

**AN ASSESSMENT OF THE EFFICACY OF CHURCH STRATEGIES IN
INCULCATING MORAL VALUES AMONG THE YOUTH IN THE
METHODIST CHURCH IN KENYA, MERU REGION**

JANE KATHURE NTAARI

**A Thesis Submitted to the Graduate School in Partial Fulfillment of the
Requirements for the Award of the Degree of Doctor of Philosophy in Religious
Studies of Tharaka University**

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DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has not been submitted for the award of a degree or diploma in this or any other university or institution.

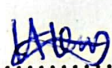
Signature  Date 7/11/2025

Jane Kathure Ntaari

ADT22/03342/20

Recommendations

This thesis has been submitted for examination with our approval as university supervisors.

Signature  Date 7/11/2025

Dr. Hellen Orina, PhD

Chuka University

Signature  Date 7/11/2025

Dr. Moses Kirimi, PhD

Tharaka University

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DEDICATION

This thesis is dedicated to my dear mother Consolata Mugambi, for believing in me and sacrificing her comfort so that I could get basic education. I will never forget. I also dedicate this thesis to my husband Stephen Ntaari for good will and moral support throughout my studies and research period. Further, I dedicate this work to my children Sammy Mwenda Ntaari, Fortune Koome Ntaari and Joy Kendi Ntaari, together with my daughter in-law Patience Wanjiku Mwenda, for genuinely delighting in my success. Additionally, this work is dedicated to my niece Mercy Kendi who is both a relative and a friend, and all other relatives who value education. Lastly, I dedicate this work to all my students of Religious Studies in Tharaka University, whose eagerness to learn challenges me to seek more knowledge and skills in Religious Studies.

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ABSTRACT

Over time, the Methodist Church in Kenya Meru Region has established a Youth Ministry in a bid to inculcate moral values among the youth. This is in cognizance of the fact that youth play a significant role in the church and society. Although the inculcation of these moral values continues, moral decadence among the youth in the Methodist Church in the Kenya Meru Region still persists. This study therefore assessed the efficacy of Church strategies in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. The objectives of the study were to examine the efficacy of youth seminars, to investigate the efficacy of games and sports, to assess the efficacy of schools and colleges' Christian programmes, and to analyze the efficacy of church initiation programs in inculcating moral values among the youth in the MCK, Meru Region. The study was guided by the moral development theory developed by Lawrence Kohlberg in 1958 and falls in the category of cognitive-moral-reasoning theories. The theory was suitable for this study because it clarified what influences the moral decisions at each level of moral development, something that the church can take advantage of to ensure inculcation of moral values among the youth. The study targeted members of the six synods of the Methodist church in Kenya, Meru Region, specifically the youth and the clergy. The study used a descriptive survey research design. There were 8,577 respondents considered in this study, comprising 8,326 youths and 251 members of the clergy from the MCK Meru Region. The sample size for the study was attained through stratified random sampling. The instruments for data collection included a questionnaire for the youth and an interview schedule for the clergy. Data analysis was done through Statistical Package for Social Sciences (SPSS) Version 27 and presented through descriptions, tables and pie charts. The study findings revealed that many churches in the MCK Meru Region have programmes for youth. The study also revealed that many youth take part in the various church programmes. However, it was clear from the study findings that some youth do not participate in the youth programmes in their churches. Further, the study findings showed that various youth programmes are effective in inculcating moral values such as peace, respect, obedience, love, honesty and cooperation. It was observable that the value of sexual purity was lowly rated in most programmes. The study is significant as a contribution to the body of knowledge in the discipline of Religious Studies in the area of ecclesiology and psychology of religion. Additionally, the findings and recommendations of this study are useful to the MCK Meru Region as they point to what needs to be adjusted so as to be able to effectively inculcate moral values among the youths.

TABLE OF CONTENTS

DECLARATION AND RECOMMENDATION.....	ii
DEDICATION.....	iv
ACKNOWLEDGEMENT.....	v
ABSTRACT.....	vi
TABLE OF CONTENTS	vii
LIST OF FIGURES	xiii
ABBREVIATIONS AND ACRONYMS.....	xiv
CHAPTER ONE:INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	4
1.3 Purpose of the Study	5
1.4 Objectives of the Study	5
1.5 Research Questions	5
1.6 Significance of the Study	6
1.7 Scope of the Study.....	6
1.8 Limitations of the Study	6
1.9 Assumptions of the Study	7
1.10 Operational Definition of Terms	8
CHAPTER TWO:LITERATURE REVIEW.....	9
2.1 Introduction	9
2.1.1 Youth Ministry	9
2.2 Youth Seminars, Camps and Conferences.....	12
2.3 Youth Games and Sports	13
2.4 Schools' and Colleges' Youth Programmes	15
2.5 Church Initiation Programs	18
2.6 Theoretical Framework.....	21
CHAPTER THREE:METHODOLOGY.....	25
3.1 Introduction	25
3.2 Research Design	25
3.3 Location of the Study	26
3.4 Target Population	26
3.5 Sampling Technique and Sample Size	27

3.6 Research Instruments	29
3.6.1 Questionnaires	29
3.6.2 Interviews	30
3.7 Data Collection Procedure.....	31
3.8 Data Analysis and Presentation	31
3.9 Ethical Considerations	32
CHAPTER FOUR: EFFICACY OF YOUTH SEMINARS, CAMPS AND	
CONFERENCES IN INCULCATING MORAL VALUES.....	33
4.1 Introduction	33
4.2 Response Rate.....	33
4.3 Personal Information	35
4.4 Respondents' Age.....	35
4.5 Level of Education.....	36
4.6 Membership to the Youth Group.....	36
4.7 Efficacy of Youth Seminars, Camps and Conferences.....	38
4.7.1 Whether Churches Hold Youth Seminars, Camps and Conferences.....	39
4.7.2 Participation in Youth Seminars and Conferences	40
4.7.3 Reasons for not participating in Seminars, Camps and Conferences	41
4.7.4 Effectiveness of Seminars, Camps and Conferences in Inculcating Specific Moral Values	46
4.7.5 Effectiveness of Seminars, Camps and Conferences in Inculcating the Value of Peace	48
4.7.6 Effectiveness of Seminars, Camps and Conferences in Inculcating Respect	50
4.7.7 Effectiveness of Seminars, Camps and Conferences in Inculcating Obedience	51
4.7.8 Effectiveness of Seminars, Camps and Conferences in Inculcating Honesty	53
4.7.9 Effectiveness of Seminars, Camps and Conferences in Inculcating Love ..	54
4.7.10 Effectiveness of Seminars, Camps and Conferences in Inculcating Cooperation	56
4.7.11 Effectiveness of Seminars, Camps and Conferences in Inculcating Sexual Purity	58

CHAPTER FIVE: EFFICACY OF GAMES AND SPORTS IN INCULCATING MORAL VALUES AMONG THE YOUTH.....	63
5.1 Introduction	63
5.2 Whether the Churches Hold Games and Sports for the Youth	63
5.3 Whether Youth Participate in Games and Sports Organized by the Church	65
5.4 Reasons for not Participating in Games and Sports	66
5.5 Extent to which Games and Sports were Effective in inculcating moral values	69
5.5.1 Extent to Which Games and Sports Were Effective in Inculcating the Value of Peace.....	70
5.5.3 Extent to Which Games and Sports were Effective in inculcating the Value of Obedience.....	73
5.5.4 Extent to Which Games and Sports Were Effective in inculcating the Value of Honesty.....	75
5.5.5 Extent to Which Games and Sports Were Effective in inculcating the Value of Love.....	77
5.5.6 Extent to Which Games and Sports Were Effective in Inculcating Cooperation	78
5.5.7 Extent to Which Games and Sports were Effective in Inculcating Sexual Purity	80
CHAPTER SIX: EFFECTIVENESS OF SUNDAY SERVICES, PRAYER AND BIBLE STUDY MEETINGS, WEEKLY FELLOWSHIPS, AND WEEKEND CHALLENGES IN SCHOOLS AND COLLEGES IN INCULCATING MORAL VALUES	84
6.1 Introduction	84
6.2 Efficacy of Schools and Colleges Christian Programmes in Inculcating Moral Values Among the Youth.....	84
6.2.1 Level of Commitment in Attending Sunday Services	85
6.2.2 Level of Commitment in Attending Prayers and Bible Studies	86
6.2.3 Level of Commitment in Attending Termly Weekend Challenges	87
6.2.4 Level of Commitment in Attending Weekly Fellowships.....	88
6.4 Extent to which Schools and Colleges Christian Programmes Were Effective in Inculcating Moral Values	93
6.4.1 Effectiveness of Schools and College Programmes in Inculcating Peace...	95

6.4.2 Effectiveness of Schools and College Programmes in Inculcating Respect	96
6.4.3 Effectiveness of Schools and College Programmes in Inculcating Obedience	96
6.4.4 Effectiveness of Schools and College Programmes in Inculcating Honesty	98
6.4.5 Effectiveness of Schools and College Programmes in Inculcating Love	99
6.4.6 Effectiveness of Schools and College Programmes in Inculcating Cooperation	100
6.4.7 Effectiveness of Schools and College Programmes in Inculcating Sexual Purity	101
CHAPTER SEVEN: EFFICACY OF CHURCH INITIATION PROGRAMMES IN INCULCATING MORAL VALUES AMONG THE YOUTH.....	104
7.1 Introduction	104
7.2 Whether Churches Conduct Initiation Programmes.....	104
7.3 Whether Initiation Programmes Helped to Inculcate Moral Values	106
7.4 Extent to Which Church Initiation Programmes Helped to Promote Moral Values.....	107
7.4.1 Effectiveness of Initiation Programmes in Inculcating Peace	108
7.4.2 Effectiveness of Initiation Programmes in Inculcating Respect.....	109
7.4.3 Effectiveness of Initiation Programmes in Inculcating Obedience	109
7.4.4 Effectiveness of Initiation Programmes in Inculcating Honesty	110
7.4.5 Effectiveness of Initiation Programmes in Inculcating Love	110
7.4.6 Effectiveness of Initiation Programmes in Inculcating Cooperation.....	111
7.4.7 Effectiveness of Initiation Programmes in Inculcating Sexual Purity.....	111
CHAPTER EIGHT: SUMMARY, CONCLUSION AND RECOMMENDATIONS	114
8.1 Introduction	114
8.2 Summary of the Study.....	114
8.2.1 Efficacy of Youth Seminars, Camps and Conferences in Inculcating Moral Values Among the Youth	115
8.2.2 Efficacy of Games and Sports in Inculcating Moral Values Among the Youth	116
8.2.3 Efficacy of Schools and Colleges Christian programmes in Inculcating	

Moral Values	117
8.2.4 Efficacy of church initiation Programmes in Inculcating Moral Values	
Among the Youth	117
8.3 Conclusions of the Study.....	117
8.4 Recommendations	118
8.5 Areas for Further Studies	119
REFERENCES.....	120
APPENDICES.....	148
Appendix I: Introduction Letter.....	148
Appendix II: Questionnaire for the Youth.....	149
Appendix IV: Interviewed Members of the Clergy	154
Appendix V: The Size of a Randomly Chosen Sample.....	155
Appendix VI: Introductory Letter	157
Appendix VII: Institutional Scientific and Ethics Review Committee	158
Appendix VIII: NACOSTI Permit	159

LIST OF TABLES

Table 1: Kohlberg's Moral Development Model.....	24
Table 2: The Distribution of the Target Population by Synods	27
Table 3: Appropriate Representation per Stratum	28
Table 4: Response Rate.....	33
Table 5: Personal Information for the Youth.....	35
Table 6: Efficacy of Youth Seminars, Camps and Conferences.....	38
Table 7: Extent to Which Youth Seminars, Camps and Conferences were effective in Inculcating Specific Moral Values	47
Table 8: Extent to Which Games and Sports Promote Moral Values.....	69
Table 9: Level of Commitment in Attending Schools and Colleges Christian Programmes	84
Table 10: Extent to which Schools and Colleges Christian Programmes were effective in Inculcating Moral Values.....	93
Table 11: Extent of Church Initiation Programmes in Promoting Moral Values	107

LIST OF FIGURES

Figure 1: Churches Hold Games and Sports.....	63
Figure 2: Participation in Games and Sports Organized by the Church.....	65
Figure 3: Does your Church Conduct Initiation Programmes for Boys	104
Figure 4: Whether Initiation Programmes Helped to Inculcate Moral Values	106

ABBREVIATIONS AND ACRONYMS

CU	Christian Union
DotA	Defence of the Ancients
FOCUS	Fellowship of Christian union Students
HIV	Human Immunodeficiency Virus
KCPE	Kenya Certificate of Primary Education
MCK	Methodist Church in Kenya
NACOSTI	National Commission for Science, Technology and Innovation
OECD	Organization of Economic Co-operation and Development
PCEA	Presbyterian Church of East Africa
ROPES	Rites of Passage Experiences
STIs	Sexually Transmitted Infections
UMC	United Methodist Church
UNICEF	United Nations International Children's Fund

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Moral values refer to the principles that provide a guideline to a person on how to determine if their decisions or actions are acceptable or not acceptable within a specific community (Omosehin et al., 2022). In the context of the youths, moral values determine their decision-making pattern in life situations and also guide them to comprehend the repercussions of their actions. The society has of late witnessed an alarming deterioration in its moral values more so among the youths (Chima, 2010). No wonder various scholars have paid attention to young people lately, something that points to the significance of the youths who comprise of 16 percentage of the world's population (World youth Report, 2020).

As a matter of fact, the youth are a significant asset of any society and ought to be well molded for the stability and prosperity of the society. A society's future can be predicted on the basis of the quality of its youths (Kumar, 2008, George & Uyaya D, 2014). Among the different aspects of nurturing that the youths require is impartation of moral values. Indesi (2010) and Odewoye (2017) lament that moral values among the youths appear to decline. Indensi (2010) further confirms that moral decadence is a problem globally.

Indecency is no longer appalling but has been accepted as a normal thing hence the high rate in moral decadence in America, as confirmed by Megan and Nicole (2022). Brown (2008), states that in the United Kingdom, there is evidence of unprecedented and unsettling decline in moral values. He further asserts that social values have changed rapidly such that things that caused outrage a generation ago are now celebrated. As such, Britons can clearly say that there is decline in moral values especially among the young people and the adults as well. According to Lu Han, Ren & Zhang (2023), Britain is better in so many ways compared to 1950s but her morals have deteriorated immensely over the last six decades.

Furthermore, Brown (2008) observes that the issue of moral anomie is so rampant in Britain and perturbing. These reports qualify the urgency of this study since what is

happening out there could also be the case in here. The above situation is not unique to America and Britain because the same is reflected in Asia. Reazul & Maffazzo (2018) assert that around 30% of the total population in Bangladesh are the youth and unfortunately, a significant percentage of the youths are being affected by moral decadence. The two argue that the scenario is getting worse day by day and as such, needs to be given attention. According to Di Shang (2016), Chinese ethics are declining and the most affected are the youth thus making disorder in the society inevitable. The state is so worrying that it is clear something important has disappeared and nothing good has replaced it thus creating a moral vacuum.

In Africa, things are not any better. In South Africa, Mamabolo (2021) confirms that there is an alarming decline in morality among the young people. Van (2003) & Masungu (2004) opine that in South Africa, morality needs to be recaptured. As regards Nigeria, Njoku (2017) laments that moral decadence is high and there is evidence of moral laxity among the young people and moral values in the country have degenerated to the lowest ebb to the extent that the state of Nigerian youths in terms of morality is becoming hopeless and frustrating. The education stakeholders in Nigeria reveal that moral decadence is slowly replacing values in the present times and this unfortunate phenomenon is the cause of the major problems being faced currently in many countries. (<https://guardian.ng>)

Nyameky (2020) asserts that there are unethical practices in Ghana among young people and these include: occultism, consumption of obscene content, breaking laws and rioting in schools among others. Majority of the youths are wayward, disobedient and disrespectful. In East Africa, the story is not different. Nsaba (2019) argues that declining moral standards among the youths in Uganda are becoming a challenge in the 21st century, thus a topic of discussion. Werunga & Simiyu (2021) on the other hand posit that moral values such as honesty, mutual respect, civility and social responsibility are increasingly lacking among the youths in Kenya. This makes it difficult for individuals to live good lives as well as become productive contributors to the welfare of the society. This argument is supported by Wamalwa (2016) who claims that there is an outcry concerning the declined morals among young people in the country. Moral decadence has set its roots all over Kenya such that a day hardly passes without reports

of drug abuse, violence, sexual abuse, killings, robbery, among other cases. Violent cases perpetrated by youths have been on the rise. From the Institute of Economic Affairs Youth Compendium (2011), an estimated sixty percent of the crimes reported to Kenya Police Service are perpetrated by the youth.

Research conducted by National Crime research Centre and National Cohesion and Integration Commission (2017) revealed that the percentage of gangs driven by young people in Kenya are on the increase. There has been a lot of disheartening reports from secondary schools in the country about immoral practices. In 2017, torching of boarding schools by students had become a major occurrence. These fires led to destruction of property, injuries and also deaths (Aljazeera News 4th September 2017). In the universities and tertiary institutions, young people are involved in promiscuity. Alcohol and drug abuse have become the norm and is considered as the main form of entertainment. There have been several cases of suicide and murder, many of which touch involve the young people.

In Meru County, research carried out by UNICEF (2008) revealed that there are many youths in the country who drop out of school to be involved in cheap labour. This information is supported by research carried out by Mutuma (2010) which confirms that in the Igembe District of Meru County, young boys run away from school so as to be employed as casual laborers in miraa plantations. The same young boys abuse alcohol and drugs. Ihuoma (1995) feels that moral decadence is a social problem affecting many nations and every community should put in place mechanism to check its growth. Reazul and Moffazzo (2018) share Ihuoma's feelings as they argue that the issues of moral decadence among the youths should arouse concern to everyone.

It should be every normal person's concern, from parents who are blamed for improper socialization of their children, to the Church, which is the prophetic voice of the society, to find ways of restoring morality among the young people. Masanga (2010) confirms that churches have noble programs for the mental, social, spiritual and moral guidance of its members. The programs touch on areas of integrity and discipline among others. Closely related to Masanga's argument is Mutheu (2018) who states that the Catholic Church, for instance, attempts to inculcate moral values among the youth through pastoral programs, rituals and symbolisms as well as church policies. What is not clear

is the efficacy of these programmes in inculcating moral values among the youth, hence the need for this study.

The Methodist Church in Kenya derives from the life and teachings of John Wesley. Methodist churches focus on sanctification and transforming effects of faith on the character of a Christian. They emphasize on good moral values such as charity, support for the poor and needy and the afflicted. (<https://www.christianitytoday.com>). These ideals are collectively known as the social Gospel and they are practiced through establishment of hospitals, orphanages and schools. In schools, there are chaplaincy services which focus on imparting the youths with knowledge and moral values for responsible living. This is true of the Methodist Church everywhere, Meru included (<https://www.asbury.edu>).

MCK first came to Kenya in the year 1862 under the name the United Methodist Church (U M C) (Ndunjo, 2018, Nthamburi 1982). In 1910, the United Methodist Church began mission groundwork in Meru and in 1912, they opened a mission at Kaaga under Reverend Griffins and Mimmack (Nthamburi, 1982). United Methodist Missionaries were the first Christian Missionaries to arrive in Meru (Ndunjo, 2018). It is one of the mainstream churches both in the country and in the county of Meru and has the largest population among the protestant denominations. Of concern to the researcher is that despite the evidence of Church programs meant to inculcate moral values among the youths, moral decadence has evidently remained a pertinent issue. The study thus focused on the efficacy of youth Seminars, camps and conferences, Games and Sports, Schools and Colleges Christian programmes and Church initiation programmes in inculcating moral values among the youth in the MCK, Meru region.

1.2 Statement of the Problem

As a key pillar in the growth of any church, Youth Ministry develops and executes strategic programmes aimed at instilling moral values among the youth. In view of this, the Methodist Church in Kenya, Meru Region has put in place strategies to mold the youth into holistic individuals. Some of the strategies the church has used to impact youth with moral values include: seminars, camps, and conferences; games and sports; schools' and colleges' youth programmes and initiation programs. Despite the existence

of these strategies, there was insufficient current analysis on the efficacy of different church programmes within the Methodist Church in Kenya, Meru Region in inculcating moral values among the youth. Consequently, there was no evidence that the programmes by the Methodist Church in Kenya, Meru Region successfully served the purpose they were intended to. Thus, there was need to assess the efficacy of the strategies used by the Methodist Church in Kenya, Meru Region in inculcating moral values among the youth. This study therefore investigated the efficacy of these strategies in instilling moral values among the young people in the MCK, Meru Region.

1.3 Purpose of the Study

The purpose of the study was to assess the efficacy of the church strategies in inculcating moral values among the youth in the MCK, Meru Region.

1.4 Objectives of the Study

The study was guided by the following objectives:

- i. To examine the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth in the MCK, Meru Region.
- ii. To investigate the efficacy of games and sports in inculcating moral values among the youth in MCK, Meru Region.
- iii. To assess the efficacy of Sunday services, prayer and Bible study meetings, weekly fellowships and weekend challenges in schools and colleges in inculcating moral values among the youth in the MCK, Meru Region.
- iv. To analyse the efficacy of church initiation programmes in inculcating moral values among the youth in the MCK, Meru Region.

1.5 Research Questions

The study sought to answer the following questions:

- i. What is the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth in the MCK, Meru Region?
- ii. What is the efficacy of games and sports in inculcating moral values among the youth in the MCK, Meru Region?
- iii. What is the efficacy of Sunday services, prayers and Bible study meetings, weekly fellowships and weekend challenges in schools and colleges in

inculcating moral values among the youth in the MCK, Meru Region?

