

JOSEPH M. MORENAMMELE -
AN EVALUATION OF THE NAIROBI
BAPTIST CHURCH YOUTH PROGRAMME

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NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

AN EVALUATION OF THE NAIROBI BAPTIST CHURCH YOUTH PROGRAMME

BY

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A Thesis submitted to the Graduate School in
partial fulfilment of the requirements
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in Christian Education

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DEDICATION

This work is dedicated to my sisters

Mathabiso Leboea

Makabelo Kibi

Namoferefere Mdalane

and

to all Scripture Union Workers worldwide

for

the Glory of God the Father

ABSTRACT

This study sought to ascertain whether or not there was a logical relationship between the planned activities and the intended objectives of the Nairobi Baptist Church (N.B.C.) youth programme. The main source of data was the N.B.C. youth programme official document. Further data which were basically supplementary were gathered by means of questionnaires and interviews. The three components of evaluation namely; Description, Criteria (youth objectives) and Judgement were used.

The analysis and interpretation of data revealed that most of the activities of the youth programme were fairly appropriate for the intended objectives, rating between 41 and 60%. Thus, the level of appropriateness was judged to be far below what would be expected of an ideal youth programme, which would be in the range of 81 to 100%. This research has further recommended the following to the youth programme:

1. The youth programme objectives should be made on the basis of verified youth felt needs.
2. Activities should be related to objectives to ensure relevance, and for every objective there must be a specific activity that is geared to meeting it.
3. All activities must be set in such a way that they are measurable, attainable and specific, in order to be achieved.
4. An on-going review of the youth programme should be made in consultation with the youth themselves.

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Glory and Honour to God the Father, Jesus Christ, the Son, and the Holy Spirit, the Everlasting Comforter, **AMEN.**

TABLE OF CONTENTS

ABSTRACT	ii
ACKNOWLEDGEMENTS	iii
LIST OF ILLUSTRATIONS	viii
LIST OF TABLES	ix
Chapter	
1. INTRODUCTION	1
Nairobi Baptist Church (N.B.C.): History and Goals	
Aims and Objectives of N.B.C.	
Goals and Activities of the N.B.C. Youth Programme	
N.B.C. Youth Programme	
The Statement of the Issue	
Research Questions	
Purpose of This Study	
Significance of the Study	
Delimitations	
Definition of Terms	
Endnotes	
2. LITERATURE REVIEW	15
Substantive Literature	
Methodological Literature	
Endnotes	

3. METHODOLOGY.	36
Permission for the Study at N.B.C	
Data Collection	
Population	
Designing the Instruments	
Jury Procedure	
Pilot Testing	
Research Design	
Method of Analysis	
Plan for Evaluation Study and Criteria for Judgement	
Endnotes	
4. DATA ANALYSIS AND INTERPRETATION OF FINDINGS.	43
Information from the Youth Programme Document	
Information from the Youth Pastor	
Information from the Youth	
Information from the Youth Leaders	
5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.	64
Purpose of the Study	
Significance of the Study	
Research Design	
Summary of the Findings	
Recommendations for Further Study	
APPENDICES	68
A. Application Letter to do a Research at N.B.C.	
B. Interview Questions for the Youth Pastor at N.B.C.	

- C. Questionnaire for Youth leaders at N.B.C.
- D. Questionnaire to the Youth at N.B.C.
- E. N.B.C. Youth Programme Official Document
- F. Guidance for the Judges in Passing Judgement
- G. List of Judges

BIBLIOGRAPHY 86

LIST OF ILLUSTRATIONS

Figure	Page
1. Planned Activities.	22

LIST OF TABLES

Table	Page
1. Criteria for Evaluation.	41
2. Mission (1994)	44
3. Youth Bible Study (1995).	46
4. Prayer as a Lifestyle (1996).	47
5. Youth Leadership Skills (1997).	49
6. Socials and Outreach (1998).	50
7. Summary of Findings.	51
8. Judges' Final Result.	53
9. Relevance of Objectives and Planned Activities from the Youth's Perspective.	57
10. Source of N.B.C. Youth Objectives.	60

CHAPTER 1

INTRODUCTION

Christian Education has always been one of the powerful ministries of the church. It is powerful in the sense that it is through it that the church is able to pass its doctrines and objectives to its members in a most effective way. Christian education ministry is a teaching ministry of the church. Any well-organised church will usually have several Christian educational ministries in it. These would include, for example, Men's Fellowship, Women's Fellowship, Sunday School, Children's Church and Youth Programme. Each of these educational ministries is a channel through which the church teaches its members efficiently and relevantly.

One of the most challenging groups in the church today is the youth. These are people who are between childhood and adulthood. They are usually referred to as adolescents. They are at the critical stage of deciding what kind of career they want to follow. They are full of life, energy and action. It is at this stage that young people need the best form of guidance from their parents, relatives, teachers, older and mature friends and most importantly, from the local church, the pastor and the church Christian education leaders. From general observation and experience we learn that if not approached in time, young people can easily take a completely wrong direction against the will of their parents and the Church. The reason is that at the adolescent stage, young people are dynamic and highly receptive of anything that comes attractively their way. Commenting on the vulnerability of youth at this

stage, Sanner and Harper write: "Of the various groups to which the church ministers, none poses more critical challenges nor faces more destiny-dictating choices than teen"¹. One other reason why adolescence is such a sensitive stage even in the church is that many times the church fails to use appropriate approaches in dealing with the adolescents. Expressing his concern about this, Hakes asserts: "If the church is to help young people and win them to Christ, it must evaluate anew its role as God's means of reaching changing people in a changing world."² The church, therefore, must update its methods of approach in ministering to young people. What was regarded as a good approach twenty years back may not be relevant to young people of today. For this study about the youth, the researcher has selected those at the Nairobi Baptist Church (N.B.C.) whose ages range between 17 and 25 years.

Nairobi Baptist Church: History and Goals

Unlike many main churches in Kenya which were established by missionaries, Nairobi Baptist Church was started by a group of people who had Baptist background and who lived in Nairobi in 1956. Baptist missionaries who arrived in Kenya in 1957 joined this group. At its inception, N.B.C. founder members met monthly on a Saturday afternoon, calling themselves the Nairobi Baptist Fellowship and incorporating all races.

Since then, the church has been growing, both in diversity of ministry and membership. Reverend Fred Nyabela, the current pastor, says that the aim of the founders was to encourage multi-racial aspect of the church since it was very low at the time in Kenya.³

From the very beginning the church learnt to be self-supporting for both running expenses and future building projects. It did not receive its money from overseas which has usually been the tradition of mission-based churches.

Like any young institution, N.B.C. has had a number of challenges: finances, land, growth, and racial integration. As the church has grown, it has had affiliations with Baptist organisations and churches both in Africa and overseas.

Aims and Objectives of N.B.C.

The Church has aims and objectives which can be summed up as follows:

- (i) *To set up Church Ministries* - Women's Ministry, Men's Fellowship, Youth Ministries, Church Choir, Sunday School, Outlook Magazine.
- (ii) *To be involved in Gospel Outreach* - Outreach, Evangelism, Church Planting, Training, Missionary Involvement.
- (iii) *To start Social Outreach Projects* - Nairobi Outreach through welfare, and the N.B.C. kindergarten.

Today, Nairobi Baptist Church, also known for its well organised structures, is still one of the rapidly growing Churches in the city of Nairobi. It has three services each Sunday morning. The first one (8:15 - 9:30), caters particularly for the youth.

Goals and Activities of the N.B.C. Youth Programme⁵

Part of the programme's quality of organisation is seen in the fact that the programme is run under a carefully compiled Five Year Plan (1994-1998). While there are twelve ministry goals contained in the

official document of "Projected Plans," this study was only based on goals and activities which fell within the Five Year Plan as shown below:

Mission Emphasis (1994)

Goals

- (a) To bring the youth to a point of discipleship in which they see missions as an integral part of their faith.
- (b) To create in the youth a burning desire to serve God, wherever they can be best suited to glorify God and further His Kingdom, whether at home or abroad.
- (c) To trust the Lord for 50 new converts, through our various ministries and their subsequent follow-up (discipleship) in the next one year; and at least 150 in the next three years.

Activities

- (a) To continue with monthly outreach to the 4 targeted High Schools (the last weekend of each month).
- (b) To have 2 short-term mission projects every year (in August and December).
 - (i) August 1994 - Mission to Kisumu
 - (ii) December 1994 - Mission to Uganda
 - (iii) August 1995 - Mission to Eldoret
 - (iv) December 1995 - Mission to Tanzania
 - (v) August 1996 - Back to Kisumu
 - (vi) December 1996 - Back to Uganda
 - (vii) August 1997 - Back to Eldoret
 - (viii) December 1997 - Back to Tanzania
- (c) To hold at least two major training seminars (in Evangelism, Follow-up, and Counselling) for the youth every year.

- (d) To encourage hospital visitation by the youth at least once a quarter.
- (e) To support at least one missionary in prayer and finances as the youth of N.B.C. (probably one of us).
- (f) To support the youth to participate in organised outreach missions.
- (g) To organise at least one evangelistic party every year.

Youth Bible Study (1995)

Goals

(a) *Discipleship (Acts 2:42)*

To prepare teaching and guidance towards growth into Christ's likeness. Therefore, in doing this, enable people to be workmen who do not need to be ashamed and correctly handle the word of God (2 Tim. 2:15).

(b) *Fellowship*

To facilitate unity, caring, sharing and belonging (Acts 2:44-45).

To address the needs of the total person.

To build up the body of Christ by serving one another (Eph. 4:12-16; Gal. 6:2).

(c) *Self Discovery*

(i) To help believers discover, develop and use their gifts.

(ii) To seek a venue for channelling gifts appropriately in mission witness and fellowship (Eph. 4:12-13).

Activities

- (a) To encourage Bible Study (B.S.) group members to spend at least 2 hours preparing for Bible study during the week and memorising a verse.
- (b) To have a Bible study discussion in small groups every Sunday.

- (c) To share personal needs and experiences (emotional, physical and spiritual) which the group is to pray for and give any support and guidance if need be.
- (d) To discuss personal witness situations - at home, work or college which others can share and pray for.
- (e) To encourage prayer partnership within the B.S. group.
- (f) To exercise our gifts and encourage the use of the same either within the church or elsewhere.
- (g) To keep to the attached standard.
- (h) To prepare a newsletter.

Prayer (1996)

Goals

- (a) To know God better through prayer.
- (b) To ensure that prayer is a priority and developing among our youth.
- (c) To strengthen our vision through prayer.
- (d) To encourage fellowship.

Activities

- (a) To encourage the youth to commit themselves to Wednesday prayer meetings.
- (b) To encourage the youth to develop prayer centred partnership.
- (c) To organise concerts of prayer once a quarter.
- (d) To encourage people to discover their prayer ministries.
 - (i) General
 - (ii) Crisis
 - (iii) Personal
 - (iv) Spiritual Warfare.

Leadership Training (1997)

Goals

- (a) To provide and develop leadership skills among potential and assisting youth leaders.
- (b) To facilitate fellowship, input and mutual up-building of the youth leaders.

Activities

- (a) To read and discuss relevant and appropriate books written by youth leaders.
- (b) To organise leaders' training conferences once a year.
- (c) To occasionally send some of our leaders to youth leaders' short courses organised by other organisations and institutions (e.g. Daystar, Amani Counselling Society, Navigators, Life Ministry, etc.).
- (d) To strengthen and encourage internship system (at least one intern a year).
- (e) To use one-on-one modelling.

Social and Special Events (1998)

Goals

- (a) To facilitate youth outreach.
- (b) To facilitate socialisation and pure fun.
- (c) To give our young people a chance to bring their friends to events.

Activities

- (a) To organise at least one youth camp every year.
- (b) To organise at least one youth concert every year.
- (c) To organise at least one talent show every year.

- (d) To organise at least two picnics every year.
- (e) To organise at least one youth party every year.

N.B.C. Youth Programme

The focus of this study was on the youth programme at Nairobi Baptist Church. The programme consists of young people whose ages range between 17-25 years. It is led by the youth pastor who is assisted by the board of co-ordinators and leaders in the youth department. The youth programme is further divided into smaller groups of 8 to 10 members each for effective teaching and learning.

The youth at N.B.C. have their special service every Sunday morning from 8:15 to 9:30. This is a time of praise and worship, a time of sharing and exhortational preaching. After every Sunday service the youth disperse into different groups for teaching, Bible study or drama. It is in these group meetings that on the basis of the objectives, the church's doctrines, among other things, are taught to young people and where planned activities of the youth programme take place. Each small group has one or two leaders responsible for teaching.

The Statement of the Issue

The purpose of this study was to ascertain whether or not the activities planned for the N.B.C. youth programme were appropriate in meeting the intended objectives of the programme. Or put differently, the study sought to find out if there was a logical relationship between the intended objectives and planned activities. That is, to what extent are the planned activities likely to meet the intended objectives? Many times, secular organisations and church groups have

set themselves attractive objectives which they do not achieve. In most cases, when such failures occur, the reason lies with the planned activities. It is common for an organisation to have activities which are not in consonance with the intended objectives, and which usually fail to attain the intended objectives. This is common in Lesotho among church youth groups. Priests and ministers, especially in the Anglican Church, complain about the fact that most youth groups exist for nothing but singing.

