Factors affecting youth participation in Church Programmes within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County, Kenya

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THIS THESIS IS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN RELIGION IN THE DEPARTMENT OF RELIGION OF AFRICA NAZARENE UNIVERSITY

JULY 2015

DECLARATION

I declare that this thesis is my original work and has not been presented for a degree in any other university.

Signature.....

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This thesis is submitted for the examination with my approval as a University supervisor.

Signed……

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DEDICATION

I am pleased to give special dedication to my late father, Mr. Joseph Njoroge and my brother, Samuel Karanja. To my wife, Tabitha Wairimu, for standing with me in the time of study. My wife's sacrifice and commitment helped make sure I got finished my studies efficiently. I also dedicate it to my two children, Joseph Njoroge and Joy Waithera, for not being too demanding and being satisfied with the kind of life that we were able to offer to them, not forgetting my mother, Mrs. Beatrice Wairimu, for her continuous prayers, encouragement, support and understanding during the time of this study and my entire education.

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ABSTRACT

Youth failing to participate in the Church programmes though they attend church in large numbers has been a major concern in the Presbyterian Church of East Africa (PCEA) Kajiado Presbytery. As a result, most of church groups are being led by the elderly people. Failure of youths to be represented in various church groups is a great threat to growing churches because it means that future leaders are not being groomed which can result to having weak churches or even dissolution of some congregations. This study was conducted in three of the eight parishes in Kajiado presbytery which are: Mbagathi, Eserian and Baraka. The purpose of this study was to identify factors affecting youth participation in church programmes within the Presbyterian Church of East Africa, Kajiado Presbytery in Kajiado County and recommend ways of making them more participative. Both qualitative and quantative research design were adopted in this study. The target population of this study was seven hundred youths and eighty church elders from three parishes. The main instrument was a questionnaire. Ethical considerations were highly observed and no participant was forced to respond. Two research assistants were first trained on the methodology to be used and they explained clearly to the respondents the purpose of the study. Sampling was through simple random. A total of 258 of the target population were selected using Fisher's formula. The data collected was coded, tabulated and analyzed using statistical package for social sciences (SPSS) version 21.0. The analysis process was based on objectives of the study. Results were presented using histogram, pie charts, frequency tables and percentages. The study found that 77% of the youth had not held any leadership position, 54% do not have mentors while 71% do not have any Bible study group. Inferential statistic was used to test the null hypothesis (Ho) which was stating that there were no factors affecting youth participation in the church programme in PCEA Kajiado Presbytery. The null hypothesis was rejected**.** The results (61.6%) confirmed that most of the youths do not participate in the church programmes due to lack of mobilization, follow up, mentorship and poor leadership. However, peer pressure was found to affect (63.3%) of youth positively. Among the recommendations, the church needs to finance youth programmes, include them in the leadership, increase mentorship programmes, employ a competent youth pastor with both passion for the youth and academic qualifications. The results of this study was presented to the Presbyterian Church of East Africa with appropriate recommendations for further studies on youth programmes, after having been cleared by the Africa Nazarene University. All congregations from Kajiado Presbytery were the main beneficiaries of this study as well as other churches which might be facing a similar problem.

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OPERATIONAL DEFINATION OF TERMS

Adherents: are baptized persons connected with the congregation though not as such admitted to full communion or whose membership is suspended by non attendance at Holy Communion for any reason or who are under church discipline.[1]

Alternate hypothesis: is what the researcher really thinks is the cause of the phenomena.[2]

Christian leadership: is the leadership motivated by love and given over to service, a leadership that has been subjected to the control of Christ and his example.[3]

Congregation: is a body of believers in the true God, baptized and participating in the Lord's Supper: it includes adherents and their children associating together in a particular locality of Christian worship, instructions, fellowship, witness and service.[4]

Members: are those in full communion of the congregation including those persons who have been admitted as such on profession of faith based on presentation of PCEA certificate of transfer from another congregation or those sessions accepts without the above conditions.[5]

Mentoring: is the process of an experienced person advising and helping somebody with less experience.[6]

'Nedeni: (mission) refers to mission areas where there are no known Christians and the work is starting from nothing in PCEA Church.[7]

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[1]Presbyterian Church of East Africa, Practice *and Procedure Manual*, 2nded (Nairobi: Publishing Solution, 1998),52.

[2]Sanfransco, Discussion *of Results*. www.sfedit.net/discussion.pdf (accessed on 7th Jan 2015).

[3]Antony D' Souza, *Leadership Trilogy on Leadership and Effective Management* (Limuru: Pauline Publication Kolbe Press, 1989), 47.

[4]Presbyterian Church of East Africa, Practice *and Procedure Manual*, 52.

[5]Ibid.

[6]LindaseyMely, *Understanding the Experience of Mentor Families in Therapeutic Youth Mentoring* (Colorado: Sage, 2014), 38.

Negative peer pressure: is the attitude of peer group that encourages deviant behavior.[8]

Outreach: refers to areas where there are already a few Christians who require ministerial encouragement in evangelizing the area. In some cases when the Nedeni area is fully evangelized, it is upgraded into outreach which is also later on upgraded into a parish.[9]

Parish: refers to a sphere of pastoral duty encompassing one or more congregations, to which minister/ministers may be appointed under rules laid down from time to time by PCEA, according to PCEA constitution.[10]

Pastoral leadership: is the empowerment of the lay person to accomplish the mission of Christ through the local church.[11]

Peer pressure: is the influence that peers can have on each other, of which can be positive or negative.[12]

Positive peer pressure: is the attitude of a peer group that encourages good behavior.[13]

Youths: are young people between the ages of 15-35 years in the PCEA Church.[14]

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[7]Presbyterian Church of East Africa, *Practice and ProcedureManual*,58.

[8]Kind's Helpline, Peer Pressure www.ask.com/world view/Positive-Peer-Pressure-421ef232dbd 950eb (Accessed 27thJanuary, 2015).

[9]Presbyterian Church of East Africa, Practice *and Procedure Manual*, 58.

[10]Ibid, 52.

[11] Ted Engstrong and Edward Dayton, The *Art of Management for Christian Leaders*, 4th ed. (Waco, Texas: Wordbooks Publishers, 1996), 63.

[12]Kid's Helpline, *Peer Pressure* (Accessed on 23rd January 2015).

[13]Ibid,1.

[14]Presbyterian Church of East Africa, *Practice and Procedure Manual*, 329.

ABBREVIATIONS AND ACRONYMS

ANU	Africa Nazarene University
BC	Bible Challenge
BSF	Bible Study Fellowship
BT	Bible Trivia
CITAM	Christ is the Answer Ministries
COR	Corinthian
CO-Uni-Bus	College, University and Business
CPE	Clinical Pastoral Education
CUEA	Catholic University of Eastern of Africa
CYC	Central Youth Committee
FOCUS	Fellowship of Christian Union in Colleges and Universities
G A	General Assembly
GAC	General Administrative Committee
GOK	Government of Kenya
H_a	Alternate Hypothesis
HB	Health Board
H_o	Null Hypothesis
IT	Information Technology
JPRC	Justice Peace and Reconciliation Commission
KCPE	Kenya Certificate of Primary Education
KCSE	Kenya Certificate of Secondary Education
KM	Kilometers

LCC	Local Church Committee
NACOSTI	National Commission for Science Technology and Innovation
NB	Note Bene
NIV	New International Version
PC (USA)	Presbyterian Church of United State of America
PCC	Presbyterian Church of Canada
PCEA	Presbyterian Church of East Africa
PCI	Presbyterian Church of Ireland
PCK	Presbyterian Church in Korea
PCMF	Presbyterian Church of East Africa Men Fellowship
PhD	Doctor of Philosophy
PPI	Pastoral Programme of Instructions
PUEA	Presbyterian University of East Africa
REV	Reverend
RFS	Recommendation for Further Studies
SACCO	Saving and Credits Cooperative
STDs	Sexually Transmitted Diseases
TEE	Theological Education by Extension
TRI-Cs	Campus and Career Club
UN	United Nation
YRC	Youth Resource Centre

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CHAPTER ONE

INTRODUCTIONAND BACKGROUND OF THE STUDY

1.1 Introduction

This section includes the background of the study, the statement of the problem, purpose of the study, objectives of the study, research questions, hypothesis, significance of the study, scope of the study, limitation of the study, delimitation of the study, assumptions, theoretical framework and ends with conceptual framework. This study was set out to determine factors affecting youth participation in the Presbyterian Church of East Africa, programmes in Mbagathi, Baraka, and Eserian parishes in the Kajiado Presbytery. These factors includes youth participation in PCEA Church programmes, mentorship programmes which involve the way church members are nurtured and grow spiritually as well as peer pressure and leadership.

1.2 Background of the Study

The word Presbytery comes from the Greek word "Presbyterian" meaning the order or body of elders.[15]So PCEA is a Christian denomination governed by the sessions of elders within East Africa.[16] This church was brought in Kenya in 1891 as a Christian mission at Kibwezi under the name 'The East Africa Scottish Mission". The mission was transferred to Kikuyu in 1898 and later on, in 1901 handed over by the Church of Scotland. PCEA has branches in East Africa and is divided in presbyteries, parishes and congregations.[17]

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[15]Merrill F. Unger, *Unger's Bible Dictionary* (Chicago: Moody Press, 1957), 204.
[16]Ibid, 205.
[17]Presbyterian Church of East Africa, *Practice and Procedure Manual*, 2nded, 1.

Kajiado Presbytery is one of the fifty-five presbyteries forming PCEA. It is located in Kajiado County, which is one of the 47 counties in Kenya in the Rift Valley and is cosmopolitan. It borders Narok County to the West, Nakuru, Kiambu and Nairobi counties to the North. Machakos, Makueni and TaitaTaveta Counties to the East and Tanzania to the South.[18] Kajiado Presbytery consists of eight parishes, one mission area, one outreach and one Nedeni area.

In this study, the researcher concentrated on Mbagathi, Baraka and Eserian Parishes to represent the rest, as they are neighbors' to one another, making it easier to collect the data. These parishes consist of eleven congregations as follows: Mbagathi with two congregations namely Ongata Rongai and Shalom, Baraka which consists of three congregations, namely Nkaimurunya, Macedonia and Ongata Chapel while Eserian parish is the largest consisting of Nkoroi, Smyrna, Ahadi, Elmelijo, Kandisi and Orosirikoni, all within Kajiado Presbytery.[19]

According to Ronger Tessia, youth is a transitional social group linking the past with the future. It is a reliable force for sustaining the socio-economic cultural, religious and political heritage and identity of a nation; it is the backbone and greatest asset of any country. Every society invests its hopes and aspirations on the youth. Since the youth is a malleable group, it can be shaped in such a way that its energy is well harnessed for the betterment of society.[20] Part of the total process of Christian nurture is youth ministry. The Church needs to educate young people and equip them with the necessary skills that will ensure that they internalize the gospel values and live meaningfully in the Church and society. Youth ministry is principally the process

[18]Kajiado Profile, Standard *Newspaper*, Advertisers Announcement (Nairobi, June 24, 2013), 28.

[19] PCEA Kajiado Presbytery, *Church Records* (Unpublished).

[20]Ronger Tessia, *Young People in African Towns,* Their Pastoral Care (Eldoret: Gaba Publication, 2003), 37.

and act of mobilizing and engaging youth in a systematic manner towards inter- goal, Christian formation development and evangelization.

The youth have new ideas and untapped energy to offer the service of the Lord and society guided by suitable adults; they can be very effective apostles in their own milieu. They are able to plan programmes in accordance with their local situation needs, aspirations, limitations and concerns. Youth Ministry must give to the youth a spirituality of hope where they become convinced that it is possible to create a new world and that there is room for success in them.

Youth should be guided to work together to transcend their problems and to get involved in joint strategies for viable solutions. The youth are not to be looked at as problems but as people to be understood, helped to mature and to be loved. Their activities are meant for the development of a spirit of Christian commitment to share responsibility in the church and society.[21]

The PCEA has several departmental committees which are as follows: women's guild, Girls and Boy's brigade, Christian education, church school, Presbyterian men's fellowship (PCMF), evangelism committee, health board, justice, peace and reconciliation committee (JPRC) and the youth committee. The youth department is one of those groups referred to as a standing committee as it is represented from congregation to the head office. This committee was formed by a resolution of PCEA General Assembly, (GA) in 1960 to cater for the needs of young people between ages 15-35 years.[22] This GA further agreed that the department includes activities of young adults and enlists their efforts in the tasks of mission and

[21]Mpundu T. G. Telesphire, *The Present and the Future Belong to the Youth* (Eldoret :Gaba Publication, 2009), 224.

[22]*PCEA Youth*www.pceaheadoffice.org.youthhtm (Accessed on 21st January 2015) .

fellowship. This department through the overall governing committee namely the Central Youth Committee (CYC) was charged with the responsibility of coordinating all the youth activities, projects and programmes through Regional, Presbyterial, Parish and congregational youth fellowship committees.[23] This committee normally receives reports from the lower committees and at the end of the year and reports to the G A / GAC. Further, they design programmes and relevant courses which are then taught to youth leaders who are normally elected from the congregation levels in the PCEA national conferences held once every year. This conference together with other workshops held by lower youth committees normally helps the youth to participate in church activities.

Poor youth performance has been noted in other parishes, within Kajiado and neighboring Presbytery, Ngong Hills such as Kiserian, Encheromunyi, and Kitengela where some youth stopped going to the church or moved in mass to the upcoming Pentecostal Churches, such as Nairobi Pentecostal churches, Nairobi Baptist, Nairobi Chapel, Nairobi Lighthouse and others, those who were left in the congregations remained non-committed or attend church services irregularly thereby crippling youth activities of which most of these youths are adherents in the church.

The term "youth" can be defined psychologically, socially, or in form of age limit. Some definitions arbitrarily fix the lower age limit for youth as 15 years and the upper age limit as 25 or 35 or it may be left open to include anyone who feels young according to Nyomi Setri.[24]Rev Henry Kathii defines youth as that class of human beings falling between the children and adults, they are too old to be handled as children yet too young to be taken into confidence by adults, and they are loved but

[23]Ibid,1.
[24]Nyomi Setri, *Economical Youth Ministry in Africa Hand Book* (Accra: AAA, 2003), 16-17.

hard to trust and cannot be ignored. They are future leaders yet already leading where they are: to be young person means to be in the middle of nowhere yet belonging somewhere i.e. to the youth group.[25] The United Nations considers youth to be between 18-24 years of age, while the Government of Kenya sees youth as people between the ages of 18 – 34 years.[26] This study restricts its definition of youth to the age bracket of between 15 years to 35 years as it is the definition of the PCEA.[27]

Youth is a stage of life which compromises a great deal of exploration. Many different styles of life are tried. Values are weighed and confusion about life goals and directions is widely felt. People are flirting with independence for the first time and attempting to find some foundation for stability. Christian church should be involved in the lives of many new persons in significant ways. Some youth experience more than confusion in the period of early adult development, as a result, growth is hampered or stalled because of specific problems which create a barrier like, drug dependence, alcoholism, psychological problems, low level of education, lack of training for employment etc. many youth feel estranged from the Christian church such that they disregard it, as it seems to lack personal meaning and importance and join other religions or denominations while others join cultic groups. Therefore, the Presbyterian Church needs to respond to this exploration by offering a more participatory religious experience and be clearly and meaningfully conveying the value of a Christian faith perspective.[28]

[25]Henry Kathii, Together *in Hope* (Nairobi: Kobi and Ngumi, 1991), 77.
[26]*National Youth Census* (Nairobi: Government Printers, 2010),10.
[27] PCEA Practice and procedure
[28].Lefeber A. Larry, *Building a Young Adult Ministry* (Valley Forge; Judson press, 1980), 70.

Lefeber suggests that the church being the symbolic of a tradition which represent the old values must allow the new morality to be expressed.[29] Lawrence lists some of the desires of the youth as: self, opposite sex, choice of career, religion and philosophy, community and world affairs.[30]He proposes the church's programme today to place great stress on the importance of the worship service of the congregation. Youth leaders agree that this is primary in a good youth programme. The church has not been successful in winning the youth through a mass approach.

Religious and power encounter with God to the youth happens to them when they go for a retreat or service projects according to Bob Yoder or when they are away from their everyday environment. They can appear at conventions camps or concerts where there is a big crowd and great music band, a dynamic speaker at the word connect them in a unique way, once they believe in Jesus Christ they start following the church and participating in the church.[31]

1.3 Statement of the Problem

Kombo and Tromp define a research problem as an issue that puzzles the researcher. This may be due to its effect or consistence despite the measures being taken.[32]While Kothari defines it in general to refer to some difficulties which a researcher need to find out solutions as experienced in the context of either a theoretical or practical situation and want to obtain a solution for the same.[33]Lack of

[29]Hershey Terry, *Young Adult Ministry; Step by Step for Starting or Revitalizing Your Ministry With People Ages 18-35*; 3rded (Loveland Colorado: Aged Group Books, 2008),110.

[30]Resse M. Lawrence, *Youth Work in Today's Church*, 9th ed (Philadelphia: Muhlenberg Press,2005), 60.

[31]Bob Yoder, *Growing Faith in Mennonite Youth Through Socialization and Experiences: A Historical Review in Mennonite Youth Ministry 1885-2010*(Chicago: Herald,2012), 140.

[32]K. D. Kombo and D.L. Tromp, *Proposal and Thesis Writing an Introduction*(Africa: Pauline Publication, 2006),32.

[33]C.R. Kothari, Research *Methodology Methods and Technique* (New Delhi: Funded New Age International Publishers, 2004), 24.

mentorship programmes in any growing church can hinder spiritual growth for the youths which has been experienced as a major problem in the presbytery. Elderly leaders were found not mentoring youths. Good leadership has been found as vital not only in the church but also secular, failure to have good leadership and to include youth in the church leadership made them feel ignored in the church and has affected youth participation in the church. This can be checked by reducing the generation gaps in the parishes. Youth groups in the three parishes have in recent years been faced with a number of problems like idleness or reluctance to participate in the church programmes. This problem is so serious in a growing Presbyterian church, if the situation is not controlled: then it can cripple youth activities adversely. It means the PCEA Church might find herself without strong leaders to lead the church to the next generations. Due to the social challenges affecting the youth, it is necessary to examine youth participation in the Presbyterian Church of East Africa, Kajiado County. In supporting the statement problem of this study, peer influence was found to have a greater influence on the involvement and participation of youth in church programmes, O'Donnell and O'Donnel in their studies stated that the fear of shame from peers made the youth to be involved in various activities which would later corrupt their morals or lead to consequences which force the youth not to attend church services.[34] Some of the fears of shame as pointed out by the studies include early sex practices and pregnancies. All these may lead to the youth not attending and participating in church services on a regular basis as it should. Further, the findings supported by Hartney who observed that youth are typically striving for social

[34] O'Donnell, L. and O'Donnel, CR,"Early Sexual Initiation and Subsequent Sex-Related Risks Among Urban Minority Youth: The Reach for Health Study"*Family Planning Perspective*, 2001, 33 (6):268-75

acceptance at this stage and may be willing to engage in behaviors that will allow them to be accepted that are against their better judgment.[35]

1.4 The Purpose of the Study

Kothari defines the purpose of the study as that which the study is about to achieve. The purpose of this study was to examine factors affecting youth participation in church programmes in the Presbyterian Church of East Africa, Kajiado Presbytery, in three parishes namely: Mbagathi, Baraka and Eserian and how the situation can be controlled.[36]

1.5 Objectives of the Study

Kombo and Tromp define objectives as intentions or purposes stated in specific measurable terms. They provide opportunities for evaluating the end result.[37]The objectives of this study were:

1.5.1 To determine whether youth in PCEA Kajiado Presbytery participate in church groups.

1.5.2 To examine whether youth belong to mentorship programmes in PCEA churches in Kajiado Presbytery.

1.5.3 To examine the effect of peer influence of youth in the participation of church programmes.

1.5.4 To identify what church leadership was doing to respond to youths' participation and non-participation in their programmes.

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[35]Elizabeth Hartiney, *Peer Pressure*, From Addiction .about.com/od/how-addiction-happens/f/peer-pressure.htm.(Accessed on 23rd Jan 2015).

[36]Ibid, 20.

[37]D. Kombo and K. Tromp, *Proposal and Thesis Writing an Introduction*,, 38.

1.6 Research Questions

Kothari defines research questions as the issues that the researcher seeks to answer. They are related to research objectives.[38]

1.6.1 Do youth in PCEA Kajiado Presbytery participate in church programmes?

1.6.2 Are youth in Kajiado Presbytery mentored?

1.6.3 How do peers of the youth affect their participation in PCEA Programmes?

1.6.4 How does the church leadership respond to youth's participation and Non- participation in church programmes?

1.7 Hypothesis

Kothari defines hypothesis as a predictive statement capable of being tested by scientific method, a prediction of the outcomes, a guess, an assumption, or a tentative explanation for certain behavior patterns, phenomena, or event that has occurred or will occur.[39] Null hypothesis is refusing these suggestions. The null (Ho) hypothesis of this study was the following: There are no factors negatively affecting the participation of youth in Kajiado Presbytery church programmes.

1.8 The Significance of the Study

Peterson defines significance of the study as the benefits brought about by the research in question.[40] When the findings are reported, the significance of the study

[38]C. R Kothari, .*Research Methodology*, 13.
[39]Ibid, 13.
[40]Peterson, *Real World Research, Sources and Strategies for Composition* (New York: Houghton Miffin Company, 2000), 40.

answers the questions: why is the study important? To whom is it important? What benefit will occur if the study is done? And what threats can occur if the study is not carried? This study was so important not only to the church but also to the country; this is because the church will have known why the youth were not participative in the church programmes and possible solutions suggested. If the church wants to have healthy youths, it means a strong church for today and tomorrow, responsible families, and continuity of good leadership. If serious steps are not taken in controlling this situation, then there is possibility of Presbyterian churches being attended by only the elderly people. More deaths of the youth as a result of irresponsible behaviors and even some youth spending most of their live time in prison if not being killed by mob as it has been experienced before. The main benefit of this study was that, the results found can be applied to other churches in other areas where a similar problem is being experienced. Youth in the three parishes were the greatest beneficially as the study was done within their geographical area.

1.9 Scope of the Study

Peter Calvin defines scope of the study as the geographical location in which the study is carried and how the area one has chosen is appropriate. This study was done in Ongata Rongai Division in Kajiado County. This is because Kajiado County is so wide and in some areas is not accessible due to poor infrastructure. The three parishes in the study were within the radius of four kilometers apart (4Km) and densely populated making it easy to reach to the respondents.[41]

[41]Peter Calvin, A *Guide to Academic Writing* (Eldoret: Zapf Chancery, 1994), 28.

