



Catholic Private School Teachers' Intellectual and Moral Qualifications for the Implementation of Holistic Learning in the Arch-Diocese of Nairobi Kenya

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Abstract: *The aim of this study was to assess whether teachers possess intellectual and moral qualifications required for the implementation of catholic education policy in catholic private secondary schools in the Arch-Diocese of Nairobi Kenya. The study was anchored on Holistic Learning theory. It employed a convergent parallel mixed methods design. Cross-sectional survey techniques were used to collect quantitative data while qualitative data was collected through phenomenology techniques. The study's target population comprised 24 schools, 24 principals, 600 teachers, 24 school Chaplains and 1 education secretary from Archi-Diocese of Nairobi. The study sampled 6 schools, 6 principles, 120 teachers, 6 school Chaplains and 1 education secretary in Arch-Diocese of Nairobi making a sample size of 133 participants. Questionnaires were used to collect quantitative data from teachers and principals while interview guides collected qualitative data from chaplains and education secretary. Cronbach alpha coefficient tested instrument's reliability. The Analysis of quantitative data was done by computing descriptive and inferential statistics with the help of SPSS software, while verbatim analysis was done for qualitative data to ascertain confirmability. The study concluded that, although the Catholic education policy greatly enhanced holistic learning in Nairobi's private Catholic secondary schools, uneven implementation and a lack of funding prevent it from reaching its full potential. To increase the effectiveness of holistic learning in Nairobi's private Catholic secondary schools, it is recommended that resources be allocated more effectively and that uniform policy adherence be maintained in all schools.*

Key words: *Assessment, Catholic private schools, intellectual qualification, moral qualification, policy implementation*

1.1 Background of the study

A policy is a purposeful framework of principles designed to direct actions and attain logical results. It is a law, regulation, procedure, administrative action, incentive, or voluntary practice of governments and other institutions (Ward, 2015). Education policy must be comprehended in a manner that

disregards the neat reasoning of the political pluralists. Policy encompasses both the intended purpose and the resulting effect. The action is deliberate and designed to achieve specified objectives (Adams, 2014: 24). According to Ward et al. (2016), policy creation and enactment serve the dual purpose of problem-solving and ensuring that the values guiding action are embraced by policy implementers.

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

According to Johnson (2023), the objective of holistic education is to foster the growth of a learner in several aspects including their physical, emotional, moral, psychological, and spiritual traits. Ensuring the holistic development of a learner involves offering tailored opportunities that cater to their individual abilities and emotions. Lessons take place in a secure and encouraging setting that enables students to make use of their unique abilities. Teachers must be equipped to foster the growth of pupils and students with diverse educational backgrounds and learning aptitudes. Although holistic education is driven by a single underlying principle, instructors have the flexibility to use many approaches and tactics to provide a comprehensive learning environment. An educational philosophy is a framework that defines and elucidates a certain collection of principles and insights about education, which are grounded in a particular set of convictions. Holistic education is not just a philosophy of education, but also a comprehensive theory of learning that should be included with other theories of learning. Adopting a holistic approach to education entails addressing all facets of a child's development, including not just their academic progress but also their general welfare. Devoid of well-being, the process of acquiring knowledge becomes unattainable (Hei schools, 2022).

Intellectual formation involves the cultivation of cognitive abilities within the academic domain. Catholic education aims to implement a dynamic and integrative pedagogical approach at all grade levels. It seeks to establish a joyful and stimulating learning environment where students are encouraged to explore, enhance, and acquire fundamental knowledge in various subjects. Additionally, it emphasizes the development of critical thinking skills and the practical application of curriculum content in real-life situations beyond the school. Spiritual formation focuses on cultivating a deep connection with God, others, and the experiences of life. Conversely, ministerial formation, also known as pastoral formation, focuses on developing essential abilities that contribute to the enhancement of students' quality of life. Catholic education places emphasis on the notion that an individual attains maturity and satisfaction not alone by having their own needs fulfilled, but by also being attuned to the needs of others and actively addressing them (Lusambili & Simbe, 2023).

