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Dynamics of Implementation of the Element Of Love And Truth Policy in Catholic Private Schools Among Students And Staff In Arch-Diocese Of Nairobi, Kenya

By

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Abstract

The purpose of this study was to assess how Catholic private schools implement the element of transforming love and truth for holistic education in the Arch - Diocese of Nairobi, Kenya. The study was anchored on Holistic Learning theory. It employed a convergent parallel mixed methods design employing cross-sectional survey techniques to collect quantitative data and phenomenology techniques to collect qualitative data. The study's target population comprised 24 schools, 24 principals, 600 teachers, 24 school Chaplains and 1 education secretary from Archi-Diocese of Nairobi. The study sampled 6 schools, 6 principles, 120 teachers, 6 school Chaplains and 1 education secretary in Arch-Diocese of Nairobi making a sample size of 133 participants. Questionnaires were used to collect quantitative data from teachers and principals while interview guides collected qualitative data from chaplains and education secretary. Cronbach alpha coefficient tested instrument's reliability. The Analysis of quantitative data was done by computing descriptive and inferential statistics with the help of SPSS software, while verbatim analysis was done for qualitative data to ascertain confirmability. The findings revealed that the adoption of Catholic education policy element of transforming love and truth in Nairobi's private Catholic secondary schools greatly improved holistic learning by promoting social, intellectual, moral, and spiritual growth through actives like community service, communal prayers, team work as well as commitment in being brothers' keeper. The study concluded that although the Catholic education policy greatly enhanced holistic learning in Nairobi's private Catholic secondary schools, uneven implementation and a lack of funding prevent it from reaching its full potential. To increase the effectiveness of holistic learning in Nairobi's private Catholic secondary schools, it is recommended that resources be allocated more effectively and that uniform policy adherence be maintained in all schools.

Key words: Kenya, Nairobi, Assessment, Catholic private school, policy, implementation holistic learning

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1.1 Introduction

A policy is a purposeful framework of principles designed to direct actions and attain logical results. It is a law, regulation, procedure, administrative action, incentive, or voluntary practice of governments and other institutions (Ward, 2015). Education policy must be comprehended in a manner that disregards the neat reasoning of the political pluralists. Policy encompasses both the intended purpose and the resulting effect. The action is deliberate and designed to achieve specified objectives (Adams, 2014: 24). According to Ward et al. (2016), policy creation and enactment serve the dual purpose of problem-solving and ensuring that the values guiding action are embraced by policy implementers.

The policies in education aim to provide comprehensive and high-quality education for all individuals. Holistic education emerged in the 1980s as a response to the perceived mechanical nature of the previous learning system (Rogers, 2022). It is important to mention that the philosophy of teaching based on a person's full experience has its origins in ancient conceptions of education, such as those found in Greek and other indigenous civilizations. This approach has become more widespread in the last century. In the 20th century, other methods of whole-person education gained popularity, including as Maria Montessori's concept of self-driven personal development and Rudolf Steiner and Emil Molt's experiential learning approach known as Waldorf.

According to Johnson (2023), the objective of holistic education is to foster the growth of a learner in several aspects including their physical, emotional, moral, psychological, and spiritual traits. Ensuring the holistic development of a learner involves offering tailored opportunities that cater to their individual abilities and emotions. Lessons take place in a secure and encouraging setting that enables students to make use of their unique abilities. Teachers must be equipped to foster the growth of pupils and students with diverse educational backgrounds and learning aptitudes. Although holistic education is driven by a single underlying principle, instructors have the flexibility to use many approaches and tactics to provide a comprehensive learning environment.

An educational philosophy is a framework that defines and elucidates a certain collection of principles and insights about education, which are grounded in a particular set of convictions. Holistic education is not just a philosophy of education, but also a comprehensive theory of learning that should be included with other theories of learning. Adopting a holistic approach to education entails addressing all facets of a child's development, including not just their academic progress but also their general welfare. Devoid of well-being, the process of acquiring knowledge becomes unattainable (Hei schools, 2022).

Pope Benedict XVI's statements concisely capture the fundamental nature of Catholic education. The objective is to provide Catholic education that motivates and equips students to

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acquire knowledge, engage in productive endeavors, lead fulfilling lives, worship God, and assist their fellow human beings. The Catholic Curriculum Standards were developed in accordance with advice from Church publications that highlight the importance of Catholic education in providing comprehensive development of the individual, including the physical, intellectual, and spiritual aspects, with consideration for the individual's ultimate purpose and the betterment of society. Catholic education is to acquire knowledge and comprehension of objective reality, including transcendent truth that comes from and culminates in God. It advocates for the development of positive qualities in humans and emphasizes the inherent worth and value of every individual, who is believed to be made in the image and likeness of God. The education provided by Catholic private schools should focus on life, religion, and culture, and cultivates a Catholic perspective that allows students to immerse themselves more profoundly in the essence of the Catholic Church (Regina Pacis Academy, 2022).