1.10 Delimitation of the Study

Lawrence, et al. defines delimitation of the study as the limit inherent in the use of a particular construct or population, and why the researcher did not choose other possibilities.[42] This study was carried in Ongata Rongai Division and did not go beyond because of poor infrastructure in some areas as well as insecurity.

1.11 Limitations of the study

Peterson defines limitation of the study as the challenges, constraint anticipated or faced by the researcher of which one do not have control over e.g. time, budget, climate etc. The researcher faced the following challenges: There were no enough funds for this study, was limited in carrying this study on Sundays the only day youth were available, during cold and rainy days most of the youth were not attending Sunday worship, sometime there were many programmes in the church such that the researcher had to attend twice one congregation.[43]

1.12 Assumptions

Peterson defines assumptions as those things that the researcher is expecting to come across either positive or negative.[44] In this study, the researcher was expecting sufficient co-operation from the youth of course they were cooperative, the researcher assumed that the respondents would be truthful in their answers, that the instrument would work well and that the sample size would represents the target population and all these assumptions were positive.

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[42]Lawrence, et al ,24.
[43]Peterson, *Real World Research*, 42.
[44]Ibid,48.

1.13 Theoretical Framework

Kerlinger defines theoretical frame work as asset of interrelated constructs (concepts) definitions and proposition that presents a systematic by specifying relations among variables with the purpose of explaining and predicting the phenomena.[45]

Theoretical framework designed for this study accommodated James W. Fowler, theory of individuative-reflective faith. James Fowler was an American theologian who was also a Professor of theology and human development. He is best known for his book 'Stages of faith' in which he sought to develop the idea of developmental process in human faith. James Fowler outlined six stages of development a person might go as they mature through adulthood. He started these stages with what he called " a pre-stage". This is an infancy stage where the child develops basic trust and mutuality with the ones providing care.

Stage two is referred to as mythic literal stage. In this stage the spiritual formation of a young child start growing to an extent of recognizing who God is and where he lives. The third stage is called synthetic, conventional stage, a stage around the puberty. Here, the authority is located outside the self- in the church leaders, in the government and in the social group. Most of the people in the traditional Churches happen to be in this stage.

Stage four is called individual- reflective faith. Most of the youth in this study belong to this stage. In this stage faith requires that the person be willing to interrupt their reliance on external authority and relocate the source of authority within him/her. The person is more able to govern himself without the needs for rules from

[45]Kerlinger F.N, *Foundation of Behavior Research*, 4th ed. (Mc Peek; Earl,2008),18.

outside. Individual –Reflective Faith theory is particularly critical for it is in this transition that the late adolescent or young adult must begin to take seriously the burden of responsibility for his or her own life style beliefs and attitudes. The person faces certain unavoidable tensions. Individuality versus being defined by a group or group membership. Subjectivity and the power of ones strongly felt but unexamined feelings versus objectivity and the requirement of critical reflection self fulfillment, or self-actualization as a primary concern versus services to and being for others. The question of being committed to the relative versus struggle with the possibility of an absolute.[46]

This theory most appropriately takes form in young adulthood. Noting that P.C.E.A defines youth as young people from the age of 15 to 35 years who falls best in this theory. The stage is marked by a double development, the self previously sustained in its identity and faith compositions by an interpersonal circle of significant. Others now claim an identity no longer defined by the composite of one's role or meaning to others. To sustain that new identity, it composes a meaning frame conscious of its own boundaries and inner connections and aware of itself as a "world view" self (identity) and outlook (worldview) are differentiated from those of others and become acknowledged factors in the reaction interpretation and judgments.[47]

When one makes the judgment on the action of the self and others, it expresses intuition of coherence in an ultimate environment in terms of an explicit system of meanings, an excessive confidence in the conscious mind and in critical thought in which the new clearly bounded reflective self over assimilates "reality and the perspective of others into its own word view".

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[46]James W. Fowler, *Stages of Faith: The Psychology of Human Development and Quest for Meaning* (New York: Harper and Row Publishers, 1991), 176-183.

[47]Ibid, 176-183.

The person ready for transition finds himself or herself attending to what many feel like a disturbing inner voice. Elements from a childish past images and energies from a deeper self-engraving, sense of the sterility and flatness of the meaning one serves any or all of these way signal readings for something new. Stories symbols, myths and paradoxes from one's own or other traditions may insist on breaking in upon the neatness of the previous faith.[48]

The central subject of this framework is the human person. As stated by Dwyer John, human life as a whole has an overall purpose and other subordinate purposes on human existence which are not fixed but they evolve in the course of human cultural development. Human person evolves with a number of purposes in a course of human history. He further explains that human intelligence is there to discover the purposes and finalities of human existence. This intelligence can discover the ways which can lead to the fulfillment of those purposes and finalities.[49] The study of youth participation in Church programmes of PCEA is inconsistence with this theoretical framework because they are still in these stages of growing, discovering, and life risking and hence they are in stage where they needs good guidance which will help them respond to good morals which will help them grow spiritually, therefore we need to visit their pre-formation, peers, guidance, mentorship programmes, not forgetting the influence from the world.

[48]Ibid.
[49] Dwyer C. John, Foundations *of Christians Ethics* (New York: Paulist Press, 2007), 83.

1.14 Conceptual Framework

A conceptual framework is a model of presentation, where a researcher represents the relationship between variables in the study and shows relationship graphically or diagrammatically.[50] This study was set to determine the participation of youth in PCEA Mbagathi, Baraka and Eserian Parishes. Mugenda and Mugenda defines an independent variable as a variable that a researcher manipulates in order to determine its effect or influence on another variable, they are also called predictor variables because they predict the amount of variation that occurs in another variable.[51]Below is the conceptual framework of the study showing how each and every independent variable is related to the dependent variable.

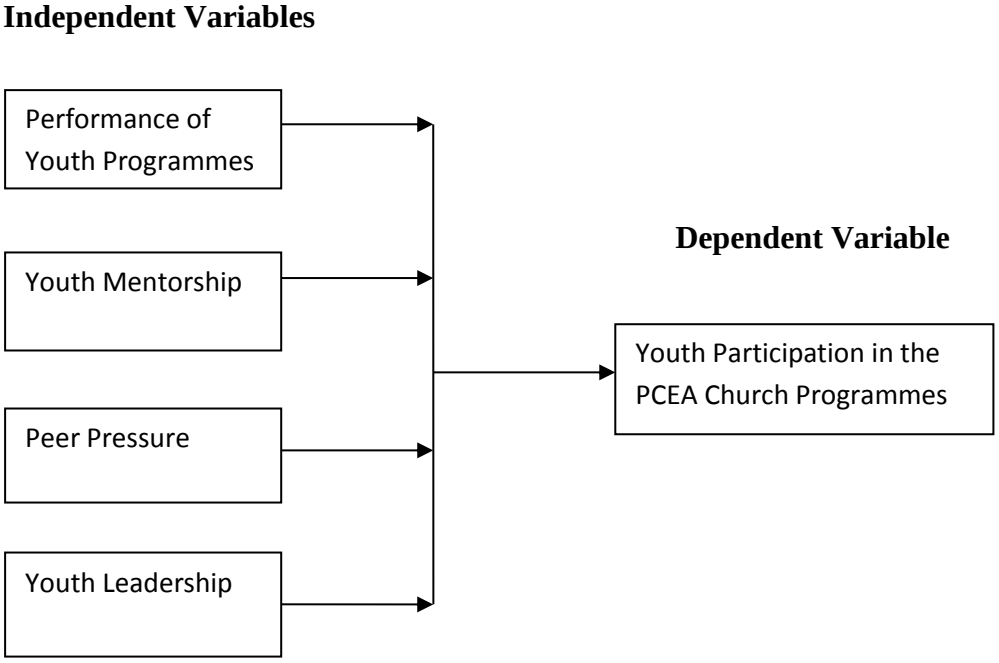


Figure 1.1 Factors Affecting Youth Participation in the PCEA Church

[50] O rodho A. J, Technique *of Writing Research Proposals and Report in Education and Social Sciences* (Nairobi: Masola Publishers, 2004), 38.

[51]M. Mugenda and O. Mugenda, *Research Methods Quantitative and Qualitative Approaches* (Nairobi: Acts Press, 2003), 57.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is arranged in the following sequence: introduction, literature review, youth programmes, positive youth development programmes, mentoring the youth, peer pressure, how to avoid peer pressure, leadership, conclusion and knowledge gap.

Mugenda and Mugenda further define literature review as that which involves, locating, reading and evaluating reports of previous studies observations and opinion related to the planned study which leads to appreciating and understanding the research that has already been done in ones area of interest.[52] This study looked for any knowledge gaps which were filled. Various sources were consulted which included reading text books related to youth activities, magazines, journals, and websites.

2.2 Youth Programmes

The Lord has appointed youth to be his helping hand and if properly directed and encouraged can do a lot, (youth talents well organized and well trained is needed in the churches). The youth will do something with their over flowing energies, and unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality and prove an injury to those with whom they associate. When the youths give their heart to God, the church responsibility does not

[52]Ibid, 29.

cease: they must be interested in Lord's work and led to see that he expects them to do something to advance his cause.[53]

According to Bailey and Reddon, youth are the agents of change marching forward to the future and dragging the older, less active in generation reluctantly with them. They are the helpful category for analysis broad treads and monitoring general patterns of religious change but one that must be treated carefully as young people are not a homogenous group.[54]

In an attempt to increase youth participation in the church, most of the churches have started looking for ways to keep their youth in the churches. One popular strategy has been hiring youth pastors or workers, even though using a paid youth pastor has not been easy in most of the congregations as a lot of commitment is needed. These youth coordinators or directors are expected to increase the frequency of youth activities, develop quality programmes, enhance youth perception at the church and even keep them loyal to the denomination. Quality youth programmes should create vibrant personal religion and source of sacredness in the youth spiritual life which is equally indispensable for effective ministry. Lack of good youth programme can force them to go to other denominations as interesting and inspirational church activities are the pillar of the successful youth ministry.[55]

Different forums should be created to address issues affecting the youth. Hershey lists some of the factors leading to non-participation of youth in the church programme as a result of increased affluence, i.e. lifestyle as the main factor in

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[53]White G. Ellen, *Christian Service* (Highland Harare: Eastern Africa Division Publishing Association, 2007), 30.

[54]Bailey and Reddon, *Mediating Faith: Religion and Social Culture in the 21st Century* (Lancaster: Equinox, 2013), 113-115.

[55] Chong-Ho and TevitaTameifuna, Youth *Ministry and Attitude toward the Church* (Michigan: Lassiera University, 2014), 306-322.

determining who goes to church, increased mobility, youth normally settled as a result of looking for jobs, desire to look for the best pleasing and accommodating church. The church attitudes regarding evangelism i.e. how does the church reach the youth and treat them (on healthy extremes on how the youth should behave, they need freedom) our own self-fulfilling prophecy. Our stereotypes only reinforce themselves and promote distance. This helps to retain youth in the church.[56]

It is the responsibility of the pastors to make sure that they have a strong, vibrant youth ministry in their churches and communities. The local church with no youth and children is a dying church. Pastor Ron W. Heitman suggests that in order to become a hero of your church, the following must be done.[57] Youth Pastors must learn how to call their youth by names; regularly lay hands on students during prayer, and let them hear you pray especially for them by name; show you love them, care, laugh with them; talk with them and play; use illustrations in your sermons that relate to them; involve youth in altar services with special prayer for them. Invest in leadership resources and in co-operate monthly leadership training; strategize with church leadership to help structure a youth budget. Let the youth become involved in ushering greetings, sound and video booths, church website, music ministry, Sunday School teachers and serving. Involve the youth in missions, and involve them in outside ministries, should make sure that youth gatherings are places where friends are welcomed and desired, listening to the youth and showing interest to them, be patient with them and with the programme build for the future, think long term.[58] In his book, Elmer L. Town writes that youth sometimes fail to participate in the church programmes due to their stereotyped image as viewed by the adult who considers

[56]Hershey 1999, 15.

[57]Ron W.Heitman, Youth*Programme, Ministry Enrichment Journal* a.g.org20010/0120101024pastor driven.cfm (Accessed, 22.January, 2015).

[58]Ibid.

them as impulsive, immature, unreliable, and psychological barriers are erected between the older generation and them.[59]

2.2.1 Challenges Facing Young Single Adult in Church Programmes

In most church related studies on youth ministry, young adult singles are the majority. Young adulthood sometimes become difficult to define because when one stop schooling one is considered as adult; when one marries at an early age is also considered adult, However, Paul Maves in his book Understanding Ourselves as Adults, defines "adult" as having come from the Latin root meaning "grow up". Adulthood is variously defined by law, custom, and circumstances. If one is self-supporting financially, married, able to make personal decision or able to carry adult responsibilities, permanently leaving parental home, reaching political maturity, or chronological age one is considered as adult. According to Zeigl, Earl, Adulthood is growing up and determined by demand of life and begins when life compels growing person to accept adult responsibilities.[60]

Young adulthood could be called transition period. Some youth who feel that they are old enough to get married but not yet, sometimes suffers from self-pity as they feel neglected and stop being active in the church. Loneliness, instability of job, divorce, separation or breaking an engagement, getting babies in and outside the marriage also results to some youth failing to participate in the church programmes.[61] The young single adults whether Christians or not, whether spiritual or not must know that God loves them, and that Jesus Christ died for them, and he is the propitiation for their sins. The church should provide fellowship for the young single adults because

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[59]Town L. Elma, Ministering *to the Young Adult* (Grand Rapid: Baker Book House, 2002), 7.
[60] Paul Maves, Understanding *Ourselves as Adult* (New York: Abingdon Press, 2005), 26.
[61] Robert Clemmons, *Young Adults in the Church* (New York: Abingdon Press, 2003), 12.

as they share their lives with others who have the same problems, they may build lasting friendships and develop their own spiritual life. The total needs and problems of the young single adults should be considered by the church when planning to meet their needs, it should consider areas like teachings, training, worship and service, also a programmes evangelism to reach the young single should be considered. Programmes for single young adult must appeal to their interests and address their needs.[62]

Discovering the real interest and needs of the young singles should be determined in at least three ways according to Clemmons which are: a) personal interview, b) group discussions, c) interest indicators. The young single adults mature by their own standards: therefore they should be treated as equals and should be given the right to determine their own programme. Elmer Town suggest the following programme for single young adult: i) on Sundays, early morning Bible study or coffee 30 minutes before the Sunday School politics viewed through the Bible, personality and character development, church services morning and evening, meetings to plan mission, an hour fellowship after the evening service which should be a simple gathering for discussion of ideas presented in the service of the day. ii) During the month, a social event once event well planned in advance, an interest study group on a selected topic, revival, group dynamic principles where members share their life experience with other members of the group, sports programme with own bowling leagues, volleyball, softball, basketball, hockey leagues. iii) Visiting, orphanages, hospitals, home for the aged, hospitals and community service organizations.[63] The purpose of each social event for the youth programmes in the year is three fold: first personal involvement for every youth, second, a group participating together to

[62] Earl Zeigler, *Christian Education of Adults* (Philadelphia: Westminster Press, 2008), 11.
[63] Elmer, Town, 2008, 83.

involve others in their activities, third, serving others. Suggested titles for young single adults group according to George Gleason a few should be as follows : The 20s and 30s club, Christian Companion Club (3Cs), Fire side fellowship, Berean Bible class, Crusaders, Tri-C'S, Campus and Career Club, College and Careers, Ambassadors Young Single Adult Sunday School Class, Young Single Adult Bible Class, Willing Workers, Co-Uni-Bus (College, University and Business). Each young single adult should be left to its own creativity in choosing a title.[64]

2.2.1.1 Meeting the Spiritual Needs of the Youth

The aim of church is to meet the spiritual needs of her people. As the church meets needs, spiritual maturity as developed thus the church helps to solve or prevent personal problems in accomplishing her purpose. The young single adult is a challenge to the church, and if the church ignores them, then she is not performing her task. According to Gleason, the church should provide education to prepare teenagers for young single adulthood, throughout high school the adolescent is moving toward graduation, making sure they graduate to some thing. The church can help the adjustment at any age. Young single adult have much potential as they can be used to teach children and youth classes in the Sunday Schools, they have time, energy, and initiatives to sponsor a youth group or scout groups.[65]

2.2.1.2 PCEA Central Youth Committee (CYC) Functions

This department is guided by the motto, "love, unity and service" their vision statement is to see a vibrant and well coordinated youth movement extending to every corner of East Africa and beyond while their mission is to put together young adults

[64] George Gleason, *Single Adults in the Church* (New York: Association Press, 2000), 43.
[65] Ibid.

in fellowship, discipleship and evangelism, to raise and equip the emerging young leaders to serve to the church and society and strengthen them socially and economically

Youth main values are; Bible and Christ centered service, democratic participation and inclusiveness, team work and networking, discipline and integrity. Membership is open to all young people of ages 15-35 years. The overall membership is over 100,000 youth members in the whole PCEA Church. They are generally involved in missions (witnessing, crusades, church planting etc), visits (to children's homes, prisons, etc.) schools and colleges guidance and counseling and caring for the aged.

The youth work together with the local community led by Parish Ministers and other church leaders in all their activities in order to get the desired result, if one wants to know future of the church, one just needs to look the number of youth committee, brigade and Sunday School, it is the responsibility of the church leaders to nurture their youth so as to become responsible adults.

The Central Youth Committee (CYC) is open to opportunities for conversation, relationship, cooperation and interaction with similar church youth organizations and community organizations dealing with young people such as scouts, KSCF and FOCUS (Fellowship of Christian Unions in Colleges and Universities). The department is committed to initiate and respond to approaches for conversations and common action with other PCEA Partner Churches, e.g. Church of Scotland, Presbyterian Church in Ireland,(PCI), Presbyterian Church in USA, (PCUSA), Presbyterian Church in Canada (PCC), Presbyterian Church in Korea and

others.[66] If the instructions of CYC followed well by the youth the researcher beliefs that youth can start being participative in the church.

2.2.2 Mentoring the Youth

Youth mentoring involves a complex system of individual youth, individual mentors, mentor-mentee pairs, other interpersonal relationship (e.g. mentor and parent mentee and teacher). Mentoring programmes and larger policy context, quality communication, frequency of interactions, level of satisfaction and commitment between the mentor and the mentee all contribute to the quality of the relationship.[67]

Mentorship based on "best practices may assist transiting youth to establish relationship with caring individuals who will ideally support them to develop productive adult lives" Intervention and activities designed to sustain consistent contact between the mentor and the youth over a long period of time seam to achieve greater effectively in terms of well-being out comes according to Maria Scannapieco and Kristin R. Pointe.[68]

Scales further emphasize that mentoring adults from outside the youth (Mentee) family should be the most preferred as they play important roles by providing a number of the development assets and therefore in the promotion of an adolescent well-being, supportive non parent adult relationship can greatly influence the course and quality of a youth's life.[69]

According to John Chacha, wise leaders spend time developing potential successors. They know that no leader leads forever they always encourage their followers to acquire proper skills, attitudes and knowledge; they do not want their people to be outdated but rather to improve their abilities for greater productivity. If a leader does not groom a successor, that leader is endangering his/her organization; a

[66]PceaYouthwww.pceaheadoffice.org.youthhtm (accessed on 21st January 2015).

[67]Lindasey Mely, *Understanding the Experience of Mentor Families in Therapeutic Youth Mentoring* (Colorado State: Sage, 2014), 70.

[68]Maria Scannapieco and Kristin Painter, *Barriers to Implementing and Mentoring Programmes for the Youths in Foster Care : Implication for Practice and Policy Innovation* (New York: Spring Science and Business Media, 2013), 143

[69]Christine Nurton and Tony Watt, *Exploring the Impact of Wilderness Based Positive Youth Mentoring Programmes* (San Marcos: Texas State University Press,2014), 143.

wise mentor should protect their followers from having their minds poisoned by wrong idea.[70] A good successor is based on good leadership as it determines quality results while bad leadership produces failure.

In order to yield desired results, it may be necessary for programmes to establish mentoring relationship between youth and adults that involves pattern of regular contact over a significant period of time; these mentoring programmes have been conventionalized as potentially impacting youth in a wide variety of areas including emotional and behavioral functioning academic, achievement and employment or career development.[71]

If one wants to have strong youth, close and caring relationship between parents and youth should be promoted and strengthened; schools should also support healthy youth development through academic activities and should assist in various ways youth that comes from poor family. Young people should not be viewed as parts of the problems but rather part of the solution; they should be given opportunities to participate in the community.[72] For church to embrace the spirit of youth ministry, then it must focus on discipleship which is described as God thinking theology. Engage parents and families in faith practice at home; cultivate faith-filled competent and committed leadership through a team approach.[73]

Once participants are in programmes retaining them so that they gain benefit from their participation is crucial. Programme factors that improve retention include supportive programme staff providing a sense of belonging and providing tangible

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[70].John Chacha, *10 Pillars of Christian Leadership* (Nairobi, Kenya: Uzima Publishing House, 2006), 38.

[71]*Mentoring the Youth*; awww.wmich.edu//eralphd/wp-content/uploads2010/05 effectiveness-of- mentoring-programmes-for-youth pdf (accessed,,23 January 2015).

[72]Ibid, 4.

[73]Roland Martison, *The Spirit and Culture of Youth Ministry: Leading Congregation toward Extemporary Youth Ministry* (Nashville: EYM Publishing,2011),316.

benefits for the participant in term of skills gained. One example here is provision of outings and activities, in addition to education and training that are from (such as sports, trips and cultural activities).[74]

The youth development organization urges the church to come up with programmes for youth with drug and alcohol problems. Others should be programmes designed to prevent unwanted teenage pregnancy and for youth with mental health concerns. Contemporary strategies are also advocated to help young people avoid bad habits and experience success with focus on reducing risks factors and enhancing factors that buffer or protect against diseases.[75]

Successful mentors seem to understand and appreciate their mentees entering their worlds to uncover their unique strengths and capabilities. This sort of empathy and sensibility goes a long way toward facilitating their mentees, entering their world.[76]

Jimmy et al., defines mentoring as a process of nurturing other people to be in a well-informed position. In the case of youth in the church, it is more of spiritual growth. The youth need community to help them into maturing disciples of Jesus Christ as they are after leaders with integrity and personality, people who can lead them towards their own goals: maturity, a satisfied place in adult life, and happiness in serving a cause that is greater than self.[77]

The church must make provision for youth special needs and interest. Church and community must co-operate in fulfilling a common task i.e. wise is the

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[74]Arthur David, Models *of Christian Leadership in Youth Ministry* (Indiana: Mariana University, 2014), 204.