Research Questions (R.Q.)

Below are questions which guided the researcher as he went about with the study. They clarify his direction and purpose of the research.

- R.Q. 1. What are the objectives of Nairobi Baptist Church?
- R.Q. 2. What are the intended objectives/goals of Nairobi Baptist Church youth programme?
- R.Q. 3. Are these objectives in agreement with those of Nairobi Baptist Church?
- R.Q. 4. What are the planned activities of the Nairobi Baptist Church youth programme?
- R.Q. 5. Are the planned activities logically related to the objectives of the youth programme?
- R.Q. 6. How can one tell if these activities are relevant to the intended objectives?

Purpose of this study

The purpose of this study was two-fold: first, it was to evaluate the relevance of the planned activities in relation to the stated objectives of N.B.C. youth programme at intentional level; second, to

write a set of constructive recommendations for the programme based on the findings.

In explaining why evaluations are done, Guba, writing on "Problems in utilizing the results of evaluation" observes that an "evaluation may be thought of as an assessment of the gap or discrepancy between a statement of goals or objectives and actual status or performance."⁶ It is in this light that this formative evaluation of N.B.C. youth programme was done, that is, to ascertain whether the planned activities were agreeable with the intended objectives.

The significance of the study

This study is intended to serve as a resource material for the youth programme coordinators and leaders at N.B.C. who may utilise its findings so as to improve the effectiveness of the youth programme in order to attain their intended objectives.

It is also hoped that the outcome of this programme evaluation would further provide a body of knowledge concerning programme planning and evaluation for those who are interested in church youth work. In this way the study becomes significant, not only for the Nairobi Baptist Church, but for the whole Christian education ministry for youth of the church in Africa.

Delimitations

This study was restricted only to assessing and determining if the planned activities of N.B.C. youth programme are appropriate to its objectives as set for the years 1994-1998. Thus, the study did not

evaluate everything about the youth programme. However, while this evaluation was basically documentary, the researcher got the additional information about the N.B.C. youth programme from the youth pastor (interview), the youth themselves (questionnaire) and their leaders (questionnaire) for the purpose of verifying and clarifying the planned activities which are in the programme's Projected Plans.

Definition of terms

Christian Education: This refers to all activities and instructions the church renders to its members so that they may clearly follow and achieve its goals, for example, Bible study, drama, to name but a few.

Educational ministries: This refers to those distinct groups in the church where teaching, other than preaching occurs, for example Men's Fellowship, Youth Programme.

Programme Co-ordinators: These are overseers of each educational programme, for example, Sunday School. At N.B.C., they are responsible to the youth pastor.

Youth Group: The young people who are part of the N.B.C. youth programme or youth ministry.

Youth Programme: It refers to the educational ministry for the youth; same as youth department.

Programme Objectives: These are the stated goals which in the long run the youth programme would like to achieve.

Planned activities: They refer to specific teachings and actions like Bible study, evangelism, drama, etc., which are done as a way of trying to meet the objectives.

Felt Needs: Those things that the youth long for in their lives, which if met, the youth would feel fulfilled, e.g. love, security; teaching programmes that address youth problems like pregnancy, drug abuse and so on.

ENDNOTES

¹Elwood A. Sanner and A. F. Harper, *Exploring Christian Education* (Kansas City, MO.: Beacon Hill Press, 1978), 263.

²Edward J. Hakes, *An Introduction to Evangelical Christian Education* (Chicago: Moody Press, 1964), 185.

³Emi M. Gichinga, *Project Plans for Nairobi Baptist Church: Through 30 years of Worship* (Nairobi: n.p., n.d.), 1-8.

⁴*Ibid.*, vi.

⁵Board of Youth of N.B.C., "Projected Plans For Nairobi Baptist Church Youth" (Nairobi: N.B.C., 1994), 3-7.

⁶Egori G. Guba, "Problems in Utilizing the Results of Evaluation," *Journal of Research and Development in Education* 8 (November 1975): 43.

CHAPTER 2

LITERATURE REVIEW

Literature reviewed for this thesis is both substantive and methodological in nature.

Substantive Literature

So much has been said and written about Christian Education ministries of the church. Commenting on the foundations of Christian education, Taylor has referred to Pauline writings where he (Taylor) says that according to 1 Cor. 5:18, the main task of Christian Church is to preach the gospel of reconciliation between man and God. According to Taylor the central thrust of Christian education is the effort to introduce persons into the life and mission of the Christian community. The Christian life and mission covers issues like witnessing, evangelising and discipling others, reading the Word of God, prayer, training others for ministry and fellowship. This way of life is for all members of the church who are aware of the objectives of the Christian community.¹

The purpose of this study is to evaluate the planned activities of Nairobi Baptist Church youth programme as they relate to the objectives of the programme whose general emphasis is on missions, the Word of God, prayer, leadership training and social service as shown in Appendix E.

The question could be asked, "Why should an evaluation be carried out where goals appear to be so clear and sound?" Dettoni, by posing a number of rhetorical questions, suggests an answer:

What is the place of evaluation? Is evaluation seen as a final test to determine success or failure of a particular program? Is it viewed as a means to determine whether desired outcomes have been achieved, and as a tool for obtaining information in order to revise and improve the program?...Or to help the youth ministry be more effective?²

Therefore, according to Dettoni, evaluations are done basically with the purpose of improving the effectiveness of a programme.

Who are the Youth?

It is generally agreed that a youth is a person who is in a transitional period of his or her life between childhood and adulthood³. Since cultures differ in their definition of who a youth is, for this study a youth is considered to be a person who is between the ages of 17 and 25 years. The definition of youth that appeals more to this study is the one based on their personality and character. What kind of people are they? How do they behave in different situations? With reference to Kumah (1992), Mbiti describes youth as a normal phase of human development. According to him this phase is characterised by self-discovery and self-doubt, questioning and experimentation. He further sees it as being marked by an increased awareness of and desire to discover oneself.⁴

According to Sr. Yolanda Durian, a medical practitioner and a youth worker for a long time in Malawi, youth is a stage of difficult time in life. In her article, "How Do I See Young People?" in *Young People in African Towns*, Sr. Durian has given a very detailed description of

young people. Like others, she believes that during the teenage period youth are very active. They study, get employed, start deepening friendships, fall in love, leave home and do many other things in preparation for their future.⁵

Sr. Durian further observed that young people are dreamers, that they need help and guidance to face reality with Christian hope. Given the needed support, guidance and challenge, they themselves can close the gap between the ideal and what they experience in life.⁶ According to her youth are available for any one who wants to help them. This availability itself is a great challenge to the church in Africa today. It means our youth are vulnerable and could be taken advantage of by anyone who gets the first opportunity.

Youth Ministry of the Church

One of the major duties of the local Church is to take good care of the young in it. Dettoni observes that most youth workers, especially youth pastors, are very pragmatic and oriented to a programme that has fun and games, Bible studies, camps, retreats, social and related activities. According to Dettoni it is not enough just to do things, or to be involved in youth programmes; there is need to go a step further. There must be a philosophy of Youth Ministry. The most crucial issue in youth ministry is why there should be a youth ministry. Dettoni claims that:

Philosophy of youth ministry will answer the dual questions: What is worth dying for and what is, therefore worth teaching and leading? A philosophy of youth ministry goes for the passion and values that drive a youth ministry. It states unequivocally what the "gusto" is on which youth ministry is built.

The question to be answered then is - What is youth ministry of the church for? Why have youth programmes? It is generally agreed that first and foremost churches should have youth programmes in order to help youth more specifically in matters of salvation and Christian maturity. Furthermore, if they are to make sense to them, youth programmes must address youth felt needs and problems. Nyomi has observed that youth work is the endeavour to enhance meaningful activity of young people within the church and society.⁸ He summarises the purpose of youth in the church as follows:

- (a) A full participation in the life of church and society.
- (b) Empowerment to use their God-given gifts in church and society.
- (c) Christian education to equip with knowledge and skills for living as Christians in our society today.
- (d) Fellowship and support through life's joy and struggles.⁹

From what Nyomi says, it is evident that ministry to the youth in the church is to equip and to allow them to live as useful members of the church. This should be the philosophy of the church when starting youth programmes.

On the contrary, accusations have been made against the church for not giving adequate attention to young people. The church is blamed for failing to realise that adolescents are receptive of anything that comes their way at this formative stage. In this way, if not attended to in time, they could easily get lost into the world. Expressing his concern on this issue, Hakes writes:

If the church is to help young people and win them to Christ, it must evaluate anew its role as God's means of reaching changing people in a changing world. There has to be a break away from the traditional adage that "what was good enough for our fathers is good enough for our children."¹⁰

So, the church is advised to be on the alert and take care of young people before the world leads them astray. This calls for Christian education for the youth.

It is common to hear church elders and even pastors pass remarks like, "The youth are the nation of tomorrow", "They are the church of tomorrow." Similarly, Buconyori observes, "Governments and churches alike look at the youth as a massive manpower in the near future. Soon, the youth will become policy-makers, church leaders, business persons and defenders of the nation."¹¹ In all of these remarks one observes in many churches (both in Lesotho and in Kenya) little is being done to prepare this 'nation' and 'church' of tomorrow. All Africa Conference of Churches (A.A.C.C.), as one of the Christian organisations which show a great concern for youth, has clearly indicated that the future and unity of the church in Africa is in the hands of the youth:

Our optimism comes from the belief that the youth hold the future of the church in Africa. These young people are in the church. Our success as an ecumenical movement, will come from their determination to strive with faith in the living God. This is what makes them be "like trees that grow beside a stream that bear fruits at the right time They succeed in everything they do [Psalm 1:3]."¹²

As Nyomi has indicated above, youth programmes are much more important than just to keep or protect young people from the evils of the society. They are the church of Christ and as such they need to be equipped. They are indeed the future leaders of both the church and the society. On the basis of this, the church should have youth programmes based on a solid biblical foundations.

Objectives of Youth Ministry

Any well organised and effective movement must have aims and objectives which provide it with direction and purpose. Graendorf describes aims and objectives as "a statement of what the group or individual plans to accomplish. It gives direction to planning and implementation and serves as a check point as progress of plan is assessed."¹³ He further says that aims have to be clear enough to be written down, concise enough to be kept in focus and specific enough to be accomplished within a designated time period.¹⁴ It is important therefore for each educational ministry in the church to have its own specific and measurable aims and objectives. It is when aims are there that we know that some job is going to be done as aims point to the goals. But without aims we can as well say there is no job to be done because there is no target. Wherever they are, aims provide for an understanding of the basis for motivation and the end towards which a process moves. For Zuck and Benson " the terms aims, objective, goal, and purpose are used interchangeably and distinguish between levels of objectives which lead into one another like links in a chain, and together achieve ultimate purposes."¹⁵

In youth ministry there is a need for leaders to find out the needs of the youth of an area and then formulate aims and objectives on the basis of those needs. Where such an investigation is done, planned activities are bound to be appropriate for the aims because they come as an answer to the known and specific aims. It is unfortunate that today we still come across¹⁶ church youth groups which do not know why they exist. They move aimlessly. As Saward and Eastman say, such groups have a zeal to exist but they do not know what for. Even their pastors do not know why they have or want to have youth ministries. Sometimes, in trying to

articulate youth objectives in his church, the pastor would say something like this, "to keep them (youth) off the streets, to produce good citizens, to make regular churchmen . . ." These statements are too general to be effectively put into practice, hence they cannot be objectives.¹⁷

In his book, *Getting a Grip on Time Management*, Christie speaks of the seriousness of moving without an aim or goal. According to him, "it is better to have a goal and not reach it, than to fail to set a goal at all."¹⁸ What Christie is saying is an unchangeable truth. With no goals and aims, youth programmes of any church will reach nowhere. Although Saward and Eastman have said that there are indeed churches which keep youth groups for no specific reasons, the fact remains that youth are a necessary part of the church. Fordham asserts:

Young people are important to the life of any church. Visit any church service and notice the number of young people scattered throughout the congregation. If you see a number of young people . . . in a church's life, you can be assured that this church has a future.¹⁹

In other words, the youth are an integral part of the church. They are a great asset to the church's present time and its future.