Reviewing research on the connection between morality and good character, Silay (2014) in Turkey emphasized the critical role that educational institutions play in delivering moral education. Silay argues that educational institutions ought to prioritize students' moral development in addition to their academic growth. This dual strategy guarantees that students will have both intellectual strength and moral

integrity when they graduate from college. According to Silay, character education is an essential component of both teaching and research and should be included into university and school life. Thus, in order to create well-rounded people, moral growth of learners is just as vital as intellectual teaching. Retorting that Catholic schools have accommodated evaluation and assessment demands all over the world, Kallemeyn (2021) conducted a study with the purpose of articulating a response to demands for evaluation and assessment in Catholic schools. This response acknowledges the legitimacy of evaluation and assessment, while also critically examining its appropriateness in Chicago. According to Kallemeyn, there have been significant efforts made to support self-evaluations of Catholic schools. These evaluations are comparable to the vast history of school improvement planning that has been implemented in public schools from the beginning. Assessment manuals have been prepared for elementary schools, high schools, and combined elementary and high school evaluations to use in the assessment process.

Teachers in Catholic schools need to be vast with traditions of the Catholic Church (Chiriswa and Thinguri, 2019). These teachers are essential to the delivery of curricula, pastoral care, and the incorporation of Catholic teaching methods. By ensuring that educational policies and practices are in line with the purpose and values of the Catholic Church, their participation in governance structures helps to create a coherent learning environment. The promotion of truth, goodness, and beauty by Christians should necessitate the essential requirement of consistency between their words and actions hence individuals are more inclined to heed the words of witnesses rather than mere instructors (Pope Paul VI). Imbued by the Holy Spirit, Teachers in catholic schools are expected to be role models, critical thinkers and morally upright. They deliver curricula, pastoral care, and the incorporate Catholic teaching methods. By ensuring that educational policies and practices are in line with the purpose and values of the Catholic Church, their participation in governance structures helps to create a coherent learning environment.

1.2 Statement of the problem

In Kenya, teachers and headteachers/principals of sponsored schools are recruited, employed and deployed by the Teachers Service Commission (TSC) (Adhiambo, 2019). In such schools the church is consulted in the appointment of the leadership, this has materialised in some cases, such as in schools headed by the Religious Sisters or Brothers. However, there are times when some sponsored schools have had non-Catholic leadership appointed by the Teachers Service Commission, which caused conflicts between the state and church. Such leadership poses a problem to the continuation of Catholic traditions in the said schools. Activities such as praying the Holy Rosary, celebrating Mass, having adoration and being fully involved in the church activities may not mean a lot to the person. In December 2017, Teachers Service Commission resolved to delocalise 16 Principals and Head teachers as a new strategy for effective management of schools has had some church leaders resenting the appointments. A principal of Catholic-sponsored school interviewed on issues related to delocalisation had this to say, 'This move is likely to compromise the enforcement of Catholic identity in the schools'. It is due to this therefore this study assessed the intellectual and moral qualification of teachers teaching in catholic private schools in Archdiocese of Nairobi and find out how well they ensure that Catholic education policy is adhered to.

1.3 Literature review

In this section, theoretical framework and empirical review are presented.

1.3.1 Theoretical Framework

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

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

O'Sullivan (2013) claims that the holistic learning theory promotes education that develops the full person by emphasizing the integration of academic knowledge with ethical and personal growth. Researchers can use this theory to examine how well schools incorporate holistic ideas into their curricula while assessing the implementation of the Catholic education policy. The purpose of this examination is to determine how much the curriculum, instructional strategies, and extracurricular activities in school environments are influenced by Catholic ideals. Researchers can assess how successfully the policy fosters students' moral reasoning, empathy, and feeling of civic duty by looking at these areas (Borge, Soto, Aldemir & Mena, 2022). In the framework of Catholic teachings, this all-encompassing method guarantees that education not only transfers information but also develops character, encouraging students' intellectual as well as their ethical and spiritual development.

1.3.2 Empirical review

Cho (2012) examined the correlation between the religious beliefs of Catholic teachers and their dedication to Catholic high schools in the United States of America. A self-administered internet poll was conducted with a nationwide sample of 751 instructors from 39 Catholic high schools in 15

archdioceses in the United States. The data were evaluated using descriptive statistics and the Pearson correlation coefficient. The study's results indicate that there are substantial correlations between the four aspects of Catholic teachers' faith (belief, intimacy with God, action, and a living faith) and the four aspects of school commitment (commitment to mission, commitment to the school, commitment to teaching, and commitment to students). Of the four characteristics of Catholic religion, a vibrant faith had the greatest impact on all aspects of teacher dedication. Commitment to mission had the strongest correlation with all four aspects of faith among the four factors of teacher commitment. The results of this research indicate that the Catholic teachers' strong belief in their religion, which is a key factor in their motivation for their work and activities in school, should be recognized as a significant predictor of their commitment to Catholic high schools.