[75]*Mentoring the Youth*, From, Youth-development (1) pdf-adobe reader htt;wwwzqpaamgea, (Accessed 23rd January 2015).

[76]Ibid..

[77]Ibid.

congregation which recognizes the roles that the community plays in the life of its young people. Youth meetings and activities should not conflict with community play practice, basketball or club initiation.[78] The church must give adequate attention to its message as well as its method, i.e. youth leaders are always eager for new ideas to interest and activate young people, like having conferences and workshops.

Every youth group in the congregation should have activities in homes and in the church which lead youth towards Christian maturity and stimulate them to practice their Christian faith e.g. personal counseling, teaching, planning and carrying out recreation planning and providing activities in the fields of sacred music and the arts etc. All that young people do themselves is also part of the youth programme, e.g. alter dance at worship, participation in church schools. The amount of money and time invested in the church are part of the youth programme of home and congregation.[79]

Attaining Christian maturity is the goal of youth work, Lawrence believe that most of the youth work programme fails because Christ was not given a sufficiently importance place in the programmes than for any other reason.[80] Young people like to identify themselves with progressive movements with important crusades and with worthy projects. The youth programmes must provide opportunities for young people to develop their youth and practice it in everyday living. The church that wants to communicate with the youth must communicate with youth by redefining its message in terms of today, and it must know, understand and love the youth. Hence it is communicating to discover them as individuals and in the context of their culture.[81]

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[78]Ibid, 4.
[79]Ibid. 3.
[80]Lawrence,45.
[81]Jimmy at al (1995), 30.

Stephen Anderson argues that good mentors should have frequent contacts between mentors and mentee i.e. the strongest mentoring are found for those who meet an hour or more for week, mentors need to make a long term commitment to mentoring i.e. relationship for one year or longer are mostly likely to bring positive outcomes in youth regular participation and instructed activities can lead to stronger mentoring relationship mentoring relationship characterized by moderate to high levels of structured activities.[82] According to the researcher effective mentorship can result to increasing youth participation in the church.

2.2.3 Peer Pressure

According to Elizabeth Hartney "Peers are people who are part of the same social groups," so the term "peer pressure" refers to the influence that peers can have on each other, although peer pressure does not necessarily have to be negative. The term ''pressure" implies that the process influences people to do things that may be resistance to or might not otherwise choose to do, so the term "peer pressure" refers to socially undesirable behaviors.[83]

Peer pressure is usually applied to younger people especially teenagers. Adolescents are particularly vulnerable to peer pressure because they are at stage of development when they are separating more from their parents influence but have not yet established their own values or understanding about human relationship or consequences of their behavior. They are also typically striving for social acceptance

[82] Stephen Anderson, *MentoringYouth*, from What works.edu/attachment/fact-2 Mentoring pdf (Accessed on 23rd Jan 2015).

[83] Elizabeth Hartiney, *Peer Pressure*, from Addiction .about.com/od/how addiction happens/f/peer-pressure.htm. (Accessed on 23rd Jan 2015).

at this stage and may be willing to engage in behaviors that will allow them to be accepted that are against their better judgment.[84]

Parents often worry about peer pressure particularly in relationship to potentially addictive activities such as alcohol and drug use, sexual behaviors, video game playing, gambling shopping and spending and illegal activities. If not controlled, peer pressure may increase the risk or other harms which can even be more dangerous than addiction such as driving under the influence of alcohol or other drugs, overdose poisoning, asphyxiation STD's and accidents.[85] Some of the causes of the peer pressure are parental neglects, fear of being ridiculed, low self-esteem, unbecoming behavior and activities, illegal drugs, engaging in premarital sex, stealing, using abusive language, developing poor social skills and disrespecting elders.[86]

Positive peer pressure is the attitude of peer group that encourages good behavior rather than deviant behavior. According to Kid's help line, positive peer pressure is based upon the feelings and the intentions behind the pressure placed upon individuals in a group of friends. A good example of positive peer pressure is when people encourage someone to give up smoking or stop drinking alcohol.[87] Other positive habits include; support to get good grades and encouragement to do well in a sport, eating well and good food, working hard, being nice, and respecting others. Positive peer pressure can be goal oriented with respect to creating new habits while negative peer pressure can lead to worse behavior such as smoking, drinking, over eating and illegal activity.

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[84]Ibid.

[85]Ibid.2.

[86]*Peer Pressure*, From www.ask.com/worldview/causes effect-effect/peer-pressure-el17ff30618c270ae positive peer pressure is the attitude of peer.(Accessed on 23rdJanuary 2015).

[87]Ibid.

As parents, it is good to know the issues of concern for youth and the areas of negative pressure. How do they respond and face the world in which they live. The kind of culture where youth has been raised also matters a lot. Some parents were not able to pass on family and traditional values due to geographical distance. When time comes for the young adults to move away, they find themselves without a community and looking for a place that can provide meaning.[88] One of the roles of the church is creating an alternative environment where commitment can be made without being seen as a threat to one's identity and security. The researcher observes that negative peer pressure can affect youths from participating in the church while positive peer pressure can increase youth participation in the church.

2.2.4 Leadership

Lawrence defines Christian leadership as the ability to move people from where they are to God's agenda. It is also the ability to influence people. Leaders are people who help youth achieve Christian maturity.[89]According to Arthur, authentic Christian leadership for youth ministry is much more than teaching young people about pastoral skills but requires a life style that empowers adolescent to become responsible and genuine leaders in their schools, churches, neighborhood and communities. Four models of youth leadership suggested by him are servant, morals, spiritual and transformational leadership, the paramount importance of integrating the four models of Christian leadership into youth ministry is significant for several reasons.[90] First the models offer youth minister's different approach to integrate into youth ministry curriculum. For example a youth minister may decide to host a leadership series every year in which case a different model could be learned

[88]Hershey 1999. 64.
[89]Lawrence, *Youth Work in Today's Church*, 38.
[90]Wolverton Tag, *Journal Youth Ministry*,no.10 Spr. 2012 pii 4-117 iisn 1541-0412,2012.

discussed and implemented; teenagers participating in the series can experience and learn about different models of leadership in each year in attendance.[91]

Secondly by studying each model, the youth minister can learn to identify the leadership with his or her ministry style of which can be of great benefit in shaping the direction of the ministry. Third Christian youth ministry deserves to learn more about the various models of leadership which may be beneficial to learn from other disciplines such as psychology, sociology leadership in order to enhance youth ministry outreach and moves its leadership training and development into new areas which will ultimately improve ministry to adolescent.[92]

These disciplines help youth understand themselves and choose Christian groups often without even knowing that they are being led. Good leaders help youth to have vital discussion in church, counsel youth and guide them in Christian growth; they spend endless hours with groups and individuals doing tasks.[93]

If communities hope to attract and engage youth in significant leadership roles they need to understand what leadership means to them using youth informed definitions of leadership to guide them. While the leadership literature is extensive, work on youth leader is quite absent. Youth leadership development programme should focus on the current leadership programme but not the future leader, youth have both the awareness of desire to create change and therefore involving them now

[91]Ibid.

[92]"Transforming Youth: Integrating Social Justice into Catholic Youth Ministry Education RebornIncarnation," *A Journal on Catholic Church*, 4 (1),2012 :16-69.

[93]Ibid.

in leadership is very beneficial as it creates meaningful community change and would instill a sense of leadership and community inclusion early on life. [94]

Nicolette Manglos emphasis that the stage of young adulthood is a critical point of personal and religious transition, during which individuals make choices with long-term consequences for relationships, education, marriage, and child-bearing. Religiosity is closely connected to external stressors and family backgrounds, and family disruptions in particular negatively impact religious involvement. The church can also protect against negative consequences of stress.[95]

According to Brenda Snailum, good leaders know how to control themselves, must have leadership skills, be humble, well prepared, eager to lead and adjustable to interruptions and distractions. They should be well integrated and fair. Should be a friend to all people, impartial, well informed, (trained), should make all the resources with the group, must have interest of the group, must have the cooperation of every member of the group, should think in terms of "we". The focus is on group progress, growth and group participation. Should be warm and friendly listens, a good leader check results. By talking with parents, by chatting with their youth, by formal or informal tests, they try to check the progress of their groups.[96]

Good Christian leadership has styles which include how a person operates within the context of his organization. Some of these styles are; bureaucratic, permissive, laissez-faire, participative, autocratic, telling, persuading, counseling and, delegating. Leadership skills may vary from one situation to another and hence

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[94]Jennifer Mortensen and Lauren Lichty, Leadership *through Youth Lens: Understanding Youth Conceptualization of Leadership* (Michigan: Higher Education Research Institute, 2012), 116.

[95]Nicolette Manglos, *Faith Pinnacle Moment: Stress, Miraculous Experience and Life Satisfying in Young Adults* (Williams Town: Oxford University, 2013), 176-198.

[96]Brenda Snailum, *Implementing Intergeneration Youth Ministry within Existing Evangelical Church Congregations: What Have We Learned?* (Canada: Biola University,2011), 182.

different leadership style. A good leader should have many different styles and should be a man of all seasons.[97]

Leadership is not holding position but also taking responsibility. Power and position are tools given to leaders to enable them to be better people. Good leadership must invest money to allow its youth to attend youth programmes such as seminars, workshops, retreats, making use of training, videos, cassettes, and manuals which are very beneficial.[98]

Anthony D'Souza records signs of poor leadership as follows: being in decisive, not giving decisions and not taking times in prayers, neither to read the word of God nor meditate on it. Too busy to listen or give advice, have their own great idea of division of labor when things goes wrong they gives blames to their followers and when things go right they took the credit. Motivate followers by fear and threats and get only the absolute minimum from them. While good leaders are: aware of their impact on others, open to feedback and suggestion, work hard to check their negative tendency, a person who can reconcile clashing viewpoints rather than take a stand as a partisan or special- pleader. One who encourages the faint hearted while gently restraining the overly –enthusiastic. One who emphasizes that each person has a contribution to make to the common effort and brings the best to the people. Improve the quality of all decisions, develops team-work and morale, further the individual development of members and increases the groups' readiness to accept change.[99] As the researcher observes, poor church leadership can indeed affect youth participation in the church programmes.

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[97]Ted W. Engstrom and Edward R Dayton, The *Art of Management for Christian Leaders*, 4th ed. (Waco, Texas: WordBooks Publisher, 1996), 75.

[98]Ibid.,27 .

[99]Antony D'Souza, *Leadership Trilogy on Leadership and Effective Management* (Limuru: Kolbe Press, 1989), 57.

2.3 Knowledge Gap

Research gap, are those areas in the literature review where there are loopholes which need to be filled, the church need to focus more on youth activities in all ways possible. Collin Mayo recognizes that professionalism in youth ministry is needed if youth have to increase their participation in the church. Some tough criticism has been leveled at modern youth ministry while evaluation and critique are to be expected with youth ministry coming of age as a profession, any of the rest of the concerns can be traced back to the lack of readily identified measures of the nuanced process of adolescent discipleship. How can one adequately judge the effectiveness of youth ministry from a perspective that includes spiritual organizational and other criteria.[100] The literature read are lacking conclusive plans as to how the church should enhance youth activities. Churches should walk hand in hand with youth and nurture them. There is no published research that shows how youth are included in PCEA Church programmes or how the church is narrowing the generation gaps between the youth and the elderly. For church growth, youth should be incorporated in the church governing bodies so that they can be parts of decision making process. This will make them to own the church as they remain there, and their views should not be ignored. The researcher therefore concludes this section by saying that failure of most of the churches to support youth activities and handling them is the main knowledge gap in youth participation in church programmes, this research attempted to provide bases for supporting youth programmes. The elderly leaders should start preparing youths to succeed them by engaging them in various

[100]Naomi Stanton, Christian *Youth Work: Teaching Faith Filling Churches or Response to Social Need* (London: YMCA George William College, 2011), 140.

church programmes. The literature review led has not indicated any forum prepared by the church leaders to enquire why the youth are inactive.[101]

Transition programmes from childhood to youth should be considered, initiations of the boy and the counseling of the girl child is another important rite which was not mentioned in the literature review which is another forum for equipping and mentoring the youth. Education for both boy child and girl child was not adequately covered as well as the contemporary issues. The church did not address what she is doing to the primary and secondary ex-candidates before they join the next level of life; this is a very important period because if not taken care of the youth can be affected negatively by peers.

There should be programmes to prepare youth about the next level of life, coping with the new environment and challenges, such forums should address self esteem, leading a righteous life, drug abuse substance, career choice, control of freedom especially to the University students. The researcher felt that it would be better to have literatures addressing economic empowerment of youths either as a church group or individuals; this is because most of the youth are involved in deviant behaviors as a result of idleness as the saying goes idle mind is the devils workshop. There should be social programmes to help youth to interact with the community in diverse ways; all these programmes should help to produce a well-rounded youth that's intellectually, socially, spiritually, emotionally and physically.

[101]Ibid, 141.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This study was set to investigate factors affecting youth participation in PCEA Mbagathi, Baraka and Eserian Parishes, factors studied were: youth programmes, mentorship, peer pressure and leadership. This chapter deals with the description of the methods applied in carrying out the research study, it is organized under the following sections: research design, research site, target population, sample size, sampling procedures, data collection procedures, data processing and analysis, the validity of research instrument, instrument reliability, legal and ethical considerations as based on the work of Tromp and Kombo.[102]

3.2 Research Design

According to Kumer, research design can be regarded as an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose. It is the conceptual structure within which research is conducted.[103] The research designs used in this study was both qualitative and quantitative. The study aimed at collecting information from respondents on their attitudes and opinions as to factors affecting youth fellowship participation in the three parishes. After the researcher received a permit to collect the data from NACOSTI, he together with research assistants, went to the seven congregations within the three parishes of study (Mbagathi, Baraka and Eserian) in Ongata Rongai and collected data from the respondents mainly on Sundays when they were available; the researchers first sought permissions from the congregation leadership to brief

[102]K.D. Kombo and D. L. Tromp, *Proposal and Thesis Writing an Introduction* (2006), 40.

[103]KumerRanjt, Research *Methodology:* A Step by Step Guide for the Beginners, 2nd ed (London: Sage Publication, 2005), 30.

them on the nature of the study and how it could benefit the church. Respondents who included youth and church elders were filling the questionnaires after the services had ended. They were returning the filled questionnaires the same day. This process took three months.

3.3 Research Site

Kombo and Tromp defines research site as the actual geographical area in which the research is carried. The selection of a research site is essential as it influences usefulness of the information produced. This study was carried out in Kajiado County, Ongata Rongai Division, because Rongai is densely populated and has many colleges and universities where most of the youth reside.[104]

3.4 Target Population

According to Ogula target, population refers to an entire group of persons or element that have at least one thing in common; it also refers to the larger group from which the sample is taken. The greater the diversity and differences that exist in the population, the larger the researcher's sample should be.[105] The three parishes are comprised of seven hundred youth members between the ages of 15-35 and eighty elders between the ages of 25 -65 years, and therefore they were the target.[106]

[104]Kombo, K. D and Tromp D. L, *Proposal and Thesis Writing an Introduction*, 75.

[105]Paul A. Ogula, Research *Method: Self Study Material* (Nairobi: CUEA Publications, 2012),14.

[106]PCEA Manual, 1998, 56.

3.5 Research Sample Size

Gatara defines sampling as the procedure a researcher uses to gather people, places or things to study. It is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representatives of the characteristics found in the entire group.[107] Sampling designs are divided into two broad areas: probability designs and non-probability designs. Therefore in this case, the sampling frame was members Parish register from the Parish offices, random selection was used.[108] Fisher's formula for calculating sample size less than 1000 using mean was applied as shown below.

$n=\frac{Z^2\ PQ}{d^2}$ where n = the desired sample size.

Z= the standard normal deviation at required confidence level.

P = the proportion in the target population estimated to have

Characteristic being measured.

Q = 1-P and d = the level of statistical significant set.[109]

3.6 Sampling Procedure

Sampling procedures used was random sampling or probability sampling, it is also called simple random. In this study Fisher's formula was used to determine the sample size as shown above, whereby the sample size for 700 youth was found to be 258 while the sample size for 80 elders was found to be 40 elders. The fact that questionnaires was distributed randomly, the researcher worked with the respondents

[107]Gatara Timothy, *Introduction to Research Methodology*, 5th ed (London; Olive Proposal Publication, 2007), 39.

[108]J. R Jack Fraeankel and Wallen E. Norman, *How to Design and Evaluate Research in Education*, 4th ed. (New York; Mc Growth Hill, 2000), 33.

[109]John, et al, *.Research Methods: Design of a Research Projects*,(Nairobi: Multiface Solution,2014), 76.

who participated in both gender, and that is why the number of females was found to be slightly higher than that of the males 133 and 125 respectively or (51.6% and 48.4%).

3.7 The Validity of the Instrument

Validity is the extent to which an instrument achieves the purpose for which it was designed for according to Wiersma.[110] Once the questionnaire was finalized, it was piloted in the field (pretesting) to a selected sample which was similar to the actual sample. Procedures which were used in pretesting the questionnaire were identical to those which were used during the actual data collection, and this helped the researcher to make a meaningful observations.

The number of cases in the pre-test was between 1% and 10% and depended on the sample size. The subjects were encouraged to make comments and suggestions concerning instructions. Clarity of questions and relevance pretesting of the questionnaire were important because vague questions were revealed since respondents interpreted them differently. Deficiencies in the questionnaire were also revealed, and the researcher was able to analyze the far questionnaires and found the methods of analysis appropriate.

[110]W. Wiersan, Research *Methods in Education an Introduction* (London: The Open University Press, 1995), 55.

3.8 Instrument reliability

According to Mugenda and Mugenda, the test retest method of assessing reliability of data involves administering the same instrument twice to the same groups of subjects. There is usually a time lapse (one to four weeks) between the first test and the second test.[111]Therefore reliability in this study was determined through pilot testing of the questionnaires to seven youth in Ongata Rongai and two elders not from PCEA Church and this helped to ensure that the instrument designed was able measure what the researcher intended to do.

3.9 Data Collection Method

Bry defines data collection as the gathering of information to serve or prove some facts.[112] This study used primary sources. This means gathering information directly from respondents through the questionnaire. A questionnaire is a carefully designed instrument (written, typed, or printed) for collecting data directly from respondent; it consists of both questions and statements. Mouly considers questionnaires as the heart of survey operations, uses of questionnaires allow greater uniformity in the way questions are asked and hence ensuring comparability in the process, in addition the respondent feel free to give frank answers to sensitive questions especially if they are not required to disclose their identity one of the instruments for collecting data.[113] In this study, well-constructed questionnaires were used with both open-ended and closed questions; it was mainly through primary source. These questions were administered to both the youth and the elders. These questionnaires were organized starting with the demographic data which included,

[111]Mugenda and Mugenda, Research *Methods,* 2003,, 60.
[112]A. Brymann, *Ethnography* (Buckingham: Open University Press, 2002), 22.
[113]G. J. Mouly, *Education Research*(Boston: Allan and Bacon, 2001),37.

name of the respondent, gender, age, education level, occupation, professionalism and the area of residence. The rest of the questionnaires were arranged according to the four objectives of the study, which were as follows: church programmes, mentorship, peer pressure and ended with youth and leadership. Questions relating to youth started and then elders.

3.10 Data Processing and Analysis

Gravette defines data processing and analysis as the way information goes through statistic method and interpreted.[114] After the collection of the data from the participants they were then, edited, coded, tabulated and later on validated. These data were analyzed statistically using statistical package for social sciences (SPSS) version 21.0. Distributions of these data involved the use of relative frequencies. The relationship between the independent and dependent variables which were leadership, peer pressure against youth participation in the church as shown in the conceptual framework were tested using Chi square statistics. The presentations of the results were done using: histogram, tables, percentage and pie charts.[115]

3.11 Legal and Ethical Consideration of this Study

Ethical consideration is norms of standards of behavior that guide moral choices about our behavior and our relationship with others. The goal of ethics in research is to ensure that no one is harmed or suffers adverse consequences from research activities.[116] Codes and regulation guided this research; responsible research anticipates ethical dilemmas and attempts to adjust the design, procedures and

[114]J. F. Gravette and L. B.Wallnau, *Statistic for Business Sciences* (Australia: Wadsworth Thomson Learning, 2000), 43.

[115]Ibid. 46.

[116]M. Bassey, *Case Study Research in Educational Settings* (Oxford; Oxford University; Oxford Press, 1999), 63.

protocols during the planning process rather than treating them as an afterthought. After thesis proposal was a proved by the selected post graduate panel of Africa Nazarene University (ANU), the researcher was given a letter of authorization to apply for the research permit from the Ministry of Education department of National Commission for Science Technology and Innovation (NACOSTI) that took two months to be processed, further the researcher made sure that congregational leadership were aware of the study, all the participants were filling the questionnaire after the service to the advantage of the researcher. Personal integrity was exercised in the period of this study.

This research was designed such that the respondents did not suffer physical harm, discomfort, pain, embarrassment or loss of privacy. In order to avoid this, the researcher was guided by the following three guidelines: begun data collection by explaining to the respondents the benefits which were expected from the research; explained to the respondent that their rights and well-being were adequately protected by explaining to them how it was to be done; was certain that the interviewers did obtain the informed consent of the respondents; the researcher also explained to the respondents that they were free not to answer any questions that would make them feel uncomfortable.

CHAPTER FOUR

RESULTS AND ANALYSIS

4.1 Introduction

This chapter presents the results and analysis of this study on factors affecting youth participation in church programmes within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County. The analysis was done with the help of SPSS version 21.0. Data was presented in frequencies and percentages and summarized using tables and figures. The chapter is presented based on the following section: background information, youth programmes and participation in the church, youth mentorship programmes, youth and peer pressure and youth and leadership and inferential analysis.

4.2 Background Information

The researcher had two categories of respondents and the response rate was 258 out of the 300 questionnaires issued to the youth and 40 out 50 questionnaires issued to the elders. After these questionnaires were collected they were then coded analyzed and then presented using graphs, pie chart, tables and percentages, the null hypothesis was lastly, tested in this chapter and it was rejected.