What then are the aims and objectives of youth ministry in the church? A lot has been written about this subject. Objectives for youth programme will certainly not differ a lot from those of Christian Education in general. Benson and Senter III have observed that the purpose of youth work is to lead youth to Christ for salvation, and then into responsible spiritual maturity and to help them retain and utilise their abundant youthful resources under the lordship of Christ as they bring others to

him.²⁰ The purpose of youth programmes should centre around Jesus Christ, or as Keefauver says, "Jesus must be the centre of all youth do."²¹

Nyomi gives a set of eight objectives for youth groups, all of which are task-oriented. They indicate that youth must take part in society building, economic development, social justice and reconciliation where there is no peace among tribes or nations. This is how he sums up his assertion:

All the priorities underscore the value for empowering young people so that they can build a sense of being instruments of transformation, with a role in society, a ministry in the church, and a big contribution to make to the building of an active and informed . . . people of God.²²

In summary, the first objective of youth ministry is to introduce the youth to Christ and to be nurtured so as to allow them to mature in their Christian faith. The second main purpose of having youth work is so that they may help the whole church by taking the word of God first to their peers, fellow students, and to all who do not know Jesus Christ as Lord and Saviour of their lives.²³

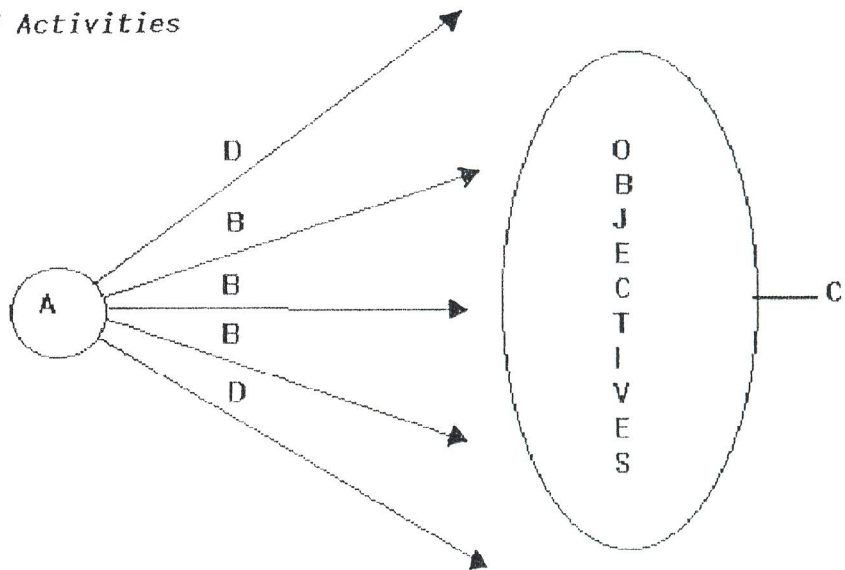
Today, especially in Africa, people live in war-torn countries that are full of blood and corruption. It is the duty of youth groups in different churches to challenge these evil structures in their respective countries in a peaceful way by putting pressure on church leaders and politicians through petitions and strikes to see to it that justice is implemented by the establishment.

Planned Activities

What about the planned activities of a good Christian education youth programme? What are they like? As stated in Chapter one of this thesis

the purpose of this evaluative study is to determine if N.B.C. youth programme's planned activities are appropriate for the set aims and objectives of the youth programme. What does this mean? The diagram below is an attempt to explain the appropriateness of planned activities to the intended objectives of any given organisation.

Figure 1:Planned Activities



Key:

- A = Youth Programme
- B = Planned activities (road)
- C = Intended objectives
- D = Other planned activities (road)

In the diagram above, *A* will reach *C* only if it moves towards it through *B* (road). If *A* decides to go to *C* through *D*, it will certainly be lost and will never reach *C* because *D* is not related to *C* in any way.

In the same way, planned activities for the youth have to be appropriate if they are to achieve the intended objectives. From working²⁴ with youth for a long time one realises that sometimes youth groups have wonderful activities but which unfortunately are not related to the objectives of the groups. The way to avoid irrelevant activities is to have thoroughly trained leaders for Christian education for the youth. They must be

leaders who have a vision, who can plan, who have an objective to achieve. Lamport argues that many youth groups fail to achieve their goals simply because youth ministers do not have the relevant training that would help them with skills in their work. He says youth workers lack professionalism.²⁵

There are many activities youth programmes do in pursuit of their objectives. Worship is one of them. Like the local church itself, youth programmes must engage themselves in a special time for worship. It is time set aside regularly to meet God in a special way as they adore Him and praise Him. Dettoni defines worship as:

. . . the communion of human beings with God - any act, thought, or feeling which brings one into close contact with God and through which the Triune God reaches into human life. Worship is a positive, warm, exciting, wonderful communion with God because of his greatness, majesty, power, mercy, grace, love, steadfastness, and faithfulness.²⁶

Another youth group activity is "Bible study club." Bible studies are very important in one's Christian life. It is in the Bible study discussions that youth share their thoughts. It is a time of interaction and biblical teaching by trained and mature leaders. A well-planned Bible study will also help youth in some of their problems as young Christians. To this effect Daunsey refers to Isaiah and he asserts that God's Word will not return empty. Scripture is that sharp-edged sword of the Lord that changes people's lives, young and old alike. It must be taught accurately and relevantly to our teenagers.²⁷ Bible studies therefore are a much needed part of a church's youth programme, for through them one can teach and preach God's word to evangelise and edify people. As

Daunsey posits, "We must be about tasks of proclaiming the gospel to win young people to the Lord and preparing them to serve Him."²⁸

Dausey advocates for Bible studies because he sees them as good opportunities for learning. He further says that both born again persons and non-believers should attend Bible studies because they, too, will benefit. He claims, "When unsaved teenagers see Christian teens walking daily with the Lord and participating in a Bible study, it has an effect. Teens learn from teens."²⁹

Camping is another activity in the youth programmes. One effective way of learning is to go away from the usual place. This is what is happening in camping. Youth go away, say for a weekend, with their leaders, to a place unusual to them. Camping is a very effective tool in youth Christian education, particularly for evangelism and discipleship. The church youth take the opportunity to share the Good News with their friends who are not Christians. As reported by Scripture Union, there are many young people who have committed their lives to Christ in camps. Camps are also a time of relaxation and fun for youth; a time to learn new skills, new techniques of discipling others, and so on.³⁰

During a camp youth leaders help to develop youth in their character and in the faith through living with them side by side. Leaders become models for young people and in this way youth learn practically from the lifestyles of their leaders. They pray and play together and share in Bible studies. As such camps are good in the sense that they build strong relationships of love and unity between the youth and their leaders.

Music is yet another popular activity among youth groups. Benson and Senter III³¹ argue that music is a powerful tool for teaching. Youth find it interesting; it captures their feelings and more importantly it lasts long in their memories. Since young people like to sing hymns and choruses, leaders should plan in such a way that they compose music with those things they want to teach youth, thereby creating another opportunity to reach them.

What about sports? Any good planner of youth work will include sports and games as part of the programme. Games are a vital part of youth life. Of late in Kenya people talk of "Sports Evangelism". When the Association of Evangelicals of Africa (A.E.A.). realised that the church was losing many young people, they thought of including sports in their youth activities. Church youth invite their friends who are unsaved for sports and while playing, they evangelise them.³² In the same line Dettoni says that recreation is not only for fun but for education as well. He states:

The goal of the fellowship programme is not just fun, activity and or conversation, but to deepen personal relationships with each other and with Jesus Christ... An active fellowship programme results in outreach to non-Christian youth. At the same time, Christian character is developed.³³

Short-term missions project is another popular activity in which the youth may be engaged. Here, groups of church youth go to a place for one or two weeks, fulfilling a "social concern" project. For example, they could go to rural areas to help in soil conservation projects. While they are there, they share the Good News of Jesus Christ as well. It is said that young people enjoy such projects a lot. They feel good to consider themselves as missionaries, even if it is for one week or two. In the

United States this is one of the popular activities used by youth in various denominations. Daunsey comments, "The end result of short-term mission opportunities can be seen both in the completed project and in the lives of the students participating."³⁴

On the issue of witnessing, Jessup and Westing emphasise that even though Christian youth are eager to share Christ, sometimes they are not given the chance. They have observed that young people are waiting to be told to start working for the Gospel.³⁴ On the other hand, Campus Crusade for Christ encourages the church to train those who are involved in evangelism to know the right approaches when they meet their peers so that the Gospel remains Good News for all.³⁶

Another important aspect in youth activities is that of leadership. If youth programmes do not include leadership training we can be sure that such programmes will not last. Adult leaders must remember therefore that they will not always be there. In that same light they must remember to select and train youth leaders from among young people who will replace them in future. As Sr. Durian points out, "the training of young leaders must be considered as another very important task. It is certainly not a waste of time to prepare, forthwith, those who, in a few years' time, will be the leaders of the church and the nation."³⁷

Methodological Literature

Methodological literature exposes the researcher to various ways and tools that are there and have been used before. Common for field study

are instruments like questionnaires and interviews which are discussed below.

For this study data was collected by the use of open-ended and closed-ended questionnaires. The open-ended questionnaires allow for a free response in the subject's own words. Closed-ended questionnaires are those which call for short and specific responses.³⁸

Questionnaire

A questionnaire is a method of obtaining specific information about a defined problem so that the data, after analysis and interpretation result in a better appreciation of the problem.³⁹ In this particular study the purpose of the use of questionnaire was to find complementary information about the youth programme at N.B.C.

As a popular means of collecting all kinds of data in research, a questionnaire is either administered personally to a group of individuals or it is mailed to them. Mailing questionnaires will save money and time needed to travel. When a questionnaire is administered personally, the subject has a chance to ask for clarification of some questions. Although mailing questionnaires will save money for travel, posted questionnaires may not be returned, or if they are, sometimes they are returned with very vague answers.

Chrisnall has observed that no matter what kind of a questionnaire is used, questions should be phrased in simple language which can be easily understood by the particular respondents interviewed. The message in the question should be clearly understood in the meaning intended by the researcher. Another important aspect in drawing

questionnaires is that all questions, especially in a closed-ended questionnaire, should be specific and economically worded.

Complex questions should be broken down into a series of readily answerable short questions.

Chrisnall further suggests that questions should not be hypothetical nor place too much strain on the memories of respondents.⁴⁰ Ndagi gives the following guidelines for constructing questionnaires:

1. The first set of items should arouse the interest of the respondent.
2. Bring the respondents from items which are simple to answer to those that are more difficult or complex.
3. Do not confront the respondents by an early and sudden request for delicate or personal information.
4. Do not ask a respondent to give an answer which could be embarrassing without giving him an opportunity to explain.
5. The questionnaire should be arranged in such a way that the respondent moves smoothly from one frame of reference to another⁴¹.

Finally, bias should be avoided in questions; this means that questions should be phrased carefully in order to avoid suggesting that certain answers are more acceptable than others.

Interview

"An interview" has been defined in slightly different ways by different researchers. Best and Kahn see it as an oral questionnaire where instead of writing the response, the subject or interviewee gives the needed information orally and face to face.⁴² A similar

definition has been given by Chrisnall who sees an interview as a conversation directed to a definite purpose other than satisfaction in the conversation itself. According to him, an interview is concerned with a purposeful exchange of meanings, and it is this interaction between the interviewer and the respondent which contributes to the success of the interviews.⁴³

Interview is regarded as very effective in data-gathering. This is because generally, people are more willing to talk than to write. In an interview the subject (respondent) feels more secure than in writing. Because of this, there are greater chances of getting all the required information in an interview than in other data-collecting methods.

Furthermore, interviews are more advantageous because through talking the researcher can explain some of the unclear questions and even make clear the purpose of the research as it may be wanted by the subject. Some questions in an interview may ask for an open-ended answer and some may be closed-ended. What is most important is that questions must be clear to the respondent. For rich information, flexibility on the side of the interviewer is an important attribute.

Below is a summary of three different forms of interviews:

1. *Limited response* - Here the informant is expected to respond to a series of questions, generally administered in a predetermined order. This form is dominated by closed questions. The scope of the informant's response is strictly limited.

2. *Free response* - This method gives the respondent a great deal of freedom in answering questions arising from some general points of

discussion made by the interviewer. Here, the open-ended questions are dominating.

3. *Defensive response* - The interviewer attempts to exert some pressure on the respondent over a range of topics and the latter is expected to defend him or herself by refusing to be forced into any situation which is not really agreeable to him/her.⁴⁴

In conclusion, it should be observed that many writers in the field of research agree that interviewers need to be trained people if they are to be successful in extracting information from their subjects. Bias must be avoided, either from the point of view of the interviewer or the respondent.

Data from Documents

Since the purpose of this evaluative study was to ascertain the effectiveness of the planned activities of the Nairobi Baptist Church Youth Programme on the basis of intended objectives, relevant documents containing the objectives and activities of the youth programme were used as the main sources of data for this research. Commenting on documents as sources of information for research, Best and Kahn have said that content or document analysis should serve a useful purpose in yielding information that is helpful in evaluating or explaining social or educational practices.⁴⁵

Basically, documentary consultation in research consists of putting together, in a logical way, the evidence derived from documents and records, and from that evidence forming conclusions which either establish facts hitherto unknown, or offer sound generalisations with

respect to present events, human motives, characteristics and thoughts. Examples of documents from which the information could be obtained are reports, printed forms, letters, diaries, compositions, periodicals, bulletins and other academic works.

Finally, it should be said that although this evaluation is mainly documentary, it was thought wise to conduct further interviews and administer questionnaires for the sake of clarity of that which is written (See Appendix E). As a result, the youth pastor of N.B.C. was interviewed to seek clarification on the written aims and activities of the Nairobi Baptist Church youth programme. The questionnaires which were administered to the youth and their leaders were based on youth objectives and planned activities.

ENDNOTES

¹Marvin J. Taylor, *An Introduction to Christian Education* (Nashville, TN.: Abingdon Press, 1966), 12.

²John M. Dettoni, *Introduction to Youth Ministry* (Grand Rapids, MI.: Zondervan Publishing House, 1993), 21.

³Elie A. Buconyori, *The Educational Task of the Church* (Nairobi: Christian Learning Materials Centre, 1993), 91.