According to Kavanagh's study (2022) documents, a Catholic school in Washington, D.C. should incorporate the Catholic faith into all aspects of its operations and culture. Strict recruiting procedures in line with Catholic principles, thorough onboarding procedures for new hires, and continuous faith development initiatives for teachers are essential components of this identity. The formation of a supportive classroom climate that reflects Catholic beliefs, as well as the academic and catechetical training of religion instructors, are emphasized as essential elements. Furthermore, Kavanagh emphasizes the value of educators participating in volunteer work and charitable endeavors, in addition to ongoing chances for professional development related to faith-related issues. The paper highlights the frequent receipt of sacraments within the school community and the engagement of educators who are not Catholic in faith-related activities. Maintaining the integrity of the school's Catholic character also requires protocols for handling misbehavior that violates Catholic values and support systems during times of crisis.

A number of crucial elements for academic achievement are emphasized in Asantebwana's (2014) Duquesne scholarly collection on developing a culture of success in Catholic secondary schools in Tanzania. The study supports brief but intensive practice-based teacher education programs that are followed by stringent recruiting procedures to guarantee that only the best educators are chosen. It is emphasized that in addition to clear career advancement tracks that recognize and reward exceptional teaching, financial compensation is crucial for luring and keeping bright educators in Catholic schools. Opportunities for professional development are seen to be essential for keeping teachers challenged and improving their abilities. The study also emphasizes how crucial it is for school organizational systems to support teachers' individual liberty so they may be creative and successful in their professions. Furthermore, it is advised to establish a Catholic policy environment that is encouraging and does not impede educational endeavors. This will foster a culture in which Catholic principles and academic achievement coexist together.

A study by Otiko (2023) on building a morally sensitive society through the role of Catholic schools in Kakamega, Kenya underscores the necessity for these institutions to uphold a robust educational heritage while embracing renewal. Central to Catholic education is the transmission of Gospel values, which are essential for fostering moral integrity in society. The study advocates for the recruitment of morally upright staff in Catholic schools who can serve as role models for students and effectively impart Catholic education policies. This approach aims to ensure that Catholic schools not only educate academically but also instill values that contribute to the moral development of individuals and communities. By emphasizing the integration of Catholic principles into daily practices and educational

policies, the study suggests that Catholic schools in Kakamega can play a pivotal role in shaping a morally sensitive society rooted in Gospel teachings and societal renewal.

1.4 Methodology

This study used Convergent Design under Mixed Methods Research approach. Convergent parallel design enabled a thorough study by combining different methodologies concurrently. The research focused on a specific group of subjects, which included 24 Catholic private secondary schools, 24 principals, 600 teachers, 24 chaplains, and 1 education secretary. In all, there were 649 persons in this demographic. Stratified random sampling techniques was used to sample 6 out of 24 four targeted schools, stratified random sampling was also applied to sample 20 teachers, the Arch Diocese Education Secretary and 6 Chaplains of participating schools being experts in Catholic education policies became part of this study. The study used questionnaires to collect data from teachers while data from Chaplains and that from Education Secretary was collected through interviews. Data collection instruments were piloted in three schools with similar characteristics as those of sampled schools. Validity of quantitative instruments was ascertaining through consultation with experts and reliability of these instruments was ascertained by use of Cronbach alpha coefficient test. Confirmability of interview guides was ascertained by member checking and peer debriefing. Ethical considerations were considered throughout the study.

1.5 Findings

Instructors and administrators were asked to rate how much they agreed with eight particular statements using a Likert scale that went from Strongly Disagree (1) to Neutral (3) to Agree (5) to Strongly Agree (5). This methodical approach made it easier to assess how well the schools met the academic criteria established by the Catholic Education Office, with an emphasis on the moral and intellectual qualities that are required of teachers in the Catholic school system. The findings, which are presented in Table 1, provide insightful information about how these schools prioritize and preserve the credentials required to preserve the goals and ideals of Catholic education in the area.