4.2.1 Background Information for the Youth

The background information of the youth who participated in the study was categorized into the following: gender, marital status, age bracket, occupation, educational level, areas of specialization and area of residence.

4.2.1.1 Gender

The gender of the respondents was categorized into either male or female.

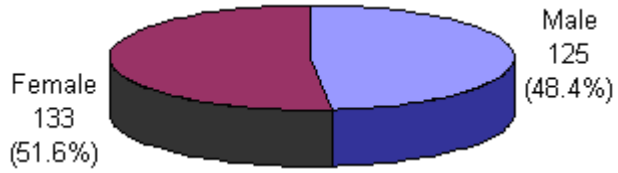


Figure 4.1: Distribution of the Youth by Gender

Slightly more than a half 51.6% (133 of 258) of the youth who participated in the study were female. On the other hand, nearly a half 48.4% (125 of 258) of them were male. This shows that there is slightly an even distribution of youth in church based on gender. However, females are more in churches as compared to their male counter parts. This figure of 258 was arrived after the fisher' formula of calculating sample size of less than 1000 using mean.

4.2.1.2 Marital Status

The respondents were asked to indicate their marital status. This was categorized into the following: Singles, married, widowed, separated, divorce and any other.

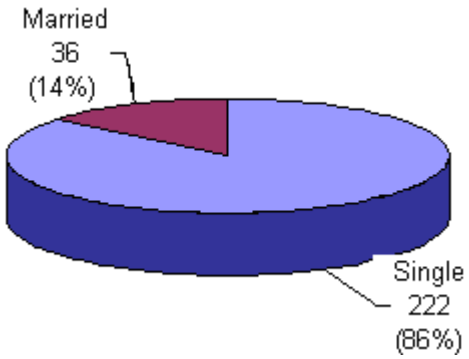


Figure 4.2: Distribution of the Respondents by Marital Status

The vast majority 86% (222 of 258) of the youth were single. A few 14% (36 of 258) of them, however, indicated that they were married.

4.2.1.3 Age Bracket

The age bracket of the youth was categorized into the following: 15-20 years, 21-25 years, 26-30 years and 31-35 years.

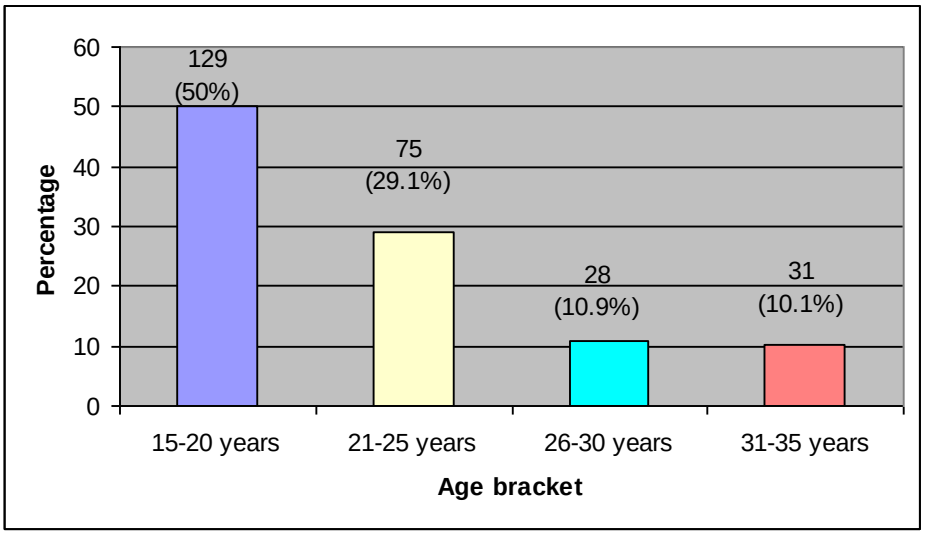


Figure 4.3: Distribution of the Youth by Their Age Bracket

Half or 50% (129 of 258) of the youth were between 15-20 years of age. Slightly more than quarters 29.1% (75 of 258) of them were 21-25 years of age. A few 21 % (59 of 258) however indicated that they were 26 years and above.

4.2.1.4 Occupation

The occupation of the youth was categorized into employed, self-employed or unemployed.

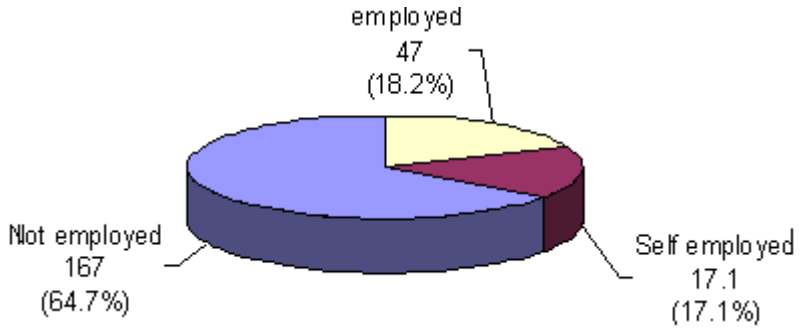


Figure 4.4: Distribution of the Youth by Their Occupation

Nearly two thirds 64.7% (167 of 258) of the youth indicated that they were not employed. A few 18.2% (47 of 258) of them however indicated that they were employed while 17.1% (of 258) were self employed.

4.2.1.5 Educational Level

The educational level of the youth was categorized into the following: KCPE, KCSE, certificate, diploma, degree and masters.

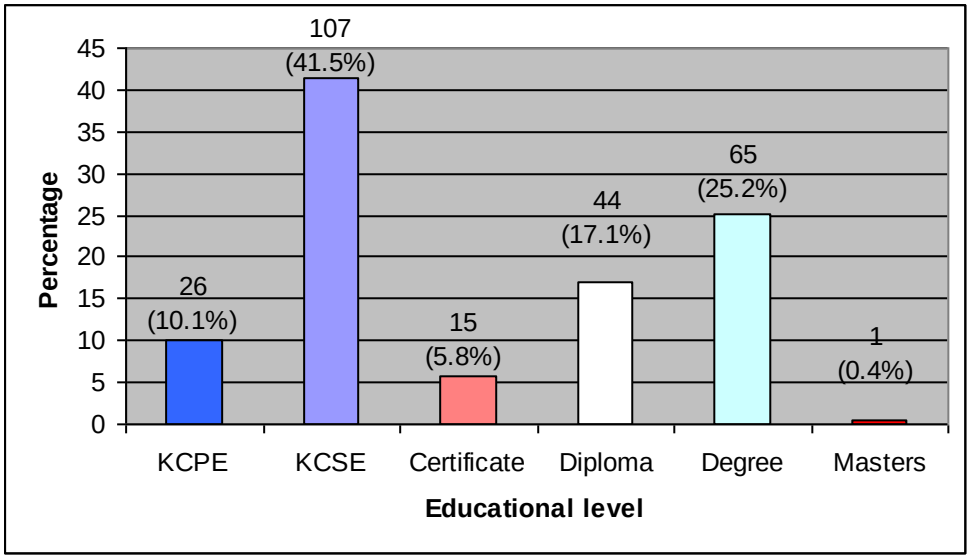


Figure 4.5: Distribution of the Youth by Their Educational Level

Slightly less than a half (41.5%) of the youth had KCSE certificate as their highest level of education. Slightly more than a quarter (25.2%) of them indicated that they had attained a degree whereas 17.1% of them had a diploma.

4.2.1.6 Background Information for the Elders

The background of the church elders was also looked into in this study. The information looked for included: gender, marital status, age bracket, occupation and educational level.

4.2.1.7 Church Elders' Gender

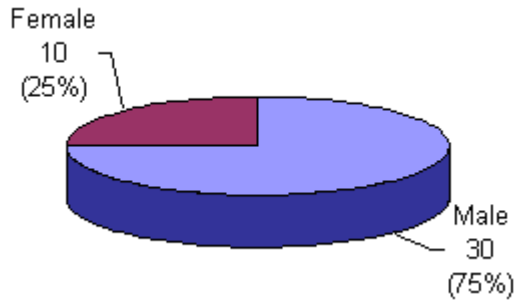


Figure 4.6: Distribution of the Church Elders by Their Gender

In terms of gender, majority 75% (30 of 40) of the church elders who participated in the study were male while a quarter 25% (10 of 40)of them however indicated that they were female.

4.2.1.8 Church Elders' Marital Status

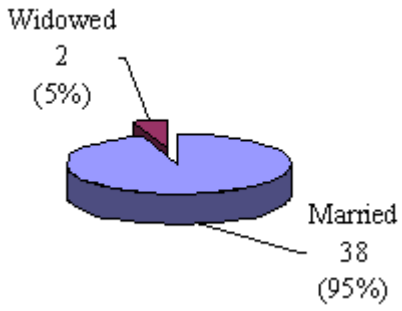


Figure 4.7: Distribution of the Church Elders by Their Marital Status

When asked to indicate their marital status, an overwhelming majority 95% (38 of 40) were married. A few 5% (2 of 40) of them indicated that they were widowed.

4.2.1.8 Church Elders' Age Bracket

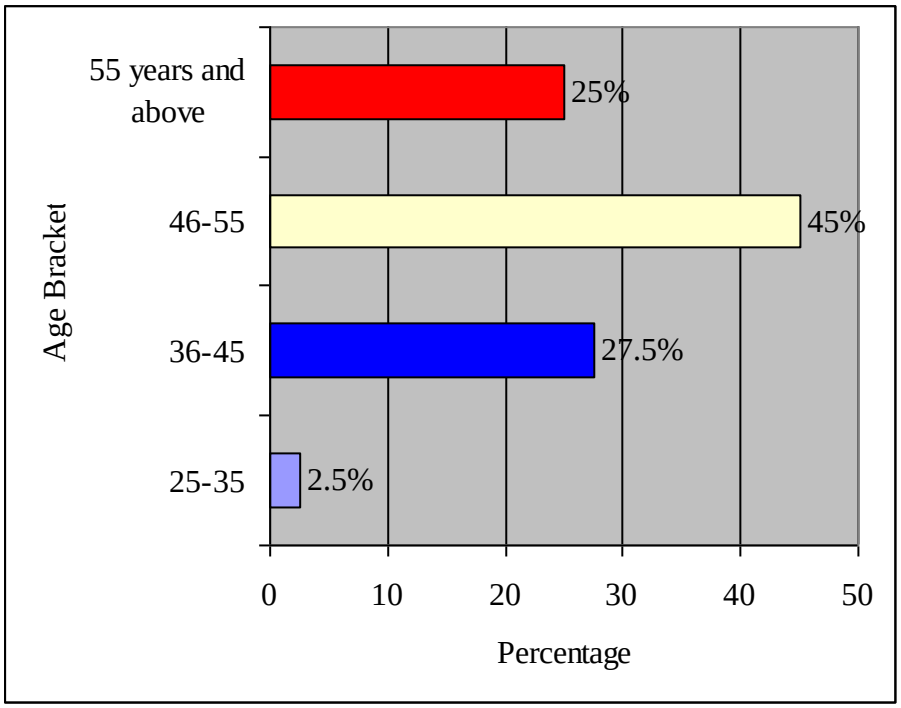


Figure 4.8: Distribution of the Church Elders by Their Age Bracket

In terms of age bracket, slightly more than two thirds (70%) of the church elders were 46 years and above. This is an indication that most of them have vast

experience when it comes to youth and participation in church programmes and services. Nearly a third (30%) of them however indicated that they were 45 years of age and below.

4.2.1.9 Church Elders' Occupation

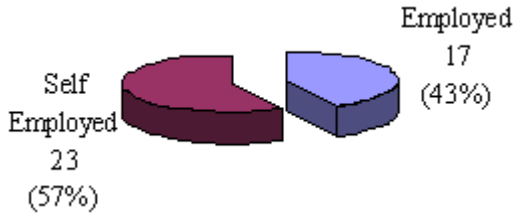


Figure 4.9: Distribution of the Church Elders by Their Occupation

With reference to occupation, slightly more than a half 57 % (23 of 40) of the church elders were self-employed. On the other hand, 43 % (17) of them indicated that they were employed.

4.2.1 .10 Church Elders' Education Level

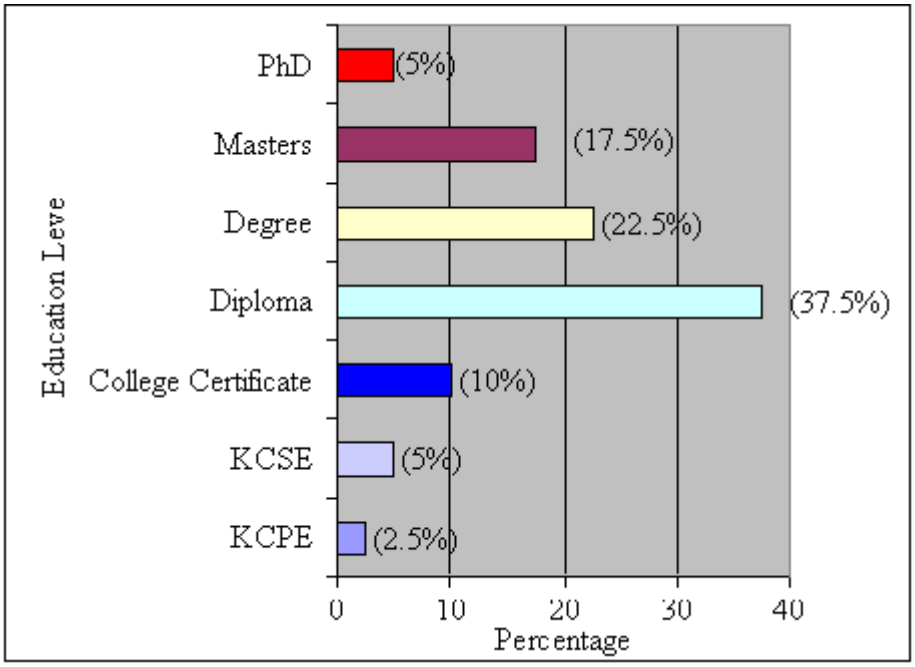


Figure 4.10: Church Elders' Education Level

With regards to educational level, slightly more than a third (37.5%) of the church elders indicated that they had a diploma as their highest level of education. Nearly a quarter (22.5%) of them indicated that they had a degree as their highest level of education qualification whereas 17.5% of the elders indicated attaining a master degree.

4.2.2 Youth Programmes and Participation in the Church

This study was set to establish whether youth were being involved in the various youth programmes in the church. To answer this objective, there are a number of items that were looked. These included how often the youth attend church services, number of youth groups joined by the youth, reasons for not joining church groups and whether parents encourage the youth to attend church activities. This is the first objective of the study intended to answer the first research question, this question also help the researcher to test the Null hypothesis, as it help to know really whether the youths were participating in the church programmes.

4.2.2.1 How Often the Youth Attend Church Services

The youth were asked to indicate how often they attended church services. The options given included once a month, twice a month, thrice a month, four times a month, once a year and during holidays. The response provided is as summarized by Figure 4.11:

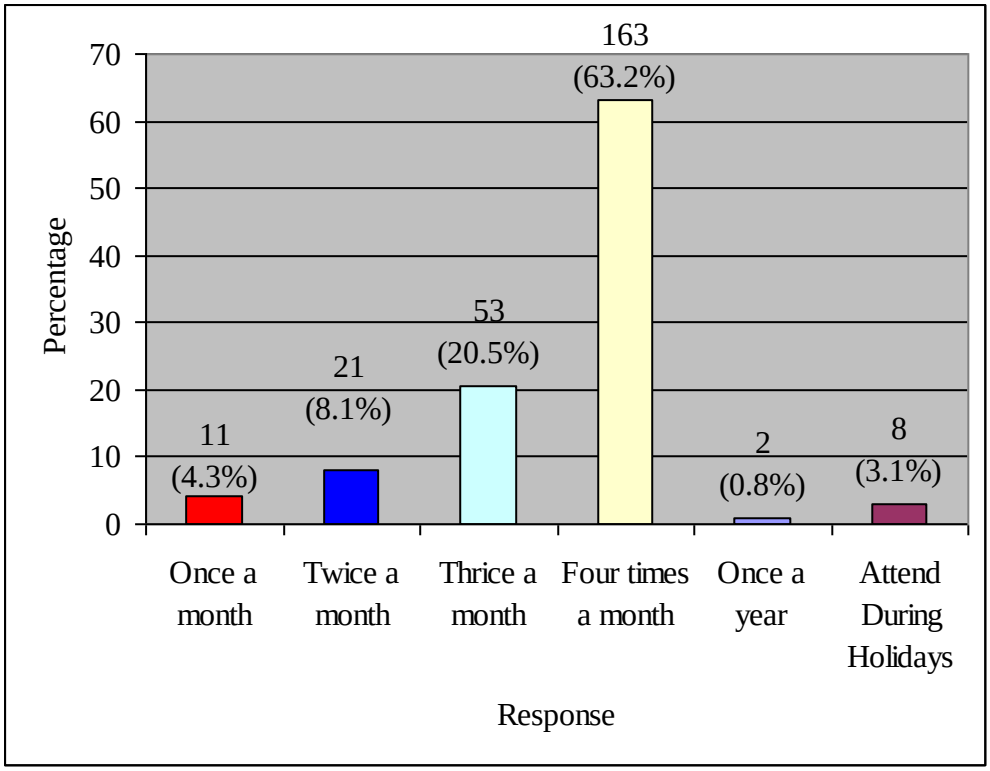


Figure 4.11: Church Attendance by the Youth

As shown by the figure, nearly a third (32.9%) of the youth who participated in the study indicated that they attended church services one to three times a month. The majority (63%) of them however indicated that they attended 4 times in a month. A few however indicated that they attended church services either once a year (.8%) or during holidays (3.1%) respectively

4.2.2.2 Youth Membership in Different Groups

The youth were asked to indicate the groups that they were members. The groups suggested included evangelism, Christian education, PCMF, praise and worship team, dancing club, Sunday school teachers, brigade teachers, Bible study/ TEE, health board, football club, LCC sub-committee and choir.

Table 4.1:

Distribution of the youth on the various groups that they are members

		Frequency	Percent
a)	Evangelism	3	1.2
b)	Christian education	3	1.2
c)	PCMF	4	1.6
d)	Praise and worship team	25	9.7
e)	Dancing Club	18	7.0
f)	Sunday school teachers	8	3.1
g)	Brigade teachers	4	1.6
h)	Bible study/ TEE	5	1.9
i)	Health board	2	.8
j)	Football club	18	7.0
k)	LCC sub-committee	2	.8
l)	Choir	10	3.9
m)	No club joined	156	60.5
	Total	**258**	**100**

As shown by the figure, the majority (60.5%) of the youth indicated that they were not members of any youth group in the church. The remaining indicated that they were members of various groups the key of them being praise and worship team (9.7%), dancing club (7.0%), foot ball club (7.0%), choir (3.9%) and Sunday School teachers (3.1%).

4.2.2.3 Number of Youth Groups Joined by the Youth

The youth also gave their responses regarding the number of youth groups that they had joined in their respective church. The number of groups was categorized into 1 group, 2 groups, 3 groups and above or none.

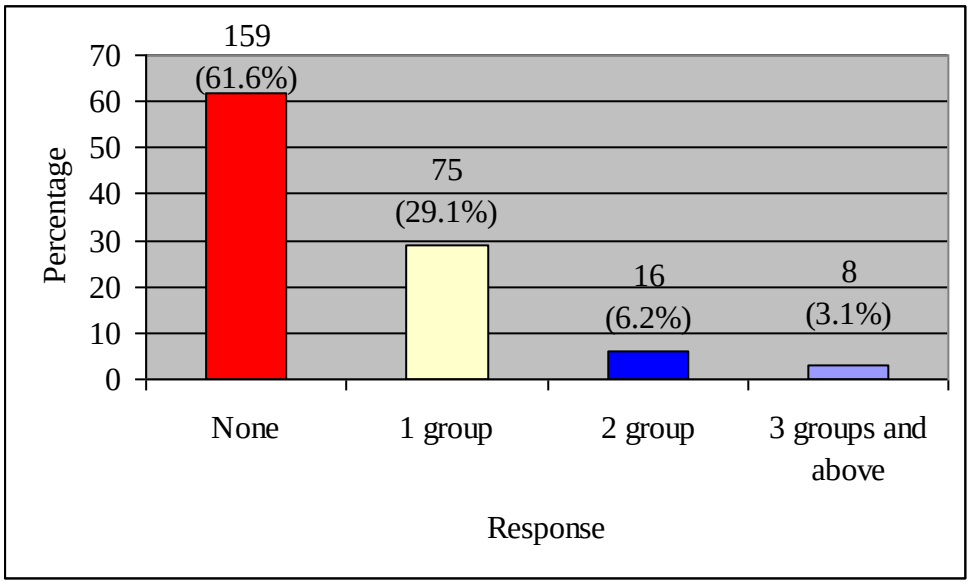


Figure 4.12: Number of Youth Groups Joined by the Youth in the Church

Nearly two thirds (61.6%) of the youth indicated that they had not joined any youth groups in the church. On the other hand, slightly more than a quarter (29.1%) of them indicated that they had joined one group in their church. A few (9.3%) further indicated that they were in 2-3 groups and above.

4.2.2.4 Reasons for not Joining Church Groups

The youth were further asked to give reasons which contributed to many of them not joining church groups. The reasons that were suggested included lack of time, not being aware, illegible, being a new church member, laziness, being a student, lack of interest and lack of motivation.

Table 4.2:

Reasons Why the Youth Are not Involved in Any Church Programmes

		Frequency	Percent
a)	Lack of time	97	37.6
b)	Not aware	40	15.5
c)	Illegible	37	14.3
d)	Laziness	29	11.2
e)	Lack of motivation	14	5.4
f)	Not sure	14	5.4
g)	Students	13	5.0
h)	Lack of interest	8	3.1
i)	New members	6	2.3
	Total	258	100.0

Slightly more than a third (37.6%) of the youth indicated that lack of time was a key reason as to why they did not join church youth groups. A few (15.5%) of them indicated that lack of awareness of the youth church programmes made them not be involved in the groups. Other key reasons suggested included not being illegible (14.3%), laziness (11.2%) and lack of motivation (5.4%) respectively.

4.2.2.5 Whether Parents Encourage the Youth to Attend Church Activities

Additionally, the youth were further asked to indicate whether their parents encouraged them to attend church activities and programmes.