⁴Mutinda P. Mbutu, "Today's Youth: The Hope for a Brighter Tomorrow Nairobi Youth: A Case Study" (M. A. Thesis, Daystar University, 1994), 24.

⁵Yolanda Durian, "How I See Young People" in *Young People in African Towns: The Pastoral Care*, ed. Roger Tessier (Eldoret, Kenya: Gaba Publications, 1983), 50.

⁶Ibid., 51.

⁷Dettoni, 18.

⁸Setri Nyomi, *Ecumenical Youth Ministry in Africa* (Nairobi: All Africa Conference of Churches, 1993), 8.

⁹Ibid., 9.

¹⁰Edward J. Hakes, *An Introduction to Evangelical Christian Education* (Chicago: Moody Press, 1964) 185.

¹¹Buconyori, 91.

¹²Nyomi, iv.

¹³Werner C. Graendorf, *Biblical Christian Education* (Chicago: Moody Press, 1981), 221.

¹⁴Ibid., 222.

¹⁵Roy B. Zuck and Warren S. Benson, *Youth Education in the Church* (Chicago: Moody Press, 1978), 44.

¹⁶Researcher - He talks from his experiences in Youth Work both in Scripture Union and the Anglican Church from 1981 to 1991.

¹⁷Michael Seward and Michael Eastman, *Christian Youth Groups* (London: Scripture Union, 1965), 31-35.

¹⁸Les Christie, *Getting a Grip on Time Management* (Wheaton, ILL.: Victor Books, 1984), 20.

¹⁹Forrest B. Fordham, *Our Church Plans for Youth* (Chicago: The Judson Press, 1953), 7.

²⁰Warren S. Benson and Mark Senter, *The Complete Book of Youth Ministry* (Chicago: Moody Press, 1987), 313.

²¹Larry Keefauver, *Starting a Youth Ministry* (Loveland, CO.: Group Books, 1984), 19.

²²Nyomi, 49.

²³Keefauver, 19.

²⁴Researcher - He speaks from experience of 10 years of working with youth in the Anglican Church in Lesotho from 1981 to 1991.

²⁵Mark A. Lamport, "The State of Profession of Youth Ministry," *Christian Education Journal* 13, No. 1 (Autumn 1992): 85-100.

²⁶Dettoni, 73.

²⁷Gary Daunsey, *The Youth Leader's Source Book* (Grand Rapids, MI.: Zondervan Publishing House, 1983), 153.

²⁸Ibid., 153.

²⁹Ibid., 154.

³⁰Benson and Senter III, 374-5.

³¹Ibid., 387.

³²Daunsey, 260.

³³Dettoni, 101.

³⁴Daunsey, 261.

³⁵Al Jessup and Harold J. Westing, *Youth in Living Service* (Wheaton, ILL.: Baptist Press, 1972), 6.

³⁶Campus Crusade for Christ, *The Dynamics of High School Evangelism* (n.p., 1974), 219.

³⁷Durian, 51.

³⁸Lokesh Kaul, *Methodology of Educational Research* (New Delhi, India: Vitas Publishing House, 1984), 173-176.

³⁹Peter M. Chrisnall, *Marketing Research*, 2d ed. (London: McGraw-Hill Book Company, U.K. Limited, 1991), 140.

⁴⁰Chrisnall, 142-143.

⁴¹Jonathan O. Ndagi, *Essentials of Research Methodology for Nigerian Educators* (Ibadan: University Press, Limited, 1984), 61-62.

⁴²John W. Best and James V. Kahn, *Research in Education*, 6th ed. (Englewood Cliffs, NJ.: Prentice Hall, Inc., 1989), 201.

⁴³Chrisnall, 205.

⁴⁴Ibid., 207.

⁴⁵Best and Kahn, 92.

CHAPTER 3

METHODOLOGY

This was a formative evaluative study which used the descriptive approach to cover all that was required for the study. The present researcher's purpose was to evaluate the Nairobi Baptist Church's Youth Programme. In this evaluation, the researcher sought to ascertain the appropriateness of the planned activities in achieving the intended aims and objectives. That is, are the planned activities, as they stand, leading to the objectives hoped for? Are they relevant? Can they really take the Youth there or are they irrelevant?

Permission for the study at N.B.C.

Before carrying out this study, the researcher approached the N.B.C. youth pastor, Rev. Fred Nyabela, about his desire to evaluate the educational ministry of the youth programme. Permission was granted (Appendix A). The request included how he (the pastor) and the Youth leadership team could be of help during the research process.

Data Collection

This was a field study which basically dealt with documents that contained information about N.B.C. Youth Programme (projected plans for Nairobi Baptist Church Board of Youth), focusing specifically on the planned activities and intended goals (See Appendix E). However, the researcher collected more information about the youth programme from the youth pastor through an interview and from the youth and

from the youth pastor through an interview and from the youth and their leaders through the questionnaires. The purpose of collecting such information was to clarify those objectives and planned activities which are in the programme's official document. The information also helped the researcher a great deal in writing recommendations to the N.B.C. Youth Programme.

Population

For this evaluation there were two types of population. These were the youth and their leaders (including their pastor) at N.B.C. Since only thirty youth and eight youth leaders regularly attended the meeting, there was no sampling done as everyone was contacted. As Best and Kahn have said, sampling is done when the total population under study is too large to interact with. A sample is usually carefully done so that it is a true representation of the whole population.¹

Designing the Instruments

In attempting to perform any task, tools are required. A tool or instrument of research is not regarded in the conventional meaning of the word where hammers, axes, spades, etc. are used, but as Leedy puts it, "it is an intermediary instrument for facilitating the ultimate goal of the research."²

Two types of instruments were used to gather the data. One was the interview which was administered to the N.B.C. youth pastor. Using questions that are spelled out in Appendix B, the researcher interviewed the pastor about the aims and activities of the youth so as to clarify the planned activities and aims of the youth programme as they appear in the church's official document (Appendix E). The second

instrument was the questionnaire which was administered directly to the youth and their leaders. To save time and to ensure 100% return of the questionnaires, the researcher arranged for a meeting with each population in which questionnaires were completed and returned to him. Secondly, the interaction with the informants as they filled in the questionnaires enabled the researcher to verbally ask further questions concerning the documented planned activities and objectives.

The questionnaires were similar in content to the questions used to interview the youth pastor since they were all trying to verify and clarify what is in the "youth projected plans document" (See Appendix E).

Jury Procedure

This is part of instrument building dealing specifically with the *clarity*, *validity* and *reliability* of the instruments. It is difficult for any researcher to know fully without being biased, whether the instruments he has formulated are valid and reliable or not. It is because of this bias that the researcher had to look for an independent jury to examine his instruments and accordingly advise him on them. The jury of three lecturers selected randomly from the departments of Missions and Christian Education at the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) was formed to test the reliability, clarity and validity of the questions of both the interview and questionnaires. The researcher relied on the integrity of those lecturers because of their experiences in research work. Based on their corrections of the instruments' construction, the researcher refined his instruments accordingly. However, the final test for these instruments was through pilot-testing.

Pilot- Testing

Pre-testing the instruments was necessary because as C.B. Peter claims, even the most carefully constructed instrument cannot guarantee to obtain one hundred percent reliable data. Thus, the instruments were pre-tested on a small sample of respondents as a preparatory exercise to the actual research project.³

Pre-testing was intended to determine whether there were any items in the instruments which the respondents could not understand and to sort out questions that would not yield the desired information. According to Leedy, ". . . all questionnaires should be pre-tested . . . for precision of expression, objectivity, relevance, suitability to the problem situation and of favourable reception and return."⁴

The questionnaires for youth and their leaders were pre-tested before the actual use amongst their counterparts at St. Francis' Church youth programme. St. Francis' Church (Karen, Nairobi) was chosen for convenience. Secondly, after comparing these two programmes, it became clear that they were essentially similar in structure and operation.

Research Design

In order to obtain maximum information, the researcher used both the interview and questionnaire in his research. These two methods of data collection were strategic in that they complemented the main source of data (See Appendix E).

Method of Analysis

"Are the planned activities appropriate for the intended objectives?". This was the question to be answered by this study. In analysing the data

(Chapter 4) collected from the official document containing the activities and objectives of the N.B.C. youth ministry (Appendix E), tables and calculations were used. For example, tables similar to Table 2 below were used to ascertain the appropriateness of the planned activities as compared with the intended objectives under each category (i.e. Missions, Bible Study, Leadership Training, Social Events and Prayer). To answer the question above, the researcher used his personal judgement by applying the principle of "Logical Relationship" between the objectives and planned activities as illustrated by Figure 1 on page 23 of this thesis.

Below is an example of tables used to collect and analyse the data from the Youth Programme document.

ACTIVITY	OBJECTIVE 1	OBJECTIVE 2	OBJECTIVE 3
4 outreaches to High schools			
2 short term mission projects			
2 major training seminar on evangelism			
hospital visitation			
support one missionary in prayer/finance			

Key:

- Objective 1. To bring the Youth to a point of discipleship in which they see missions as an integral part of their faith.
- Objective 2. To create in the youth, a burning desire to serve God and further His Kingdom.
- Objective 3. To trust the Lord for 50 new converts in a year through the various ministries of the youth.

Plan for evaluation study and criteria for judgement

In this study the following three components for evaluation were used: *description, criteria and judgement*. The criteria for judgement was provided by the stated objectives of N.B.C. youth programme as written in their official document for programme's syllabus (Appendix E). As for judgement, this was done first by five judges (Appendix G) who were carefully selected because of their thorough knowledge and experience in youth work and competence in judging evaluations. Second, it was done by the researcher on the basis of data analysed. Critiquing poorly done evaluations, Worthen observed:

It is always a bit disconcerting to read through an evaluation report and be unable to find anywhere a statement of criteria or standards which were used to determine whether the programme was a success or a failure.⁵

According to this author it is necessary to have clear standards or criteria if any evaluation is to be done. Further, the reason for insisting on explicit standards or criteria is that they are the stuff of which judgements and recommendations are made.⁶

Below is a summary of the researcher's criteria for evaluation of the planned activities for the youth programme.

Table 1: Criteria for Evaluation

CATEGORY OF OBJECTIVES AND CRITERIA FOR JUDGEMENT	ITEM FOR EVALUATION (ACTIVITIES)
Missions/Evangelism: - To create discipleship awareness. - To create desire to serve God. - To make 50 converts a year.	* 4 Outreaches to High Schools monthly * 2 short term mission projects yearly * 2 major training seminars on evangelism * 1 hospital visitation by youth * Support one missionary in prayer and support.
Youth Bible Study: - To prepare youth for discipleship. - To encourage fellowship, caring and sharing among youth. - To help believers discover and use their gifts.	* Bible reading * Bible study discussions in small groups * Share personal needs and experiences * Discuss personal witness situations * Prayer partnership within the Bible study groups * News letters
Prayer Life: - To know God better. - To make prayer a priority in our lives. - To strengthen our vision through prayer. - To encourage fellowship.	* Attend weekly prayer meetings * Prayer-centred partnership * Quarterly prayer concerts * Attend prayer seminars/teachings
Leadership Skills: - To provide youth with leadership skills. - To facilitate fellowship, input and mutual up-building of youth leaders.	* Read and discuss books about leaders * Train youth leaders * Send youth for leadership training/seminars * Encourage internship among youth * One-on-one modelling
Socialisation: - To facilitate youth outreach. - To facilitate socialisation and fun. - To interact with outsiders.	* Organise at least one camp a year * One concert a year * One-talent show a year * Two picnics a year * One youth party a year.

Note: The above criteria come directly from the N.B.C. youth programme's stipulated objectives. They are used here for judging the planned activities to see if they are appropriate for objectives or not.

ENDNOTES

¹John W. Best and James. Kahn, *Research in Education*, 6th ed (Englewood Cliffs, N.J.: Prentice Hall, 1989) 10-11.

²Paul D. Leedy, *Practical Research* (New York: Macmillan Publishing Company, 1985), 12.

³C. B. Peter, *A Guide to Academic Writing* (Eldoret, Kenya: Zapf Chancery, 1981), 198.

⁴Leedy, 12.

⁵Blaine R. Worthen, "Characteristics of Good Evaluation Studies," *Journal of Research and Development in Education* 10 (November 1977): 16.

⁶Ibid., 17.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION OF FINDINGS

The purpose of this chapter is two-fold: first, to present and analyse the data gathered from the N.B.C. youth programme document (Appendix E) about its activities and objectives; secondly, though not in depth, to refer to the outcomes of the interview (Appendix B) with the N.B.C. youth pastor, the questionnaire to the youth leaders (Appendix C) and the questionnaire to the youth themselves (Appendix D).

The evaluation of the extent of the appropriateness of the planned activities to the intended goals of the youth ministry at N.B.C. was done largely by use of descriptive tables with information obtained from the youth programme (Appendix E). The aims and activities of N.B.C. youth for the period 1994-1998 are divided into five distinct categories. According to the plan made by the Youth Board, in each year, the emphasis is put on just one category.