The Catholic Church's engagement in education in Africa may be traced back to the 19th century, when missionaries arrived on the continent to propagate the teachings of Jesus Christ. While engaging in evangelism, they established educational institutions that prioritized the enrollment of newly converted Christians. With the increasing number of individuals embracing Christianity, formal education became closely associated with the Christian faith. Following the attainment of independence by African nations in the early 1960s, the Catholic Church maintained control over the operation of schools. The Church also developed several educational institutions with the active cooperation of governments, who were pleased due to their limited resources in establishing educational facilities to cater to the needs of all people.

Due to their religious background, Catholic schools include a significant amount of religious practice and teaching into a regular day. The majority of schools often include morning prayers, prayers before meals, and mandate a minimum of one religion session every day. Nevertheless, the remaining portion of the daily program comprises fundamental academic disciplines such as Mathematics, English, history, science, and other courses. The Sacred Council of the Church strongly urges pastors and all believers to make every effort to support Catholic schools in fulfilling their role in an increasingly improved manner, particularly in addressing the needs of those who lack material wealth, lack the support and love of a family, or lack the gift of Faith (Benedict XV, 1919).

Kenya's Catholic education program has encountered a number of difficulties during its implementation. A significant concern is striking a balance between keeping the moral and spiritual character of the Church and upholding strong academic standards. Concerns have been raised regarding teachers' lack of preparation and access to resources for properly integrating Catholic ideals into the curriculum (Mugambi, 2015). Furthermore, several educational institutions encounter challenges related to infrastructure, which curtails their capacity to furnish a favorable learning milieu (Waweru, 2017). Though they are renowned for their academic prowess and moral instruction, Catholic schools in Kenya have not fully implemented all of the policy's objectives. High academic achievement and the formation of strong ethical ideals in kids are examples of successes. But there are still issues, like making sure that every student receives consistent religious teaching and navigating outside influences like government education programs that might not always be in line with Church doctrine (Kagema, 2022).

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The favorable effects of Catholic education on academic performance and character development are well-documented. Nonetheless, there are still gaps in knowledge on the most effective ways to solve the resource and training issues Catholic schools face. The current research tried to examine practical methods that Catholic private schools within the Arch Diocese of Nairobi use to instill the element of love and truth is successfully implemented since Nairobi is cosmopolitan in nature and the schools capture learners with diverse culture and religion making it complex for principles and members of staff to handle Catholic and non-Catholic students for this policy implementation.

1.2 Statement of the Problem

Concerns about the character development of students attending Catholic-owned secondary schools have been notably expressed by stakeholders in relation to the execution of the Catholic education policy. Even though it is intended that Catholic traditions and ideals be thoroughly ingrained in the educational process, reports suggest that many of these schools' alumni do not live up to these principles after graduation. The Catholic education community, which emphasizes moral and spiritual growth in addition to academic brilliance, is concerned about this issue (Lapsley & Kelley, 2022). According to critics, there may be gaps in students' character development since the current educational system in Kenya does not adequately address their holistic development (Mugambi, 2015).

These worries are supported by research, which shows that graduates of Kenya's Catholic-owned institutions frequently lack a thorough education in Catholic traditions. Research also shows that although these institutions meet high academic requirements, they do not always succeed in promoting moral and spiritual development (Ochieng, 2018). It is crucial to remember that the majority of these studies have not been exclusively focused on Catholic-owned secondary schools in Archdiocese of Nairobi Kenya, nor has it provided a comprehensive assessment of the Catholic Church's educational strategy in this regard. In order to guarantee that the goals of both academics and character development are completely realized, there appears to be a deficiency of focused study, indicating the need for more thorough investigations to better understand the unique opportunities and problems within the Kenyan Catholic education system (Waweru, 2017). Therefore, this study assessed how the aspect of love and truth is implemented for holistic education in Catholic owned secondary schools in the Arch - Diocese of Nairobi, Kenya.

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1.3 Theoretical Framework

The Holistic Learning theory developed by Andrew Johnson (2023) served as the foundation for this research. This is the overarching notion that underpins the holistic education approach. Holon is the root term from which the theory of holism is formed. One definition of a holon is anything that is both a whole and a portion at the same time. To put it another way, every single component includes the entire inside it. When educational experiences stimulate a shift of consciousness, it is argued that actual learning has taken place. This is stated from a holistic point of view. This shift, in turn, leads to a deeper knowledge of oneself, others, and one's surroundings, as well as a greater concern for all of these things. In this context, consciousness refers to the things that we are aware of, both on the inside and the outside. It is thus possible to characterize learning in terms of human change in relation to the extension of awareness. Through the changing of our consciousness, we have the ability to modify not just ourselves but also the environment that surrounds us. This change may take place on the inside by being aware of more expansive aspects of oneself, and it can take place on the outside by becoming aware of the interconnectedness of everything.

The idea of holistic learning offers a strong foundation for assessing how the Catholic education policy is being implemented and how it affects holistic learning in the Nairobi Arch-Diocese's private Catholic secondary schools. The holistic goals of Catholic education are well-aligned with this method, which places an emphasis on the interconnections among the intellectual, affective, social, and spiritual dimensions of learning (O'Sullivan, 2013). It emphasizes how important it is to foster students' moral and spiritual development via values-based education and pastoral care, in addition to their intellectual development through demanding academic curriculum. Academics may assess how well Catholic schools use these characteristics in their lessons, curricula, and extracurricular activities by using holistic learning theory. This allows researchers to determine the efficacy of the policy in producing well-rounded individuals who are equipped for both ethical leadership and academic success.

