

*NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY*

*A Study of the Youth Programmes in the Evangelical
Lutheran Church in Kenya Itierio Congregation*

*BY
JOHN MOSETI MIRUKA*

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master of
Arts in Christian Education*

JULY 2006

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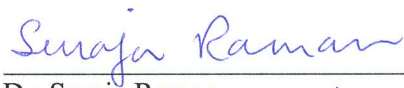
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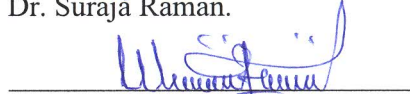
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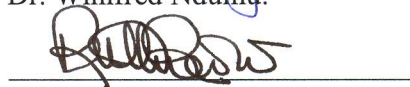
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ABSTRACT

The purpose of this study was to test the relationship between the lack of sound leadership including a good youth policy document and the good performance of the church's youth programmes. The researcher anticipated that his perception that, the programmes are not performing as expected and therefore would be able to provide useful suggestions to establish a means of accessing and improving programmes performance

Youth and their leaders passed information about what was happening in the congregation to the researcher. Information collected was about the programmes and their performance. The researcher had formulated open-ended and closed-ended questionnaires, which helped in a simple systematic way to collect data and eventually analyse and categorize it. Various tables were used to give summaries of data collected.

After completing the exercise of collecting, analysing and tabulating data, interpretation and discussions were made on the same. The findings of the study indicated the following;

1. Female youth were many in the church.
2. Camp meeting ranked first among the most preferred programmes.
3. Participation from the youth was expected especially in those programmes that promoted their spiritual life.
4. Poor leadership and lack of a youth policy document among other perceived causes were pointed out to be major contributory factors for the poor performance of the programmes in the church.
5. Improving leadership related areas and allowing God to intervene in the congregation's work would help programmes perform effectively and have an impact on the participants.

The researcher also suggested the following;

1. That the congregation authority need to understand all youth with a view of providing relevant programmes that will meet their needs.
2. That the youth should be well equipped to study the bible on their own and as groups with zest so that they can improve their devotional lives.
3. That programmes that emphasize the physical development should be included among the list of activities offered in the church
4. That the administration should look into issues of leadership, good youth policy document among others in order to improve and make the programmes be effective and efficient in accomplishing their goals.
5. The congregation in liaison with other congregations should work to review the church-wide constitution particularly the article that stipulate that youth are those between ages 13 and 21.

Dedication

I dedicate this work to my dear loving mother Sarah Sarange who with all her heart worked hard to bring me up. She was always there for me. Died on 25th July, 2005. May God rest her soul in eternal peace.

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CHAPTER 1

INTRODUCTION

This introductory chapter presents a brief background of Itierio Evangelical Lutheran Church in Kenya, problem statement, research questions, hypotheses, and purpose of the study, significance of the study, and terms and abbreviations used in the study.

A Brief History of Itierio Evangelical Lutheran Church in Kenya

The Evangelical Lutheran Church in Kenya was started by missionaries from Sweden in 1948. Before the church was officially registered, having its own constitution in 1963 with the registrar of societies in Kenya, its leadership was under the missionaries from Sweden – the Swedish Lutheran Mission (SLM). This was a mission society that was willing to start a church in Kenya and was working with the mother church back at home, the Lutheran Church in Sweden (LCS). The first congregation established was Itierio E.L.C.K. Mission work in other parts of Kenya got started from this particular centre. Many other congregations were started in different parts of the country.

When the missionary work started at Itierio, it was no easy task for missionaries to move from one place to another with the gospel message because they did not know the local language of the people to be evangelized. It took them time to train the natives to become church workers. Before that was done, they used to travel

together with a few men who volunteered to assist in translation work. “The first approach the missionaries used as a means of conveying the gospel was through education. They opened a school at Itierio where they settled; and invited children from the neighbourhood to come and learn how to read and write” (Nyang’au 1996, 94). This was the beginning of serious mission work. The workers were few; a lot of church programmes were not conducted as well as expected. After building a church at Itierio, a dispensary was also set up. The place eventually became a mission centre.

As the church grew there was need to take care of the converts spiritually and even physically. Different departments were created to meet specific needs of the converts. Consequently children’s, youth, women’s and men’s departments were founded. However recently, the church has seen the number of the youth dropping instead of growing. Those who used to participate more actively in the church activities and who showed signs of Christian maturity are no longer active. One wonders if the church knows her youth and their needs. Proper planning of suitable and relevant programmes to meet their needs probably has not been done as expected. Programmes that are designed to be lively and promote participation among the youth are important in such a situation. Any church that has various Christian educational departments must have objectives for setting up such departments. This study will discover where the problems lie and assist in finding solutions. Programmes that perform to their expectation will meet the needs of the youth, and this will allow them to be integrated into being a full active adult of the church.

Problem Statement

In an informal survey carried out by the researcher, it was found out that the youth in the church were not performing well in their Christian life as was expected

according to the laid down programmes. Therefore it is important to find out the factors affecting the performance of the programmes.

The Purpose of the Study

The purpose of this survey study was to test the relationship between quality leadership including the lack of a youth policy document and the good performance of the church's youth programmes. The researcher anticipated that the youth themselves and their leaders were to share with him the same perception that, the programmes were not performing as expected, and as such be able to provide useful suggestions to establish a means of assessing and improving the programmes performance.

Research Questions

The study was guided by the following questions:

R.Q.1. What is the perceived correlation between the lack of a good youth policy document and effective programmes?

R.Q.2. How does the leadership of the youth affect the good performance of the church's programmes?

R.Q.3. Are the stakeholders perceived results of the existing programmes sufficient to warrant their continuation?

R.Q.4. Which programmes are preferred by the youth?

R.Q.5. What solutions to existing problems do stakeholders perceive as potentially effective?

