

MAKERERE



UNIVERSITY

SCHOOL OF GRADUATE STUDIES

**AN INVESTIGATION INTO THE ROLE OF SCHOOL CHAPLAINCY IN THE
CONCRETE EVANGELISATION OF THE YOUTH IN NAKULABYE PARISH,
KAMPALA ARCHDIOCESE.**

BY

SSERUMAGA JOHN BOSCO

DIP. SOCIAL & PHIL (ALOKOLUM); BA.PHIL (URBANIANA)

REG. NO. 2016/HD03/2004U

STUDENT. NO. 216020043

**A DISSERTATION SUBMITTED TO THE SCHOOL OF LIBERAL AND
PERFORMING ARTS FOR THE AWARD OF A MASTERS OF ARTS DEGREE IN
RELIGIOUS AND THEOLOGICAL STUDIES OF MAKERERE UNIVERSITY**

OCTOBER, 2018

DECLARATION

I **SSERUMAGA JOHN BOSCO**, declare that this piece of work has never been presented for any academic award by anybody. It is a result of my personal academic efforts with the assistance of my supervisor.

All sources used in this work have been duly acknowledged.

SIGNED: Sserumaga John Bosco

SSERUMAGA JOHN BOSCO

DATE: 24th / MAY / 2018

APPROVAL

This research has been read and approved as the candidate's original work to meet the basic requirements for the award of a Master of Arts Degree in Religious and Theological Studies of Makerere University.

SIGNED: 

REV. FR. DR. BALUKU PATRICK SUNDAY

(SUPERVISOR)

DATE: 24/5/2018

LIST OF ABBEVIATIONS

Art.	Article
CCC	Catechism of the Catholic Church
Ed	Editor
GS	Gaudium et Spes
no.	Number(s)
p	Page

ACKNOWLEDGEMENTS

I would wish to heartily thank my parents Mr. and Mrs. Ssejjengo who have done whatever is possible in their limits to look after me, supporting and for always being there for me, may God bless them abundantly. My dear family members Jeff, Jackie, Joseph, Jane, Naomi, Lydia, Rossetti, Joan and Zurah thank you for always being there for me and supporting me always. Special gratitude to Fr. John Bosco Kiggundu for what he is to me, may God bless him abundantly.

Sincerely, I thank the Archbishop of Kampala Archdiocese, His Grace Dr. Cyprian Kizito Lwanga for the support and parental love showed to me. The Rector, staff and entire community of St. Paul's National Major Seminary Kinyamasika, thank you so much for the love, care, company and support always accorded to me.

I heartily, thank very much my supervisor Rev. Fr. Dr. Baluku Patrick Sunday for all the efforts, time, love, advice and support accorded to me, thank you so much Father. I thank the people who have been with me in this struggle; Dn. Nanseera Andrew and Ssejjemba Raymond. Great thanks to my classmates and friends. May God grant all their heartily desires.

ABSTRACT

This work is an investigation into the role of school chaplaincy in the concrete evangelization of the youth in Nakulabye Parish, Kampala Archdiocese. The author was greatly disturbed by the big number of youth leaving the Catholic Church on grounds of lack of proper understanding of the Catholic doctrine and inadequate evangelization. The challenge was that most of the youth, while still for infant catechism, they just parrot the doctrine for purposes of progress. The parents of most of the youth have little time with their children as they work for long hours and most of the youth of school going age spend most of their time at school. Unfortunately, the parents who have some little time with their children are not grounded in catechism and catholic doctrine. This created a very big gap that most of the youth grow up not firm in faith, catechism and Catholic doctrine. Many of the youth therefore have fallen victim to new appealing sects, manipulative preachers, misleading social trends and peer pressure. This pushed the researcher to investigate ways in which the youth can be concretely evangelized hence delving into school chaplaincy as a solution. The general objective of the work is to show the vital need of chaplains in schools and all institutions of learning for concrete evangelization. The researcher has used the different research methods like questionnaires, interviews and observations to get information from the field and library study to get relevant information from the different authors who have written about the same or similar investigation. After a thorough study, collection of field information, sorting and analyzing it, the researcher found out that for the concrete evangelization of the youth, it is a collective work of chaplains, parents, Church, school administrators, teaching and support staff and the students/youth. The school chaplains to be successful in the concrete evangelization of the youth need the support of all the stake holders concerned and each promptly fulfilling his or her obligation. The researcher has recommended a united effort of all stake holders to cooperate so as to concretely evangelize the youth especially starting with school chaplaincies.

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CHAPTER ONE

1.1 Background of the study

In the Church today, there are so many youth who have so many questions on the Catholic faith. Youth, be it in schools, homes or even in the working class, many are very skeptical of what they believe. Many youth just go to Church just because they have to, some because they are forced while others just go there for company. There is really lack of concrete understanding and appreciation of the Catholic beliefs, practice, zeal and conviction to bear witness to Catholic faith. This has resulted into many Catholic youth being lukewarm in matters of faith, not interested in Church gatherings and functions and failure to stand their ground in what they believe. This has even caused some to be very easily swayed especially to the Pentecostal and Evangelical Churches. Worse still, for the girls, many cannot also stand their ground to remain Catholic especially when they get spouses who are not Catholic. This has taken many girls from the Catholic faith to Pentecostal, Protestant churches and even Islam. Many cannot even suggest possibilities of mixed marriages as they are ignorant about them.

On the other hand, even parents have not been in position to guide their children on such issues as mentioned above. Most parents, guardians and caretakers therefore have resorted to taking their children to faith based institutions and schools. They have hope that these institutions will help in the forming of their children morally, socially and spiritually. Although some Catholic founded institutions have tried to live to these expectations, many have not, and the few that are trying have encountered a number of challenges like absence of enough and competent man power. Some schools and institutions have put in place matrons and senior women to cater for the students' discipline while some have lay chaplains who guide the students in religious matters. Some few lucky institutions have resident priest chaplains while most are not resident. In most cases, many schools and institutions are only catered for in religious and spiritual matters by a priest in charge of schools. The challenging aspect is that, most times he is one, yet he has to minister to almost twenty institutions or more depending on the parish.

Despite the given challenges, the role of the chaplain still remains paramount. Therefore this research wants to investigate how school chaplaincy can help in the concrete evangelization of the youth; to find ways in which the Church can help in availing chaplains in institutions, how to

facilitate them and how to make them more effective. It further looks into the challenges of the youth in schools, their relationships, way of life and also their faith and to search for means of enhancing proper students, teachers, administration and chaplain relationship. All these are geared to help the youth to grow in faith and especially a deep understanding of their Catholic faith.

1.2 Statement of Problem

The youth are the future of the Church. However, they are greatly challenged in matters of faith, especially the real understanding of the doctrines and teachings of the Catholic Church. They have so many questions on matters of faith, relationships, leadership and proper discernment in matters of the future. Unfortunately, there are so many forces influencing them like manipulative teachers, new upcoming beliefs and sects, peer pressure, misuse of technology i.e. social media and broadcasts, unfriendly environment and irresponsible parents and caretakers. Worse still, many Catholic youths cannot stand their ground to defend their faith and beliefs. This therefore has led many to be easily converted to other religions which seem more appealing to them. A few parents have tried to mentor their children, but most have resorted to taking them to Catholic founded institutions for proper guidance and upbringing. However, most of these schools lack enough man power of confident and well-grounded people to guide uprightly these youth. Even in institutions with chaplains, they are at times overwhelmed by the duties. However, some chaplains too give very little time to the schools where they are appointed as they busy with other duties.

Ideally, Catholic founded schools ought to have resident chaplains. These should be in position to help both the staff and students in matters of faith and morals. These chaplains should be facilitated by the particular school or institution in most of the necessary requirements. The chaplain should be available, approachable and diligent in his duties. He should be in position to guide all the members of the school in matters of spirituality, human formation, humane relations, work ethics, teach and do counseling. Due to the dire need of chaplains almost in all schools and institutions, and the limited number of priests, schools should get a lay faithful to guide the students as lay chaplains. He or She should be one of outstanding character, grounded in faith and committed, so that, he/she can help to coordinate the school in religious matters and

also always coordinate to get a priest, once a week or at least once a month. He or she should also be in position to guide them in morals. Chaplains generally, should be kind, approachable, knowledgeable, spiritually grounded and conscientious at their work. But this is however missing in many of the schools and institutions, and this is exactly the focus of this study.

1.3 Objectives

1.3.1. General Objective

To show the vital need of chaplains in schools and all institutions of learning for concrete evangelization.

1.3.2. Specific Objectives

1. To investigate the role of the chaplain in the school/ institution.
2. To show the challenges faced by Catholic youths in schools and institutions of learning.
3. To encourage concrete evangelization and adequate explanation of Catholic doctrine to the youth in learning institutions.
4. To show how the Church should enhance the instilling of faith and morals among the youth in learning institutions.

1.4 Research Questions

1. What is the role of the youth in the Church?
2. What are some of the challenges faced by Catholic youth in schools and institutions of learning?
3. What is the work of a chaplain in a school or an institution of learning?
4. What is the role of institutions of learning in the evangelization of the youth?

1.5. Significance of the Study

The study findings will help inspire the chaplains that their work is important and very vital hence devising ways of being more effective.

The study will help enlighten the administration of institutions of learning on the need and usefulness of chaplains in their institutions so as to cooperate with them.

The findings will help students know the value of chaplains as other people with whom they can share their sentiments, confide in and trust in case they fear their parents or teachers.

The research findings will help encourage the Church authorities to give priority to schools and institutions in the evangelization programs.

1.6. Conceptual Frame Work

Key

D.V = Dependent Variable

I.V = Independent Variable

IMP.V = Implementing Variable

B.V = Bridging Variable

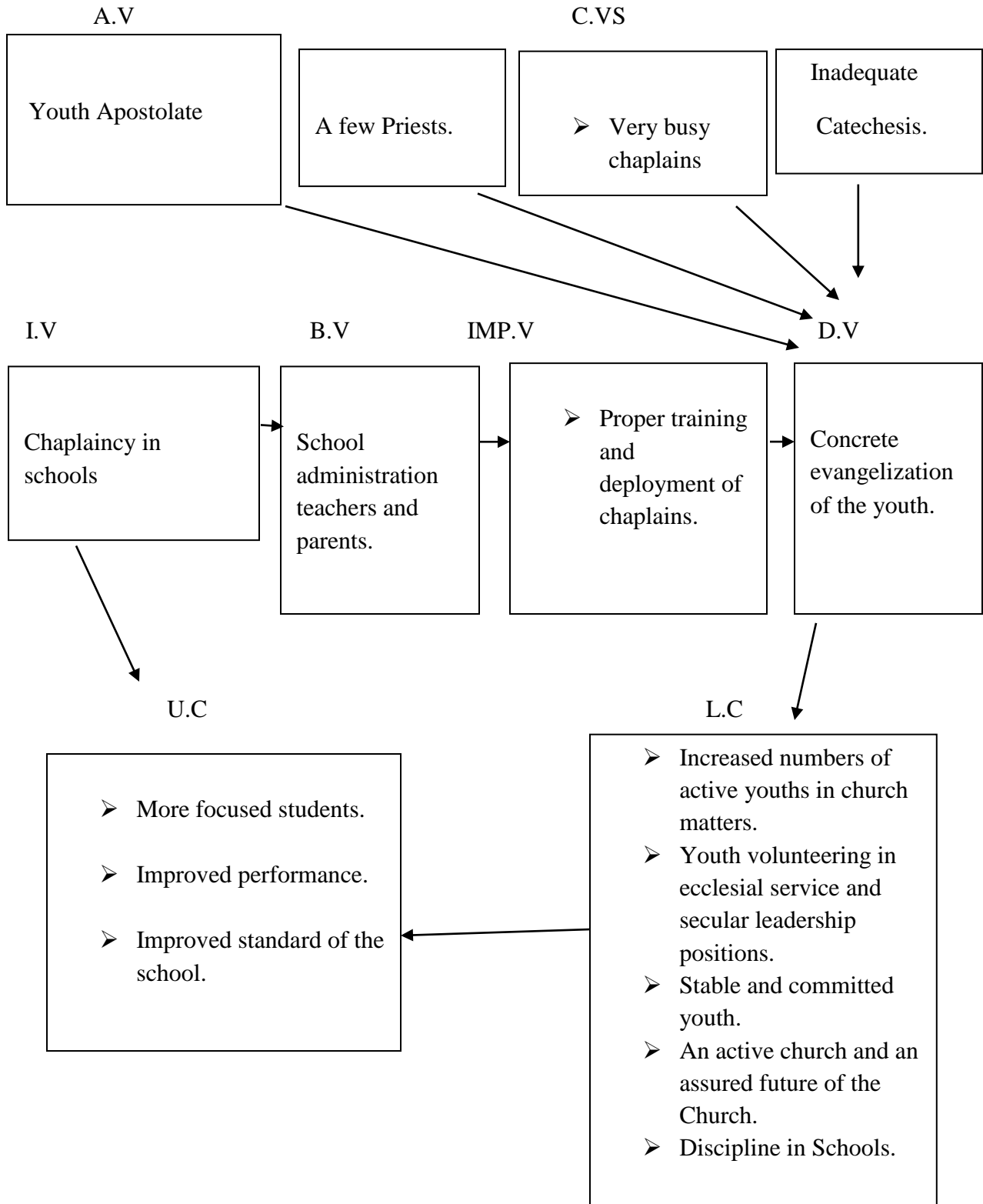
A.V = Adjunct Variable

C.V = Constraining Variable

U.C = Unintended Consequences

L.V = Latent Variable

L.C = Latent Consequences



For the concrete evangelization of the youth in schools, there is need for chaplains in schools and more still youth apostolate. However, this is not fully possible due to the few priests, the very busy chaplains and also the inadequate catechesis of the youth.

However, with the collaboration of the school administration, teachers, parents and all stakeholders, plus the proper training and deployment of the chaplains, concrete evangelization of the youth would be achieved. This would also in a way increase the number of the youth active in church matters, volunteering in Church and secular leadership, starting of lively and empowering youth programs hence having committed and stable youth in the end being with an active Church with a firm future generation and improvement in the discipline of the youth in schools.

More still, other unintended results may accrue from the above like the more focused students, the improved performance of the school and the general improved standard of the school or the institution.

1.7. Definition of Terms

A Chaplain is a priest or a lay Christian who is responsible for the religious needs of people in armed forces, hospitals and schools. While chaplaincy is the position, work of the chaplain or the place where he works (O'Collins, G & Farugia, E.G. *A Concise Dictionary of Theology*. London: Harper Collins Publishers, 1991).