- iv. What is the efficacy of Church initiation programmes in inculcating moral values among the youth in the MCK, Meru Region?

1.6 Significance of the Study

The study revealed the status of the strategies used by the Church in inculcating moral values among the youth. The study findings are significant as a contribution to the body of knowledge in the discipline of Religious Studies in the area of Ecclesiology and Psychology of Religion. Additionally, the findings and recommendations of this study are useful to the MCK Meru Region as they specify what changes need to be implemented so as to effectively inculcate moral values among the youth. Other Christian denominations in and outside the Meru Region could similarly find the results of the study useful in strengthening their strategies of inculcating moral values of their young people. Educational planners and policy makers could too use the findings of the study in planning and making decisions on how to enhance acquisition of moral values among the youths. The Ministry of Youth Affairs, Sports, and Arts could also utilize these findings to help them apply appropriate mechanisms in the inculcation of moral values among the youths. The study findings will equally serve as a useful resource to the young people in churches and learning institutions on the need to embrace moral values for responsible adulthood.

1.7 Scope of the Study

The study was conducted in the MCK Meru Region, which covered six synods: Nkubu, Tharaka, Kaaga, Miathene, Nyambene North and Nyambene. This geographical region was considered viable for the study because the Methodist Church was the first Christian missionary body to arrive in Meru as the British United Methodist Mission (later referred to as the United Methodist Church). The study involved the youth and the clergy of the MCK Meru Region. These were considered as the respondents of the study because each group was well versed with the programs of the church.

1.8 Limitations of the Study

The study experienced the following challenges:

Some respondents, especially the clergy, were reluctant to give information due to

confidentiality issues. The researcher, however, clarified that the study was purely meant for academic purposes and assured them that the study findings were useful in helping the youth in the church. There was also a problem with the schedule, making it challenging for the researcher to get the respondents for the research. To overcome the challenge, the researcher made prior arrangements with the respondents through church administration so that the respondents could be available.

1.9 Assumptions of the Study

The study was anchored on the following assumptions

- i. That the MCK, Meru Region has strategies in place to inculcate moral values among the youth.
- ii. That all the respondents gave genuine and reliable information.
- iii. That the sample chosen were representative enough.

1.10 Operational Definition of Terms

Asset:	It is contextualized to mean that the young people were significant in the society.
Camp:	A gathering of the youth for a number of days for a spiritual purpose.
Conference:	An event prepared by the church for the young people.
Decadence:	Moral decline characterized by overindulgence in pleasure and luxury
Effectiveness	Ability to inculcate moral values among the youth
Efficacy:	Ability to give the intended results
Games and Sports:	Activities meant for youth physical engagement. They may be friendly or competitive activities.
Inculcate:	To develop or instill.
Initiation:	A rite of passage for young boys at the puberty stage. Also understood as circumcision
Meru Region:	A geographical area within which the six Synods of the Methodist Church in Kenya are spread
Methodist Church:	A Protestant Christian denomination whose origins, doctrine, and practice derive from the teachings of John Wesley, George Whitefield, and Charles Wesley.
Moral Decadence:	Deterioration of moral values.
Nurture:	Caring and helping someone to grow in the acceptable ways.
Persistence:	Continued or prolonged existence of something.
Secularism:	State of separating religion from social and political activities.
Secularization:	Converting something from religious to secular.
Seminar:	Religious presentations focusing on the youths.
Strategy:	A plan of action that is designed to achieve a goal.
Synod:	A geographical area consisting of two or more circuits within the administrative structure of the Methodist Church in Kenya.
Youth Ministry:	An age specific religious ministry of faith groups.
Youth:	A young person of between teenage to and 20 years

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, existing literature that was relevant to the study topic was reviewed. Further, literature was reviewed through the main sub-themes that were extracted from the study objectives as follows: efficacy of youth seminars, camps and conferences; efficacy of Games and Sports in inculcating moral values; efficacy of Schools' and Colleges' Christian programmes and efficacy of Church initiation programmes in inculcating moral values among the youth. Literature review explored the research gaps that served as a justification for the need of the study. At the end of the chapter, theoretical framework is also be presented.

2.1.1 Youth Ministry

According to Makewa (2008), the purpose of the Youth Ministry is to enhance youth development. He further notes that youth potential can be actualized when the right environment is provided through youth ministry. In the year 2011, Chelule carried out a study on the attitude of the senior pastors to Youth Ministry. He feels that the adults in the church and church leaders have a responsibility to provide a good environment for spiritual growth and moral maturity of the youth. According to Chelule, spiritual growth and moral maturity can be achieved through designed strategies in form of programmes and other credible church activities. Church organized activities would provide the youth with an opportunity to learn much more than they can get from any other source (Miruka, 2006). Whereas the arguments by Chelule and Miruka are true, the strategies employed by the MCK Meru Region have not been assessed to determine how well they achieve the desired intention. Thus, the need for this research.

Morenammele (1996) reveals that the church has been accused for not giving adequate attention to young people. He argues that the church is to blame for not realizing that young people are receptive of anything that comes their way at this formative stage. Moreover, he observed that the church should be objective and focused in its plans for the moral balance of the Youth. The suggestion by Morenammele is noble but should go beyond mere programmes to the usefulness of the same. Usefulness could only be proved through scientific research, thus the purpose of this study.

Hakes (1964), Mudave, (2009) and Chelule (2011) agree that if the church is to help the youth, there is need to relook into its role as God's means of reaching people in a changing world. New ways of doing Youth Ministry have to be used to reach the youth where they are. This way, the church will be relevant in meeting their needs. Morenammele (1996) advises that the church should be on the alert and take care of the youth before it is too late. It is not wise for church leaders to hold onto the belief that young people are the nation of tomorrow because as Buconyori (1993) observes, the youth will soon be the policy makers and church leaders. This aspect supports the need to investigate the strategies used by the church to inculcate moral values among the youth. Nyagah (2012) argues that the church possesses greater potential than other institutions when it comes to the important matters such as inculcating moral values among its young people. Some of the strategies include establishing youth ministries, youth seminars, camps and conferences as well as games and sports and boys' initiation programs (Ragira et al, 2017). The strategies by themselves are not sufficient, it matters how impactful they are as far as inculcating moral values among the youth is concerned. This research proposal is inspired by this concern.

Specialized ministry for the young people in local congregations' dates in the 1930s in North America and Europe, with notable rapid growth after the Second World War. (Lamport, 1992 & Mckinney, 1990). It was during this early time, that pastors and church leaders coined a common slogan whereby they referred to the youths as the leaders of tomorrow. The idea behind the slogan was to keep the youth from church affairs. However, according to Mudave (2009), the tomorrow begins now, because the youth of today will obviously be the adults of tomorrow since their stage is both a formative and transitory one. At the youth stage, lives can be impacted most since the young people are both inquisitive and open to new ideas (Chelule, 2011). Youth Ministry is a critical requirement in church today because a church without a Youth Ministry is a church without a future (Dettoni, 1993). Worth noting however is that, the existence of a youth ministry alone may not achieve the inculcation of moral values among the youth. There is need to investigate whether the Youth Ministry in church is achieving the intended purpose, which is a holistic youth with a commendable moral value.

Often, Youth Ministry finds itself in a crisis because it is wrongly presented and the

crisis is mostly because of failing to lead young people to become mature Christian adults (Strong,2015). According to Strong (2015), young people are not led to become mature adults because youth ministry is given a skill and social approach rather than a theological approach. This implies that every programme that young are involved in through the youth ministry, should be grounded on the biblical teachings and faith in God. Purves (2004) supports Strong's argument by stating that for youth ministry to succeed, it should incorporate fully the dynamically practical nature of theology.

Morenammele (1996) postulates that every local church has as one of its major duties to take good care of their young people. This calls for a clear philosophy of Youth Ministry which stipulates what is to be taught to the youth and how it should be taught. This is supported by Dettoni (1993) who asserts that Youth Ministry by itself will not achieve much. It should be youth ministry with a clear purpose. According to Dean (2010), Youth Ministry should be grounded on proper theology so that young people do not merely focus on "doing good" and "feeling good" but instead be grounded in their spiritual lives and walk with God. A person's relationship with God ought to be strengthened as it is what will remain after the emotions are gone. Thus, Dean (2010) calls upon the church to focus on Youth Ministries that build faith in young people for a lasting impact. Dean further cautions that unless young people are grounded to mature in their relationship with God, they will only remain motivated by relational opportunities in church and not by genuine spiritual and moral development.

Morenammele (1996) adds that a Youth Ministry in a local church should be headed by trained Youth Pastors who are pragmatic and well versed with knowledge on needs of the youth and skills of meeting them as a means of impacting the lives of the youth objectively. Hanna (2020) commenting on the Youth Ministry argues that a Youth Ministry should be aimed at equipping and allowing the youth to live as useful members of the church and society. For Youth Ministry to be effective, it should have aims and objectives which stipulate its direction and purpose. According to Werner (2020), aims and objectives can be understood as a statement on what a group or individual plans to accomplish. Such a statement defines the planning and implementation and provides a basis for evaluating progress.

The aims and objectives for Youth Ministry are effective when grounded on well assessed youth needs so as to be able to plan for activities which address the found needs. In the study ‘An evaluation of the Nairobi Baptist church youth programme, Morenammele (1996) expounded on the importance of established youth ministry. The Methodist church has as one of the established groups, a youth department. There has not been a study to evaluate how impactful the Youth Ministry in the Methodist church Meru Region is, in inculcating moral values. This study was therefore necessary.

2.2 Youth Seminars, Camps and Conferences

Seminars, camps and conferences are crucial non-formal avenues through which young people are trained and offered capacity building opportunities (Ghahremani, 2013, Pandya & Maniar, 2014). Youth training and capacity building programmes focus on improving skills which enable them to carry out vital functions, solve problems, define and achieve objectives (Brasof, 2019). Young people make up the bulk of the population from a demographic point of view. As such, there is need to embrace support of the youth to harness their potential. Shefiu (2016) argues that capacity building should focus on morality, skills improvement, health and well- being, good governance, human rights and accountability, employment opportunities, leadership skills, empowerment and entrepreneurship.

The youth are also equipped with human and godly values that promote healthy body, healthy mind and healthy lifestyles. Through seminars, camps and conferences, young people further attain skills in leadership, communication and citizenship as well as discipline to grow in acceptable values (Allen & Lohman, 2015). Observations of Lerner et al (2010) and Tallman (2023) are that, youth seminars and conferences are opportunities the church use to enhance positive youth development and participate in in services for learning experiences. The experiences happen when the young people are taught the Word of God and listened to as they ask critical life and moral questions and are put together to plan and pursue common goals (Liahona, 2021). This study is meant to find out whether youth seminars, camps and conferences in the Methodist Church in Kenya Meru region are impactful in inculcating moral values among the youth.

2.3 Youth Games and Sports

There exists a close philosophical relationship between sports and Christian beliefs which started in the middle of the 19th Century and advanced increasingly in the latter part of second half of the 19th Century (Fasan, Raim and Onifade, 2022). Brown (2013) states that there is an increasing concern about youth antisocial behaviour and the impact such behaviour can have on communities. Sport as a youth programme in the church are meant to help promote social interaction. They provide continued form of motivation for the young people to remain involved in the church (Carpenter, 2001). According to Jarman (2022), stronger emphasis should be placed on sport programs in churches so as to facilitate the attraction, retention and nurturing of the participants. This is because games and sports provide the youth with opportunities to develop positive strengths and qualities as argued by Massimiliano (2020).

According Angela (2023), youth sport programmes can be used to promote socialization skills. Previous research has shown that using sport and physical activity can contribute to a reduction in antisocial behaviour (Barnes, 2010). However, there was limited evidence to determine the extent to which sport and physical activity solely achieves this change. Because of the large number of young people participating in organized sports programs and the potential of these programs to impact youth development both positively and negatively, youth sport advocates have strongly encouraged sponsoring organizations to acquire education and training for Youth sport volunteers as well as parents (Barnes, 2010). This study explored the experiences of young people in the games and sports programmes and the extent to which the programmes influenced the youth towards positive moral behaviour.

Young people start by interacting with their peers before attempting to change the attitudes and behaviors of the larger community. Youth's moral reasoning in sports is significantly influenced by the moral atmosphere of the sport as well as the focus on team performance as opposed to individual mastery, which determines how people should behave (Stanger, 2018). The argument by Calmeiro e (2015) is that young people who take part in team sports manifest moral thinking at higher levels than those who compete in solitary sports. Jenkins and Michael (2019) found that using athletics to minister to adolescents and young adults in the Normandie Avenue Seventh-day

Adventist Church in California effectively reaches both religiously affiliated and non-religious youth and young adults. The study sought to find out whether the youth and young adults who take part in these games are exposed to a spiritual environment during games.

According to Muthomi, Kagemu and Kang'ethe (2023), people develop morally through sports by way of both imitation and initiation. To be committed to sports as a moral practice means playing the sport as it should be played, rather than in immoral ways. Those who play well display such virtues as responsibility, forgiveness, fairness, respect for people and the rules, and cooperation. Therapeutic programs that particularly include sports have been said to be effective and beneficial to character building (Lev, 2019). Through cognitive and affective elements that support the youths' social relationships, they transmit moral ideals. Wheaton, Roy and Olive (2017) assert that the most fruitful sports programmes are those that use sport to draw young people to the project first before engaging them in formal teachings in personal development and social skills. From this, one can deduce that using sports to engage young people can be successful and can eventually result in the development of values and important life skills. However, since this argument had not been proven, this study was important.

Hawkins and Weis (2017) note that, programmes that apply preventative measures allow young people the chance to remain busy and socialize outside of school or the workplace. Thomas (2018) argues that due to increased growth in adolescent problem behavior, there is need for programs such as sports which promote positive youth development. Most juvenile intervention programmes aim to lessen boredom and opportunity-led delinquency by relying on the belief that "the devil makes work for idle hands" as argued by Foss (2010). Such programmes provide education to young people who want to change their antisocial behavior, take on greater communal duties, and raise their aspirations as well as their self-worth.

According to Foss (2010), including athletics as a component of a comprehensive intervention strategy increases its impact. As such, sports on its own can neither prevent nor lessen moral decadence. The value of the sports programmes is judged based on the values that the participants uphold after the games. Games and sports should therefore

be used objectively together with other programmes such as evangelism to make it impactful. This is because as Andrews (2024) argues, sports can easily become an idol demanding a person's full attention and devotion. Andrews argues that as a youth pastor, he was often frustrated and disappointed to observe young people give so much attention to sports and very little or no attention at all to their spiritual life.

Fasan, Raim and Onifade (2022) advises that games and sports in church requires intentional and objective planning so that there is a balance between the physical, moral and spiritual benefits. They further warn that if the idea of balancing is ignored, the last two benefits would be overshadowed by the first. Since it was not clear whether the church was able to keep the suggested balance, this study was necessary so as to fill in the gaps.

2.4 Schools' and Colleges' Youth Programmes

The church occasionally puts on gatherings that attract a lot of young people for rallies, sporting events, theatrical performances, talent shows, and other events (Njoroge, 2015). Youth programs offered by schools and universities have long been considered important to adolescents' lives (Kaur, 2015). The concern was how much was known about the function that these programs play for young people today and how to ensure that the programmes are created to effectively address the developmental and moral requirements of young people. Barna (2000) argues that although secondary and high school students will be seen to attend church and church activities regularly, only one out of three of such young people will be motivated to attend church or be involved in church related programmes after they eventually become adults. According to Barna, this is the lowest level of expected participation that has been recorded in more than ten years. Shafer (2000) confirms Barna's argument when he states that from his analysis of youth ministry impact, it is clear that lasting impact of youth ministry on the lives of the young people seemed to be measured in months, not in years. This justifies the need to assess the effectiveness of schools and colleges Christian programmes to find out how well they help them get grounded as believers such that they can make reliable decisions as adults.

Studies that describe strategies for involving adolescents are crucial given the lack of solid information regarding how the youth work procedures, particularly youth

programmes in schools and universities, might help solve youth immorality. Based on scarceness of information with regard to schools and colleges youth programmes that have been impactful in instilling morality, this study focused to deal with this lacuna.

Kabiru, Elung'ata, Mojola and Beguy (2014) posit that the moral conduct and general behavior of Kenyan youths in the larger society have declined. The ideals that young people in society acquire through Christian Religious Education taught in schools and sermons preached on Sunday in churches are not reflected in their morals (Andy- Philip and Zhiya, 2018). Through its affiliations, such as the Boy's Brigade, Girl's Brigade, Fellowship of Christian Union Students, and Christian Union, the church instills moral principles in young people (Ng'ethe, 2018). Religious interventions in the field of morality are of great importance because they are anchored in the Bible. In Hebrews 10:24–25, the Bible says "let us consider strategies for inspiring one another to do loving and charitable deeds" Better still, the church is the prophetic voice of the society with a prophetic ministry as stated by Waruta and Wasike (1993). However, there were still questions over whether these initiatives had succeeded in their intended goal, thus the need to assess their impact.

Methodist Church in Kenya supports youth programs in schools and colleges through provision of chaplaincy services to its sponsored schools and under the patronage of Fellowship of Christian Union in Universities and Schools (FOCUS). Fellowship of Christian Unions (FOCUS) East Africa was established in December 1972 through the initiative of student leaders from Eastern Africa to connect Christian Unions (CUs) in the area. Fellowship of Christian Unions (FOCUS) Kenya was officially recognized as a National Student Movement in September 1973 after being registered with the Registrar of Societies. Through development training and advocacy initiatives, the FOCUS organization supports schools, universities, and seminaries across the nation. FOCUS has four Strategic Priority Areas (SPAs), including evangelism, leadership development, social transformation, and discipleship, to accomplish this. The program places a strong emphasis on spiritual development, with particular attention paid to Bible study, prayer, and outreach or service efforts.

A well-established Bible study for the youth should help them to grow in various virtues such as purity and righteousness and the acquisition of knowledge about God that makes them humble and willing to obey (Mutweia, 2006). Brad (2023) argues that Bible study helps the young people to grow holistically thus producing an outstanding youth. This is because through Bible study, young people are able to assess the wickedness in their environment against the biblical principles and make decisions that agree with what the Bible teaches. In Romans 12:2, scriptures warn Christians against conforming to the standards of the world and instead, exhort them to be transformed by the renewal of their minds so as to be able to test and approve the will of God. Thus, it is clear that positive transformation can be attained through knowledge which is acquired by studying the Bible. In 2 Timothy 2:15, Paul challenges young Timothy to study the Bible in order to become a workman who is not ashamed of himself and who correctly handles the truth. Bible study programmes are therefore viable programmes in promoting positive behaviour change. Awoshiri (2021), Sims and Hugh (2010) argue that programmes ought to be thorough and broad-based enough so that they can establish a solid foundation that supports young people's spirituality, moral principles, and overall wellbeing. This study investigated the impact of such programmes in inculcating moral values among the youth, using Methodist Church in Kenya Meru Region as a case study.

For impactful moral development, young people in the contemporary world need a balanced combination of cognitive, social, and emotional abilities, according to the Organization for Economic Co-operation and Development (OECD) (2015). Several measures of social outcomes, such as improved health, life satisfaction, subjective wellbeing, and decreased odds of engaging in anti-social behavior, have been shown to be influenced by social and emotional skills, which include understanding and managing emotions, successfully navigating social conflicts, and making responsible decisions (Goodman and Henderson 2015). According to Barry (2017), school-based interventions are a popular strategy for enhancing young people's moral development.

It has been argued that because students spend a lot of time in school, these environments are crucial for fostering social, emotional, and behavioral outcomes. Additionally, the school offers a social setting where students can learn a variety of life

skills, many of which are related to moral awareness (Miller, 2017). Many school-based strategies focus on a different range of abilities that are interconnected and fall under the categories of mental health promotion, character development, social and emotional learning (SEL), bullying prevention, life skills, strengths-based strategies, and youth development. This study provided a good opportunity to undertake program investigation in order to understand the impact of different youth programmes in enhancing acquisition of moral values among the youth in the Methodist Church in Kenya, Meru Region.

For youth intervention programmes to be impactful, they should be implemented through routine practice (Barry, 2017). Previously, studies have revealed that youth fellowship-focused programs in schools and colleges can help to decrease antisocial behavior. However, there was not enough information to support how much of an impact such an activity alone could account for. Therefore, this study aimed to investigate how impactful young peoples' participation in church-based programmes can be in curbing anti-social behavior. Antisocial behavior is a broad word that encompasses many vices. The study determined the extent to which youth programmes offered by schools and colleges are impactful in inculcating moral values among the youth.

2.5 Church Initiation Programs

Throughout history, the process of transiting young people so that they can reach responsible adulthood has always been esteemed (Kumar & Brakes-Beard, 2012). Most communities in Africa practice rites of passage with male circumcision reportedly being the most commonly practiced rite of passage (Ginseng & Kariuki, 2014, Munthali & Zulu, 2007). Boys's circumcision is a vital life transforming experience in which the individuals who undergo the rite are expected to show positive change when they come out of the process. The facilitators of the programme expect to see changes in the initiates spiritual lives, decision making and relationships plus shunning negative and risky behaviours (Karianjahi, 2015).

There have been attempts to 'Christianize' African initiation rites since Colonial History, as observed by Eby (2008). According to Eby's reports, a Bishop by the name

Vincent Lucas based among the Masasi in Tanzania, between 1926-1943 started a process to modify and alter the practice of African initiation rites. This became the most famous missionary adaptation of Christianizing initiation rites. Lucas was not on a mission of destroying African culture but his interest was to improve the process. Therefore, he involved African clergy to re-evaluate and Christianize initiation rites among the Masasi. According to Erlank (2017 and Kogo 2020), the African clergy agreed to the suggestion of Bishop Lucas and they undertook a process meant to remove what the Christian missionaries felt was evil in the practice of the initiation rite of passage. A new process that was supervised by the church was adopted. In many African communities, male circumcision has been Christianized by bringing in changes on the practice hence making it different from the way it was practiced customary so as to match Christian beliefs and values (Njora,2022). It was not clear whether Christianizing initiation rites helped to inculcate moral values among the initiates. Therefore, this study was necessary.