Hypotheses

1. Stakeholders will perceive no relationship between a youth policy document and effective programmes.

2. Stakeholders will not perceive the effects of leadership on the performance of the programmes in the church.
3. The results of the existing programmes will not be considered sufficient to warrant their continuation.
4. The stakeholders will not suggest specific preferred programmes.
5. Stakeholders will not suggest perceived solutions to the existing problems that will be potentially effective

The Significance of the Study

Any department in our local churches exists for a reason. Therefore the basis upon which the department rests is found in the purpose, participation and preparation. This study would serve as a valuable resource for the youth department of Itierio E.L.C.K. Its findings would reveal new ways of participating in different programmes by the youth with an aim of making them grow spiritually strong before their master Jesus. Further, it was hoped that the outcome of this study would help build a body of knowledge about systematic planning of programmes and how such programmes should be made to show consistent growth that would warrant continuation of the same.

Definition of Terms and Use of Abbreviations

- E.L.C.K: Evangelical Lutheran Church in Kenya.
- S.L.M: Swedish Lutheran Mission
- Youth Programmes: These are the various youth activities in the church. The word programmes takes this meaning in this particular study.
- Itierio: A name of a congregation in the Evangelical Lutheran Church in Kenya found in Central Kisii District of Kenya.

Congregation: An assembly of persons brought together for common religious purposes. Sometimes used in this study to mean building.

Delimitations

This study was to survey the youth programmes of only one congregation. The youth aged between twelve and twenty-one years were the focus group. These people fall under the junior high and senior high groups. Any person above this age group falls into a different group. He or she was not included in the respondent group unless he or she was a teacher to the youth group or department

Limitations

Survey research usually utilizes a variety of instruments and methods to study relationships, effects, treatments, comparisons and others; however in this study one principle tool was used. This instrument might seem to contain biases in gathering standardized information from all subjects in the sample to formulate generalizations.

CHAPTER 2

LITERATURE REVIEW

Introduction

In the first chapter, the researcher has given the purpose of carrying this study. Before collecting data from the respondents concerning the activities or programs they are involved in, it is vital at this point to review the related literature. This will help in painting a clearer picture of what others have said on the same topic. The literature review will therefore be both substantive and methodological. In the substantive literature, the researcher will attempt to address issues on Bible and the youth, biblical models for youth work and activities, and programs in the local church. Methodological literature will contain the methods that will be employed in collecting data.

The Bible and the Youth

The youth ministry is unique in its dynamism. Youth all over the world, especially on the African continent, have adopted new life patterns that have transformed their lives. Many have indulged in harmful activities. We have some examples of such harmful activities like; sexual promiscuity, rock music, and drug trafficking. Such have led to the decay of moral virtues in the society.

Adolescence has become a crises and phenomenon among young people of all social classes. It needs more special attention now than in the past centuries. In the past, adolescence was not an important phenomenon to worry about. The youth are getting transformed because of the radical changes that are taking place in the world. It is the task of the church to nurture

Her youth in a Christian way, a process that can help counter the secular world and its attractive, but destructive things. God needs the youth and wants to use them. The church therefore should be equipped to prepare the youth to live to love and serve Him (Buconyori 1993, 92)

Education Among the Youth in the Bible

The priestly mission of Jesus is supposed to be perpetuated and in the process guide, discipline and strengthen human kind until they come to obey God. In order to visualize responsibly and practice Christian education from a unique evangelical theological ground, it is vital to use scripture as the source for understanding Christ.

In Deuteronomy 6:1, 2, 4-6, Moses exhorts the people of Israel to remember God's activities in their history, to teach God's commands, and above all to love and serve God . . . Moses' teaching is directed to the believing community in which persons are called to relate to their God in all of life. This passage from Deuteronomy provides insights about the goals, the teacher, the student, the content and the setting of a Biblical education (Byrne 1973, 18).

The significance of educating people runs through the entire Bible. Teaching was done in different ways for different groups of people. There were set objectives and goals to be attained in teaching various groups.

In the New Testament, the Old Testament patterns of education persist, but the followers of Jesus are provided with new agenda for their educational efforts. This agenda is most explicit in Mt. 28:18-20. The purpose of the disciples' ministry is to enable others to become obedient Disciples of Christ . . . in addition to this educational commission, the whole pattern of instruction of Matthew's gospel shows how teaching was conducted in the early church. (1973, 30)

All people regardless of age, sex and occupation or position held in the society, were encouraged to learn from the feet of their master Jesus Christ and respond positively to the gospel. From the Old Testament examples, we explicitly see how homes had immeasurable influence on children. Teens and youth have to be

prepared for the best of life in the world and the next. Schools cannot provide all the programmes for the youth. The responsibility of Christian educators to the youth is to win them to Christ and help them lead Christ-like lives. The church should train the youth to behave prudently, be an example of the believers.

The church program can provide much that teens cannot get elsewhere. Bible instruction in Sunday school; worship in the church services; training in youth programs, instruction and expression in vocation, Bible school and weekday clubs; fellowships; worship and instruction in camps. Missionary education service, project opportunities social and recreation, evangelism all these and many more church related activities can contribute to the up building of teen spiritually. (Irving and Zuck 1968, 22)

One very important fact concerning the youth and Christian education is the knowledge about the Bible. This does not mean that Christian educators need to be professional theologians to possess and use a working knowledge of Scripture. Scripture is significant here in the sense that it is used in teaching, rebuking, counselling, and guiding the youth. Christian education should make the youth understand the Word of God and be in a position to relate it to their lives. The Bible which is the foundation for Christian education programs has a role in transforming the youth.

Understanding the Youth

The Evangelical Lutheran Church in Kenya constitution and by-laws have an article on youth department that stipulates, “This church’s youth group members shall be church members in good standing who are not less than 13 years and no more than 21 years old” (ELCK constitution 2000, 29). In order for the church to formulate activities for the youth that will help in realizing the group objectives, there is need to understand who youth are? What are the age group characteristics and needs? How has God designed the youth? It is only by ministering to youth that we can understand

them. In this study, the researcher will look at youth and their activities in the church, those who fall in the mentioned group by the constitution. For this study, the researcher therefore will come up with two groups of youth. Those between 13-15 years (the Junior high) and 16-21 years (Senior high). These groups have different characteristics and needs.

The physical, mental, social, emotional and spiritual characteristics of these two groups are unique. Those between 15-21 years are creative and idealistic, physically, the habits are formed, tries to find place in society, like excitement and entertainment, his/her religion is personal, become autonomous and think of developing martial relationship among other characteristics.