Youth means the time of life when a person is young or inexperienced especially the time before one becomes an adult (Collins). The period of human life between childhood and maturity (<https://en.m.wikipedia.org>). Yet for the United Nations Organization, defines youth as those persons between the ages of 15 and 24 years (www.unesco.org). Period between childhood and adult age (<https://en.oxforddictionaries.com>).

According to the Vatican Council II document, Evangelization is the preaching of the Good News to every creature. Evangelization means bringing the Good News into all the strata of humanity from within and making it new (John Paul II. *Apostolic Constitution on Catholic Universities*. Nairobi: St. Paul Publication, 1990, pp. 39).

1.8. Scope

This study is generally concerned with the evangelization of the youth concretely basing on those in schools or institutions of learning between the ages of 13-35 guided by a chaplain and later comparing with those without. This was done in Nakulabye parish, Kampala Archdiocese from May 2017 to May 2018.

CHAPTER TWO: LITERATURE REVIEW

2.0. Introduction

This chapter aims at the systematic identification, location and analysis of literature containing information related to the research problem being investigated. In this chapter, the researcher gives the different approaches, lessons and ways of evangelizing to the youth especially with the approach in schools through chaplains as discussed by the different authors in their different works. Hence, here we review and discuss some writings related to the topic of discussion.

2.1. Understanding the Youth

Youth means the time of life when a person is young or inexperienced especially the time before one becomes an adult (Collins). Here therefore, the youth can be understood as young people, still in a stage of self-discovery and adventure. They often wish to try out as so many things as possible and eager to get on to any available opportunity which they render could be their livelihood in the future. This often a time exposes them to manipulation from self-seekers and the environment. Pope John Paul II, in his address to young seminarians of the Major Seminary of Rome hence tried to encourage them to understand their worth and also utilize this stage for their betterment. He cautioned them to maintain constant and fervent sense of joy in the truth amidst all challenges. In that, trusting God who is the truth, Creator, Redeemer and Rewarder; the truth being Christ, who defined Himself precisely the “way, the truth, the life, Light, love, salvation”; and His Church, willed and founded by Him to transmit His word in full and the means of salvation! And that, amidst all, youth posses and enjoy entire admirable heritage! (Pope John Paul II, *I believe in youths, Christ believes in youth*, 3).

The youth therefore, need to delve into their real selves to understand the importance of their current stage and place of God in their lives. In that, they should utilize it to be happy but however trusting that true joy comes from the Lord and embedded in the truth. This is because the youth often follow any body, and want to try out any new venture in social, spiritual and economical spheres. It would however be immensely good if the youth would live and do all other things fitting to them if there were to put God first be it in their careers, boyfriends or girlfriends and even social media. Many are not certain of their worth in the Church and society

in general, this therefore has created a big gap among the youth as many are lost in the world, not fully utilizing their potentials due to lack of proper guidance (Pope John Paul II, 4).

2.1.1 Role of the Youth in Evangelization

The Church banks on the young, fresh and generous group with energies in the service of the spiritual and material needs of the material world (Pope John Paul II, 8).

The youth should therefore spearhead the mission to spread the Gospel in their actions, words and relations. They are henceforth encouraged to direct their efforts to the service of God. It does not matter whether they are sidelined or shunned by some elders in society, they out to handle their own issues in an appropriate manner. That though many are taken up by the secular world and some ignorance, they ought to handle the mantle in the evangelization drive of their generation. With adequate catechism and religious guidance the youth could be an asset to the Church (Pope John Paul II, 8).

Pope John Paul II teaches that the youth should take on love as the strategy for missionary work. In that, though Jesus is still so vague to a big number of mankind, the youth could be in position to step up as willing missionaries, men and women, to proclaim the Gospel. Youth therefore ought to be attentive to the voice of God calling so as to take on the stupendous ideals of charity, generosity and dedication. They ought to be fearless as life is noble and great only to the extent that it is given hence supreme joy lies in love without claims, in pure giving of charity to brothers (Pope John Paul II, 9).

The youth's role in the evangelization cannot therefore be ignored in today's society where they make the biggest population of the world. This is backed by the Holy Childhood Association motto; "Children helping Children" (<https://www.catholicnewsagency.com>). Youth too should be witnesses to the others hence being in consonant with Uganda theme during the Pope Francis' tour in 2017; "You will be my Witnesses" (Acts 1:8).

2.1.2 The Youth and the Future

The youth ought to foster among persons of their own age enlightened and responsible participation in the solution of problems concerning culture, politics, arts and in general the life

of society, to promote the fundamental values of justice and peace. In that, they are responsible for what goes on in their lives and communities. That is what the apostle St. James wished to make the first Christians understand (Jas. 1:23-26). What is the use of diagnosing the disease in the mirror of individual and collective conscience, if we forget it immediately or refuse to treat it? Everyone in society therefore bears responsibility to a personal conversion which is truly a form of participation in the evangelization of the world (cf. *Evangelii nuntiandi*, nos. 21, 41). The youth have the power and the ability too, in that, if all the young agree to change their own lives, the whole society will change. Why then wait longer for readymade solutions to the problems from which they are suffering? The youth's dynamism, imagination, and faith are capable of moving mountains! They should therefore look together, calmly and realistically at the ways that will lead towards the society of which they are dreaming (Pope John Paul II, 8).

Youth are expected to be agents of change in society and in the Church for the good. This is basically because the hope of the above institutions lies in the youth. They are expected to be very enterprising and instrumental in the development and building of the Church in faith, social and financial aspects. Unfortunately however, the youth today have lost hope as some of their expectations have not been met for example ready jobs, smooth relationships and friendly environment. However, with proper guidance and empowerment especially from the tender age in schools, the youth can be a formidable force to build a bright future for themselves, the Church and the State. Pope Francis too in his address to the Italian young people said; "The world, the church, are in need of courageous young people, who are not cowed in the face of difficulties, who face their trials and keep their eyes and hearts open to reality, so that no one should be rejected or subjected to injustice or to violence, or deprived of human dignity," He further urged the young adults to continue fostering a relationship with Jesus through prayer; "Let Him speak to you, embrace you, console you, heal your wounds, dissolve your doubts and fears—and you shall be ready for the fascinating adventure of life, that precious and inestimable gift that God places every day in your hands," www.vaticanstate.va.

Youth are at times criticized, but often times, society is not willing to give them access to air out their views and opinion. It's absurd that today, elders are also supporting things unheard of in the past. Bad and evil things are just as popular with the elders as they are with the young for example sex immorality, defilement, corruption, character assassination, lack of transparency

and intolerance. The elders have nurtured the youth on such false values and now are calling them bad yet they are only playing back what they have implicitly implanted in them. The society has exchanged cultural and religious values with exciting foreign values which are transitory. Some parents are not grounded well in religion, and are disobedient, then how do you expect their offspring to be any different unless God intervenes! Our youth are searching for God in any religion which they feel enticing and exciting. It is up to the parents and elders to point out to them that God is not only in noisy and exciting things, but in humble ones (Nsubuga Roger. Youth-They are no Worse than their Elders, Leadership No 355, 1996. pp.7).

Nsubuga's article throws a big light to the rotten society of today. In that, the youth have no proper and exemplary role models, be it parents, teachers and the elderly. This is mainly because of the promiscuous society, lots of uncontrolled freedom and the absence fundamental or the objective good. Youth therefore need proper role models, if not found at home, at least Catholic schools with chaplains and exemplary staff can be a remedy. Pope Francis in his video address to the Canadian Youth encourages them to fight on and also help the others. He acknowledged the challenges young people face today; "I'm sure your heart, a young heart will not be closed to the cry for help of so many of your peers who seek freedom, work, study, a chance to make sense of their lives," he said. "I count on your willingness, your commitment, and your ability to face important challenges and dare to make the future, to take decisive steps along the path of change." www.vaticanstate.va.

2.1.3 Apostolic Commitment

All youth are called upon by Christ to build His Church, just like He did for Peter and Andrew, John and James, and the other apostles. Christ calls them to construct His Church, to build a new society. Hence the youth are encouraged to come in crowds, take places in Christian communities, offer loyally their time and talents, to animate liturgical celebrations and to take part in the immense amount of catechetical work among children, adolescents and even adults. They should also be integrated in the numerous services for the benefit of the poorest, illiterates, the handicapped, the isolated, refugees and migrants, to animate their student movements, to work with the authorities for the defense and promotion of the human person. Truly, the work yard is immense and stirring for the young people who feel overflowing with life (Pope John

Paul II, 8). This, the Pope is encouraging is very good; however, one can't give what he or she does not have. Most youth today are not conversant with the Catholic doctrine especially the catechism. They have very shallow knowledge of what the Church teaches hence can hardly be teachers and instructors of the faith. However, most of our youth are multi-talented and can be of great benefit to the Christian body, unfortunately, they lack guidance and opportunities to showcase their abilities. This therefore calls for a youth apostolate.

2.2. The Youth Apostolate

Apostolate means every activity of the Church that aims to spread the kingdom of Christ over all the earth (CC 863). All members of the Church share in this mission as entrusted to the apostles by Christ. Youth apostolate therefore is an activity to make Christ known to the young. In this research, we are to use chaplaincy to students for youth apostolate as the study concentrates on the youth still in schools or institutions of learning.

The Vatican Council asserted that the young people exert a very important influence on society. That the growth of their social importance demands from them a corresponding apostolic activity, in that, carried along by their natural passion and exuberant energy, when awareness of their own personality ripens in them they should shoulder responsibilities that are theirs and are eager to take their place in social and cultural life (*Apostolicam Actuositatem*, no. 12). If this enthusiasm is penetrated with the spirit of Christ, animated by a sense of obedience and love towards the priests of the Church, a very rich harvest can be expected from it. The young should therefore become the first apostles of the young, in direct contact with them exercising the apostolate by themselves among themselves, taking account of their social environment (Pius XII, *Ad Conventum J.O.C. Montreal*, 24 May 1947, p.257).

In line with the Pope, it's very important to help the youth realize their potentials and hence each one contributing to the Church basing on his abilities, potentials and likes for example a musician helping in the choir while the teacher helping with the Sunday school. With each youth realizing his or her passion and in obedience and cooperation with the priests, the apostolate would be more appealing and active.

Adults too should be anxious to enter into friendly dialogue with the young, where despite the difference in age, they could get to know one another and share with one another their personal

riches. It is by example first of all and, on occasion, by sound advice and practical help that adults should persuade the young to undertake the apostolate. The young, on their side, will treat their elders with respect and confidence; and though by nature inclined to favor what is new, they will have due esteem for praiseworthy traditions (Apostolicam Actuositatem, no. 12).

A cordial relation between the youth and the adults empowers, encourages and concretizes the youth in their beliefs since the former are exemplarily friendly. This therefore fosters cooperation in the apostolate hence yielding the more. In this instance, they become more of co-workers in the apostolate than always criticizing the other. Hence always a need of a guiding figure of an elder to the youth. Youth apostolate however also demands the need for communion.

2.2.1. Communion

A youth does not exist alone, he/she needs the community. First; by understanding the self, family, and then the other people around him and in all appreciate the place of God. A youth benefits and learns a lot from being with others. This however is also where he/ she needs good guidance and advice so as not to get lost in the crowd (Harris Maria, *Portrait of Youth Ministry*, 113).

For the youth to efficiently minister to themselves and others, there is need of coming and working together, hence need of a community. Often, when Koinonia, or community, is spoken of as ministry, the assumption is made that community equals the Church. Ideally, a church is a community of people, yet Koinonia is a participation in communion with being, with all of being. From the moment of my birth, indeed from the moment of conception, I am at once in relation to all being. The reality of my life and of my existence is that we are. “We are”, is the religious, metaphysical, essential and primordial affirmation that assists our understanding of community and communion hence unlocks the mystery and ministry of Koinonia. This will be in three perspectives; I and we, us, not us and more than us (Harris Maria, *Portrait of Youth Ministry*, 113).

In the “Us” relationship, so as the Church to engage well in the ministry of communion, it has to try helping the people to live in their specific and concrete situations, for example solitude, loneliness, failure and commencement. However, if communion is to be genuine, the young

person needs a larger social fabric, which while including the family, is not limited to it. “Not us” relationship hence means those people who though unrelated in familial ways, share our condition of creatureliness. Finally, the More Than Us relationship; this is the touchstone and ultimate symbol of communion, who is, God. That “sphere whose center is everywhere and whose circumference is nowhere” (Thomas Aquinas, *Summa Theological*. New York: Benziger, 1948. P.39) engaging in, working with, joining together with the human and the less than human.

All the above brings us to the understanding of the essence of society or community the more and its relevancy in the moral, social and religious upbringing of the youth. However, despite the great importance of the community in nurturing the youth, it is necessary to have a minister to guide the youth.

2.2.2 The Youth Minister/ Chaplain

A youth minister is a person who takes care of the matters or issues concerning the youth. For this work, youth chaplain will be used to synonymously mean a youth minister and like already defined in this work; a youth chaplain is clergyman/priest assigned to the issues of the youth. One of the major aims of any youth minister is to help young people understand themselves. For this reason, we tend to include, as a matter of course, opportunities for them to ask “who am I?” in terms of growth, sexuality, church, values, dreams and family. This question is posed in terms of incarnation, presence, self consciousness and intersubjectivity (Harris Maria, *Portrait of Youth Ministry*, 114).

For a youth minister to be successful, he ought to be in collaboration with several alliances. Ministry is not only private and individual, it is ineluctably social. To be successful, but more important to do ministry, the church as a social unit and religious body must own it. Thus, the youth minister will need to engage in one crucial alliance above all, the alliance of the church, especially the local church.

The church first and foremost must take great caution when choosing the appropriate adult to work with the young. For example, he should be one who accepts the young as equals in society, understand the great variety among them, have the capacity to show deep respect regardless of race, ethnicity, social and economic status, and gender, and know the impact and lure of drugs

and alcohol. The church should be one that promises support, ongoing assistance, warmth and continual welcome (Harris Maria, 114).

Primary among the forms of support a church offers will be its financial support. This extends mainly in two major aspects; the actual conduct of programs and ongoing education. The church must set aside enough money to provide adequate resources for the program, in consultation with the youth minister and the young people, so that it is clear beforehand what is and is not available. The church would also do well to choose its minister from its own ranks on occasion, sending him for study, and underwriting the training needed for this ministry.