O'Sullivan (2013) claims that the holistic learning theory promotes education that develops the full person by emphasizing the integration of academic knowledge with ethical and personal growth. Researchers can use this theory to examine how well schools incorporate holistic ideas into their curricula while assessing the implementation of the Catholic education policy. The purpose of this examination is to determine how much the curriculum, instructional strategies, and extracurricular activities in school environments are influenced by Catholic ideals. Researchers can assess how successfully the policy fosters students' moral reasoning, empathy, and feeling of civic duty by looking at these areas (Baker & Howell, 2010). In the framework of Catholic teachings, this all-encompassing method guarantees that education not only transfers information but also develops character, encouraging students' intellectual as well as their ethical and spiritual development.

1.4 Review of Related Literature

In order to better understand the connection between lay educators' religiosity and possibilities for faith development at Catholic secondary schools in San Francisco, Evans (2011) carried out quantitative research. From a total of 593 diocesan Catholic high schools spread across the 13 regions of the National Conference of Catholic Bishops (NCCB) in the United States, 54

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Catholic high schools were randomly chosen for the study using a survey created by the researcher. Only 22.8% of the possible participants answered the poll, leaving 415 full-time lay Catholic instructors unsatisfied. Data were gathered online using a survey, and descriptive statistical methods were used to evaluate the results. These methods included computing Pearson's product moment correlation coefficients, means, standard deviations, and percentages. In order to further knowledge of religion integration in Catholic educational contexts, the study sought to provide light on how organized faith formation programs could affect the religious practices and beliefs of lay educators.

A study by Amy and O'Shea (2022) looked at the initiatives taken by Catholic schools in the United States to impart transformative love and truth to both staff and pupils. Catholic schools have historically been used as evangelizing tools, and as such, educators are called to live out the mission by forming students holistically, body, mind, will, and emotions, in relationship with Christ and His Church. In order to carry out this purpose, inadequacies in teacher preparation are brought to light by the effects of secularization in the United States. It is argued that contemplative activities, which are common in faith formation among teachers in Catholic schools, do not sufficiently fit with the comprehensive anthropology required for spiritual development. On the other hand, successful faith development unites reason and intellect, promoting spiritual experiences during liturgy and transcendental that lead to contact with God. To accomplish the evangelistic mission of Catholic education in modern situations, this study promotes thorough teacher faith development based on genuine experiences with God.

Kiryowa (2022) investigated the funding of secondary schools in Uganda that were formed by churches and the consequences that this financing had for the efficiency of these institutions. The study focused on the Kampala Archdiocese, Mukono Diocese, and Namirembe Diocese. The research was conducted using a cross-sectional survey methodology, which allowed for the use of many research methods, including qualitative and quantitative techniques. Using procedures such as simple random and purposive selection, the research population and samples were chosen from the secondary school stakeholders in the three denominational ecclesiastical provinces of Kampala, Namirembe, and Mukono dioceses. These provinces are located in Uganda. In order to collect the information that was required for the study, the researchers used self-administered questionnaires, interview guides, and group interview guides. One of the conclusions of the research was that in order for the separate denominational organizations to effectively carry out their missions of providing excellent academic services and as evangelization grounds, they needed to make it possible for love and truth to prevail among the members of the staff and the students. Love and truth according to this study was key in uniting all members of a learning institution hence lead the institution to high performance.

Kithinji, Murucha, and Kinoti (2022) used a convergent parallel design in their mixed methods research, which aimed to examine the function and status of Catholic private secondary schools in Kenya. The research was carried out at 16 Catholic secondary schools situated inside two Catholic dioceses in Kenya. A total of 112 participants were chosen for the study utilizing purposive selection and census procedures. The data was gathered via a standardized questionnaire, interview schedule, and document analysis guidelines. The survey indicated a rise in student enrollment over the last five years, but also highlighted a substantial decline in the fundamental principles of Catholic school identity over time. Furthermore, the long-term

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viability of these schools was jeopardized by inadequate academic achievement among students, poor rates of student retention, a high turnover rate of teachers, budgetary limitations, and substandard school infrastructure and learning resources. Furthermore, the presence of love and truth was declining among the individuals inside these educational institutions. The research suggested the need of restoring the catholic identity in schools, namely by reintroducing religious men and women in teaching and school administrative roles. Additionally, it suggested the creation of national and diocesan bodies responsible for ensuring high standards in school administration, teacher management, and financial management.

1.5 Methodology

This study used Convergent Design under Mixed Methods Research approach. Convergent parallel design enabled a thorough study by combining different methodologies concurrently. The research focused on a specific group of subjects, which included 24 Catholic private secondary schools, 24 principals, 600 teachers, 24 chaplains, and 1 education secretary. In all, there were 649 persons in this demographic. Stratified random sampling techniques was used to sample 6 out of 24 four targeted schools, stratified random sampling was also applied to sample 20 teachers, the Arch Diocese Education Secretary and 6 Chaplains of participating schools being experts in Catholic education policies became part of this study.

