away with the different crimes going on in the poor environments as mentioned in a study: “Mental health issues can remain concealed in vulnerable communities only to manifest themselves through alcohol use, violence, unsafe sexual practices and crime that include robbery with violence” (Keeru. & Njeri., 2022).

2.4.5 Summary and research gap

The literature review indicates clearly the importance of orienting charitable social activities towards running schools, health centers, counselling and micro-finance activities because those activities are meant to transform at long term the lives of the poor and the needy. We witness many social activities taking place in the parishes and sometimes not well coordinated. Such a situation brings some confusion as far as the priority of those

activities is concerned. Every parish organizes its charitable activities according to the feeling of the priests and the lay leaders. No guidance is officially issued for each parish. So this study fills that gap by indicating clearly those social activities which are the most needed and the most attractive for higher participation because they are about promoting the dignity of the human person as we can read: “Among the areas of the social commitments of the laity, service to the human person emerges as a priority” (John Paul II, 1989). So if well explained and their benefits clearly presented, those mentioned charitable social activities might attract more the participation of many more Catholic Christians.

2.5 Theoretical framework

There are many theories which try to explain the religious commitment of people. One of the theories is the heterogeneity in religious commitment (Hohenschue, Riegel & Zimmermann, 2022). According to this theory, there are three motivating factors underlining the religious commitment. The first one is the “character of the religious institution to which the individual belongs” meaning the way the religious institution presents its convictions to its faithful. The second aspect is about the “individual characteristics, such as intelligence and attitude toward religion” meaning the disposition and readiness of the faithful to follow the religious instructions. The third aspect is the “social environment, such as one’s religious upbringing in the family home” meaning the family background and the environment in which the faithful was brought up.

Another conception is the theory of the liberation theology which defines everything about religion in the line of helping the poor and the oppressed. According to the liberation theology, religious belief is nothing else than being socially committed to support the poor and the marginalized as pointed out: “It [liberation theology] sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs” (The Editors of Encyclopaedia Britannica, 2022).

Still in the line of theories, we can cite the theory of the reverence of the Creator. This theory is from Mirus (2021). According to him the commitment of the religious faithful is the result of their reverence to God, their Creator. That theory is rooted in the

teaching of the proverbs: “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honours Him” (Prv 19:17) (The New African Bible, 2011).

But for the purpose of our study which is about the faithful of the Catholic Church, we used the theory of the Catholic Social Doctrine because it is the masterpiece of all the studies concerning the social life of the Church. It gets its roots from the Bible, the different Encyclical documents of the Popes, teachings based on the traditions of the Church and some modern secular social teachings. The Compendium of the Social Doctrine of the Church has got six themes: the universal destination of goods, the principle of subsidiarity, the principle of participation, the intrinsic transcendent dignity of every human being, the principle of the common good and the principle of solidarity. Although all the six principles are very important, intertwined and interdependent, we are briefly presenting the first three principles mentioned above and the other three principles are used for the theoretical framework. The principle of the universal destination of goods stipulates that what is in the world is destined to be made available to all human beings without distinction of race, colour, country etc. The Compendium of the Social Doctrine of the Church believes that everything found on this earth comes from God and it is meant for everyone as stated: “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone” (Pontifical Council for Justice and Peace, 2007, no. 171).

The principle of subsidiarity promotes the autonomy of people or societies to be able to decide for themselves and at the same time, it gives possibility to the higher entities to respect the lower entities while supporting the lowest entities to reach out to their fulfilment as written:

In this way, intermediate social entities can properly perform the functions that fall to them without being required to hand them over unjustly to other social entities of a higher level, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place. (Pontifical Council for Justice and Peace, 2007, no. 186).

As for the principle of participation, it derived from the principle of subsidiarity and states that people should be involved in decision making and in the running of the state

affairs. And that participation is at all levels of people life: political, economic, cultural etc. (Pontifical Council for Justice and Peace, 2007, no. 189).

The literature review only analyses the following three theories of the Compendium of the Social Doctrine of the Church: The Dignity of Human Being, the Common Good and Solidarity. The choice of those three theories in the research is due to the fact they are in direct link with our topic. We chose the principle of the dignity of the human person because it is the principle which is at the heart of all other principles and for that reason it reminds us that everything should be done in view of upholding the dignity of everyone. And that is in line with our topic.

We have also chosen the principle of solidarity because, this principle reminds us about sharing whatever we have with those who do not have. And that is very relevant in trying to uplift people and it is in direct link with our topic.

The principle of common good was chosen because it refers to the private and public aspects of social life. It was also chosen because without the notion of common good, we cannot ask people to share what they have with the poor and the needy. Common good reminds us that we are not supposed to keep everything for ourselves. And that is in link with our topic.

2.5.1 The Dignity of the Human Being

The dignity of human being means that every human life is sacred, every human being has an innate dignity given to him/her by his/her Creator and nobody can take it away (Pontifical Council for Justice and Peace, 2007, nos. 105-107). It is an inalienable dignity which human being received from his/her creator and that makes all human beings equal in spite of the differences of races, cultures, languages, tribes etc. And that it is, because man and woman were created in the image and likeness of God (Gn1,27) (The New African Bible, 2011). With this principle of human dignity, the human being should be the ultimate end of everything in the society and can never be used as means to achieve other ends (Pontifical Council For Justice And Peace, 2007, no. 170). Everything is done while keeping in mind the dignity of the person. And that is why the Church always reminds all its faithful to be socially oriented as we can see it in the Compendium of the Social Doctrine of the Church: “The whole of the Church's social doctrine, in fact,

develops from the principle that affirms the inviolable dignity of the human person [203]” (Pontifical Council For Justice And Peace, 2007, no.107).

This theory of the dignity of the human being as helped us to understand why the Church is calling her faithful to be socially committed. By being socially committed, Christians uphold the dignity of the poor and the underprivileged because they feel acknowledged and loved by others.

2. 5.2 The common good

Common good is “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily” (Gaudium et Spes, no.26). With this theory, it is clear that the wealth of the world should help people and communities to enjoy their life on this earth and, therefore, selfishness and greed should be avoided. We should make sure that there are enough resources for all human beings to reach their fulfilment.

Nobody should exclude him/herself from the responsibility of making sure that the common good is available and well distributed among all people as we can read: “The common good therefore involves all members of society, no one is exempt from cooperating, according to each one's possibilities, in attaining it and developing it [352]” (Pontifical Council For Justice And Peace, 2007, no.167).

This theory helps those people who are selfish and greedy to understand that the wealth of the world is to be made accessible to all people and nobody is allowed to accumulate wealth unnecessarily. It also helps those people who do not want to get involved in the social commitment to realize that it is against the spirit of the common good when somebody refuses to help his/her brothers and sisters who are in need.

2.5.3 Solidarity

According to the Compendium of the Social Doctrine of the Catholic Church (Pontifical Council for Justice And Peace, 2007, nos. 192-193), solidarity is understood as a social principle and at the same time as a moral virtue. Solidarity is a social principle because it implies the interdependence between human beings. People have to care for one another. The Church believes that it is the virtue of solidarity which will free our

world from socioeconomic problems (Interdiscaterial Commission, 1994, no. 1942). Solidarity is a moral virtue in the sense that it determines the order between institutions. That is to say that all the decisions which institutions take should be in line with the belief that we are all responsible of all human beings and of the world (John Paul II, 1988). The Compendium of the Social Doctrine of the Church sees solidarity as the social principle which unites all human beings of this time and all human beings of this present time with the future generations to come.

This principal of solidarity helps people to understand the reason of the generosity of many Christians in supporting the poor and the underprivileged. It also helps those who are not socially committed to realize that they are dissociating themselves from others and therefore they might feel called to get involved in the different social activities. This principle helps people to realize that when they make decisions, they should also have in mind the future generations to come because we are all interconnected.

We must mention that the Compendium of the Catholic Social Doctrine teaches about moral and ethical aspects of things and not about sociological view of reality. The teaching of Compendium of the Catholic Social Doctrine is about helping people to be morally good and to care for one another.

2.6. Summary

In this Chapter, the literature has been reviewed. The aspect of the charitable social commitment of the Catholic Christians has been reviewed from the perspective of the Compendium of the Social Doctrine of the Church. The theory of the Social Teaching of the Church was explained and is therefore useful for our theoretical framework in view of analysing our research findings.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter is about looking at the way to find out the reason why some parishioners of South B parish are not committed in the charitable social activities of the parish. It looks at the research design suitable for a comprehensive investigation. It determines the population and how it is sampled. The data collection tools and how the data are analysed have been indicated. The ethical aspects of the research have been considered.

3.2 Research design

A research design is the methods that the researcher chooses to conduct well the study as pointed out by Creswell: “Research design, which I refer to as the plan or proposal to conduct research, involves the intersection of philosophy, strategies of inquiry, and specific methods.” (Creswell, 2009, p.23).

This study was focussed on ‘charitable social commitment’ of the Catholic Christians of South B parish, Nairobi. The research employed the mixed method in so far as it gives an ample picture of the chosen topic as we can read: “It [The mixed method] involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in a study.” (Creswell, 2009, p.23).

By mixed research methods, we mean therefore using the qualitative method which uses groups discussions, observations etc. as mentioned: “Qualitative researchers collect data themselves through examining documents, observing behaviour, or interviewing participants” (Creswell, 2014, p.185). The use of groups discussions and open-ended questions in the questionnaire provided the qualitative data as explained below.

By quantitative method, we mean using questionnaire for collecting data. People were asked to answer the different questions we sent them. So, the mixed methods contributed to reach a more comprehensive approach of the study. The quantitative data were collected by the structured questions of the questionnaire explained below.

3.3 Population and Sampling

South B parish comprises the main parish Church called Our Lady Queen of Peace and an outstation called St Margret. The parish has a population of about 5,000 parishioners according to the last census of 2020. The parish has got in total 35 Small Christian Communities: 23 in the main parish Church and 12 in the outstation. The parish counts about 82 members of the Catholic Men Association (CMA) and 302 members of the Catholic Women Association (CWA).

In order to calculate the sample size, we used Slovin's formula:

$$n = \frac{N}{1 + Ne^2}$$

Where n: Sample size N= population size e= margin of error (0.05).

So, we obtained the sample for the whole parish of 5,000 people:

$$n = \frac{5,000}{1 + 5,000 (0,05)^2} = \frac{5,000}{13,5} = 370,07$$

3.3.1 Quantitative Sampling

The parish has about 2,000 email addresses alphabetically ordered in their mail database. We sent the questionnaire by email to 500 parishioners. The selection was done by choosing every five alternative address to minimize surname biases according to ethnic groups.