The researcher's judgement on the N.B.C. youth programme was based on the Likert Scale (and converted to percentage) as shown below:

Very Inappropriate	=	1 (1 - 20%)
Inappropriate	=	2 (21 - 40%)
Fairly Appropriate	=	3 (41 - 60%)
Appropriate	=	4 (61 - 80%)
Very Appropriate	=	5 (81 - 100%)

Information from the Youth Programme Document (Appendix E)

The researcher's analysis below is based on the logical relationship between the activities and the objectives of the N.B.C. youth programme. Each analysis given in the table is the answer to the question: Are the planned activities logically appropriate for the intended objectives?

Missions

Table 2: Missions (1994):

NO.	ACTIVITY	OBJECTIVE 1	OBJECTIVE 2	OBJECTIVE 3	APPROPRIATENESS (%)
1	4 outreaches to High schools			X	33.3
2	2 short term mission projects			X	33.3
3	2 major training seminars on evangelism	X	X		66.7
4	hospital visitation				-
5	support one missionary in prayer/finance				-
6	1 Evangelistic party a year			X	33.3

Key:

- Objective 1 - To bring the Youth to a point of discipleship in which they see missions as an integral part of their faith.
- Objective 2 - To create in the youth, a burning desire to serve God and further His Kingdom.
- Objective 3 - To trust the Lord for 50 new converts in a year through the various ministries of the youth.

Findings

From the table above it was observed that Activities 1 and 2 were appropriate only for Objective 3. Activity 3 was appropriate for both Objectives 1 and 2. As for Activities 4 and 5, they were found to be

inappropriate for all the three intended objectives. Activity 6 was found to be suitable only for Objective 3.

Interpretation of the Findings

From the findings in Table 2 (Missions), it was apparent that as a whole, activities were not very suitable for all the intended objectives. For example, of the three stated objectives, Activity 1 met just one objective. This made its appropriateness to be $1/3$ or 33.3%. The same thing could be said of Activities 2 and 6. They both matched just one activity out of three. However, the activity which was relatively more relevant was number three. This activity was found suitable for Objectives 1 and 2 in contrast with Activity 5 which met only one objective each. In this way, Activity 3 had the appropriateness degree of $2/3$ (66.7%). Activities 4 and 5 were found to be absolutely inappropriate for the whole set of intended objectives under Missions.

Discussion

In general, the average appropriateness of the activities towards the objectives under Missions came to be 27.8%. Though Activity 3 was relatively more appropriate compared to others, as a whole the level of appropriateness was very low. This means that the youth leaders have to reconsider the relevance of these other activities which were rated inappropriate.

Encouraging Youth Bible Study

Table 3: Youth Bible Study (1995):

NO.	ACTIVITY	OBJECTIVE 1	OBJECTIVE 2	OBJECTIVE 3	APPROPRIATE- NESS (%)
1	Bible Reading	X			33.3
2	Bible study discussion in small groups	X	X	X	100
3	Share personal needs and experiences for prayer and support		X	X	66.7
4	Discuss personal witness situations for prayer and support	X	X		66.7
5	Prayer partnership within the Bible Study group		X		33.3
6	Use our gifts (talents) every where				-
7	Write Newsletters				-

Key:

- Objective 1. Discipleship: To prepare youth towards growth in Christ.
- Objective 2. Fellowship: To facilitate unity, caring, sharing and belonging. To build up the body of Christ through serving one another.
- Objective 3. Self Discovery: to help believers discover, develop and use their gifts, especially in missions.

Findings

In Table 3 above, Activity 1 matched only with Objective 1. Activity 2 met all the 3 intended objectives. Activity 3 was found suitable only for Objectives 2 and 3. Activity 4 was found appropriate for both Objectives 1 and 2, but Activity 5 only suited Objective 2. As indicated in the table, Activities 6 and 7 did not fit any of the three intended objectives.

Interpretation of the Findings

From the analysis above, though only Activity 1 was found to be 100% appropriate for all the stated objectives, several other activities, to a lesser degree, met the intended objectives. For instance, Activities 1 and 5 matched 1 out of 3 given objectives under Youth Bible Study. Activities 3 and 4 were found to be 66.7% appropriate to the total intended goals. Activities 6 and 7 were rated 0% appropriateness for all objectives. Another observation was that Objective 2 was met by 4 out of 6 planned activities.

Discussion

Considering all the activities, only three (Activities 2, 3, 4) were fairly appropriate and the other four were found inappropriate for the overall objectives of the N.B.C. Youth Programme. The average percentage of the appropriateness of the activities to the objectives came up to 42.9%, making the category to be of inappropriate activities. Certainly the programme has to re-evaluate these activities in the light of the intended objectives to achieve higher levels of appropriateness.

Prayer as a Life Style

Table 4: Prayer as a Life Style (1996):

NO.	ACTIVITY	OBJECTIVE 1	OBJECTIVE 2	OBJECTIVE 3	OBJECTIVE 4	APPROPRIATE- NESS (%)
1	Attend weekly prayer meeting				X	25
2	Prayer centred partnership		X		X	50
3	Quarterly prayer concerts				X	25
4	Attend prayer seminars and teaching	X	X	X	X	100

Key:

- Objective 1. To know God better through prayer.
 Objective 2. To ensure that prayer is a priority and is developing among the youth.
 Objective 3. To strengthen our vision through prayer.
 Objective 4. To encourage fellowship.

Findings

In this category there were four activities and four objectives. Activities 1 and 3 were found appropriate only for Objective 4 while Activity 2 fitted Objectives 2 and 4. Activity 4 matched with all the given objectives.

Interpretation of the Findings

The degree of appropriateness of activities in this category ranged from 25% to 100%. The fact that Activities 1 and 3 were unsuitable for Objectives 1, 2 and 3, indicated that they were the least appropriate activities (25%) for the intended objectives. Activity 2 with a relevance of 50% to the stated objectives, was found to be relatively better in appropriateness compared to Activities 1 and 3. Activity 4 was exceptionally good in that it had 100% appropriateness.

Discussion

In this category of 'Prayer as a Life Style', the level of appropriateness was found to be low. Most activities were found to be either totally irrelevant to most intended goals or relevant only to very few of them. Youth leaders have to decide on what to do with these activities (Activities 1, 2 and 3) so as to make them functional in the attainment of the intended objectives. The average appropriateness for the whole category was 50%, which was too far below the desired 100%.

However, Activity 4 was found to be exceptional. It met all the intended objectives in full.

Youth Leadership Skills

Table 5: Youth Leadership Skills (1997):

NO.	ACTIVITY	OBJECTIVE 1	OBJECTIVE 2	APPROPRIATENESS (%)
1	Reading and discussing books about leadership	X		50
2	Organise leaders training conferences	X	X	100
3	Send youth for short term seminars/workshops on leadership	X		50
4	Encourage internship systems among youth (e.g. one intern a year)	X	X	100
5	One-on-One modelling			-

Key:

Objective 1. To provide and develop leadership skills among potential and existing youth leaders.

Objective 2. To facilitate fellowship, input and mutual up-bringing of the youth leaders.

Findings

For Leadership Skills category, there were five activities and two objectives. Activities 1 and 3 were appropriate only to Objective 1. Activities 2 and 4 met Objectives 2 and 4. Activity 5 was found to be inappropriate for both Objectives 1 and 2.

Interpretation of the findings

In this category, two activities (Activities 2 and 4) had the absolute appropriateness of 100% each, while Activities 1 and 3 were 50% appropriate each, to the intended objectives. Activity 5 was found to be the only one which was absolutely inappropriate and irrelevant as it did not match any given objective.

Overall Discussion

As a whole, the level of appropriateness was relatively better in this category as compared to the other previous three. Here, the appropriateness averaged 60%. While two activities (2 and 4) were highly appropriate, the overall appropriateness of activities was much better. However, there is the need to improve Activities 1, 3, 5 to meet the target of 100% appropriateness.

Socials and Outreach

Table 6: Socials and Outreach (1998):

NO.	ACTIVITY	OBJECTIVE 1	OBJECTIVE 2	OBJECTIVE 3	APPROPRIATENESS (%)
1	Organise at least one youth camp a year	-	X	X	66.7
2	Organise at least one youth concert a year	-	X	X	66.7
3	Organise at least one talent show a year	-	X	X	66.7
4	Organise at least one picnic a year	-	X	X	66.7
5	Organise at least one youth party a year	-	X	X	66.7

Key:

- Objective 1. To facilitate youth outreach.
 Objective 2. To facilitate socialisation and pure fun.
 Objective 3. To give young people the chance to bring their friends to events.

Findings

Unlike other categories, the five planned activities under Socials and Outreach were found to be all equally appropriate for the three intended objectives except for Objective 1.

Discussion

The overall average of appropriateness of activities to the intended objectives was found to be 66.7%. While this was still low compared to the target of 100%, it was regarded as better than all the other five categories, a factor which might indicate that the leadership of the youth programme could be more interested in the social issues than in the other categories such as Missions and Bible Study which scored comparatively lower. Furthermore, this shows that further effort needs to be made to improve the area of Missions (See Table 2, p. 44).

Summary of Findings

Table 7: Summary of Findings

Category	Appropriateness (%)
Missions	27.8
Youth Bible Study	42.9
Prayer as Life Style	50.0
Leadership Skill	60.0
Socials and Outreach	66.7

Conclusion

Table 7 shows that as a whole the level of appropriateness of activities towards objectives ranged between 27.8 and 66.7%.

Overall, it is evident that Missions had the lowest degree of activities' appropriateness (27.8%), and Socials and Outreach had the highest (66.7%). When the appropriateness of all activities from all categories are put together, the average appropriateness of activities towards the objectives was 49.48%. The fact that this figure is in the range of 'Fairly Appropriate' (See page 43), implies that as a whole, N.B.C. youth programme activities are quite unsuitable for its stated goals.

To summarise, all activities, with the exception of those related to Socials and Outreach, were either inappropriate or fairly appropriate. However, based on our scale of appropriateness (See p. 43), it was noted that even the activities under Socials and Outreach which stood out as appropriate (66.7%) for the intended objectives were at the lower limits in the range of appropriateness. Ideally, for an activity to be regarded as very appropriate for the intended objectives, it should have scored between 81 and 100%.

In the light of the above discussions, and from the fact that N.B.C. total activities averaged 49.48% (Fairly Appropriate), it can be deduced that the N.B.C. youth programme's planned activities' relevance to their intended objectives were rather low. Improvements in all areas are therefore called for.

Findings from the Jury's Evaluation

Each of the five judges (see Appendix G) made their own independent evaluation of the N.B.C. youth programme regarding the appropriateness of the planned activities for the intended objectives. Table 8 below presented their overall evaluation results.

Table 8: Judges' Final Results (Likert Scale)

Judges	Very Inappropriate (0-20%)	Inappropriate (21-40%)	Fairly Appropriate (41-60%)	Appropriate (61-80%)	Very Appropriate (81-100%)
Judge 1				X	
Judge 2			X		
Judge 3			X		
Judge 4				X	
Judge 5			X		

Discussion

From the above two tables (Tables 7 and 8), it could be observed that the evaluation by the independent judges confirmed that of the researcher's findings in that most of the judges (3:2) indicated that the N.B.C. youth programme activities were fairly appropriate (41 - 60%). From the researcher's analyses of the N.B.C. youth activities in Table 7, the overall average of appropriateness of activities was found to be 49.48%, which also fell in the range of 'Fairly Appropriate'.

Information from the interview with the Youth Pastor (Appendix B)

The main reason of this interview was to get supplementary information which would help in evaluating the N.B.C. Youth Programme (Appendix D). While questions 1 - 4 of the interview were meant to provide information and background to the youth work at N.B.C., the interview dwelt more on

Question 5 (goals and activities of youth ministry) and question 6 (review of objectives and activities).

Question 5: *How did the youth leadership come up with the goals and activities of the youth ministry?*

In answering this question, the youth pastor indicated that there were two sources. First, the Youth Board and second, the youth themselves. From the conversation, the youth pastor informed the researcher that the youth leaders or co-ordinators at N.B.C. were highly trained in their work and therefore were capable of assessing the world of the youth and formulating relevant and focused goals and objectives for youth ministry.

According to the youth pastor, the youth of N.B.C. were involved in forming their programme objectives. This was done through questionnaires and discussions where youth were asked to state their felt needs. He said such contribution from the youth was an on-going exercise in small Bible Study groups by their leaders.

Discussion

From the findings based on the interview with the youth pastor, the researcher was given the impression that the N.B.C. youth programme had a very good foundation right from the beginning. They had highly trained leaders who knew how to go about formulating youth ministry objectives and activities. The fact that the leaders involved the youth when setting the objectives, it could be assumed therefore that in actual practice the programme was doing well.

Question 6: How often does the Youth Board review the youth programme, especially the objectives and related activities?

In response to this question, the N.B.C. youth pastor told the researcher that the review of the youth objectives was something they did throughout the year. He said it was the duty of the leaders to be sensitive to felt needs of the youth and consequently modify the programme accordingly. The pastor added that they, however, had monthly reviews which were done in different youth programmes. In addition to these monthly reviews, he said the Youth Board sat every year for a major review of the youth programme objectives.

Discussion

The findings in relationship to question 6 revealed that the youth programme at N.B.C. was a particularly good one. The leaders knew what to do and when to do it for the findings showed that the youth objectives and activities were not only reviewed once a year, but on monthly basis, though to a very small degree. From these findings, it could be concluded that the N.B.C. youth programme was the ideal one.