The study used questionnaires to collect data from teachers while data from Chaplains and that from Education Secretary was collected through interviews. Data collection instruments were piloted in three schools with similar characteristics as those of sampled schools. Validity of quantitative instruments was ascertaining through consultation with experts and reliability of these instruments was ascertained by use of Cronbach alpha coefficient test. Confirmability of interview guides was ascertained by member checking and peer debriefing. Ethical considerations were considered throughout the study.

1.6 Presentation, Interpretation and Discussion of Findings

The study issued 120 questionnaires to teachers and received a return rate of 95 which translated to 79.2%. Five (5) 83.3% of the six (6) principals who were targeted attended the interview. There was only one education secretary contacted for an interview, hence there was a 100% response rate. This suggests that the person fully participated. Five of the six chaplains who were requested to take part in interviews consented to do so, yielding an 83.3% return rate. Majority of the targeted respondents may have been interested in and willing to participate in the study based on these high response rates.

1.7 Element of Transforming Love and Truth in Private Catholic Schools in Arc Diocese of Nairobi

In the study, administrators and teachers were asked to rank how much they agreed with eight particular statements using a Likert scale that went from Strongly Disagree (1) to Neutral (3) to Agree (5) to Strongly Agree (5). Table 5 presents the collected data in a methodical manner, providing insights into the degree to which these educational institutions prioritized and are successful in integrating the element of love and truth into their curricula and community activities.

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Table 5: Efforts to Instill Element of Transforming Love and Truth in Catholic Schools

Statement		SD		D		U		A		SA	
		F	(%)	F	(%)	F	(%)	F	(%)	F	(%)
Catholic schools promote a culture of love and truth through regular religious teachings.	TR	8	8.4	8	8.4	16	16.8	34	35.9	29	30.5
	PR	-	-	-	-	1	20.0	3	60.0	1	20.0
The Catholic schools organize activities and programs that emphasize the values of love and truth.	TR	17	17.9	10	10.5	10	10.5	40	42.1	18	18.9
	PR	-	-	1	20.0	1	20.0	2	40.0	1	20.0
Teachers and staff model behaviors that reflect the principles of transforming love and truth.	TR	10	10.5	10	10.5	8	8.4	40	42.1	27	28.4
	PR	-	-	-	-	1	20.0	2	40.0	2	40.0
The curriculum includes lessons focused on moral and ethical teachings consistent with catholic values.	TR	15	15.9	10	10.5	5	5.3	30	31.6	35	36.8
	PR	-	-	-	-	1	20.0	3	60.0	1	20.0
Students are encouraged to practice love and truth in their daily interactions.	TR	8	8.4	10	10.5	6	6.3	34	35.8	37	38.9
	PR	-	-	-	-	-	-	3	60.0	2	40.0
The school provides guidance and counselling to foster a supportive and loving environment.	TR	15	15.9	10	10.5	8	8.4	52	54.7	10	10.5
	PR	-	-	-	-	1	20.0	2	40.0	3	40.0
Leadership actively works to create an environment centered on	TR	10	10.5	3	3.2	18	18.9	21	22.1	43	45.3
	PR	-	-	-	-	1	20.0	1	20.0	3	40.0

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Catholic teachings of love and truth.											
The school’s mission statement clearly reflects a commitment to instilling the values of transforming love and truth.	TR	12	13.7	11	11.6	17	17.9	29	30.5	26	27.4
	PR										
		-	-	-	-	1	20.0	1	20.0	3	60.0

Source: Field Data, 2023

Table 5 displays responses to Likert scale questions about the initiatives taken by Nairobi Arch Diocese Private Catholic schools to teach staff and students the principles of transforming love and truth. Strongly Disagree (SD), Disagree (D), Undecided (U), Agree (A), and Strongly Agree (SA) are the response categories, and frequencies (F) and percentages (%) are provided for each response option. The research emphasizes largely favorable attitudes, especially among principals, who strongly agree that religious teachings, activities, and staff role modeling may promote love and truth. On the other hand, there are also noteworthy differences among teachers, with a sizable minority expressing doubt or disagreement with a number of claims, pointing to areas that may be improved in terms of staff and leadership efforts' alignment, program success, and communication.

There was a majority of favorable views when it came to the statement of whether Catholic schools foster a culture of love and truth via frequent religious instruction. Of the teacher responses, (30.5%) strongly agreed and (35.9%) agreed. Nonetheless, (8.4%) disagreed and (16.8%) were unsure, indicating some ambivalence or dissent among a minority of instructors. This shows that even though a sizable portion of the teaching staff supports the efforts made to instill these values, a sizable portion is either unconvinced or uninterested, indicating potential areas where these initiatives could be strengthened or more effectively communicated.

Principals that responded to the survey expressed a strong endorsement of the program, with (60%) agreeing and (20%) strongly agreeing. There were no negative comments. The uniformly favorable feedback from principals stands in contrast to the more variable replies from instructors, suggesting that there may be a perception gap across various staff levels. The majority of principals and teachers view the promotion of love and truth through religious teachings favorably, but a small percentage of unsure or disapproving teachers suggests that greater involvement or clarity in the application of these religious teachings is necessary to guarantee a more consistently positive response from all employees.