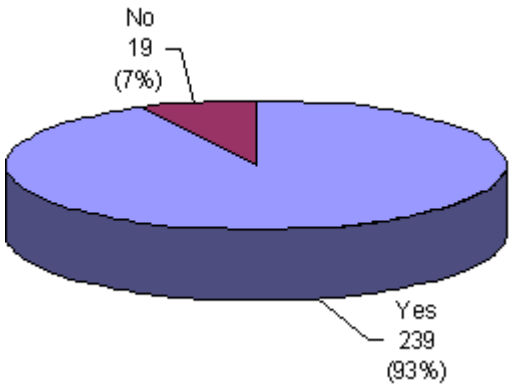


Figure 4.13: Whether Parents Encourage the Youth to Attend Church Activities

A vast majority 93% (239 of 258) of the youth indicated that their parents indeed did encourage them to attend church activities and programmes. A few 7% (19 of 258) of them however indicated that their parents did not encourage them.

4.2.2.6 Whether the Church Supported Youth Activities Financially

With regards to the role played by the church in supporting youth programmes, the respondents were asked to indicate their extent of agreement on whether the church supported the youth activities financially in the following categories: strongly agree, strongly disagree, undecided and agree with doubt.

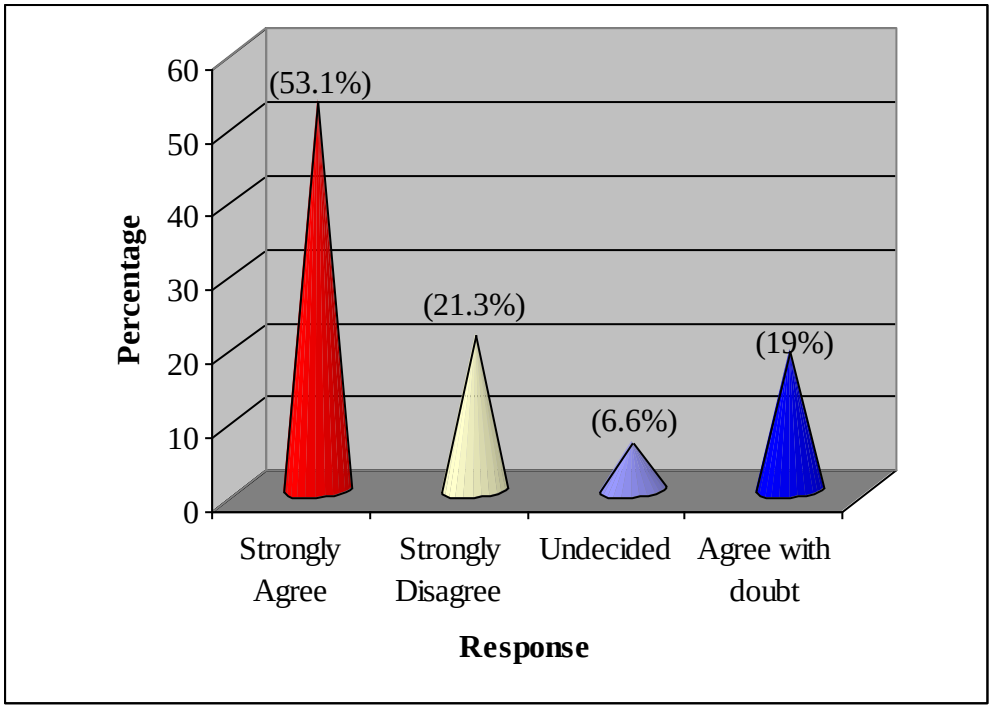


Figure 4.14: Whether the Church Supported Youth Activities Financially

As shown by the figure, slightly more than half (53.1%) of the youth strongly agreed that the church did support the youth programmes financially. This was however not the case among a few (21.3%) of them who strongly disagreed with the statement, 6.6 % who were undecided, and 19% agreed with doubt.

On the other hand, the church opinions of the church elders were looked into with regards to the youth and participation in church programmes and activities. The elders were first asked to indicate whether they had sons and daughters who were between 15-35 years in their congregation. In response, slightly less than two third (65%) of the elders agreed to the statement that they had sons and daughters who were between 15-35 years in their congregations whereas the remaining 35% of them disagreed.

The responses are as further summarized by Figure 4.15:

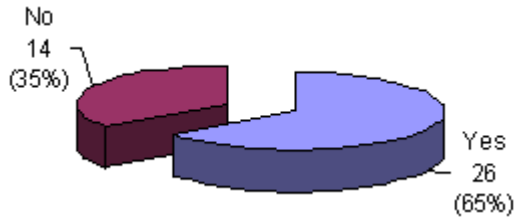


Figure 4.15: Whether Elders Have Sons and Daughters Aged 15-35 in Their Congregations

On the other hand, the church elders were further asked to indicate whether their sons and daughters were active in the youth committee. Varied responses were provided. Nearly a half (40%) of the church elders indicated that their sons and daughters were active in the youth committee whereas a few (20%) of them indicated that they were not active. However, 40% of the remaining elders were not sure whether their sons and daughters were active in the youth committee or not. The key reason attributed to the fact that some of the elders' sons and daughter were not active in the youth committee was because they attended other churches.

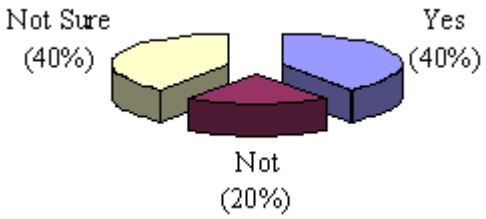


Figure 4.16: Whether Elders' Sons and Daughters Are Active in the Youth Committee

As a way of incorporating youth within the church programmes, a quarter (25%) of the church elders who had participated in the study indicated that the youth were being used in leading the main services in their respective congregations. A few

of the elders however were of the opinion that most of the youth in their congregations did not want to be encouraged to participate in the youth programmes.

Lastly, the church elders also indicated that participation of youth in the church programmes was critical. As such, the church set apart some funds to support the various programmes that were being undertaken by the youth in their respective congregations. The main purpose of funds being set aside for the youth may be for the purpose of encouraging them to be active and feel that the church is supporting them fully.

As it has been presented in this section, the participation of youth in church programmes is a bit technical and challenging. This is whereby not all of the youth in the church are willingly interested to be part of the youth programmes. Most of the key issues propelling such attitude among the youth are inward driven (motivation, interest, laziness and time). As such, to enhance youth participation in church programmes, these inward driven issues need to be fully addressed.

4.2.3 Youth Mentorship Programmes

This study was set to examine how youth mentorship programmes were carried out in PCEA church in Kajiado Presbytery. To answer this objective there are a number of questions which were asked. These included whether the youth are a member of any discipleship or Bible study forum, whether the youth have a spiritual mentor in the church, whether the church has proper mentorship programme and the preferred ministries can attract youths for discipleship in the church. This was the second objectives of the study which answered the second research question; mentorship programme tested is of two types, individual and over all church mentorship.

4.2.3.1Whether the Youth Are a Member of Any Discipleship or Bible Study Forum

The youth were asked to indicate whether they were a member of any discipleship or Bible study forum in their respective churches.

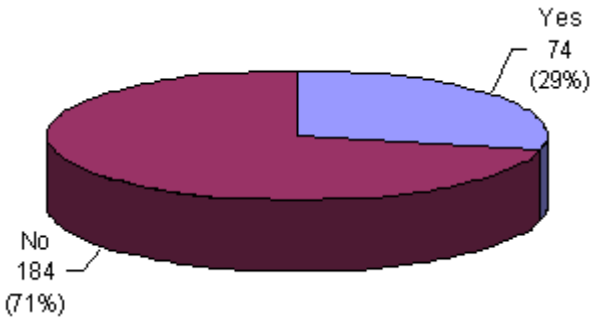


Figure 4.17: Whether the Youth Are a Member of Any Discipleship or Bible Study Forum

Slightly more than two third 71% (184 of 258) of the youth who participated in the study indicated that they were not a member of any discipleship or Bible study forum in their respective churches while slightly more than a quarter 29% (74 of 258) of them however indicated that they were members of some discipleship and Bible study forums in their respective churches.

4.2.3.2 Whether the Youth Have a Spiritual Mentor in the Church

The youth also gave various responses regarding whether they had any spiritual mentor within the church.

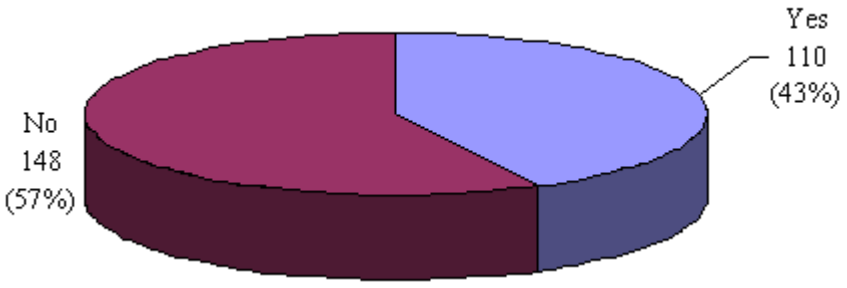


Figure 4.18: Whether the Youth Have a Spiritual Mentor in the Church

As shown by the figure, slightly more than a half 57% (148 of 258) of the youth indicated that they did not have any spiritual mentor in the church. On the other hand, 43% (110) of them indicated that they did have spiritual mentors in the church.

4.2.3.3 Whether There Is Proper Mentorship Programme in the Church

The youth were further asked to indicate their extent of agreement on the whether there was a proper mentorship programme in the church. The responses provided are as summarized by Figure 4.19.

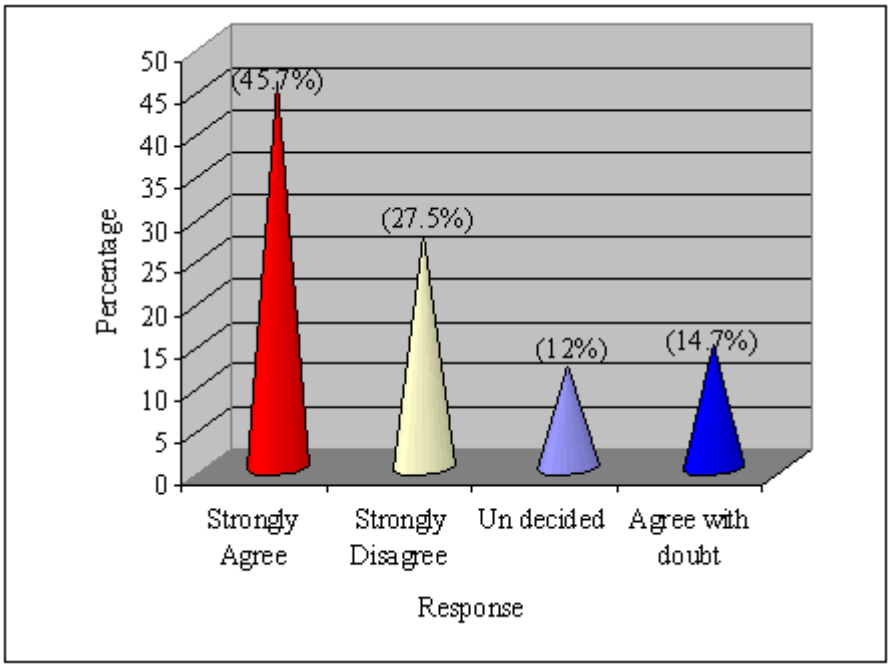


Figure 4.19: Whether There Is Proper Mentorship Programme in the Church

As shown by the figure, nearly a half (45.7%) of the youth strongly agreed that there was a proper mentorship programme in the church. This was however not the case among 27.5% of the youth who strongly disagreed. A few (14.7%) further agreed but with some doubt.

4.2.3.4 Ministries to Attract Youth for Discipleship in the Church

The youth also gave their responses regarding the ministries to attract youth for discipleship in the church. The ministries suggested included seminars/retreat/workshop, follow up mobilization, diversification of programmes, sport evangelism, dance and music, Bible study, preaching and grouping of the youth. The responses provided are summarized by Table 4.3.

Table 4.3

Ministries to Attract Youth for Discipleship in the Church

		Frequency	Percent
a)	Seminars/Retreat/Workshop	51	19.8
b)	Follow up mobilization	26	10.1
c)	Diversification of programmes	42	16.3
d)	Sport Evangelism	8	3.1
e)	Dance and music	13	5.0
f)	Not sure	77	29.8
g)	Bible study	35	13.6
h)	Preaching	1	.4
i)	Grouping of the youth	5	1.9
	Total	**258**	**100.0**

As shown by the table, the key ministries that the church should develop to attract the youth for discipleship programmes include seminars/retreat/workshop (19.8%), diversification of programmes (16.3%), bible study (13.6%) and follow up mobilization (10.1%). On the other hand, slightly more than a quarter (29.8%) of the

youth in the churches are still not sure about what should be put in place so as to encourage and promote discipleship among the youth in the church.

In terms of youth and mentorship programmes, the church elders also gave their opinions. In response to the question whether the church elders had any youth that they mentored as a leader, majority 75% (30 0f 40) of them indicated that they did not have any youth that they mentored as a leader. A few 25% (10 of 40) however indicated that they mentored some of the youth for church leadership. This response is further summarized by Figure 4.20.

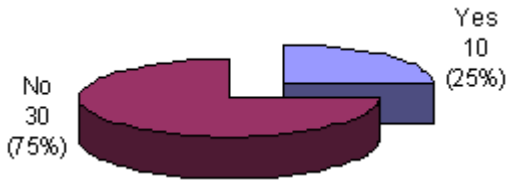


Figure 4.20: Whether Church Elders Have Youth Whom They Mentor as Leaders

With regards to youth and mentorship programmes in the congregations, there is still a large gap which needs to be addressed. As it has been observed in this section, most of the youth are not in the mentorship programmes put in place in the churches. Moreover, there appears to be a gap between the youth and the church elders or leaders who are supposed to take the lead role of mentoring them to leadership positions. As such, recommendations need to be given in promoting mentoring processes among youth in the respective churches.

4.2.4 Youth and Peer Pressure

This study sought to examine the effects of peer influence of youth in the participation of church programmes. There were various questions that were asked. These included the kind of friends admired by the youth in the church, whether the

friends attended church on Sundays, whether the youth are in the same level of education with their friends and whether the friends affect positively or negatively. This was the third objectives of this study which helped to answer research question number three.

4.2.4.1 Kind of Friends Admired by the Youth

The respondents were asked to indicate the kind of friends that they admired. The suggestions given included God fearing, social, loyal and honesty and creative and visionary friends.

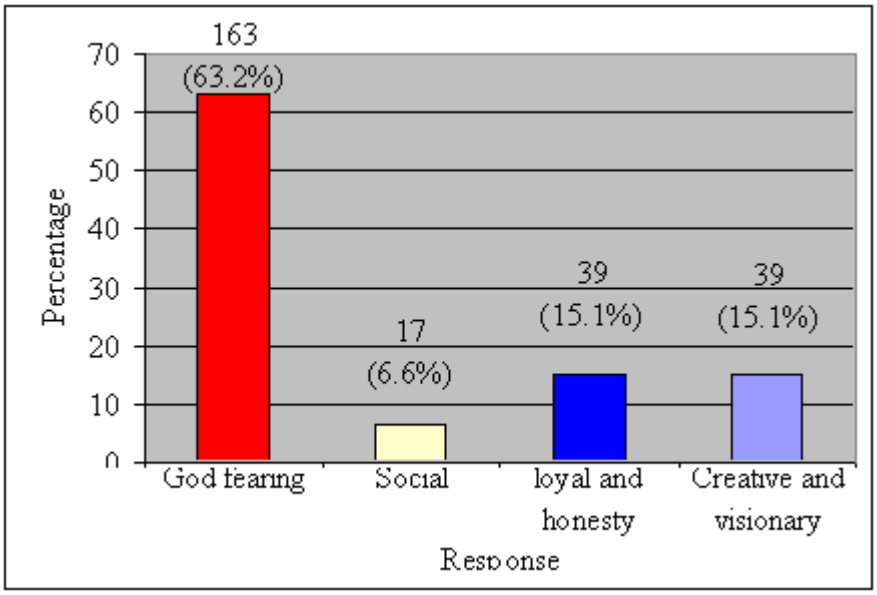


Figure 4.21: Distribution of the Youth by the Kind of Friends They Admire

The majority 63.2% (163 of 258) of the youth indicated that they admired friends who were God fearing. A few however indicated that they admired friends who were loyal and honesty 15.1% (39 of 258) and creative and visionary 15.1% respectively while 6.6 % (17 of 258) preferred friends who are social.

4.2.4.2 Whether the Friends Attend Church on Sundays

The youth were further asked to indicate whether the friends they admired attended church on Sundays. The responses provided are as summarized by Figure 4.22.

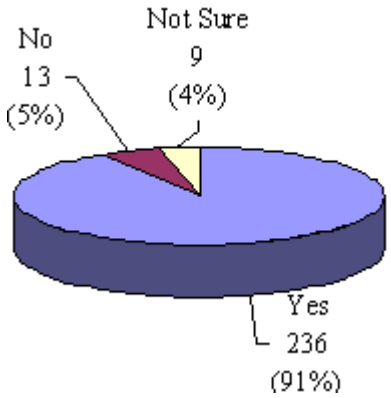


Figure 4.22: Whether the Friends Admired Attend Church on Sundays

A vast majority 91% (236 of 258) of the youth indicated that friends attend the church on Sundays. However, a few 5% (13 of 258) of them indicated that their friends did not go to church on Sundays but 4% (9 0f 258) were not sure.

4.2.4.3 Whether the Youth Are in the Same Level of Education with Their Friends

Also asked in this study was whether the youth are in the same level of education with the friends that they admired.

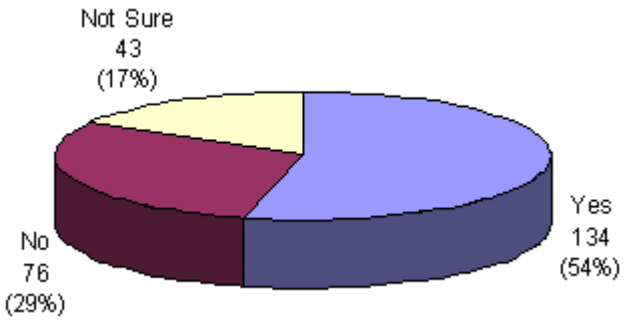


Figure 4.23: **Whether the Youth Are in the Same Level of Education with Friends They Admire**

Slightly more than half 54% (134 of 258) of the youth indicated that they were in the same level of education the friends the admired. Slightly more than a quarter 29% (76 of 258) of them however indicated that they were not in the same level of education while 17% (43 of 258) indicated they were not sure.

4.2.4.2 Whether the Friends Affect Them Positively or Negatively

Lastly, the youth indicated whether the friends they admired affected them positively or negatively. Their response is as summarized by Figure 4.24:

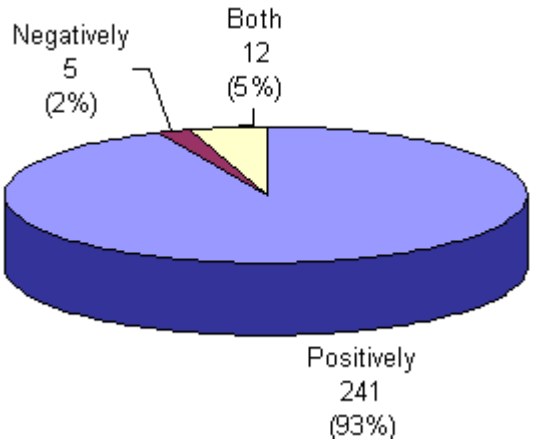


Figure 4.24: Whether the Friends Affect Positively or Negatively

A vast majority 93% (241 of 258) of the youth indicated that their friends influenced them positively. A few 5% (12 of 258) however indicated that they were being influenced both positively and negatively while 2% (5 of 258) indicated were influence negatively by their friends.

The church elders also gave their responses regarding the influence of peers on the participation of youth in church programmes. A few of the church elders (17.5%) indicated that the youths were positively influenced by their peers to participate in the church programmes and activities. On the other hand, nearly two thirds (60%) of the

church elders indicated that measures need to be taken so as to avoid the negative influence of peers in the church. In suggesting a mechanism to be put in place to address on the issue of peer pressure which was affecting the participation of youth in the churches, a few (22.5%) of the church elders indicated that there was need for the church to tap on the talents among the youth and thus utilize them in attracting more youth to the churches.

4.2.5. Youth and Leadership

This study was also set to establish the involvement of youth in church leadership. To answer this objective, the following areas were looked into: official positions held in the church by the youth, performance ratings of youth leadership in the congregation and the areas of failure among youth leaders in the church. A key question relating to the impact of youth director in the parishes was also asked. This was the fourth objective of this study which helped to answer research question number four.

4.2.5.1 Official Positions Held in the Church by the Youth

A list of official positions held by the youth in the church was provided. These included: chairman, vice chairman, secretary, vice secretary and treasurer.

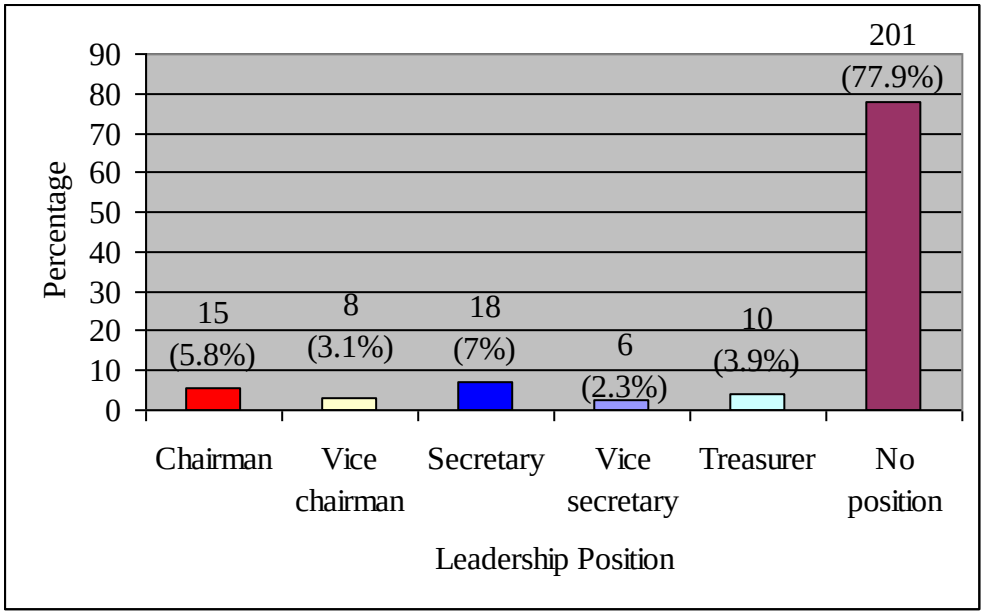


Figure 4.25: Official Leadership Positions Held by the Youth in Their Respective Parishes

The majority 77.9% (201 of 258) of the youth had no leadership position in the church. A few (5.8%) of them however indicated they held the position of chairman whereas 7% of them indicated that they were secretaries.