Information from the Youth (Appendix D)

The aim of the questionnaire to the youth of N.B.C. was to gather information to be used in chapter 5 to make recommendations to those working with the youth. Therefore, the information from the questionnaire to the youth was not to be used as a basis for the judgement in this evaluation (See p. 9 for the purpose of the study).

The first four questions in the questionnaire to the youth were for personal information like age, education and issues of Christian maturity. This information helped the researcher in that it gave him the idea of the kind of people he was working with. While the purpose of the study was to find the logical relationship between activities and objectives, in this questionnaire, the researcher was trying to find out if the intended objectives were meeting the needs of the youth and to find out if the youth were in any way involved in the formulation of their programme goals.

Question 5: *To what extent are these objectives and activities likely to meet your felt needs?*

The answers were recorded using the Likert Scale where the degree of relevance of activities to objectives was shown by the values of 1-5, where 1 = lowest degree of relevance and 5 = highest degree of relevance.

The table below showed the general opinion of N.B.C. youth on the intended objectives and planned activities of their programme which appeared on Appendix E.

Table 9: Relevance of objectives and planned activities from the youth's perspective.

Categories of Objectives	Degree of Relevance & Frequency (N = 30)				
	1	2	3	4	5
Missions	2	8	9	5	6
Youth Bible Study	3	5	6	8	8
Prayer Life Style	3	5	3	6	13
Leadership Skills	3	7	4	6	10
Socialisation	5	4	5	4	12

Findings

In relation to the relevance of the planned activities in the five categories indicated in Table 9 above, most youth saw them as relevant to their felt needs. Out of the 30 youth who filled in the questionnaire, 9 felt that objectives for Missions were 3/5 relevant. For Youth Bible Study, 8 youth rated it 4/5 relevant and another 8 the relevance of 5/5 which showed that the majority of youth felt that the objectives were appropriate for their needs.

Concerning Prayer as a Life Style, the majority (13) indicated that the relevance of this objective was 5/5. Only 3 youth rated this objective with the relevance of 1/5. Ten respondents out of 30 rated Leadership as an objective the relevance of 5/5. Only 3 respondents regarded it as 1/5 relevant to their felt needs. The most popular objective among the youth at N.B.C. is Socialisation which had 12 youth out of 30 indicating 5/5

relevance of this objective. In this one, only 5 felt it was least relevant (1/5) to their needs.

Interpretation of the Findings

From this analysis it was observed that the majority of youth felt that the objectives met their needs perfectly with the exception of Missions where the majority rated this objective 3/5 relevant to their felt needs.

Concerning the question of whether the youth were consulted or not (Appendix D, Question 6), in the formulation of programme objectives, responses indicated 25 youth saying they were not consulted and 5 saying they were consulted. Though it happened that the majority of the youth under each category of objectives felt that the intended objectives met their needs (Table 9), it appeared that the youth were not consulted in formulating these objectives. This was confirmed by the fact that out of 30 youth, 25 said they were not consulted. This was also interpreted to mean that the youth were not involved in the reviewing of their programme by the leaders.

Question 7: What other activities would you have liked the youth board to have included in their plans for N.B.C. programme?

Findings

In response to this question, two issues came out clearly: firstly, the informants indicated that they would like more teaching relevant to youth life like boy - girl relationships, courtship and marriage. Secondly, about 50% of the youth who filled in the questionnaires expressed the desire to be involved more in worship services of the church. The other

50% of the respondents did not list anything. This could be related to the fact that under Table 9 (p. 58), most youth indicated that they were satisfied with the programme objectives.

Discussion

From the findings above, it appeared that the N.B.C. youth programme did not offer activities which mattered to their youth. This was indicated by the fact that, even though in Table 9 youth indicated that they were satisfied with the programme, in this section (question 7) they raised issues which meant a lot to their lives like boy - girl relationships, courtship and marriage, which were not catered for.

Information from the Youth Leaders (Appendix C)

This questionnaire, like the one to the youth, was meant to provide supplementary information to the youth programme's intended aims and activities. This information has been particularly helpful in making of recommendations to the N.B.C. youth programme in Chapter 5.

The questionnaire administered was basically trying to find the source of the objectives, to see if they were formed in view of youth needs or not, to find out how often they were being reviewed and whether or not the leaders themselves were convinced about their logical relationships with the planned activities. To get this information from the youth leaders, two questions were asked (Appendix C):

Question 10: *The N.B.C. document, "Projected Plans for 1994-98" (attached), contains the objectives and activities of the youth programme. How did you come up with these objectives?*

The table below is a summary of responses of the youth leaders to the question.

Table 10: Source of N.B.C. Youth objectives.

Source	Frequency (N=8)
Board of Youth	0
Youth themselves	1
Board + Youth	5
Other (Youth Literature)	2

Findings

The majority of the informants' responses to this question indicated that both the youth and the youth board were involved in the formulation of the youth programme objectives. In addition, two leaders indicated that they got the objectives from youth literature in the market.

Discussion

The fact that there was only one response showing that the youth were the source of their objectives showed that the leaders were mainly the actual source of the objectives of the youth programme at N.B.C.

Question 3: *How often do leaders review these objectives and activities?*

Findings

Concerning the frequency of reviewing of objectives, the leaders indicated that there was one major review done on a yearly basis and other minor ones were done either monthly or quarterly. They said the purpose of the monthly reviews was to keep updated with what was happening around, especially as it pertained to youth.

Discussion

Basically, the leaders response to this question was the same as the one that was given by the youth pastor. That is, that they reviewed the youth objectives and activities on a monthly/quarterly basis.

Overall Discussions

Although the information from the above-mentioned respondents was not meant to be used for passing judgement on N.B.C. youth programme, the following were observed about them:

1. While the pastor and the youth leaders said that the youth were involved in the formulation of the youth programme objectives, 25 out of 30 youths said they were not consulted. This was seen as a contradiction or that only a few of the youth were involved in the formulation process.
2. Though the majority of the youth indicated that the intended objectives met their needs, they still made a suggestion of two major activities, which they said meant a lot to their lives. These activities were 'teaching on boy - girl relationships' and 'worship'.

Ironically, this was interpreted to mean that they were not entirely satisfied with what was offered by their programme.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This study was an evaluation of N.B.C. youth programme. It was done to ascertain whether the planned activities of the N.B.C. youth programme had a logical relationship to the intended objectives of the programme. The main source of information for the study was the N.B.C. youth programme document for the period 1994 to 1998 (Appendix E). Supplementary data was also collected from the youth and their leaders. Information from the latter was used in this study to highlight the background of N.B.C. youth programme and to draw relevant recommendations for the programme leaders.

Purpose of the Study

The purpose of the study was twofold: firstly, to determine whether the planned activities of N.B.C. youth programme were appropriate for its intended objectives or not at intentional level; secondly, to write a set of constructive recommendations for the programme, based on the evaluation results. That was done with the help of the research questions (R.Q.) listed below:

- R.Q. 1. What are the intended objectives/goals of N.B.C. youth programme?
- R.Q. 2. What are the planned activities of the N.B.C. youth programme?
- R.Q. 3. Are the planned activities logically relevant to the intended objectives of the youth programme?

Significance of the Study

The study highlighted the importance of the role played by activities in a well organised programme. It showed that there had to be a clear logical relationship between objectives of a programme and its activities. The findings of this study were expected to serve as resource material for youth programme coordinators and leaders. It was also hoped that the outcome of this investigation was to further provide a body of knowledge concerning programme planning and evaluation for those who are interested in church youth work.

Research Design

The main data for this study was obtained from N.B.C. youth programme official document. Supplementary information was collected from two populations (30 youth and 8 youth leaders). No sampling was done due to the small number of informants in each population. Other data were collected using closed-ended questionnaire and interview.

Summary of the Findings

The overall findings of this evaluation were that, as a whole the N.B.C. youth programme activities in the five categories were either 'Inappropriate' (21 - 40%) or 'Fairly Appropriate' (41 - 60%) with the exceptions of Socials and Outreach category which was just at the lower limits of 'Appropriate' (66.7%). However, the average appropriateness of all the activities towards the intended objectives turned out to be 49.48%, which was in the range of 'Fairly Appropriate'.

The researcher's judgement was confirmed by the judgement of the jury of 5 judges. Their judgement indicated that the N.B.C. youth activities were just 'Fairly Appropriate' (41 - 60%) for its intended objectives (See Table 8).

In the light of the researcher's findings which concurred with those of the jurors, it was then concluded that the planned activities of N.B.C. youth programme were rather low as compared to what would be the ideal level of appropriateness (81 - 100%) for a suitable youth programme.

It was further discovered from interactions with the youth pastor, youth leaders and the youth themselves through questionnaires and interviews that only a few youth were consulted when their programme objectives were formulated. However, the youth leadership reviewed the youth objectives from time to time.

Recommendations Based on the Study

1. The youth programme objectives should be made on the basis of verified youth felt needs.
2. Activities should be related to objectives to ensure relevance, and for every objective there must be a specific activity that is geared to meeting it.
3. All activities must be set in such a way that they are measurable, attainable and specific, in order to be achieved.
4. An on-going review of the youth programme should be made in consultation with the youth themselves.

Areas for Further Study

All the factors involved in the evaluation of a programme were not covered, it would therefore be very beneficial to the N.B.C. youth programme if these areas namely; teaching methods, teaching materials, facilities available to the programme, and teacher recruitment procedures could be examined so as to give a complete record of the relevance of the programme.

A further research is needed to establish to what extent the youth adhere to what was learned after they have left the church.

APPENDIX A

APPLICATION LETTER TO CARRIED OUT A RESEARCH AT N.B.C.

N.E.G.S.T.
P.O. Box 24686
Karen/Nairobi
Kenya

2nd May, 1995

The Youth Pastor
Nairobi Baptist Church
P.O. Box 44128
Nairobi
Kenya

Dear Rev. A. Nyabela

RE: EVALUATION OF THE N.B.C. YOUTH PROGRAMME

I am, an M.A. student at Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) where my specialization is Christian Education. I am from Lesotho, having arrived at N.E.G.S.T. in 1994 September and expecting to complete my programme by July 1996.

The purpose of this letter is to ask for permission to use your Youth Programme document for my Master's thesis assignment here at N.E.G.S.T. As part of my M.A. Christian Education requirements, I am to carry out a research and present my findings in a form of a thesis to the college. It is in this light that I wish to kindly ask that I should be allowed to evaluate your youth programme in order to ascertain the appropriateness of your programme's planned activities in relation to the intended objectives/goals.

If you should allow me to do this study with the youth of your church, I will need to interview you as a youth pastor and to ask your youth leaders to fill in a brief questionnaire for me. These two exercises will provide me with information (data) which will supplement or clarify your church's document that contains the aims and activities of your youth group.

It is my intention that if I be granted this opportunity to work with you, I should, at the end of my study, produce a set of recommendations related to the findings of the study which, I believe, might help your youth programme a great deal.

For reference you may contact the Principal of N.E.G.S.T.

Yours faithfully,

Joseph M. Morenemmele.

APPENDIX B

INTERVIEW QUESTIONS FOR THE YOUTH PASTOR AT N.B.C.

1. a. What are the goals of this church?
b. What is the church doing to achieve these goals?
2. For how long have you been a youth pastor in this church?
3. Would you please briefly state the goals and activities of your youth programme for 1994-98 which appear in your Projected Plans?
4. Would you say that these activities are relevant to the intended goals of the programme? Why or why not?
5. How did the youth leadership come up with these goals and activities?
6. How often do you review the youth objectives if you do at all?

APPENDIX C

QUESTIONNAIRE FOR YOUTH LEADERS AT N.B.C.

Informants: You are kindly requested to fill this questionnaire as fully as possible. It is intended to provide information for the evaluation of your youth group programme. Thank you.

For the two questions below, use a check mark () to indicate your answer.

1. For how long have you been involved in youth leadership at N.B.C.?
Less than a year----- 1-2 years----- 3-4 years----- 5 years and over-----.
2. The Church (N.B.C.) document "Projected Plans for 1994-98" (attached), contains the objectives and activities of the youth programme. How did you come up with these objectives?
a) We just thought about them----- b) We got them from the youth-----
c) Both (a) and (b) above----- d) Other (Explain)-----
.....
3. How often do leaders review these objectives and activities?
Twice a year----- Once a year----- Once in two years----- We never-----
Other (Explain)-----.
4. Study the goals and activities of N.B.C. youth projected plans for 1994-98 that is attached and put a check mark () in the appropriate spaces in the Table below about what you consider to be the degree of relevance of activities to objectives

Goals and Activities for N.B.C. Youth Programme

CATEGORY OF OBJECTIVES AND CRITERIA FOR JUDGEMENT	ITEM FOR EVALUATION (ACTIVITIES)
Missions/Evangelism: - To create discipleship awareness. - To create desire to serve God. - To make 50 converts a year.	* 4 Outreaches to High Schools monthly * 2 short term mission projects yearly * 2 major training seminars on evangelism * 1 hospital visitation by youth * Support one missionary in prayer and support.
Youth Bible Study: - To prepare youth for discipleship. - To encourage fellowship, caring and sharing among youth. - To help believers discover and use their gifts.	* Bible reading * Bible study discussions in small groups * Share personal needs and experiences * Discuss personal witness situations * Prayer partnership within the Bible Study groups * News letters
Prayer Life: - To know God better. - To make prayer a priority in our lives. - To strengthen our vision through prayer. - To encourage fellowship.	* Attend weekly prayer meetings * Prayer-centred partnership * Quarterly prayer concerts * Attend prayer seminars/teachings
Leadership Skills: - To provide youth with leadership skills. - To facilitate fellowship, input and mutual up-building of youth leaders.	* Read and discuss books about leaders * Train youth leaders * Send youth for leadership training/seminars * Encourage internship among youth * One-on-one modelling
Socialisation: - To facilitate youth outreach. - To facilitate socialisation and fun. - To interact with outsiders.	* Organise at least one camp a year * One concert a year * One-talent show a year * Two picnics a year * One youth party a year.