3.3.2 Qualitative Sampling

We got about 47 respondents to meet the researcher from those who received the email and agreed to have a face-to-face meeting. The meetings took place in the parish hall. The groups were the following: the first group was made of 09 respondents, the second group was formed by 12 respondents, the third group was composed of 10 respondents and the last group was constituted by 16 respondents.

3.4 Data Collection Tools

3.4.1 Data Collection for the quantitative data

The quantitative data, as explained above, consisted of a questionnaire with standardised answers and open-ended questions.

The following table indicates the correlation between the Dissertation Questions with the Questionnaire Questions. The comprehensive questionnaire is enclosed in Appendix I, and was sent in google form.

Dissertation Questions No.	Questionnaire Questions
1. What is the motivation behind the commitment of the faithful of South B parish?	Faith? Humanitarian? Social?
2. What are the reasons which contribute to the fact that some Christians are not committed to the charitable activities of the Parish?	Non-Consultation? Responsibility? Economic problem? Selfishness? Indifference?
3. What are the charitable social activities which attract higher participation among South B parishioners?	Material assistance? Spiritual assistance? Building infrastructures? Self-reliant activities?

Figure 3.1: Correlation between the dissertation questions with the questionnaire questions

3.4.2 Data Collection Tool for the Qualitative Data

The data collection tools for the qualitative data collection was the open-ended questions of the questionnaire and the group discussions were conducted by the researcher in a face-to-face meeting as indicated above. The group discussions were audio recorded and then transcribed. In the group discussions people were free to express themselves and some new aspects came out from the conversations. It was mainly getting the views of the people in using the research questions.

The correlation of the Research objectives with the research questions is as follows:

Research Objectives	Research Questions
1. To find out the reason why many parishioners are committed to the different charitable social activities.	1. What is the motivation behind the commitment of the Catholic Faithful of South B Parish?
2. To look at the reasons why some other parishioners are indifferent to the charitable social activities of the Church.	2. What are the reasons which contribute to the fact that some Christians are not committed to the social activities organized by the Parish?
3. To find out which are the charitable social activities that attract higher participation among South B parishioners	3. What are the which are the charitable social activities that attract higher participation among South B parishioners?

Figure 3.2: Correlation between the research objectives with the research questions

The leading questions for the group discussions were as follows:

Face to face groups Guiding Questions	Dissertation Questions No.
Does the parish offer opportunities for charitable social work?	1
Do you participate in the charitable social activities of the parish?	1,2
What are the activities in which you participate?	3
What moves people to participate in charitable social activities?	1
What prevents people to participate in charitable social activities?	2
What are the parish leaders' interventions that help you to participate?	1
What are the parish leaders' interventions that do not encourage you to participate?	2
What are the charitable social activities which are most needed at the present time, and which will attract more participation?	3

Figure 3.3: Leading questions for the group discussions

3.5 Data analysis

3.5.1 Quantitative data analysis

Quantitative analysis is about processing data to understand the meaning of a phenomenon as we can observed: “a scientific approach to managerial decision making whereby raw data is processed and manipulated resulting in meaningful information” (Render, Stair, Hanna & Hele, 2018). In this line, the researcher used the Google Form to collect the data and, therefore, the data were analysed automatically by Google Form. And this choice is due to the fact it is faster, anonymous, and easy reporting method (Mahmutovic, 2021). We used the numerical approach meaning percentages which resulted from the answered questionnaires.

3.5.2 Qualitative data analysis

For the qualitative analysis, we used the thematic analysis technics to process our data as observed: “[qualitative analysis is about] Identifying recurring and significant themes, whereby data are methodically searched to identify patterns in order to provide an illuminating description of a phenomenon” (Noble & Smith, 2014). The different themes came from the common patterns of the group discussions.

We used description since the study is about asking people to describe the reasons of the charitable social commitment of the Christians, the reasons of the non-commitment of few other Christians and the charitable social activities which attract higher participation among South B parishioners.

Both methods, quantitative and qualitative were related to the six ethical social principles to check whether the parish leaders need to stress some aspects of the Social Doctrine of the Church.

3.6 Research quality

By research quality, we mean the meaningfulness, the accuracy, and the usefulness of the research. In order to guarantee the research quality, the researcher employed the simple at random technics in collecting data and that helped to avoid being biased. The questionnaires, audio recordings and transcripts are available for other researchers for a period of five years.

3.7 Research Reliability

By research reliability, we mean to which extent, the measurement tools used are relevant and capable of leading the researcher to a higher level of objectivity and, at the same time, when another research is conducted in the same place using similar or different tools, it will lead to the same results as it was observed: “Reliability involves the consistency, or reproducibility, of test scores i.e., the degree to which one can expect relatively constant deviation scores of individuals across testing situations on the same, or parallel, testing instruments”(Lakshmi & Mohideen, 2013). It is difficult to guarantee the same results due to the change of circumstances over the time. But if a similar study is done within a year with another 500 parishioners, the outcome will most likely be similar.

3.8 Ethical considerations

All questionnaires and transcriptions of the group meetings of the research are in an anonymous format in order to keep confidentiality.

The respondents who took part in this research are above the minimal age requested by the law meaning that they are above 18 years. They were assured confidentiality and they were aware of the purpose of the research. The respondents were asked to choose freely to be part of the research. They were also free to withdraw from the research process at any time.

The parish priest was informed beforehand about the choice of his parish for the research. But at the time of starting the study, the researcher asked him again to give a written consent. His written consent was very helpful because those who accepted to answer the questionnaires or those who participated in the group discussions were convinced that it was not a dubious exercise going on. The parish priest was informed about the outcome of the research which might help him to improve the pastoral ministry in the parish. So all the parties involved were fully aware of what is going on. In order to ensure more confidentiality, the names or other identifying data of the group discussions were kept confidential. A sample letter of the confidential agreement is attached in Appendix II. Each member participating in the research was then assured of confidentiality, and therefore, was free to express himself/herself because they know that any reference to their names is kept in a secure place only accessible to the researcher.

The researcher looked for the ethical approval of the Strathmore University Committee and of the ethical approval of National Commission for Science, Technology & Innovation (NACOSTI).

3.9 Summary

In this Chapter we looked at the research design of the study and, at the same time, we looked at the quantitative and qualitative data collections tools which were employed. We explained the sample size and the way the data analysis was done. The research quality was presented while making sure that the ethical requirements are covered.

The findings gathered from the research provided some information about the motivations of the charitable social commitment of the Catholic Christians of South B parish and the charitable social activities which attract more participation of the Catholic Christians.



CHAPTER 4: DATA PRESENTATION AND FINDINGS

4.1 Introduction

This chapter is about analysing the responses which were gathered from the research. The responses of the quantitative method come from the questionnaire sent to parishioners.

The data of the qualitative method were collected through the group discussions and are organized into themes in order to analyse them. All the data were collected following the research questions found in Chapter one.

4.2 Overview of the research process

In order to conduct well the research, we used the questionnaire as shown in the Appendix I, to collect quantitative data. We sent the questionnaire through google form. Participants were informed about the research taking place in the parish as per cover letter in Appendix II. Before answering the questionnaire, they had to read and sign a consent form. It was done on free basis, that is, people were left free to participate or not.

The group discussions were also organized with the permission of the parish priest and the parish council leaders.

The group discussions took place in the parish hall. A reminder was always posted in the parish addresses database so that those who really wanted could participate.

The questionnaire was formulated following the three research objectives which are:

1. Firstly, it was to find out the reasons why many parishioners are committed to the different Church charitable social activities.
2. Secondly, it was to look at the reason why some other parishioners are not involved in the charitable social activities of the Church.
3. Finally, it was to find out the different charitable social activities which attract higher participation of the faithful.

Since we used Google Forms to send the questionnaire, the quantitative data collected were automatically analysed and put into figures. And that was done while keeping the research objectives in mind.

The questionnaire had three parts.

Part one was about answering three questions. All those three questions had some precast answers, and the respondents were asked to tick in the available boxes. Question 1 was to know if the respondents are committed to the charitable social activities of the parish or not. The respondents were asked to answer by “Yes” or “No”. For question 2, it was about the types of social charitable activities in which each of the respondents was involved. In question 3, respondents were also asked to tick the main reasons which lead Christians to be committed to the charitable social activities of the Church. For the types of charitable social activities, the answers were the following: “material assistance” (Giving out food, clothing, and shelter), “spiritual assistance” (counselling, reconciliation and peace building), “building infrastructures” (hospitals, schools and houses) and others (microfinancing activities and bursaries).

As far as the reasons were concerned, these were the different answers: “Faith” (Church’s recommendation, compassion...) “Humanitarian” (Human dignity, Equality between human beings, need to support fellow human beings...) and “Social” (The aspect of the common good, Solidarity, Justice...). Respondents had the possibility to add anything else they wanted.

In part two, it was about finding out the reasons why some Christians are not committed to the charitable social activities of the parish. And these were the suggested reasons: “Not consulted”, “Not their responsibility”, “Economical problem”, “Selfishness” and “Indifference.” Respondents were also free to add other reasons.

In part three, the intention was to find out the charitable social activities which attract higher participation among the parishioners. The following ones were the suggested activities: “Material assistance”: (Giving out food, clothing...), “Spiritual assistance”: (Counselling, Reconciliation...), “Building infrastructures” (Hospitals, Schools, microfinance activities...) and “Self-reliant activities”: microfinancing. Respondents were left free to add other activities.

4.3 Questionnaire findings

4.3.1 Some elements about the Respondents

A total of 500 respondents were selected to take part into this research. The selection process was as indicated in the methodology section. Those who took part were 382

people. And with that number of people, the sample size foreseen at the beginning of the study was realized because we targeted 370 respondents for our sample.