Table 1: *Teachers in Catholic Private Schools Possess Intellectual, Moral Qualifications*

| Statement | | SD | | D | | U | | A | | SA | |
|---|----|----|------|----|------|----|------|----|------|----|------|
| | | F | (%) | F | (%) | F | (%) | F | (%) | F | (%) |
| There is effective verification of intellectual qualifications of teachers in Catholic private schools. | TR | 10 | 10.5 | 12 | 13.7 | 16 | 16.8 | 46 | 48.4 | 20 | 21.1 |
| | PR | - | - | - | 20.0 | 1 | 20.0 | 3 | 40.0 | 1 | 20.0 |
| Thorough training programs for teachers to meet the intellectual standards are provided. | TR | 17 | 17.9 | 15 | 15.9 | 15 | 15.5 | 42 | 44.2 | 6 | 6.3 |
| | PR | - | - | 1 | 20.0 | 1 | 20.0 | 2 | 40.0 | 1 | 20.0 |
| Teachers possess the necessary moral qualifications through regular evaluations. | TR | 12 | 13.7 | 15 | 15.9 | 10 | 10.5 | 42 | 44.2 | 16 | 16.8 |
| | PR | - | - | 1 | 20.0 | 1 | 20.0 | 2 | 40.0 | 1 | 20.0 |
| Regular monitoring, supports teachers to maintain high intellectual and moral standards. | TR | 15 | 15.9 | 10 | 10.5 | 5 | 5.3 | 30 | 31.6 | 35 | 36.8 |
| | PR | - | - | - | - | 1 | 20.0 | 3 | 60.0 | 1 | 20.0 |
| The recruitment process for teachers in Catholic private schools is rigorous. | TR | 12 | 13.7 | 10 | 10.5 | 10 | 10.5 | 34 | 35.8 | 29 | 30.5 |
| | PR | - | - | - | - | 1 | 20.0 | 2 | 40.0 | 2 | 40.0 |
| Teachers receive continuous professional development to uphold intellectual qualifications. | TR | 15 | 15.9 | 15 | 15.9 | 10 | 10.5 | 48 | 50.5 | 7 | 7.4 |
| | PR | - | - | - | - | 1 | 20.0 | 2 | 40.0 | 3 | 40.0 |

| | | | | | | | | | | | |
|---|----|----|------|----|------|----|------|----|------|----|------|
| Teachers are provided with adequate resources to maintain teaching high standards | TR | 15 | 15.9 | 13 | 13.7 | 18 | 18.9 | 21 | 22.1 | 28 | 29.5 |
| | PR | - | - | - | - | 1 | 20.0 | 1 | 20.0 | 3 | 40.0 |
| There is a clear and effective process for addressing any deficiencies in the moral qualifications of teachers. | TR | 12 | 13.7 | 11 | 11.6 | 17 | 17.9 | 29 | 30.5 | 26 | 27.4 |
| | PR | - | - | 1 | 2.0 | 1 | 20.0 | 1 | 20.0 | 2 | 40.0 |

Source: *Field Data*

The reactions to Likert scale statements about the moral and intellectual credentials of instructors at Catholic private schools are summarized in detail in table 1. Teachers (TR) and Principals (PR) are the two respondent categories split up among the replies. For each level of agreement, Strongly Disagree (SD), Disagree (D), Undecided (U), Agree (A), and Strongly Agree (SA), the frequency (F) and percentage (%) of responses are shown in the table. A significant percentage of instructors (48.4%) agreed and another (21.1%) strongly agreed that the procedure of verifying teachers' intellectual skills in Catholic private schools in the Arch-Diocese of Nairobi is successful, indicating a generally high degree of confidence in the system. However, a sizable minority of instructors (24.2%) disagreed or strongly disagreed, meaning that over 25% of respondents thought there was space for improvement or had reservations about the present verification procedures.

A moderate to high degree of agreement is also shown by the principals' statements, with (40%) of them agreeing and (20%) strongly agreeing that the verification procedure is successful in the Catholic private schools in the Arch-Diocese of Nairobi. Nonetheless, (40%) of principals are unsure or disagree, indicating a significant difference in opinion. This disparity indicates that although a large portion of school administrators are comfortable with the verification processes, a sizable portion are still unsure or doubtful about their suitability, which may indicate inconsistent ways in which these procedures have been carried out or communicated.