4.2.5.2Whether the Office of the Youth Director Is Having Great Impact in the Parish

The youth were asked to indicate their extent of agreement on whether the office of the youth director was having great impact in the parish. Figure 4.26: presents a summary of the responses they provided.

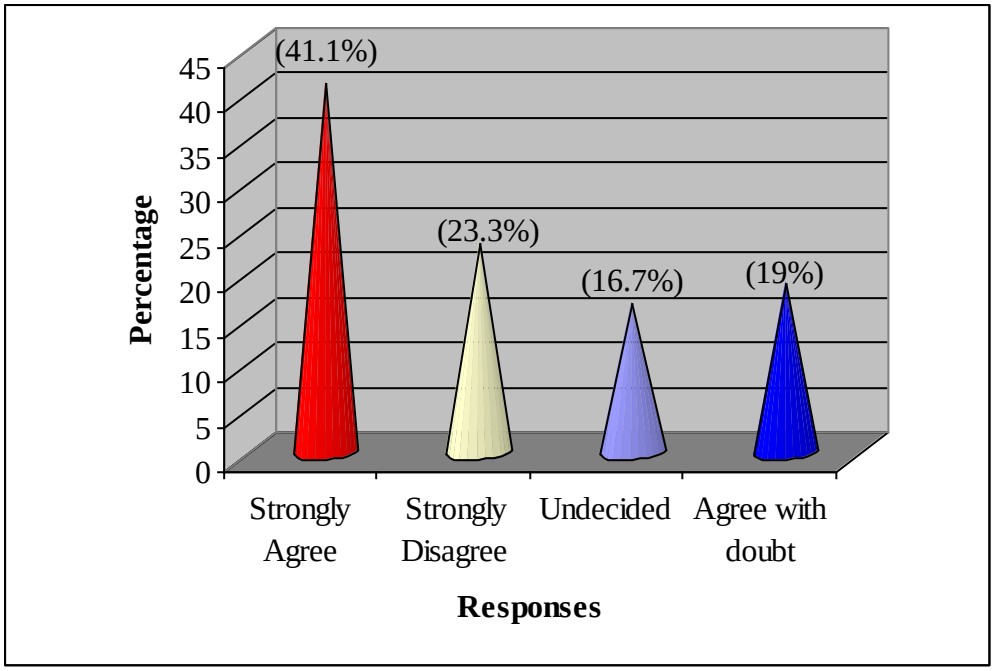


Figure 4.26: Whether the Office of the Youth Director Is Having Great Impact in the Parish

Nearly half 41.1% (100 of 258) of the youth strongly agreed that the office of the youth director was having a great impact in the parish. On the other hand, slightly less than a quarter 23.3% (64 of 258) of them strongly disagreed whereas 19% of the youth agreed but with some level of doubt.

4.2.5.3 Performance Ratings of Youth Leadership in the Congregation

The youth were ask to rate the performance of youth leadership in their respective congregations. They were asked to rate whether the performance of the youth leaders was above average, average, below average and poor. Figure 4.27 presents the summary of the responses provided.

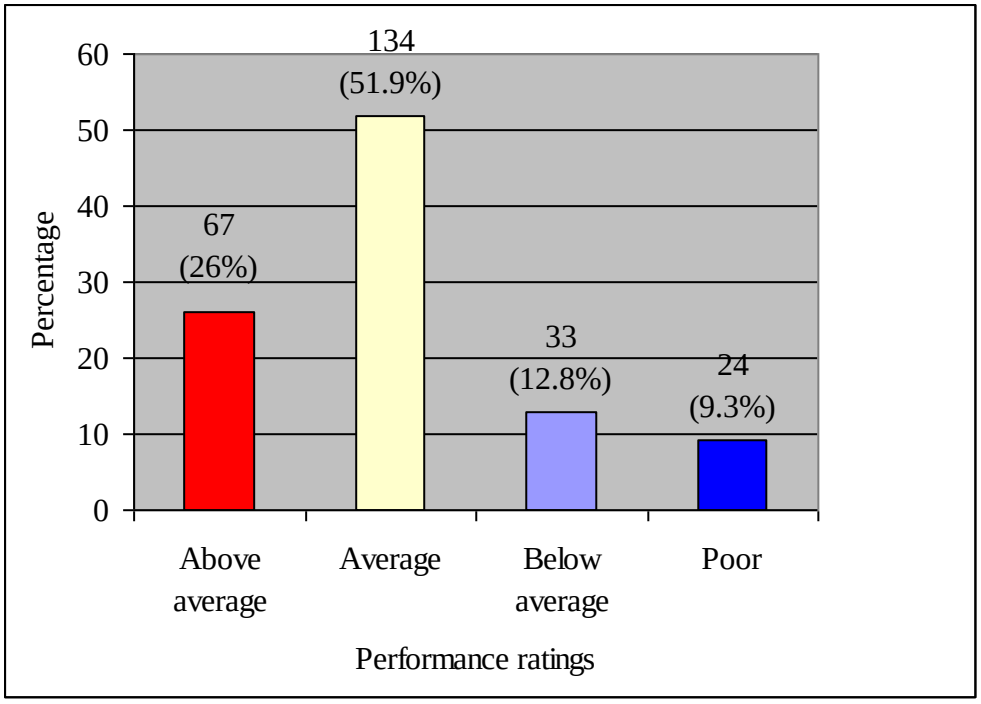


Figure 4.27: Performance Ratings of Youth Leadership in the Congregation

Slightly more than half 51.9%) (134 of 258) of the youth indicated that the performance of the youth leaders in their congregation was average. Slightly more than a quarter 26% (67 of 258) of the youth further rated the performance of the youth leaders in their congregation as above average. A few 12.8% (33 of 258) however indicated that performance of the youth leaders was below average while 9.3 % (24 of 258) indicated youth performance was poor.

4.2.5.4 Areas of Failure among Youth Leaders in the Church

The youth were further asked to indicate the areas which they felt that the youth leaders had failed to address in their respective church. The areas suggested included follow up/mobilization, innovation and empowerment, contemporary issues, supporting talent and sports evangelism, diversification of activities, equipment maintenance, dressing, counseling, Bible study sessions and communication. Table 4.4 presents a summary of the findings obtained.

Table 4.4:

Areas That the Youth Leaders Have Failed to Address

		Frequency	**Percent**
a)	Lack of follow up/mobilization	51	19.8
b)	Innovation empowerment	19	7.3
c)	Addressing on contemporary issues	17	6.6
d)	Supporting talents and sports evangelism	15	5.8
e)	Diversification of youth activities	12	4.7
f)	Maintenance of youth equipment	10	3.9
g)	Mode of dressing and conduct	8	3.1
h)	Counseling	4	1.6
i)	Facilitating Bible study sessions	4	1.6
j)	Communication	3	1.2
k)	Not Sure	115	44.6
	Total	**258**	**100**

As shown by the table, nearly a half of the youth are not sure on the areas that their youth leaders have failed to address in the church. However, 19.8% of the youth indicated that the youth leaders had failed in terms of follow ups and mobilization of youth in the church. Other key areas failed by the youth leaders as suggested by the youth include as innovation empowerment (7.3%), addressing on contemporary issues (6.6%), supporting talents and sports evangelism (5.8%) and diversification of youth activities (4.7%).

In terms of youth and leadership, the responses of the church elders varied. Slightly more than half (55%) little had been done with regards to the inclusion of

youth in the church leadership programmes. As such, they suggested that there was need for the church to include the youth in the leadership positions. This may be an indication that maybe the reason as to why the youth lack the moral to participate in church programmes may be due to the fact that it is led by elders and not their fellow youth members.

For leadership preparation and positions, a few (7.5%) of the church leaders indicated that the church was currently in the process of mentoring young people in their respective congregations for leadership roles. The church elders also gave varied opinions regarding what the congregation was doing towards supporting youth programmes. The opinions given included allocating of funds, allocation of own services to the youth, engagement of well-trained youth director's services and mobilization and mentorship programmes. The responses are as further summarized by Table 4.5:

Table 4.5: Elders' Response on What the Church Is Doing to Support Youth Programmes

	Frequency	**Percentage (%)**
The church to engage the services of well-trained youth director	17	42.5
Increasing youth mobilization and mentorship programmes	11	27.5
Youths have been given their own service	9	22.5
The church is allocating more funds to youth programmes	3	7.5

In supporting youth programmes in the church, lightly less than a half (42.5%) of the church elders indicated that the church is planning to engage the services of a well-trained youth director. Slightly more than a quarter (27.5%) of the elders reported that their congregation was increasing youth mobilization and mentorship

programmes. Additionally, 22.5% of the elders indicated that the youths have been given their own services within the congregations.

4.2.6 Inferential Statistics Analysis

Chi square and correlation coefficient inferential statistics were selected to establish the statistical association between various factors (mentorship, peer influence and church leadership) and the participation of youth in church programmes within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County. These statistics were considered appropriate for test of association between two categorical variables. The purpose of this section was to give the analysis of all the four research questions which have been drawn from the four objectives of this study, the result of the testing of the hypothesis proved whether the results were statistically significant, the result rejected null hypothesis.

4.2.6.1 Chi-Square Test for Youth Mentorship and Church Participation

H01: There is no significant relationship between mentorship and youth participation in church programmes in within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County.

Table 4.6 Chi-Square Test for the Association between Mentorship and Youth Participation in Church Programmes within the Presbyterian Church of East Africa

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	138.110(a)	3	.000
Likelihood Ratio	163.177	3	.000
Linear-by-Linear Association	127.705	1	.000
N of Valid Cases	258		

Since the p value for the association between youth participation in church programmes and mentorship is smaller than the level of significance, .05, χ^2 (3, N = 258) = 138.110, p = .000, the null hypothesis is rejected. Therefore, the study concludes that there is a significant association between youth participation in church programmes within the Presbyterian Church of East Africa and mentorship programmes. This implies that the participation of youth in the church is significantly affected by the mentorship programme in the church.

4.2.6.2 Chi-Square Test for Peer Pressure and Youth Participation in the Church

H02: There is no significant relationship between peer influence and youth participation in church programmes in within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County.

Table 4.7 Chi-Square Test for the Association between Peer Influence and Youth Participation in Church Programmes within the Presbyterian Church of East Africa

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	14.975(a)	6	.020
Likelihood Ratio	22.562	6	.001
Linear-by-Linear Association	12.121	1	.000
N of Valid Cases	258		

Since the p value for the association between youth participation in church programmes and peer influence is smaller than the level of significance, .05, χ^2 (6, N = 258) = 14.975, p = .020, the null hypothesis is rejected. Therefore, the study concludes that there is a significant association between youth participation in church programmes within the Presbyterian Church of East Africa and peer influence. This implies that the youth participation in church programmes is significantly affected by peer pressure.

4.2.6.3 Chi-Square Test for Leadership and Youth Participation in the Church

H03: There is no significant relationship between leadership and youth participation in church programmes in within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County.

Table 4.8 Chi-Square Test for the Association between Church Leadership and Youth Participation in Church Programmes within the Presbyterian Church of East Africa

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	91.919(a)	9	.000
Likelihood Ratio	104.444	9	.000
Linear-by-Linear Association	66.932	1	.000
N of Valid Cases	258		

Since the p value for the association between youth participation in church programmes and church leadership influence is smaller than the level of significance, .05, χ^2 (9, N = 258) = 91.919, p = .000, the null hypothesis is rejected. Therefore, the study concludes that there is a significant association between youth participation in church programmes within the Presbyterian Church of East Africa and church leadership. This implies that the participation of youth in church programmes is significantly affected by the leadership in the church.

4.3 DATA ANALYSIS OF THE STUDY

The purpose of this section was to indicate how the four objectives of this study related to the youth participation in the church after the analysis. These objectives were peer pressure, mentorship, church programmes and leadership. Various statistics of the findings for different questions are indicated.

4.3.1 How Do Church Programmes Affect Youth Participation in the Church?

This study was set to establish whether youth were being involved in the various youth programmes in the church. List of different groups in the church were indicated and the youth were asked to tick the groups they were a member, 63.2% (163 of 258) were regular attendance of the church services every Sunday while 20.5% (53 of 258) were at least attending three times in a month, 61.5% (159 of 258) indicated they did not join not even a single group. The respondents gave several reasons as to why they did not join any group. Therefore youth not joining these groups has a great statistical significant with church participation, and so the null hypothesis which stated that there was no relationship between the youth programmes and participation was rejected.

4.3.2 How Do Mentorship Programmes Affect Youth Participation in the Church?

This was the second research question of this study drawn from the second objective. Three questions were asked, the first one testing whether the youth belonged to any discipleship programme or Bible study. This refers to individual edification through Bible study, this was a very important question because it helps believers to grow in faith and be participative in the church programmes. 71% (184 of 258) indicated that they did not belong to any discipleship group or Bible study while 29% (74 of 258) indicated of belonging to those forums. The second important question in this section was whether youth have spiritual mentors. Mentors play a very important role in the life of a mentee as it helps in the spiritual growth thereby increasing participation in the church. As discussed in the literature review a good leader is the one who prepares his/her successors however 57% (148 of 258) indicated

they did not have any mentor while 43% (110 of 258) indicated they had, this means that over half of youths in Kajiado Presbytery do not have spiritual parents. The third question in this section was testing generally whether the church as a whole has some mentorship programmes where by more than half (56%)of all the youth in Kajiado Presbytery either disagreed strongly, undecided or agreed with doubt. Lack of good mentorship programmes in the church is very dangerous to the spiritual growth of the youth as found in the literature review. New church members or converted can regress, as Paul Orjoda indicates in his book.

The null hypothesis of this research question was that there is no significant relationship between mentorship and youth participation in church programmes within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County how ever after statistical analysis the result proved that there is a significant association between youth participation in church programmes within the Presbyterian Church of East Africa and mentorship programmes. This implies that the participation of youth in the church is significantly affected by the mentorship programme in the church.

4.3.3 How Does Peer Pressure Affect Youth Participation in the Church?

This was the third research question of this study, as studied in the literature review, peer pressure can be positive or negative. The null hypothesis which was tested in this question was that peer pressures do not affect youth participations in the church. In order to answer this question the youth were asked five questions as follows: to state briefly the kind of persons they admired, whether these friends attend Sunday worship services, whether they are of the same level of education, whether these friends affect them positively or negatively and lastly whether they had also

joined some groups. The result was as follows: 63.2% (163 of 258) of the youths' friends indicated that they feared God while friends who were royal, honesty, visionary and creative total to 30.2% (78 of 258). Youth friends who attend church on a Sunday service were 91% (236 of 258) while 93% (241 of 258) indicated that their friends influenced them positively; this meant that these friends influenced them positively to attend churches and even to love God. Therefore, the study concludes that there is a significant association between youth participation in church programmes within the Presbyterian Church of East Africa and peer influence. This implies that the youth participation in church programmes is significantly affected by peer pressure.

4.3.4 How Does the Church Leadership Respond to Youth in the Participation and Non-participation of the Youth's Programmes?

This was the fourth research question of this study. Leadership can affect church activities either positively or negatively. In this case leadership tested was in two a ways, first youth leadership and general church leadership. The null hypothesis of this question was that leadership does not affect youth participation in the church. Four questions were asked which enabled the researcher to arrive at the answers as follows: whether the youth were engaged in youth leadership, rating the performance of their leadership, whether there was any where their leaders failed to address and lastly the performance of the youth director in the parish. The results indicated the following: 77.9% (201 of 258) youths indicated that they had never been elected in any leadership position in the church, about the impact of the youth director position in the church 58.9% either strongly disagreed, were undecided or agreed with doubt how ever 26% (67 of 258) rated the performance of youth leadership as above average in the congregation while 51.9% (134 of 258) average. Therefore, the study concludes

that there is a significant association between youth participation in church programmes within the Presbyterian Church of East Africa and church leadership. This implies that the participation of youth in church programmes is significantly affected by the leadership in the church.

4.4 Overall Summaries

The main purpose of this was to find out factors affecting youth participation in the Presbyterian church of East Africa Kajiado Presbytery, Kajiado County, there were two types of respondents who were youth and church elders, in PCEA youth is anybody between the age gap of 15–35 years while a church elder is from the age of 25-65 years when they retire from active service. The sample size of youth was 258 (37%) of target population of 700, while the sample size of elders was 40 (50%) of the target population of 80. From the results, it was clear that as indicated in the literature review more youths were females than male i.e. 133 and 125 respectively centrally to the elders who males were 75% (30 of 40) and female 25% (10 0f 40).

The majority of the youth were between the ages of 15-20 as they were 129. This affected youth participation greatly because as observed most of them are in boarding schools. After closing the school most of these youths are busy visiting relatives, recreations of various kinds and family friends such that, most of them would not have time to participate in church programmes as it seemed as waste of time or something not to be prioritized. The majority of the elders are between the ages of 35-45 meaning that they can be able to do evangelism and discipleship to the youth. Both youth and elders are well educated meaning that the church is ready to generate new knowledge to expand her mission, the four major objectives of this study were found to have an association with the participation of youths in the church

programmes in PCEA Kajiado Presbytery, in Kajiado county there by rejecting the null hypothesis of this study which stated that there are no factors affecting youth participation in the church.

CHAPTER FIVE

DISCUSSION, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the discussion, summary, conclusion and recommendations of this study on the factors affecting youth participation in church programmes within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County. The chapter also presents the discussion of the findings which relates literature with the findings obtained in the study.

5.2 Discussion of the Findings

This section integrates the findings that were obtained in the study and the literature that was reviewed in chapter two. In terms of youth programmes, this study found that quite a good number of youth attended services on a regular basis. However, there were a number of youth who attended Sunday services three times in a month and below whereas a few attended once in a year or only during the holidays. These findings confirm the findings of an earlier study whereby it was observed that youth participation in church services and activities were decreasing. However, the study showed that girls were less involved in church activities as compared to boys.[117] However, this is not the case in the current study whereby females were found to be more than boys in the church.

[117]Early Motherhood and Youth Participation in Church Activities.http://www.distance.mak.ac.ug/sites/default/files/publications/desertation.pdf (Accessed on 8th November, 2015).

5.2.1 Gender and Marital Status

The results proved that there were more females youth as compared with male of 133 and 125 respectively, on the other hands majority of the elders were male 75% while female elders were 25%, female youth might be many because they do not shy accompanying their mothers in the church. There are few female elders and this number should be increased because of gender balance factor. The study further showed that majority of the youth were not married, (222 of 258) assumptions can be drawn that those who are married found unfit to mix with singles.

5.2.1.1 Ages

The majority of the youth respondents were between the ages brackets of 15-20 (129 of 258). Generally in this age brackets is where most of the youth are transiting from primary schools to secondary schools while the age brackets of 21-25 (76 of 258) consist of college and university students. Finally from 26 years and above most of the youth finish their college and university education, get jobs and even settle in families, majority are young couples probably with kids. As reviewed in the literature by Hershey, most of the youth in this age are busy looking for jobs in different places most likely from rural to urban, and therefore there is the need for the church to create an alternate environment for them.

For effective youth ministry and as indicated in the results, there is a need for the churches to consider the age brackets of the youth since they have different needs with special attention, it is not in order to put in the same category young couples together with a form four students since one is a young parent, and the other is a student under somebody's care whether parent or a guardian. Lack of pastoring youths in different categories can be a great hindrance for them to participate in

church programmes. Nairobi Baptist Church Ngong road (NBC) has a good programme for their youth in the following categories; youth ages 13- 19 years are given the name "Jiweteens" service. They worship on Sunday between 8:30 AM-10:00PM.

19-25 years is another group of youth given the name "Colleger's" service, this group consist of college and university students and worship separately concurrently with the teens ministry. The third category is referred to as "Young Adults" consisting of youths between the ages of 26-35 and is the majority; their Sunday service is from 12 noon to 1:30 PM. This service is known as bethel's service. All these three categories have their pastors and different programmes in which every member has a responsibility.[118] Other churches with similar effective programmes for the youths are Christ is the answer ministries (CITAM). [119] and Nairobi Chapel.[120]Majority of the elders were between the ages of 35-45 years meaning that they are young and energetic to serve God,

5.2.1.2 Occupation

The results showed that majority of the youth are not employed (171 of 258) this is because most of them are in schools, 17.1% self employed and 18.2% this means that youth need to be innovative so that they can invest more on creation of jobs for sustainable development, Youth are being considered in different sectors as in Non Governmental Organizations (NGOs) as well as by government through youth fund. However the result showed that 57% of the elders are self employed meaning that they set a good example as job creators in the society.

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[118]Nairobi Baptist,Church,nairobibaptist.co.ke/nbc-ngong-road (accessed on 7th November 2015).

[119]Citam Valley Road, www.citam.org/index.php/assemblies/10-citam-valley-road(accessed on 7th November 2015).

[120] Nairobi Chapel OngataRongai, nairobichapelrongai.org (accessed on 7th November 2015).

5.2.1.3 Education

The results showed that, most of the youth have attained secondary education as 41.5% (123 of 258) while 25.2 % (65 of258) are university graduates. This tells that church leaders must be well equipped academically especially the parish ministers and youth pastors, at least they should aim for a bachelor degree because of education incompatibility. On the other hand 22.5 % and 17.5% church elders are holders of bachelor and masters degrees respectively and 5% PhD degrees. This shows that most of the leaders are embracing education in their lives there by setting good examples to the young adult. It is good to note that the world is going on the technology way, and so the church should not be left behide in areas of technology and information (IT), consider communication through email, Face book, Twitters and whatsapps, website, recording of sermons through video and posting in the social media, churches like Nairobi Chapel in Ongata Rongai, distance can not hinder the preacher of the day to preach because of distance they have well developed skyppers.[121] In fact the world has become a global village which enables the preacher to preach irrespective of which corner one is in the world.