A Research carried out by UNICEF (2008) reveals that young boys aged up to eighteen years drop out of school and get involved in cheap labour. Okunrofiyal (2005) blames the church for the fate of the boys and young people in general. The church is expected to transcend tribe and ethnicity and offer near perfect, trustworthy, redeeming and lasting values (Psalm 19:7-11). Ginseng and Kariuki (2014) observes that among the 42 tribes in Kenya, there are different ways of transiting boys from childhood to adulthood with male circumcision becoming more prevalent in the period of HIV/AIDS epidemic. Kirubi and Gikandi (2008) assert that many churches in Kenya have adopted boys' initiation programs as a way of safeguarding radicalization. The observations of Kirubi and Gikandi were also supported by the argument of Ginseng & Kariuki (2014) that the idea of religious rite of passage has been embraced by Christian denominations in Kenya. In estimation, out of the 300,000 young boys who were circumcised in the year 2006, 12000 (4%) underwent the rite church initiation programmes (WHO, 2009). According to Kasomo (2009), church initiation programmes focus on mentoring the young boys into changing their way of thinking. They are also meant to impact on someone's feelings and actions so that they become responsible people in their societies. Other than dealing with the above and separating boys from the African cultural practices that do not line with Christian beliefs, effectiveness of the male

circumcision rite by the church in inculcating moral values was not examined, hence the relevance of this study.

Boys are organized in groups after the Kenya Certificate of Primary Education (KCPE) examination and handed over to church elders and leaders. The boys are then taken for circumcision and guidance sessions in church compounds and schools. In a bid to give rites of passage a Christian perspective and create a context for safe transition from childhood to responsible adulthood, Tanari Ministry in Kenya has come up with several programmes which are designed to nurture godly and responsible adults who will transform their society. Aiming at reaching ten thousand youths annually, one of the key programs by Tanari Kenya is rites of passage experiences (ROPES) programme which is rapidly being adopted by many churches. The ROPES ministry proposes that the body of Christ is today's new and relevant community in which young people can grow in values.

The initiation programs which have lately been embraced by the main stream and some Pentecostal churches are meant to promote holistic wellbeing of the youth (Masanga, 2010). Muriungi (2012) argues that the boys' initiation programs, though deemed safe ought to be used to address key issues affecting the youth in the modern society so as to curb the menace of moral decadence. The Ahadi Trust director, doctor Kamau urges community and church leaders to take advantage of boys' initiation programs to educate the young people properly on issues such as drug and substance abuse, mental health, sexuality and transition from one stage of life to another. Nyaga (2021) recommends that during such initiation programs, churches can involve professional facilitators to ensure that initiates are educated, mentored and equipped with relevant life skills and values. It is was not clear whether this is happening during these activities in the MCK, Meru Region, thus the need for this study.

In Meru County, boys' initiation programs among main stream churches are carried out by the Presbyterian Church of East Africa, Catholic Church, Independent church and the Methodist Church in Kenya. In the recent past, some Pentecostal churches have started to carry out the program (Kagama, Nyaga & Mugambi, 2015). In the MCK, Meru Region, the initiation programs date back to the year 1995 as a project by the men

fellowship. Initially, the program took place at Kaaga Boys Secondary School but due to increased numbers with time, other centers such as Kirimba in Ontulili circuit came up. Nowadays, there are many such centers (County Focus, January 2012). Although the Methodist Church has offered these services for a while now, there was need to investigate how well the services have influenced the moral behaviour of the initiates, hence the need for the study.

2.6 Theoretical Framework

This study was guided by the theory of moral development established by a Christian psychologist named Lawrence Kohlberg (1927-1987). Perry (1994) asserts that Kohlberg was raised in a privileged home and he attended a private preparatory school. Opting not to attend college, Kohlberg chose to serve in the merchant marines and he ended up helping to smuggle Jews from Europe into Palestine. This act, which Kohlberg considered right, made him to be detained on the island of Cyprus. The experience Kohlberg had at Cyprus aroused in him the question of how what he perceived to be moral (the saving of Jews from the Nazi Germany), could be declared illegal by the British. His main concern was how one could justify disobeying the law and legitimate authorities. The concerns in Kohlberg triggered interest in him for moral issues and consequently, he joined the University of Chicago where he studied psychology with interest in stages of moral reasoning.

Additionally, Perry (1994) avers that Kohlberg was the director for the center for moral development at the Harvard University from the year 1968 until his death in 1987. Kohlberg's perspective is quite similar to that of Piaget's in stressing the structures of cognitive reasoning in relation to moral judgment (Robert, 2008). Kohlberg is more concerned with structures or forms of the reasoning process that lead a person to decide on certain solutions to moral dilemma. For him, moral reasoning is the primary and determinative factor in moral education (Robert, 2008). The theory also focuses on the thinking process that occurs when one decides whether behaviour is right or wrong.

Kohlberg's concern is not on whether an action is moral or immoral but on the level of reasoning at which one can justify or explain his or her moral decisions (Perry, 1994). He used moral dilemmas to enhance moral reasoning in a given moral predicament.

Thus, it was not the answer given by the subjects that made it right or wrong but why they believed it to be wrong or right. For example, if asked whether it is right or wrong to lie, the reason to lie or not to lie would reflect a different level of moral reasoning. The theoretical emphasis therefore is on the levels of moral reasoning. Kohlberg argued that people learn moral values through active reasoning and that moral development follows a series of stages.

The framework of this theory consists of six stages organized into three general levels of moral development namely; preconventional morality, conventional morality and post conventional morality (Perry, 1994, Robert, 2008). At the preconventional level, people take commands from authoritative figures hence morality is externally controlled. Moral decisions are based on a personal criterion. As such, right or wrong is determined by the personal implications of the decision such as the anticipated reward or punishment on the individual. Behavior is therefore influenced by fear of punishment which relates to bad conduct or reward for good conduct.

The second level is known as conventional morality. Here, moral decisions are dictated by an outside authority such as laws, rules and guidelines. The two stages in this level are good boy good girl orientation and the authority orientation. People here are more inclined to the opinions of authority figures and conformity to social rules, laws and guidelines than rewards and punishment. The concentration shifts from self-interest to relationships with other people and social systems. The individual strives to support rules that are set forth by authorities such as parents, peers and institutions. They want to please and help others as they also expand their own understanding of how a good person should behave (Perry, 1994, Robert, 2008). The stage is therefore less egocentric and more socio-centric. The adolescents here acquire the need to sustain, uphold and justify the current social systems through conforming to social conventions.

The young person often complies in order to avoid rejection and hate from others. It is at this stage that there is a desire to maintain law and order. In this context, the youth follow moral guideline ideas based on their views of what the authorities think about them and the social consequences of their behavior. The authorities may include parents, teachers and religious authorities. In the context of this study, this stage is very

crucial. The rules, laws and guidelines provided for morality influences the young people's moral decisions. Who the youth interact with and the programmes they are engaged in becomes very important.

The third level is called post-conventional morality. This is the level of individual moral autonomy. Unlike the previous two levels where moral decisions were dependent upon the response or affirmation of another individual, at this level moral decisions are based on individually applied principles (Perry, 1994, Robert, 2008). These principles are beyond personal self-interests as is the case in level one or laws and authorities as is in level two. This calls for selflessness and reasoning beyond the limitations of law. Here, people explore inside themselves for solutions rather than developing on the external sources of authority.

Moral and ethical judgments are considered over societal norms. Individuals' rights, human dignity, equality and contractual agreement and mutual agreement form the broad motions that adolescents use to define morality at this stage. Thus, the key components of Lawrence Kohlberg's moral development theory are seen in the six stages of moral development which are; avoiding punishment and seeking rewards, rules, laws, guidelines and obedience to authority, democratic rules and universal ethical principles. The ultimate moral principle is justice which entails a personal commitment to fairness to all regardless of personal loss, gain or legalities. According to this theory, moral development occurs progressively in the life of an individual.

This theory was considered suitable for this study because the focus was on the efficacy of the church strategies in inculcating moral values among the youth. Kohlberg's theory of moral development is applicable in this study since moral development is progressive. The youth in this study fell in the conventional and post-conventional morality levels which covers early adolescence and extends to adulthood. Further, the theory is appropriate because morality is learnt through cognitive reasoning which is also progressive. Young people make moral decisions and choices and this too is biblically supported since the Bible encourages believers to reason.

The church's recognition of the youths' basis of moral decisions is helpful in putting in place relevant strategies to enhance acquisition of moral values among them. The

church as a respectable authority in the society is therefore well placed to impact the youth morally. Further, the ultimate goal of the strategies used by the church in inculcating moral values should be to enable progressive moral development in individual youths. This would ensure that one attains individually the autonomy stage characterized by universal ethical principles as seen in the post conventional level of moral development. Such a person is one who understands the meaning of right behavior and chooses to act right not because they fear punishment or expect external rewards or because they want approval of authorities but because they are convinced selflessly that it is the right thing to do. This will promote responsible adulthood and order in the society.

Table 1 shows a summary of Kohlberg's moral development model.

Table 1: Kohlberg's Moral Development Model

Preconventional Level	Stage 1 (Ages 6-8)	Punishment and obedience orientation (Will I get caught? will I get punished?).
	Stage 2 (Ages 8-10)	Instrumental relativist orientation. (What is in it for me?)
Convectional Level	Stage 3 (Ages 10-12)	Interpersonal, concordance orientation. (What do others expect of me? How can I please adults as the nice girl and the good boy?)
	Stage 4 (Ages 12-15)	Law and order orientation. (What does the law say? What is my duty?)
Post convectional Level	Stage 5 (Ages 15+)	Social contrast and consensus orientation. (What is the group's agreement and my personal obligation in this matter?)
	Stage 6	Universal ethical principles orientation. (What is my principle that has universal significance?)

Source: Robert, W.P (2008).

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter is a description of the methodology that was employed in the fulfillment of the research objectives. The chapter therefore presents the design of the study, location of the study, target population and the sampling design. It highlights the instruments of data collection, and the procedures for administering them in the field. Also, the methods of data analysis and presentation are explained in this chapter.

3.2 Research Design

This study used the descriptive survey research design to investigate the efficacy of the strategies used by the MCK Meru Region in inculcating moral values among the youth. The design was appropriate since it was useful in getting evidence concerning an existing situation or a current situation (Kombo & Tromp, 2006). Creswell (2012) posited that descriptive survey design was useful in describing the characteristics of a population or a phenomenon being studied. Also, this design allowed for the collection and analysis of information in a manner that was relevant to the research objectives and also with a procedure that was economical.

The descriptive survey design was also probably the best method available to social scientists and other educators who are interested in collecting original data for the purposes of describing a population that is too large to observe directly (Mugenda and Mugenda, 1994). Further, the descriptive survey design often results in the formulation of principles of knowledge and solutions to significant problems since it produces statistical information about the aspects used by policy makers, educators, and other interested parties in different capacities (Kombo & Tromp, 2006). Moreover, this design was relevant to this study because the researcher sought to present the situation as it was without manipulating the variables. The study was conducted by use of qualitative and in-depth interviews in order to examine individual person's views on the efficacy of the strategies used by the MCK Meru Region in inculcating moral values among the youth.

3.3 Location of the Study

The study was carried out in the Methodist Church in Kenya, Meru Region. This is geographical area that covers six synods within the administrative structure of the Methodist Church in Kenya. The synods are Nkubu, Tharaka, Kaaga, Miathene, Nyambene North, and Nyambene. The earliest Christian missionary work in Meru was by the British Methodist Mission, which started the Methodist church in Meru in 1911, having arrived in Kenya in 1862, before any other missionary group. In Kaaga area, the Methodist church established their first mission station in the year 1912 through the efforts of Reverend Griffiths who requested the district commissioner of Meru, Edward Butler Horne, for a missionary presence. In Nkubu, the MCK started their work in 1924 as evidenced by the MCK Mikumbune Church which is a historic church in Nkubu Synod built in the year 1924. Among the synods in Meru Region, Tharaka Synod received missionaries in the 1958. The mission station was established at Marimanti by a missionary named Frederick Wilmot Valender (Ndunjo, Nkonge and Bururia, 2018). According to Singleton (1993), the ideal reason for setting up any research, is the evidence of a problem that the study hopes to provide a solution for and also the easy accessibility of the chosen area. In view of this, then, MCK Meru Region became appropriate, as there was a problem and the area was accessible, making research possible.

3.4 Target Population

The target population refers to the larger group to which one hopes to apply findings (Frankel & Wallen, 1993). The target population for this study was the youth, and the clergy in the six Synods of the MCK, Meru Region. Thus, in this study the target population was 1678 youth members from the Nkubu synod, 1887 from the Kaaga synod, 1256 from the Miathene synod, 1145 from the Nyambene North synod, 1240 from Nyambene and 1120 from the Tharaka synod. Therefore, a total of 8326 youth members in the six synods were targeted. On the other hand, the targeted clergy members were 42 from Nkubu Synod, 75 from Kaaga Synod, 40 from Miathene, 34 from Nyambene North, 32 from Nyambene, and 28 from Tharaka Synod. The table below gives a summary of the youth, and the clergy of the MCK Meru Region according to Synods.

Table 2: The Distribution of the Target Population by Synods

Synod	Number of Youth Members	Number of Clergy Members
Nkubu	1678	42
Kaaga	1887	75
Miathene	1256	40
Nyambene North	1145	34
Nyambene	1240	32
Tharaka	1120	28
Total	8326	251

Source: Synod Statistical Return 2023

3.5 Sampling Technique and Sample Size

A representative sample for the study was attained from the targeted population through stratified random sampling. Thus, youth members and the clergy were selected to be included in the study. In using stratified random sampling, the researcher used location (the six synods) and position affiliation (the youth members and the clergy) to come up with a sample size in the MCK Meru Region. The six synods were; Nkubu, with 1768 youth members, Kaaga, with 1887 youths; Miathene, with 1256 youths; Nyambene, North with 1145 youths; Nyambene, with 1240 youths and Tharaka, with 1120 youths. The number of clergy members in the Nkubu synod was 42, Kaaga synod 75 clergy, Miathene 40, Nyambene North 43, Nyambene 32 and the Tharaka synod 28 members of the clergy.

The study used stratified random sampling since, as Mugenda & Mugenda (1999) and Orodha (2010) observes, this would ensure representation of the sub-populations in the population. In order to determine the required sample size, the table for determining needed sample size by Kathuri & Pals (1993) was used as indicated in appendix C. For this reason, the sample that corresponded with the target population of 8326 is 369. There were 251 members of the clergy; hence, the sample size for such a population was 151. In each stratum, the appropriate representation was proportionate to the study population.

Table 3: Appropriate Representation per Stratum

Synods	Youth Number	Size	Clergy	Size
Nkubu	1678	74	42	25
Kaaga	1887	83	75	45
Miathene	1256	56	40	24
Nyambene North	1145	51	34	21
Nyambene	1240	55	32	19
Tharaka	1120	50	28	17
Total	8326	369	251	151

The study used simple random sampling to select members from each subpopulation, which were the synods and members of the clergy. According to Orodho (2010), this method gives equal chance to every subject in the population to be included in the sample. Mugenda and Mugenda (1999) asserts that where a sampling frame does not exist or it may take a lot of time and resources to compile, one may decide on any other method of selecting a sample. Further, Kothari (2004) states that where the sampling frame was not there and it was not possible to get one, some cases could be selected haphazardly. That is, without aim or purpose and treat the samples as a random sample for study purposes. Since the 8,326 members came from different congregations and coming up with a sampling frame would not be possible, the researcher made prior arrangements with the reverends within the synods and visited the congregations during Sunday services and during scheduled youth activities to come up with the selected sample.

The study also used lottery method or ticket shuffling to choose a random sample of the members of the clergy, and the congregations in synods to be included in the sample. This method is used for a larger population and it also requires some knowledge of the population prior to the study (Orodho, 2010; Rukwaru, 2007). Thus, each synod and member of the clergy was represented by a card, in which the name of the local congregation and the clergy or reverend in charge was indicated. The cards were placed in a box, well mixed and thereafter the required

number of cards handpicked from the box. This way, the names of the congregations and clergy in the cards were included.

The inclusion of the youths was necessary since they were the expected beneficiaries of the strategies and programmes in the MCK Meru Region. The researcher considered inclusion of the clergy in the study important because they were the shepherds of the youths and they were charged with the responsibility of ensuring spiritual and moral development of their members through teachings, mentorship, counseling and ensuring successful implementation of the programmes. Therefore, it was expected that the clergy would give reliable information about their youths.

3.6 Research Instruments

The study adopted questionnaires as the main tool of data collection. Interview schedule was also conducted on the clergy.

3.6.1 Questionnaires

The study adopted a questionnaire as the main tool of data collection from the youths. The questionnaire was preferred because as Kombo and Tromp (2006) observes, they were less expensive, did not consume a lot of time in their administration and they allowed the respondents the freedom to bring out their views and feelings independently hence reducing the interviewer bias. The questionnaires had both open- ended and closed-ended questions. The closed-ended questions made it possible to collect quantitative data for statistical analysis and the open-ended questions evoked qualitative responses about the respondents' views on the issue being studied.

The researcher used one set of questionnaires for the youth which was entitled "Youth' questionnaire'. The questionnaire had five sections. Section A sought to collect demographic data on the respondents, while Section B reflected a breakdown of the efficacy of youth seminars, camps, and conferences in inculcating moral values among the youth. Section C sought information on the efficacy of games and sports in inculcating moral values among the youth.

Section D reflected a breakdown of the efficacy of schools and colleges Christian programmes in inculcating moral values and section E sought information on the efficacy of church initiation programmes in inculcating moral values among the youth.

3.6.2 Interviews

An interview schedule was used to get information from the clergy. A list of issues to be discussed were prepared beforehand. As an introductory statement, the researcher briefed the clergy on the purpose of the interview and gave due assurance on the safe use of the information given. The questions addressed the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth, the efficacy of games and sports in inculcating moral values among the youth, the efficacy of schools' and colleges' Christian programmes in inculcating moral values among the youth and the efficacy of church initiation programmes in inculcating moral values among the youth in the MCK, Meru Region.

Interview schedule was used as one of the ways to collect data because it had various advantages. According to Peil (1995), interviews were good because they provided more dependable, reasonable, and theoretically satisfactory results than a questionnaire. This was especially so in societies where interaction was known to be personalized. Also, interviews command good cooperation from the respondents. Mugenda and Mugenda (1999) asserts that interviews yield in-depth data which is not obtained through a questionnaire. Further, the interview schedule allowed new insights to be captured as the researcher probed for more information hence enabling acquisition of details which were not captured through the questionnaire. By using an interview, the researcher was also able to explain clearly and with precision the purpose of the research, thereby convincing the interviewee about the significance of the study. As a result, the interviewee gave complete and honest information. Since the interviewer had the opportunity to clarify the questions, the interviewees were able to give relevant answers.

3.7 Data Collection Procedure

The researcher obtained an introduction letter from Tharaka University and subsequently sought a research permit from the National Council for Science, Technology and Innovation (NACOSTI). The researcher sought further permission from the relevant authorities in the selected synods and congregations to carry out the research in their churches. The researcher administered the questionnaires to the identified respondents either personally or through reliable research assistants. The purpose of the study was clarified to the respondents to clear any suspicion and doubts. The respondents were given instructions and they were assured of confidentiality regarding the information given, and an ample time was given to them. The questionnaires were serialized for the purpose of follow up. Filled in questionnaires were collected at a time agreed upon between the researcher and the respondents. Interviews were conducted with the clergy on the dates that were set after consulting the various respondents. Using a note book and pen, the researcher took notes on the responses of the interviewees regarding specific questions, hence making it easy to analyze the information.

3.8 Data Analysis and Presentation

First, the researcher examined all the returned data from the questionnaires to detect errors and omissions. The completed questionnaires were carefully scrutinized to ensure that the data was complete, accurate, consistent, uniformly entered and well arranged to enable coding and tabulation. The second step was data coding by assigning numbers or other symbols to the responses. After coding, the next step was classifying data based on the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth; the efficacy of games and sports in inculcating moral values among the youth; the efficacy of schools' and colleges' Christian programmes in inculcating moral values among the youth; and the efficacy of church initiation programmes in inculcating moral values among the youth in the MCK, Meru region. Through classification, the researcher was able to reduce several responses to a small number of classes that contained the necessary information required for analysis. Data was entered using the Statistical Package for Social Sciences (SPSS) version 27 for the purpose of analysis.