The church's attitudinal support is vital. Both the church and the youth minister need to keep alive an attitude that accepts and even celebrates the inevitable tension which exists when a group finds it necessary, as a youth group often does, to be itself. Paradoxically, this may be one of the surest roads to a full participative life in the church later on (Harris Maria, 114).

The youth minister should relate well with all members of the parish council, in that, they pray together, share ideas and advise each other on the various aspects pertaining to their duties. This good relations complements work of the minister and it makes it easy to support him where need be.

The youth minister should demonstrate flexibility. He should not be tied to only one way of acting with the youth. The young people of this decade are not the same as those of the last decade; nor is this year's group the same as last year's, twelve year olds are not nineteen year olds. What helps some can hurt others. For this reason, he must take time to know the church and the young people with their individual characteristics hence in a position to encourage them. For all these attitudes to become realities, the youth minister must stress open communication in his approach (Harris Maria, 115).

A youth minister is an advocate. An advocate here is to be used as a person who pleads on another's behalf; an intercessor. This takes a central place in youth ministry, as it is a prophetic task of pushing boundaries, taking on unpopular positions, and often speaking the word that no one wishes to hear. Ideally, advocacy is the work of the church; hence the youth minister takes it up. A youth minister as an advocate may be doomed to fail if her or his advocacy is not eventually part of the church's ministry. In its entirety, youth ministry is four fold:

1. It is a speaking to institutions, first the church itself, and secondly, those of the wider society, on behalf of young people.
2. It is rooted in conversation with and among young people, which obviously involves being silent in order to hear them speaking as “advocacy in youth ministry means listening, caring and interpreting (Michael Warren (1977). *Youth Ministry: A Book of Readings*, New York: Paulist. p. 117).
3. It is an offering of opportunities for young people to speak about themselves to the church and the wider society.
4. It is an offering of opportunities for youth to speak for other young people.

The primacy for advocacy is the cause of the youth as a whole. Advocacy gets down to the everyday practicality of being a buffer, an intermediary and a broker. It is a call to be a true listener who can then accurately represent. The chaplain can do this in aspects like sexuality, power, and resources.

The youth minister is supposed to be a visionary for the youth. In that he plans, works enjoys and also agonizes with them. He ought to be their voice to the other stake holders, be it the parish priest, the governing board, the adult Christians and the world at large (Michael Warren (1977). p. 117). This however is very possible in the parish setting, or even a designated youth center, but unfortunately, some youth spend most of their time in schools and institutions. They do not have a lot of time at the parishes or home as most holidays are just a month or at most two and the rest is at school. This therefore shows the dire need of school chaplains to be with these youth, plan activities in all spheres including catechism, singing, sports, drama and even social gatherings. The chaplain in a school can be like the father figure to encourage, rebuke and advocate for the youth in their different needs. This is because it’s at schools that they spend most of their life. If the chaplains are to be available, the effect on the students would be immense.

The personality and role of the youth minister as discussed above in the parish setting are the exact obligations the school chaplain is expected to carry out in the chaplaincy of a learning institution.

2.2.3 Priests Forming and Guiding Youth

Other than the youth chaplain, all priests have a mandate to minister to the youth, listen to them and also be exemplary. In a special compilation of the message of the Vicars of Christ to the youth by Fullam Raymond, he asserts that, with particular solicitude the Popes speak to their priests concerning the spiritual formation of children and youth. Both by his priestly office and by divine commission, the priest is the chief educator of the youthful souls. He is youth's spiritual father and the shepherd of their souls. He instructs, guides, advises and, like the Good Shepherd, almost carries the young on his sustain shoulders (Fullam B. Raymond, S.J (ed). *The Popes on Youth: Principles for forming and Guiding the Youth from Popes Leo XIII to Pius XII*. New York: David McKay Company, Inc, 1956. P. 292). The Vicars encourage all priests to make the spiritual formation of youth their greatest concern. Priests too are encouraged to preach peace and unity among the young people. Pope Francis in his address to the priests and religious in Nairobi, Kenya called upon them to be messengers of peace to the young (Paulines. *Messages of Pope Francis during his Apostolic Journey to Africa*. Nairobi: Paulines Publications Africa, 2015. p. 34).

Contrary to the ideal, priests have little access typically to meet the young people alone. Often times they only meet for Mass and that is just on Sundays for most. The youth need enough time with the priests, face to face and in their language interact on several issues and topics and the best environment are the schools. Hence, other than just the time for Mass, if the youth could have accessible chaplains in their schools, it would be a great deal to their spiritual, moral and social life at large.

2.2.4 Scope of Catholic Education and the Formation of Youth

The ultimate aim of human existence is eternal life with God and that training of youth must therefore prepare them so to live on earth that they may attain this goal in heaven. It follows as a consequence that the scope of Catholic education must embrace the whole of human life, since all of life should be directed toward its creator. The physical, spiritual, intellectual and moral developments of youth, as well as their individual, domestic and social relationships, are included within the scope of Christian education (Fullam p. 25).

Only when a youth learns of God will his life be properly oriented and coordinated. An harmoniously integrated personality can be the result of sound education only if religious truth is allowed to affect the interior development of adolescents in all aspects of their maturing lives. Hence the school environment being one of the ideal places where this will be done.

The education and especially in Catholic institutions should develop the whole personality of the student i.e. intellectually, right judgment, cultural values, history and to prepare for professional life. Through this, friendly relations and a spirit of mutual understanding is fostered. Through Catholic education and schools therefore, work and progress ought to be shared among families, teachers, and associations of various types that foster cultural, civic and as well religious life (Vatican Council II. *Gravissimum Educationis, Declaration on the Christian Education* (1965), no 5).

2.2.4.1 Schools and their Function in the Formation of the Youth

It is both the right and the duty of parents to provide for the Catholic education of their children. In addition to learning their religion, young people can more surely make their advancement in wisdom, age and grace within the atmosphere of Catholic schools whose purpose is to foster the total Christian formation of the youths who attend them. The Christian character of young people cannot be formed within the comparatively short duration of the religion class alone. Christian character requires the slow but steady formation of intellectual principles, values and ideals which must be personally realized and put into practice. For the character of young people to bear the distinctive mark of “Christian”, the sum of their ideas and ideals should be integrated and motivated by religious instruction and practice within the atmosphere of a Catholic school. The Catholic school serves as the best educational environment for the practice of those ideals, habits and virtues which form the Christian character of youth (Fullam, P.268).

Schools play a great role in the religious development of the youth. Schools with programs where religious and faith based programs are given priority play a great deal in the evangelization role. However most schools today are result oriented. In that, they pump students with academic materials from day one without even fixing proper time for prayer on the school time table. Unfortunately, the shrewd students too who would fix this time, risk missing the vital school programs like extra classes or even meals. The school chaplain would play a great role

here; That faith based and religious programs are given priority like all other programs on the school curriculum.

The Vatican Council therefore on this accord reminds Catholic parents of the duty of entrusting their children to Catholic schools to the best of their ability and of cooperating with them for the education of their children (Vatican Council II. *Gravissimum Educationis, Declaration on the Christian Education* (1965), no 8).

The true product of Catholic education must maintain a supernatural character which is deeply imbued with the spirit and the grace of Christ. Such a person of developed but controlled natural powers would be deeply interested in the activities of this life, which would make more perfect by elevating his actions to the supernatural order. In this way his actions would make nobler all that is finest in human life. (Fullam, P. 3)

2.2.4.2 Religious Education in Schools

Schools seek to launch children on their lifelong journey with an education that honors them personally and helps them to develop and use their affective, active and cognitive learning capacities. Heart, hands and head all have a role to play in how we learn and what we learn. Religious education for the youth necessitates such a synthesis between heart, hands and head. At the same time, it contributes to ensuring that the education children and youth receive is holistic, experiential and life enhancing (<file:///G:/CPSMA-Handbook-2016.pdf>). Religious education can be a very great tool used by the chaplains for evangelization and also influencing the behavior of the youth. It also gives more time to the chaplain and the students to interact get to know each other and understanding themselves.

The Vatican Council therefore recommends all priests and laymen who give students the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way times and conditions allow (*Gravissimum Educationis, Declaration on the Christian Education* (1965), no 6).

2.2.4.3 Teachers as Collaborators of Youth Evangelization

In addition to acquiring a competent professional training, those who teach in Catholic schools are asked to do so in a spirit of self-dedication. The church requires that only men and women of

sound intellectual and religious attainment be entrusted with the sacred task of training the youth of Christ's church. Good teachers make good schools, and good teachers are developed by professional training and a Christian devotion to the young. Teachers are urged to become thoroughly imbued with the doctrinal and moral teachings together with the liturgical practices of the church. They are further asked to apply the Catholic teaching to the modern problems for the young who learn of God and His word from their lips. They should therefore be prepared in both secular and religious knowledge with suitable qualifications and pedagogical skill that is in keeping with the findings of the contemporary world (*Gravissimum Educationis*, no 5). The Council emphasized that teachers should recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs.

Teachers are a vital force in the teaching of the youth. Their exemplary behavior too would be a credit to the proper evangelization and good upbringing of the youth. Teachers however, independently, may not fully fulfill some critical obligations for example demanding ample time for prayer or other faith based activities. This may be because they are just salaried employees at the mercy of the administration who even at the same time demand them quality results. To some extent therefore, they may sacrifice faith or religion for the sake of their survival and their families. However if it is in collaboration with a standing and an empowered priest chaplain, better evangelization results would be got (Fullam, P.268).

The head teachers and especially of Catholic founded schools need to generate new expressions that inspire, teach, captivate and support the faith in schools. This will require new skills at an intellectual and a human level. Principals/ head teachers will need a more explicit understanding of the philosophical, theological and spiritual foundations of Catholic education, and also to develop skills that help teachers, parents and students grasp the importance and challenge of the Christian message in a way that is appropriate to their development (<file:///G:/CPSMA-Handbook-2016.pdf>).

For better evangelization and concretization of the Catholic beliefs, it would be more advantageous if the head teacher is Catholic. This would be much easier for the chaplain as there would be easy collaboration between the two since the head teacher is conversant with what really the Catholic Church teaches and wishes for its children. A devotee Catholic head teacher would be an added advantage to the evangelization of the youth in the schools or institutions.

2.2.4.4 The Lay Catholic Educator as a Teacher of Religion

Religious instruction is appropriate in every school for it forms part of the fundamental dimensions and is an integral part of formation. Religious education is actually a right both to the student and also to the parent. Therefore, the teaching of the Catholic religion, distinct from and at the same time complementary to catechesis ought to form a part of the curriculum of every school. Lay Catholics, therefore, in different places and according to different circumstance should become aware of the great role they can play as catechists as an eminent form of lay apostolate. Without their generous collaboration, the number of religious teachers or even chaplains will not be adequate to meet the need that exists as can be witnessed already in many places today. Their role is not to impart their doctrine but the teaching of Jesus Christ Himself hence research being vital to them and being faithful to the genuine sources and to the light of the Magisterium. They should refrain from upsetting the minds of children and young people with outlandish theories (The Sacred Congregation for Catholic Education. *Lay Catholics in Schools: Witnesses to Faith*. Boston: Paulines, 1982. pp.32-33).

Lay Christians can really be a vital force in the evangelization process of the youth. This is because the work load is quite big yet the ordained ministers or priest chaplains are few yet there are some competent lay faithful in religious affairs. Some of these are very active in lay movements like Legion of Mary, Sacred Heart, Youth Alive and others. These can be of great importance in instilling faith among the children and youth as part of their apostolate in schools and institutions of learning. These therefore can help to cover up in places and schools where the priests may not reach.

2.2.4.5 University Pastoral Ministry

Pastoral ministry is that activity of the university which offers the members of the university community an opportunity to integrate religious and moral principles with their academic study and non academic activities, thus integrating faith with life. It is part of the mission of the Church within the university both in its structure and life. A university community concerned with promoting the institution's Catholic character will be conscious of this pastoral dimension and sensitive to the ways in which it can have influence on all university activities (John Paul II. *Apostolic Constitution on Catholic Universities*. p. 34).

The community should give a practical demonstration of its faith in its daily activity, with important moments of reflection and prayer. Catholic members ought to be offered opportunities to assimilate Catholic teachings and practices into their lives like participating in the celebration of the sacraments, especially the Eucharist as the most perfect act of community worship. When the academic community includes members of other Churches, ecclesial communities or religions, their initiatives for reflection and prayer in accordance with their own beliefs are to be respected (John Paul II. *Apostolic Constitution on Catholic Universities*. p. 34). Through this, the Catholic doctrine can be greatly understood by the students and appreciated the more. The Catholic community being mixed with the other students of the different beliefs encourages ecumenism and also gives chance to the Catholics to witness their belief to the others (1Pt 3:15-16).

Through this ministry also, students and teachers can be encouraged to be more aware of their responsibility towards those who are suffering physically or spiritually. Following the example of Christ, they will be particularly attentive to the poorest and to those who suffer economic, social, cultural and religious injustice. This responsibility begins within the academic community, but also finds application beyond it (John Paul II. *Apostolic Constitution on Catholic Universities*. p. 34).

Pastoral ministry is an indispensable means by which Catholic students can, in fulfillment of their baptism, be prepared for active participation in the life of the Church. It can assist in developing and nurturing the value of marriage and family life, fostering vocations to priesthood and religious life, stimulating the Christian commitment of the laity and imbuing every activity with the spirit of the Gospel. Close cooperation between a given Chaplain and the other activities within the local Church, under the guidance or with the approval of the diocesan bishop, will contribute to their mutual growth (CIC, Can.813).

Various associations or movements of spiritual and apostolic life can be of great assistance in developing the pastoral aspects of university life and deepening the spirituality of the students. (John Paul II. *Apostolic Constitution on Catholic Universities*. p. 35). This therefore encourages conviction and religious maturity. Students therefore, willingly involving in faith and religious activities, builds religious maturity hence making a great witness to the faith and Catholic beliefs.

Conclusively, a fruitful youth apostolate will demand a concrete catechesis that would help the youth to understand the Catholic doctrine and participate actively in the apostolate.

2.3. Catechesis in Schools

Catechesis is an education in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life (CCC no.5). Catechesis for this study is concentrating on those youth still in schools and institutions of learning.

When a child goes to school, he enters a society wider than that of his family, and he is initiated into the society hence ready to begin sharing directly in the life of the Church and can be admitted to the sacraments. (Sacred Congregation for the Clergy. *General Catechetical Directory*. London: Catholic Truth Society, 1973. p. 68). In the proper teaching of catechesis, in schools therefore, grouping of the children from infancy, childhood and adolescence or youth would be very important because their level of understanding and grasping is very different. More still the methods of pedagogy greatly differ as the way a religious instructor is to handle the child would be so different from the way he does for the youth, hence age level groupings necessary.