Once the church knows her youth well, planning suitable and relevant programs to meet their needs will be done easily. Which activity do youth feel to be their favorite that should be given more attention: worship, instruction, fellowship, evangelism or which? Programming and formulating curriculum for youth and teaching to meet the learners' needs is important.

Our program should be based on how youth learn. The two foci should clearly be (1) Evangelism – reaching out to youth, leading them to commitment to Jesus Christ as Savior and Lord and (2) discipleship – leading them to grow in the Word of God, equipping them to share their faith (Byrne 1973, 22).

The church has a responsibility of taking care of her youth. Before this responsibility is handed to the church, parents are responsible for the upbringing of their children.

Biblical Method for Developing Youth Program

In developing any program for youth, the word of God must be used as the authority. “The basis upon which the program of Christian education in the local

church especially in the youth groups is found in the, purpose, participation, preparation, the objectives, content and methods. These must be permeated and be in consistent with the Bible respectively” (1973, 28). Different objectives necessitate the formation of different programs for the youth and even other members of the church in different groups. Having various activities for the youth and when they actively participate in these activities as a way of achieving their objectives, a healthy church life is enhanced.

All youth activities should be worthy of the gospel and should be representative of the purposes and standards of the youth. Youth should be led to recognize that they are under the umbrella of the church and, as such should participate in the work of the Lord on a church basis. (Irving and Zuck 1968, 185)

This is just like saying that the programs that the youth department comes up with should be related to the entire church activities and its ultimate objectives. “It is generally agreed that first and foremost churches should have youth programs in order to help youth more especially in matters of salvation and Christian maturity” (Morenammele 1996, 17). Programs should be designed to be lively and enhance participation among the youth. Youth are supposed to be active participants and not just spectators.

Programs in the Church

The church is supposed to come up with various educational programs. “Youth programs in the local church, form part of the Christian education programme in that church” (Acila, 1996, 14). Therefore, the educational task of the church should be for fellowship (Koinonia), Evangelism (Kerygima), kingdom (Basileia), and even for service (Diakonia).

In the Evangelical Lutheran Church in Kenya, the youth board bears the responsibility for planning the total church programs. It is charged with the responsibility of coordinating the youth work in the church by organizing church wide youth camps, courses, seminars and leadership training. The administrative part of it in different groups is done by the pastors and youth leaders at parish and congregational levels.

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The Purposes for Youth Programs

Youth are unique people. They live in their own world different from that of young children and adults. In order to meet the needs of the youth, programs should be planned in such a way that they are relevant. “No part of the youth program can function adequately unless its reason for being is clearly understood” (Fordham 1953, 39). Well-planned programs should be a source of inspiration to the youth. He gives an example of the purpose of a Sunday evening program.

It provides opportunities for general instruction in the things for which the church stands. It stimulates clear thinking. It is a means of developing an *esprit de corps* and an interest in wider fellowship. It helps in the attainment of immediate objectives in relation to the total youth program. In short it affords the young of the church the opportunity, under their own management and in co-operation with consecrated and skilled advisers, to develop their religious life and to prepare themselves for lives of Christian service (126).

Fordham gives reasons why youth programs are vital. With an example of one program, the writer articulates vividly the purposes for youth programs. The youth in their participation in different programs, are made to know what they believe: the authority of scripture, the centrality of the cross, the importance of the new birth, the wonderful works of the Holy Spirit and the necessity to maintain unity in the church. The youth are also directed to understand that their being in the church is paramount.

They form part of the church's membership that involves duties like fellowship, worship, and sharing among other duties.

Participating in church the program shows that every Christian is called to serve Christ in different ways. Every Christian has some spiritual gift. God has called all of his people to make disciples not in one way, but different ways. In his concluding remarks he says, "We long to see our young people integrated into the full active adult life of our church" (Underwood 1968, 80). This should be the purpose for having the youth groups in churches.

METHODOLOGICAL LITERATURE

In a descriptive research, there are ways that have been used in the past to collect data. "Some researchers become pre-occupied with one method of inquiry and neglect the potential of others" (Best and Kahn 1989, 159). It is therefore important that to avoid weaknesses and biases that may be caused by using one device of gathering data, several of them are needed. But because of the nature of the study, the researcher decided to use only one method of data collection.

Questionnaire and Opinionnaire

This type of device for gathering data demands the participation of the focus group. Respondents answer questions to statements through writing. "A questionnaire is used when factual information is desired. When opinions rather than facts are desired, an opinionnaire or attitude scale is used" (1989, 18).

The questionnaires were administered to the youth themselves and their leaders. Before distributing questionnaires Best and Kahn say, "The person administering the instrument has an opportunity to establish rapport, explain the

purpose of the study and explain the meaning of the items that may not be clear”
(281).

The questions were closed-ended and open-ended. In order for questionnaires to be powerful and provide the wanted information, terms used in them should be understandable. Words that are of significance to the researcher should be underlined. Questions were framed in such a way that respondents would easily understand and answer. Once the questionnaires were finalized, the researcher tried them out in the field. A pre-test of the same was conducted. From the pre-test, the respondents were encouraged to make comments and give suggestions concerning clarity and relevance of the questions. The questionnaires were delivered to respondents.

CHAPTER 3

METHODOLOGY

This chapter dealt with research techniques, the area of study and the population that was covered. Peters writes,

The term 'research methodology' can be understood in two ways theoretical and practical. From a theoretical perspective research methodology would be regarded as a discipline of studying critically various research methods and techniques. It is possible and even desirable to launch a full-blown research project in the theoretical aspects of research methodology . . . research methodology deals with the final preparation of an overall research design (Best and Kahn 1996, 71).

The researcher did not take the practical dimension as suggested by Peter but instead opted to look at research methodology from a theoretically perspective. By doing so, he was able to analyse and interpret the findings as indicated in chapter four of the study.

Target Population and Sample Size

The study focused on a specified population of youth in the church who numbered to hundred. All the names of the youth in the church were in a register. The researcher conducted a pre-assessment on the target population, which made him know in advance the category of the population. The young people between 12-21 years were the target population. They were estimated to be 120. Probability sample was used to get a manageable number of youth who formed the respondents of the study. Peter says, "Those samples which are chosen without involving personal

judgement, purpose, deliberation or bias of the researcher even in a single instance. They are chosen using the methods of chance occurrence so that each resultant item is deemed to be included in the sample by the same chance by which he or she might have been included in the population” (1996, 79).