3.9 Ethical Considerations

According to Keya (1989), ethical consideration is important as it guards the rights and privacy of human beings from abuse. It also protects the credibility of the research and researcher. The study ensured that ethical considerations were adhered to by getting voluntary informed consent from the respondents. This was achieved through explaining to them the purpose of the study. The researcher respected privacy and upheld confidentiality of the respondents through maintenance of anonymity of the respondents by not disclosing individual identity. Further, the respect of human dignity was maintained throughout the data collection process

CHAPTER FOUR

EFFICACY OF YOUTH SEMINARS, CAMPS AND CONFERENCES IN INCULCATING MORAL VALUES

4.1 Introduction

The results of this research have been broken down and presented in chapters according to the research objectives. Thus, this chapter presents, first, the response rates from different respondents and the personal information of the respondents. The chapter further presents the results of the first objective of the study which was to examine the efficacy of the youth seminars, camps and conferences in inculcating moral values among the youth in the MCK, Meru Region. Additionally, the chapter covers response rates from different respondents' their personal information and results of both open- and closed-ended results as well as results on interview schedule

4.2 Response Rate

Response rate refers to the percentage of the respondents who took part in the study. This includes the percentage of the youth members who responded to the questions in the questionnaire and the members of the clergy that were interviewed. According to Creswell (2008), response rate is the derivation and the reflection of the total population of the respondents in a survey divided by the total population of the originally sampled participants. This idea by Creswell is expressed as $r/R \times 100$, where r =total number of the respondents who participated in the research survey and R =total population of the originally sampled participants. The study sampled 369 youths and 151 clergy from MCK's six synods in the Meru Region. The youths answered the questionnaire while the clergy were orally interviewed. These respondents were included in the study based on their willingness to take part and through an agreed consensus. Their response rates are indicated in Table 4.

Table 4: Response Rate

Data Collection Instrument	Respondents	Sampled	Response	Percentage
Interviews	Clergy	151	123	81%
Questionnaire	Youth	369	335	91%
	Total	520	458	83%

According to Table 4, the members of the clergy that were interviewed were 123 out of the 151 that were sampled. This was equal to 81%. Out of the 369 questionnaires that were distributed to the youths in various synods, 335 (91%) were received back. On average, there were 458 participants that took part in the study, which is equal to 88%. The response rate for the study was considered sufficient and acceptable as supported by Mugenda and Mugenda (2003) who assert that a response rate of 50% is considered adequate for data analysis. The duo further opines that a response rate of 60% is good and that exceeding 70% is very good. Thus, a response rate of 458 (88%) was very good for this study. According to Shushil and Verma (2010), a survey of 50% response rate is average, that of between 60% and 70% is adequate and that of over 70% is excellent. Therefore, a response rate of 458 (88%) was considered excellent hence adequate for analysis and conclusions of the study. Further, Sataloff and Vontela (2021) state that a response rate that exceeds 60% is adequate for study analysis and conclusions and hence qualifies the 88% of this study as sufficient and reliable for analysis and conclusions of the study.

The process of data collection was done within the church environment and on days that respondents were present for various activities. Further, the data collection agents had ensured that they established a working rapport with the youths, something that made them to feel at ease. According to Taherdoost (2021), the interaction patterns that the data collection agents have with the respondents are a determining factor towards a successful data collection process. Past studies, such as that of Kagwiria (2023), recorded a 100% response rate in the evaluation of how the department of the youths in the Methodist church Kaaga Synod developed programs related to the fellow youths. Further, Nyaga (2023) had a response rate of 96.7% in his study on how the morality of the Presbyterian Church of East Africa (PCEA)' youths, had been affected by church programmes. Moreover, Kamoyo (2022) obtained an average response rate of 100% among learners when they examined how responsible adulthood virtue was incorporated among male initiates who had undergone church- based cultural programmes in Meru County. Evidently, studies related to youth activities in the church had generally high responses, and the current study was not an exception.

4.3 Personal Information

This section entailed a brief inquiry on the age and level of education of the respondents. It also sought information on whether the respondents belonged to the youth group in the church. This information was crucial in laying the foundation for a comprehensive discussion of results in this study. The information was attained by use of a questionnaire. The findings were collated and analysed using SPSS version 27. Table 5 provides the results for this section.

Table 5: Personal Information for the Youth

Age	Frequency	Percent
18-25 years	267	80
Below 18 years	68	20
Total	335	100
Current school/Educational level		
University	111	33
College	146	44
Secondary	78	23
Total		100
Member of the youth group in church		
Yes	308	92
No	27	8
Total	335	100

4.4 Respondents' Age

Information acquired on the respondents' age revealed that 267 (80%), majority of the youths included in the study, were between 18-25 years old. 68 (20%) youths were less than 18 years old. From the findings, it was interpreted that the youth within the age of 18 and 25 years were able to read and understand content in the questionnaire thus making their responses reliable. According to Jeffrey Arnett (2000), the young people whose age is between 18 and 25 years fall under a life stage characterized by unique cognitive and social development. They have increased ability to think abstractly, consider various perspectives and make decisions. One can thus conclude that the youth in this age category were able to read and understand the questions in the questionnaire

and that they responded in a manner reliable for analysis and conclusions of the study. Sun (2024) avers that the thinking capacity of a youth within 18-25 years is notably sound, and hence such yielded to the advice from various stakeholders interested in their lives. This means that the youths who responded to the questionnaires gave dependable information for this study.

4.5 Level of Education

According to Schneider (2021), education is a rudimentary social background covered in research survey. The purpose of considering the level of education in this study was to ascertain respondents' educational attainment. The questionnaires were framed in English language and they were filled up in the absence of the researcher. The respondents' educational level determines their ability to comprehend the questions and formulate responses accordingly. From table 5, 146 (44%) respondents were in college, 111 (33%) in university, and 78 (23%) in secondary schools. It was evident that most of the respondents were above the basic levels of education and this heightened their ability to fill in the questionnaires thus making the research findings reliable.

4.6 Membership to the Youth Group

On whether the respondents belonged to the youth group in their church, it was clear that 308 (92%) of them belonged to the youth group in their church while 27(8%) were not members of the youth group in their church. The results imply that majority of the youth in the MCK Meru Region were conversant with the youth programmes and activities in their various churches hence their responses could be relied upon to make relevant conclusions in relation to this study. As social beings, belonging to the youth group is a wise decision by the young people in the MCK, Meru Region. By being able to identify with a youth fellowship, one displays a sense of decisiveness and responsibility. Acts 2:42-47 supports the idea of Christians associating with one another in fellowships where they share and worship together. By joining youth fellowships, one is able to learn from others as well as focus one's thoughts towards other people. Galatians 6:2 encourages Christians to share each other's' burdens. Such sharing includes being able to support those in need in various groups such as youth fellowships. The young people who belong to the youth fellowships in their various churches are in line with Hebrews 10:24-25 which exhorts Christians to be in the habit

of meeting together so as to stir one another towards love and good deeds

Mike (2021) argues that young people who intentionally choose to be active in Youth Ministry in their churches benefit more from the programmes there as compared to those who resent Youth Ministry. According to Chap (2016), an adoptive church offers an environment where emerging generations can have a sense of belonging as that encourages them to learn and grow holistically. In agreement with the assertions of Warnock, H.J (2020) argues that youths who choose to belong to the Youth Ministry do so because they feel that what the ministry provides is relevant to their developmental stage and demands. Belonging to the youth group in a church setting offers the young people a chance to interact and serve with like-minded people in the church (Imanirumva, 2022). Consequently, the youths are enabled to develop social and cognitive skills that impact their morality. Lukman (2021) asserts that, being a member of a group promotes a sense of responsibility since there are requirements that qualify people for such groups as well as rules and regulations that guide the members in the group. Dune, J.H (2022) asserts that involvement in a social group is known to boost motivation and enhance engagement among the youth. It builds and improves a person's social capital and creates opportunities to learn. This argument is confirmed by proverbs 27:17 which states that as iron sharpens iron, so one person sharpens another. The verse illustrates that interaction with others can enable an individual to acquire knowledge, skills and values that promote positive change. Sharing the same views, Makokha (2020) claims that there is increased frequency of communication between the youth members in church groups and the leaders.

Furthermore, Jang and Johnson (2024) observed that corrections based on morally unacceptable actions were more effective among the youth within a church group compared to those that were not members. Additionally, the church was able to provide customized programs to the youth in different age brackets when they were identified in a group rather than collectively in normal church services (Shegela, 2023). Notably, the findings of Luo and Bussey (2023) indicated that when youth members were part of a group, it became easier to help them deal with challenges that would affect their behaviour negatively.

The study further required of the respondents who did not belong to any church youth group to explain why. The reasons given were: age limitations, meaning that the respondents were below 18 years and therefore they belonged to a different group. Other respondents stated that they found the youth activities boring. Despite the varying opinions, it is evidently clear that a Youth Ministry offers a better opportunity to reach out on the young people and pass on moral values to them. In this regard, it is important that the church especially youth pastors and leaders find strategies of ensuring as many young people as possible are part of the youth groups. Efforts to vary the activities in the youth groups could serve to ensure that all young people participate. Those who have not attained the appropriate age for the youth group could also be guided and assured. Concerning boring programmes, the young people could be failing to relate with church values especially if they prefer more secular programmes.

4.7 Efficacy of Youth Seminars, Camps and Conferences

This was the first objective of this study. The researcher was interested in finding out whether the MCK, Meru Region held seminars, camps and conferences for the youth as well as whether the youth who belonged to the youth groups in their church enjoyed the seminars, camps and conferences. Further, the study investigated the extent to which seminars, camps and conferences were effective in inculcating specific moral values. The results are provided in Table 6 and Table 7.

Table 6: Efficacy of Youth Seminars, Camps and Conferences

N=335	Frequency	Percentage (%)
My church holds youth seminars, camps and conferences		
Yes	291	87
No	44	13
Total	335	100
As a youth group member in my church, I enjoy participating in the youth seminars, camps and conferences		

True	306	91
False	29	9
Total	335	100

4.7.1 Whether Churches Hold Youth Seminars, Camps and Conferences.

The upper part of the table 6 above reveals that majority of respondents, 291 (87%), agreed that their churches conducted youth seminars, camps, and conferences, while 44 (13%) indicated that there were no seminars, camps and conferences in their churches. From the interview schedules conducted, 123 members of the clergy confirmed that their synods conducted seminars, camps and conferences for the youth. The interviewed members of the clergy affirmed that in most synods, seminars, camps and conferences were held during the school holidays when majority of the youth were on holiday. This makes sense since it would be challenging to get most of the youth during week days since they have to be in school. Magambo stated:

“Youth seminars, camps and conferences are some of the regular activities in our annual programmes. We plan at the beginning of the year so that we are not tempted to bring in anything else into the calendar. We acknowledge the importance of planning for the young people for failure to do so, we can easily lose them. We are well aware that failing to plan is planning to fail”

The study results above are supported by Ameen (2022), who states that churches organize youth seminars, camps and conferences as forums to engage young people in various activities with the intention of promoting social interactions and spiritual growth. Ameen further argues that, youth seminars, camps and conferences are events that focus on wide range of topics that enhance acquisition of knowledge, skills and values that benefit the participant individually and also in interpersonal relationships. The above argument is further supported by Joyan (2024) who asserts that seminars, camps, and conferences have been discovered to be significant in both the personal, interpersonal and professional lives of the youths.

Further, Kinoti (2025) revealed that such youth conferences and seminars were a common occurrence in mainstream churches and were considered platforms that

allowed the youths to take part in different planned sessions and express their talents. Unlike during a normal Sunday service, the youth have good chances and ample time to interact and ask questions on pertinent issues during the seminars and conferences (Maitai, 2022). Confirming the relevance of youth seminars, camps and conferences, Msebi (2022) argues that management of the youth in church should be considered a priority that cannot be achieved through Sunday service sermons only. Through seminars, camps and conferences, church leaders are able to relate with the youths objectively, understand their thinking patterns and how the patterns influence their decisions and behaviour.

According to Nyaga (2023) the church has a responsibility of ensuring that their members in different groups are well taken care of and calls for strategies that suit the individual groups. Seminars, camps and conferences for the young people are some of these strategies. This argument confirms the relevance of youth seminars, camps and conferences as forums for inculcation of moral values among the youth. This is particularly because during seminars, camps and conferences, young people have ample time to study the Bible in small groups, have quiet time (personal time to read Gods word, reflect on its meaning and respond to prayer), listen to preachers, ask questions, pray and get mentorship from their seniors. All the above are helpful in value formation.

4.7.2 Participation in Youth Seminars and Conferences

The study sought the opinion of the youths on whether they enjoyed participating in seminars, camps and conferences in their churches. The findings revealed that 306(91%) enjoyed taking part in the said programmes while 29 (9%) stated that they did not enjoy participating in the programmes. The findings revealed that majority of the young people had a positive attitude towards seminars, camps and conferences that were conducted by their churches. The findings above were also in agreement with the responses given by the members of the clergy through the interview schedule that, most young people enjoyed participating in the seminars, camps and conferences. Being able to enjoy church programmes as observed by McKenna (2024) is of advantage to the young people as it promotes spiritual growth and leads to healthy peer interactions as well as acquisition of values that boost good behaviour. Moreover, by youth participating in seminars, camps and conferences, they are able to harbor open hearts

which enhances inculcation of moral values.

Additionally, it becomes easy for the youth to retain what is learn as they eagerly interact and share with others. Ability by young people to participate in seminars, camps and conferences is a sign of growth as far as relationship with their seniors is concerned, plus it helps one to deal with loneliness which often pushes young people to indulge in antisocial and immoral practices such as spending too much time on their electronic gadgets, watching pornography and other irresponsible sexual acts. The Bible supports the practice of believers interacting with one another as seen in Hebrews 10:25 which cautions against neglecting meeting together as Christians. The fact that it is a caution implies that there are benefits of meeting together and likewise, there are negative effects of failing to meet and interact with others. There is a lot to benefit from interacting with other believers including being inspired to love and do good things as reflected in Hebrews 10:24.

4.7.3 Reasons for not participating in Seminars, Camps and Conferences

The study required the youth who did not participate in seminars, camps and conferences to indicate their reasons. Their responses are grouped into two themes, which included repetitive and boring activities during the programmes and feeling judged and unwanted. Similarly, through interview schedule to the clergy, the study sought to know why some youth would not take part in seminars, camps and conferences. The responses were that youth were simply disobedient. For example, Mutema (9:5:2025) stated;

“Some young people are simply deviant and unwilling to adhere to the rules that govern church programmes. For such, we shall continue loving them and better still mentoring them with a hope that they will change some day. As it is, it not only our church that is facing this challenge with the youth. The problem is being experienced in churches and outside churches including institutions of learning”

Disobedience or deviant behaviour among the youth is not something that the church should take lightly. Even though it could be happening elsewhere it would be a good idea for the church especially the youth pastors to investigate the root cause of the

unwanted behaviour. This would help to come up with strategies to help them and also ensure that the vice of disobedience does not spread out to the committed youth and spoil them. Young people should be taught about the importance of obedience as Christians as founded on the Holy scriptures.

For instance, Deuteronomy 28:1 and Isaiah 1:19 stipulates that obedience attracts God's blessings. This implies that those who adhere to instructions have benefits to reap. Also, Luke 11:28 and James 1:22 shows that obedience reveals a person's faith better than mere words. Hence, young people in church ought to learn that it is not enough to say that they are Christians, they should show it through their obedience. Young people should be taught on Jesus' perfect example to Christians concerning obedience, so that they can learn from Him (Philippians 2:8). Young people who embrace obedience are likely to be better leaders and mentors both to their peers and to the younger generations. They are also more likely to be dependable adults. In 2 Timothy 2:2, Paul tells his mentee Timothy to tell to others the things he (Paul) has heard him say, so that they too will tell to others. Young people who practice obedience gain authority to instruct others and to expect them to obey as well.

Other responses from the interview schedule were that the youth were not motivated or encouraged by their parents and guardians to take part in the seminars, camps and conferences, as seen in Kinyua (9:5:2025) who said that;

'Parents and guardians have not been encouraging their children to take part in these church programmes. Some of us have reliably found out that some parents assign their youth tasks to perform on the weeks and days when they are expected by their pastors and leaders to avail themselves for the youth programmes in church. What I am saying is that parents and guardians should be on the forefront to motivate their children to attend these programmes. They also need to reinforce at home the teachings young people receive in church and even model those teachings so that their children can learn from them first'.

Other than teaching the young people about obedience, they also need to be mentored through their parents' or guardian's as well as church leaders' lives. Yousefi (2023)

averts that parents play pivotal roles of passing on good behaviours, positive attitudes and beliefs to their children. Quoting Bandura (1977), Yousefi clarifies that children do not only learn from direct experiences but also by observing and imitating the actions, attitudes and behaviours of the significant people within their social environment. The implication of Yousefi's assertion is that parents or those who raise and interact with young people should be intentional on modeling virtues such as obedience for them to emulate. Muchemi (2013) seems to support the assertions of Yousefi by explaining that in a family, parents are singled out as the core socializing agents for the young people in order for them to acquire positive behaviour.

Parents should engage their adolescents and young adults in open communication so as to guide them in effective decision making. According to Buchanam (2002) and Zambianchi & Bitti (2014), adolescents who closely interact with their parents and guardians through open communication are less likely to be stranded when they face life challenges and decision dilemma. According to Njora (2022), it would be even better if parents could team up with the Church to encourage young people to be committed to church programmes for their spiritual, moral and social growth. Spencer, Delmonico & Lewis (2011) supports Njora's assertions by emphasizing that parents should contribute towards their children's moral maturity by encouraging them to show up in church programmes and be committed. Failure to mentor, teach and motivate young people to take part in youth seminars, camps and conferences can lead to other behavioral challenges among the young people. Young people have a lot of energy which needs to be channeled appropriately for maximum benefits. They need to be helped to see the value for the seminars, camps and conferences so that they choose to commit themselves to the programmes.

In regard to repetitive and boring programmes, Kireri (2013) avers that the church has the responsibility of ensuring that youth activities are appealing and exciting in order to win meaningful youth participation. Kireri further purports that non fascinating activities fail to inspire and equip the youth with relevant skills and desired values which they need for holistic development. Gwyneth (2024) feels that the youth are developing fast in all aspects and therefore, youth pastors should ensure that the programmes they plan for the youth match the developmental stage. This is in

agreement with the observations of Brad (2023) who also asserts that repetitive youth programmes lead to boredom and eventual abandonment of the church by the youth. Indeed, the church ought to reconsider strategies and programmes that are captivating enough to as many young people as possible so that they benefit and be equipped for the future.

This is a matter that can be resolved by the youth pastors involving young people in suggesting some of the activities that would want the church to organize for them. They can also be asked to suggest ways of improving on the seminars, camps and practices to make them more captivating for them and others in future. Involving the young people in such suggestions would encourage them to identify with the programmes, own them up and therefore commit themselves to such programmes. Involving them in suggestions would also be an eye opener to the church management through the youth pastors on what the youth prefer thus helping in future choices of activities and planning. This way, the church would embrace the changing trends in youth ministry and be able to support every generation.

When it comes to a youth feeling judged and unwelcome in an activity, Arthur (2021) argues that such an experience can be devastating to a person and it can make someone to disassociate himself from programmes or abandon church all together. Katie (2018) states that leaders and people who have been in church programmes longer ought to be alert and sensitive when new people join them, arguing that something as simple as failing to ask a new attendee their name can put them off and create a feeling that no one is interested in their presence. Often it is about the way someone is dressed, the way one talks, walks or where they come from.

If an attitude is shown in regard to any of the above, then a young person will not take it kindly and they might disappear never to go back. Even forgetting to acknowledge the presence of new attendees can put off someone and make them feel irrelevant in the forum. Sometimes people go to church while they are harboring many burdens which range from social, emotional, financial and even health challenges. People therefore are sensitive and they expect that since in church people claim to love, they should be able to show it to attendees. When such expectations are not met, they feel disappointed and

devastated and they may not go back to such forums in future. The facilitators of youth seminars, camps and conferences should be aware of these needs in the young people, some of whom are struggling with low self-esteem and identity crisis.

Arthur (2021) on the other hand argues that such people should know that rejection happens in other places including homes and work places. Therefore, young people should not be quick to disassociate themselves from church programmes when they feel judged. They should find a way of speaking out their needs and make suggestions for improving the seminars, camps and conferences not only for their own benefits but for the benefit of others in future. Sometimes also, it could be that what they feel judged about is a pointer to a need to change the way they carry themselves, dress or talk. Those who feel judged can take positive advantage of the situation by reflecting on their behaviour and asking themselves what needs to be changed or improved. Being defensive and reactive is a barrier to learning and consequently, to positive change.

Proverbs 27:17 states; “As iron sharpens iron, so a man sharpens the countenance of his friend”. This scripture emphasizes the need to associate and learn from one another. The process of learning from one another might arouse some pain especially when one must abandon a vice that they have been used to for long. It is paramount that the young people understand that “being sharpened” can sometimes be painful but the results are good. It is the duty of Christians to correct and help fellow Christians in the church as seen in the words of Apostle Paul in 1 Corinthians 5:12-13 states: “For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside, drive out the wicked person from among you” The Bible verses imply that it is the duty of Christians to question the bad behaviour of the other Christians and even subject them to church discipline if need be. Hence, young people ought to be ready to remain in seminars, camps and conferences so that they can continuously learn from fellow Christians.

To avoid the youth feeling judged, correction should be done in a gentle way (Galatians 6:1). Galatians 6:1 state; *‘Brethren, if a man is overtaken in any way, you who are spiritual should restore such a person in a spirit of gentleness, considering yourself lest you also be tempted’*. This helps to preserve human dignity without compromising.

Further, rebuke should be done in a spirit of restoration that makes the young people appreciate as supported by the Holy Bible which states that '*It is better to hear the rebuke of the wise than for a man to hear the song of fools*' (Ecclesiastes 7:5). Further Proverbs 15:31-32 states that '*The ears that hear the rebukes of life will abide among the wise*' and Proverbs 27:5-6) asserts that *open rebuke is better than love carefully concealed. Faithfull are wounds of a friend but the kisses of an enemy are deceitful.*

Arthur (2016) suggests that those who feel judged and unwanted in church should use the experience for personal assessment and consequent improvement. Arthur's advice is supported by the assertions of Segars (2022) who purports that although feeling judged by a fellow Christian can be painful, the situation can be turned into a valuable one by responding in a godly manner. Sometimes, a change of attitude would do one good if they perceived the rebuke or correction as something positive, meant to help them become better. The above arguments are in line with the message in 2 Corinthians 7:8-11, in which the Corinthians were seemingly offended by Paul's earlier message but eventually they changed for the better as a result of the same letter. Hence, Paul was happy not because the Corinthians were made sad by his letter but because the letter transformed their behaviour for better. In the context of this study, the youth should not miss out in youth programmes because they feel judged. Instead, they should turn their experiences into an opportunity to learn and change behaviour where need be.