2.3.1 Infancy and Childhood

Infancy and childhood mean the earliest stages in human development (Collins). The first roots of religious and moral life appear at the very beginning of human life. In families of believers, the first months and years of life, which are of greatest importance for a man's balance in the years to come, can already provide the right conditions for developing a Christian personality. The immense number of experiences will be pressed together within him to form a foundation of that life of faith which will then gradually develop and manifest itself. Prayer is key; in that, the little child may learn to call upon God and our brother Jesus the Son, who leads us to the Father and upon the Holy Spirit, who dwells within our hearts; the child also to direct confident prayers to Mary, the Mother of Jesus and our mother. The parents ought to be supported by an adequate

formation from the priests to perform their duties rightly hence building the Church (Sacred Congregation for the Clergy (1973). p. 68).

2.3.2 Adolescence and the Youth

Adolescence is a period of transition of physical and psychological development between childhood and maturity (Collins). The period of adolescence and, in a larger sense the phenomena of the youth, have very great importance. These could also further be distinguished into pre-adolescence, adolescence, and early adulthood. A concrete type of instruction which would explain the lives and works of the saints and of other outstanding persons, together with reflections on the actual life of the Church, could provide catechetical students of this age with wholesome nourishment. Catechesis must help the youth more and more to discover genuine values and to put them in order hence in position to fit in his life questions like the meaning of life, independence, group influence and a search for genuine values (Sacred Congregation for the Clergy. (1973). p. 73).

This therefore is also a great indicator for the importance of a school or institution chaplain. In that, he can give enough time to understand the different characters of the students, backgrounds and dreams so as to guide them, using faith as the number one tool and proper human formation.

2.3.3 Challenges Faced by Schools in Fostering Catechesis

First and foremost the schools, especially Catholic founded have to maintain the Catholic identity of the schools yet so many students and staff are not Catholic. This is quite challenging that the schools have to keep the school excelling in all others spheres yet to keeping and promoting the Catholic identity chaplain ((Heenan Christopher (2010). Faith Magazine).

The schools too have financial constraints. Most schools find it economically burdensome to fund the chaplain and his different undertakings. Some therefore make it hard for the presence of the chaplain (<https://ecommons.udayton.edu/cgi>. Retrieved on 10th /March/2018).

The schools too have un interested teachers. These only want to concentrate on their paid for services other than this volunteering among the students for chaplaincy activities.

Generally schools are too academic oriented today and there is a lot of competition for grades and number of students because of the economic status of the country and desire for profit making. Admissions are to anybody be it on staff or students, with all their different interests and beliefs. It's therefore a big challenge for schools to balance the interests of the Catholic Church and other people's beliefs in the institutions of learning, hence the need for chaplains in the institutions of learning.

2.4 Challenges Faced by School Chaplains

The chaplain often times has to deal with all kinds of people in the school community both Catholic and not. He has at times to bear with their ridicule, impatience and the little understanding of the Catholic doctrine (Heenan Christopher. Faith Magazine. www.org.uk/article/january-february-2010-the-challenge-of-secondary-school-chaplaincy).

School chaplaincy at times seems like unrewarding. The chaplain feels that he is trying to promote something that many of the school community have little or no interest in. This is greatly evidenced as many are more interested in the excelling academically hence some considering chaplaincy activities as time wasting. Hence the ministry often taken to be difficult because the rewards and impact are so often not evident to the chaplain ((Heenan Christopher (2010). Faith Magazine).

There is the challenge of the finance to help in the daily running of the work of the chaplain and the chaplaincy at large. This often limits the chaplains in programs planning.

It is difficult to condense all the doctrines of faith, evangelization and moral guidance in the limited time the chaplain has with the school community. Hence so many things are often left out un handled like the promotion of vocations, relationships and information on the hierarchy of the Church and its relationship with the people ((Heenan Christopher (2010). Faith Magazine).

2.5. Conclusion

In this chapter, the researcher has explored the different works of other authors on the proper and concrete evangelization of the youth. The basis of most of the authors is on the proper guidance of the youth, proper upbringing, collective responsibility and appropriate mentoring. The

researcher therefore is going to try reconciling all these parties which tend towards the concrete evangelization of the youth through school chaplaincy.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction.

After progressively reviewing and systematically analyzing the various literature of other researchers regarding the concrete evangelization of the youth grounded in school chaplaincy, the researcher now presents the methodology that has been followed in the research. This chapter includes the research design, description of the geographical area and population, starting up, sample selection, the study procedure, data collection methods and instruments, data quality control (validity and reliability) and the constraints experienced in the study.

3.2 Research Design

The researcher has employed both the qualitative and quantitative paradigms. The qualitative paradigm is primarily exploratory and helps to gain an understanding of opinions and situations while the quantitative paradigm is figurative helping mostly with tables and sequences. Investigating the matters on the youth needs lots of observation, keen study and personal involvement most times, hence the qualitative approach has been more applicable. However quantification of some details has been vital. This is so clear in the phase of data analysis and presentation, whereby figures and diagrams were employed.

The preferred strategy used is the case study. This is because a case study allows an in-depth investigation into the subject and the variables, later permitting application to the rest of the population. Our case study here is Nakulabye parish, Kampala Archdiocese.

3.3 Study procedure

After defining the problem of study and stating objectives, the researcher critically reviewed the related literature from other scholars who have written about the topic. He formulated questions related to the specific objectives of the study, used questionnaires which were approved by the supervisor to collect data from different respondents. Interviews were conducted using the approved interview guide by the supervisor and finally compilation of data and analysis was done. This led to the writing of the final report.

3.4 Description of Geographical Area and Population

Nakulabye, is a neighborhood within the city of Kampala, the capital and largest city in Uganda . It is located in Lubaga Division, in northwestern Kampala. It is bordered by Makerere Kikoni to the north, Makerere University Main Campus to the northeast and east, Old Kampala to the southeast, Namirembe Hill to the south, Lusaze to the west and Kasubi to the northwest. This location is approximately 1 mile (1.6 km), by road, north of Kampala's central business district. The coordinates of Naakulabye are:0°19'30.0"N, 32°33'36.0"E (Latitude:0.3250; Longitude:32.5600) (Google, Location of Nakulabye At Google Maps (Retrieved on the 8th/ Feb/ 2018).

The population in Nakulabye Parish is mixed and multilingual owing to the fact of the many tribes and a few foreigners living there. Practically almost all tribes in Uganda are represented in Nakulabye either by residence or work. Other communities of non-Ugandans are also found in Nakulabye Parish like the Sudanese community, Ethiopian community and Rwandese community. Nakulabye inhabits the three universal classes of people; the rich, middle class and the poor. Regardless of it being the researcher's home area, it is easily accessible, and the population cooperative hence justifying the researcher's geographical choice.

3.5 Sampling Procedures

The researcher has employed both the probability and non-probability approaches. This is because the study has involved both qualitative and quantitative approaches. For the quantitative studies, probability has been used and has greatly been used in selecting samples randomly. Majorly however, the non-probability sampling has been used in this study because of the qualitative studies which are in a naturalistic setting hence making it easy for in-depth understanding of particular experiences of teachers, students and parents. This has involved getting a range of responses, ideas and sharing with the respondents. Being non probability sampling, the researcher particularly used the purposive samples where participants were selected subjectively. In here, the researcher interacted, observed and studied 5 primary schools, 10 secondary schools and 5 tertiary institutions of learning. The participants were 50 teachers, 61 students, 20 support staffs and 32 parents making the wholesome total of 163. The researcher

would arrange a meeting with a given respondent and using the interview guide, would then get the required information for the study using the midwifery method of dialogue.

3.6 Data-Collection Methods and Instruments

This study has employed two types of data; primary data collected from the field through the questionnaire, interviews and researcher's investigation and experience (observation). Then secondary data from the analysis of what other researchers and authors have written regarding or similar to the topic of study. This information was collected basically from the library and from the different reliable internet sources.

3.6.1 Questionnaire

These had both open and closed ended questions. The questionnaire has been the main primary tool for the researcher to collect data. The respondents who answered these included teachers, students and some parents. The questionnaire was composed of twelve questions. The researcher formulated them with the approval of the supervisor. One hundred seventy (170) questionnaires were given out, but only 140 were returned. The different respondents cooperated, and the researcher has carefully sorted the necessary and appropriate information for this study.

3.6.2 Interview

The researcher used an interview guide for engaging some individuals especially the schools administrations, support staff, parents and students. Thirty participants (30) had been booked for the interviews; however, only 23 were interviewed. This was done by interacting with the respondents casually so as not to tense them up but freely share their ideas on what was necessary for the study. From these interviews too, the researcher noted down carefully and later sieved the appropriate information for the study.

3.6.3 Observation

The researcher occasionally visited some schools, prayed with them and even interacted with some students, teachers and other school workers. He also on several occasions observed the frequency of the chaplains at the different schools, their relationship with the different stake holders and the way they carry out their duties.

3.7 Data quality control

This is how the researcher has scrutinized all the material collected from the use of the different tools as elaborated below;

3.7.1 Questionnaire

First, the questionnaire was pre-tested by some colleagues and the supervisor hence ascertaining the logical flow. The respondents to whom they were given were also carefully chosen. As for the reliability, though not so easy to ensure truthfulness and genuinity, the questions were open ended to help the respondents to express themselves sincerely and freely.

3.7.2 Interviews

The interview guide was well prepared and checked well by colleagues and well moderated by the supervisor. The interviews were carried out in an interactive manner and questions could be asked again and again to ensure truth and consistency.

3.7.3. Observation

The researcher was very critical in the observation of the different schools with chaplains, their behavior, interactions and reverence of religious actions and places in comparison with the students without chaplains. The researcher tried to visit the target schools and institutions at least once a week at stipulated times to ensure accuracy of investigations.

3.7.4. Library and Internet Sources

Library work and the different internet sources have provided secondary data because the researcher is not the first to investigate on the topic of study. Literature review was made with the help of the views from the earlier work of authors in this topic to help the researcher keep focused in the area of study

3.8. Data organization and Analysis Procedures

Having got raw data from the primary and secondary sources, the researcher organized the answers from the lists of questionnaires and notes taken during interviews and transformed them

into viable information for this study. It's this information that has been used in chapter four and later analyzed in chapter five. Then recommendations and conclusions are drawn and presented in chapter six.

3.9 Limitations and Constraints encountered during the study

Some respondents did not return the questionnaire. This was basically because many claimed to have busy schedules. Others did not fill the questionnaire claiming they had misplaced them.

Financial constraints because of the fact that the area of study was quite wide, it was costly for the researcher to mobilize funds to take the questionnaire to different people in the different places.

More still the researcher has been economically challenged to afford stationary and communication fees in airtime and the internet.

The work has also been quite tasking amid the busy daily schedules of our institution.

3.10 Conclusion:

In here, the methodology has been presented as succinctly shown in the above procedures. In the subsequent chapters, the researcher is to give well assessed information, the accompanying interpretations hence bringing to book the vital contribution of this work to the Church and society at large both in policy and implementation.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.0 Introduction

In this chapter, the researcher has compiled raw data from the respondents having used tools like questionnaires, interviews and observation to derive information relevant for the study. The work has been divided into different sections basing on the objectives of the study as already outlined in the preceding chapters. This information has been gathered from students, teachers, chaplains, parents, school administrators and other support staff in schools and institutions of learning.

4.1 Category of Respondents

Table Showing Respondents

Category	Number	Age Group
Teachers	50	25-65
Students	61	12-30
Support Staff	20	20-65
Parents	32	25-65

Source: Field Findings

4.2 School Chaplain

On the objective of investigating the role of chaplains in schools, the following information was received from the different respondents;

According to Were Fred (48), a school chaplain is one who leads religious programs in a school. However, other respondents described a chaplain as one in charge of religious affairs of the whole school including teachers and students. For Nalubowa Joyce (26), a school chaplain is a spiritual guide who tells students more about God by leading prayers and interacting with students in their general life. Not so different from the above, Chambe John (29) however adds that a chaplain equally guides and counsels students. Magomu Anthony (34) describes the

chaplain as a priest or any religious leader chosen and directed by the bishop particularly to care for student's faith, discipline, counseling and guidance according to the school's rules and regulations. Wasswa Patrick (42) described a chaplain as a counselor and guide to deepen the staff and student's faith. Konde Fred (34) in his description of a chaplain emphasized the shepherding role to the members of a given school or institution.

On the personality of the Chaplain, a number of respondents expected him to be loving, compassionate and caring to his people. Namusoke Christine (17) described the chaplain as one who should know what is going on in the lives of the people under his care and always caring to make a difference for the best, for example; caring for the sick, helping the needy students, and being there for those in challenging situations like loss of a dear one and providing counseling before or after suspension or dismissal.

For Kamyia Latif (39), a Muslim in one of the schools, suggests that a chaplain should try not to be impartial. In that, he should try to cater for the needs of all people equally without discrimination. He credited the chaplain of his school for interacting with all people whether Catholic or not. He said that this is also a form of evangelization of love for all and service above self. This in a way, he argued, reduces on the friction among the students of the different denominations hence creating unity. Katende Paschal (34), he encouraged that chaplains should balance between the boys and the girls.

A number of respondents explained that a chaplain should be strong willed and committed. He should be one who knows what he wants and his duties, being in a position to bridge the gap between the staff and students amicably, and always standing for what is right.

4.2.1 Work of a School Chaplain

The researcher tasked the respondents to share the kind of work they have seen their school chaplains do and also give the different kind of work they expected from them and the following were the findings:

For some, that the chaplain works as a disciplinary master and plays an advisory role too. For Lemu Nelson (32), a chaplain teaches morality and helps in the counseling of the students. The

chaplain also helps in the hearing of both the students and staff's confessions. To some also the chaplain ensures guidance of students in the moral, spiritual and social spheres.

For Mudoola Claire (42), a chaplain leads the school community at worship; that is, for daily Mass, and other prayers and on special occasions for example the blessing of candidates, start of academic year and thanksgiving. In line with the above, for Kakande Alfred (21), a chaplain organizes retreats or recollections for the spiritual nourishment of both the students and the staff.