Chaplain T stressed, "Catholic schools play a pivotal role in fostering a culture steeped in love and truth through their frequent religious instruction." During the interview with the education secretary. Their dedication to incorporating religion into the classroom fosters in children a strong moral compass as well as a feeling of belonging and empathy. During the interview with the Chaplains, Chaplain W responded with a resounding:

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I firmly feel that Catholic schools are committed to fostering love and truth via their steadfast religious instruction. These institutions foster an environment where compassion, honesty, and the search of truth are actively promoted and supported by immersing students in the values and teachings of Catholicism, (Interview, Chaplain W, 18th March 2024).

Chaplain V had the following to say:

Our religious teachings are essential to creating a climate of love and truth, assisting students in their moral and spiritual development. We impart the moral principles that underpin a loving community, compassion, honesty, and integrity, through consistent catechesis. Our programs are designed to help students understand their religion more fully and to be inspired to apply these ideas to their everyday lives. Encouraging a culture of love and truth contributes to the development of a courteous, encouraging atmosphere where each student may succeed. By incorporating religious instruction into the classroom, we support students in gaining a solid moral compass and a sense of direction that is based in their faith (Personal Communication, Chaplain V, February 12, 2024).

Kiryowa's (2022) perspective, which highlights the critical function of spreading love and truth within educational institutions, strongly corresponds with the claim that Catholic schools cultivate a culture of love and truth via regular religious teaching. Kiryowa argues that denominational bodies must foster an atmosphere where love and truth predominate among students and staff in order to successfully carry out their dual purpose of providing quality academic services and acting as platforms for evangelization. The study concludes that love and truth are uniting factors in learning communities that improve institutional effectiveness.

Regarding the assertion that Catholic schools arrange events and initiatives that prioritize the principles of love and truth, a significant majority of teachers (42.1%) of them agreed, and (18.9%) strongly agreed. But (10.5%) of the instructors were unsure, and a noteworthy (28.4%) objected or strongly disagreed, indicating that over a third of the teachers were either skeptical of these activities or unaware of them. This disparity in opinions implies that although many educators see the benefits of these initiatives, a sizeable portion either do not think these principles are sufficiently stressed or are unsure of how to put them into practice.

Further, (40%) of respondent principals agreed with the concept that Catholic schools arrange events and initiatives that prioritize the principles of love and truth, (20%) strongly agreed, while a sizable (40%) were unsure or disagreed. This disagreement among school administrators raises serious concerns since it appears that there may be inconsistent views on the efficacy of the programs among them. There may be a discrepancy in the way these programs are explained or carried out since a sizeable portion of principals and teachers are either unsure or disagree about the effects of these activities. It emphasizes the necessity of a more unified approach to guarantee that the principles of love and truth are not only ingrained in school activities and initiatives but are also acknowledged and valued by every member of the school community.

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In the qualitative data from the education secretary, in acknowledgement of Catholic schools' dedication to planning activities and events around the values of truth and love emphasizes the crucial role these establishments play in supporting holistic education. The Education Secretary postulated:

Catholic schools intentionally foster a culture that celebrates and emphasizes core principles in order to shape students' moral compass and character. These programs actively contribute to the development of people who are not only academically proficient but also socially responsible and ethically grounded, preparing them to navigate the complexities of the world with integrity and empathy. They do this by instilling qualities of compassion, empathy, and moral uprightness, which go beyond enriching the educational experience (Interview, June 10, 2024).

During the interviews, the Chaplains echoed the sentiment and shared insights from their own experiences of the tremendous and transforming impact of programs and activities centered on the values of love and truth in Catholic schools. According to the chaplain S, these organizations actively work to create a culture that values kindness, honesty, and sincerity through a variety of means, including religious rituals, volunteer work, and community outreach initiatives. By emphasizing these fundamental values, Catholic schools foster students' spiritual development and deeply inculcate in them a feeling of social duty and community service. Students are prepared to become active members of society by learning the value of empathy, compassion, and ethical conduct via service-oriented learning and involvement in group projects. For T, in the end, this all-encompassing approach to education develops people who are not just academically proficient but also ethically and socially conscious. It does this by enhancing students' personal growth and creating a feeling of purpose and belonging within the school community.

Indeed, (42.1%) of teachers agreed and (28.4%) strongly agreed with the statement that teachers and staff model behaviors that reflect the concepts of transforming love and truth. This suggests that most instructors see their colleagues to be living examples of these ideals. In contrast, 21% of teachers disagreed or strongly disagreed, and 8.4% of teachers were unsure, suggesting that a sizeable minority does not have this favorable opinion. This discrepancy implies that even though a large percentage of instructors think their work environment supports these ideals, a sizeable fraction is either unclear or think their colleagues don't always act in accordance with these principles.