4.7.4 Effectiveness of Seminars, Camps and Conferences in Inculcating Specific Moral Values

The study sought to determine the extent to which youth seminars, camps, and conferences were effective in inculcating specific moral values among the youth. The values targeted were peace, respect, obedience, honesty or truthfulness, love, cooperation and sexual purity. The results are provided in Table 7

Table 7: Extent to Which Youth Seminars, Camps and Conferences were effective in
Inculcating Specific Moral Values

N=335	Frequency	Percentage (%)
Peace		
Not at all	14	4
Not sure	32	10
To a large extent	195	58
To a very large extent	95	28
Total	335	100
Respect		
Not at all	10	3
Not sure	18	5
To a large extent	157	47
To a very large extent	150	45
Total	335	100
Obedience		
Not at all	4	1
Not sure	7	2
To a large extent	213	64
To a very large extent	112	33
Total	335	100
Honesty /Truthfulness		
Not at all	0	0
Not sure	11	3
To a large extent	210	63
To a very large extent	114	34
Total	335	100
Love		
Not at all	3	1
Not sure	6	2
To a large extent	178	53
To a very large extent	148	44

Total	335	100
Cooperation		
Not at all	1	0
Not sure	13	4
To a large extent	133	40
To a very large extent	188	56
Total	335	100
Sexual Purity		
Not at all	0	0
Not sure	9	3
To a large extent	261	78
To a very large extent	65	19
Total	335	100

4.7.5 Effectiveness of Seminars, Camps and Conferences in Inculcating the Value of Peace

The study required of the respondents to indicate the extent to which youth seminars, camps and conferences were effective in inculcating the value of peace. From the responses, it was clear that 95 (28%) of the respondents indicated that the programmes were effective to a very large extent, 194 (58%) said the programmes were effective to a large extent and those who were not sure were 32 (10%). Further, the study findings revealed that 14 (4%) of the respondents felt that the programmes were not at all effective in inculcating the value of peace. It is therefore evidently clear that the programmes by the MCK, Meru Region are conducive for acquiring and spreading peace.

Responses from the interviewed members of the clergy agreed with what was noted from the questionnaires above. Munene, Akwalu and Nkatha (10:5:2025) argued that the programmes were effective since they were organized with the goal of achieving specific purposes such as team spirit and spiritual growth. Peaceful co-existence is possible where there is harmonious living as a result of people valuing one another. findings agree with the assertions of Korir and Koech (2022) who state that other than

the family, the church is key in teaching its members the value of peace. Better still, the church is looked upon in the society to provide a conducive environment that promotes and safeguards peaceful co-existence. The church provides peace through the presence of the Holy Spirit who helps people to attain inner peace as well as relate harmoniously with one another as they embrace peace, unity, love and mutual encouragement.

Further, Korir and Koech (2022) argue that in order to achieve peace in and among the youth, the church management need to involve them in meaningful participation as they are key actors in preventing and resolving conflicts. When the young people find peace in church, there is positive personal and communal changes which include reduced stress, increased resilience and stronger sense of belonging (Davis, 2025). In Matthew 5:9 Jesus Christ teaches that those who promote peace are blessed and they will be called children of God. This means that God values peace and those who promote it, gain a relationship with Him. Similarly, Romans 12:18, Hebrews 12:14, 2 Corinthians 13:11, 1 Thesalonians 5:13-15 and Ephesians 4:1-3 encourage Christians to seek peace and pursue this virtue. These verses underscore the significance of people for an individual and also among people. The move by the Methodist Church in Kenya, Meru Region to engage their youth in programmes that inculcate the value of peace is therefore commendable.

Young people are undeniably important part of people in any society whose influence whether negative or positive cannot be ignored. If they team up and use their strength towards a goal, their impact will be felt. For instance, some politicians use the power and strength of the youth to cause violence especially during riots and campaigns to achieve selfish and political gains. Whenever young people are peaceless, there are chaos and enormous destructions. Other than use the youth to cause chaos, encouraging the youth to uphold peace is a worthwhile pursuit which would enhance progress in the society. A peaceful society is a productive society in aspects such as economic progress. Peaceful youth are also mentally healthy and therefore more useful in the society.

4.7.6 Effectiveness of Seminars, Camps and Conferences in Inculcating Respect

Concerning the value of respect, it is evidently clear from table 7 that 157 (47%) of the respondents stated that the seminars, camps and conferences were effective to a very large extent. 157 (47%) respondents felt that the programmes were effective to a large extent and 18 (5%) were not sure. The number of respondents who indicated that the programmes were not effective at all were 10 (3%).

When asked to rate the effectiveness of seminars, camps and conferences in inculcating the value of respect, Lucy said;

“Most of the young people who attend these church programmes that are organized for them benefit a lot. One of the areas the church always gives a priority is teaching the youth about moral values, respect being one of them. So, it is true that seminars, camps and conferences help to inculcate the value of respect in our youth. Of course, there are those who are difficult to help but for such, we always know that there are many other issues to deal with. Such issues include poor upbringing, wrong associations and drug and substance abuse.”

From the responses above, it is evident that seminars, camps and conferences are good forums through which the young people are able to catch the value of respect. From the Oxford dictionary languages, the term respect refers to the ability to accord due regard for the feelings, wishes or rights of others. Perna (2023) further defines respect as a feeling or understanding that someone is important and should be treated in an appropriate way. Perna explains that young people who feel respected, give back respect to others. Respect is important because it enhances a feeling of worth in a person as well as making other people feel worthy. Additionally, respect promotes positive relationships, builds trust and promotes harmony in the society (Orlando, 2022). As a core value, respect is important in development of moral character because it helps young people to develop into responsible and kind human beings who can be relied upon in various aspects of life (Perna, 2023).

The Bible supports the importance of the value of respect in scriptures such as: Exodus 20:12 *“Honor your father and mother that you may live long in the land the lord your*

God is giving you” This verse underscores the commandment to respect and honor parents. A person who respects parents would similarly be better placed to respect other people in the community. Proverbs 23:22 too says *“Listen to your father who gave you life and do not despise your mother when she is old”* Leviticus 19:3 states *“Each of you must respect his mother and father”* 1 Peter 2:17 *“Honor all men. Love the brotherhood. Fear God. Honor the King”* This verse emphasizes the importance of respecting all individuals, fellow believers and those in authority. Matthew 7:12 *“In everything do to others what you would have them do to you, for this sums up the law and the prophets”* This is the golden rule which emphasizes on treating others with the same respect one would want for themselves.

For Christians, respect has its foundation in the fact that human beings are made in the image and likeness of God and therefore have value which consequently means that humans are special in God’s sight and needs to be respected as such. The value of respect in young people would ensure less vices and more authentic relationships from the family level, church fellowships, schools and society at large. Respect for human beings would appeal to visitors such as investors from outside the country, hence more development. A respectable and respectful young person is also reliable and therefore easy to entrust with responsibilities thus minimizing cases of idleness and joblessness.

4.7.7 Effectiveness of Seminars, Camps and Conferences in Inculcating Obedience

Table 7 reveals that 112 (33%) of the respondents felt that seminars, camps and conferences were effective to a very large extent, in inculcating the value of obedience among the youth. The number of respondents who indicated that the programmes were effective to a large extent was 213 (64%) and those who were not sure were 7 (2%). Finally, 4 (1%) respondents stated that seminars, camps and conferences were not effective at all in inculcating obedience among the youth. The interviewed members of the clergy argued that youth seminars, camps and conferences were effective in inculcating the value of obedience. Jotham said;

“Yes, I can boldly say that the seminars, camps and conferences that we plan for youth help in instilling the value of obedience in most of our young people. First, these activities entail rules and regulations which the attendees must observe. The

requirements range from the set dates, the attendance fee that must be paid, the time management during the programmes among other things. We start by refreshing their minds on the importance of adhering to the set schedules. We also teach the dripline of obedience and we mentor it. Of course, there are those who might not catch the virtue but those are the minority. And concerning the few who may not embrace obedience, we do not give up. We try other approaches like involving their parents and suggesting counselling sessions for them. “

From the findings, it is evident that the youth are able to acquire the value of obedience through seminars, camps and conferences. Kuwali (2019) states that obedience is the ability to adhere to instructions whether written or spoken. It is the ability to consistently align one's life with standards and beliefs that are outside of themselves (Prince, 2023). In the context of following instructions and respecting authorities, obedience is an indicator of a person's readiness to receive new knowledge and skills (Erik, 2022).

Engelmann (2019) emphasizes that the culture of obedience needs to be developed and maintained at home, school and church because a person's attitude is ideally based on applicable norms. Seminars and conferences are useful in teaching and encouraging obedience since they provide a structured environment for learning and discussions, all which are done according to stated guidelines. The events foster a sense of community, provide positive role models and offer opportunities for young people to explore the benefits of obedience in various contexts (Thomas, 2019). The seminars, camps and conferences addressed in this study are programmes that are achieved through clear instructions and guidelines to the attendees.

Young people who attend the programmes are required to adhere to the guidelines governing the programmes. Additionally, facilitators in the seminars, camps and conferences have good opportunities to explore the concept of obedience in contexts such as at home, authorities, school among others. That a good number of the respondents felt that these programmes are able to inculcate the value of obedience means that the youth follow the rules and regulations that govern the programmes. However, as Steven (2023) observes, people ought to apply critical thinking and obey

instructions with understanding because blind obedience can be retrogressive especially in the era of indoctrination and various cultic practices in the society.

The Bible underscores the importance of the value of obedience as seen in various scriptures such as 1Samuel 15:22 which clearly states that obedience is better than sacrifice. This what this means is that God values those who do what he commands than those who focus on religious observations neglecting obedience. Likewise, Proverbs 19:16 teaches that those who obey instructions do guard their lives. This implies that obedience has the ability to preserve a person's life from the consequences of disobedience. From John 15:10, it is clear that those who obey God remain in His love. Also, Matthew 7:24-27 highlights the importance of putting the teachings of Jesus into practice, comparing those who do so to a wise man who built his house on a rock. This could be understood to mean that obedience establishes a Christian in firm faith in God. On the same note, Ephesians 6:1-3 exhorts children to obey their parents in the Lord for it is the right thing to do. Obedience is therefore a requirement in day-to-day life and lack of it could lead to negative consequences. Obedience among the young people is crucial in that it helps them grow responsibly and also be able to relate with their seniors whether at home, church, school or even at work with their supervisors. This would ensure a more orderly society.

4.7.8 Effectiveness of Seminars, Camps and Conferences in Inculcating Honesty

Table 7 reveals that 114 (34%) respondents felt that seminars, camps and conferences are effective to a very large extent in inculcating the value of honesty or truthfulness. Those who indicated that the programmes were effective to a large extent were 210 (63%) while 11(3%) were not sure. When asked whether the seminars, camps and conferences were effective in inculcating the value of respect, Joyce said;

“I would say that they do. This is one of the virtues we teach the young people during the seminars, camps and conferences. A number of the young people display this virtue but we still have others struggling. Acquisition of values such as honesty is a lifelong process. Better still, a person's background and orientation are very important. Some of the young people in the church are dishonest because that is the way they were brought up. The environment they live in at home, school and general society also

influences their level of honesty. But we are trying and we shall keep trying to instill this virtue into our youth.”

The above findings are supported by the argument of Chiweike (2024) who states that seminars, conferences and other activities in church provide platforms for learning and reflecting on key values such as honesty, responsibility and love. This is because the forums are also good opportunities for teachings and preaching on pertinent matters in the church and society. The Holy Bible strongly emphasizes honesty as a core value which is linked to God’s character thus calling believers to live truthfully. In Deuteronomy 32:4, God is revealed as truthful and hating dishonesty. Christians who claim to love God should also be committed to shunning dishonesty in their lives. Further, the Ten Commandments in Exodus 20:16 include prohibition against lying. The ten commandments serve as God’s guide to believers on what is good to follow and what is bad to avoid.

That truthfulness is part of the ten commandments implies that honesty is a key virtue to embrace. Additionally, scriptures like Ephesians 4:25 and Colossians 3:9 command believers to be truthful. Honesty is a value that should still continue to be cultivated in such camps for its crucial role in the Church and society. Young people who are honest are reliable and dependable to entrust with valuable information and responsibilities. Honesty among the young people would help fight some of the disturbing issues in the society today such as lack of integrity in families, schools (like cheating in examinations), church, and in key sectors in government. Honesty among the youth would be a good step towards correcting issues of integrity in a country like Kenya

4.7.9 Effectiveness of Seminars, Camps and Conferences in Inculcating Love

From table 7, it is clear that 148 (44%) of the respondents felt that seminars, camps and conferences were very effective in inculcating the value of love. Those who indicated that the programmes were effective to a large extent were 178 (54%) while those who were not sure were 6 (2%). Finally, only 3 (1%) indicated that seminars, camps and conferences were not at all effective in inculcating the value of love among the youth.

Responses from the interviewed members of the clergy revealed that seminars, camps and conferences for the young people helped to inculcate the value of love. On this Muguongo said'

“During seminars, camps and conferences, we teach and preach first about the love of God to humanity. We also emphasise the need to love one another as it is a requirement in the holy scriptures and Christian principles. We challenge the young people to practice the virtue of love during these seminars and conferences by intentionally interacting with one another positively through speaking affirming words, attitudes and sharing what they have with those who do not have. We farther call on the young people to practice love in their families, schools and general society. I can confidently confirm that most of our young people have caught this value.”

It is therefore clear that seminars, camps and conferences were useful forums in promoting love among the youth in the Methodist Church in Kenya, Meru Region. Christian love, also known as agape is a central theme in Christian theology and practice. It entails selfless sacrificial and unconditional love, both for God and for fellow human beings. John 3:16 (*For God so loved the world that He gave His only begotten son that whoever believes in Him should not perish but have eternal life*) presents God as the best example of love. Because God loved humanity, he offered a solution for their redemption through Jesus Christ who died for human beings to be reconciled to the father. Christians should therefore learn from God and show love to fellow human beings through good actions.

1 Corinthians 13:1-3 clarifies that whatever other good things a Christian may do (such as speaking good language, prophesying or even giving to the poor), if one fails to love, the good deeds will amount to nothing and they will benefit no one. In John 13:34-35, Jesus Christ commends His followers to love one another as a way of setting standards for Christian love. This implies that Christians should love their fellow Christians so as to set a good example on the same to the non-Christians. It further implies that non-Christians would respond better to messages on love if they found out that Christians are practicing love amongst themselves. This love should be exemplified in homes, churches, schools and the general society, as young people are everywhere. Failure to

practice love by Christians could easily keep off the non-Christians and discourage them from joining the church. 1 John 4:8-16, teaches that God is love and therefore, Christians ought to show love to one another because God first loved them. Genuine love among the youth is of advantage in the society that is often experiencing disintegration, hatred, jealousies and destruction of life and property.

According to Chellapanian (2024), the church which is the prophetic voice of the society has a responsibility to ensure a morally balanced society by promoting vital values such as love, respect and peace. These values are achieved among the youth through intentional role modelling so that the young people can emulate what they observe and hear. Further, the church ought to establish a culture that is uplifting and supportive, an environment that encourages people to show love (Annan, 2024). Seminars, camps and conferences organized for the youth by the church provide the above culture and environment. Thomson (2017) argues that it requires joint efforts of both the church and the general society to ensure that the young people in our society embrace values that equip them for responsible and fruitful life.

4.7.10 Effectiveness of Seminars, Camps and Conferences in Inculcating Cooperation

Table 7 further reveals that 188 (56%) respondents indicated that seminars, camps and conferences were very effective in inculcating the value of cooperation. Those who indicated that the programmes were effective to a large extent were 133 (40%) while those who were not sure were 13 (4%). Finally, only 1(0%) indicated that seminars, camps and conferences were not at all effective in inculcating the value of cooperation among the youth.

When asked whether church seminars, camps and conferences for the youth helped to inculcate the value of cooperation, Daniel a member of the clergy said the following;

“Yes, I have observed that youth seminars, camps and conferences are effective forums to develop cooperation in our youth. This is a value that is intertwined in other values such as obedience and love. In the very seminars, camps and conferences, there is a lot that calls for the young peoples’ cooperation and while there, we still teach them the need for cooperation as Christians. I cannot say that all the young people who

take part in these programmes have caught the value, but I can confirm that a good number are cooperative.

Evidently, seminars, camps and conferences are effective in inculcating the value of cooperation among the young people in the Methodist Church in Kenya, Meru Region. Cooperation is the ability of the people to interconnect in a shared mission. The value of cooperation is deep rooted in the body of Christ where each member has a unique role and contributes to the overall functioning of the church. 1Corinthians 12 uses the analogy of the human body to show how each part is essential, emphasizing that believers should work together in unity. Psalm 133:1-3 underscores the importance of cooperation stating that cooperation attracts the blessings of God.

Seminars, camps and conferences serve to bring young people together, thus creating an environment conducive for cooperation. Young people are an important group of people in the church and society. Their cooperation if used with the right motive can bring progress in the society. However, there is need to ensure that young people embrace other values such as integrity so that when they cooperate, they do so for a noble purpose. In Genesis 11:5ff, people cooperated to build the tower of babel but God was unhappy. Whereas the task was good, the peoples' motive was bad as they were full of pride, arrogance and disobedience. This bad motive attracted the wrath of God upon the people whereby; He confused their language and scattered them. Caution should be taken to ensure that young people cooperate in good things and for good reasons.

According to Mulwa (2018), young people acquire values such as cooperation and team work through shared responsibilities in decision making, programme planning, participation in community projects and outreach. Young people are usually involved in taking part in the planning of the seminars, camps and conferences. The planning activities offer conducive environment where their ideas are valued. Through the planning process, the youth are able to suggest their ideas as well as listen to other people's ideas amongst themselves as well as their pastors.

4.7.11 Effectiveness of Seminars, Camps and Conferences in Inculcating Sexual Purity

On whether seminars, camps and conferences are effective in inculcating the moral value of sexual purity, 65 (19%) respondents indicated that seminars, camps and conferences were very effective. Those who indicated that the programmes were effective to a large extent were 261 (78%) while those who were not sure were 9 (3%). There were no respondents who indicated that the programmes were not at all effective in inculcating the value of sexual purity. Thus, church seminars, camps and conferences were indicated to be effective in inculcating sexual purity from the questionnaire responses. This implies that seminars, camps and conferences are good forums to teach biblical principles on sexual purity. This could be made possible through bible studies and biblical teachings.

The Bible addresses dangers of sexual immorality (Proverbs 5:15-20). Also, 1 Thessalonians 4:3-5, 1 Corinthians 6:18-20 and Romans 13:14 emphasises the importance of embracing sexual purity. The youth who embrace the teachings from these scriptures are likely to uphold sexual purity. Further, sexual purity requires exercising discipline at a personal level. Young people who value personal discipline can abstain from sexual relationships up to the appropriate time. One can also abstain from sexual relationships as a teenager if they have been orientated and taught about the same from childhood. The church should emphasize the need for sexual purity among the youth because lack of it has consequences such as teenage pregnancy, dropping out of schools, sexually transmitted diseases, conflicts with parents or guardians, stress and depression among others.

Responses from the interviewed members of the clergy were different from those from the questionnaires. This is because when they were asked whether youth seminars, camps and conferences were effective in inculcating sexual purity Joan said;

“Sexual purity is one of the moral values that young people in church are struggling with. We have had countless young girls dropping out of school due to teenage pregnancy yet they are members of the church and church youth groups. Even those who are not pregnant, a number could be sexually active. For some of them, their parents have requested for counselling and guidance while other cases have been

reported by their own leaders. It's a dilemma for the church and the pastoral team."

In a nutshell, seminars, camps and conferences organized for the young people in the Methodist Church in Kenya, Meru Region helped in inculcating a good number of moral values. For example, Miriti said;

"I would like to confirm that our churches are doing very well in the programmes organized for the young people. These programmes have been playing key roles in instilling important moral values among our youth. This is because we have time with them to talk, teach and even answer pertinent questions on issues affecting youth morality in the current society. Through our interactions, the young people reason and share their ideas. They also listen and they are listened to. We have witnessed some of them grow socially and spiritually such that they have taken bigger roles in family and community."

Munene and Kaimenyi (10:5:2025) confirmed that seminars, camps and conferences were effective in inculcating certain values such as respect, love and obedience but not effective in inculcating values such as honesty and sexual purity. Munene (10: 5: 2025) said;

"There is a general problem in regard to sexual immorality among the young people in the society and the church is affected too, but we remain optimistic that as we continue to interact with them, they will be helped. Concerted effort is however necessary for sustainable positive moral changes among the young people. We note with concern that there are changing attitudes towards various things in the society today, for example sexuality, and unfortunately, the people who are affected most are the youth".

Munene asserted that often the church is faced with challenges of achieving their goals of inculcating moral values such as sexual purity because of modern trends and attitudes concerning the same. Never the less, Munene asserted that the church together with families remain the hope of the society in regard to many aspects of growth. Munene's feelings are true because there are many challenges that play against the efforts by the church to equip young people with relevant values and skills in the contemporary

society. For example, Lu Han, Ren & Zhang (2023) confirm that a key challenge hindering church from empowering young people with values is secularization. They define secularization as a process in which religious consciousness, activities and institutions lose their importance to the society. Some youths are affected by this vice in the modern society.