For this study, 80 of them were selected randomly and therefore formed the respondent group. Simple random sampling was used to get the desired number, which as said earlier would be manageable.

Instruments

The youth themselves, and their leaders provided the primary data for this study. The questionnaires were not mailed to the respondents but delivered by hand. Each questionnaire was framed in a way that the wording was clear. Questions were phrased carefully. Best asserts,

Questionnaires administered personally to groups of individuals have a number of advantages. The person administering the instrument has an opportunity to establish rapport, to explain the purpose of the study, and to explain the meaning of the items that may not be clear. (Best 1981, 167)

The questionnaires like oppionnaires helped in a more precise and clear way to collect information that assisted the researcher to measure the attitudes and beliefs of the respondents about their programmes in the church. It was not an easy task altogether to describe and measure their attitude and beliefs. But after interacting meaningful with the data, the researcher was able to come up with conclusions.

The Approach for the Research Work

This being a descriptive survey study that dealt with the assessment of the youth programmes in the church and their performance; the researcher adopted this approach.

1. All the youth – males and females were registered. The old register, having all the names of the youth, also was revisited for counter-checking purposes.
2. From the total number of youth registered, a sample size was created to have the required number of youth who would be the respondents.
3. Since the youth were not too many, simple random sample was used to get the sample size. Hundred pieces of papers were put in a basket whereby forty of them had “NO”, and eighty had “YES” written on them. Each youth was asked to pick only one piece from the basket, which they did. Those who picked papers having “YES” were selected to form the respondent group. By using simple random sampling method each had an equal chance of being selected and that each choice was to be independent of any other choice.
4. The 80 selected youth were given the questionnaires to fill anonymously. These instruments had clear instructions on how they were to be completed.

Validity and Reliability

Pre-test of the instruments for data collection is necessary to measure the validity and reliability of the same. A sample of individuals was selected from the target population. The pre-test form of the instruments had space for the respondents to make comments. This was done so that in case some questions were ambiguous, they could be corrected. The subjects were also encouraged to make comments and suggestions concerning the clarity of the questions relevance.

The pre-test results were collected and analysed. After this was done, and all improvements made, the revised instruments were administered to the sample that was selected.

Entry Process

In order for the researcher to commence with the work of research, two letters were needed. The first letter was addressed to the pastor in-charge of the Evangelical Lutheran Church in Kenya, Itierio congregation. The Deputy Vice Chancellor for Academic Affairs at Nairobi Evangelical Graduate School of Theology signed this letter. The letter was to show the reason for the research work and also to seek for permission for to be conducted in his congregation. The second letter was written and signed by the researcher himself. This letter showed in brief the purpose of the research and the significance of it for the church. It was meant to seek also, for permission to perform the study.

Data Analysis and Discussion

Work cannot be done without relevant tools. Tools in research work act as an intermediary instrument that facilitates the final objective of the research. Information about the feelings of the youth and their teachers concerning their programmes in the church was collected by the use of questionnaires as stipulated previously in this work.

Data analysis and discussing the findings were based on the information collected from the respondents. Several tables were constructed with the varied information gathered. The mode of data presentation was tabular. Both quantitative and qualitative analysis methods were used in processing information collected from the respondents. The tables formulated matched with the questionnaires administered.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION OF FINDINGS

This chapter describes ways to process, interpret and discuss the data collected from the respondents. It is not an easy task to convert the data collected to form generalizations “This task requires careful planning so that you can learn as much as possible from the data and be confident that your statistical findings are accurate” (Borg and Gall 1989, 843).

In order to give conclusions and recommendation, it is paramount to analyse the collected data. Discussions in this research work were conducted in these areas: questionnaires received back from respondents, the findings and testing the hypothesis and the summary of the findings. As was said under the section of the plan of data analysis, appropriate statistical tables were used to analyse information collected.

Table 1: Age Distribution – Youth

N= 80				
Age Category	Frequency			
	Male	Female	Total	%
12 to 15 years	10	15	25	31.25
16 to 18 years	8	20	28	35
19 to 21 years	15	12	27	33.75
TOTAL	33	47	80	100

Findings

From the figures above, the youth between ages 16 and 18 formed a bigger percentage – 35%. Youth who fall under ages of 12 to 15 years accounted for 31.25%

while the remaining 33.75% of the population comprised of youth between ages 19 to 21.

Interpretation and Discussion

From the information in the table above females were the majority. Being 47 in number, they formed 58.75% of the population of the youth in the congregation. In comparison to males, females who were between the ages of 16 to 18 comprised the greater number of 20. Males between ages 19 to 21 comprised a greater number when compared with males in other age groups, but still the number was less than that of females as aforementioned. This indicates clearly that female youth are majority in the congregation. It is therefore important for the congregational authority to understand these groupings and give them programmes that meet their needs.

Table 2: Age Distribution – Youth Leaders

<i>N- 4</i>				
Age Category	Frequency			
	Male	Female	Total	%
12 to 15 years	0	0	0	0
16 to 18 years	0	2	2	50
19 to 21 years	2	0	2	50
TOTAL	2	2	4	100

Findings

From the above statistics, there are no female or male leaders in the age category of between 12 to 15 years. Females' youth leaders falling in the age category of 16 to 18 years formed 50% of the population. Male youth leaders in the age group between 19 to 21 years formed 50% of the leadership population. The difference was not in the percentage but with the ages.

Interpretation and Discussion

The figures showed that female leaders were younger than male leaders. Youth leaders should be somehow more advanced in age than those they are leading. Female leaders who formed 50% of the population in leadership fell in the category of between 19 to 21 years. In the leadership group, there seemed to be a balance between females and male, no leadership group dominated another. More female leaders should be encouraged to volunteer themselves and help in leading, bearing in mind that females form a bigger percentage in the congregation as was indicated in the previous statistics.