The use of soft copies has reduced the congestion of paper work. Some churches like Christ is the Answer Ministries (CITAM) formerly NPC, highly recommends education for their youth pastors who have at least a master degree, and this is why probably this church is joined by a high number of youth from other denominations who are highly educated with different professionals.[122]

[121]www Nairobi Chapel .OngataRongai.
[122]CITAM.

5.2.2 Youth Programmes

This study was set to establish whether youth were being involved in the various youth programmes in the church. To answer this objective, there are a number of items that were looked. These included how often the youth attend church services, number of youth groups joined by the youth, reasons for not joining church groups and whether parents encourage the youth to attend church activities. This section was the major test of the null hypothesis. Please note that the main interest in this section is not non-attendance of the youth in the church, but non-participants of youth who attend church in large number.

5.2.2.1 How Often the Youth Attend Church Services on Sundays

As indicated in the results 63.2 % (163 of 258) of the youth attend churches on regular bases (four times in a month), 20.5% (53 of 258) three Sundays in the month while 8.1% (21 of 258) attends at least twice in a month, this is commendable as it shows the youth have a good spiritual back ground. This is largely contributed by their parents who are God fearing. When asked whether youth are encouraged by their parents to attend church services, 93% (239 of 258) indicated that their parents are their main source of inspirations in matters relating to the faith. This is in line with the Word of God in the Holy Bible, where God commands parents to teach their children his commandments, (Deuteronomy 6:1-7, (NIV).

5.2.2.2 Whether Youth Have Joined Different Church Groups

The answer to this question helps the researcher to make a conclusion whether the youth are active in church activities. The result showed that 61.6% (160 of 258) had not join not even a single church groups meaning close to three quarters of youth

were not active in the church. 29.1% (75 of 258) had joined more than one group, 6.2 % (16 of 258) joined two groups while 3.1% (8 of 258) had joined three groups. The groups in question were, standing committees groups, which are, Christian education, women guild, Sunday school teachers, PCMF, Health board, Brigade teachers and JPRC. The rest were evangelism, praise and worship team, choir members, dancing team, sports, deacons, ushers and LCC sub committees (these may include development, building, project, Samaritan and hospitality committees). While elders were asked their view about youth and programmes many of them responded that youth needs a lot of motivation and involvement in church activities.

Church activities are very important because they keep youth together; they grow socially meaning that they can be able to interact with one another. Most of these groups help them grow spiritually. According to Frank Mercadante, the youth have aright and duty to be active participant in the work of the church. However sometimes they face certain obstacles because they are young and lack experience, organization skills and other necessary abilities therefore. Adults engaged in youth ministry therefore should function as guidance and helpers by giving young people direction.[123] The ministry of the youth has a purpose that is to assist the youth to become mature in the Christian faith and become adults in faith. The future of the youth ministry depends on the way the church handles their problems today. The way she understand the youth prepares them to become responsible people for tomorrow, and involve them in her mission of evangelization when it find out, concrete ways of tackling youth ministry[124]

[123] Frank Mercadante, *Growing Teen Disciples: Strategies For Really Effective Ministry* (Notre Dame Indiana : Ave Maria Press, 2011), 247.

[124] Ibid.

T.H. Mbuy states that church should prioritize youth ministries in the parishes, pastoral plans, and organizing formation programmes ranging from projects for upholding their living standards. Courses to deepen their spiritual and moral concepts among the youth growth and relationship issues, self analysis and leadership courses. Sense of responsibility in the youth in preparation for the church of the third millennium show relevance of the church in the modern world to helping youth cope with the problems of urbanization, rural and displacement.[125]

The youth needs a total ministry which responds to all of their needs at a particular time, age and situation. Total youth ministry presents whole lot of opportunity to young people in their area of need. It gives the young people a feel of home when they are at a church. It creates in them that inner feel of wanting to participate and to be enriched by realizing God's purpose in their lives.[126] J. K. Finn suggests the following programmes: religious education group, social events ,retreats, service projects, athletics, sports, outreach evangelization, team and family programmes, peer ministry, youth and adult leadership training, Prayer groups and scriptural sharing. Bible trivia (BT) also known as Bible challenge (BC).[127]

Activities like sports, dancing club, drama, athletes, cycling and mountain climbing helps the youth to remain healthy by proper utilizing the much energies they have, they also reduce cardiovascular diseases in young adult.[128] The church should keep youth interested and involve them in church programmes, activities and worship programmes as much as possible.

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[125]Mbuy,T.H, *The Need for Pastoral Care in Africa* (Eldoret : Gaba Publication,2006),2-10.

[126]Ibid, 2006.

[127] Finn, J.K, *Building Youth Ministry in the Parish* (Minnesota: Saint Mary's Press, 2008), 22.

[128] John Coleman and Leo Hendry, *The Nature of Adolescence* 3rd ed, (Rutledge: London, 1998), 40.

5.2.2.3 Reasons as to Why Most of the Youth Did not Join Groups

The youth gave various reasons as to why they don't join groups. However; the majority gave the following reasons; 37% (97 0f 258) said they lack time. This was not true because service to the Lord is about sacrifice and commitment. 15.5% or (40 of 258) said they were not a ware this might be true where group leaders are not vibrant in marketing their activities. 14.3% (37 of 258) indicated they were illegible; this is not true because illegibility affects only election in an official position where one is not a full church member. Other wise one can be active in other groups. 11.2% (29 of 258) indicated they were lazy. The solution of laziness is to be active. 5.4% (14 of 258) indicated lacked motivation while 5% (13 of 258) lacked interest. This was because these groups remained strange to them. They need to be vibrant lets group members tell them what they are, what they do and the benefits of joining them.

A similar study done by Josephson and Olds in Michigan as to why some young adult were not active in church activities gave the following reasons: too busy getting ahead in vocation 37%, job taking too much time 26%, lack of good recreation programme 59% ,lack of effective leadership in the group 38%, lack of diversified programmes, lack of awareness 23%, did not see how church activities would benefit them personally 23%, their friend did not think it wise to be active (negative influence) 9%.[129]

[129] Elmer Towns, *Ministering to the Young Single Adult* (Grand Rapid, Michigan: Baker Book House, 2002), 10.

5.2.2.4 Whether the Church Supports Youth Financially

Over half 53.1% strongly agreed that the church do support youth activities while 46.9% either strongly disagreed, were undecided or agreed with doubt. Quite majority of elders confirmed that the church was doing everything possible to make sure their programmes learn efficiently. This includes financing some of youth programmes; furthermore the church gives all youth one Sunday in a year to raise funds for their activities and they support them overwhelmingly. The LCC also allows them to start income generating projects; this means the church does support youth activities. As studied in the reterature review youth should be allowed to come up with their own programmes so that they can be able to own them and become active, however the church leadership should also give their own input and guidance.

5.2.3 Youth Mentorship Programmes

This study was set to examine whether there are youth mentorship programmes in PCEA Kajiado Presbytery. To answer this objective, there are a number of questions which were asked. These included whether the youth are members of any discipleship or Bible study forum, whether the youth have a spiritual mentor in the church, whether the church has proper mentorship programme and the preferred ministries that can attract youth for discipleship in the church. This was the second objective of the study which answered the second research question; mentorship programme tested is of two types, individual and church wide mentorship.

5.2.3.1 Whether the Youth Were Members of Any Discipleship Groups or Bible Study Forum

When the youth were asked whether they belong to any discipleship or Bible study forum. 71% (184 of 258), responded they don't belong to any discipleship forum or Bible study while 29% (74 of 258) said they do belong. Growing in faith starts with the knowledge of the Word of God. Bill Hull defines discipleship as technically from the moment of spiritual birth when one becomes a disciple. Disciple making includes introducing people to Christ, building them up in faith and sending them to the harvest which can be summarized into 3 Ds as follows; deliver them, develop them, and deploy them.[130] Evangelizing to the youth connect them in a relationship with Jesus Christ, help them discover their gifts and ministry by getting involved. This also helps them to relate with their parents, other adults and peers. In the Bible it is clearly indicated that God has always worked with youth like Joseph, Solomon, Isaiah, Daniel, Timothy and many more.

Youth should be encouraged to join various Bible study forums as they are designed to assist the participant in discerning the gifts God has bestowed upon them, and identify ways these gifts can be offered in the mission fields to further the kingdom of God as well as enhancing spiritual maturity. There are several Bible study groups in PCEA. But the most common is theological education by extension (TEE). Bible Study Fellowship (BSF) is an international fellowship free Bible study across many denomination and countries. Other small Bible study groups which can be practiced by youth groups are Bible trivia (BT) and Bible challenge (BC), they includes memorizing Bible verses, chapters some times for competition. Winner's

[130] Bill Hull, *The Disciple Making Church (*New Jersey: Fleming H. Revell, 1990), 21.

Chapel is very good in Bible Trivia and Bible Challenge.[131] The church should reach out to the youth not as a force to constrict or limit them, but as a community which loves and cares for them. A community that takes them seriously on their own terms and accept them as they are.[132] The former PCEA moderator of the 20thGA Rev. David Gathanju once commented in the GAC held on April 2013 "our learning institutions are good avenues for students evangelism through Pastoral Programmes for Instructions (PPI). "[133] While the former PCEA secretary general Rev, Festus Gitonga, told the researcher who had visited in his office that if the church wants to be strong, she must invest a lot in all her young people.

5.2.3.2 Whether Youth Have Spiritual Mentors in the Church

Results indicated that 57% (148 of 258) of the youth did not have spiritual mentors, while 43% (110) have mentors, as indicated in the literature review, mentoring is a process of nurturing other people to be in a well informed position. Successful mentors seem to understand and appreciate their mentees entering their world to uncover their unique strengths and capabilities. Good leaders spend time developing potential successors.[134]It is the responsibility of the adults in the church to finds youths to mentor; mentoring includes preparing youth for leadership. It is very unfortunate that when elders were asked whether they have youth to mentor the majority 75% (30 of 40) indicated they have no one. While 25% (10 of 40) indicated yes, failure to mentor the youth can result to lack of successors, either as fellow church elders or group leaders.

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[131] Winner's Chapel International, winnersnairobi.org/home/index.php (accessed on 3rd November 2015).

[132] James Digiagomo,*We Can't Turn Back the Clock:* Religious Life of the Adolescent (New York: Paulist Press, 2010), 56.

[133] David Gathaju, *General Administrative Committee*,Nyahururu, 2013.

[134] John Chacha, 2006, 38.

In the study, it was established that there was a significant relationship between mentoring programmes and youth participation in church programmes. However, most of the youth in the churches lack spiritual mentors, and this thus contributes to them lacking the interest to participate in church programmes. It may be observed that wise leaders spend time developing potential successors. They know that no leader leads forever; they always encourage their followers to acquire proper skills, attitudes and knowledge; they do not want their people to be outdated but rather to improve their abilities for greater productivity.[135] However, the leaders in the church are not mentoring any youth to leadership roles, and thus this also contributes to their reduced participation to the church programmes.

The majority of the youth who participated in the study are not part of any mentorship programmes in their respective congregations. This may have a negative effect on how they integrate themselves within the church programmes. As it has been noted that successful mentors seem to understand and appreciate their mentees entering their worlds to uncover their unique strengths and capabilities. This sort of empathy and sensibility goes a long way toward facilitating their mentees, entering their world.[136] As such, the youth who are not in any church mentorship programmes miss a lot on practical teachings that may shape them in embracing church culture, programmes and activities.

As Jucovy mentions in his book, high mental relationship promotes youth's health through improvement in academic performance, positive feelings of self worth, perceived social acceptance, relationship with others and decreases in high risk

[135]John Chacha, *10 Pillars of Christian Leadership* (Nairobi, Kenya: Uzima Publishing House,2006),38.

[136]*Mentoring the Youth*, From, Youth-development (1)pdf-adobe reader http.wwwzqpaamgea, (accessed 23rd January 2015).

behaviors like alcohol/ tobacco use and violence. Directors of mentoring programmes however face challenges successfully pairing mentors and mentee as well as monitoring activities of their relationship.[137] Different form of mentoring programmes could have been used as shown below according to Keller et al for effective youth ministry:

1) **Traditional Mentoring**: this is where one adult mentors on young person
2) **Group Mentoring:** where one adult mentors up to four young people
3) **Team Mentoring**: refers to where several adults works with small groups of young people in which the adult-to youth ratio is not greater than 1:4
4) **Peer Mentoring**: refer to where senior youths mentors junior youth.
5) **E- Mentoring**: refer to mentoring via e-mail and the internet.

Examples of good mentoring locations includes: work place, schools, faith based organizations and community settings. The following are the characteristic of a successful mentor: caring, good listener, stable, can provide leadership, reliable, committed, non-judgmental, discreet,(will keep information confidential), patience, has a good sense of humor, like children, tolerant and the one who does not attempt to replace the parent or guardian.[138]

[137] Jucovy L, Measuring *the Quality of Mentor- Youth Relationship*: A Tool for Mentoring Programmes (Philadelphia PA: Public/ Private Ventures, 2005), 16.

[138] Keller. T. E, Pryce, J. M, Neugebauea, A, Observation *Methods for Assessing the Nature and Course of Mentor-Child Interactions* (Unpublished Manual University of Chicago, 2003), 20.

5.2.3.3 Whether There Is a Good Mentorship Programme of the Church

The results indicated that 45.7% strongly agreed that there was proper mentorship programme while 54.3% either strongly disagreed, were undecided or agreed with doubt. This means that the church need to come up with discipleship and mentorship programmes that this can fit best during school holidays as most of the youths are at home, various professionals should be engaged as counseling and guidance, career choice, and how to be responsible youths.

As mentioned by Martison in the literature review, when mentor relationship is successful, the potential for positive outcome is immeasurable. Mentoring in all its forms, can provide youth with unique opportunities to build a positive caring relationship.[139] The fragility of youth-adult mentoring relationship requires innovative programmes component to support and sustain their relationship and enhance participant out comes.[140]Youth mentoring programmes are increasing in popularity and are associated with a wide range of positive out come across behavior, social, emotional and academic domains of development. Critical to the success of such programmes is the quality of the mentoring relationship.

A strong emotional connection between a mentor and their mentee distinguishes youth mentoring programmes associated with better outcomes. [141] According to Durlak, structured programmes provide opportunities for youth for enrichment such as arts, music, nutrition and opportunity to develop leadership personal or social skills such as the ability to express opinions and communication

[139] Roland Martison,2011,316.

[140] Jones, K, R & Perkins D. F, *Youth Adult Partnership in C.B,* Fisher and R.M Learner (eds), Applied Developmental Science: An encyclopedia of Research Policies and Programs (Thousand Oak, CA : Sage, 2005), 30.

with others and the ability to maintain self-control and avoid fights. Programmes involving youth in longer term arts and leadership experiential learning projects have been linked to building skills related to strategic thinking. A necessary skill for adopting to changing life circumstances and maintaining mental health.[142] There is still a problem in that the youth are not actively involved in the programmes as recommended. As such, more needs to be done to encourage the youth involvement in mentorship programmes in the church.

5.2.3.4 The Preferred Ministries That Can Attract Youth into Active Participation in the Church

While asked the ministries that would attract youth into active participation in the church. The majority 29.8% (77 of 258) were not sure which ministry they would indicate as preference. This was because lack of youth group leaders failing to market their department complicated their choice. 19.8% (51 of 258) preferred retreat, seminars and workshops. These enables the youth to socialize, exchange ideas and even courting as some of these relationship ends in marriage, noting that psychologically youth are more interested to members of opposite sex as indicated in the literature review by Hershey.16.3% (42 of 258) indicated diversification of programmes. Youth are interested with new ideas and activities, failure to do so would force them to go to other denominations. 13.6% (35 of 258) showed interest to some forms of Bible studies, this help them to grow spiritually, Bible Challenge (BC) and Bible Trivia (BT) can be the best form of Bible study for them, BSF and TEE best fit the adult. 10.1% (26 of 258) indicated they would prefer mobilization and follow

[142]Durlak J .A &Weissberg. R.P, *The Impact of After-School Programmes that Promote Personal and Social Skills* (Chicago: Collaborative for Academic, Social and Emotional Learning, 2007), 27.

up group, most of youth who fail either to attend the church or participate is because of lack of follow up.

In his book, Paul Orjara state that 50% of church converts are lost or backslide due to in adequate follow-up after conversion to disciple them and failure to involve them in the ministry in the church satisfying friendship/ fellowship relationship.[143] Lastly 1.9% (5 out of 258) as discussed in the necessity of grouping youth according to age bracket can help them to be more active in the church. The best mobilization in youth should be steered by them. Orjara emphasized that if the youth need to be successful in winning people for Christ in large numbers they must find people how they are like, what groups they belong to, what motivate them, how they make their decision, what their preferences are, what kind of persons they will trust, what they believe and how much they know about the gospel. New converts classes are vital as they help the youth to grow spiritually. These new converts should be trained the role of witnessing to maximize their evangelism potential to their unconverted friends, get Christian organized to follow up those who have experienced spiritual victories, urge those who have been saved to go on to holiness and move immediately into action to get new converts incorporated into the church as responsible members[144]

5.2.4 Youth and Peer Pressure

This study sought to examine the effects of peer influence of youth in the participation of church programmes. Various questions were asked. These included the kind of friends admired by the youth in the church, whether the friends attended

[143] Paul Orjara, *Get Ready to Grow, Principles of Church Growth* (Kansas : Beacon Hill Press,1998), 20.
[144] Ibid,98.

church on Sundays, whether the youth are in the same level of education with their friends and whether the friends affect them positively or negatively. The responses to these questions were clear that peer pressure was affecting the youth positively as it brought them together in fearing God. 93.2 % (163 of 258) indicated that they feared God; 92% (236 of 258) of these peers attended churches regularly on Sundays while 93% (241 of 258) indicated that they were being positively affected by the peers. Further these youth preferred friends in the same level of education as proved by the results which was 54% (134 of 258).

The positive behavior of these youth are in agreement with the word of God from 2Cor 6:14-15 "Do not be yoked together with unbelievers for what do righteousness and weakness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with un believer?" On the other hand, there are quite a number of studies which have shown that peer pressure and media did influence the participation of youth in church activities negatively. For instance, L'Engle, Brown and Kenneary in their study established that exposure to media among the youth influenced their participation in church activities and programmes to a greater extent.[145]The negative influence of media thus leads to the youth engaging in other activities such as sexual immorality which draws them far away from the church programmes and activities.

Some of the parents in this study were found as not to encourage their children to attend church services. Lack of parental support in promoting church participation among the youth is a critical issue which needs to be addressed. According to

[145]L'Engle, Kelly Ladin, Jane D Brown and Kristin Kenneary, Accessing adolescent: a school-recruited, home-based approach to conducting media and health research. *Journal of Early Adolescence,* 2004; 24:144 –158.

Martison, the engagement of parents and families in faith practice at home and church cultivate faith-filled competent and committed leadership through a team approach and thus promotes youth participation in the church programmes.[146]

5.2.4.1 Positive Youth Development Programmes

Positive youth development programmes engage young people in intentional, productive and constructive ways while recognizing and enhancing their strength. These programmes promote positive relationships and give the support needed to build on their strengths as well as preventing risky behaviors. Research indicates that young people who are surrounded by a variety of opportunity for engagements encounter less risk and ultimately show evidence of higher rates of successful transition into adulthood.[147] Effective youth programme include school sex education programmes, community based programmes and clinic based programmes which reach a variety of audiences including young people at all audiences including young people at all school levels and in many context including minority youth.[148]

5.2.5 Youth and Leadership

This study focused on the establish the involvement of youth in church leadership as well as how the church leadership was doing in relation to youth programmes. To answer this objective, the following areas were considered official positions held in the church by the youth, performance ratings of youth leadership in the congregation and the areas of failure among youth leaders in the church. A key question relating to the impact of youth director in the parishes was also asked. The

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[146] Roland Martison, *The Spirit and Culture of Youth Ministry: Leading Congregation toward Extemporary Youth Ministry* (Nashville: EYM Publishing,2011),316.

[147] Positive youth development programmes ; accessed from www.findyouthinfo.gov/youthtopics/positive-youth-development/are positive-youth.accessed 23.,Jan 2015.

[148] Youth programme; accessed from www.advocates for youth.org/programme-that-work-publication.accessed 22 January 2015.

fact that the majority of the youth were not active in the church was good reason as to why 77.9% (201 of 258) has never been elected in any official position in the youth. However, the result showed that the performance rate of youth leadership was excellent as 77.9% (201 of 258) voted; this rating was from average and above. When asked whether the position of youth director had a great impact in the parish, 58.9% either strongly disagreed, undecided or agreed with doubt.

Leadership in the church has two fold functions, both elements are equally in important. One element focuses on task, fulfilling purposes, getting job done, and accomplishing goals, the other element focuses on relationship, maintaining fellowship, harmony and cohesiveness within the body of Christ. Poor leadership can result to conflict, stagnation and impotency in the church. It is the responsibility of leadership to direct the church to spiritual health, meaningful worship and vigorous ministry in its community. Leadership influences people and shapes institutions and the result of the church ministry greatly depend on the quality of church leaders and the appropriateness of their conduct. According to James E. Means, leadership is the ability to move people from where they are to God's agenda; leadership is defined not by position held but by followers influenced.[149] Therefore any one who influences the lives of other church members or the decision-making process may be thought of as a leader.

Scripture requires church leaders to have tender hearts to care for the holistic well-being of the people, to be compassionate and mature so as to be able to handle to criticism, manage time carefully, to be disciplined in work place, to be hospitable, friendly, compassable, loving, not men pleasers, servant leaders, visionary, good listeners, team builders, and their attitude must be that of the Christ.

[149] James E Means, Leadership *in Christian Ministry* (Grand Rapid: Bakers Books, 1989),29.

As mentioned in the literature review by Shalim, most of the denominations have decided to recruit youth pastors to secure greater participation of youth in the church. However this position is has quite a number of challenges as it is anew position which was unprepared. Youthfulness is a period of identity and self awareness. As a group, may need somebody in the church who may include Pastors, assistant pastors who they can make reference for issues and activities that involves them.[150]

According to Selvam Scaffolding, youth need a prompter or leadership for encouragement and direction, strengthening their convictions and motivating them in their initiatives. They need someone trained in the act of ministering to their needs socially, culturally, religiously and faith based. These needs ranges from leadership training, counseling, creating informal friendship, groups involvement in music service and peer ministry, fun fellowship activities, discussion on youth issues, faith sharing experiences etc.[151]

The work of a trained youth minister goes beyond attending just to the youth; they address all youth related issues like preparing adults for mentoring, training parents for parenting and assisting youth in becoming youth ministers. Most of young people grew in a social cultural, situation where leadership and authority is based on shared opinions and values, equal rights and responsibility, justice and respect for nature. The ideas, approaches and way of life of a pastor or church leader who dictates from above without consultation is something that cannot be comprehended

[150]Shelif M, *Problems of Youths Transition to adulthood in a Changing World* (Chicago: Aldine Publishing Company, 2000), 35.