The percentage of principals who agreed and strongly agreed were distributed equally (at 40% each), leaving (20%) unsure. Principals' broad agreement reveals a leadership-held conviction that staff members and instructors are living examples of transformative truth and love. The (20%) unsure response, however, suggests that not even leaders are fully persuaded. Although the majority of respondents, principals in particular, think that these values are generally well-modeled, there is a sizable minority that does not entirely agree with this assessment. This indicates areas where the application of these principles could be strengthened or more effectively conveyed in order to guarantee a more consistent perception among all

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respondents. The results of teachers and principals are in contrast to the Education Secretary's doubts about the effectiveness of Catholic private schools in the Nairobi Arch-Diocese in upholding the ideals of transforming love and truth. According to the Education Secretary:

In education, staff members and instructors sometimes do not deliberately model behaviors in the classroom that are consistent with the goals of converting love and truth. Teachers sometimes do not create a culture where compassion, honesty, and integrity are not merely taught but also lived by modeling these values for their students via their interactions and activities. The incongruence between declared ideals and observed conduct highlights the non-committal of Nairobi's Catholic schools to providing a comprehensive education based on the values of love and truth (Personal Communication February 12, 2024).

One of the chaplain T' qualitative data provided the following insightful responses:

It's crucial that educators embody the concepts of transforming love and truth in their day-to-day interactions and methods of education. When teachers live up to these ideals and act as role models for our children, our school community gains tremendously. Teachers and staff make a substantial contribution to the development of a supportive and caring atmosphere by exemplifying these concepts. Their dedication to upholding these ideals enhances learning and supports the objectives of our school. We think that the key to creating a community where these principles are not just taught but really lived is to demonstrate how to transform love and truth (Personal Communication February 12, 2024).

The majority of teacher respondents, (36.8%) strongly agreed and (31.6%) agreed, to the statement that the curriculum offers lessons centered on moral and ethical principles aligned with Catholic beliefs expressed agreement with the curriculum. Nonetheless, (26.4%) of teachers disagreed and (5.3%) of teachers were unsure, suggesting that more than (25%) of teachers do not think the curriculum places enough emphasis on moral and ethical teachings that are in line with Catholic principles. This notable minority of disagreement points to possible deficiencies in the curriculum's execution or substance, which might cause the teaching staff to perceive things differently.

Additionally, (60%) of principals agreed, (20%) strongly agreed, and (20%) were unsure, indicating significant leadership support for the curriculum's emphasis on moral and ethical instruction. The (20%) who are unsure, however, suggests that not even school administrators are totally persuaded of the curriculum's efficacy in this regard. Although the majority of principals and teachers have positive opinions of the curriculum, the significant percentage of teachers who disagree with it shows that the curriculum's content and instructional strategies need to be reviewed to make sure that Catholic moral and ethical values are communicated and reinforced in all classroom settings. Resolving these issues may result in a more cohesive and

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favorable view of the curriculum's contribution to the advancement of these fundamental principles.

Qualitative data from the chaplains emerged that chaplains are fully in favor of the curriculum being in line with moral and ethical standards that are compatible with Catholic doctrine. Chaplain N asserted:

Providing instruction based on these values is essential to fostering an all-encompassing learning environment that fosters students' moral and spiritual growth. Schools impart virtues of compassion, honesty, and social responsibility while offering students a framework for comprehending and resolving difficult ethical quandaries through the integration of Catholic teachings into the curriculum. This kind of alignment guarantees that students' educational journeys enhance their academic pursuits while simultaneously strengthening their comprehension and adherence to the fundamental principles of the Catholic faith, equipping them to live lives governed by love and truth (Chaplain N, Interview 13th February, 2024).

It is recommended of students to act with love and honesty in their everyday encounters. A sizable majority of teachers believe that these principles are heavily emphasized in students' everyday interactions, as seen by the (38.9%) of teachers who strongly agreed and the (35.8%) who agreed responses to this item. But, (18.9%) of teachers disagreed, and (6.3%) of teachers were unsure, meaning that over a fifth of instructors do not believe these principles are being properly promoted. This minority opinion raises the possibility that there are disparities in the way the promotion of love and truth is applied or interpreted in various educational settings or activities, highlighting potential areas in need of more focus or explanation.

Furthermore, all of the principals (60%) agreed, and (40%) strongly agreed, demonstrating that school administrators are in complete agreement on the need of promoting love and truth in student interactions. Principals' strong support for these principles demonstrates a leadership commitment to their development. While the leadership is confident in the success of these measures, some instructors believe that they are being implemented unevenly or with inadequacy. This is evident from the difference between the universal agreement of principals and the inconsistent replies from teachers. In order to close this gap, it may be necessary to emphasize these principles more consistently at all school levels, making sure that the promotion of love and truth is understood and used consistently by all members of the school community.

The Education secretary indicated, "When students consistently act with love and honesty in their everyday encounters, it reflects the success of our educational ethos," during the interview. The Education Secretary added:

Catholic schools are dedicated to fostering these ideals in students via their curricula and extracurricular pursuits. We not only help students develop morally but also make a positive and morally-aware society by creating an atmosphere in which compassion and honesty are valued traits. This daily conduct that is in line

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with fundamental principles shows how much our educational system has an influence.