Table 3: Educational Level of Youth

N=80				
Age Category	Frequency			
	Male	Female	Total	%
Primary	6	7	13	16.25
High School	22	20	42	52.5
Polytechnic	2	4	6	7.5
College	6	6	12	15
University	5	2	7	8.75
TOTAL	41	39	80	100

Findings

The figures in the table above indicate that youth in high school formed a greater percentage – 52.5% followed by those in Primary school with 16.25%. Those in Colleges formed 15% of the population and those in Universities formed a percentage of 8.75%. The least percentage was those in Polytechnics. Males in the various institutions are the majority compared to females. Together they form percentages of 51.25 and 48.75% respectively.

Interpretation and Discussion

The statistics in the table above show that there were more male in high school and Universities than female. Females who were undertaking Primary and Polytechnic education were greater in number than that of the males. Males and females in colleges tied in number. But as was indicated earlier the number of the males undertaking education in various institutions exceeds that of females. It is therefore important to know the different categories of youth in the congregation and provide relevant programmes that can enhance full participation. To understand what a university student and a Primary pupil require is crucial. A programme that a university student might show interest in may sometimes not be of any interest to a Primary pupil.

In order to know the programmes preferred by the youth, under each programme, entries were listed showing how each programme was important to them. From the totals, it was possible to find the programmes in which the youth participated that were their favourites.

Table 4: Programme preference

S. No.	Programmes	Entries with great importance		Entries of some importance		Entries of no importance		Rating
		F	%	F	%	F	%	
1.	Camp meeting	70	87.5	10	12.95	-	-	1
2.	Singing	69	86.25	11	13.75	-	-	2
3.	Community work	68	85	12	15.	-	-	3
4.	Bible study	65	81.25	15	18.75	-	-	4
5.	Prayer meeting	64	80	16	20	-	-	5
6.	Home visitation	62	77.5	18	22.75	-	-	6
7.	Drama	60	75	20	25	-	-	7
8.	Seminars	59	73.75	21	26.25	-	-	8
9.	Sunday evening fellowship	58	72.5	22	27.95	-	-	9
10.	Sunday school	55	68.75	25	31.25	-	-	10

Findings

In order of preference, camp meeting was the most preferred program at Iiterio E.L.C.K. Entries totalled to 70 forming 87.5% labelling the program as number one. It was followed by singing, and community work. The least preferred program was Leadership training with a total entry of 10 stating the program to be of great importance and 70 entries stating the program to be of some importance. The percentages for the entries were 12.95 and 87.5 respectively. No one ticked the column of “no importance,” -consequently there were zero entries in that particular column.

Interpretation and Discussion

From the information in the table, programmes, which bring all youths together, are more preferred to those that need individual participation. Youth need time to participate in programmes that bring them together and also to be given freedom where they can share their Christian experiences. Leadership training was shown to be of least importance may be because the youth expect to learn from their superiors (leaders). Active participation is limited.

A total number of 80 made 400 entries. These showed how the youth got involved in the programmes offered by the church.

1. I now know how to pray.
2. I now participate in other programmes.
3. I now study the bible on my own
4. I now serve God and others with love.
5. I now believe in the truth of Jesus.

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Table 5 Involvement in youth programmes in the church

	ALWAYS		USUALLY		RARELY		NEVER	
	F	%	F	%	F	%	F	%
1.	20	5	50	2.5	10	2.5	-	-
2.	13	3.5	20	5	47	11.75	-	-
3.	10	2.5	68	17	2	0.5	-	-
4.	28	7	40	10	12	3	-	-
5.	60	15	15	3.75	5	1.25	-	-
TOTAL	131	32.75	193	48.25	76	19		

Findings

This was the summary of the entries and their respective percentage as is indicated in the table. From the statements given to the youth showing how much they were involved in the various programmes in the congregation, a total of 131 forming 32.75% ticked “always”, 193 forming 48.25% ticked “usually”, 76 forming 19% ticked “rarely”. The “never” column was not filled. Statement five received a greater number, showing that as a result of participating in the programmes, they were able to believe in the truth of Jesus. Another high entry was made to the statement that the youth were able to study the Bible on their own. The entries were 68 forming 17%.

Interpretation and Discussion

From the information gathered and as is shown in the table, the programmes impacted the lives of the youth. This can be verified from the number of entries made in response to the provided statements. The exception is statement 2; inquiring if the youth were involved in other programmes. There were 47 entries forming 11.75%, which indicated that the youth “rarely” got involved in other programmes. The youth had shown by the numbers of entries totalling to 193 forming 48.25% that they “always” got involved in the activities provided, but a big majority indicated that they “usually” got involved in the activities provided.

In order for the programmes to have an impact on the youth, we expected to see many youth indicating their active involvement in the activities enumerated above which was to be seen by several entries in the column of “always”. The church has the responsibility to come up with programmes that will make the youth to fully participate in and in the long run impact their lives for spiritual growth and not forgetting their physical growth. For a healthy church, the needs of the youth must be met.

Table 6: Youth’s perceived causes for poor performance of programmes. A total of 80 made 369 entries

Codes	Entries for first five	Averaged	Percentage	Rating
#1	78	15.6	21.13	1 st
#2	76	15.2	20.59	2 nd
#3	74	14.8	19.51	3 rd
#4	72	14.4	19.51	4 th
#5	69	13.8	18.69	5 th

Codes:

- #1 poor leadership
- #2 youth needs not met
- #3 lack of study materials.
- #4 lack of time to meet with the youth
- #5 lack of trained workers

Findings

Poor leadership was the one that received the highest score. It was given by youth as the major contributory factor for poor performance of programmes in the congregation. The scores were 78 which formed 27.13% of the total scores. It was followed by youth needs not met which rated as number two having 76 scores with 20.59%. Lack of study materials took position three with 74 forming 20.05% followed by lack of time to meet with the youth with 72 scores forming 19.51% and the lowest scores were given to factor number five which had 69 with 18.69%.

Interpretation and Discussion

The information in the statistical table indicates that the youth identified poor leadership as a major cause for the poor performance of the programmes in the church. They suggested possible solutions to the existing problems which could be potentially effective. Lack of youth policy document did not appear among the first five causes of the poor performance of the programmes.

Table 7: Youth Leader's perceived causes for poor performance of programmes
4 youth leaders made 14 entries.