4.3.1.1 Gender consideration of the Respondents

The outcome of the research shows that among the respondents, the men were 52% and the women were 48%

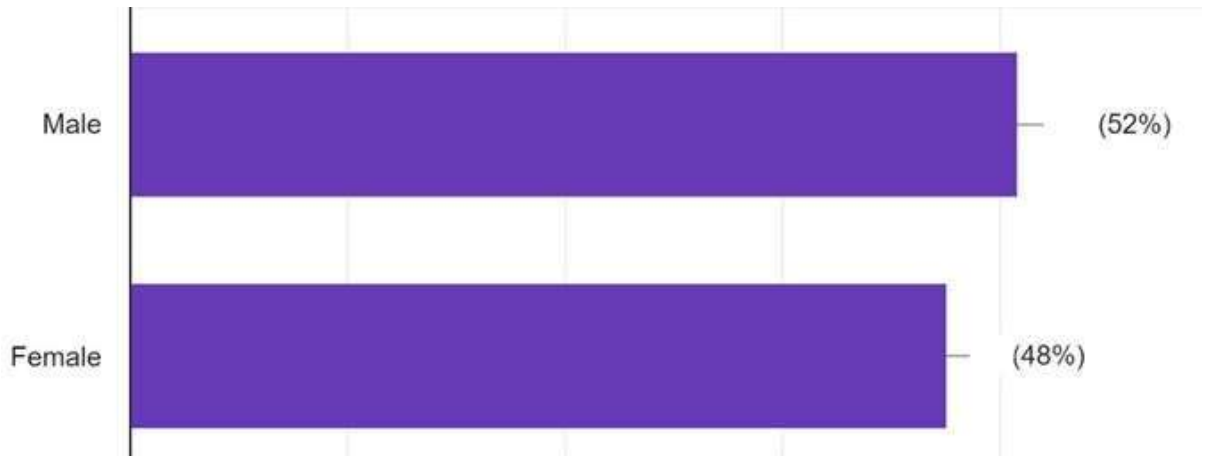
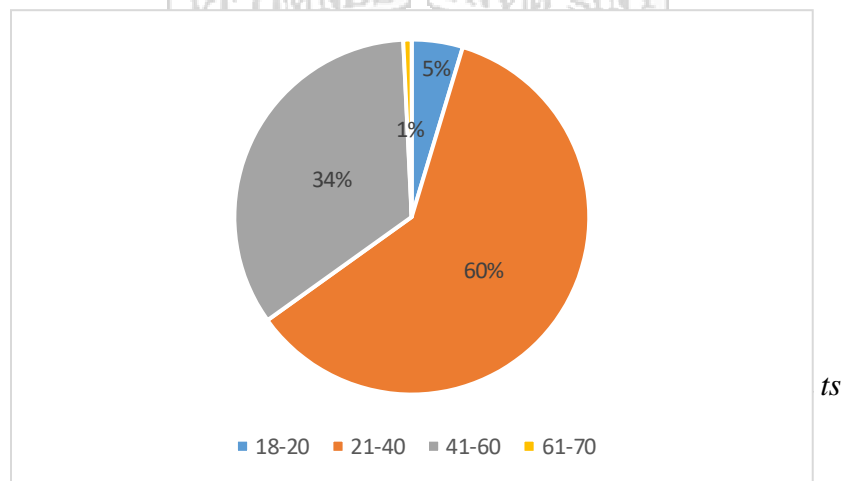


Figure 4.1: The gender representation of the Respondents

4.3.1.2 Age consideration of the Respondents

The graphic of the respondents shows that the participants who took part in the research were between 18 to 69 years old. The majority of the respondents were young people between 21 and 40 years old.



4.3.1.3 Posts held by the Respondents in the Church

The research shows that 95% of the respondents have a role in the different pastoral groups of the parish: Choir members, small Christian Communities, Catholic Men Association, Catholic Women Association, Youth group etc. Only 5% of the respondents were ordinary Christians who do not belong to any of the Church pastoral groups. They also do not have a responsibility in the parish.

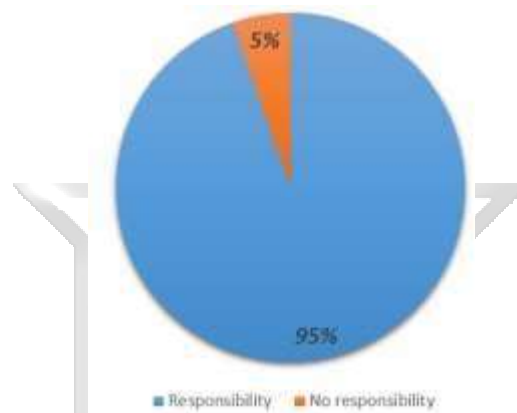


Figure 4.3: Posts held in the Church by the Respondents

4.3.2 Some elements about those who did not participate in the research

4.3.2.1 Age group consideration of the non-participants

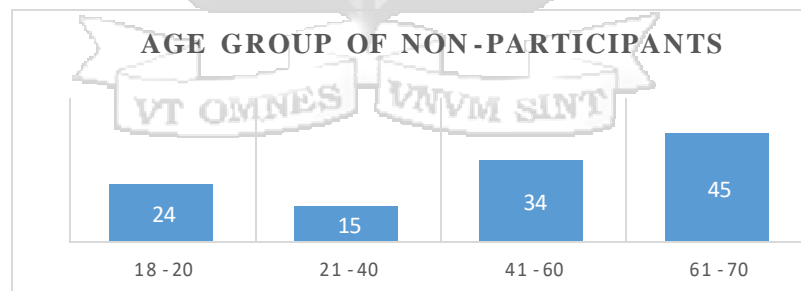


Figure 4.4: Age groups brackets of the non-participants

4.3.2.2 Gender consideration of the non-participants

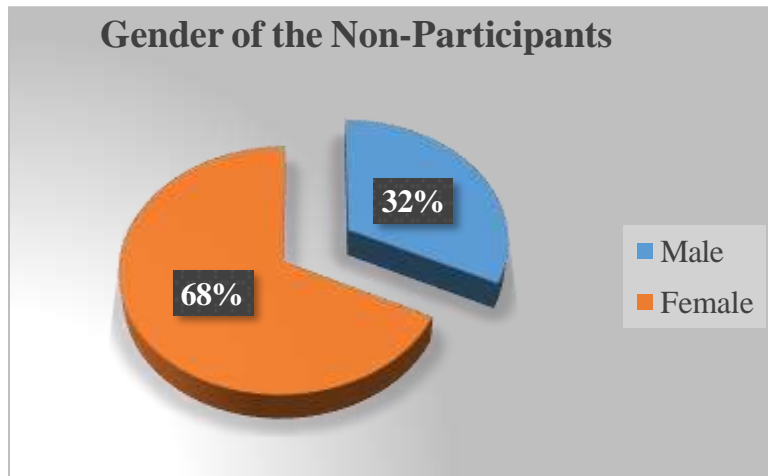


Figure 4.5: Gender of the non-participants

After the above considerations, we proceeded to look at the findings of the research. The questionnaire was based on the three research objectives of the study which are found in Chapter I.

4.3.3 Some reasons why many parishioners are committed to the different Church social activities.

In view of finding out the reasons why many parishioners are committed to the different charitable social activities of the Parish, the Respondents had to answer different questions.

4.3.3.1 Have you participated in any charitable social activity organized by the parish?

Among all the respondents, 94.2% of them reported to have participated in some of the charitable social activities in the parish. Only 6.3% of the respondents have not participated in any charitable social activity conducted by the parish.



Figure 4.6: The reality about the commitment of the respondents

4.3.3.2 Charitable social activities in which the respondents participated

- Material assistance

Those who have already participated in the charitable social activities were asked to mention those activities. According to the research, 82.8% participated in giving out food to the poor and the needy. And 58.3% participated in assisting the poor and the needy with clothing and finally 7.7% participated in assisting the poor and the underprivileged in getting shelter.

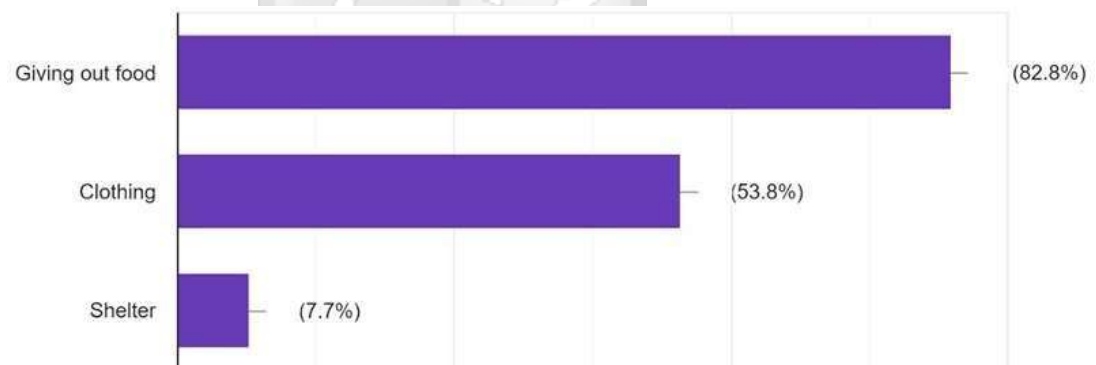


Figure 4.7: Commitment towards material assistance

- Spiritual assistance

For the spiritual assistance, many respondents reported having being involved in helping the poor and the underprivileged through counselling (47.6%). Others have reported been involved in peace building (36.6%). Some other respondents were involved in bringing reconciliation (29%).

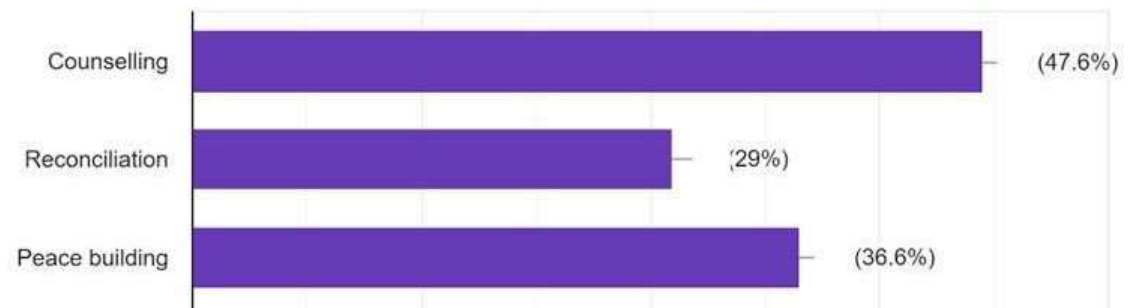


Figure 4.8: Involvement in Spiritual assistance

- Building infrastructures

As far as building infrastructures is concerned, 63.4% of the respondents are involved in building houses for the poor and the underprivileged. Others (39.8%) also are involved in building schools and finally few (15.1%) are involved in the running of hospitals.