With respect to the training programs offered by Catholic private schools, a sizable percentage of educators (44.2%) concurred that comprehensive training programs are offered in order to satisfy intellectual standards of the teachers. A significant proportion of teachers, (33.8%) strongly disagreed or disagreed, indicating that a sizable number of educators believe the training programs are insufficient or ineffectual. Furthermore, (15.5%) of instructors are still unsure, which might be a sign that they are unfamiliar with or have not used these training programs. The input received has been inconsistent, indicating that instructors' perspectives vary and that the training programs may not be used consistently or effectively across the board.

Similar to this, principals' responses show a divided view on the efficacy of training programs, with (40%) of them agreeing that they are comprehensive and another (40%) unsure or disagreeing. This split among principals' points to a lack of agreement at the top, which may result from different standards or experiences at different schools in the Catholic Arch-Diocese of Nairobi. Principals' equal division between agreement and disagreement highlights the need for more standardized training programs that guarantee all teachers receive quality professional development to satisfy academic requirements consistently.

When it came to the assertion that frequent evaluations guarantee that instructors have the requisite moral qualities, (44.2%) of teachers agreed, and (16.8%) strongly agreed. This suggests that most educators

believe the frequent assessments help to uphold high moral standards. Nonetheless, (29.6%) of educators disagreed or strongly disagreed, indicating that a sizeable segment of the teaching staff is either unsatisfied with the assessment procedure or doubtful of its ability to maintain moral standards. Similar differences can be seen in the responses from principals (40%) concur that routine assessments successfully guarantee teachers' moral credentials, while the remaining (40%) are either unsure or disagree. This division among principals' points to possible discrepancies in the evaluation procedure across various schools and implies a lack of agreement. In order to guarantee that all instructors continuously uphold the necessary moral standards, it is necessary to implement more uniform and transparent evaluation processes, as indicated by the principals who are unsure or disagreeing.

A sizable percentage of instructors (31.6%) agreed with the statement that regular monitoring and support are given to teachers, and an even greater majority (36.7%) strongly agreed that regular monitoring contributes to the maintenance of high standards. This majority suggests that many instructors think these procedures are successful in guaranteeing and maintaining excellent teaching and moral standards in the Catholic private schools in the Arch-Diocese of Nairobi, indicating substantial support for the monitoring process. Nonetheless, a sizable minority of educators (26.4%) of them, strongly disagreed or disagreed with this statement, indicating that they are either unsatisfied with or doubt the effectiveness of the monitoring procedures in place. This difference in viewpoints indicates that although a large number of educators recognize the advantages of ongoing observation and assistance, a sizable portion of the teaching population believes that these efforts fall short or are insufficient, which may indicate the need for more consistent application or improvement of the monitoring procedures.

Principals have a favorable attitude on these activities, as seen by their majority agreement (60%) that regular monitoring and assistance for teachers aid in maintaining high standards. The principals' solid support for the existing monitoring mechanisms is demonstrated by the lack of any documented disagreements. This consensus among administrators suggests principals see regular monitoring as essential to upholding accountability and educational quality in Catholic private schools, and it also suggests principals have faith in the efficacy of this practice in ensuring teachers uphold high moral and intellectual standards. Principals' unanimous agreement is in contrast to teachers' more split views, as (26.4%) of them indicated discontent. This disparity can point to a disconnect between how monitoring rules are really put into practice and how they are perceived or affected locally. Principals may believe that everything is running smoothly, but some instructors may see discrepancies or believe that the monitoring is not thorough or supportive.

A good percentage of instructors, (35.8%) agreed with the stringent hiring procedures for teachers at Catholic private schools in the Arch-Diocese of Nairobi and another thirty (30.5%) strongly agreed that the procedures are comprehensive. This majority suggests that a sizable portion of instructors are aware of and grateful for the strict procedures in place for selecting competent teachers. On the other hand, over (25%) of the instructors surveyed indicated that they disapproved or strongly disagreed with the recruiting process. This indicates that there may be flaws or inconsistent practices in the process. Teachers' varying opinions suggest that recruiting procedures may need to be continuously assessed and improved in order to guarantee that they live up to the high standards demanded by all parties involved.