In an interview Chaplain S agreed on the statement saying:

We see the benefits directly when students exhibit love and integrity in their relationships. Catholic private schools in the Arch-Diocese of Nairobi have a strong emphasis on educating students to live out their faith via their activities, and this is reflected in the curriculum and school culture. Students who prioritize these principles develop the skills necessary for both individual and collective growth, such as empathetic communication, truth-telling, and trust-building. In my view as a chaplain, these ordinary deeds of integrity and kindness demonstrate the transformational potential of a faith-based education, enabling students to become compassionate and morally upright members of society (Chaplain S)

According to research presented by Kithinji, Murucha, and Kinoti (2022), students behave honestly and lovingly in most of their interactions. Their research brought to light concerns about the deteriorating state of learning environments and school infrastructure, as well as a discernible breakdown of the values of love and truth among students attending these establishments. The report suggested a coordinated effort to recover the Catholic identity in schools as a solution to these problems. Reintroducing religious men and women into positions of teaching and administration is one way to uphold the core principles of truth and love.

Majority of teachers recognize and value the school's efforts in this area, as seen by the (54.7%) of teachers who agreed and the (10.5%) who strongly agreed with the statements about whether the school offers guidance and counseling to promote a friendly and caring atmosphere. Nonetheless, a significant (26.4%) disagreed and (8.4%) were unsure, indicating that more than (25%) of the instructors do not think these programs are adequate or effective. This discrepancy suggests that, although a sizable minority of instructors believe that these efforts are insufficient, there may be gaps in the availability, quality, or communication of guidance and counseling services.

The leadership's strong general support for these guidance and counselling activities is demonstrated by the principals' (40%) agreement and (20%) indecision. Many principals' unanimous agreement highlights their conviction over the significance and efficacy of these services. Nonetheless, the fact that both principals and teachers had indecisive answers suggests that there is still space for improvement in the way these services are seen and used. In order to address these issues, schools may need to improve the counselling programs' visibility and accessibility, guarantee uniform quality across all school environments, and give staff members more extensive training and resources so they can better support a caring and supportive environment for all students.

The education secretary agreed with the chaplains, principals, and teachers during the interviews, saying:

Our leadership team is committed to creating an atmosphere that embodies the Catholic teachings of truth and love, making sure that these values are at the center of our educational

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mission. We create a caring and morally sound environment for students and staff by enacting rules and procedures that are based on the concepts of love and truth. Our leaders receive faith-based training and ongoing professional development to help them lead the school community in implementing these fundamental Catholic values. In order to foster a school culture where the ideals of love and truth are continuously promoted and supported, we place a high priority on open communication and cooperation. Our administration makes sure that the atmosphere stays focused on promoting these core values by incorporating Catholic teachings into every facet of school life, from the curriculum to extracurricular activities (Personal communication on February 12, 2024).

Teachers who responded to the questionnaire expressed substantial support for the idea that leadership actively tries to establish an atmosphere focused on Catholic teachings of love and truth: (45.3%) strongly agreed and (22.1%) agreed. This suggests that most educators recognize and respect the work done by the administration to create a culture based on these fundamental principles. Nonetheless, (13.7%) of teachers disagreed and (18.9%) of teachers were unclear, indicating that a sizeable minority either do not understand or are unaware of these attempts. This indicates that even while leadership programs are generally successful, some instructors may not be persuaded due to inconsistent approaches or gaps in communication and execution.

Principals' endorsement of leadership activities is substantial, with (40%) strongly agreeing and (40%) agreeing. Only (20%) of principals were unsure. The principals' strong agreement shows that there is a leadership commitment to fostering an atmosphere founded in the love and truth of the Catholic faith. Nonetheless, the existence of indecisive participants among educators and administrators suggests that there is a need for enhancement in communicating and strengthening these leadership endeavors. In order to address this, educational institutions should think about improving their communication tactics, being more open about the actions of their leaders, and offering more assistance and training to make sure that the values of love and truth are continuously and successfully ingrained into the school's culture and acknowledged by all employees.

Teachers' and principals' perceptions differ significantly when it comes to whether the school's mission statement and dedication to teaching the values of transforming love and truth are aligned. Instructors acknowledge the relationship; (30.5%) agreed and (27.4%) strongly agreed that the mission statement represents this commitment. This is a large percentage of instructors. Nonetheless, a sizable (25.3%) disagreed, and (17.9%) were unsure, indicating that instructors may not agree on how these ideals are portrayed in the goal statement. There is a need for better alignment or communication on the school's main ideals and objectives, since this discord among the teaching staff suggests a possible communication or understanding gap between school leadership and instructors.

On the other hand, (60%) of principals strongly agreed and (20%) agreed that the mission statement should be in line with the principles of transforming love and truth. Nonetheless, (20%) of principals were unsure, indicating that there could be some ambiguity or confusion about how these ideals are portrayed in the mission statement even among school administrators. Principals' resounding confirmation of these principles shows a strong commitment to them at the leadership level; yet, the fact that several principals were unsure

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about their answers emphasizes the need for more clarification and consensus-building regarding the school's purpose and how it reflects its fundamental values. All things considered, these results emphasize how crucial it is for staff and school administration to communicate openly and effectively in order to guarantee that the mission statement appropriately captures the school's core beliefs.