Codes	Entries of first five	Averaged	Percentage	Rating
#1	4	0.8	28.57	1 st
#2	3	0.6	21.42	2 nd
#3	3	0.6	21.42	3 rd
#4	2	0.4	14.28	4 th
#5	2	0.4	14.28	5 th

Codes

- #1 Lack of youth policy document
- #2 lack of time to meet with the youth
- #3 lack of study materials
- #4 lack of pastoral counselling
- #5 lack of trained workers.

Findings

Lack of youth policy document received the highest score. The factor was given by the youth leaders to be the major contributory cause for poor performance of programmes. The cause had 4 scores that formed 28.57% of the total scores. It was then followed by factor number two that indicated the lack of time to meet with the youth as another contributory factor. It scored 3 forming a 21.42%. Third was lack of study materials with also 3 scores forming a 21.42%. The last tied with 2 scores

given to each with a 14.28%. These were lack of pastoral counselling and lack of trained workers.

Interpretation and Discussion

From the information in the table, lack of sound youth policy was rated to be the major cause for the poor performance of programmes in the congregation. The youth leaders also perceived lack of time to meet with the youth to be another significant cause for the poor performance of the programmes. Lack of time meant that the youth could not participate fully in the programmes provided by the congregation. Some other causes were identified like the lack of materials to help as the teaching and learning exercises and also lack of pastoral counselling and enough trained personnel to man programmes and take care of the physical and spiritual needs of the youth.

All answers suggested by the youth were collected. The suggested answers were to help solve the perceived problems that cause the poor performance of the programmes in the congregation. The information was analysed and categorized as indicated in table 8. 80 Youth made 346 entries

Table8: Youth's Answers to perceived problems

Suggested solution in related areas	Frequency	Percentage %
Leadership	70	20.23
Enough time for youth	80	19.65
God's intervention (prayer)	63	18.20
Youth training	61	17.63
Social activities	55	15.89
Involvement of parents and friends	20	5.78
Exercises (Physical)	8	2.60
TOTAL	346	99.98 (100)

Findings

After analysing all perceived answers pertaining to the causes for poor performance of the programmes in the congregation, a lot of answers were related to issues of leadership, which scored the highest 20.23%. It was followed a close second in ranking by youth suggesting that they needed enough time to fully participate in the programmes provided by the congregation. Answers related to physical activities as supplementary to other programmes was lowest in scores.

Interpretation and Discussion

As is shown in the table above, the youth perceived solutions to problems for poor performance of programmes in the congregation to revolve around leadership related areas. If tangible progress is to be realized in the congregation, youth's suggestions should be taken serious. Suggestions like that of having seminars in which youth learn from their leaders and share ideas together promoting their spiritual and physical lives and counselling of youth were highly recommended. Having trained workers could lead the youth in the right path with full knowledge of what they do. Such leaders will help device systems for proper implementation of programmes and therefore promote participation from the youth.

The answers received from the youth, were handled in the same way as answers collected from the youth leaders. After collecting the data, all was analyzed and categorized as indicated in table 9 below. The suggested answers were meant to help solve the problems impacting the good performance of programmes in the congregation. 4 youth leaders made 19 entries

Table 9: Youth Leaders answers to perceived problems

SUGGESTED SOLUTIONS IN RELATED AREAS	FREQUENCY	PERCENTAGE %
God's intervention (prayer)	4	21.05
Teaching/learning materials	4	21.05
Involvement of parents and friends	4	21.05
Leadership	3	15.78
Enough time with youth	2	10.52
Social activities	1	5.26
Exercises (physical)	1	5.26
TOTAL	19	99.97 (100)

Findings

Upon analysing all the answers given by the youth leaders, they were categorized as indicated in the table above. High up on the list, the youth leaders agreed that they needed the intervention of God. Prayers were highly recommended. The suggestion ranked first with 21.05. Also rating first was the need of teaching/learning materials and the involvement of parents and Christian friends. Issues on leadership related areas was second with 15.78 followed by youth leaders need to be given enough time to be with youth that had 10.52%. Lastly, social activities and physical activities were highly recommended. These were the same with 5.26%.

Interpretation and Discussion

As indicated above, the youth leader's perceived answers to problems affecting the performance of programmes in the congregation appeared to rotate around the intervention of God, learning/teaching materials and involvement of parents and friends. What the youth leaders suggested should be taken serious if the church needs improvement in the performance of the programmes. Parents and other

Christian friends are needed to provide moral support. Youth need the support of parents and other Christians when carrying out their programmes.

Table 10: Problem /comparison list as indicated in tables 6 and 7 first five major causes.

As perceived by youth	As perceived by youth leaders
1. Poor leadership	1. Lack of youth policy
2. Youth needs not met	2. Lack of time to be with the youth
3. Lack of study materials	3. Lack of study materials
4. Lack of time to meet with the youth	4. Lack of pastoral counselling
5. Lack of trained workers	5. Lack of trained workers

Interpretation and Discussion

From the comparison list of problems perceived by youth and youth leaders, factor number three seemed to be common in both groups. Both groups stressed the lack of study materials as a cause for the poor performance of programmes in the congregation. Those factors that ranked high in the list for both groups were different. The youth felt that poor leadership played a significant role in impacting the good performance of programmes while their leaders indicated the lack of youth policy document to be a major cause of the poor performance of programmes in the congregation.

The two groups had almost the same feelings about factors impacting the performance of programmes. This could also be identified in problem five which stressed the lack of trained workers. These could lead and train the youth to participate in the programmes.

Table 11: Answer comparison list as indicated in tables 8 and 9

As perceived by youth	As perceived by youth leaders
1. Leadership	1. God's intervention (i.e. prayer).
2. Enough time for youth	2. Teaching/learning materials
3. God's intervention (prayer)	3. Involvement of parents and Christians
4. Youth training	4. Leadership
5. Social activities	5. Enough time with youth
6. Involvement of parents and Christians friends	6. Social activities
7. Physical (exercise)	7. Physical (Exercises)

Interpretation and Discussion

As indicated in the above list, the two groups came up with different possible solutions that would help minimize the problems that affect the performance of programmes in the congregation. Correcting leadership-related problems as perceived by the youth, which ranked first, was crucial for good performance of programmes. The youth leaders suggested that it was God's intervention that would make it possible for the programmes to perform well. There were several differences in the solutions suggested by the two groups. The youth suggested that they needed enough time so that they could participate in the programmes which were ranked second while the leaders saw the importance of having teaching and learning materials.