Conversely, principals show a more consistent and robust level of trust in the hiring process, with (40%)

agreeing that it is rigorous and another (40%) strongly agreeing. The resounding endorsement from school administrators implies that they are quite happy with the present hiring practices and think they successfully draw in capable and qualified teachers. Principals' strong sense of confidence is indicative of their belief in the stability and dependability of the hiring process. The divergent viewpoints of principals and teachers, however, point to a potential communication or implementation gap for these practices, suggesting that additional alignment and transparency may be required to address the concerns of the dissident teachers and improve general trust in the hiring process.

A small number of teachers (50.5%) stated that they get chances for continued training and development in the area of continuous professional development. This suggests that many teachers are aware of the efforts made by their schools to support professional growth. Nonetheless, a sizable fraction (31.8%) of educators disagreed or disagreed strongly, indicating that almost one-third believe these chances are inadequate or nonexistent. While some teachers benefit from comprehensive development, others could not receive the same degree of assistance, since this divide among instructors suggests that there are differences in the availability or quality of professional development programs.

A slight number of teachers feel appropriately supported in this respect, as evidenced by the fact that (22.1%) of teachers agreed and (29.5%) strongly agreed that they receive sufficient resources for instruction. Comparably, (29.6%) disagreed or strongly disagreed, indicating a sizeable percentage of the teaching staff that feels the resources offered are insufficient. This difference in viewpoints implies that although some educators have access to an abundance of resources, others do not, which results in differences in the efficacy and quality of instruction provided by educators within the schools.

The responses from principals reveal a range of opinions on the sufficiency of resources; (40%) strongly agree that there are enough resources available, indicating a high degree of satisfaction among certain school administrators. Indeed, the (20%) of respondents who said they were undecided, disagreed, and strongly disagreed suggests that there is a great deal of ambiguity and discontent among the other principals. This heterogeneity raises the possibility that various schools may have distinct resource allocation and distribution policies. In order to resolve these problems, it is important to make sure that resources are distributed in a more fair and transparent manner, that administrators' impressions of teachers' experiences are matched with teachers' experiences, and that all instructors have the resources they need to uphold high teaching standards.

More than half of the respondents thought the procedure for correcting moral qualifying inadequacies in teachers was successful. Of the instructors surveyed, (30.5%) agreed and (27.4%) strongly agreed that an effective system was in place. Further, a sizable minority of teachers, (25.3%), strongly disagreed or disagreed, indicating that they found shortcomings or inefficiencies in the way moral failings are addressed. This division suggests that although some people may find the existing procedures satisfactory, they are not generally thought to be adequate, which may reveal discrepancies or areas in need of change. The opinions of principals are not uniform however, with (40%) strongly agreeing that the procedure for resolving moral failings is successful. Simultaneously, (40%) of respondents are neither sure nor disagree. Principals' disagreements highlight a lack of agreement at the top, which may result from differing experiences with or assessments of the process' efficacy at various schools. In order to resolve moral failings and guarantee that the system functions consistently throughout all institutions, it is imperative that moral shortcomings be addressed through clearer, more consistent policies and

procedures, as indicated by the differing opinions expressed by administrators and instructors.

The following was said by the Arch-Diocese of Nairobi's education secretary during the interview:

“As the Arch-Diocese of Nairobi's education secretary, making sure that Catholic private school teachers fulfill the moral and intellectual requirements set forth by the Catholic education office is a high priority. When hiring new teachers, we use a strict screening procedure that involves evaluating applicants' scholastic backgrounds, prior teaching experience, and devotion to Catholic principles. To help instructors advance their moral and intellectual growth, we also offer chances for continuous professional development. Frequent training sessions, seminars, and workshops are held to improve their pedagogical expertise and understanding of Catholic doctrines, guaranteeing that they can successfully teach pupils both intellectual and moral lessons. In addition, we work closely with chaplains and school administrators to assess and monitor teacher performance, making sure that it adheres to the norms and principles established by the Catholic education office” (Personal Communication June 13, 2024).