Acidri Bosco (36), says a school chaplain coordinates the school with the nearby church or even the higher church authorities like at the diocese or the bishop. He too coordinates religious education programs organized at different levels for example; competitive dance and drama, music and even sports all gearing to developing a whole person. The chaplain also enhances coordination with other sister schools for mutual cooperation. In the same vein, Bidandi Joseph (31), says a chaplain coordinates lay apostolic movements and associations for example Legion of Mary, Sacred Heart of Jesus, Focolare, Youth Alive, Young Christian Students and pioneers. A chaplain encourages each student to at least belong in any of the above to guide him or her to get closer to God and get a deeper understanding of the Catholic doctrine and teaching.

Nassozi Mable (29), asserts that a chaplain plays a vital role in a school because his presence deters immoral behavior from both students and staff. This happens especially when the chaplain is a very influential figure in the school and in good coordination with the higher authorities. The staff members respect him as the representative of the above hence deterring misbehaviour.

The availability of a Chaplain makes it possible for students with questions on faith and moral issues to get help hence becoming more firm in faith. Wasswa Patrick (42) also asserts that he recollects the Lord's flock thus remaining on track on faith issues. Zalwango Sherina (30) also attributes to the chaplain the work of teaching proper and healthy relations between the boys and girls. The Chaplain does this through the emphasis on the respect of their own and other people's bodies and discouraging them from breaking of God's commandments especially the sixth commandment that is to avoid fornication.

Nambi Naome (14) asserts that it is the role of the chaplain to teach or organize catechism classes for the students. He ought to arrange the baptism of those not yet baptized, emphasize

catechism lessons for others and also organize functions on which to celebrate such sacraments. He should also be in position to organize youth Catholic camps purposely for interactions, spiritual, human and social formation and growth.

The chaplain is expected to be a parent and a bridge between the students and the staff. In that, often times when the students misbehave, teachers might use very hard means of disciplining hence creating friction between the two. The chaplain therefore is expected to be the mediator between the students and teachers to always solve issues amicably.

4.2.2 Impact of School Chaplaincy

A TABLE ILLUSTRATING THE IMPACT OF SCHOOL CHAPLAINCY

IMPACT	NUMBER OF RESPONDENTS	PERCENTAGE(%)
Positive	56	34.4%
Little	98	60.1%
Negative	9	5.5%
	163	100%

Source : Field Findings

The 34.4% of the respondents commented that the chaplains have a positive impact in the different institutions where they work. They fulfill most of their obligations, have ample time with both the staff and the students and are also good program guides as far as organizing religious gatherings and functions. They have greatly helped both the students' and staff communities to grow in faith, live moral lives and bear witness to Christ and the Catholic Church.

60.1% commented that chaplains have little impact in the schools. This is basically because some have a lot of work on them, that is, one person has to minister to over ten institutions a week. Because of this, he often cannot balance all the students' needs in the different institutions hence the little impact. The other cause of the little impact is basically that some Chaplains are so

occupied with other commitments especially for those who are at the same time assistant Parish Priests. They at times fail to balance between the two; parish commitments and school chaplaincy hence affecting the service delivery at the schools. Some chaplains too are quite occupied with their other commitments other than ministering to the schools. Many chaplains have little time to spend at the school premises, they are always in hurry when available and often times absent. This too has affected the quality of ministering to the students and staff.

5.5% commented that some chaplains have a negative impact. For some instead of uniting, building and encouraging good relations among the students and staff, they have been the cause of the divisions, cruel and immoral behavior. Some chaplains have disorganized the staff whereby they at times disagree with administration and worse still mobilize some staff members too to be adamant. On the other hand some chaplains have joined the administration to mistreat the staff members and embezzle funds hence dividing instead of uniting the community. Some school chaplains too have disorganized the students as they at times have favorites hence others feel being discriminated. Worse still some chaplains too have been implicated in immoral relationships with the students such as sexual relationships and some organized crimes. These have negatively portrayed the image of school chaplaincy hence negatively impacting their school communities.

4.3 Challenges Faced by Catholic Youth in the Schools

A number of Catholic youth go to different schools and institutions which are not only Catholic founded. More still, some schools have resident chaplains, others visiting chaplains while others do not have. This therefore has exposed some youth to challenges on the basis of religion. Below are some of the challenges the researcher noted from the different respondents;

First and foremost, there are some zealous and willing students who try to mobilize the others for prayers but unfortunately lack guidance from teachers as they are busy with teaching schedules while priests are scarce for occasional Mass or even the sacrament of penance.

Some schools unfortunately never receive or are never visited by any priest or even a representative of a nearby parish e.g. Seminarian, catechist or even lay apostolate movements.

More still, the priest spends little time at the school hence so many questions are left unattended to. This is especially for schools without resident chaplains and tight school schedules. In some cases the priest comes few minutes to Mass and leaves quickly immediately after, hence little or even no time for interaction and spiritual guidance left.

Ssekatawa Christopher (23), a student says that they are at times challenged financially to get sacred vessels and items to use at prayer for example table mappers, candle stands and even at times money to facilitate the priest or even just a little appreciation.

Some students especially in non Catholic founded institutions are not allowed to go to church and worse still they cannot create time for them to host an external minister. These institutions in the guise of tight school schedules deny the students to fully practice their faith at will while at school.

Nambalirwa Milly (41) says that they are faced with the criticizing and opposing teachings by some teachers and religious leaders of other denominations especially in non Catholic founded schools. Some other students who preferred anonymity confessed that religious leaders at their school told them that the Pope is the anti Christ, that the Eucharist is meat for dead bodies and commanded them to remove their rosaries if they are to be in the school. Still some confessed being convinced that they were not saved by being Catholic and were damned for hell.

For students who go to schools with free practice of everyone's' faith, the Catholic youth are usually swayed by the loud and contemporary music of the evangelicals and Pentecostals. Ssenkubuge Martin a Catholic student said that at times they feel attracted to the fun and singing in the Pentecostal or Evangelicals places of worship compared to the usually not so organized singing even without accompaniments in the Catholics section. One student confessed that she started slowly going to the Pentecostals' side for praise and worship but now she is born again for real.

The not well grounded youth in the doctrine of the Catholic Church are at times bullied by fellow students on grounds of faith hence often times fearing to witness. For example Namatende Divon confessed that her peers laugh and scorn her because of her piety and especially commitment to the Legion of Mary that it the practice of the elderly.

Catholic youth are too challenged by the enticements and good free offers from the other denominations. This is especially for the financially challenged and in non Catholic founded schools. Here they are usually promised sponsors to help in their school dues struggles and enticed with gifts like clothing, scholastic materials and invited for free tours, seminars and parties. Often times through these enticements, youth first go there just for fun and companionship but many have ended up forsaking the Catholic faith for the former.

The bad peer groups have also greatly challenged the youth. Some of their friends are either from pagan families while others are completely unreligious. These have at times badly influenced the youth in character and unfortunately if there is no proper guidance, they become completely wasted.

Some Catholics too have been a disgrace to the community and hence bad examples to the others. In that, it is the Catholic youth who are always caught in immoral behaviors, late coming, fights and worse still dodging classes and faith based activities. These paint a bad picture of the Catholics hence a hindrance to true witness.

There is also a misunderstanding of some of the doctrines of the Catholic Church for example the veneration of the blessed virgin Mary, use of images, the reverence to the Church leaders and wearing of rosaries and medals. These are often misunderstood by other students bringing about scorn, opposition and mockery.

Many youth too have confessed that the Catholic liturgy is seemingly very boring to them. Some students said that, often times their priest is not audible yet his homilies are quite long and boring. Hence when some students get to understand that he is the one coming they do not turn up for Mass.

There is also little knowledge of the Catholic catechism both of the teachers and students. Worse still, some of the traditional prayers are also not well said. This is a big challenge because even the teachers who would have been guides or models to the students are quite ignorant.

There is lack of trained and professional music directors to help in the teaching and guidance of Church music. This leads to uncoordinated singing during the liturgical activities hence boredom and later dwindling number of attending students. Unfortunately too, the few professionals who

could help at Church music, the students cannot facilitate them and almost receiving little or some no support from the staff / administration.

The academic pressure and unfriendly programs in some schools also do not give chance to the students to practice faith. In these schools, the students are pumped academically in that, for one to attend church or prayers is at the peril of his or her academics hence many end up giving up on faith.

Those are some of the challenges faced by the Catholic youth in schools and the different institutions of learning. Some of these challenges can be avoided and some solved by the presence of a full time and dedicated chaplain.

4.4 How the Youth can be concretely Evangelized in Schools

Having examined the different challenges faced by the youth in the different schools on ground of belief and the doctrine of the Catholic Church, here are some of the ways suggested by the respondents to concretely evangelize our children to be firm and confident witnesses to our belief.

Availing a school chaplain to a given school would promote more the evangelization among the students. Lumbasi Claire says that the chaplain would be in position to influence the school administration to avail good time to faith based activities. He would in turn be in position to preach to both the students and staff, answer perturbing questions, guide them morally and spiritually and organize them into a God fearing and united school community.

In consonant with the above, Ssebunya Charles (20) suggested that the school administration should also be in position to appoint a staff member to mobilize and work hand in hand with the chaplain. An insider, especially a teacher cooperating with the chaplain can be a great combination to handle the students, follow them up and guide them closely in religious affairs hence helping them to be better Christians.

The school chaplain in collaboration with the administration should organize religious seminars for students. These can be organized in a way that students interact with others on matters of faith, they learn new things about the church from the facilitators, share their different

experiences and challenges and how they can overcome them. This can help them grow into good and mature Catholics.

Religious retreats should also be organized at least once a term in a school. Through these retreats, the students can be taken deeper into prayer life, meditation, and life changing preaching. Kwizira Anthony observed that it is always better to bring a new retreat preacher to reduce the monotony of the school chaplain. Anthony (teacher and lay chaplain), also believes that this can greatly help in the evangelization of the youth.

For schools blessed with resident or fulltime school chaplains, most respondents are of view that these should be included on the teaching timetable to teach and meet each class at least once a week to talk on issues of morality. Through this encounter, so much can be covered to benefit morally, spiritually and socially the students and school at large.

Moral behavioral change, sensitization and guidance are also a great tool in the concrete evangelization of the students in schools. Ssenyonga Titus (19) advised that to concretely evangelize the youth, they should first be guided morally so as to bring them closer to God. He further argued that if the youth are morally upright, they are quite easier to mobilize and evangelize as they are more cooperative and understanding.

Community faith and religious activities should be introduced, given enough time and encouraged for all students;eg. community morning and evening prayers, bible study and quizzes. These help to bring the students closer to God, to be more conversant with the scriptures, better at community traditional and spontaneous prayers and emphasize their deep relationship with God.

Contemporary means of evangelization like showing religious movies and Gospel music can also be great tools used for concrete evangelization of the youth. In here, Nampala Jovia (33) affirms that through the movies some bible stories can be watched and learnt by heart and often good gospel music can have touching messages. Through these, at least some youth can be reached and evangelized because they benefit both by having fun and grow in religious or scriptural knowledge and faith.

Lay apostolic movements and associations should also be introduced and closely monitored by the Chaplain and teacher. Some of the movements include; Legion Mary, Miraculous Medal, Sacred Heart and Youth Alive etc. The youth fellowship, learn from each other, get deeper knowledge on faith, doctrine and create a sense of belonging to the Church hence being very instrumental in the concrete evangelization.

Encouraging charitable group activities is also another suggested way of evangelization among the youth. Nakalyowa teddy (26), confessed that she felt really well and touched when their school organized and they visited the Nsambya babies' home as the Youth Alive movement. Activities of the kind attract even nonmembers and the lukewarm members too after the tour changed for the better. She asserts that through these charitable activities they are encouraged to take on Christian values and it is also one way of bearing witness.

Asimwe Reachel (18) suggests that visits from religious leaders like priests and religious men and women encourage the youth. Such visits can help in encouraging and scouting for vocations to serve the Lord.

Tumuhaise Peter (school cook), in an interview encouraged the vigorous celebration and honoring special days of the Church for example Easter, Ash Wednesday, Assumption and other days especially those which are usually in the course of school days. He said that this gives pride to the youth honoring and giving special emphasis to the days they hold belief of and it is also an opportunity to evangelize on the essence of those days in the life of a Catholic. This also helps answer some usually misunderstood doctrines of the Church to the other members.

Namuli Patronella (15), greatly encouraged religious inter school programs in Church music and drama. These are usually inter-school competitions on the basis of mastery of Church doctrine, theology of the songs and message of evangelization. Though they are usually on competition basis, there is a lot of learning of Church doctrine from the messages of the songs, evangelization from the drama skits and also building confidence among the youth in the belief.

Finally, Busomoke Gabriel (35), encouraged occasional Catholic questions and answers sessions for both the staff and students. He confessed that this was so helpful to him and friends during their university days. Through these sessions, the attendants may share doctrinal teachings of the

Church, encourage each other and also share the Word of God. This could also be a great weapon for the concrete evangelization of the youth in schools.

Kasule Paul (34), said that the school administration can really play a vital role in the evangelization of the student/ youth. It is the administration to make a conducive time table catering for religious activities without colliding with the academic work. This makes the work of the chaplain easy.

Nammatta Prisca (36), said the administration's first role is to ensure the discipline among the students. This gives a conducive atmosphere for the chaplain to carry out his obligations with ease. More still, she argued that this saves time as order can easily be created with the presence of the teachers to cooperate with the chaplain. Yet Ssegawa Christopher also hinted that the staff's discipline is also vital as they are the models of the young.

Ssegawa Joseph (36), also acting as a lay chaplain asserted that the support of the school administration to the work and person of the chaplain could greatly foster evangelization. He said that their school at least supports them when going for pilgrimages, religious education competitions and also pays the trainers and provides the meals. He avowed that the administration's support motivates the chaplains and encourages the students to be firm and serious.

4.5 Challenges Faced by Catholic School Chaplains

Some Priests have tried to fulfill their duties as school and institution chaplains. However, some go through lots of challenges. Below are some of the challenges shared by the different respondents of whom some are school chaplains. For this section however, most of the respondents preferred anonymity especially those interviewed.

4.5.1 Lack of support from the administration.

Some respondents and chaplains too confessed that in some schools the administrators are so unfriendly and rude to them. This is especially for non Catholic schools, in that they even at times refuse to release the students for prayers in the guise of the tight programs. Some even over criticize them as wasting the students' time for class.

4.5.2 Lack of Places/space for worship in schools.

Some schools lack places of worship yet even the classes are all occupied. Some chaplains have to plead with the administrators to provide room for prayers. Worse still, in some schools, the rooms are only organized when the chaplain arrives which is really disturbing.