While the youth leaders suggested the importance of the involvement of parents and other Christian friends in the youth programmes, the youth did not see this to be of great significance, although they gave it as a possible solution. It was ranked six while in the leaders' list, it was ranked three, and this is in terms of priorities.

TESTING THE HYPOTHESIS

A total of five hypotheses were formulated for this study. After completing analyzing and categorizing data, the hypothesis were stated and tested as indicated below. All hypotheses were formulated in null form.

Hypothesis 1

“Stakeholders will perceive no relationship between a youth policy document and effective youth programmes.”

The hypothesis got tested after collecting information from both youth and their leaders. Questionnaires (Appendix A) and particularly question 7 provided information to help test the hypothesis. All information was tabulated as shown in tables 6 & 7. Youth leaders identified the lack of a good youth policy document as having an impact on the programmes in the congregation. Therefore, this hypothesis was confirmed.

Hypothesis 2

“Stakeholders will not perceive the effect of leadership on the performance of programmes in the church”.

This hypothesis was tested by collecting information from the questionnaire (Appendix A). Question 7 provided information that helped in testing the hypothesis. Data was collected and analysed as shown in tables 6 and 7. Although the youth leaders did not come up with poor leadership as a contributory factor for poor performance of programmes, the youth gave this as a major cause. Youth leaders had it as a cause although it did not appear among the five significant causes. Sound leadership was identified as having an effect on the performance of programmes. Therefore the hypothesis was confirmed.

Hypothesis 3

“The perceived results of existing programmes will not be considered sufficient to warrant their continuation.”

This hypothesis was tested by questionnaires administered to youth (specifically question 6 Appendix A). The results were analysed as indicated in table 5 which showed that youth manifested some signs of maturity in their lives by participating always in the activities as is indicated in the table. The “always” and “usually” columns had 131 and 193 entries forming 32.75% and 48.25% respectively. The hypothesis was confirmed.

Hypothesis 4

“The stakeholders will not suggest specific preferred programs.”

From the list of programmes given in question 5 in the questionnaire (Appendix A): information was collected and analysed in table 4. In order of preference, camp meeting was the most preferred programme at Itierio ELCK. This had 70 entries, which formed 87.5%. Other programmes as is indicated in programmes preference list in table 4 followed this. The hypothesis was confirmed.

Hypothesis 5

“Stakeholders will not suggest perceived solutions to the existing problems that will be potentially effective.”

From tables 8 and 9, youth and their leaders came up with several solutions to the existing problems. An example is by giving youth enough time to be involved in different programmes. At least both groups had suggested several solutions to the existing problems that could be potentially effective. Therefore the hypothesis was confirmed

Summary of Findings

The analysis of data collected was interpreted and categorized as was shown in this chapter. The chapter dealt also with the hypotheses that were tested. Below is a summary of the findings.

1. A bigger percentage of youth in Itierio E.L.C.K. comprise of females. Youth between ages 16 and 18 both male and female, formed a percentage of 35% of the total number of youth as it is illustrated in table 1
2. Female youth leaders in the age category of between 16 and 18 forming 50% of the population tied with male leaders in the age group between 19 and 21. The difference was in their ages as is indicted in table 2.
3. According to the information in table 3, youth in high school formed a greater percentage –52.5%. Males in various institutions were majority compared to females who formed 48.75% of the population.
4. Camp meeting was the most preferred programme in the congregation. There were no youth who made any entry to any programme that it had no importance as shown in table 4.
5. Many youth, who made entries forming 48.25%, showed that they participated not “always” but “usually” in the activities stated. This indicted how the programmes had impacted their Christian lives-table 5. Youth that made entries totalling to 78 with 21.13% pointed out the factor of poor leadership as major contributory factor to poor –performance of the programmes in

the church. Leaders came up with the lack of good policy document as a major cause for the poor performance of the programmes in the church. This is shown in tables 6 and 7.

6. After analysing all perceived solutions to the problems for the poor performance of the programmes from both the youth and their leaders, a lot of solutions were related to issues of leadership and the intervention of God. There was need to correct problems that existed with the leadership of the church and also ask God to intervene and bring changes. This could be done through prayers and intercessions. They also suggested a number of possible solutions to the problems as shown in tables 8 and 9.

CHAPTER 5

CONCLUSION AND RECOMMENDATION

In order to give the conclusion of the study and the recommendations, it is crucial to revisit the purpose and significance of the study.

The purpose of the survey study was to test the relationship between the lack of sound leadership including a good policy document and the good performance of the church's youth programmes. The researcher anticipated that the youth themselves and youth leaders would share his perception that, the programmes are not performing as expected, and therefore would be able to provide useful suggestions to establish a means of assessing and improving programmes performance.

With that purpose in mind, the significance of the study was therefore to serve as a valuable resource for the youth department of Itierio E.L.C.K. Its finding would reveal new ways of participating in different programmes by the youth with an aim of making them grow spiritually strong before their master Jesus. Further, it was hoped that the outcome of the study would help built a body of knowledge about systematic planning of programmes and how such programmes should show consistent growth that would warrant continuation of the same.

From the study these things were revealed:

1. The stakeholders especially the youth leader perceived a relationship between a good policy document and effective youth programmes. In order to make programmes effective there must be a good youth policy document and the contents of the document must be implemented.

2. The stakeholders especially the youth perceived the effects of sound leadership on the performance of the programmes especially when they gave their perceived problems related to the poor performance of programmes. The programmes in the congregation had helped the youth to grow spiritually.
3. Though this was not realized fully as was analysed in the table 4 and 5. Some emphasis is needed in other programmes that will promote the spiritual and physical growth of the youth.
4. From table 4 programme preference list, the stakeholders suggested specific preferred programmes such as; camp meeting, singing, community work and Bible study which ranked at the top as most preferred programmes. But the youth also stressed the need for participation in other programmes.
5. Although the perceived results of the existing programmes showed some sufficiency to warrant their continuation, something to rectify their performance was recommended. In table 4 we saw how youth responded to the statement given that was seeking to access the degree of affection; that is, how the programmes affected their spiritual and even physical lives.
6. The youth and their leaders at one point agreed that solutions to problems affecting the performance of programmes needed to be looked into. They suggested common perceived solutions like the intervention of God – through prayer and intercessions God would help them participate willingly in the programmes set up by the church. They also emphasized the significance of a good youth policy document.