Ensuring that instructors at Catholic private schools adhere to the intellectual and moral standards set by the Catholic education office is the main responsibility the Arch-Diocese of Nairobi's Education Secretary. He thoroughly assessed individual academic qualifications, prior teaching experience, and dedication to Catholic principles as part of his stringent recruiting process. He offered chances for professional development, such as frequent training sessions, seminars, and workshops targeted at improving our teachers' teaching abilities and comprehension of Catholic doctrines, to assist their ongoing progress. Furthermore, he worked closely with school administrators and chaplains to evaluate and track teacher performance on a regular basis to make sure it adheres to the norms and guidelines set out by the Catholic Education Office. Interview with Chaplain V the following qualitative data:

“As chaplains in the Nairobi Arch-Diocese, Kenya, we are vital in guaranteeing that instructors at Catholic private schools meet the moral and intellectual standards mandated by the Catholic church. We collaborate closely with educators to foster a profound comprehension and dedication to Catholic values and principles via pastoral help and direction. We actively work with teachers through counselling sessions, prayer groups, and reflection activities to help them incorporate Catholic principles into their everyday lives and teaching methods. Our responsibility as advisors goes beyond spiritual assistance. Furthermore, in order to guarantee that the Catholic ethos penetrates every facet of teaching and learning, we work in tandem with the school administration to integrate it into the school culture” (interview, 14th June 2024).

The chaplains in the Nairobi Arch-Diocese, are vital in making sure that the moral and intellectual standards established by the Catholic Church are followed by educators at Catholic private schools. Through pastoral assistance and advice, they collaborate closely with educators to foster a profound knowledge and commitment to Catholic values and principles. They assist teachers in integrating Catholic values into their everyday lives and pedagogy by including them in prayer groups, counselling sessions, and reflection exercises. Beyond providing spiritual support, they work in tandem with the management of the school to make sure that the Catholic ethos permeates every facet of instruction and learning, therefore influencing the school's general culture.

These findings are in line with the document assessment of "components of a school's plan for catholic

identity" conducted by Kavanagh (2022) in Washington, D.C. According to the researcher, the Catholic identity of a school should be clearly visible in its hiring procedures, onboarding procedures for new hires, academic and catechetical preparation for religion teachers, ongoing faith formation for educators, classroom culture, educators' involvement in volunteer work and charitable endeavors, opportunities for educators to deepen their knowledge of the faith, opportunities for non-Catholic educators to gain a deeper understanding of the faith, regular reception of the sacraments, support during times of crisis, and procedures for restoring or terminating educators who cause scandal.

A comprehensive approach to improvement may be found by integrating the viewpoints of principals and teachers in Catholic private schools with the results of Holistic Learning Theory. Teacher effectiveness may be improved by incorporating experiential learning through practical training and mentorship programs. Issues and shortcomings may be addressed by establishing cooperative settings that are resource-rich and helpful. Frequent meetings and self-evaluation can help instructors emphasize reflective practice, which can support ongoing development. The school community may be brought together by encouraging a common vision and including teachers in decision-making procedures. Finally, individual variations may be addressed by customizing professional development to meet a range of demands, which can improve overall effectiveness and satisfaction. With this all-encompassing strategy, Catholic private schools in the Arch-Diocese of Nairobi may improve the quality of their teachers and foster an environment that values lifelong learning.

1.6 Conclusion

By strict professional development and certification requirements, the Arch-Diocese of Nairobi, guarantees that educators at Catholic private schools meet the moral and intellectual requirements set out by the Catholic education ministry. Through continuous training in Catholic ethics, pedagogy, and educational policy as well as assistance for mentoring programs, the Arch-Diocese gives teachers the tools they need to successfully incorporate Catholic principles into their instruction. Upholding the highest standards of academic rigor and moral integrity, they develop a teaching staff dedicated to fostering the intellectual and spiritual development of students in accordance with Catholic educational values.

1.7 Recommendation

Establishing a thorough professional development framework is advised in order to guarantee that educators in Catholic private schools within the Arch-Diocese of Nairobi meet the moral and intellectual standards mandated by the Catholic education administration. The framework ought to encompass continuous education in Catholic theology, pedagogy, and ethics, customized to meet the unique requirements of educators at various phases of their careers. Giving novice teachers the chance to collaborate with their peers and receive mentorship might help them successfully incorporate Catholic ideals into their teaching practices. Frequent evaluation and feedback systems can also be used to pinpoint problem areas and guarantee that instructors' professional development never stops. To enhance teacher development programs and create a dedicated and talented teaching staff that supports Catholic education, it might be beneficial to fortify relationships with universities and professional bodies.

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