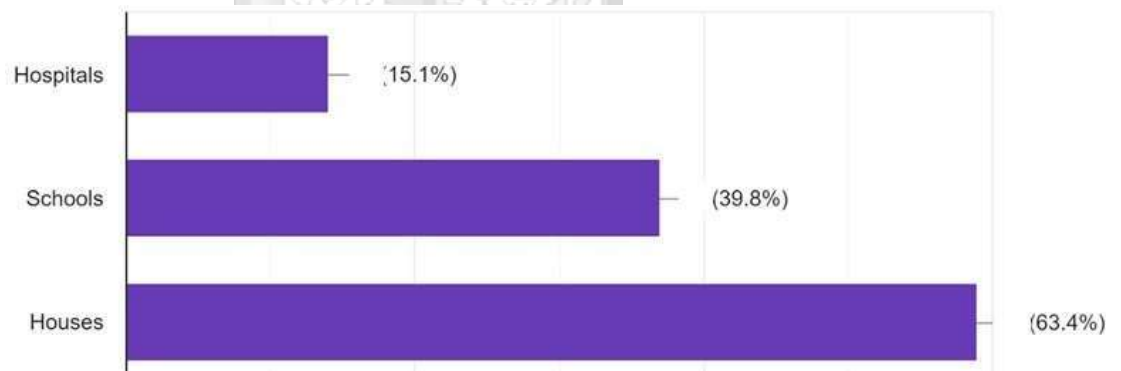


Figure 4.9: Involvement in infrastructural activities

- Other activities

Some respondents about 59.2% have been involved in microfinance activities in promoting the poor and the underprivileged while 48.7% provided some bursaries to help the children of the poor in schools and others in their daily life.



Figure 4.10: Involvement in other charitable social activities

4.3.3.3 What is the motivation behind the commitment of the Catholic faithful of South B parish?

The research has brought out that many respondents are involved in the charitable social activities because of their humanitarian orientation (58.7%). Others are involved in the charitable social activities because of the demands of their faith (52%). And finally other respondents (43%) have been involved in the charitable social activities in helping the poor and the underprivileged because of their social orientation linked to solidarity, common good etc.



Figure 4.11: Reasons of the commitment of the Catholic Christians

4.3.4 Some reasons why some other parishioners are not committed to the social activities of the Church

In order to find out the reasons why some parishioners are not committed to the charitable social activities of the Church, the Respondents were asked to choose some possible answers: “not consulted”, “not their responsibility”, “Economical problem”, “selfishness”, “indifference” and other reasons not mentioned by the researcher.

The outcome of the research shows that many respondents (63%) are not involved in the charitable social activities of the Church because of economic problems. 33% are not involved in charitable social activities because of indifference. Some 26,7% respondents are not involved in the charitable social activities of the parish because they do not feel consulted or they are not aware of what is going on in the parish while others (9.4%) believe that helping the poor and the marginalized is not their responsibility.



Figure 4.12: Reasons of not being committed in the charitable social activities

4.3.5 Some charitable social activities which attract higher participation of the Catholic Christians.

Some possible charitable social activities were suggested: “Material assistance”, “spiritual assistance”, “building infrastructures”, “self-reliant activities” and others. The outcome of the research was the following: many respondents (80.2%) are attracted by the material assistance to the poor and the underprivileged. Other 43.4% respondents are interested in supporting the poor and the underprivileged through spiritual assistance. Some 13.4% are after looking for self-reliant activities while 10.4% are suggesting building infrastructures.

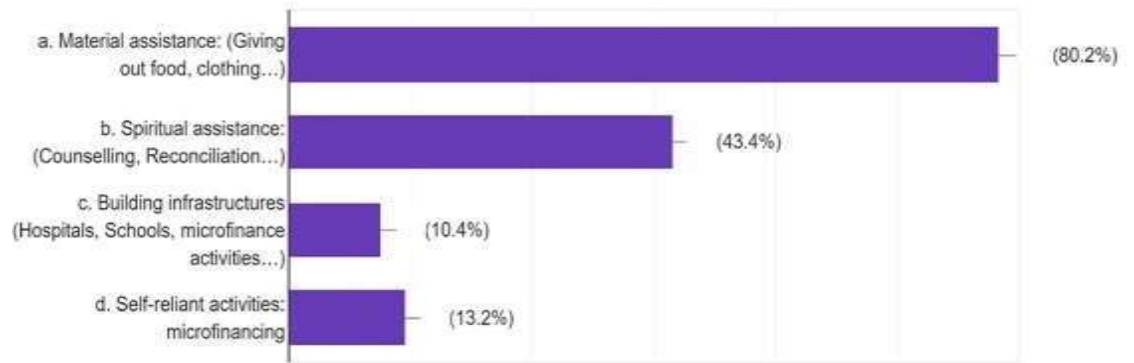


Figure 4.13: Some activities which attract higher participation of Christians

4.4 The outcome of the group discussions

The group discussions took place in the main parish hall. We conducted respectively four discussions groups with 9 people, 12 people 10 people and 16 people.

4.4.1 Gender of the participants of the group discussions

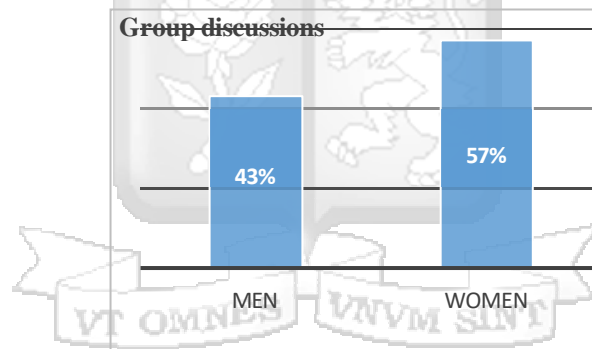


Figure 4.14: Gender of those who participated in the group discussions

4.4.2 Age consideration of the participants of the group discussions

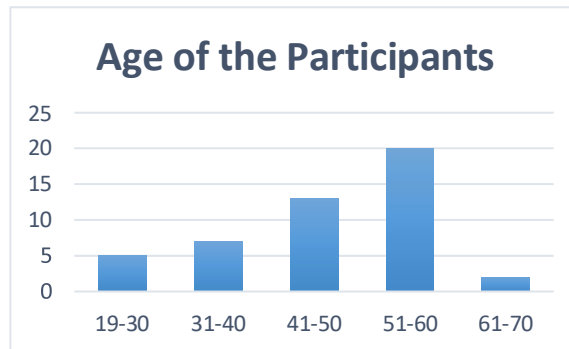


Figure 4.15: Age brackets of those who participated in the group discussions

4.4.3 Some reasons why many parishioners are committed to the different Church charitable social activities

4.4.3.1 Life experience: Personal experience about being needy

For many respondents, many parishioners are committed to the different Church social activities in view of helping the poor and the underprivileged because they have an experience of what those people are going through as many respondents remarked: “Many successful people have been through difficulties and so they know what the less privileged ones go through and that is why they help.”

4.4.3.2 Faith and love motivated reasons

The respondents found that many parishioners are committed in the charitable social activities to help the poor and the needy because they would like to live out the gospel values. And this reality was articulated in this way during the discussion: “we would like to apply the Gospel into concrete life i.e. loving your neighbours as you love yourself.” Some others put the same reality in these words: “Love i.e. loving one another in helping each other.”

4.4.3.3 Education, family background

Other Christians are committed in the charitable social activities of the parish in helping the poor and the needy as an outcome of their education and family background: “when we were still very young, our parents used to insist on helping our fellow students with pens, pencils... And the teachers were also reminding us to help our fellow ones who were needy”.

4.4.4 Some reasons why some other parishioners are not committed to the charitable social activities of the Church

4.4.4.1 Financial situation

During the group discussions, some people argued that some parishioners are not committed to the charitable social activities because of their financial situation. Some people do not have enough to take care of themselves as it was pointed out in the statement: “they are not financially stable.”

4.4.4.2 Time factor

Some Christians are working on Sundays and, therefore, do not attend the Sunday services in the parish. Some do not even attend the Sunday masses and therefore they are not aware of what is going on as it was observed during the meeting: “Some lack time because of the nature of their jobs”

4.4.4.3 Selfishness

Some parishioners do not think about others. They believe that what they have acquired is for themselves, their family members and friends. They do not care about others as some of the respondents pointed out: “They only know themselves and do not care about others.”

4.4.4.4 The attitude of being against the Church’s charitable social activities

According to some participants, some parishioners do not participate in the charitable social activities of the parish in helping the poor and the underprivileged because, by principle, they do not want to participate in any Church charitable social activities. They believe that Churches are meant only for prayers as it was observed: “Some are also always against Church proposals”, “they don't agree with church activities”

4.4.4.5 Lack of trust and transparency

During the discussion, it was also pointed out that some people do not participate in the parish charitable social activities because they feel that there is no transparency in running those activities: “We do not know what is going around and we do not get a good feedback.” But some other respondents believe that it is a way of running away from being committed because all the information are available in the parish office.

4.4.4.6 The reality of not belonging to any parish group.

Many respondents believe that the fact of not attending the Small Christian Communities meetings or other pastoral groups (Catholic Women Association, Catholic Men Association, Youth groups etc.) is part of the fact that those people are not committed in charitable social activities. In those meetings, things are explained into details. So the fact of not attending those meetings leads them to be like strangers in the parish as remarked: “They are not in the Small Christian Communities neither in other Church groups and, therefore, they may not know when appeals are made.”

4.4.4.7 The impression that there is too much contributions in the Church

Some parishioners believe that the Church is always asking for money and, therefore, they decided not to do anything in the Church as it was observed: “Some feel that the Church asks for too much yet they also have other commitments.”

4.4.4.8 Not the responsibility of the Church

The Church is a place of prayers and not a social welfare place. We come to Church to meet God and that is enough for them as the respondents put: “Some feel it's not their role. The government and the politicians are those who are supposed to do it.”

4.4.4.9 The reality of the Parish Structure

For some respondents, the structure of the Church is preventing parishioners to be committed to the charitable social activities of the parish. Some Christians feel that they are not part of the Church as it was observed: “Parish structure where a priest is everything and also Bishops hardly listen. Information from priests alone cannot move decisions.”

4.4.4.10 Fear of making the poor become poorer and lazy

Some parishioners believe that when people work hard, they can afford their daily needs without being helped by others. Those Christians, therefore, believe that, by helping the poor and the needy, they will be encouraging laziness and dependency: “Others feel that the needy are simply lazy.”

4.4.4.11 The feeling of not getting recognition

Some people are not committed in the parish charitable social activities because they don't feel acknowledged by other parishioners. Their donations are mixed with other donations and at the end, the poor and the needy do not know the people who made the

donations. In the group discussions, it was clearly expressed in this way: “The fact of coming together as a parish to help the poor makes us lost in the multitude. We would like to be seen by others that we are doing something good.”

4.4.5 Some charitable social activities which attract higher participation of the Catholic Faithful

During the group discussions, it was clear that we should distinguish between short term assistance (immediate needs like food, clothes etc.) and long-term assistance (for sustainability). In order to draw the attention of other respondents to support the idea, some of them quoted the Compendium of the Social Doctrine of the Church: “the practice of charity is not limited to alms-giving but implies addressing the social and political dimensions of the problem of poverty” (Pontifical Council for Justice and Peace, 2007, no.184).