Religious secularization indicates through decline of religion, such that religion becomes compatible with modern market economy from content to form. With secularization, religion becomes a purely private affair and the sanctity of religion changes as argued by Kangsheng & Yao (2000). Of the many conflicts that characterize the contemporary intellectual discourses, the one between secularization and religion appears to be the most crucial (Shang, 2016). As it is, the phenomenon of secularism is no longer the concern of the west. Although a few decades ago Africa was booming with various forms of religions such as Christianity, Islam and African traditional religions (ATR), it would be strange for one to believe that secularism is not here (Shang, 2016). In the recent past there have been debates on the relationship between the state and the church, mosque, shrines and temple. The debates have majored on issues such as the rights of homosexuals, reproductive and family rights of women, regulation of religious preaching, morning religious devotion in schools, and recognition of atheists among others (Kang'entu, 2017). The young people are either part of the debates or they are affected by them, making it difficult for them to embrace moral values like sexual purity.

According to Kang'entu (2017), secularization is a global challenge and it has been on increase in Kenya making it difficult for the church to instill moral values among its members. Shang (2016) argues that until a few years back, the church was the unsurpassable life signpost influencing social, moral, economic and political systems in Africa. Nowadays, it is undeniable that the influence of the church on the public life has declined. Shang further argues that this trend characterized as secularism poses a serious danger especially among today's youth who consciously or unconsciously are swallowing up secular culture in huge gulps to their own peril. McTernan (2008) asserts that in the views of many young people, the secularization thesis that premises contemporary thinking is based on the view that the decline in religion is irreversible

process. Many confidently believe that solutions to life challenges are found anywhere else but Christianity. Thus, making it an uphill task for the church to show sense in embracing Christian values in life (Kang'entu, 2017)

Shang (2017) while quoting McTernan (2008) argues that many young people today object church teachings because they feel that religion lingers only as a comforting myth for those who need support in times of personal crisis but it has no impact on the social or political life. It is epiphenomenon in that it represents something different from what it appears to be. In the pre secular era, it might have been true to argue that to be human is to be religious and to accept one's values to be molded by religious principles. However, this is not true anymore since Jace, (2014) while quoting Taylor (2009) argues that the natural state of a human existence is to be without religion. This denotes that it is becoming increasingly challenging for the church to impact its followers with moral values.

According to Kang'etu (2017), secularization is on the increase in Kenya and it has continued to erode the ecclesiastical authority especially in the urban centers. This is so especially since there is open criticism of the church by the public, journalists and atheists. Atheists have strongly fronted their interests to be recognized and have also strongly opposed religion especially Christianity in the country. A recent case is the Atheists condemnation of a Christian interdenominational programme titled "Rhema Feast" that took place in Nairobi from 1st to 5th September 2025. The words were; *"Atheist in Kenya Society (AIK) has condemned the recently held Rhema Feast, urging Kenyans to shun such religious gatherings. The society argues that the event promotes superstition and undermines critical thinking, calling on the public to prioritize reason over blind faith"* (people daily: 6th Sept.2025) Such if care is not taken can attract the attention of many young people especially university students and young adults.

Kang'entu (2017) laments that preaching and prayers have been prohibited in many public transports (matatus) as indicated by clear large font stickers reading "preaching and hawking prohibited here" He wonders how preaching can be equated to hawking. He argues that secularism and secularization have several negative effects on the church which consequently makes it difficult to inculcate moral values among its members,

youth included. Such effects include relativism, Christian nominalism and religiosity of double standard such as being in church but still practicing sexual immorality. This is similar to what Apostle Paul is condemning in Philippians 3:19 when he tells the believers that they are proud of what they should be ashamed of.

CHAPTER FIVE

EFFICACY OF GAMES AND SPORTS IN INCULCATING MORAL VALUES AMONG THE YOUTH

5.1 Introduction

The second objective of the study was to investigate the efficacy of games and sports in inculcating moral values among the youth. The study required the respondents to indicate whether their churches held games and sports for the youth or not. Further, the study asked the respondents to state whether they participated in games and sports in their respective churches. Additionally, the study required of the respondents who did not take part in games and sports in their churches to give reasons for not participating. Finally on this objective, the study sought the respondents' feelings on the extent to which games and sports in the church were effective in inculcating specific moral values. Figure 1 shows the study findings.

5.2 Whether the Churches Hold Games and Sports for the Youth

Respondents were required to indicate whether their churches held games and sports for the youth. The results are indicated in Figures 1

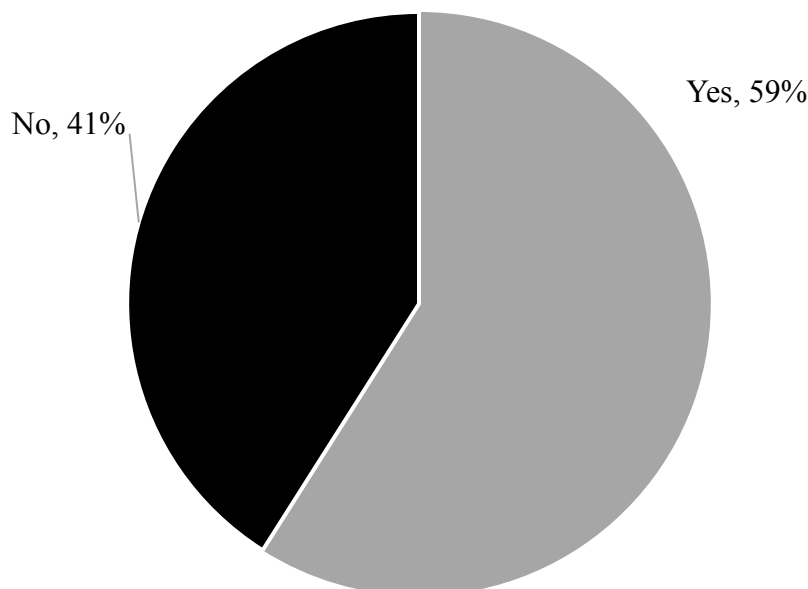


Figure 1: Churches Hold Games and Sports

When asked if their churches held games and sports for the youth (Figure 1), 59% of the respondents confirmed that their churches held the programs, while 41% stated that their churches did not hold games and sports for the youth. Some of the interviewed members of the clergy confirmed that their churches held games and sports in their synods as seen in the words of Kelvin (17:05:2025) who stated;

‘Yes, our churches organize games and sport activities for the young people. Majority of the youth value games thus it is a good programme to involve them in. Games and sports give us the youth leaders and pastors a good opportunity to interact with the young people, understand them and also bring out pertinent issues that affect them.’

Regarding the same question, Martin a member of the clergy affirmed that their churches did not hold games and sports for the young people. He said;

“We are not there yet. We are aware that in some churches this is a programme that is taken seriously but for us we are yet to start. Perhaps we need to come up with a committee to help brainstorm on the same. I will propose the idea to my seniors, hopefully very soon”

Evidently, some churches in the Methodist Church in Kenya Meru Region held games and sports activities for their young people but others did not. Also, some the members of the clergy from the churches that did not hold games and sports appeared inspired by the idea of games and sports as a programme for the young people in their churches. This is as evidenced by the words of Martin who is one of the members of the clergy in the Methodist Church in Kenya, Meru Region.

The idea of having games and sport activities as one of the programmes in the youth ministry is noble because it helps diversify the youth programmes thus breaking monotony. It also helps cater for different interests and giftings among the youth. Young people get bored fast and to avoid losing them to worldliness, they should be engaged in interesting activities. Fasan, Raimi and Sentoji (2022) clarifies that games and sports activities in church began way back in the in the middle of the nineteenth Century and gained popularity in the latter part of the second half of the same century. In a Christian perspective, games and sports programmes serve as a balance between

spirituality and play (Julianna, 2020). Julianna asserts that in order to achieve healthy youth ministry. The youth pastors, leaders and church management ought to be very thoughtful and strategize in a manner that helps the youth to live by the truths of God's Word of God without them feeling like it is an ancient thing they are practicing. Therefore, the churches in the Methodist Church in Kenya, Meru Region that have embraced the idea of games and sports as one of the programmes for their youth have made a commendable choice.

5.3 Whether Youth Participate in Games and Sports Organized by the Church

Respondents were asked whether they participate in the games and sports. The results are indicated in Figures 2.

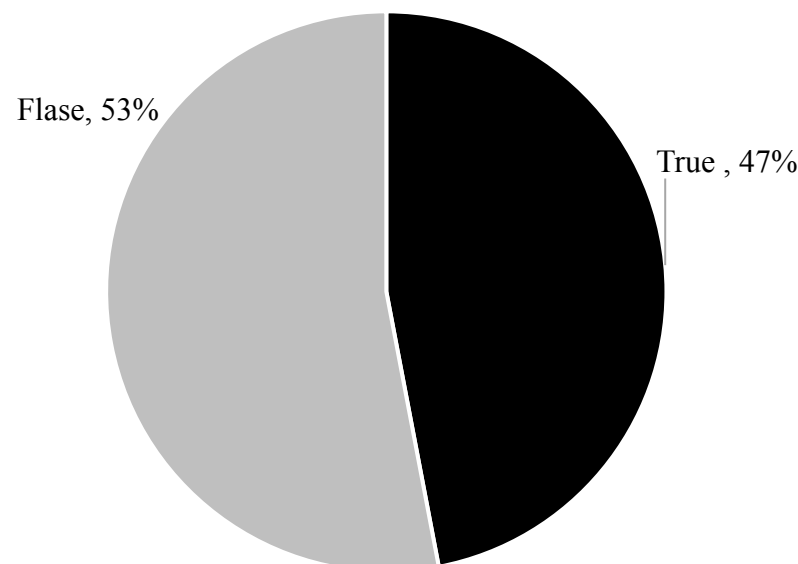


Figure 2: Participation in Games and Sports Organized by the Church

The study further required the youth to indicate whether they participated in organized games and sports in their churches. As indicated in Figure 2, 159 (47%) of the youth confirmed that they participated in the games and sports while 176 (53%) indicated that they did not participate in games and sports in their churches. When they were asked the same question, Regina a member of the clergy stated that;

“A number of young people attend church-based games and sports. In fact, these programmes seem to attract young people to church. However, there are other young

people who, although they are members of the youth group, they do not take part in the youth games and sports. We assume that it's a matter of their attitude towards sport activities."

These results provide a rather peculiar situation in the sense that although a larger percentage of the youth confirmed that their churches held games and sports for the youth, those who admitted that they participate in the said games and sports were fewer. From the study findings, it was clear that although the church may plan programmes for the youth, the youth may not always embrace the planned programmes as expected.

5.4 Reasons for not Participating in Games and Sports

In addition to the question on whether the youth participated in games and sports in their churches, the study required those who did not participate to give their reasons. The reasons given were: lack of variety in games activities, poorly organized sport activities and lack of facilities such as space as well as equipment for games and sports. Additionally, there were churches that lacked enough field to support basic games and sports. The members of the clergy who were interviewed on why some youth do not take part in games and sports in church associated the scenario with poor organization of the programmes, lack of variety and young people being discouraged by their parents from taking part in the games' programmes.

The constriction of space, particularly in the urban churches, was noted by the current study to be a factor that made most of the young people miss out on sports and games. In the same vein Konadu (2024) argues that young people may not take games and sports in church seriously because it appears that the church leadership is not enthusiastic in supporting the programmes as seen in the fact that essential equipment often lack putting off the youth. Also, Fasan and Setonji (2023) state that lack of variety of games and sports, encourages boredom thus putting off majority of the young people. Additionally, they found out that the lapses witnessed in games and sports organized by the church were due to the limitation of resources and poor support from the church leadership.

In addition, Ibrahimova (2023) noted that in churches where games were embraced,

commendable activities only took place once a year. Karemu, Maithya and Kisirkoi (2024) assert that games like soccer which are common sport for young people would be useful in bringing young people together to learn but as Mudayat (2025) observes, lack of adequate and good quality balls make it difficult for the young people to effectively benefit from such activities. Some games and sports required necessary protective equipment that would enable the youths to minimize the chances of being injured when engaging in the activity.

Mudayat (2025) noted that it was not possible for all the youth to take part in games and sports. This was because taking part required specific skills and zeal, which most of the youths lacked. Notably, most of the youth were into various sports to pass time and have a good time, with only a handful of them showing interest in learning more about the rules of the game. According to Mulili (2025), inconsistent training timelines, poor implementation plans, and intimidation of untalented youths by the talented ones had made it difficult for the church-organized games to directly benefit most of the youths, hence some young people do not find the need to take part in the programmes. In comparison, Muteti (2024) complained that inadequate sports amenities to inspire the youth to engage in sports were common, especially in religious institutions. One major notable concern with regard to games and sports was the lack of commitment, as noted through a series of studies such as Fasan et al. (2023), Karemu et al. (2024), Mudayat (2025). These studies discovered that the success of the programmes was minimal partly due to low support from the church leadership, lack of skills by the youth to engage in the available sport, and general lack of interest by the youth in games and sports.

According to Yaumuhak (2024), the agenda of sports and games among most the youth was ineffective and not given a priority. Angela (2023) avers that there was lack of the leaders' effort to coordinate different youth, set different training and competition timelines, and such demotivate most of them from taking part. Barnes (2010) indicated that due to underfunding in the youth ministry, it was hard for the youth to coordinate games and sports in churches. Apparently, lack of serious focus on youth ministry can discourage young people from committing themselves to church youth programmes.

In many churches, the youth worker is stereotyped as a social worker whose primary task is to help the young people to off all their energy with constructive activities (Makewa, 2008). Whereas in most cases there is a budget for the children and adults' departments, there is none for the youth (Makewa, 2008). For the youth worker to be able to come up with fun programs that capture the youth's attention and compete with television shows that are produced by professionals at a cost of million dollars, they must be ready to spend a lot of money. Makewa (2008) recommends that the churches use at least one quarter of its budget on youth ministry. The church should also be willing to use the best personnel and acquire sufficient resources.

Chong-ho and Tameifuna (2014) argue that there is general lack of interesting and inspirational youth programs in the mainline churches. These challenges make the youth non receptive to church teachings and guidance and sometimes cause the youth to move to other churches (Njoroge, 2019). These arguments call for churches to give more focused attention to games and sport programmes in the youth ministry because as Fasan and Sentoji (2022) found out, the church leadership doesn't give balanced support to all groups in the church. Consequently, it becomes difficult to account for the growth and progress of the members. Additionally, young people are likely to detest youth programmes making it difficult for the church to get them back later.

For the churches that already have games and sport programmes for the youth but experiencing low participation due to the challenges discussed above, it is of paramount significance to improve on the planning and attention they give to these activities. Failing to plan well for such a programme in the youth ministry gives an impression that the programme is not as important that will attract very few committed participants if any. It is biblical for a Christian to master the essence of giving such programmes their due attention for maximum benefits. Proverbs 21:5 states "*The plans of the diligent leads to profit.*" That means that for something to yield good results, proper planning is important as this is one way to avoid failure. In Luke 14:28-30 Jesus said; "*For which of you intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it-lest, after he has laid the foundation and is not able to finish, all who see it begin to mock him*"

The implication of Jesus' words in the above context is that churches that have already games and sports programmes for the youth should give the programmes their best support so that they reflect good planning on the part of the church. Those churches that would wish to include games and sports in their youth ministry, should take time to plan and so as to ensure that the programmes are successful and that they serve the intended purpose. Further, those churches that have no games and sports programmes for their youth yet, but they would want to start the programmes, they can benchmark with the churches where the programmes have succeeded because proverbs 15:22 teaches that with wise counsel, plans are bound to succeed.

5.5 Extent to which Games and Sports were Effective in inculcating moral values

The respondents were asked to state the extent to which games and sports in their churches promoted acquisition of various moral values. The responses were as indicated in Table 8.

Table 8: Extent to Which Games and Sports Promote Moral Values

N=335	Frequency	Percentage (%)
Peace		
Not at all	29	9
Not sure	27	8
To a large extent	110	33
To a very large extent	169	50
Total	335	100
Respect		
Not at all	16	5
Not sure	20	6
To a large extent	147	44
To a very large extent	152	45
Total	335	100
Obedience		
Not at all	70	21
Not sure	57	17
To a large extent	42	13
	69	

To a very large extent	166	49
Not at all	335	100
Honesty /Truthfulness		
Not at all	37	11
Not sure	30	9
To a large extent	100	30
To a very large extent	168	50
Total	335	100
Love		
Not at all	33	10
Not sure	43	13
To a large extent	110	33
To a very large extent	149	44
Total	335	100
Cooperation		
Not at all	38	11
Not sure	92	27
To a large extent	109	33
To a very large extent	96	29
Total	335	100
Sexual Purity		
Not at all	45	13
Not sure	89	27
To a large extent	100	30
To a very large extent	102	30
Total	335	100

5.5.1 Extent to Which Games and Sports Were Effective in Inculcating the Value of Peace

The study findings according to Table 9 revealed that 169 (50%) respondents indicated that games and sports were effective to a very large extent in inculcating the value of

peace among the youth. Those who indicated that games and sports were effective to a large extent were 110 (33%) while those who were not sure were 27 (8%). Finally, 29 (9%) stated that games and sports were not at all effective in inculcating the value of peace among the youth.

When the members of the clergy were asked whether games and sports were effective in inculcating the value of peace, Jotham responded as follows;

“Yes, games and sports in our churches are an effective too to inculcate peace among the young people. The participants are taught harmony amongst themselves and to value it within oneself. Although some games involve competitions, our youth fully understand that they have to uphold peace as they play. This value is enhanced by other virtues such as justice and godly love. Those who might display disharmony of threaten peaceful co-existence are handles separately and as individuals. It is important to note that even on the days our young people are interacting in games and sports, other teaching activities are integrated in the programme. That is the time they learn about such values as peace.”

From the study findings, it was evident that games and sports were effective in inculcating the value of peace. Almost all games entail playing against a team whether in friendly or competitive terms. Thus, for successful games, peaceful coexistence is paramount. Olayinka (2016) argues that religion alone has not been able to overcome conflicts in communities, it had to be combined with activities like games and sports which have been found to work in some communities in Nigeria. Peace is an essential value in the community and it should be sought after by all. Romans 12:17-18 states; *“Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as it depends on you, live peacefully with all men”* These Bible verses encourage Christians to live peacefully with all people at all times. The message is particularly important because during games, young people are likely to offend one another. Young people who are able to embrace peace through games and sports would also uphold it in their fellowships, in their families, schools and society at large. Peaceful coexistence promotes development and progress.

5.5.2 Extent to Which Games and Sports Were Effective in Inculcating the Value of Respect

In regard to the value of respect, 152 (45%) respondents felt that games and sports were effective to a very large extent. The number of respondents who felt that games and sports were effective to a large extent were 147 (44%) and those who were not sure were 20 (6%). The number of respondents who stated that games and sports were not effective at all were in inculcating the value of respect were 16 (5%).

The members who were interviewed on the value of respect games and sports programmes were effective in inculcating the value of peace among the young people. Moses said;

“Yes, games and sport activities are effective in promoting respect among the young people. Almost all games are played according to well stipulated rules, one of which is respect for the other members even if they be opponents. The participants are clear about respectful language attitudes and actions expected of them as members of specific games. They are also aware of the consequences of failing to respect other people and conducting themselves in respectable ways”.

It is therefore clear that games and sports were a useful method to inculcate the value of respect among the young people in the Methodist Church in Kenya, Meru Region. Pera (2025) views respect as the understanding that something or someone is important and should be treated in an appropriate way. Participating in games and sports requires team work and for one to fit in a team, respect is paramount since one has to regard other participants as well as their opinions. Further, games and sports are regulated through rules which the participants must observe.

The rules focus on embracing fairness in the games, upholding integrity, exercise self-control and accepting the results of a game graciously. 2 Timothy 2:5 states that an athlete is not crowned unless he competes according to the rules. Kessel (2019) asserts that it is required of all parties taking part in sports to show respect. Like many other values, young people would catch the respect better if it was modeled by the authorities. This is supported by Perna (2025) who explains that in the modern days, young people

will show respect if they are accorded the same. This should be the practice in games and sports and other sectors in the society since it is easier to forget what one is told than what one observes.

Young people who take part in games and sports have a good chance to learn about the requirement for respect and they would embrace it not only during sports activities but also in church thus growing the youth ministry. They also display the same in their homes and the larger society. Such young people develop other important life skills such as empathy and trust. They also make respectable decisions which help to improve life. Respect also begets trust and promotes understanding among people. This is a requirement in the society today where incidences of lack of integrity have eroded trust. Respectable and respectful youth in the church would boost growth in youth ministry and the whole church. They would also be good role models to the other young people in the society and this would improve on the general moral uprightness in the society.

5.5.3 Extent to Which Games and Sports were Effective in inculcating the Value of Obedience

Further, the respondents were asked to rate the extent to which games and sports were effective in inculcating the value of obedience. Those who rated the programmes as effective to a very large extent were 166 (49%) and those who felt that the programmes were effective to a large extent were 42 (13%). The number of respondents who indicated that they were not sure were 57 (17%). Finally, the number of respondents who stated that games and sports were not effective at all in inculcating the value of obedience were 70 (21%).

The interviewed members of the clergy confirmed that games and sports for the young people in the church were effective in inculcating the value of obedience. On this Charles said;

“For those of the young people who participate in the games and sports organized by the church, I can confidently say that they acquire the value of obedience. How can one be interested in sports and ignore the value of obedience? It is not possible. All games are played according to specific rules which a participant must learn first. Then as they play, they continue to perfect the value through application.”