4.5.3 Poor Facilitation of Chaplains.

Some chaplains lack proper facilitation to fully carry out their duties. Often times when they are to organize functions they lack the money to buy some items or even transport in case they have to take students out for religious functions. Unfortunately, some schools do not foot the chaplain's expenses that at times students are the ones who use their meager resources.

4.5.4 Indiscipline.

The undisciplined students in some schools also make it hard for the chaplains to fully carry out their duties as they are often talking or disturbing others.

4.5.5 Multi Denominational Communities.

There is also the challenge of the biased and uninterested students especially of the other denominations who keep discouraging the others. The chaplain has to struggle to put all these in line.

4.5.6 Uncooperative administration.

For some schools, be it Catholic founded, they leave the sole duty of looking for students and controlling them in religious activities solely for the chaplain which is often so taxing.

4.5.7 Complicated Cases.

Some students' issues are too complex necessitating parents, guardians and good historical facts. Here chaplains are at times in dilemma as some students confide in them yet their issues would necessitate at least some facts and parents' or elder's intervention which may not be available. For example some students are possessed while at school, others have psychological problems yet without proper facts to help intervene.

4.5.8 Lack of Time.

The chaplains too are given little time in most schools yet there are so many issues to handle for example confessions, counseling, Mass, Catechism even answering questions through interaction. All these help the students in a certain way but cannot be handled in the limited availed time.

4.5.9 Financial demands from some students.

Some students to wish to exploit the chaplains as they deceive them to lend them money while others just solicit it from them in the guise of requesting for charity.

4.5.10 Complex Relations.

Some Chaplains are suspected of having love relationship with some students by staff and students. This happens especially when the chaplains are taken to be fond of some students In comparison to others especially of the opposite sex. On the other hand, some female students are very naughty as some try to seduce the chaplains. This a teacher confessed basing on the way some dress especially when not in school uniform; the way some talk to them and even worse still sitting in very suggestive angles. A chaplain of a certain tertiary institution also confessed that some stubborn female students misuse his telephone by sending him suggestive and romantic demanding messages.

4.5.11 Language

There is language barrier as some new students may not be conversant with English especially the new ones in senior one. Hence the chaplain has to make an effort to make all the students around understand his communications.

4.5.12 Differences in age

The difference in the age groups and the interests of the students also greatly challenges the chaplain. He has to deal with the youngest and the oldest of the community, the brightest and dullest, all with their different understandings yet he has to minister to them at the same time. Often times therefore some benefiting from the chaplain's presence while others may not.

4.5.13 Lack of Training of Chaplains.

The unprofessional status of most of the school chaplains is also a big setback to their work. Nagitta Margret (37) said that the chaplains cannot handle some issues appropriately because they lack the professional touch. For example counseling and even talking to the youth on sensitive issues like sex. She says that they usually shy way talking about sex and adolescent relationships yet they are some of the very pressing issues which need handling with a spiritual touch.

Conclusively, those are some of the challenges the respondents shared with the researcher which the different school chaplains face.

4.6 Conclusion

The researcher in this chapter has presented the data from the respondents regarding the personality and duties of a school chaplain. The respondents' views of how the chaplains have been helpful in schools and the different challenges they face in their ministry. The researcher has also presented the different ways the respondents suggested for the concrete evangelization of the youth in schools and institutions of learning. In the proceeding chapter, the researcher is to discuss the findings in this chapter in consonant with the views of the different authors as discussed earlier in the literature review.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.1 Introduction

After sorting the data and thoroughly presenting it in the preceding chapter, the researcher now embarks on the discussion of the different findings both from the respondents and from the several authors who handled a similar study.

5.2 The School Chaplain

A school chaplain is the minister/ priest in charge of the religious affairs of the members in a particular school or institution; students or staff. He ought to be friendly, loving, caring and approachable to all members of the school without discrimination. For a chaplain to carry out his work, he needs alliances/ collaborators (Harris Maria, Portrait of Youth Ministry, 113). Such collaborations in a school setting therefore have to include; first the administration, staff and also from the students body. In collaboration with these, the evangelization work could be made easier and with the alliances formed, hence facilitating a smooth reception. Through this the chaplain could have a bigger impact on the school community. For if the chaplain fails to get collaborators in his ministry, from the staff or even students; his ministry might be more taxing and challenging without people from the inside.

The chaplain should be flexible. He should not be tied to only one way of acting with the youth. The young people of this decade are not the same as those of the last decade; nor is this year's group the same as last year's, twelve year olds are not nineteen year olds. What helps some can hurt others. For this reason, he must take time to know the students with their individual characteristics hence in a position to encourage them (Harris Maria, Portrait of Youth Ministry, 114). In most of our schools, the senior six members will pray with the senior one students, primary seven with primary four, teachers with the support staff. All these are children of God but the way they understand different things also varies. The example a teacher may enjoy, the support staff may not understand. Hence this is where the flexibility of the chaplain is highly encouraged so as to suit all his flock.

The chaplain should be/is a bridge between the students, parents, teachers, administrators and the church authorities. As previously asserted in the preceding chapter, a chaplain is expected to be

impartial in his dealings. He is expected to welcome and listen to all the stake holders in a school or an institution without bias. Hence he has big role to play as a bridge to listen to the different parties, advice, solicit, plead, communicate and even support or disagree, all on their behalf. That's why Warren Michael referred to a youth chaplain as an advocate (Michael Warren. *Youth Ministry: A Book of Readings*, New York: Paulist, 1977, P. 117). As an advocate for the students, he has the obligation to listen to them, understand the perspective of doing certain things, and always explain their position to the others i.e. teachers, administrators or even the parents. Often times, some parents have issues with their children or even conflicts between teachers and students and each party accusing the other. Since some of these can share their stand with the chaplain, he therefore remains as the only option to be the negotiator to create a cordial community.

The chaplain too ought to stand in for the parents, administrators and teachers towards their relationship with the students. At times the students may be too demanding and expectant from any of the above parties. For example more pocket money from the parents, more time with the teachers or even misunderstandings with some of them. The chaplain here is expected to explain to the students the reality since in his privileged position, he can hear from the students and the other parties too.

In a nutshell, the chaplain is expected to be the bridge, one who sympathizes with all, a good listener and mostly in all a just man so as to serve all his subjects well in peace and lead them to God.

5.3 Challenges of Catholic Students in Schools

The main challenges of the Catholic youth in schools are mostly internal; in that, they are not so conversant with the Catholic Church doctrine. Most of them had catechism classes but they did not greatly impact on them as them since it was just parroted information to complete the different stages. In the school environment, they are challenged to defend what they believe amidst scorn and opposition and their solutions are limited. Some therefore give up completely, either practicing quietly or even so completely isolate themselves from the Church and succumb to peer pressure.

Worse still, there are also external pressures from the desire to impress and fit in peers, challenged by the religious leaders of the other denominations especially for those in non Catholic founded schools, enticements from the other praying groups due to the loud and appealing music, attractive outings and expected financial help especially for those pecuniary challenged and even absence of a spiritual guide.

These challenges are almost everywhere, in the schools, but even in the different communities. However, since the students are still in the position of learning, in the search of their real beings and what they want to do with their lives; this is an opportune moment to guide them in matters of faith, morally ground them and encourage them rein enforcing their gifts and directing their energies to be proud witnesses of the Church and valuable citizens.

Unfortunately however, the students do not only face the above challenges, but even some of their family backgrounds are not appealing, the society too is a disgrace in one way or the other hence no real models to take as examples. Like Nsubuga Rogers asserted in his article “ *Youth- they are no Worse than their Elders*” in the Leadership magazine, issue no.355 1996, the would be models to the youth, are worse. Lots of evils going on in society today for example; corruption, sexual immorality, tribalism, character assassinations and ruthless killings all over the country. The perpetrators of these are the elders, learned and parents who should be good examples to the youth. Back home, most parents are so busy to talk and guide their children in morals, faith and relations during the short available holiday time they spend at home. These appalling situations of things in homes and societies today do not give chance to the youth to be true witnesses to their faith. Hence the dire need of a chaplain to close the gap, in that, at least the time the student spends at school, he or she could be evangelized so as to produce a better breed of youth.

5.4 Evangelization in Schools

Amidst all the challenges discussed, the school is one of the best avenues for the proper and concrete evangelization of the youth and this is the best timing throughout the development process. In fact, the school going youth spend more time at school than at home.

School time is the time for adequate catechesis to all those students who did not get that chance while in their homes.

It is this time while at school that the students are introduced to Catholic movements and associations like Legion of Mary, Youth Alive and the Young Christian Students. Through these movements and associations, the chaplain helps to initiate and later can leave the students to run the clubs themselves. By this, they get more knowledge of their beliefs and grow more zealous about their faith. It is through these movements and associations that the students are introduced into the lay witness of the Church (The Sacred Congregation for Catholic Education. (1982). p. 11). They are taught and encouraged to love their Church and be witnesses too in their state of life.

Organizing of different religious functions at the school increases student's participation and activeness in the affairs of the Church. Whenever there is a function, there is special excitement among the students, the increased participation through singing, arranging the venue and even emotionally. All these in a way prepare the student for more important obligations and duties in the Church. The functions too in a way teach the relevancy of the different days of obligations or the different important rituals in the Church.

The fulltime presence of the chaplain at the school premises plays a vital role in the evangelization drive. This is because, like a team coach, his presence is enough to mobilize and encourage certain activities like community prayers of particular days, strict observation of times set apart for religious activities and deterring indiscipline. For the fact that the chaplain is like a model at the school premises in matters of faith, character and cordial relationships, his presence encourages good behavior among students and teachers. More still, his exemplary behavior, speech, treatment of all people whether Catholics or not, dress and faith are all ways of evangelization in form of witness which is very vital.

Conclusively, the school is a very good avenue for the evangelization of the students. This is because most of the time of the youth is spent at school, and if well used, excellent results can be achieved and if not, a great opportunity is missed. In schools the youth learn a lot academically, socially, economically and spiritually. However, they also can also be influenced negatively through bad peer groups, bad examples and laxity or laziness in faith matters if never given priority. It's therefore opportune if this time of school is utilized by the school chaplains to instill seeds of faith and proper moral behavior. When Church doctrines are taught at this level and active participation encouraged, there is a big influence on the youth's daily life, relations, practices and the integral person.

5.5 Challenges of School Chaplaincy

Given the fact that the chaplain has a very great role to play in the concrete evangelization of the youth, his place in the school setting is vital. However, there are a number of challenges affecting both the chaplain and his department which hence affect the concrete evangelization of the youth and proper guidance.

First and foremost, the levels of professionalism of the chaplains greatly hinder them to provide quality service to the students and school at large. Most of the chaplains sent in schools are priests who have at times just completed their seminary formation, fresh from school with no experience and little knowledge of dealing with students or youth from the different backgrounds. Often times, seminary training does not expose the future priests to diverse experiences as most times seminarians are indoor and when they go out, almost everything they find in their vicinities or places of appointment like water, electricity with a stand by generator and always assured of meals. Such a person, when taken to handle students from various backgrounds like those from ghettos, where some are the bread winners, for themselves and their siblings, some walk long distances to reach school, while others are struggling to stay in school at all expenses, he is overwhelmed. For a chaplain to satisfactorily handle these students, it would be good if he has at least got some good knowledge of social work and administration, education or even counseling and guidance. Such training would greatly be a great help to his ministry. Otherwise, the chaplain can help the students but at least, professionalism would be an added advantage which is lacking for many. In this line, Harris Maria proposes the urgency of

proper training and preparation of the chaplains before they are sent to handle the youth (Harris Maria, Portrait of Youth Ministry, 121).

There is also little cooperation between the different school administrations and the chaplaincy. Often times, the administrations have left the whole work load to the chaplain alone. He has to prepare for the students, run after them and even struggle to say something to them. Some school administrations have tried to put in place a lay chaplain to help the priest but still, often times the lay chaplain alone without the aid of the administration does not do much. The school administrations, which are involved in the making of the time tables, unfortunately some under look that time. Worse still, some continue teaching while others absent themselves when it comes to things of faith and religion. For some schools where the administrations are fully involved in the spiritual and religious affairs of the students, the results are heartening. This therefore calls for joint efforts of all stake holders; the administration, parents, teachers and chaplains, all for the good our dear youth. This ought to be a collective responsibility.

This also brings in the aspect of the limited number of the chaplains yet the work is enormous. There has not been any school in the findings which had more than one chaplain. For those which were blessed to have, he was one resident priest, yet for the biggest number of schools, they were served by the priests of a nearby parish especially the one in charge of schools. Even for the resident chaplain, he has a load of over eight hundred students (800) to serve i.e. teach catechism, help at confessions, counsel and some even teach in class. Imagine the priest in charge of schools in a parish with over ten schools and institutions yet all these need to be served at least once a week. This is quite a workload for the chaplain hence often times making him ineffective or if not will breakdown quickly. As if is not enough, for those who are not resident, they have even parish ministry to balance with the school chaplaincy. This therefore calls for a remedy if evangelization is to be concretized.

The facilitation of the school chaplaincies is also a great challenge which needs to be urgently looked into. Chaplains shared that they face the hurdle of money to help in the running of the duties of their office. Of course some schools have greatly been supportive to the chaplains in their ministry and the numerous activities organized like retreats, pilgrims and religious functions. Unfortunately however, some schools have not been positive, they leave the work load to the Catholic community and if they do not have a patron, the students suffocate supporting the

chaplaincy. Due to the inappropriate systems, there are at times misunderstandings on facilitating the chaplain between the nearby parish and a particular school. In that, some chaplains have confessed that they have to devise means to support the students using their meager resources. This limits the work of the chaplain and due to lack of facilitation; some have greatly been demotivated, hence resorting to ways of fending for themselves which affects the ministry.

Some chaplains have done really a great job in the evangelization of the youth in the schools though with the different challenges.

5.6 Conclusion

The researcher in this chapter has discussed the major findings from the data collected from the field. In the proceeding chapter, he is to give the different observations and discuss the possible recommendations to make the concrete evangelization of the youth through school chaplaincies a reality.

CHAPTER SIX: CONCLUSIONS AND RECCOMENDATIONS

6.1. Introduction

The researcher having discussed the data from the field and from the different literature sources, he now embarks on giving conclusions and suggests the possible recommendations to make the concrete evangelization of the youth through school chaplaincies a reality.