4.4.5.1 Immediate assistance

The immediate charitable social activities pointed out during the discussions were visiting the sick and the poor in order to support them: “visiting the sick in hospitals and homes in order to be with them and to support them.” The respondents also felt that it is well appreciated to have a special program to visit some other people who are suffering and need help and support: “Visiting orphanages and visiting prisoners.”

Another way of giving short term assistance and which attracts many parishioners is bursaries and school fees for poor students as it was clearly expressed: “Our children are studying in good schools. We also want to support the children of poor people to get education.”

The parish should invest in capacity building so that in a short time, people can do something to earn a living. During the group discussions, it was said: “people want to get something quickly in their lives. So home craft like catering, tailoring, saloon management etc. are highly appreciated by the parishioners and they will be ready to support it.”

Some respondents believe that the parish should organize a parish social day where Christians can meet others who are going through difficulties. And is aimed at opening the hearts of many people to support the needy and the underprivileged: “many people are always in their vehicles and houses. A parish social day opens a chance for others to realize

what can be done to support the poor and the needy. The parish social day will attract many parishioners.”

4.4.5.2 Long-term assistance

The long-term assistance to the poor and the needy might attract many Christians because people see that they are doing something to reduce poverty: “through our commitment, we would like to eradicate poverty. We would like the underprivileged and the poor to make a step in their life in order to stand for themselves.”

It was clear that one of the charitable social activities which attracts higher participation is opening technical schools in order to empower the youth and other people who like to use their skills to improve their day-to-day life as pointed: “Opening technical schools to help the poor.”

The parish should invest in schools to provide education to the youth as it was brought out during the group discussions: “Education is the key to life. By investing in education, we shall redeem many young people who will become good citizens and might support other people to come out of poverty.”

During the group discussions, many respondents believed that the opening of spiritual centers captures higher participation as they mentioned: “We need to offer hope and guidance to the lowly people especially those from the slums. Spiritual empowerment is more than needed and attracts higher participation.”

Still in the line of long-term assistance, it was also made clear that the starting of a ‘Msamaria’ [cf. Lk 10, 25-37] monetary contribution where people are asked to contribute and a welfare committee overseeing is of great importance. The respondents put it in this way: “We would like the poor people to keep their dignity. A ‘msamaria’ monetary contribution will help every person in need to get a bit of support in a way which will keep his/her dignity. Only the few people who will be involved in running the fund will know those who are requesting for help.” According to the respondents if that ‘Msamaria’ fund is well organized, it will never get dry: “those who receive help from that fund will be asked to contribute to it once they are successful and that will help that fund to keep on re-generating.”

The respondents believe that the poor and the underprivileged can attain the above foreseen charitable social activities as far as they are enjoying a kind of health care

facilities. In this case, investing in healthcare facilities (hospitals, dispensary etc.) is definitively mobilizing many people to contribute because everybody knows the value of being healthy as it was observed: “We all go to expensive hospitals to get better healthcare. Why not help other people to get some healthcare facilities which can provide cheaper services.”

4.5 Social commitment and the attendance of the Church

Many Christians expressed that the commitment in the charitable social activities of the Church allows them to feel happy in attending Church services. For them, without the aspect of social commitment, the dimension of their faith is not seen as the respondents clearly observed while paraphrasing the letter of St James (Cf. Jas 1,14-19): “Faith without good actions is dead and waiting to be buried.”

The charitable social commitment makes many Christians proud of being involved the social transformation of the world. They feel that they are doing something meaningful in their life as observed: “through our commitment in the charitable social commitment of our parish, we feel that we are contributing in transforming this world to be more fraternal.” Many respondents believe that the Church gives them the opportunity to render services to others. And for them, the meaning of their commitment is rooted in the dismissal formula after attending the Holy Eucharist: “Go forth to love and serve the Lord” meaning that they are sent for a mission. The respondents put this reality in these words: “It means to go and put into practice what we have achieved in attending the Holy Mass.”

4.6 Summary of the findings

The Respondents agreed that the commitment of the Catholic Christians in the charitable social activities of the parish is motivated by many different factors. Those who are not committed to the Church charitable social activities are people who are not aware that the charitable social activities are part of the requirements of their faith and, therefore, they need to be helped to understand that as human beings, it is a duty to help one another. It was clear that all the Christians should be involved in the charitable social activities of the Church in order to allow everybody to enjoy being in this world.

4.7 Chapter Summary

In this chapter the findings of the questionnaire were presented basing on the research objectives highlighted in Chapter one. Some figures were used in order to present the outcome of the responses of the Respondents. The group discussions' findings were presented following a thematic approach.



CHAPTER 5: DISCUSSION OF FINDINGS

5.1 Introduction

This Chapter discusses the research findings. The discussion is done in line with the theoretical framework which is about the six themes found in the Compendium of the Catholic Social Doctrine.

This chapter also answers the three research questions which were the purpose of the research, that is, to find out the motivations behind the commitment of the Catholic faithful of South B parish, the reasons why some Catholic faithful are not committed to the parish social activities and the charitable social activities which attract higher participation from the Christians in South B Catholic Parish.

5.2 Some reasons why many parishioners are committed to the different Church social activities

5.2.1 The principle of the dignity and the equality of all human beings (Humanitarian aspect)

The Compendium of the Social Doctrine of the Church insists on the fact that all human beings are created in the likeness and in the image of God (Pontifical Council for Justice and Peace, 2007, no.108). With this understanding, the Compendium of the Social Doctrine of the Church insists on the dignity and the equality of all human beings (Pontifical Council for Justice and Peace, 2007, no.111). According to our research, it is clearly seen that many parishioners (58.7%) are involved in the charitable social activities of the parish because of the principles of human dignity, equality between human beings etc. Catholic Christians are trying to uphold the poor and the underprivileged by helping them to cater for their basic needs.

It should also be made clear that the fact that 41.3% do not participate in the charitable social activities of the parish on humanitarian ground is not a sign that they are against the principles of the Social Doctrine of the Church or they do not help the poor and the underprivileged at all. Some of them might respect those principles at the family level by helping their extended family members. They might even belong to other associations which are supporting the poor and the underprivileged. Some others, on their personal initiatives, are helping the poor and the needy in different ways.

5.2.2 The principles of solidarity and the common good, justice (Social aspects)

The Catholic Social Doctrine insists on solidarity and the aspect of common good. The Church, therefore, encourages all people to share what they have with the poor and the needy (Pontifical Council for Justice and Peace, 2007, no.196). The research shows that 43% of the parishioners are involved in the charitable social commitment because of their sense of solidarity and their understanding of the common good. And that same idea of solidarity and of common good as motivating factors for helping the poor and the needy was stressed by Pope John Paul II (1987) in these words: “a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all” (Sollicitudo Rei Socialis, no.38).

5.2.3 Faith and love-related reasons

The Compendium of the Social Doctrine of the Church invites all the Catholic faithful to be involved in the charitable social activities as a response to their faith. Faith should be shown in concrete activities and in helping those who are in need (Pontifical Council for Justice and Peace, 2007, no.522). The outcome of our research shows that 52% of South B parishioners are involved in the charitable social activities of the parish because of the demands of their faith. The Catechism of the Catholic Church highlighted the same idea of the faithful being involved in practical charitable activities in its statement: “To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren” (Congregation of the Doctrine of the Faith, 1992, no.1397).

5.2.4 Life experience, family background and education

We should still point out that some elements came in to enrich our research: life experience, education and family background. According to the research, life experience is one of the motivating factors which teach people to be caring for the needy and the underprivileged. When people go through difficult situations in their life, they understand better what others are going through and, therefore, they can be easily taken up to give out a hand to support people in need as the group discussions pointed out: “Many successful

people have been through difficulties and so they know what the less privileged ones go through and that is why they help.”

5.3 Some reasons why some parishioners are not committed to the social activities of the Church

5.3.1 Economical problem

The research demonstrated that there are many reasons underlining the non-commitment of some Christians in the charitable social activities of the parish. The reasons which were clearly highlighted were the following: economical problem (63.4%). But according to some studies done, the poor people are more inclined to help other poor people than the rich as far as generosity is concerned (Shashikant, 2018). So those people citing economic problems to defend the fact that some parishioners are not committed to the charitable social commitments could be helped to understand that we do not need to be wealthy in order to help other people. The little we contribute, can bring a change in the life of others. Nobody is too poor to assist somebody in need as remarked Pope John Paul II: “Nobody is so poor he has nothing to give, and nobody is so rich he has nothing to receive” (LaDonna, 2002, p.34).

5.3.2 The attitude of “I do not care”

According to the outcome of the research, 33% of the respondents found that some people are not committed to the charitable social activities of the parish because of the fact they do not care about the life of other people. The Compendium of the Social Doctrine of the Church invites all the faithful to be always socially oriented and to be ready to fight against social injustices. And that is one of the aims of the Compendium of the social doctrine of the Church as we can read: “The Church's social doctrine is a necessary means for an efficacious Christian education towards love, justice and peace, as well as for a conscious maturation of moral and social duties in the various cultural and professional fields” (Pontifical Council for Justice and Peace, 2007, no.532). We should avoid the attitude of not being concerned by other people’s trouble or suffering.

Pope Francis (2020) insisted on the negative aspect of not being concerned by other people’s suffering after the Corona Virus crisis where he said that we should be careful

about indifference which is a virus that prevents us to help the poor: “The risk is that we may then be struck by an even worse virus, that of selfish indifference” (Allen,2020).

In the same line of fighting against indifference, Christians are reminded to be committed in transforming the living conditions of the needy as we can read:

The Gospel challenges us not to be indifferent or hostile to the world we inhabit but to take it seriously and to take responsibility for it. As women and men of faith, who strive to shape our lives around the Gospel, our presence in the world is meant to be a dynamic, engaging presence that contributes to the transformation of the world. (Corkery, 2007).

5.3.3 Selfishness

For some other 17.3% of the respondents, selfishness is the cause of some people not being involved in the charitable social activities of the parish. According to the Compendium of the Social Doctrine of the Church, selfishness is to be fought at all cost because human being is by essence relational. Nobody should be self-centred. We are called to get out of ourselves and to look at the way to assist others: “The origin of social life is therefore found in the human person, and society cannot refuse to recognize its active and responsible subject; every expression of society must be directed towards the human person.” (Pontifical Council For Justice And Peace, 2007, no.106).

When we are capable of fighting against selfishness, the world resources will be enough for all because nobody will be amassing things for the sake of accumulating them.