From the responses above, it was clear that games and sports were effective in inculcating the value of obedience. Eric and Levy (2013) describe obedience as a form of conformity whereby; a person adheres to instructions that are given by someone else or others. Jitendra and Brijesh (2017) argue that games and sports do not only need a physically fit participant but also one who is able to understand and obey the guiding rules. Obedience should be based on an understanding that the instructions are worth following and the person (s) giving the instructions has the right to do so and he or she is giving the instructions with good motive. Otherwise, young people ought to be critical so that they do not obey instructions blindly. Training for any game happens through provision of a structure in which the participants are expected to adhere to particular rules.

This obedience also is extended to the authorities such as the coaches, referees and other authorities coordinating the sports (Kumar, M. ,2023). Training oneself to obey may not be easy as it calls for self-discipline, humility and a focus on the benefits. Hebrews 12: 11 reads; *“No discipline seems pleasant at the moment, but painful. Later on however, it produces a harvest of righteousness and peace for those who have been trained by it.”* What the Bible verse implies is that, adhering to rules and regulations may not be a sooth experience as there may be other forces contending with the discipline. However, when one persists and acquires the value, there are many benefits connected to it.

From history, obedience has been esteemed as a virtuous behaviour that serves as noble foundation to order in the society. (Eric & Levi, 2013). Thus, a requirement to obey specific rules in games and sports enhances order. Therefore, games and sports activities for young people in the church are a good opportunity for them to be taught and trained in obedience which eventually leads them to lead orderly lives. Young people who are trained in obedience through games and sports programmes would display the same in the youth ministry in their churches leading to moral growth.

Obedience is a requirement is all aspects of life ranging from families, school, work place and in relationships. It strengthens relationships because people obey people that they trust. Young people who can obey instructions are also likely to enjoy safety,

especially when they do things the way they are supposed to be done or avoid what they are cautioned against. Also, obedience boosts other values such as humility and respect. People who obey, have often trained themselves to be humble and to respect other people including the authorities in their lives. This is crucial especially for young people in church as they would be able to listen to their leaders and pastors and therefore learn and grow to become responsible adults in all aspects of life.

5.5.4 Extent to Which Games and Sports Were Effective in inculcating the Value of Honesty

Regarding the value of honesty or truthfulness, 168 (50%) respondents stated that games and sports were effective to a very large extent in inculcating the value of honesty. Those who stated that games and sports were effective to a large extent were 100 (30%). 30 (9%) respondents were not sure about the effectiveness of the games and sports in inculcating the value of honesty among the youth. Lastly, the respondents who stated that games and sports were not at all effective in inculcating the value of honesty among the youth were 37 (11%).

The study further required the members of the clergy to rate the effectiveness of games and sports in inculcating the value of honesty. Emily responded as follows;

“It is true that games and sports help to develop the value of honesty among our young people. This is one of the values participants are inducted in so as to ensure fairness in games. Cases of dishonesty get penalized and, in some cases, a person can be suspended from the game either temporarily or permanently depending on the level of dishonest. Most of the youth who love sports would fear such severe punishments.”

From both the questionnaire and the interview schedule, it came out clear that games and sports activities in the Methodist Church in Kenya, Meru Region were effective in inculcating the value of honesty. Honesty refers to the quality of being truthful, sincere and open. It is derived from the Latin word “honestitas” which means the ability to always work with the truth as a standard (Acciona, P., 2024). It is an important character trait especially in today’s world where deceit and shortcuts are seen to be more rewarding. Games and sports allow young people to acquire honesty as they learn

and practice the rules that guide each game which is an important factor for anyone interested in games and sports. Takashi & Sasaki, 2016 argues that the best part of rules and regulations in games and sports is their ability to enhance fair play, thus taking care of the interests of all people involved, as the future of any game lies in fairness.

The Holy Bible stipulates the value of honesty in various scriptures. For example: Psalm 101:6-7 reads; *“My eyes shall be on the faithful of the land, that they may dwell with me; He who walks in a perfect way, he shall serve me. He who works deceit shall not dwell within my house; he who tells lies shall not continue in my presence.”* These Bible verses clarify the psalmist’s choice to identify with trustworthy people. Here, those who practice deceit are alienated. This is an emphasis on the importance of honesty and honest environment. It implies that honest people are more appealing than the dishonest ones. This is applicable to the young people in church. A youth ministry in which young people value honesty would be an authentic one for holistic growth.

Proverbs 12:22 further brings out the value of honesty by stating that; *“Lying lips are an abomination to the Lord, but those who deal truthfully are His delight”* The meaning here is that God detests people who lie. Lying is a bad thing before God but God is happy with people who are honest. Being an honest person strengthens a person’s relationship with God. Likewise, 2Corinthians 4:2 reads; *“But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of truth, commending ourselves to every man’s conscience in the sight of God.”* The verse brings out the commitment of Apostle Paul and his companions to a ministry that is sincere and honest, free of deceitfulness. It also denotes deceitfulness as something shameful to be involved in.

This is relevant for young people today who are involved in various aspects of duty and services in church, school and society. Learning to do things in an honest way is desirable and should be upheld. In Acts 5:1-10 is a story of a couple named Ananias and Saphira who lied to the Apostles about the amount of money they got from selling their piece of land. The two were destroyed not for giving less money but for lying about the amount they were giving. Honesty in Christianity and ministry is important and lack of it can interfere with a person’s promising future. Many people today have

suffered as students, in business, as employees and even in relationships for being dishonest. A learning institution, church and society with honest youth would be a good environment to exist in.

5.5.5 Extent to Which Games and Sports Were Effective in inculcating the Value of Love

The study also required the respondents to state the effectiveness of games and sports in inculcating the value of love. From the study findings, 149 (44%) respondents indicated that the programmes were effective to a very large extent. The number of respondents who indicated that the programmes were effective to a large extent were 110 (33%) while those who were not sure were 43 (13%). Lastly, 33 (10%) respondents stated that games and sports were not at all effective in inculcating the value of love.

The members of the clergy who were interviewed also confirmed that games and sports helped to inculcate the value of love as indicated in Mutema's words that;

“Games and sports encourage genuine interactions among our young people. When they get involved in these activities, they get to know one another better and they also love one another. This is also one of the purposes for the church organizing these programmes, so that the youth can have forums to practice what we teach them in the youth ministry. We know that they catch the value because we see them support one another and form lasting friendships”

It was clear from the study findings that games and sports promoted the value of love in the Methodist Church in Kenya, Meru Region. Love entails genuine affection and care for another person, whether blood relatives or otherwise. In games and sports, there is teamwork, mutual respect and inclusion all which create a sense of belonging and shared experiences for the players and also fans. Games also provide a ground that is common for people who come from different backgrounds, whether social, economic, political or race, to connect and bond. That way, people are able to extend empathy, care and support to one another where and when need be, thus the playground becomes a good environment to promote the value of love.

When people meet to play, they are first, brought together by their love for the game and the joy it gives, but as they continue to play, they also gain love for one another because sports encompass the values that it teaches people for life, love being one of them. Games and sports create a conducive environment to show love through inclusion and acceptance (Gary, C., 2025). One of the key principles in games and sports that show the value of love is; *“Sport is for All. Do all you can to help everyone take part in Sport. Do all you can to enable everyone to compete on equal terms”* (*sportforHumanity.com*). This sport principle together with its effect of inculcating love is important for the young people in church. It teaches team work and support for one another, and this would enhance youth fellowship in the church. It would therefore help build a strong youth ministry and individually, young people who care for and support fellow human beings in life. It would therefore create a society where people feel safe and valuable.

5.4.6 Extent to Which Games and Sports Were Effective in Inculcating Cooperation

In regard to the value of cooperation, 96 (29%) respondents stated that games and sports were effective to a very large extent. The number of respondents who indicated that the programmes were effective to a large extent were 109 (33%) while 92 (27%) stated that they were not sure. Finally, 38 (11%) respondents felt that games and sports were not at all effective in inculcating the value of cooperation among the youth.

Reports from the interviewed members of the clergy were that games and sports helped to inculcate the value of cooperation. *Riara said; “Games and sports promote cooperation because first of the young people have to come together to form a team. They also have to cooperate on many things including the rules of the involved games in order to continue together. In some of our churches, some young people have already formed their own sport clubs and all that calls for cooperation”*

It is clear that games and sports helped to inculcate the value of cooperation among the youth in the Methodist Church in Kenya, Meru region. Cooperation denotes behaviours showed by people working together towards achievement of shared goals. It takes place when a team of people act together towards a collective benefit to a group. As Riara

correctly stated, participating in a game starts with teaming up with other from different families and regions and agreeing to the terms of the game. Further, to be able to successfully play the games, the players must cooperate towards achieving a common goal, which often is to win the games or sports. The idea of working towards achieving common goals and developing communication as members of a team helps to build social bonds. That way, the participants experience strengthened relationships, which enhances oneness (Sherlock, 2024). Sports and games are a useful tool for promoting regional cooperation and integration.

Kenya in particular employs sports diplomacy to advance its foreign policy objectives such as regional integration and peace (Abdi, Miluwi, and Kithinji, 2025). Sports offer platforms for developing genuine relationships, promoting understanding, enhancing peace and other shared values among people. Young people who reap such benefits from games and sports will manifest the same in church and in youth ministry thus creating a more authentic environment to practice Christianity. In institutions of learning, the same virtues would be spread thus reducing tension and promoting oneness.

The Bible encourages cooperation among people. For example, Ecclesiastes 4:9-12 states; *“Two are better than one, because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone, when he falls, for he has no one to help him up. Again, if two lie down together, they will keep warm, but how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken.”*

The Bible verses above underscore the importance of cooperation which include more success and better results, mutual encouragement and support, comfort and companionship especially during challenges. Verse 12 particularly emphasizes the power of people teaming up together in unity of purpose which makes it difficult to fail. Ephesian 4:3 encourages believers to strive to maintain the unity of Spirit and the bond of peace. This reveals cooperation as valuable among believers. By embracing cooperation, young people get the chance to learn from one another and they acquire relevant life skills. The value of cooperation would thus benefit the youth ministry, the

church and the larger society as the young people would team up to pursue common goals.

5.5.7 Extent to Which Games and Sports were Effective in Inculcating Sexual Purity

The study further required the respondents to rate the extent to which games and sports were effective in inculcating sexual purity. From the results, 102 (30%) respondents stated that games and sports were effective to a very large extent. Further, 100 (30%) indicated that the study was effective to a large extent while those who were not sure about the effectiveness of games and sports in inculcating sexual purity were 89 (27%). The number of respondents who felt that games and sport were not at all effective were 45 (13%).

The study also inquired the opinion of the members of the clergy about the effectiveness of games and sports in inculcating the value of sexual purity. The feeling was that the church has been struggling to instill the value of moral purity among the young people. The following were the words of Emily;

“I would not say that games and sports help young people to acquire moral purity. In fact, I think the relationships that develop as they form teams might encourage sexual relationships among the young people. However, those who are disciplined maintain their values”

The study findings reveal that games and sports were fairly effective in inculcating sexual purity among the youth in the Methodist Church in Kenya, Meru region. The findings agree with the argument of Meyer and Meyer (2012) that games and sports have a dark side as they encourage all manner of sexual immoralities including homosexuality. Also, a study carried out by Yauma (2024) revealed that there are many vices in sports that serve as barriers to inculcation of values among learners in primary and secondary schools in Kenya. Such vices include cheating, fighting, drug and substance abuse and irresponsible sexual activities. Likewise, a survey carried out by Wamboye (2013) revealed that about 49% of the young people in church, between 18 and 24 years were involved in sexual malpractices including masturbation and

pornography. The findings by Wamboye are similar to those of Maluki (2017) who found out that youth involvement in sexual immorality in the redeemed Gospel church in Mathare settlement area in Nairobi County was rampant.

According to Jernander (2023), sexual immorality is a problem both in the church and in the society. He argues that the problem is as a result of poor upbringing, whereby he refers to dysfunctional families as the reason for poor upbringing. Jernander further argues that some young people indulge into sexual immoralities because of trauma as well as poor role models. Regardless of the causes, the Bible teaches against sexual immorality. For example, 1Corinthians 6:18-20 states *“Flee sexual immorality. Every sin that a man does is outside the body but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price, therefore glorify God in your body and in your spirit which are God’s”* From the Bible verses, Christians are supposed to avoid all manner of sexual impurity as a way of honoring God with their bodies.

1 Thessalonians 4:3-5 “For this is the will of God, your sanctification: that you should abstain from sexual immorality, that each one of you should know how to possess his own vessel in sanctification and honor., not in passion of lust like the Gentiles who do not know God.” Christians should respect their own bodies as precious vessels by shunning sexual immorality. Although it might appear a normal practice in the society, the Bible is against sexual immorality and this is what the young people should be taught. Facilitators of games and sports programmes in the church should ensure that they set rules that encourage young people to embrace sexual purity so that youth ministry can be more meaningful

In a nutshell, the results revealed that games and sports programmes were a good means to inculcate various moral values among the youth in the Methodist Church in Kenya, Meru Region. Never the less, the level of effectiveness of the programmes varied from one moral value to the other. For example, it is clear from the study findings that the programmes were more effective in inculcating the values of peace, respect, obedience and honesty as compared to cooperation and sexual purity. The above findings are

supported by Barnes (2010) who argues that a sport activity like volleyball and soccer, are a good means to train the participants in various values such as love and obedience as well as life skills such as empathy and assertiveness. This is true especially because all games and sports entail rules and regulations that the participants must adhere to.

Jitendra and Brijesh (2017) confirm that sports and games have for the longest time been instrumental in the physical, moral and spiritual development of people. The significance of games and sports as a tool through which to develop moral values has been regarded throughout the world by the best teachers, social reformers as well as religious saints. These programmes offer opportunities to individuals to develop physical strength, perseverance and endurance and capacity that helps one's body to overcome challenges. It is against that argument that Swami Vivekananda (qtd.in Murty 5) asserts '*you will be nearer to heaven through football than through the study of the Gita*' Through this assertion, Vivekananda was not in any way undermining the study of the Gita but rather emphasizing the importance of physical strength and vigor for true spiritual growth and understanding. He meant that a strong body and a healthy mind which is cultivated through physical activities like football offer a better basis for comprehending spiritual and moral concepts that are found in the Bhagavad Gita.

Jitendra and Brijesh (2017) add that sports and games inculcate positive character traits among the participants who use them not only inside the field but also outside it. This is true because a sport's person learns by following the guidance of their seniors and other best players from all over the world and across different games. A sports person is fully aware that sports activities and events are for winning the games as they are for winning the hearts of the people and the competitors. Since a medal through dishonesty is not valued, then no player wants to receive such. Fair play trophies or awards in international games is offered to develop moral values which eventually shape the personality of those involved. Hence, good sports' people will most often display moral virtues such as team work, discipline, cooperation, generosity and respect for team members and opponents as well as for the rules that govern the game.

As if to agree with Jitendra and Brijesh, Mudavat (2025) asserts that games and sports are impactful in instilling positive social interactions among young people. He clarifies

that games are a valuable tool in promoting togetherness and cooperation especially in education forums. According to Mudavat (2025), various games with their various rules and social dynamics help young people to acquire empathy, respect and sense of belonging. 2 Timothy 2:5 clearly states that 'an athlete cannot be crowned unless he competes according to the rules. Competing according to rules in this case denotes values such as obedience, honesty and cooperation. Philippians 2:2-4 encourages Christians to do nothing out of selfish ambition or vain conceit but instead through humility, considering others above oneself. The Bible verse in this scripture highlights the value of humility and love for others. Games and sports are a good strategy to cause the youth to gather and in the process be taught, trained and mentored. During games and sports activities, participants are expected to responsibly use the available facilities, equipment and amenities as well as be able to share them with others. A study by Nwabuwe (2023) revealed that being able to share sports amenities and learning how to play together promoted love and teamwork. It also shunned self-centeredness as the players learn to celebrate one another's scores and respond to any failure to score or win with humility.

CHAPTER SIX

EFFECTIVENESS OF SUNDAY SERVICES, PRAYER AND BIBLE STUDY MEETINGS, WEEKLY FELLOWSHIPS, AND WEEKEND CHALLENGES IN SCHOOLS AND COLLEGES IN INCULCATING MORAL VALUES

6.1 Introduction

This chapter entails a presentation of the study findings on the effectiveness of schools and colleges Christian programmes in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. Specifically, the study focused on Sunday services, prayers and Bible studies, termly weekend challenges and weekly fellowships. The study sought to establish the respondents' level of commitment to the various programmes. Further, the study required the respondents to state the extent to which the programmes were effective in inculcating specific moral values. An interview schedule was also conducted on the members of the clergy on the same aspects as in the questionnaire.

6.2 Efficacy of Schools and Colleges Christian Programmes in Inculcating Moral Values Among the Youth

The respondents were required to indicate their level of commitment to Christian programmes which were Sunday services, prayers and Bible studies, termly weekend challenges and weekly fellowships. Table 9 presents the findings of the study.

Table 9: Level of Commitment in Attending Schools and Colleges Christian Programmes

	Frequency	Percentage (%)
Sunday Service		
Very committed	104	31
Committed	185	55
Not committed	46	14
Total	335	100
Prayers and Bible studies		
Very committed	73	22
Committed	100	30

Not committed	162	48
Total	335	100
Termly Weekend Challenge		
Very committed	98	29
Committed	163	49
Not committed	74	22
Total	335	100
Weekly Fellowship		
Very committed	29	9
Committed	124	37
Not committed	182	54
Total	335	100

6.2.1 Level of Commitment in Attending Sunday Services

From table 9, it is clear that 104 (31%) respondents were very committed to attending Sunday services while 185 (55%) were committed. Those who indicated that they were not committed at all were 46 (14%). The interviewed members of the clergy also confirmed that most of the young people attended Sunday services regularly as Joyce was quoted saying;

“The Methodist Church in Kenya operates in such a manner that there is a minister who oversees a number of schools within a region which are sponsored by the church. Such a minister attends their services or allocates someone to attend in order to minister to the students. The schools have got a way to ensure that students attend the Sunday services as it is part of the established routine. Hence, I can confidently say that young people attend the Sunday services.”

The implication from these findings is that most of the respondents have interest in Sunday service programmes in their learning institutions. It was evident that Sunday services appealed to the students hence the 31% and the 55% committed attendees. This further denotes that the students have a chance to be taught and also learn from one another.

The members of the clergy also confirmed they attend religious programmes in schools and colleges as confirmed by Mary who said;

“Yes, we take part in schools and colleges Christian programmes specifically in learning institutions that are sponsored by the Methodist Church. It is actually part of what we are assigned to do. We operate with official schedules such that one knows which school to attend and when. Sometimes, a Reverend is allocated learning institutions within a specific region to oversee. We take part in morning prayers during the school assembly at least every once in two weeks, during which time we preach to the students and pray with them. Depending on the arrangements with the Christian Union Patrons and leaders, we also preach in the Sunday services which often have many attendees.”

6.2.2 Level of Commitment in Attending Prayers and Bible Studies

Concerning prayers and Bible studies, 73 (22%) respondents indicated that they were very committed to attending the programmes while 100 (30%) were committed. The number that was not committed at all was 162 (48%). When asked the same question, the members of the clergy stated that in most cases the church is not in direct access to the weekly prayers and Bible studies held in schools and colleges. However, Jotham said;

“Honestly speaking, I cannot say that the Methodist Church is in control of the Christian programmes that take place in schools and colleges over the week days. These programmes are under the management of the Christian union patrons and the dean of students in colleges as they are to do with students’ welfare. However, when we interact with the Christian Union officials occasionally, they attest that the programmes are in place”

From the study findings, the the respondents who indicated that students were committed to weekly prayers and Bible studies were 73 in the first category and 100 in the second category. The number of respondents not committed was also fairly large. Hence, the level of commitment was fair. The study findings are supported by Mburu (2022) who observed that a good number of young people choose not to attend church services once they get to secondary school and colleges. According to Kainat and

Buzdar (2023), there are many factors that influence students' commitment to religious programmes in secondary schools.

Such factors are the family background of the student, the previous religious orientation and the schools' value for such programmes. Thus, students will show more commitment to prayers and weekly Bible study meetings if they have been brought up to see the importance of such religious commitment. Chuck (2019) argues that many pastors are leading prayer meetings with low attendance, not because Christians do not care about prayer because those who are supposed to teach people how to pray have done a poor job, people have been taught very little about the importance of prayer, church leaders are poor role models of prayer warriors and they have led boring disorganized prayer meetings. Chuck challenges pastors and leaders to shun from trying to create praying congregations and concentrate on developing praying Christians. The problem in some churches nowadays is that the doctrine has shifted from a focus to the spiritual and moral welfare of the congregants to a move to benefit the religious leaders especially in the New Religious Movements where the main emphasis is 'Seed planting' and "Deliverance from demons" (Kananu, P.M, 2023)'

The suggestions by Chuck (2019) are worthy a trial in schools and colleges today. Youth ministers should focus more on teaching students the importance of prayer and how to pray. They should also organize for sessions to celebrate genuine answers to prayers as this would inspire others to pray. The patrons in the schools and colleges should also be committed so that they serve as role models to the students. Regular follow-ups on new believers perhaps through peers would help also since when one knows that someone is genuinely interested in his or her welfare, they would be more interested.