Recommendations

The following recommendations are made here after analysing and categorizing the data. The recommendations have been made for the purpose of improving the performance of the programmes offered to youth by the church and also to help in minimizing the causes of poor performance of the programmes.

- 1 There is need to understand all youth in the church. Therefore the church should not forget to provide the relevant programmes that will help promote the youth's spiritual and physical lives. Such programmes will help the youth think seriously and constructively concerning the word of God.
- 2 From the study, youth should be well equipped in studying the Bible independently and as a group with zest and to interaction with its basic issues.
- 3 The church should provide sporting activities that develop youth physically and even mentally.
- 4 In order to help solve the problems put forward by stakeholders, which appear to be major contributory causes of the poor performance of the programmes, the call for God's intervention was given first priority. Stakeholders' prayer to God about what should be provided for youth in terms of programmes and their performance is significant.
- 5 From the preference list of programmes, youth like participating in programmes where they feel that they have enough freedom where they would share their Christian experiences. But such a freedom should be granted to youth with a lot of care.
- 6 The church authority should think of amending the section of the constitution that stipulates that youths are only those in ages between 12 and 21. People from ages 21-35 should be included. Such people will contribute a lot to the

younger ones in terms of promoting the spiritual and even the physical lives of the entire group.

- 7 From the perceived problems, it is crucial for the church administration to look into issues of leadership and having of a youth policy document. These two have significant relationship with the performance of the programmes in the church.

Areas that need Further Study

The researcher was not able to cover all areas that would have provided sufficient information due to lack of a youth policy document that would give general guidelines as well as philosophy of the programmes in the congregation.

In order to have supplementary information on the study about youth programmes in the church, an attempt to perform an evaluative work on the same is highly recommended.

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APPENDIX A

Read carefully and answer by ticking (✓) each question. Please do not write your name. Every information will be treated confidential provide your honest answers to these questions.

1. Are you (Tick one)
 - (a). Female
 - (b). Male

2. What is your age?
 - (a). Between 12 – 15
 - (b). Between 16 – 18
 - (c). Between 19 – 21

3. Are you
 - (a). Single
 - (b). Married
 - (c). Divorced
 - (d). Single Parent
 - (e). Separated

4. Which is your educational level
 - (a). Primary
 - (b). High School
 - (c). Polytechnic
 - (d). College
 - (e). University
 - (f). Other Specify

5. Here is a list of youth programmes in the church. Please indicate how important each one has been for you.

	Of very great importance	Of some importance	Of no importance
Camp meeting			
Bible Study			
Seminars			
Leadership Training			
Drama			
Home Visitation			
Singing			
Community work			
Prayer Meeting			
Sunday School			
Sunday Evening Fellowship			
Other (Specify)			

6. Indicate your response to the following statements by ticking (✓) the space before the response which best applies to you.

As a result of my involvement in the programmes of this church.

	Always	Usually	Rarely	Never
1. I now know how to pray.				
2. I now participate in other programmes				
3. I now study the Bible on my own				
4.4. I now serve God and others with love				
5.5. I now believe in the truth of Jesus				

For Youth and Leaders

7. What are, in your view, the most significant causes of poor performance of youth programmes in the church? (Please tick (✓) and number [5] five of them in order of significance).

- Lack of pastoral counselling
 Poor leadership
 Lack of trained workers
 Youth needs not met
 Lack of study materials
 Lack of sound youth policy document
 Lack of time to meet with youth regularly
 Other (specify) _____

8. Suggest possible ways of minimizing the causes

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

APPENDIX B

Nairobi Evangelical Graduate
School of Theology
P. O. Box 24686
Nairobi

Evangelical Lutheran Church
In Kenya – Itierio Congregation
P. O. Box 874 Kisii

Dear Pastor Henry Otworu,

I wish to write to inform you that I am intending to conduct a research in your congregation to examine the youth programmes in the church and their performance. It is my hope that the findings will help improve the performance of the same, which will enhance more participation of the youth in the programmes in the church.

I would therefore appreciate if you would kindly grant me permission to perform the research in the congregation. I look forward to receiving your help.

Yours sincerely,

John Moseti Miruka



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2nd December, 2005

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. John Moseki Miruka is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Arts in Christian Education Degree. The research is on **“A Study of the Youth Programmes in the Evangelical Lutheran Church in Kenya-Itierio Congregation.”** His research requires that he conducts interviews, make observations and collect documents that may be relevant to his topic.

Any assistance that you can give to Mr. Miruka will be much appreciated.

Sincerely,

Dwight Jessup, PhD

Ag. Deputy Vice-Chancellor for Academic Affairs

Curriculum vitae

Personal Information.

1. Name: John Moseti Miruka
2. Date and Place of Birth: 1969, Kiorina village, Bogetenga, Gucha District.
3. Country: Kenya.
4. Father's Name: Francis Miruka Mabu.
5. Mother's Name: Sarah Sarange Miruka. (Not alive)
6. Marital Statues: Married.
7. Wife's Name: Pennorah Moraa Moseti.

Schools attended

1. Kericho Headquarters Primary School, Kericho (1978-1982).
2. Omgwa Primary School, Gucha (1983).
3. Nduru High School Gucha (1984-1989).
4. Matongo Lutheran Theological College (1995-2000).
5. Nairobi Evangelical Graduate School of Theology (2004-2006)

Academic Qualifications

1. Kenya Certificate of Education, Division II ("O" Level 1987).
2. Kenya Advanced Certificate of Education 1 Principle and 3 Subsidiaries ("A" Level 1989).
3. Diploma in Theology (1995-2000).
4. Master of Arts in Christian Education (Candidate)

Work experience

1. Kerina Mixed Sec. School as B.O.G Teacher (1991-1992).
2. Kiabigoria Sec. School as B.O.G Teacher (1993-1995).
3. Matongo Lutheran Theological College (2003 2004).

Call and Ministry

Received Jesus Christ as Lord and Savior in 1991.

Joined Theological College and ordained for Ministry as Pastor in 2000.