5.3.4 Lack of consultation

Another reason making some parishioners not to be committed to the charitable social activities of the parish is that they believe that they are not being consulted (26.7%). The parish leaders should make sure that all the parishioners are involved in decision making. And the Compendium of the Social Doctrine of the Church insists a lot on the principle of participation of all people at all levels of social life: “Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good... it becomes absolutely necessary to encourage participation above all of the most disadvantaged...” (Pontifical Council For Justice And Peace, 2007, no.189).

5.3.5 Lack of knowledge about the demands of faith

5.3.5.1 Not the responsibility of the Church

The respondents (9.4%) who feel that it is not their responsibility to participate in helping the poor and the needy are committing a mistake because according to the Social Doctrine of the Church, it is the responsibility of everybody to make sure that common good is available and that people who are in need are taken care of:

The poor remain entrusted to us and it is this responsibility upon which we shall be judged at the end of time... Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren. (Pontifical Council for Justice and Peace, 2007, no.183).

Pope Paul VI (1967) insisted on the option for the poor as the responsibility of all human beings by stating: “The poor remains at the heart of the preoccupation of everybody in order to fulfil the demands the Church” (Encyclical Letter *Populorum Progressio*, 21: AAS 59).

5.3.5.2 The impression that there is too much contribution in the Church

The assistance to the poor and the underprivileged is an ongoing reality. If we look at the developed countries, we can realize that in spite of the level of their development, we still see that they have some structures to assist those in need. So, we should not feel that we have done enough and, therefore, we should relax. Pope Francis insisted on the aspect of doing good without getting tired during his Lenten message of 2022:

For our Lenten journey in 2022, we will do well to reflect on Saint Paul’s exhortation to the Galatians: ‘Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (*kairós*), let us do good to all’ (Gal 6:9-10). (Denver Catholic Staff, 2022).

5.3.5.3 The feeling of not getting recognition

People should make a difference between looking for political fame and charitable social help. In political sphere, the targeted person is the politician himself to be recognized and to get some votes at a given time. But in charitable social assistance, the targeted person is the person in need. And that is well expressed in the Bible: “When you give alms, do not let your left hand know what your right hand is doing” (Mt 6, 3).

5.3.5.4 Fear of making the poor to be lazy

Some respondents believe that by helping the poor, they are encouraging laziness and dependency as it was said in the group discussions: “Others feel that the needy are simply lazy.” Though some few people may be satisfied by being always assisted by others, the majority of people would like to be independent and, therefore, to recover their freedom. If we fall in the attitude of generalization, we shall fail to assist people who are truly in need of our assistance. In order to overcome this fear, South B parish put in place a social welfare group which makes sure that those who are helped are truly those in need. The Compendium of the Social Doctrine of the Church reminds the Catholic faithful of their constant commitment to help the poor and the needy: “The Church teaches that one should assist one's fellow man in his various needs and fills the human community with countless works of corporal and spiritual mercy” (Pontifical Council for Justice and Peace, 2007, no.184).

5.3.6 Environment not conducive to assist the poor and the underprivileged

5.3.6.1 Time factor

According to the respondents of the group discussions, some people are not involved in the charitable social activities of the parish because of not having time to attend Sunday services as it was noticed: “Some lack time because of the nature of their jobs.” Some Christians are on duty in their working places on Sundays. Though that is true but we can say that it could be a lack of good will in helping the poor because in the parish, the announcements are always in the notice board. So those who are busy on Sundays can arrange to attend prayer services during the weekdays and they could get access to the Sunday announcements. Moreover, those announcements are also put in the parish website. So it is a situation which can easily be overcome.

5.3.6.2 The parish structure

Some respondents believe that some Christians are not participating in the charitable social activities because of the way the parish is structured as we can read: “Parish structure where priests are everything and also Bishops hardly listen. Information from priests alone cannot move decisions.”

According to them, the priests are the decisions makers. But according to the way South B parish is organized, all the major decisions are made in the parish council. It could be that some leaders are not taking the parish council decisions to their fellow Christians. But it could also be that people do not want to be involved in the charitable social activities of the parish and try to find some excuses. Some people always want their ideas to be considered at all cost to the detriment of the majority or other people having better arguments. So when their ideas are not considered, they complain of not being listen to. South B parish should still work on the principle of subsidiarity. This principle of subsidiarity allows all the different groups to be part of the running of the parish and at the same time, it respects the autonomy of all people to solve their problems according to their capacity and to be assisted in case of need: “The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfil their duties” (Pontifical Council For Justice And Peace, 2007, no.187).

5.3.6.3 Lack of trust and transparency

People want to have a good accountability about their financial contribution and other contributions. That accountability should be strengthened by transparency. In South B parish, some Christians are not involved in the charitable social activities because they feel that there is a lack of trust and transparency as it was observed: “We do not know what is going around and we do not get good feedback.” But we have to mention that the parish has a social welfare office which deals with the social activities of the parish. In case of suspicions, Christians should be encouraged to speak out with facts so that the parish leaders should follow up what is going on.

It is easy to accuse others. But when there is a good will, solutions can be found. So those complaining about trust and transparency could find the right forum and express themselves. The fora available in the parish are: parish council members, Small Christian Communities, the yearly parish evaluation days, the parish priest’s office etc.

5.4 Some charitable social activities which attract higher participation of the Catholic parishioners.

The research allowed us to discover that the charitable social activities which attract higher participation of the catholic Christians are those which take into consideration the

empowerment of the poor and the underprivileged as observed Pope John Paul II (1989): “Among the areas of the social commitments of the laity, service to the human person emerges as a priority” (Post-Synodal Apostolic Exhortation *Christifideles Laici*, 37: AAS 81). And this same idea was brought out clearly during the group discussions in these words: “through our commitment, we would like to eradicate poverty. We would like the underprivileged and the poor to make a step in their life in order to stand for themselves.”

Though many respondents see immediate material contributions like giving out food (82.8%) and giving clothing (53.8%) as being attractive to the participation of Christians, the reality is that those material supports are short term solutions. Those material supports respond to the immediate needs of the poor, but they do not transform their lives. But it was clearly mentioned that those material supports are essential needs because human beings are in need of clothing, shelter, daily bread etc. for their survival.

Looking at the whole issue of the poverty of our time, many respondents remarked that the long-term supports are the most beneficial in the sense that they help the poor and the underprivileged to come out of their situation. No life is permanent. People can strive to transform their social status. They can also be helped to transform their lives from poverty to be self-reliance.

When we talk about long term support to the poor, we are trying to address the roots of poverty. It is by knowing the roots of poverty that we shall be able to help the poor to be self-reliant as we can read in the Compendium of the Social Doctrine of the Church: “The practice of charity is not limited to almsgiving but implies addressing the social and political dimensions of the problem of poverty” (Pontifical Council For Justice And Peace, 2007, no. 184).

We can say that in the discernment of what should be done in order to help the poor and the needy, Christians should know that in everything social charity should be our orientation as it is well put in the Compendium of the Social Doctrine of the Church: “Social charity makes us love the common good, it makes us effectively seek the good of all people, considered not only as individuals or private persons but also in the social dimension that unites them” (Pontifical Council For Justice and Peace, 2007, no.207).

5.5 Summary

This chapter analysed the research findings in the line of the Social Doctrine of the Church and in direct link with the three research objectives. It responded to the research questions.

The results of the questionnaire and the group discussions confirmed the reality that Catholic Christians are committed in the social activities of the parish because of their humanitarian orientation, faith recommendations, the teaching of the Compendium of the Social Doctrine of the Church which are dignity of the human being, participation, solidarity, subsidiarity, common good and the universal destination of goods, social orientation, family and educational background.

The ignorance of one's faith obligations, indifference, selfishness and the ignorance of the principles of the Social Doctrine of the Church led some Christians not to be committed in the charitable social commitment of their parish. Other causes linked to the parish leadership and the structure of the Church are also not helping some Christians to be more committed to the charitable social activities of the parish.

Though the material supports are very important to help the poor in their daily struggles, long term assistance is of paramount importance since it will lead the poor and the underprivileged to be self-reliant.



CHAPTER 6: CONCLUSION

6.1 Introduction

This chapter contains the summary of the findings of the research. It is done in direct link with the research questions. From the findings we shall draw some conclusions which lead us to make some recommendations while ending up with some suggestions for further research.

6.2 Summary of the findings following the research questions

This research took place because of the fact that South B is facing the reality of many Christians being involved in the charitable social activities of the Church and some few others are not committed to those activities. So, the study aimed to find out the motivating factors behind the non-commitment of the few Christians in order to help those ones to be committed in view of reaching 100% commitment from all the Christians. After finding those motivating factors, the study looked at the types of charitable social activities which attract higher participation from the Catholic Christians.

In order to reach those objectives, some questions were phrased in link with those objectives. And the following were the research questions:

1. What is the motivation behind the commitment of the Catholic faithful of South B parish?
2. Why is it that some catholic faithful are not committed to the parish charitable social activities?
3. What are the charitable social activities that attract higher participation among South B parishioners?

6.2.1 What is the motivation behind the commitment of the Catholic Faithful of South B Parish?

The research allowed us to see that the motivation behind the commitment of the Catholic Faithful of South B parish is due to their humanitarian orientations and the teaching of the Social Doctrine of the Church on the common good and the dignity of the human beings (58,7%), faith requirements (52%), their social orientation (43%) and the family and education background as it was perceived in the group discussions: “when we

were still very young, our parents used to insist on helping our fellow students with pens, pencils etc. And the teachers were also reminding us to help our fellow ones who were needy”.

6.2.2 Why is it that some catholic faithful are not committed to the parish charitable social activities?

The research also led us to understand that those who are indifferent to the charitable social commitment of the parish are victims of economic problem (63,4%), indifference (33%), lack of consultation from leaders (26,7%), selfishness (17,3%). The fact of not being involved in the charitable social activities of the parish is also the outcome of poor understanding of the Church’s teachings, lack of solidarity and lack of love for the poor as it was brought out in the group discussions: “Some feel it's not their role. The government and the politicians are those who are supposed to do it.” Some other reasons are linked to the parish leadership like mistrust, transparency as it was revealed in the group discussions: “We do not know what is going around and we do not get good feedback.”

6.2.3 What are the charitable social activities that attract higher participation among South B parishioners?

The research revealed clearly that some charitable social activities which are about promoting the dignity of the human beings and directed towards making the poor and the underprivileged more self-reliant are more appealing to the participation of the South B Christians than other charitable social activities as it was mentioned: “through our commitment, we would to eradicate poverty. We would like the underprivileged and the poor to make a step in their life in order to stand for themselves.” But for the immediate assistance, material supports drew many respondents (80.2%) and spiritual assistance captured 43.4% of the respondents. Though many Christians see the immediate assistance as appealing because it brings an immediate solution, the parish leaders should help them to see the long-term assistance as a more durable solution which will transform the lives of the poor and the underprivileged.