During the interview with the education secretary, he admitted that there are significant challenges in the way of the Arch-Diocese of Nairobi's Catholic private schools' efforts to impart the principles of transforming love and truth. The Education Secretary emphasized:

The schools provide a range of religious events, including masses, retreats, and lectures on moral training, with the goal of ingraining these ideals into the everyday routines of both staff and students. My worry, however, is that these initiatives would be overshadowed by the tremendous focus on academic performance, notably the arduous preparation for national tests. I advocate for a more well-rounded strategy in which academic endeavors are supplemented by regular, planned acts that uphold the values of love and truth in day-to-day interactions among members of the school community (Personal Communication, Education Secretary, 13, 2024).

However, the Chaplains stressed how important Catholic teachings are to the schools' mission of advancing transformative love and truth. Chaplain T emphasized how frequent religious rituals, volunteer work, and a curriculum that incorporates Catholic social teachings are some of the ways the schools incorporate these ideals. The chaplain observed that these kinds of exercises provide students real-world opportunity to put compassion and integrity into practice in addition to teaching them these virtues. He thought that by encouraging students and staff to behave with love and honesty, these initiatives contribute to the development of a caring atmosphere that strengthens moral responsibility and a feeling of community.

Chaplain S provided had this to add:

The school's mission statement emphasizes our commitment to fostering the ideals of transformative love and truth in every student and acts as a guide. Our everyday interactions, curriculum, and community activities all demonstrate our dedication to these ideals and work toward promoting a greater knowledge and practice of love and truth. By instilling these principles, educators may help children develop into morally upright, compassionate people who are ready to make meaningful contributions to society. We think that by putting changing love and truth first, we can foster an atmosphere where students may develop spiritually and academically. In order to ensure that our students uphold these principles even after they graduate from school, our mission statement is more than simply a set of words. It is a commitment that we actively work to live out in all facets of school life (Personal Communication, Chaplain S, June 13, 2024).

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These results are consistent with the research on the application of Christian principles in Kenyan schools carried out by Ouma, Awuor, and Kyalo (2033). The study revealed that although educators held a generally positive view of the promotion of Christian values, there were notable disparities in the actual implementation and coherence of these principles among various stakeholders. Therefore, their suggestions are in line with those made for the Arch-Diocese of Nairobi's Catholic private schools Chaplains and Education secretary in order to more successfully impart transforming love and truth.

1.7 Summary, Conclusions and Recommendation

A deliberate effort is made to incorporate Catholic ideals into everyday activities, according to first evaluation question on how Catholic schools in the Nairobi Arch-Diocese maintain the visibility and consciousness of life's witness among a variety of cultural contexts. The results show that schools use a range of strategies, such as providing staff with cultural sensitivity training, incorporating multicultural perspectives into curriculum development, and creating a warm and inviting environment that celebrates cultural diversity and upholds Catholic values of love and service.

The Arch-Diocese of Nairobi's private Catholic schools use purposeful educational approaches and pastoral activities to help staff and students learn transformative love and truth. The results of the research stress the use of mentoring models that place an emphasis on moral development and personal growth, as well as values-based education programs and frequent spiritual retreats. By actively practicing and incorporating love and truth into daily encounters, these initiatives hope to create a community that supports both spiritual and academic greatness.

1.9 Conclusion

The Arch-Diocese of Nairobi, Kenya's Catholic schools exhibit a multimodal strategy for guaranteeing the visibility, tangibility, and consciousness of witness of life in a variety of cultural situations. These educational institutions create a setting where Catholic ideals are legitimately upheld in the face of cultural variety by incorporating intercultural awareness into their curricula and extracurricular activities. Students and faculty from many cultural backgrounds can develop mutual respect and understanding by fostering a community that reflects the testimony of life in real ways via conversation, celebration of cultural history, and the application of Catholic teachings in everyday encounters.

Private Catholic schools in the Nairobi Arch-Diocese work hard to instill transformative love and truth in students and staff by implementing pastoral care and thorough character education programs. These initiatives include mentorship programs, service-learning projects based on Catholic social teachings, and spiritual retreats. These schools create a society where love and truth are not only taught but also practiced, encouraging individual development and group cohesion. They do this by placing a strong emphasis on moral formation and ethical introspection. By means of these pursuits, they aid in molding persons who, in both their personal and professional spheres, exemplify the transforming principles of the Catholic faith.

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1.10 Recommendations

The Arch-Diocese of Nairobi's private Catholic schools may step up their efforts to inculcate transformative love and truth in students and staff by giving moral formation and character education programs top priority. Regular spiritual retreats, mentorship initiatives, and chances for service learning centered around Catholic social teachings can facilitate a more profound comprehension and application of transforming love and truth. It is advised to set up a system of pastoral care that offers staff and students direction and encouragement on their spiritual path. A society where love and truth are fundamental to everyday interactions and decision-making processes may be further developed by promoting open debate and thought on moral concerns and ethical challenges.

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