Extent (degree) of Relevance of Activities.

GOALS/OBJECTIVES	VERY IRRELEVANT 1	IRRELEVANT 2	FAIRLY RELEVANT 3	RELEVANT 4	VERY RELEVANT 5
Missions/Evangelism					
Youth Bible Study					
Prayer					
Leadership Skills					
Socials and Out-Reach					

APPENDIX D

QUESTIONNAIRE TO THE YOUTH AT N.B.C.

Informants: You are kindly requested to fill in this questionnaire as fully as possible. It is intended to provide information for the evaluation of your youth programme. For Nos (1) to (7) below, use a check mark () to indicate your answer.

I. PERSONAL INFORMATION

1. Please indicate your age below.
Under 17----- 17-18----- 19-20----- 21-22----- 23-25----- Over 25-----.
2. Level of Education:
Primary----- Secondary----- College----- Other (Specify)-----
.....
3. For how long have you been an active member of the N.B.C. Youth Programme?
Less than a year----- 1-2 years----- 3-5 years----- Over 5 years-----.
4. a) I am born again----- b) I am not born again----- c) If (a), for how long?-----.

II. ABOUT THE YOUTH PROGRAMME

The N.B.C. Youth Board has a set of objectives/goals and activities intended for the youth for the period 1994-1998 contained in its document "Projected Plans" (attached)

5. To what extent are these intended objectives and activities likely to meet your felt needs?
Use the scale below to rate your answers. Use a check mark () to show your answers: Where, 1=Lowest degree and 5=Highest degree.

Relevance of Objectives and Planned Activities

CATEGORY	OBJECTIVES						ACTIVITIES				
	1	2	3	4	5		1	2	3	4	5
Missions/Evangelism											
Youth Bible Study											
Prayer Life											
Leadership Skill											
Socialisation											

6. Were you consulted about the formation of the youth goals?
Yes----- No-----
7. What other activities would you have liked the Youth Board to have included in their plans for N.B.C. Youth Programme?
i.....
ii.....
iii.....
iv.....
v.....

Goals and Activities for N.B.C. Youth Programme - 1994-8

CATEGORY OF OBJECTIVES AND CRITERIA FOR JUDGEMENT	ITEM FOR EVALUATION (ACTIVITIES)
<p>Missions/Evangelism:</p> <ul style="list-style-type: none"> - To create discipleship awareness. - To create desire to serve God. - To make 50 converts a year. 	<ul style="list-style-type: none"> * 4 Outreaches to High Schools monthly * 2 short term mission projects yearly * 2 major training seminars on evangelism * 1 hospital visitation by youth * Support one missionary in prayer and support.
<p>Youth Bible Study:</p> <ul style="list-style-type: none"> - To prepare youth for discipleship. - To encourage fellowship, caring and sharing among youth. - To help believers discover and use their gifts. 	<ul style="list-style-type: none"> * Bible reading * Bible study discussions in small groups * Share personal needs and experiences * Discuss personal witness situations * Prayer partnership within the Bible Study groups * News letters
<p>Prayer Life:</p> <ul style="list-style-type: none"> - To know God better. - To make prayer a priority in our lives. - To strengthen our vision through prayer. - To encourage fellowship. 	<ul style="list-style-type: none"> * Attend weekly prayer meetings * Prayer-centred partnership * Quarterly prayer concerts * Attend prayer seminars/teachings
<p>Leadership Skills:</p> <ul style="list-style-type: none"> - To provide youth with leadership skills. - To facilitate fellowship, input and mutual up-building of youth leaders. 	<ul style="list-style-type: none"> * Read and discuss books about leaders * Train youth leaders * Send youth for leadership training/seminars * Encourage internship among youth * One-on-one modelling
<p>Socialisation:</p> <ul style="list-style-type: none"> - To facilitate youth outreach. - To facilitate socialisation and fun. - To interact with outsiders. 	<ul style="list-style-type: none"> * Organise at least one camp a year * One concert a year * One-talent show a year * Two picnics a year * One youth party a year.

APPENDIX E

PROJECTED PLANS
FOR NAIROBI BAPTIST CHURCH
BOARD OF YOUTH

SEPTEMBER, 1994

PURPOSE STATEMENT

The purpose of the Nairobi Baptist Church Board of Youth is:-

A. DISCIPLESHIP (Col. 1:28 & 29)

1. To direct the Youth to fuller maturity.
2. To give consistent Biblical teaching that is relevant to the personal and developmental needs of each age group.
3. The establishing of the Youth to commitment in consistent and satisfying prayer life.

B. WITNESS (Mat. 28:16-20, John 20:21)

To help the Youth so that they are able to share the whole Gospel to the whole person wherever they live and work/go to school and in so doing win others to Christ.

Service (1 Cor. 12:4-13)

1. To help the Youth to discover, develop and use their gifts.
2. To challenge the Youth to be reliable and faithful to service.
 - (a) Ministering to others in the body.
 - (b) Reaching out to the unsaved through service.

D. FELLOWSHIP (Heb. 10:24-25)

1. To facilitate Christian friendship and develop strong peer group among Christian young people.
2. To facilitate unity, caring, sharing and belongings and to address the needs of the total person (emotional, physical and spiritual) Gal. 6:2, 1 Cor. 12:14-26.

II. SUGGESTED YEARLY AREAS OF EMPHASIS

In seeking to forge a corporate unit as a Church, we have here attempted to have all Youth Ministries falling under this board, to have the same ministry emphasis for each year as listed below. This will not only develop a sense of direction, but stability, consistency and belonging, with a very minimal duplication of ministries.

- A. 1994 - MISSIONS
- B. 1995 - THE WORD OF GOD
- C. 1996 - PRAYER
- D. 1997 - YOUTH SOCIETALS & SPECIAL EVENTS
- E. 1998 - LEADERSHIP TRAINING

III. AREAS OF MINISTRY THROUGH WHICH WE WILL STRIVE TO ACHIEVE OUR PURPOSE

Youth Bible Study
 Mission Emphasis
 Prayer Meetings
 Leadership Training Programme
 FAR
 Calling and Follow up
 One-on-one (Discipleship and Counselling))
 Social/Special Events
 Parents Advisory Board
 Recreation
 Teens Fellowship
 Youth Service

YOUTH BIBLE STUDY

CO-ORDINATOR: BEN KAGECHE/P. MBUGUA

1. Preamble

Because of the size of our group and the desire to work in small units, we have decided to work in small groups. Much of the actual ministry of the Youth will take place in these groups.

2. General goals(a) Discipleship (Acts 2:42)

To prepare teaching and guidance towards growth into Christ's likeness. Therefore, in doing this, enable people to be workmen who do not need to be ashamed and correctly handles the word of God (1 Tim 2:15).

(b) Fellowship

To facilitate unity, caring, sharing and belonging (Acts 2:44-45).

To address the needs of the total person.

To build up the body of Christ by serving one another (Eph. 4:12-16, Gal. 6:2).

(c) Self Discovery

(i) To help believers discover, develop and use their gifts.

(ii) To seek a venue for channelling gifts appropriately in mission witness and fellowship Eph. 4:12-13.

3. How We Intend To Accomplish The Above Goals

(a) Encourage the B.S. group members to spend at least 2 hours preparing for Bible Study during the week and memorizing a verse. (Practicably)

(b) Have a Bible Study discussion in small groups every Sunday (10 a.m. - 11 a.m.).

(c) Share personal needs and experiences (emotional, physical and spiritual) which the group is to pray for and give any support and guidance if need be.

(d) Discuss personal witness situations - at home, work or college in which others can share and pray for.

(e) Encourage prayer partnership within the B.S. group.

(f) Exercise our gifts or encourage the use of the same either within the Church or elsewhere.

(g) Keep to the attached standards.

(h) Newsletter.

*4. Projected Specific Goals In The Next One Year

(a) Nurturing of Bible Study leaders through contact, fellowship and consultancy.

- (b) Training of Bible Study leaders through seminars and other relevant methods.
- (c) Reintroduce scripture memory in our group (1 verse a week).
- (d) Reintroduce Bible reading in our groups (1 Chapter a day).

MISSION EMPHASIS

CO-ORDINATOR: MULANDI

1. Goals

- (a) To bring the Youth to a point of discipleship in which they see missions as an integral part of their faith.
- (b) To create in the Youth a burning desire to serve God, wherever they can be best to Glorify God and further His Kingdom, whether at home or abroad.
- (c) Trust the Lord for 50 new converts, through our various ministries and their subsequent follow up (discipleship) in the next one year. And at least 150 in the next three years.

2. Activities To Help Accomplish The Above Goals

- (a) Continue with our monthly Outreach to the 4 targeted High Schools (the last weekend of each month).
- (b) Have 2 short-term mission projects every year (in August and December)
 - (i) August 1994 - Mission to Kisumu
 - (ii) December 1994 - Mission to Uganda
 - (iii) August 1995 - Mission to Eldoret
 - (iv) December 1995 - Mission to Tanzania
 - (v) August 1996 - Back to Kisumu
 - (vi) December 1996 - Back to Uganda
 - (vii) August 1997 - Back to Eldoret
 - (viii) December 1997 - Back to Tanzania
- (c) Hold at least two major training seminars (in Evangelism, Follow-up, and counselling) for the Youth every year.
- (d) Encourage hospital visitation by the Youth at least once a quarter.
- (e) Support at least one missionary in prayer and finances as the Youth of N.B.C. (probably one of us).
- (f) Support the Youth to participate in Board of Outreach Organized Outreaches Missions.
- (g) Organize at least one Evangelistic party every year.

PRAYER MEETING

CO-ORDINATOR: WAGAKI WANGURU/EMMANUEL MBEVI

1. Goals

- (a) To know God better through prayer.
- (b) To ensure that prayer is a priority and developing among our Youth.
- (c) To strengthen our vision through prayer.
- (d) Encourage fellowship.

2. Objectives to Help Accomplish The Above Goals

- (a) Encourage the Youth to commit themselves to Wednesday Prayer Meetings.
- (b) Encourage the Youth to develop prayer centred partnership
- (c) Organize concerts of prayer once a quarter.
- (d) Encourage people to discover their prayer ministries;

- (i) General
 - (ii) Crisis
 - (iii) Personal
 - (iv) Spiritual Warfare
- (e) Provide teachings on prayer (during the Wed. meetings).

LEADERSHIP TRAINING

CO-ORDINATOR: WAMBUA NGUI/KIOKO NDOLO

1. Goals

- (a) To provide and develop leadership skills among potential and assisting Youth Leaders.
- (b) To facilitate fellowship, input and mutual up building of the Youth Leaders.

2. How We Intend To Achieve the Above Goals

- (a) Reaching and discussion of relevant and appropriate books by the Youth Leaders.
- (b) Organize Leaders' Training Conferences, once a year.
- (c) Occasionally send some of our leaders to Youth Leaders' short courses, organized by other Organizations and Institutions. (e.g. Daystar, Amani Counselling Society, Navs., Life Ministry, etc.)
- (d) Strengthen and encourage Internship system (at least one intern a year).
- (e) One-on-One Modelling.

FAR

CO-ORDINATOR: MUSYOKI MUINDI

1. What is it?

Forum for Action and Reflection is a group of creative college and post college Christian thinkers who recognize the (Endship of Jesus Christ in all areas of their lives. They strive to understand and obey the word of speaking relevantly to the issues of their world and particular contexts.

They seek to develop a Biblical and "a Christian Mind" as a way to interpret and respond to the socio-economic, moral and spiritual issues around them.

2. Its Goals

- (a) To seek to develop "Christian Minds" as found in Jesus Christ and revealed in the Bible.
- (b) To correctly contextualise the Gospel and correctly apply it.
- (c) To pursue personal inner growth in the truth towards Christian maturity.
- (d) To provide a fellowship in which it's members endeavour to love the Lord not only with all their hearts and soul but with all their minds and thereby make a difference for the Lord in Society.

3. Activities To Help Achieve The Above Goals

- (a) Read, study and do research and reflect relevant contemporary issues as at an individual level.
- (b) Discuss and reflect on the already researched issue at a cell group level.

- (c) Discuss and reflect on the already discussed issue at the above 2 levels at a larger forum.
- (d) Come up with a stand on the issue and final write up.
- (e) Form an action group to give leadership on action to be taken by the whole forum.
- (f) Practically act on the issue.
- (g) Have meetings, once in a month (the 3rd Sunday of every month).