All those above mentioned charitable social activities are in direct connection with the principles of the Social Doctrine of the Church. But we have to mention that those

Christians who do not participate in those charitable social activities of the parish do not necessarily disagree with those principles. Some of the parishioners might be respecting those principles and, therefore, are committed in helping the poor and the underprivileged through other organizations or in their families and local communities.

6.3 Conclusions from the summary of the findings

It can be easily remarked that the Catholic Christians who participate in the charitable social activities of the parish are motivated by their social orientation, the faith requirements, some humanistic orientations, the teaching of the Social Doctrine of the Church on solidarity, the common good and, sometimes, by their family and education background. Many Catholic Christians believe that their faith should be shown in their concrete daily life in helping the poor and the needy and by so doing they will inherit eternal life.

Some efforts should be made to catechize Christians to understand the dimensions of their faith and that will mobilize those who are indifferent to the charitable social activities of the Church to get on board with the rest of their fellow Christians.

The parish priest and the Church leaders should listen to the faithful in order to identify together the charitable social activities that they see to be more relevant and more appealing for higher participation.

6.4 Recommendations

The Parish priest and the parish leaders should make sure that they help the Christians to understand the meaning of their faith and the demands of the faith. Some parish priests who are complaining about the fact that some Christians do not contribute to the parish charitable social activities and to the parish financial situation should take this research seriously. Christians should not be quickly blamed. Priests and parish leaders should strive to journey with the parishioners in order to take all on board as far as the running of the parish is concerned.

In order to overcome the aspects of indifference and selfishness, the parish priest together with the parish leaders should insist more on the elements of the Social Doctrine of the Church especially the principles of solidarity, the option for the poor, the destiny of the goods of the world. Some seminars can be given at the level of the Small Christian

Communities and at the level of the different pastoral groups of the parish. Some sessions of about 15 to 20 minutes can be given to Christians during the Sunday services. That will help to overcome indifference and selfishness.

As far as the parish structure, lack of trust and transparency are concerned, the parish should have a yearly audit and try to make the outcome of the audit available to the Christians. South B parish has many professionals who can help to put in place a good structure. Those professionals should be approached to evaluate the parish and help the parish priest and the parish leaders to put up some structures which will assist them to run their parish in a more professional way. After the audit, the information which does not temper with privacy of people and the parish should be made available in the parish website and through the Small Christian Communities so that any faithful can have access to it.

At the level of not understanding the demands of faith as pointed in these statements:

“not the responsibility of the Church”, “the failing of not getting recognition” etc., the parish should revisit the content of the catechism classes. People should not be taught in order to receive the sacraments of the Church. Christians should be taught to understand that through their baptism, they belong to a Church which is spiritual and, at the same time, a Church which has its social and practical obligations. So, catechists and religious teachers should be well formed in order to be able to instil religious belief in the Christians. Faith without practical actions and charitable social activities cannot transform our world.

We should not be cheated by the high number of Christians who attend the Sunday services. Many Christians come to the Church, but they do not understand well their faith. Many of them were baptized immediately when they were born and received the different sacraments at a tender age. So, they did not follow a systematic religious instruction. With such a situation, it is obvious that many Christians are not accustomed to their faith.

Catechesis, religious instruction, seminars for the faithful and the formation of the lay leaders should be among the priorities of the parish. The parish should try to move from a sacramental orientation to a faith building orientation meaning an effort to assist the Christians to live out their faith in a concrete manner. So, the pastoral department team of the parishes should increase its effort in evangelizing deeply the Christians. Parish leaders should make sure that all the Christians or the great majority of the Christians are aware

of the pastoral orientations of the Church and the connection between Faith and charitable social activities.

Another element which can also help Christians to be involved in the charitable social activities of the parish is the element of education and family background which came out from the group discussions. Parents and educators have an important role in helping children to grow in the line of being committed to helping the poor and the needy. Lauren Groby Medlicott (2021) shared her experience about the way she tries to promote the spirit of generosity in her children to help the poor and the needy in this assertion: “These moments provide an opportunity to show my kids what poverty looks like and encourages them to be part of the solution.” When she receives some pictures of the poor and the needy people whom she supported, she always allows her children to look at those pictures in order to awaken in them the spirit of helping the needy and the most vulnerable. It is a practical way of educating children towards caring for their fellow human beings in need.

6.5 Suggestions for Future Research

Since the research was about the charitable social commitment of the Church, and therefore, oriented towards the needy and the underprivileged, future research could be done in the line of seeing if the Church also takes care of the rich people or the middle-class people. We believe that the rich and the middle-class people also need the support of the Church. So, research could be done on which types of assistance to be given to the rich and the middle-class people in the Church.

Another study can be done in comparing the charitable social commitment of the Catholic Church to other religious denominations like the Muslims, the Anglicans, the Sikhs etc. That will help the Church to learn from other religious denominations.

Finally, a research could be conducted in the line of seeing the poor and the underprivileged as a given opportunity to mobilize ourselves to transform this world in order to make it a home where everybody counts for the way he/she is and is helped to cover his/ her daily needs as observed by Pope John Paul II (2000): the poor should be seen “not as a problem, but as people who can become the principal builders of a new and more human future for everyone” (Message for the World Day of Peace 2000, 14: AAS 92).

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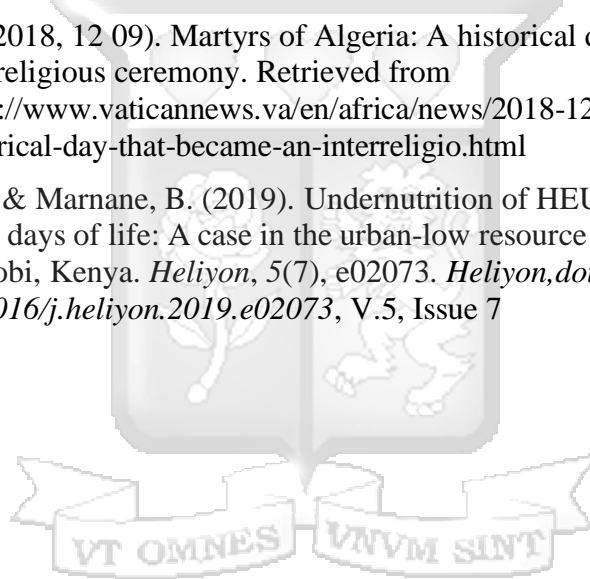
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Appendices

Appendix I: Questionnaire

(It is set in google form and sent to the people).

CHARITABLE SOCIAL COMMITMENT WITH REFERENCE TO A CATHOLIC
PARISH IN KENYA

INTRODUCTION

SEX

AGE

POSITION IN THE PARISH IF ANY (not compulsory)

SECTION 1

(ONLY FOR THOSE WHO PARTICIPATE IN THE CHARITABLE ACTIVITIES IN
THE PARISH)

1. Have you participated in any charitable activity organized by the Parish?

Yes No

2. Which one or which ones?

a. Material assistance:

Giving out food

Clothing

Shelter

b. Spiritual assistance:

Counselling

Reconciliation

Peace building

c. Building infrastructures

Hospitals

Schools

Houses

d. Other activities:

Microfinance activities

Bursaries



3. What is the motivation behind the commitment of the Catholic faithful of South B parish?

(Please Tick the right answer(s))

- a. **Faith** (Church’s recommendation, compassion...)
- b. **Humanitarian** (Human dignity, Equality between human beings, need to support fellow human beings...)
- c. **Social** (The aspect of the common good, Solidarity, Justice...)

OTHER REASONS NOT LISTED ABOVE

.....

.....

.....

SECTION 2

(FOR ALL: THOSE WHO PARTICIPATE AND THOSE WHO DO NOT PARTICIPATE IN THE CHARITABLE ACTIVITIES IN THE PARISH).

4. What are the reasons which contribute to the fact that some Christians are not committed to the social activities organized by the Parish?

(Please Tick the right answer (s))

- a. Not consulted
- b. Not their responsibility
- c. Economical problem
- d. Selfishness
- e. Indifference

OTHER REASONS NOT LISTED ABOVE

.....

.....

.....

SECTION 3

(FOR ALL: THOSE WHO PARTICIPATE AND THOSE WHO DO NOT PARTICIPATE IN THE CHARITABLE ACTIVITIES IN THE PARISH).

5. What are the charitable social activities that attract higher participation among South B parishioners?

(Please Tick the right answer(s))

a. Material assistance: (Giving out food, clothing...)

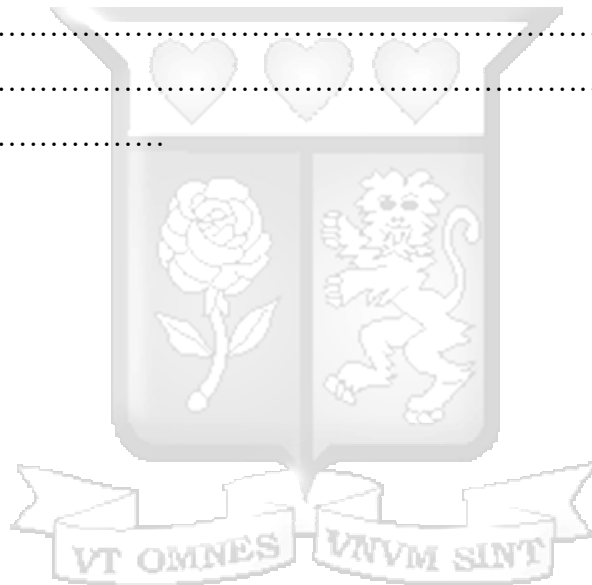
b. Spiritual assistance: (Counselling, Reconciliation...)

c. Building infrastructures (Hospitals, Schools, microfinance activities...)

d. Self-reliant activities: microfinancing

OTHER ACTIVITIES NOT LISTED ABOVE

.....
.....
.....
.....



Appendix II: Participant Information and Consent Form

PARTICIPANT INFORMATION AND CONSENT FORM

TITLE OF THE PROPOSED STUDY:

CHARITABLE SOCIAL COMMITMENT

A CASE STUDY FROM SOUTH B CATHOLIC PARISH

SECTION 1: INFORMATION SHEET

Investigator: FR. BETER NIR ANSELME SOMDA

Institutional affiliation: Strathmore Business School (SBS)

SECTION 2: INFORMATION SHEET –THE STUDY

2.1. Why is this study being carried out?

Many Catholic Christians respond to the call of the Church by involving themselves in the social activities of the Church. We see many Catholic Christians of South B Parish bringing money, food, clothes to the parish to care for the poor and the needy. But some other Christians are indifferent to the charitable social activities of the parish.