[151]Selvam Scaffolding, *Training Young People in Christian life Skill* (Nairobi: Pauline Publication, 2012), 69.

by young people, and they feel this is a challenge in their process of faith formation.[152]

Young people need an open ideology that helps them to read meaning into all areas and aspects of life. They seek for ideas that are more liberating; they want to ask questions outside the box, they want a systematic knowledge and understanding, why some church doctrine cannot be changed. When ignored they get disoriented towards faith and religious issues or get answers in some other places. The youth are like porous soil ready to swallow any drop of liquid with little concern for the after effects. They can be formed into anything by anybody. Just like clay, so there is a great need therefore to make sure that every youth swallow worthwhile refreshing and enriching substance otherwise they can easily be swallowed. It is wise therefore to make sure that young people receive the right food for the life.[153]

Pastors should be very careful for the approach that they use for youth. Most often, pastors and church leaders judge the young people on false assumptions that they were all brought up on solid Christian foundations and consequently expect too much from unprepared young people. Young people need somebody they can be identified. Somebody that appreciates them in their looks, way of thinking and even way of acting.

5.3 Summary and Conclusion

This study was conducted on the factors affecting youth participation in church programmes within the Presbyterian Church of East Africa, Kajiado presbytery, Kajiado County. The study investigated the following: the participation of

[152]Cusic and Devries, *The Basic Guide to Young Adult Ministry* (New York: Orbis Book, 2010), 70.

[153] Strong, M and Hardel R, *Passing on the Faith : Radical New Model for Youth and Family Ministry,(Minnesota : St Mary Press, 2006), 33.*

youth in church programmes, the effects of mentorship programme on youth participation in church programmes, the influence of peer pressure on youth participation in church programme and the extent to which church leadership affected youth participation in church programmes.

5.3.1 Findings on Youth Programmes and Participation in the Church

Nearly a third (32.9%) of the youth indicated that they attended church services one to three times a day. The majority (63%) of them however indicated that they attended 4 times in a month. The majority (60.5%) of the youth are not members of any youth group in the church. The remaining indicated that they were members of various groups the key of them being praise and worship team (9.7%), dancing club (7.0%), foot ball club (7.0%), choir (3.9%) and Sunday school teachers (3.1%).

Nearly two thirds (61.6%) of the youth indicated have not joined any youth groups in the church. Slightly more than a third (37.6%) of the youth indicated that lack of time was a key reason as to why they did not join church youth groups. A few (15.5%) of them indicated that lack of awareness of the youth church programmes made them not be involved in the groups.

A vast majority (93%) of the youth indicated that they parents indeed did encourage them to attend church activities and programmes. A few (7%) of them however were not being encouraged by their parents. Slightly more than half (53.1%) of the youth strongly agreed that the church did support the youth programmes financially. This was however not the case among a few (21.3%) of them who strongly disagreed.

5.3.2 Findings on Youth Mentorship

Slightly more than two third (71%) of the youth were not members of any discipleship or Bible study forum in their respective churches. Slightly more than a half (57%) of the youth in the churches lacks spiritual mentors. The majority (75%) of the leaders do not have any youth that they are mentoring as leaders. In terms of proper mentorship programmes in place, nearly a half (45.7%) of the youth agreed that there are proper mentorship programmes in their respective churches whereas 27.5% of them strongly disagreed.

5.3.3 Findings on Youth and Peer Pressure

The majority (63.2%) of the youth admired friends who were God fearing. A vast majority (91%) of friends admired by the youth attend church services, however a few (5%) of them do not go to church on Sundays. Slightly more than half (54%) of the friends admired by the youth are in the same level of education; however there are those who are not in the same level of education. A vast majority (93%) of the youth were influenced positively by their friends. However, a few (5%) of them were being influenced both positively and negatively. Nearly two thirds (60%) of the church elders indicated that youths were negatively being influenced by their peers, and thus there was need for mechanisms to be put in place to control the negative influence. In many times generational gaps between the elders and the youth becomes a problem in the church especially when elders tries to control their freedoms and budgets. This results with youths failing to participate in the church.

5.3.4 Findings on Youth and Leadership

The majority (77.9%) of the youth had no leadership position in the church. A few (5.8%) of them however indicated they held the position of chairman. Nearly half

(41.1%) of the youth strongly agreed that the office of the youth director was having a great impact in the parish. This however is not the case among 23.3% of them who strongly disagreed

Slightly more than half (51.9%) of the youth rated the performance of the youth leaders in their congregation was average, whereas 26% of them rated the performance as above average. On the other hand, a few (12.8%) rated the performance of the youth as below average. Nearly a half of the youth were not sure on the areas that their youth leaders failed to address in the church. However, 19.8% of the youth indicated that the youth leaders had failed in terms of follow ups and mobilization of youth in the church. Slightly more than half (55%) little had been done with regards to the inclusion of youth in the church leadership programmes.

5.4 Conclusion

From the analysis and summary of this study, there are a number of conclusions which were made. In terms of youth groups and participation, it was concluded that there were indeed a number of issues which were limiting the participation of youth in their programmes. The key issues included lack of motivation, interest and time. However, some youth who were not aware of the existence of these programmes. With reference to mentorship programmes, this study concluded that there was a statistical significant association between youth participation in church programmes within the Presbyterian Church of East Africa and mentorship programmes. This implies that the participation of youth in the church is significantly affected by the mentorship programme in the church. Moreover, large groups of youth in the church lack spiritual mentors and were not in mentorship programmes.

The study also concluded that there was a statistical significant association between youth participation in church programmes within the Presbyterian Church of East Africa and peer influence. The type of friends that the youth associated with influenced their participation both positively and negatively, and if not addressed, the church may end up losing more youth who are negatively being influenced by their friends.

It has also been concluded that there was a statistical significant association between youth participation in church programmes within the Presbyterian Church of East Africa and church leadership. This implies that the participation of youth in church programmes is significantly affected by the leadership in the church. The key areas where the youth leaders are failing include conducting follow ups and mobilization of youth in the church. This lead to many of them having no interest or motivation to be part of the youth programmes in the church.

5.5 Recommendations

From the analysis, summary and conclusions of this study, there were a number of observations which were made that need to be addressed on which are as follows:

5.5.1 Youth awareness programmes: There is need for an awareness programme to be initiated within the congregations regarding the various youth programmes available in the church. The awareness programme should be designed in a manner that it familiarizes the youth with the programmes as well as informing them on some of the benefits that they may get from being members of the programmes. The church should also design youth programmes which are youth oriented and are in a position

to meet their needs in different stages. Central youth committee from national level should be responsible in designing these programmes.

5.5.2 Mentorship Programmes; there is a large gap when it comes to mentorship programmes in the church. There is need for the church leaders to be trained on mentorship programmes. The goal of the church should be to see that each youth is connected to other youth in friendships and to at least one non-parental adult in a mentoring relationship. This should be well organized at congregational level.

5.5.3 Financing Youth Programmes: The church should always consider the programmes of the youth in their budget, this will help them to plan all the intended activities, and further youth should be encouraged to start some income generating activities to ameliorate their income. This should be implemented at the congregational level.

5.5.4 Employment of a Youth Pastor/ Director/Worker; well educated youth pastor with a passion for the youth should be engaged to guide them in their activities, the researcher of this study having gone through the ministerial training suggests a University graduate with a bachelor degree in theology, divinity or Christian ministries with core courses in sociology, psychology, clinical pastoral education (CPE), counseling, urban and rural ministry, church teachings and youth ministries. This should be implemented either in the congregational or parish levels.

5.5.5 Youth and Leadership; the youth should be included in the church decision making bodies and this will make them to own the church. The youth members and the local church committee have this ability.

5.5.6 Youth Gaps; the church should categorize youth according to different age brackets and give them different names which they prefer, e.g. the teens, 20s, 30s, young adults and single adult, young couples, colleges and University students as well as professionals etc. All these groupings should be under the youth ministry. They help youth to feel in the right place. The sessions should help to over see this.

5.5.7 Diversification of Youth Programmes; all the youth at congregation level should consider diversification of their programmes to avoid getting monotonous or bored. The youth members themselves to implement.

5.5.8 Recreation Trips; sport evangelism, series of teachings, Bible study forums should be increased by the youth leadership at the congregational level.

5.5.9 Refreshment Programmes; All Parish ministers in PCEA need to have refreshment course on youth ministry regularly this because it is a new ministry with multiple challenges which need to be encountered at all cost. Sometimes the blame goes to the youth directors, yet they work under senior pastors who also need to have some experience with youth ministry and this should be facilitated at the nationally

5.6 Recommendation For Further Studies

There is need for a further study to be conducted on

1) Transition From Adolescence to Young Adulthood in PCEA.
2) Non-Attendances of Youth in the Church Services.
3) The Effect of Church Policies and Youth.
4) Job Creation and Youth.
5) The Roles of Ecumenism and Youth
6) The Impact of Extra-Curricular Activities and Youth

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APPENDICES

APPENDIX 1 QUESTIONNAIRRES

SECTION A

DEMOGRAPHIC DATA

A STUDY ON YOUTH PERFORMANCE INDICATORS IN MBAGATHI,BARAKA AND ESERIAN PARISHES

This questionnaire is part of a study on youth programmes at Africa Nazarene University in a Master of Arts in Religion degree thesis, your participation in this study is voluntary, and your answers will form part of a statistical study and will not identify you as an individual. These questions will only be used in the research and not on any other project, thanks.

1. **Respondent's** name / **identification no**…….
2. **Gender**, please tick where applicable

   Male ☐

   Female ☐

3. **Marital Status**

   Single ☐ Separated ☐

   Married ☐ Divorcee ☐

   Widowed ☐ Any other …….

4. **Ages**

Between 15 – 20 ☐

Between 21 – 25 ☐

Between 26 - 30 ☐

Between 31 – 35 ☐

5. **Occupation**

Employed ☐

Self employed ☐

None of the above ☐

6. **Educational level**

KCPE ☐ Degree ☐

KCSE ☐ Master ☐

Certificate ☐ PhD. ☐

Diploma ☐ Any other ……

7. Professional / Area of specialization ……..

8. Where do you reside?……

SECTION B

QUESTIONNAIRES ON YOUTH PROGRAMMES IN THE CHURCH

9. Are you a full of member of PCEA?

Yes ☐

No ☐

10. Where do you worship?

Congregation …….....

Parish …….....

11. How often do you attend church service on Sundays in a month / Year?

One ☐ Once in a year ☐

Twice ☐ Twice in a year ☐

Thrice ☐ Any other ……

☐

Four ☐ Don't attend

None ☐

12. Are you a member of any of the following church groups? Please tick.

Evangelism	☐	Sunday school Teacher	☐
LCC Subcommittees	☐	Brigade Teacher	☐
Christian Education	☐	PCMF	☐
Women Guild	☐	Health Board	☐
TEE/ Bible club	☐	Deacons	☐
Choir Member	☐	Praise & Worship Team	☐
Foot Ball Team	☐	Dancing Team	☐

13. Any Other.....

14. Please give a valid reason as to why you have not joined any of the above or Church groups……

15. Do your parents encourage you to attend church activities?

SECTION C

QUESTIONNAIRES ON YOUTH MENTORSHIP PROGRAMMES

16. Are you a member of any discipleship or Bible study forum YES ☐ or NO? ☐

17. When was your last time to attend such a forum? ……

18. If you don't attend why?

19. Do you have any body you can call a spiritual mentor in your Church/?

20. What kind of ministries would the church develop to attract you for discipleship?

SECTION D

QUESTIONNAIRES ON PEER PRESSURE AND YOUTH

21 State briefly the kind of friends you admire …….

22 Do they go to church on Sunday? YES ☐ NO? ☐

23 Are you in the same class or level of education?

24. Do you think they affect you positively or negatively and how?

25.Do they belong to any church group? If yes which

SECTION E

QUESTIONNAIRES ON YOUTH LEADERSHIP

26. Of all the church programmes which official position do you hold? Please tick

Chairman	☐	Secretary	☐
Vice chairman	☐	Vice secretary	☐
Treasurer	☐	Any group convener	☐

If not, why? …….

27. How can you rate the performance of youth leadership in your congregation?

Above average	☐	Average	☐
Below average	☐	Poor	☐
Currently not performing	☐		

28. is there any area you may think youth leadership has failed to address please comment?

SECTION F

GENERAL QUESTIONNAIRES

For the following questions, indicate the extent of your agreement or disagreement you give to each factor by marking it with the rating scale provided, please fill only one column per question.

1. SA - For Strongly Agree.
2. SD - For Strongly Disagree.
3. U - For Undecided.
4. AD - Agree with doubt.

NO	QUESTIONNEIRE	1	2	3	4
29	I participate in Holy Communion always				
30	I attend church service all Sundays				
31	I don't participate in the church Programmes				
32	There is proper mentorship programme in church				
33	I am very active in attending Bible Study groups				
34	The office of youth director is currently having a great impact in the parish				
35	I am a convener or a leader in some church activities				
36	I have a spiritual role model				
37	If it is not my friends, I would be very active in church programmes				
38	I prefer friends at the same age and educational level				
39	The church always support youth activities financially				
40	Youth leadership is excellent in the congregations.				

SECTION G

QUESTIONNAIRES ON CHURCH ELDERS

DEMOGRAPHIC DATA

A STUDY ON YOUTH PERFORMANCE INDICATORS IN MBAGATHI,BARAKA AND ESERIAN PARISHES

This questionnaire is part of a study on youth programmes at Africa Nazarene University in a Master of Arts in Religion degree thesis, your participation in this study is voluntary, and your answers will form part of a statistical study and will not identify you as an individual. These questions will only be used in the research and not on any other project, thank.

1. **Respondent's** name / **identification no**…….
2. **Gender**, please tick where applicable

   Male ☐

   Female ☐

3. **Marital Status**

Single	☐	Separated	☐
Married	☐	Divorcee	☐
Widowed	☐	Any other ……	

4. **Ages**

Between 25 – 35	☐
Between 36 – 45	☐
Between 46 - 55	☐
55 Years and Above	☐

5. **Occupation**

Employed	☐
Self employed	☐
None of the above	☐

6. **Educational level**

KCPE	☐	Degree	☐
KCSE	☐	Master	☐
Certificate	☐	PhD.	☐
Diploma	☐	Any other ……	

7. Professional / Area of specialization ……..

8. Where do you reside?……..

9. Do you have sons and daughters who are between 15-35 years in your congregation?

10. Are they active in the youth committee?

11. What is your comment about youth and church programmes?

12. What is your congregation doing to support youth programmes?

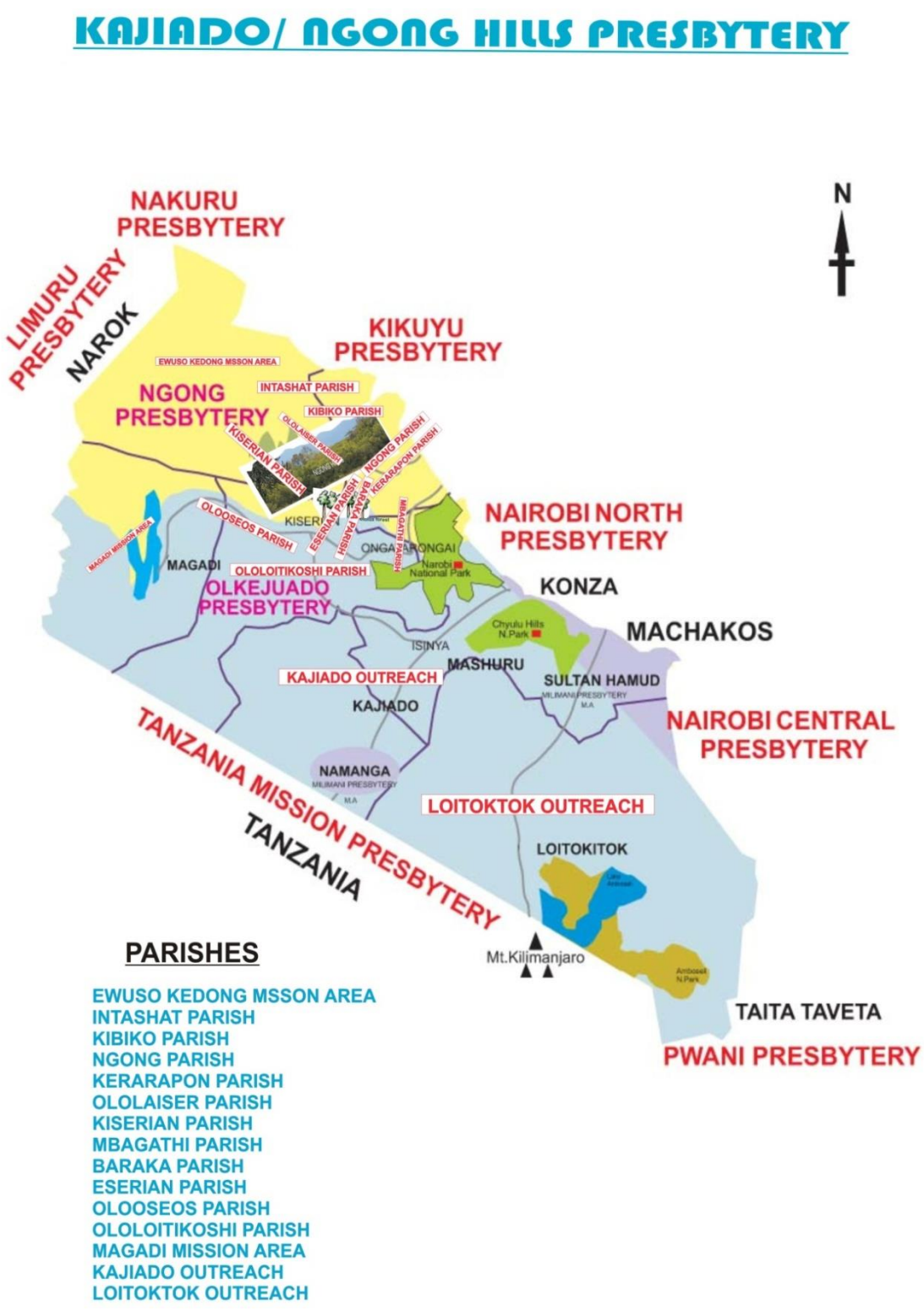
13. What is your comment about youth and mentorship programmes?

14. What is your comment about: youth and peers?

15. What is your comment about youth and leader

APPENDIX 2

KAJIADO PRESBYTERY MAP



Mwaniki,S. Map for Kajiado and Ngong Hills Presbyteries; Nairobi 2012 (unpublished)

APPENDIX 3

TABLE 2 ACTUALBUDGETS

Item	Quantity	Amount Kshs.
University tuition fee	Proposal and thesis	50,000.
Typing and printings	Proposal and thesis drafts	15,0000
Binding	10 reams drafts and final copies for thesis	15,000
SPSS &,questionnaires cost	300copies	25,000.00
Miscellaneous/Telephone		15000
Total		120,000

APPEDIX 4

INTRODUCTION LETTER

STEPHEN NG'ANG'A
NJOROGE
P.O. BOX 15591
MBAGATHI
10th July 2015.
CELL: 0724 509 423

TO THE RESPONDENT

RE: MBAGATHI, BARAKA AND ESERIAN PARISHESYOUTH PROGRAMMES.

Receive Christian greetings

I am a student in Africa Nazarene University in the department of religion studies. I am carrying out a research on youth performance in PCEA, Mbagathi, Baraka and Eserian parishes, the study will help me to know how the church is serving the youth. I would like to know your opinion on a few things I will ask. It is my humble request you grant me some minutes to fill in the questionnaires form provided as part of study of youth participation in the Church.

I promise that the information you will give me is confidential and will be used purely for academic purposes.

Yours faithfully,

Stephen Ng'ang'a Njoroge.

APPENDIX 6

LETTER OF AUTHORIZATION FROM ANU

AFRICA NAZARENE
UNIVERSITY

July, 15th 2015

Re: To whom it may Concern

Stephen Ng'ang'a Njoroge (14J01DMAR002) is a bonafide student at Africa Nazarene University. He has finished his course work and has defended his thesis proposal **entitled "Factors Affecting Youth Participation in Church Programmes within the Presbyterian Church of East Africa, Kajiado Presbytery, Kajiado County.**

Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.

Prof. Zablon Nthamburi
Registrar.

P.O Box 53067 - 00200 Nairobi, Kenya • Tel: 020 252 7170/1 - 5 • Fax: 020 201 2233 • Cell: 0733 874 111 • Email: registrar@anu.ac.ke • www.anu.ac.ke

LETTER OF AUTHORIZATION FROM NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

19th October, 2015

NACOSTI/P/15/3699/7799

Stephen Nganga Njoroge
Africa Nazarene University
P.O. Box 53067-00200
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"Factors affecting Youth participation in Church programmes within the Presbyterian Church Of East Africa, Kajiado Presbytery, Kajiado County,"*** I am pleased to inform you that you have been authorized to undertake research in **Kajiado County** for a period ending **19th October, 2016.**

You are advised to report to **the County Commissioner and the County Director of Education, Kajiado County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

SAID HUSSEIN
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Kajiado County.

The County Director of Education
Kajiado County.

APPENDIX 7

RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
MR. STEPHEN NGANGA NJOROGE
of AFRICA NAZARENE UNIVERSITY,
15591-503 mBAGATHI,has been
permitted to conduct research in
Kajiado County

on the topic: *FACTORS AFFECTING YOUTH PARTICIPATION IN CHURCH PROGRAMMES WITHIN THE PRESBYTERIAN CHURCH OF EAST AFRICA,KAJIADO PRESBYTERY, KAJIADO COUNTY*

for the period ending:
19th October,2016

.....
Applicant's Signature

Permit No : NACOSTI/P/15/3699/7799
Date Of Issue : 19th October,2015
Fee Recieved :Ksh 1,000



.....
Director General
National Commission for Science, Technology & Innovation