CALLING AND FOLLOW UP

CO-ORDINATOR: MARGARET KINUTHIA

Calling and follow-up on visitors or people we haven't seen for a while will be a major part of our ministry.

1. Goals

- (a) To let people know that we appreciate their visit.
- (b) To encourage them to come back.
- (c) To share our Ministry if they are interested.
- (d) To witness to non-Christian visitors.

2. Objectives To Help Achieve The Above Goals

- (a) The Co-ordinators and B.S. leaders must hand our Visitors' Card to all new people.
- (b) The Card will go to the Co-ordinators who will write down the new names and phone numbers on our various lists. They will then hand out the Cards to the relevant B.S. Leader/Co-ordinator.
- (c) The B.S. Leader/Co-ordinator will give the new name and phone number/address to a responsible person under his/her ministry. This person will then call/write or make a personal contact with the new person.
- (d) The Card is given back to the Co-ordinator who will file it and hold as accountable to completing this valuable process.

ONE-ON-ONE (Discipleship, Sharing and Counselling)

CO-ORDINATOR: FRED NYABERA

1. Goals

- (a) Everyone in our Youth Ministry will have a one-on-one with the Youth Leadership at least once in a quarter. This will facilitate the below listed needs:
 - (ii) Discipleship
 - (ii) Relationship Building
 - (iii) Counselling
 - (iv) Follow-up
 - (v) Prayer
 - (vi) Feedback
- (b) Everyone in our Youth Ministry should have a one-on-one with the Youth Pastor/Board Chairman, at least once in a year. This will be:
 - (i) Through acquainted appointments.
 - (ii) Pastoral or shepherding appointments.

2. Objectives To Help Accomplish The Above Goals

- (a) The Youth Pastor/Board Chairman will have one-on-one with the various co-ordinators at least once in a month.
- (b) The Co-ordinator will have one-on-one with their committee members at least once in a quarter.
- (c) The B.S. Co-ordinator will have one-one-one with the B.S. leaders at least once in a quarter.
- (d) The B.S. leaders will have one-on-one with their group members at least once in a quarter.
- (e) The group members will have one-on-one at the prayer-partnership level at least once in a month.

Please see the attached chart.

SOCIAL AND SPECIAL EVENTS

CO-ORDINATOR: J. KINYUA

1. Goals

- (a) To facilitate Youth Outreach.
- (b) To facilitate Socialization and pure fun.
- (c) To give our young people a chance to bring their friends to events.

2. Objectives To Help Accomplish The Above Goals

- (a) Organize at least one Youth Camp every year (April).
- (b) Organize at least one Youth Concert every year.
- (c) Organize at least one talents show every year.
- (d) Organize at least two picnics every year.
- (e) Organize at least one Youth Party every year.

PARENTS ADVISORY BOARD

CO-ORDINATOR: MRS. KAZIBWE/KIOKO/NABETA

1. (a) To provide communication with parents about the Board of Youth.
- (b) Brainstorm on possible teaching ideas.
- (c) Receive input of needs of the young people and parents.
- (d) To facilitate holistic discipleship of the Youth (both at home and at Church).

2. Objectives To Help Accomplish These Goals

- (a) This board will meet once a year for brainstorming session.
- (b) The board will organize parent's day once a year.
- (c) The Scribe Magazine will be used by the board as a communication tool.

RECREATION

CO-ORDINATOR: DON AJUGA

Physical health and play are important aspects of a well-rounded Youth Program. During the next three years we will be exploring and developing a recreation program to better minister to our young people.

The recreation program will consist of:-

- (a) Team
- (b) Individual Tournaments
- (c) Inter Groups Competition
- (d) Indoor and Outdoor Games.

K. TEENS FELLOWSHIP

CO-ORDINATOR: GILBERT

The Board of Youth shall assist Gilbert in reviving the Teen's Fellowship by December this year (1994).

YOUTH SERVICE

CO-ORDINATOR: EMMANUEL MBEVI

1. Goals

Together with the Pastor for Worship and the Board of Worship, we shall facilitate the activities listed under MIS of the NBC Operation Manual. This we will do with the bias to the needs of the Youth.

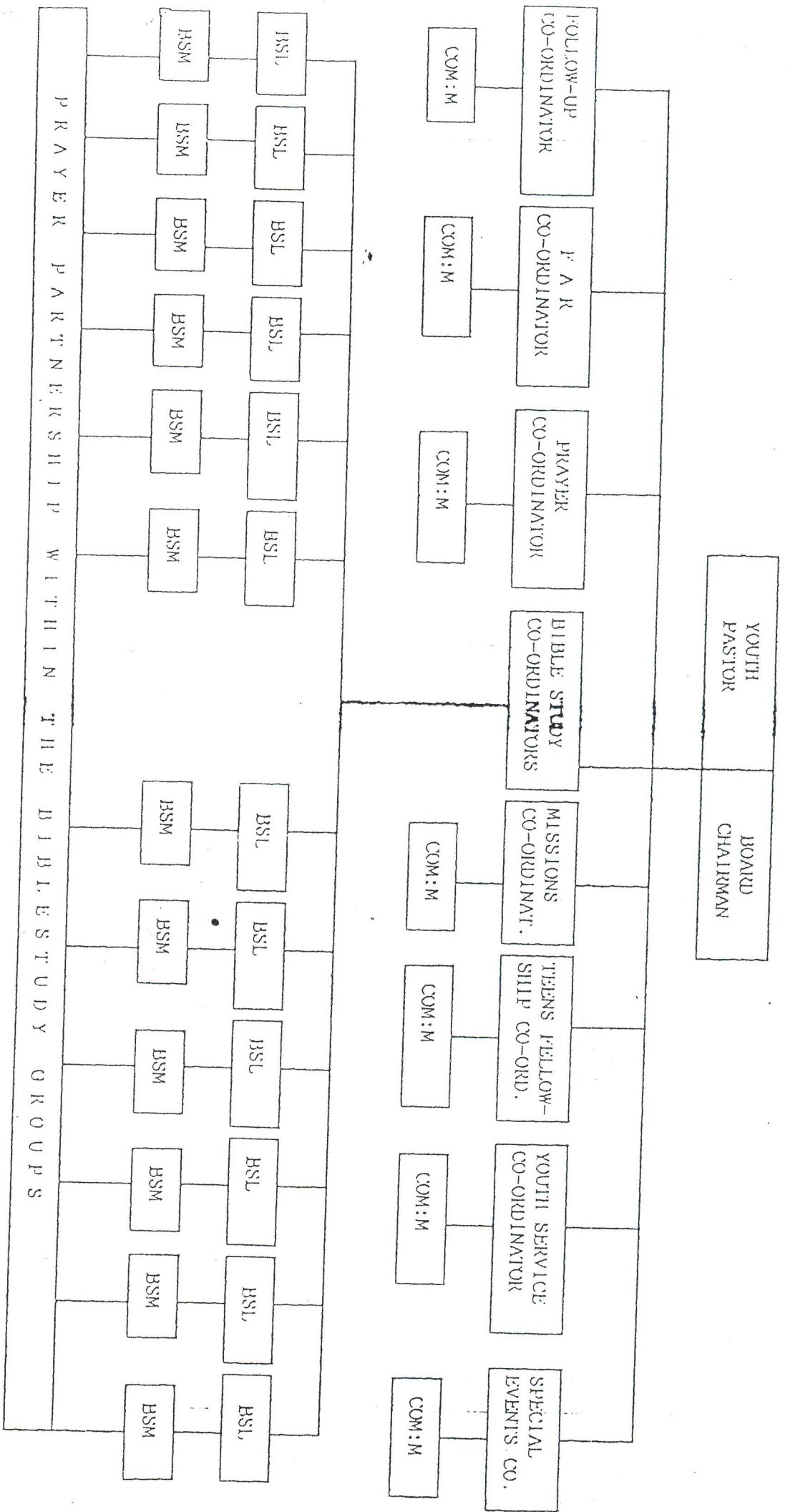
2. Activity To Achieve These Goals

- (a) Through relevant contemporary worship songs/choruses.
- (b) Through drama.
- (c) Through relevant sermons to the Youth.

RESPONSIBILITIES OF THE BOARD OF YOUTH

The members of the Board of Youth will carry out their responsibilities as per constitution. They shall especially be expected to attend all the Board meetings. And in line with the constitution, missing three consecutive meetings without good reason shall be encouraged to reconsider their positions.

N.B.C. /E-ON-ONE YOUTH DISCIPLESHIP STRUCTURE



KEY

- 1. COM:M - COMMITTEE MEMBERS
- 2. BSL - BIBLESTUDY LEADER
- BSM - BIBLESTUDY LEADER

APPENDIX F

GUIDANCE FOR THE JUDGES TO PASS JUDGEMENT ON THE APPROPRIATENESS OF N.B.C. YOUTH PROGRAMME'S PLANNED ACTIVITIES TOWARDS ITS INTENDED OBJECTIVES/GOALS.

Task: The researcher is evaluating the N.B.C. Youth Programme on the basis of its planned activities against its intended objectives/goals where the appropriateness of the former is sought. As it appears in the attached copy (Appendix E), the programme has five major categories of objectives for the years 1994-98.

1. MISSIONS (1994)
2. YOUTH BIBLE STUDY (1995)
3. PRAYER (1996)
4. YOUTH LEADERSHIP (1997)
5. SOCIALS AND OUTREACHES (1998)

Under each of these categories there are objectives and activities. The evaluation must be made on each category separately.

To the Judges: You are requested to study and pass judgement concerning the appropriateness/relevance of the **planned activities** to the **intended objectives** of the N.B.C. Youth Programme (copy attached). Please indicate your best answer by putting a check mark () in the appropriate spaces in the tables that follow.

EVALUATION AND JUDGEMENT SHEET FOR EXTERNAL JUDGES

CLARITY OF INTENDED OBJECTIVES

CATEGORY OF OBJECTIVES	VERY UNCLEAR 1	UNCLEAR 2	FAIRLY CLEAR 3	CLEAR 4	VERY CLEAR 5
MISSIONS					
BIBLE STUDY					
PRAYER					
LEADERSHIP TRAINING					
SOCIALISATION AND OUTREACH					

CLARITY OF PLANNED ACTIVITIES UNDER EACH CATEGORY

CATEGORY OF OBJECTIVES	VERY UNCLEAR 1	UNCLEAR 2	FAIRLY CLEAR 3	CLEAR 4	VERY CLEAR 5
MISSIONS					
BIBLE STUDY					
PRAYER					
LEADERSHIP TRAINING					
SOCIALISATION AND OUTREACH					

The degree of appropriateness of the N.B.C. Youth Programme Planned Activities to its intended Objectives. Use the attached Appendix E for comparing Activities to Objectives. Please put a check mark () in the appropriate places to rate the appropriateness of Activities to the Objectives in each category as laid out in the table below.

CATEGORY	VERY INAPPROPRIATE 1	INAPPROPRIATE 2	FAIRLY APPROPRIATE 3	APPROPRIATE 4	VERY APPROPRIATE 5
MISSIONS					
YOUTH BIBLE STUDY					
PRAYER LIFE					
LEADERSHIP					
SOCIALISATION AND OUTREACH					

Appendix G

LIST OF JUDGES

1. **Judge 1:** Dr. Mark Olander – Lecturer at Moffat College of Bible (Nairobi). He was selected for his experience in research and evaluation.
2. **Judge 2:** Mr. Iain Clyne – Student at N.E.G.S.T. He was chosen for his eight years experience in Youth work in Scotland.
3. **Judge 3:** Dr. Elie Buconyori – Director of Christian Materials Learning Centre (Nairobi). He was chosen for his expertise in curriculum development and experience in research work.
4. **Judge 4:** Dr. Faith Gathu – Lecturer at Dayster University (Nairobi). She was selected for her long experience in Church youth work and research involving youth.
5. **Judge 5:** Mrs. Janet Mutinda – Youth Director at Nairobi Chapel. She was chosen for her experience in youth work.

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CURRICULUM VITAE

Personal Data

1. Name: Mosueunyane Joseph Morenammele.
2. Date of Birth: 5th July, 1964.
3. Nationality: Lesotho.
4. Marital Status: Single.
5. Profession: Teacher, Christian Educator.

Academic Qualifications

1. Lesotho Primary Education Certificate (Monyake Primary School), 1980.
2. Cambridge Overseas School Certificate (Paul VI High School), 1985.
3. International Baccalaureate Diploma (Machabeng International School), 1988.
4. Bachelor of Arts in Education (National University of Lesotho), 1991.
5. Master of Arts in Christian Education (Candidate) (Nairobi Evangelical Graduate School of Theology), 1996.

Work Experience

1. Teaching - Paul VI High School, 1991.
2. Scripture Union - Lesotho, 1992-1994.

Professional Seminars and Workshops Attended

1. New Staff (Scripture Union) Orientation, Bulawayo, Zimbabwe, 1992.
2. Scripture Union International Conference, Debron, Netherlands, 1992.
3. All Africa Christian Educators' Consultation, Nairobi, Kenya, 1992.
4. Church Growth Seminar, Seoul, South Korea, 1993.
5. Theological Education by Extension (T.E.E.), Daystar University, Nairobi, Kenya, 1994.