6.2 Conclusions

Basing on the study, most families have not really fulfilled their duty especially bring up children in faith. On asking whether most of the youth were having family prayers at home, many were negative. The youth shared that most of their parents are working and come back at different intervals hence some find when the children are watching television, some already sleeping and yet some youth also sleep in boys' quarters hence little supervision from the parents. This has brought about the calamity of youth who are lukewarm in faith, only knowing the basics learnt during the catechism classes. Hence the only choice parents are left with is to send the youth to schools hence shift the spiritual formation to the schools.

The researcher found out that since most of the youth come from shaky and some broken families, weak in faith and not so concerned with religion, there is really an urgent need of evangelization and catechesis of the youth and even moral guidance where possible. And the researcher thinks the chaplains can really play this role to put our youth on the right track in morals, faith and general life guidance.

The study shows that most of the student youth spend most of their time in schools; almost nine months of the year are spent at school and only three months at home while for holidays. This therefore shows that there is a great opportunity for religious leaders to teach church doctrine and evangelize the youth while at school than when at home because more time and contact with them is very possible. Hence schools can really be very good avenues for laying concrete foundations for the youth in faith and morals.

From the research carried out, the best results for concrete evangelization of the youth in schools can be best achieved if there is good collaboration and rapport between the school

administrators, teachers and the chaplain. This means that the best results of evangelization can be got through team work of all the stake holders in the formation of the youth.

Unfortunately however, it was found out that most of the teachers and school administrators too are not well versed in Church doctrine and beliefs. This means that most of the teachers cannot be fully trusted to instruct the youth in matters of faith as most of them are not sure of the doctrine. This means that they need a close supervisor and an over seer in matters of faith and the best candidate would be a school chaplain.

The work for the chaplains is quite too much yet they are limited in personnel. The researcher has come to realize that the chaplains are overworked. This is because in some schools where they are resident chaplains, one person has to serve over 600 students yet has to say Mass, lead and guide at prayer, catechize, counsel while some even teach in class. All this for one person can break him down or even render him incompetent.

A few schools have standing chaplains while others survive on the mercy of the nearby local Church ministers.

Many schools are overly concerned with the academics, that faith and religious programs are not considered. For some schools have busy class schedules with teachers continuing with the usual teaching schedules even on Sundays. This has greatly affected the student's spirituality as they have always to prioritize academics. Worse still, even when the chaplain comes, he is so much briefed to consider the limited time available.

There are also lots of contradicting teachings and misleading religious leaders in the different schools. In some schools, the students are indoctrinated by some teachers, while some by some visiting religious leaders. Hence there is an urgent need for guidance in these schools to counteract the false teachings and clearly guide on the enticing new ways of praying.

6.3 Recommendations

Basing on the study the researcher has made and the field research he has gathered on the proper evangelization of the youth especially in schools, he now proposes the following for the Church, the Chaplains and the School administrations so as to make the above viable.

6.3.1 To the Church

The Church should devise more ways of availing Chaplains for the different schools and institutions at least one for every three schools. This can be done by appointing some of the priests who are in administrative positions at the diocese to at least help these schools on Sundays and Saturdays since they may not be so occupied with administrative work on weekends. More still for schools near religious institutions like seminaries can seek assistance of some of the priests to help in the nearby institutions since at times these institutions are blessed with a number of priests. If at least some could help to be chaplains of certain schools, this would serve a great deal in the evangelization process.

The Church needs to train the chaplains so as to be relevant to the needs of the youth and their special apostolate. School chaplains ought to be equipped with knowledge on fields like education, psychology, human relations, guidance and counseling so as to ably serve the students. In that, they are in position to help and motivate the hopeless students, teach and catechize church doctrine, preach the Gospel and also in position to console and encourage those with different challenges. Here a school chaplain will be a big asset to the students, staff and administration and the Church at large.

The Church should put occasional seminars, retreats and refresher courses so as to keep the Chaplains up dated on the proper grooming and new evangelizing methods to the youth especially the students in schools. This would help to streamline what should be handled with the students, how, and if possible agree when or where; be it in class as lessons, during homilies or to organize special seminars where to pass on the different teachings. This would in a way ensure and encourage the uniformity or oneness of the Church in doctrine.

The Church should also continue in the campaign of putting up standard Catholic founded schools and institutions. Through these institutions, the Church would have more authority to set up programmes in line with the proper moral values, influence school programmes and also give priority to faith based Catholic programmes. Parents would be proud and confident to take their children to good performing, morally sound and religiously grounded schools. It's through such an avenue that chaplains would be at liberty to concretely evangelize the youth.

The Church should consider the possibility of training and empowering lay faithful to stand in for chaplains in certain instances. Due to the urgent need of evangelization to the youth in schools, with the many schools and institutions, the numerous students in the different schools, yet the number of clergy is limited, committed lay faithful could be an option. There are some willing, committed and able lay faithful who when supported by the Church could help in the schools in some aspects of evangelization for example catechism, counseling and guidance and moral upbringing. Most of these lay faithful could be attached to the different Catholic movements and associations like Legion of Mary. In that, through the interaction of the students/ youth with these people, they could benefit from their faith, experience and parental guidance.

The lay Catholics when duly given moral support by the Church and accepted by the school administrations, can help in the mobilizing of the different lay apostolate movements. These they can monitor in gazetted times like during weekly day meals or even over the weekends. This could help keep the youth abreast with the different Church devotions, teachings and the Gospel in general. The youth also get encouraged knowing that people like them can be faithful messengers of the Gospel of Christ and that they are loved and cared for.

In line with the above, William Cardinal Baum, then prefect of the Sacred Congregation for the Catholic Education encouraged the lay evangelizers that: “they must never have any doubts about the fact that they constitute an element of great hope for the Church and that it put its trust in them with the task of gradually bringing about an integration of temporal reality with the Gospel, so that it reaches to all people. More particularly, it has entrusted them with the integral human formation and the faith education of young people who will determine whether the world of tomorrow is more closely or loosely bound to Christ (The Sacred Congregation for Catholic Education. (1982), p.44).

6.3.2 To the Chaplains

6.3.2.1 To The Clergy

Chaplains need to be more encouraged and motivated in their work. The different schools where the chaplains are appointed should make sure they are well facilitated, supported in their day to day duties and availed with the possible amenities for the smooth running of their work.

Chaplains should be more readily available and committed to serve the Church through the young generation of the youth in schools. They should be kind, approachable, considerate, enthusiastic, principled and humane all qualified for the better service of the students. Through his attractive and Godly personality, he will be able to touch so many youth and bring them to Christ.

Chaplains should be very innovative, creative and very outgoing so as to ably serve the youth in the schools. This is because there are so many things the chaplain has to compete with to make the students more attracted to matters of faith and religion. There is entertainment (music and movies), academics, sloth, and so many enticing and attractive new teachings and denominations; all these are options for the student. Hence the chaplain has to be more appealing through his innovations by organizing seminars, retreats and also encouraging them to pray and coming closer to God. Through this, the chaplain can be in position to concretely evangelize the students. His personality too should be in a way that can easily and appropriately deal with the staff and administration well because without them, his mission would be too hard.

Chaplains should train and mentor students in their different chaplaincies. The chaplains can do this by equipping the students in doctrine especially through introducing various religious movements and associations. Through these, they share on the different devotions of the Church, choose able and dedicated leaders to animate the others in the absence of the chaplain and always seek guidance where challenged. The training would mentor able students to guide, motivate and mobilize others in matters of faith. The leaders may always even stand in for the chaplain at least to lead in the different catholic traditional prayers on days when the chaplain is not around or even in the course of the week gatherings.

Chaplains should introduce and initiate the particular school or institution he is working into Catholic diocesan or regional associations like ACEITEKA (ASSOCIATION OF CATHOLIC EDUCATION INSTITUTIONS AND TEACHERS IN KAMPALA ARCHDIOCESE), CAPSMA (CATHOLIC ASSOCIATION OF PRIMARY SCHOOLS MANAGEMENT). With these associations, the teachers come together, encourage each other and also grow in faith and doctrine hence in position to share with the students. The students too get to interact with each other and brought together as children of the same faith, hence motivated and strengthened.

Through these associations, other activities like sports, music and dance and drama are also organized helping the youth to grow wholly all for the greater glory of God.

Chaplains have a special duty to accept willingly and even encourage opportunities for contact with families of the students as this greatly compliments their ministry. If they work well, then all will fulfill their irreplaceable and inalienable God given duty (John Paul II, Apostolic Exhortation Familiaris Consortio. Nairobi: Paulines, 1984. no. 37, p.127.). The chaplain will therefore get to know the different families from which his students come from would help a great deal to work together for the good of the students.

Lastly but majorly important is the personal witness of the chaplain. The way the chaplain carries himself will greatly influence the faith and evangelization of the students. Hence the chaplain should be a man of prayer, prudent in speech and action, loving, caring, approachable, and considerate and with God judgment. All in all the person of the chaplain should be one leading and attracting people especially the youth to God.

6.3.2.2 To the Lay Catholics in Schools/ Lay Chaplains

These are the different Catholics in a given school or institution who though not Clergy but are great evangelizers and witnesses to the Gospel of Christ. These may be administrators, teachers, support staff or even a visiting member. They should specifically help in the mobilization, encouraging and guiding the youth in matters of faith in a given institution or school. They can often be even readily more available than the ordained minister. The lay chaplains can help and work side by side with the chaplain hence in a way contributing to the evangelization of the future generation. These are some of the ways they can be good models in the evangelization process in schools.

Through their experiences in their different aspects of life, the lay members should be of great importance to the youth by sharing their rich life experiences, and encouraging them in matters of faith and other life skills. The youth would benefit more from the rich and several experiences from the people of God.

The lay Catholics should make the presence of the Church be felt in the schools or institution where they work (The Sacred Congregation for Catholic Education. (1982), p.28). This actually

is one of the way in which the Church can reach out to certain situations where the priests may not be available. This helps to encourage the lay Catholics to assume their baptismal responsibility of prophets and in a way making the Gospel known.

6.3.3 To the Schools Administration

The school administration is very vital if the concrete evangelization of the youth is to be a success. For the administration here, the researcher is to include the persons of the directors, head teachers and the teachers. Here are some of the roles they can play in the evangelization drive of the youth.

First and foremost they should make a favorable time table favoring the religious and faith activities like Mass, prayers, retreats and clubs and movements meetings. This time set apart for these activities should not be interrupted or in competition with class or other school activities' time. This would show the importance and relevancy of faith to the youth if its given priority like the other academic and co-curricular activities.

The school administration should be in position to support and encourage the chaplain in his ministry in all the possible ways be it morally, financially and in manpower wherever possible. It should always be ready to support the activities of the chaplaincy like retreats, transportation, external and internal religious seminars and always be there to avail the youth to the chaplain in the agreed times.

The administration should be ready to instill discipline and courteous moral values among the students so that they are in position to ably cooperate with the chaplain. Serious supervision ought to be ensured and encouraged in religious affairs to emphasize the importance of faith and God in the lives of the students as portrayed in time keeping for religious activities and gazetted places and times for prayer.

The administration should always be in cooperation with Church programs and associations both for the students and the teachers like ACEITEKA and CAPSMA. These associations help to streamline the work, programs and conduct of the schools especially in line with the Catholic teaching and in consonant with the Church's administration. Here the evangelization process would be made easy with all the above in place and well coordinated.

The school should provide that Christian community and offer great opportunity for the teachers to provide the students with living examples of what it means to be a member of that great community which is the Church. Teachers therefore have a responsibility to be witnesses to what they believe in the way of their lives, work and relations with both fellow teachers and the students. This is because the conduct of the teacher plays a vital role in evangelization as conduct is always much more important than speech (The Sacred Congregation for Catholic Education. 1982. p.20). This is because, the more completely an educator can give witness to the model of the ideal person that is being presented to the students, the more this ideal will be believed and imitated. Witness and good models help the youth to believe that Christian behavior is possible. Without this, the opposite is true.

Catholic teachers should be in position to inculcate values which generate human attitudes such as freedom which includes respect for others, conscientious responsibility, a sincere and constant search for truth, a spirit of solidarity with and service toward all other person. Ideally, attitudes and behavior can be gradually motivated in things such as prayers, sacramental life and love for one another hence integrating all this in the life of faith. Teachers have a great opportunity to accomplish the very purpose of evangelization; the incarnation of the Christian message in the lives of the youth.

Teachers too can help in the soliciting and the encouraging of vocations. They should try to discover and cultivate vocations to the priesthood or to religious life, or a call to live a private commitment or even discern a vocation to marriage.

The sacramental life of the teachers and administrators also greatly matters. This gives a good example to the students and proper models to look to in terms of faith and sacramental life. As it would be good if the school administrators were legally married or at least when most of them receive the blessed Eucharist. This would be an avenue for the chaplain to preach loyalty to the Church's teaching especially the sacraments with the support of the witness of the teachers and school administrators.

6.3.4 To the Students

The students have a very big role to play if the concrete evangelization is to be a success in their different schools.

The students should always be disciplined and cooperative with their teachers and chaplains so that the process of evangelization is made smooth for all parties.

The students should be positive and receptive of the Gospel and the doctrinal teachings because they are not only for academic purposes, but for life and even eternal salvation.

The students should be in position to organize themselves even without the ever strict supervision of the chaplains, leadership bodies or even teachers. They should always try to be creative in matters of faith.

Students should be passionate about their faith. This is because they are the chief stake holders if the evangelization in the chaplaincies is to be a success.

6.4 Limitations of the Study and Recommendations for Further Studies

As already noted in the scope, the study was done in Nakulabye Catholic Parish. Six sub Parishes were visited with a small sample size. In that case, caution must be taken in applying the conclusions from these findings to the rest of other sub-parishes as well as other parishes in Kampala Arch Diocese and Uganda at large. It is so far to assume that the findings are an appropriate representative of what is going on in this parish and probably a few other parishes in Kampala Arch diocese. To apply these findings to all parishes may not necessarily give the right conclusion. This is so because of different variables such as the different schools, foundational bodies, personalities of different parents, teachers, chaplains and parish priests in the diocese.

Conclusively, the researcher might have been limited in some way or another hence not exhaustively collecting enough data to thoroughly satisfy this research. He therefore recommends further studies in the same line of study so as to worthily benefit the youth and the Church in general.

6.5 Implications of the Study

The researcher hopes the study will help the Church authorities to continue encouraging and supporting school chaplaincies for the benefit of evangelization of our youth. This study too hopes to awaken and encourage all the stake holders to concretely evangelize in their different states of life and localities, that is; families, places of work, schools and all round witness o the

Gospel of Christ especially to the youth. Lastly, the researcher hopes the study to bring to book the urgency of evangelization to the youth, finding them where they are, getting to know them and bringing Christ closer to them through means appealing to their age and situations.