In front of such a situation, our focus is to investigate the motivations underlining the commitment and the non-commitment of the Catholic Christians of South B Parish. Church leaders in South B will like to find out how to assist the 20% Christians to participate fully in social charitable activities in order to live their faith to the full. So far the traditional methods seem not to be appealing to them.

2.2. Do I have to take part?

No. Taking part in this study is entirely optional and the decision rests only with you. If you decide to take part, you will be asked to complete a questionnaire to get information on the charitable social commitment of Christians. If you are not able to answer all the questions successfully the first time, you may be asked to sit through another informal session after which you may be asked to answer the questions a second time. You are free to decline to take part in the study from this study at any time without giving any reasons.

2.3. Who is eligible to take part in this study:

The research will consider only the faithful of the main parish Church of Our Lady Queen of Peace Catholic Parish. We shall be targeting about 500 Christians. Those participants will be aged 18 years and above.

2.4: Who is not eligible to take part in this study: Those who do not belong to South B Catholic Parish and those who do not belong to the main parish Church. And those who are under 18 years old.

2.5: What will taking part in this study involve for me?

The respondent will be approached and requested to take part in the study. If he/she is satisfied that he/she fully understand the goals behind the study, he/she will be asked to sign the informed consent form before going through the questionnaire.

2.6: Are there any risks or dangers in taking part in this study?

There are no risks in taking part in this study. All the information you provide will be treated as confidential and will not be used in any way without your express permission.

2.7: Are there any benefits of taking part in this study?

The information will be used to improve the pastoral commitment of the parish and to encourage Christians to be more involved in the Charitable social activities of the parish.

2.8: What will happen to me if I refuse to take part in this study?

Participation in this study is entirely voluntary. Even if you decide to take part at first but later change your mind, you are free to withdraw at any time without explanation.

2.9: Who will have access to my information during this research?

All research records will be stored in secured locked cabinets. That information may be transcribed into database but this will be sufficiently encrypted and password protected. Only the people who are closely concerned with this study will have access to your information. All your information will be kept confidential.

2.10: Who can I contact in case I have further questions?

You can contact me, BETER NIR ANSELME SOMDA, at SBS, or by e-mail:

beter.somda@strathmore.edu, or by phone: +254 794 587 363

You can also contact my supervisor, Dr. John Branya, at the Strathmore Business School, Nairobi, or by e-mail: jbranya@strathmore.edu or by phone: +254 734 136 136

If you want to ask someone independent anything about this research, please contact:

The Secretary-Strathmore University Institutional Ethics Review Board, P.O.BOX 59857, 00200, Nairobi, email: ethicsreview@strathmore.edu, tel. number: +254 703 034

375

I, _____, have had the study explained to me. I have understood all that I have read and have had explained to me and had my questions answered satisfactorily. I understand that I can change my mind at any stage.

Please tick the boxes that apply to you;

Participation in the research study

I AGREE to take part in this research

I DON'T AGREE to take part in this research

Storage of information on the completed questionnaire

I AGREE to have my completed questionnaire stored for future data analysis

I DON'T AGREE to have my completed questionnaire stored for future data analysis

Participant's Signature Date: _____/_____/_____

DD/ MM/ YEAR

Participant's Name Time: _____/_____

HR/ MN

(Please print name)

I, _____ (Name of person taking consent) certify that I have followed the SOP of this study and have explained the study information to the study participant named above, and that s/he has understood the nature and the purpose of the study and consents to the participation in the study. S/he has been given the opportunity to ask questions which have been answered satisfactorily.

Investigator's Signature Date: _____/_____/_____

DD/ MM/ YEAR

Investigator's Name Time: _____/_____

HR/ MN

(Please print name)

Appendix III: Application Letter to Conduct the Research in

South B Parish

FR. BETER NIR ANSELME SOMDA

STRATHMORE UNIVERSITY

P.O.BOX 59857-00200 NAIROBI

03/01/2023

TO

FATHER IN CHARGE

OUR LADY QUEEN OF PEACE PARISH (SOUTH B)

P.O.BOX 60311-00200 NAIROBI

Ref: REQUEST TO CONDUCT A RESEARCH IN YOUR PARISH

Rev. Fr. In charge,

It is my wish that you are fine and doing well in your parish. As I had already come to your office to discuss with you about the possibility of conducting a research in your parish, I come now to confirm that I would like to start the research from the 5th January 2023 to the 20th January 2023. The research is done in an academic purpose in view of the partial fulfilment of the requirements for the degree of Master of Applied Philosophy and Ethics at Strathmore University. And here is the title: **Charitable social commitment- A case study from South B Catholic Parish.**

We shall use the parish data base to send the questionnaire to the Christians and to inform them that they are also welcome for groups' discussions. The questionnaire will be sent through google form to South B Main Church data base of the Christians one week before the beginning of the research. We shall ask the secretary of the parish to keep on reminding the Christians. On the same day, the Christians will be notified about the groups' discussions.

As for the group discussions, they shall take place in the main parish hall on:

07/01/2023: from 5:00pm till 6:00 pm and 08/01/2023: from 5:00pm to 6:00 pm.

09/01/2023: from 5:00 pm to 6:00 pm and 10/01/2023: from 5:00pm to 6:00 pm.

The research is done on free basis, and we shall keep confidentiality. Could you please inform the parish leaders so that they may inform the Christians! That will help the Christians to know that it is not a dubious business going on.

That is all for now. Waiting to hear from you.

Fr. Anselme SOMDA



**Appendix IV: Letter from the Parish Authorizing the Research to
Take Place**



**Appendix V: Ethical Clearance from Strathmore University
institutional Scientific and Ethical Review Committee (SU-ISERC)**

24th November 2022



Somda Beter Nir
Anselme,
beter.somda@strathmore.
edu
Dear Mr Somda,

RE: Charitable Social Commitment- A Case Study from South B Catholic Parish

This is to inform you that SU-ISERC has reviewed and **approved** your above **SU- master's** research proposal. Your application reference number is **SU-ISERC1519/22**. The approval period is from **24th November 2022 to 23rd November 2023**.

This approval is subject to compliance with the following requirements:

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SU-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SU-ISERC within 48 hours of notification
- iv. Any changes, anticipated or otherwise, that may increase the risks or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to SU-ISERC within 48 hours
- v. Clearance for the export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days of completion of the study to SU-ISERC.


Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology, and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke/> and obtain other clearances needed.


Yours sincerely,
for:
Dr Ben Ngoye,
Secretary; SU-ISERC

Cc: Prof Fred Were,
Chairperson; SU-ISE




Appendix VI: Research License from National Commission for Science, Technology & Innovation (Nacosti).


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 807374 Date of Issue: 04/January/2023


RESEARCH LICENSE




This is to Certify that Rev. SOMDA BETER NIR ANSELME of Strathmore University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: CHARITABLE SOCIAL COMMITMENT- A CASE STUDY FROM SOUTH B CATHOLIC PARISH for the period ending : 04/January/2024.

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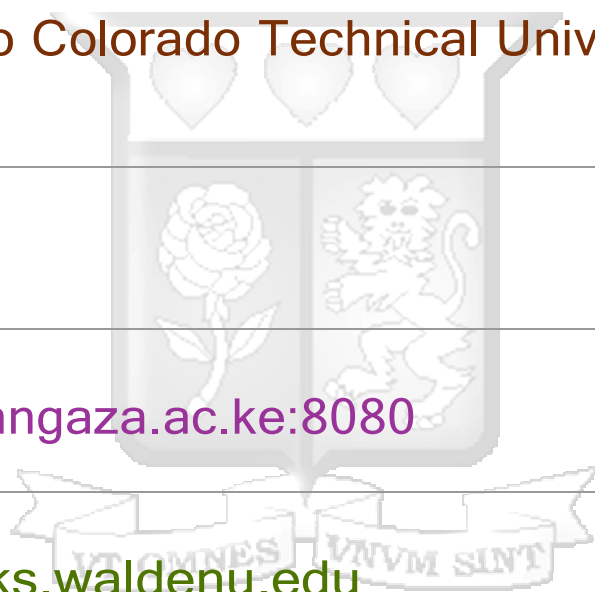
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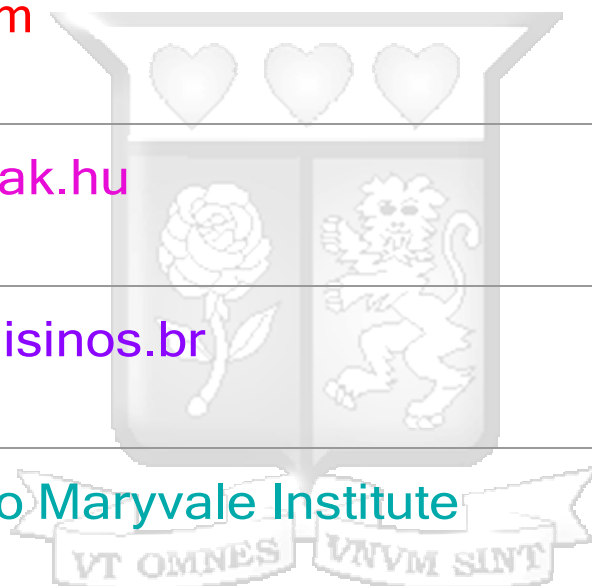
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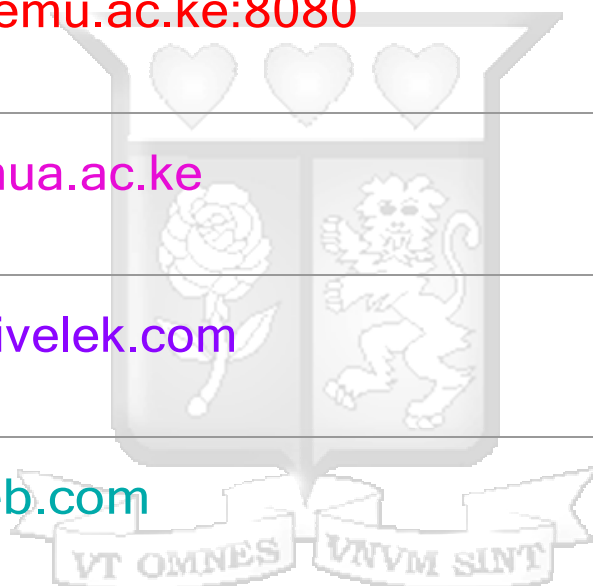
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