6.6. General Conclusion

According to the study made by the researcher from both the field and the other resourceful authors, there is an urgent need to send chaplains in schools and institutions to help in the evangelization work. Christ sent the apostles to go out in the world and make disciples baptizing them in the name of the Father and the Son and the Holy Spirit (Mt28:19), the church too should do the same in schools. This is because it is in schools that the youth spend most time and are more receptive to knowledge be it academically, spiritually and socially. Hence this opportunity when they are still in school should not go unutilized by the Church. For the church loses many of its prospective leaders because it fails to provide guidance, nourishment and follow up students once they leave home in their early years and venture into secondary and higher education. There is a trend for students as they go on to higher studies to feel less and less attached to the church; for instance they stop going to Holy Communion.

The Church needs new and dynamic leaders and all the hope is in the youth. However it needs to equip them socially, spiritually and academically so as to be able to handle the challenges of the present situation. Other than concrete catechesis, they need to be empowered and involved at all stages be at school even when in holidays at home. In that, for the religious movements and clubs they participate in while at school, they can continue with them even when for holidays. They need to be put on board to be in charge of their own affairs, otherwise, the youth are the very ones who now emphasize that they are not involved in responsible positions. They are kept back instead of being given a chance to stand up in front. Because they are not given a chance to be involved and to learn the ropes, they have the feeling that they will be unprepared to lead when the time comes for them to be up front. (Bagire Vincent. Standing up in front. (Leadership No 355, 1996. p.9).

There are also a few adults who are ready and willing to animate the youth. The fact that elders are not available to share and talk things over with the youth has actually contributed to the decline of youth activity and groups in many dioceses (Bagire, pp.10). Youth rely on and have

to trust in their own leaders more than they do on elderly or adult church leaders. Leading Christian youth is a great challenge because of what young people expect of them. The youth leaders, it seems, must have all the answers to their pressures, queries and demands especially monetary assistance, doctrinal and moral questions and usual/ timely presence among them.

Leading the youth is more than just planning and implementing of programs. Acceptance and understanding of one another is equally of great value. Leadership in the church also is not just a matter of phases or terms of office. It is a share in the life of others, their challenges, hopes and shortcomings. It is a life process in Christ's mission of salvation. The cry of the youth is not only to be allowed to lead but also to be given support and guidance so as to excel (Bagire, pp.11). For if the youth leadership system is strengthened, supported and well supervised from the grassroots of parish, deanery and diocesan level, these same leaders will also be able to extend their influence in the nearby schools and institutions.

Categorically, schools are deemed as the best avenues to access the youth, befriend them, understand them, and concretely teach them moral, social and spiritual values. Nobody should isolate the self from the noble work of training the future leaders of the Church and nation at large. This duty therefore belongs to the parents, friends, school administrators and leaders at all the levels of the community. In a special way however, the religious leaders need to get in touch with the youth at a tender age, build and guide their conscience and all follow them up to maturity in moral and Gospel values, for a person with a right conscience, can easily be guided. Hence the essential need of school chaplains for the concrete evangelization of the youth.

The availability of a chaplain in a school is so vital as he builds relationships with the students, therefore getting to know them better, understanding their weaknesses and strengths hence in better position to help them and evangelize to them.

Convincingly, we can ascertain that the concrete evangelization of the youth in schools is a shared responsibility of all stake holders; parents, school administrators, the chaplain and the students/youth themselves. Above are some of the recommendations given by the researcher but there are several other ways which can be used and thought about to ensure a firm, committed and interested brand of the youth in Catholic doctrine and the Gospel of Christ in general rooted in schools.

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APPENDIX II: QUESTIONNAIRE

ST. PAUL’S NATIONAL MAJOR SEMINARY KINYAMASIKA

MAKERERE UNIVERSITY MASTERS DEGREE PROGRAM

RESEARCH QUESTIONNAIRE

Dear respondent, am SSERUMAGA JOHN BOSCO a student of the above institution doing a research on **AN INVESTIGATION INTO THE ROLE OF SCHOOL CHAPLAINCY IN THE CONCRETE EVANGELISATION OF THE YOUTH. CASE STUDY: NAKULABYE PARISH, KAMPALA ARCHDIOCESE.** I kindly request you to please help and answer the following questions and also to give your view or stand where necessary.

Details of informant

Name

Sex

Age

Mobile/ Telephone number.....

Occupation

QUESTIONNAIRE

1. How relevant are school chaplains today?

2. What do you think should be his work in a school or any institution of learning?
3. Do you think a school with a chaplain is better than others without in matters of faith and moral upbringing of students?

b). Why?
4. What are some of the ways which can help in the concrete evangelization of the youth in Schools?

5. What are some of the challenges faced by Catholic youth in schools and institutions of learning?

6. Has your school chaplain been really effective?

b. How?

7. How is the relationship of your school chaplain with the administration and how has it affected his work?

8. What are some of the challenges faced by school chaplains?

9. How best do you think school chaplains can be of help to a given institution?

10. Would you please give any other observations or recommendations on school chaplaincy?

a. Observations

b. Recommendations

Thank you so much for your kind contribution. May you be blessed! SSERUMAGA
JOHN BOSCO. 0785165547 / 0704748142 sjohnie0@gmail.com

APPENDIX III: INTERVIEW GUIDE QUESTIONS

1. Do you think schools need chaplains today?
2. Basically what are some of their duties in a school?
3. What are some of the challenges of a school chaplain?
4. Any recommendation on chaplains in schools and evangelization?

APPENDIX : LIST OF RESPONDENTS

NO.	NAME	SEX	AGE	OCCUPATION
1.	Nambalirwa Milly	Female	41	Teacher
2.	Tumuhaise Peter	Male	49	Head Teacher
3.	Nakalyowa Teddy	Female	26	Student
4.	Nampala Jovia	Female	33	Teacher
5.	Ssekatawa Christopher	Male	23	Student
6.	Ssenkubuge Martin	Male	54	Teacher
7.	Namatende Divon	Female	17	Student
8.	Mayanja Reagan	Male	16	Student
9.	Lumbasi Claire	Female	16	Student
10.	Were Fred	Male	48	Bussinessman
11.	Nalubowa Joyce	Female	26	Student
12.	Chambe John	Male	29	Doctor
13.	Mugomu Anthony	Male	34	Accountant
14.	Wasswa Patrick	Male	42	Engineer
15.	Konde Fred	Male	34	Market Vendor
16.	Lemu Nelson	Male	32	Shopkeeper
17.	Mudoola Claire	Female	42	Student
18.	Kakande Alvin	Male	21	Student

19.	Zalwango Sherina	Female	30	House wife
20.	Nambi Naome	Female	14	Student
21.	Ssebunya Charles	Male	20	Student
22.	Kwizira Anthony	Male	38	Teacher
23.	Ssenyonga Titus	Male	19	Student
24.	Asiimwe Reachel	Female	18	Student
25.	Namuli Patronella	Female	15	Student
26.	Busomoke Gabriel	Male	35	Teacher
27.	Namusoke Christine	Female	17	Student
28.	Kamya Latif	Male	39	Security Officer
29.	Katende Paschal	Male	34	School Cook
30.	Byaruhanga Alex	Male	42	School Cook
31.	Bidandi Joseph	Male	31	Teacher
32.	Nasozzi Mable	Female	29	Business Woman
33.	Owera Dauglas	Male	27	Student
34.	Ojok Darius	Male	51	Teacher
35.	Adong Anna	Female	28	Teacher
36.	Okello Tonny	Male	28	Teacher
37.	Ogwal Dauglas	Male	25	Student
38.	Otak Lawrence	Male	37	Doctor

39.	Emul Susan	Female	36	Farmer
40.	Odongo Thomas	Male	31	Health worker
41.	Odongo Bonny	Male	33	Farmer
42.	Ssempiira Patrick	Male	49	Businessman
43.	Mutyaba Samuel	Male	37	Driver
44.	Kisegerwa Emma	Male	27	Student
45.	Katunda Jimmy	Male	53	Teacher
46.	Mugerwa Jimmy	Male	31	Teacher
47.	Kiyengo Ambrose	Male	24	Student
48.	Mutaawe Solomon	Male	29	Civil servant
49.	Namboona Molly	Female	42	Farmer
50.	Nambooze Jeniffer	Female	34	Nurse
51.	Bazzekuketta Donald	Male	27	An artist
52.	Onyango David	Male	37	Health worker
53.	Aber Molly	Female	13	Student
54.	Tabu Innocent	Male	20	Student
55.	Balagira mark	Male	16	Student
56.	Omara Cossy	Male	30	Lecturer
57.	Matudi Benedict	Male	31	Lecturer
58.	Twewonge Samuel	Male	15	Student

59.	Kaganda Rafael	Male	31	A police man
60.	Lubowa George	Male	15	Student
61.	Kimbowa Patrick	Male	16	Student
62.	Musumba Daniel	Male	20	Student
63.	Bakajja Augustine	Male	34	A priest
64.	Nantuume Rebeca	Female	21	Student
65.	Kalanzi Robert	Male	24	Student
66.	Gyero Peter	Male	15	Student
67.	Muwanguzi Raymond	Male	24	Student
68.	Kirya Emmanuel	Male	21	Student
69.	Apio Joan	Female	15	A student
70.	Akora Matthew	Male	29	A student
71.	Akello Pamela	Female	29	A religious
72.	Akot Anna	Female	38	A teacher
73.	Ogwal James	Male	53	Head teacher
74.	Akite Susan	Female	26	A farmer
75.	Akello Susan	female	29	Teacher
76.	Bassi Joel	Male	40	A priest
77.	Rwembowa Jimmy	Male	35	Civil servant
78.	Akudati Ezekiel	Male	23	A student

79.	Kavuma Alex	Male	32	Peasant farmer
80.	Lwembawo Patrick	Male	49	A catechist
81.	Nabweteme Beatrice	Female	16	Student
82.	Kirabo Fiona	Female	21	Student
83.	Tugume Maurine	Female	51	A politician
84.	Ssensamba Martin	Male	19	Student
85.	Ssensamba Samuel	Male	17	Student
86.	Bukiirwa Harriet	Female	54	A religious
87.	Ssegawa Joseph	Male	36	Teacher
88.	Bua Anthony	Male	17	Student
89.	Tuhaise Emmanuel	Male	14	Student
90.	Kirigwajjo Pius	Male	27	Student
91.	Joyce Aciro	Female	13	Student
92.	Nakayiwa Grace	Female	12	Student
93.	Asaba Immaculat	Female	35	A religious
94.	Biira Rose	Female	49	A farmer
95.	Namirembe Sarah	Female	28	A student
96.	Agada Jenifer	Female	32	Health worker
97.	Naiga Priscilla	Female	30	Medical doctor
98.	Sserutta Jimmy	Male	49	A catechist

99.	Itwala Isaac	Male	31	Civil servant
100.	Kayiwa Timothy	Male	54	A tutor
101.	Galiwango Pontius	Male	34	A farmer
102.	Acidri Bosco	Male	36	Bursur
103.	Saula Reagan	Male	30	A teacher
104.	Otim Edward	Male	33	A teacher
105.	Nassozi Barbara	Female	31	A nurse
106.	Aguda Erisa	Male	45	Local council I
107.	Kigoonya Robert	Male	29	A technician
108.	Okite Daniel	Male	37	Psychologist
109.	Ojuka Felix Chris	Male	35	Teacher
110.	Nalumansi Pross	Female	38	A teacher
111.	Nagujja Susan	female	29	A teacher
112.	Nanziri Milly	Female	42	House wife
113.	Akello Irene	Female	50	Civil servant
114.	Kimeze Charles	Male	42	Head Teacher
115.	Ssenyonga Robert	Male	31	Sports Administrator
116.	Mubangizi George	Male	34	Banker
117.	Kikabi Edward	Male	49	Medic
118.	Jonas George	Male	18	Student

119.	Nabukenya Vivian	Female	45	Matron
120.	Nansasi Betty	Female	23	ShopKeeper
121.	Busuulwa Annet	Female	39	Business woman
122.	Arinda Brenda	Female	21	Student
123.	Nabulime Teo	Female	41	Banker
124.	Kasule Paul	Male	34	Head Teacher
125.	Mukambwe Maggie	Female	21	Casual Worker
126.	Nambuusi Maria	Female	42	House wife
127.	Nakiryia Joan	Female	23	Cook
128.	Bingi Prisca	Female	24	Teacher
129.	Kushemerewa Bridget	Female	41	Secretary
130.	Namatta Prisca	Female	56	Secretary
131.	Omodo Robert	Male	34	Teacher
132.	Ssebiyonga Elvis	Male	23	Student
133.	Nansukusa Carol	Female	41	Casual Worker
134.	Babirye Josephine	Female	21	Student
135.	Masituula Raila	Female	32	Farmer
136.	Kaliisa Muhamad	Male	32	Teacher
137.	Nsamba Saddick	Male	42	Driver
138.	Sseremba John	Male	27	Technician

139.	Ssekanjako Rodney	Male	42	Teacher
140.	Sserutta Godfrey	Male	36	Businessman
141.	Ssendaaza Brain	Male	32	Journalist
142.	Ssendagala John Bosco	Male	36	Priest
143.	Ssentoomero Joseph	Male	51	Priest
144.	Mukwasi Joram	Male	32	Security Officer
145.	Mukiibi Deo,	Male	43	Teacher
146.	Kiyimba Nicholas	Male	32	Teacher
147.	Kyaligonza Bruno	Male	17	Student
148.	Mutumba Sharon	Female	51	Teacher
149.	Biira Rose	Female	43	Teacher
150.	Bukenya Denis	Male	24	Student
151.	Waswa Gilbert	Male	31	Teacher
152.	Nalumansi Faridah	Female	28	Teacher
153.	Kimeze Charles	Male	36	Teacher
154.	Mugunda Isaac	Male	21	Student
155.	Naiga Priscilla	Female	29	Teacher
156.	Nassozi Barbara	Female	42	Teacher
157.	Galiwango Pontius	Male	21	Student
158.	Kabeera Deogratias	Male	30	Teacher

159.	Saula Paul	Male	61	Teacher
160.	Busuulwa Emmanuel	Male	19	Student
161.	Kigoonya Robert	Male	34	Teacher
162.	Sarah Namirembe	Female	16	Student
163.	Nalubowa Joan	Female	14	Student