6.2.3 Level of Commitment in Attending Termly Weekend Challenges

The study further required respondents to indicate their level of commitment to termly weekend challenges. From the results, 98 (29%) respondents were very committed, 163 (49%) respondents were committed and 74 (22%) respondents were not committed at all. The interviewed members of the clergy asserted that most students get excited to attend weekend challenges. Jotham said;

“Many secondary and college students love attending weekend challenges. For many, I guess it is the excitement of meeting new friends from other institutions of learning or the opportunity to get out of school for once, in the case of secondary school students who are restricted. However, we cannot also deny that there are those who attend the meetings out of sincere desire to learn for spiritual growth”

This was one of the programmes reflecting good attendance by the young people. Weekend challenges are religious programmes among protestant students in schools and colleges. They are organized to include students from the surrounding region who attend on a Sunday afternoon. The programmes mostly start in the host school or college on Friday evening, continue on Saturday. On Sundays, students from the surrounding schools arrive to climax the programme. The programmes are organized in such a way that there are guest speakers to teach and preach to the students. These programmes can be a good opportunity for the young people to be taught such that they later become responsible ministers and members in the youth ministry and in the society

6.2.4 Level of Commitment in Attending Weekly Fellowships

The other programme that the study focused on was weekly fellowships in schools, colleges and universities. Clearly, 29 (95) of the respondents were very committed, 124 (37%) were committed and 182 (54%) were not committed at all. From the study findings, the programme that attracted many attendees was Sunday service followed by weekend challenges. The programme that had few very committed respondents were weekly fellowships as seen in the study results. This scenario seems to agree with the findings of a study carried out between 1974 and 2010 on America's view of prayer and Bible reading in public schools which revealed a declining commitment with progressing years (Philip, 2013). One of the factors that could lead to the above scenario is religious relativism. Thus, students are less committed on prayers and Bible reading in the contemporary years as compared to the earlier years.

Although the level of commitment varied from one programme to the other, it was evident that schools, colleges and universities had good religious programmes for the students. This is supported by Charles (2013) who discovered that religious programmes played an important role in the past and contemporary youths. Galenka

(2024) asserts that students in high school as well as in institutions of higher learning are more likely to attend religious programmes that are scheduled and programmed by the school or college administration. Galenka also adds that those in colleges and universities may attend such programmes not because it is required of them but because they have a background of attending the programmes and they understand the significance. Galeka's assertions seem to support the findings of this study which revealed that many respondents were committed to attending Sunday services, which in most institutions are part of the weekend schedules and in cases like high school mandatory.

Prayer & Bible studies as well as weekly fellowships recorded greater numbers of youths who were not committed. Generally, the study findings agree with the assertions of Wanda (2021) who states that the decline of youth in attending Christian services and other programmes like Bible study is no secret in the contemporary society and the problem is not in one Christian group but rather everywhere. She associates the decline to factors such as poor parenting and mentorship, technology and modernity which make the youth to believe that they are better off not committed to Christian programmes. Wanda (2021) laments that the declining commitment to church and church programmes seen among the youth is both appalling and worrying as it is against the model of Jesus Christ and the early church. When Jesus Christ called the disciples, He put them in active Christian communities that impacted the environments around them positively. The trend further annuls the old adage that the youth are the church of tomorrow, for if they are not committed today, they might not be available in church in future.

6.3 Reasons for not Attending Schools and Colleges Christian Programmes

The respondents who were not committed to the church programmes were asked to give reasons for the lack of commitment. Their responses were: boring programmes, being busy, poor modeling by youth leaders and pastors plus not finding the programmes relevant to their lives. From the interviewed members of the clergy, some of the reasons young people would fail to attend the Christian programmes in schools and colleges were poor upbringing where by some of them were not trained to value church, poor role models and indiscipline common among young people.

Whereas as students the youth can be tempted to abandon Christian programmes in order to concentrate on studies, it is clear that being busy is not a good enough reason. A break from books can be therapeutic and motivating if the youth considered the programmes useful in their lives. This points to the challenge that when young people are not taught the value of Christian programmes, they might often choose something else over attending such programmes. Thomson (2021) argues that with changing times and culture, most emerging adults leave church or abandon church activities because they find it unnecessary and boring. Thomson further argues that young people dislike church activities because of what they term as unreasonable religious rules that portray God as a landlord who watches over the universe and does not have any personal involvement in the people's lives. This confirms Kinnaman's assertions that when children grow up in unloving environments, they believe that God is unfair and uncaring resulting to abandoning one's faith or religiosity as a youth (Kinnaman, 2022)

Moreover, Brown (2021) noted that most youth had not been trained on how to pray or engage progressively in a candid discussion on Biblical scriptures. They thus felt out of place, especially when the topic of prayer or discussion did not relate to their lives. Elsayed (2023) also raised similar concern about the need for training for the youth on why prayers and Bible study were important. Other activities, such as singing, visiting the sick, and cleaning the church, were more relatable to them as compared to prayer and Bible study. However, it should not be forgotten that Christian choices should be founded on the holy scriptures and the study of the Word of God as modeled by the early believers. For example;

Acts 1:13-14 *"And when they had entered, they went up to the upper room where they were staying; Peter, James, John, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. They all continued in one accord in prayer and supplication, with women and Mary the mother of Jesus and with his brothers"*

Acts 2:42 *"And they continued steadfastly in the apostle's doctrine and fellowship, in the breaking of bread and in prayers"*

Act 13:1-3 *"Now in the church that was at Antioch there were certain prophets and*

teachers: Barnabas Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch and Saul. As they ministered to the Lord and fasted, the Holy Spirit said 'now separate to me Barnabas and Saul for the work to which I have called them' Then having fasted and prayed and laid hands on them, they sent them away"

The above scriptures evidently underscore the significance of prayers, fellowships and the scripture. The scriptures also agree with Piper (2007) who argues that, ethics and moral values in Christianity are founded on the sacred texts (Bible). However, due to increased relativism in the church today, some people have twisted the scriptures to suit their personal interests and others have ignored the important role and place of the Bible all together leading to undeniable consequences. Kang'entu (2017) argues that nowadays people are faulting Christian messages which are grounded on the Holy Scriptures and meant to influence their choices because they do not want to allow the message to address their immoral way of life.

Kang'entu's argument supports piper (2007) who opines that relativism makes a person not to submit to objective since it seeks to obtain the preference of the user. Arnold (2018) uses the old adage of a nomad and his camel to expound on how relativism, slowly allowed into the protestant churches has progressively eroded morals values. As a result, young people will find themselves missing important programmes like the ones in schools and colleges. Arnold further argues that the mainline Protestants in particular have challenges upholding the authority of the scriptures in stamping morality among the youth because the concerned people in authority didn't deal with issues of relativism in the church at its inception. This study was carried out in the Methodist Church in Kenya which is one of the protestant churches in the world. Thus, the argument by Arnold (2018) is relevantly applicable.

Further, to some young people Christianity does not go beyond attending a church service hence they are merely part of the numbers viewing Christianity as a social construct. Such do not respect or value extra programmes such as Bible studies and fellowships. They may also not allow Christian teachings and principles to influence their morality as argued by Kang'entu (2017) who found out that although there are many young people in the church, their level of commitment to Christian programmes

is low. Kang'entu feared that the young people's minimal commitment to activities in the church might also lead to poor morality.

Some young people also lack commitment to Christian programmes because they question the motive for the programmes as well as the credibility of the leaders in the church. There have been situations and occurrences which have revealed the darker part of the church. This has made many people mostly the youth to lose trust and confidence in the church. Some top church leaders have been mentioned in scandals such as sexual immorality, financial mismanagement and family domestic violence. The over emphasis on giving in form of tithes and the doctrine of planting the 'seed' has occasionally aroused criticism among the young people thus causing them to lose taste in Christian programmes (Kananu,23). Such and much more negative incidences make the youth feel that the church leaders lack moral authority to teach them moral values.

Other than the credibility of church leaders and suspected motive for said programmes, there have been other social changes which are as a result of political and industrial revolutions as well as urbanization since 18th century (Chetambe,2017). There has been swift inflow of technology, new trends and modern products from developed countries to Africa and inability to address these changes has particularly affected youth's choices. These changes have particularly brought in modernity which have often disconnected young people from the traditional religious practices such as attending the church physically, joining others for prayers and fellowships as well as Bible studies. Some young people claim that they have no need attending Christian gatherings since they can access the programmes online.

The encyclopedia Britannica expounds that modernity is associated with individual subjectivity, scientific explanation and rationalization, decline in emphasis on religious world views, the emergency of the bureaucracy, rapid urbanization, the rise of nation states and accelerated financial exchange and communication (Snyder, 2006). In as much as we cannot deny that modernity is here to stay and getting even more complicated, we may also not deny its negative impact as seen in decrease in one-on-one interactions and the many vices accompanying it.

All in all, Christians should always remember and embrace the social aspect of Christianity as emphasized in Hebrews 10:25 which encourages believers to not abandon the practice of meeting together for fellowship as some are in the habit of doing, but instead to gather and encourage one another as they await the return of Jesus Christ. This is especially important because as Jang and Johnson (2024) observe, prayer and Bible study groups give a chance to the young people to express their views on current happenings in the world and relate the same to the scriptures.

Further, youth leaders and pastors in the school Christian ministries should put effort to ensure that the programmes are appealing and motivating to the youth since Bible study sessions that are not particularly engaging to the participants would be boring and unattractive, regardless of the age of the participants (Jarman, 2022). Leaders should seek to understand details on what really puts off the young people from the Christian programmes in schools, colleges and universities. Perhaps, the church management and youth pastors should consider involving youth leaders in planning prayer and Bible study activities to ensure that the youth own up the programmes fully for maximum participation and benefits.

6.4 Extent to which Schools and Colleges Christian Programmes Were Effective in Inculcating Moral Values

The study further sought to examine the extent to which schools and colleges Christian programmes were effective in instilling various moral values. The results are indicated in Table 10.

Table 10: Extent to which Schools and Colleges Christian Programmes were effective in Inculcating Moral Values

N=335	Frequency	Percent age (%)
Peace		
Not at all	58	10
Not sure	34	17
To a large extent	137	41
To a very large extent	106	32

Total	335	100
Respect		
Not at all	33	10
Not sure	80	24
To a large extent	149	44
To a very large extent	73	22
Total	335	100
Obedience		
Not at all	24	7
Not sure	34	10
To a large extent	172	52
To a very large extent	104	31
Total	335	100
Honesty /Truthfulness		
Not at all	25	7
Not sure	66	20
To a large extent	168	50
To a very large extent	76	23
Total	335	100
Love		
Not at all	20	6
Not sure	28	8
To a large extent	147	44
To a very large extent	140	42
Total	335	100
Cooperation		
Not at all	19	6
Not sure	34	10
To a large extent	151	45
To a very large extent	139	39
Total	335	100
Sexual Purity		
Not at all	170	51

Not sure	115	34
To a large extent	35	10
To a very large extent	15	5
Total	335	100

6.4.1 Effectiveness of Schools and College Programmes in Inculcating Peace

There are various moral values that are essential in life both for individuals and society. Such values include peace, respect, obedience, honesty, love, cooperation and sexual. In reference to the extent to which schools and colleges Christian programmes were effective in inculcating the value of peace, the study revealed that 106 (32%) felt that programmes were effective to a very large extent. 137 (41%) stated that the programmes were effective to large extent and those who were not sure were 34 (17%) respondents. The number of respondents who felt the programmes were not effective at all were 58 (10%). From the findings above, it was clear that schools and college Christian programmes are effective in enhancing the value of peace.

Peace can be understood as the state of harmony, tranquility and absence of conflicts and violence. Peace should be found in an individual first and then spread to other people. Biblically, peace is a virtue that emanates from an individual person's faith and relationship with God and obedience to God's Word. In John 14:27 Jesus speaking to His disciples said "*Peace I leave with you, my peace I give you. I do not give it to you as the world gives*". The Bible here presents peace as a gift from God to those who believe and follow Him. It could mean that, even though one could be experiencing peace disturbing situations, it is possible to enjoy the peace of God.

Colossians 3:15 encourages Christians to let the peace of God rein in their hearts, stating that that is what Christians have been called into. However, Christians also have a responsibility to seek peace and pursue it as seen in psalm 34:14 which teaches Christians to turn from evil and do good, to seek peace and pursue it. Further, 1Peter 3:11 encourages Christians to turn away from evil and practice what is good as well as pursuing and embracing peace. Peace and peaceful co-existence are pertinent needs in schools and colleges. These are some of the themes that are taught in Christian meetings in such institutions hence the reflection in the study findings.

Peace is necessary and important in schools and colleges because it helps cultivate harmonious environment that enhances achievement of institutional goals. It promotes holistic development of the members through fostering critical thinking, emotional intelligence and positive values such as non-violence and justice. It establishes young people in abilities that help them to prevent conflicts, resolve disagreements without violence and establish a peaceful community which contributes to overall social cohesion.

6.4.2 Effectiveness of Schools and College Programmes in Inculcating Respect

On the value of respect, 73 (22%) respondents rated the programmes as effective to a very large extent while those who felt that the programmes were effective to a large extent were 149 (44%). The number of respondents who were not sure about the effectiveness of Christian programmes in schools and colleges in inculcating the value of respect was 80 (24%). Finally, 33 (10%) respondents indicated that the programmes were not all effective in inculcating the value of respect.

Respect is a moral value that entails a persons' ability to recognize and honor another person, their rights, qualities, and feelings. It is showed through politeness, considerations and care. The study findings are in line with the Bible teachings in 1Peter 2:17 which calls on believers to show proper respect to every one including those who are over them in authority. Also, in Romans 12:10, Christians are called upon to honor one another above oneself. Still in 1Thessalonians 5:12-13 and 1Timothy 5:17, Christians are encouraged to show respect to the elders of the church and those who work hard among them, who care for them and guide them. One of the commandments that the Israelites received from God and is relevant to Christians today is about respecting one's parents so that one can gain long life on earth. Ability in a Christian to show respect to other shows that one has learnt biblical principles and it reflects God's love and grace. It also serves as a witness to the Christian message in which believers are called upon to show respect to everyone.

6.4.3 Effectiveness of Schools and College Programmes in Inculcating Obedience

The other value that the respondents were asked to rate was obedience. The results as indicated in table 10 revealed that 104 (31%) respondents felt that the Christian

programmes were effective to a very large extent. Those who indicated that the programmes were effective to large extent were 172 (52%). Further, 34 (10%) of the respondents were not sure whether the programmes were effective in inculcating the value of obedience among the youth. Finally on the value of obedience, 24 (7%) respondents indicated that the programmes were not at all effective in inculcating the value of obedience.

The members of the clergy who were interviewed also confirmed that schools and colleges Christian programmes were effective in inculcating the value of peace. Mary said;

“Yes, obedience is acquired through the programmes, especially by the committed youth. In some programmes like Sunday services, it is mandatory for students to attend according to the Christian movements they belong to. Also, obedience is one of the themes we address through our teachings and preaching. The good thing with schools and colleges is that students operate under the guidance of specific rules and regulations and these enhance our teachings”

The fact that majority of the respondents fall under the category of “to a very large extent and to a “large extent” backs the observation that schools and college Christian programmes enhance inculcation of the value of obedience among young people.

The study findings evidently agree with the study by Li Jia (2021) which revealed that Christian activities in catholic schools in Santiago city, Philippines helped learners to grow in various moral values such as obedience.

Obedience implies ability to comply to an order, guidance, rule, law and submission to authority. For a Christian, obedience stands as a tangible manifestation of one’s faith in God. It is the virtue that shows that one’s belief goes beyond mere words. The evidence of faith in God is shown through actions that are in agreement with the will of God as seen in biblical teachings and principles. This is a virtue that people acquire by learning, and practicing together with observing available mentors. Christian programmes in schools and colleges offer viable opportunities for young people to acquire the virtue.

Deuteronomy 28 is a whole text in the Bible on obedience and the blessings that go with obedience. The chapter also stipulates the consequences of disobedience. In the

New Testament, John 14:21 brings out a key principle of obedience as an act of love. Thus, those who say that they love God, should prove it by obeying His commandments. In James 1:22, Christians are challenged to go beyond being hearers of the Word of God to doers of the same. This principle of doing the Word of God is further supported by Luke 11:28 which states that there are blessings for those who hear the Word of God and obey it. In Ephesians 6:1, Apostle Paul calls upon children to obey their parents, emphasizing that it is the noble thing to do. These biblical principles on obedience are relevant for the young people in the church

6.4.4 Effectiveness of Schools and College Programmes in Inculcating Honesty

Honesty was the fourth value that the study presented for rating by the respondents. It came out that 76 (23%) respondents indicated that the programmes were very effective in inculcating the value of honesty or truthfulness. 168 (50%) respondents stated that the programmes were effective to a large extent while those who were not sure were 25 (7%). The number of respondents that felt that the programmes were not effective at all were 66 (20%).

When asked whether schools and colleges programmes helped to inculcate the value of honesty, Charles a member of the clergy responded;

“We preach about it but it is not easy to tell whether the students have caught the value unless you are in regular contact with them. Some of the students that serve in our churches during the holidays are dependable”

It is clear from the study findings that Christian programmes in schools and colleges help to inculcate the moral value of honesty. The findings agree with the observations of Li Jia (2021) that, Christian based learning institutions provide a conducive environment for learners to be taught authentic personal and social life and this encompasses honest living. He emphasizes that honesty is important for young Christians as it is a reflection of God’s nature, necessary for right living and a vital aspect of spirituality and morality. This argument which supports the findings of this study is also supported by biblical teachings such as Numbers 23:19 which reveals God as the overall standard of truth stating that “God is not a man that He should lie” In

Exodus 20:16, advises Christians against bearing false witness against one's neighbor. The commandment highlights the importance of truthfulness as people interact and associate with one another.

Honesty just like many other moral values is acquired through learning and exposure to those who practice it. As such, Christian programmes in schools and colleges are viable settings for the development of the value. This is in agreement with the teachings of Jesus Christ in Matthew 15:18-19 that honesty comes from an inner transformation of the heart. Transformation of the heart results from learning, which is offered through schools and college Christian programmes. In Ephesians 4:25, Apostle Paul instructed believers to put away falsehood and instead speak truthfully to one another. This shows that honesty is key to the Christian community and it also pleases God since Proverbs 12:22 states that God detests lying lips.

6.4.5 Effectiveness of Schools and College Programmes in Inculcating Love

Concerning the value of love, 140 (42%) respondents indicated that the programmes were effective to a very large extent. Those who stated that the programmes were effective to a large extent were 147 (44%) and those not sure were 28 (8%). Finally, 20 (6%) rated the programmes as not effective at all.

The interviewed members of the clergy felt that school and college programmes promoted the value of Love. Mary said;

“Yes, these programmes help in promoting love among the students. The gospel preached is about the love of God and the need to love one another. We see these students display love in the way they serve and relate with one another”

Clearly, schools and colleges Christian programmes are effective in inculcating the moral value of love. As a moral value, love is a principle that helps a person to prioritize the wellbeing of other people. It enables one to show kindness, compassion and mutual respect. Love helps one to shun selfishness in social interactions and communal life. Love is one moral value that shows that ethical actions result from a deep, unselfish concern for the good of others whether in familial, friendly or altruistic settings. Love

inspires forgiveness and helps build social cohesion, challenging individuals to uphold empathy and concern even to those unknown to them such as strangers.

Love is a fundamental biblical principle that is expected of Christians. It is also a core principle of God's nature which is exemplified by the selfless sacrificial love of God through Jesus Christ. According to 1Corinthians 13, love is manifested through patience, kindness, trust, hope, perseverance and protective actions towards other people. Matthew 22:37-40, love is revealed as the greatest commandment when Jesus Christ said "Love the lord your God with all your heart and with all your soul and with all your mind" and "Love your neighbor as yourself". It is an important value for a reasonable and effective youth ministry, hence a requirement among the young people. This is one value which when upheld by the young people would improve the social environments in schools, church and general society.

6.4.6 Effectiveness of Schools and College Programmes in Inculcating Cooperation

The respondents were further required to rate the extent to which schools and colleges Christian programmes were effective in inculcating the value of cooperation. The results showed that 139 (39%) respondents felt that the programmes were effective to a very large extent. Those who felt that the programmes were effective to a large extent were 151 (45%) while 34 (10%) were not sure. The respondents who indicated that the programmes were not effective at all in inculcating cooperation among the youth were 19 (6%). The members of the clergy who were interviewed also felt that the programmes were effective in inculcating the value of cooperation. Charles said the following;

"The fact that the students are able to team up together, plan and take part in the programmes shows cooperation. The opportunity offered by the schools and colleges is already a good chance to develop team work in pursuit of common goals. The teachings offered during these programmes also emphasizes the need for cooperation all the more"

The study findings reviewed that schools and colleges Christian programmes helped to inculcate the value of cooperation. The Christian programmes bring together students from different denominational backgrounds a move that encourages community integrating faith with learning and service The programmes also put emphasis on

interdependence, accountability and love (Danille, 2024).

6.4.7 Effectiveness of Schools and College Programmes in Inculcating Sexual Purity

The last moral value that the study presented for rating was sexual purity. From the findings, 15 (5%) respondents indicated that the programmes were effective to a very large extent. Further, 35 (10%) respondents stated that the programmes were effective to a large extent and those who were not sure were 115 (34%). The number of respondents who indicated that the programmes were not effective at all was 170 (51%).

The members of the clergy that were interviewed confirmed that Christian programmes in schools and colleges were useful in inculcating most of the moral values among the students but not so much on moral purity. For example, Paul one of the interviewees responded as follows;

“The Christian programmes in schools and colleges are relevant and timely. They address pertinent issues related to moral values such as peace, love, teamwork, diligence, cooperation and respect. We have themes derived and guided by scriptures that help us preach on among other things, moral values. We are not claiming that these programmes are excellent in inculcating the said moral values because there some like moral purity that need continuous reinforcement. Some young people are active sexually both in church and out the church. Even when they are taught, different students receive the messages differently, such that some embrace the teachings while others fail to. We are also aware that there are many factors that influence acquisition of moral values such as upbringing and mentorship”

It was clear from the study findings that schools and colleges Christian programmes were effective in inculcating the values of peace, respect, obedience, honesty, love and cooperation. Further, it was clear that the stated Christian programmes were not effective in inculcating sexual purity. The above findings concur with the assertions of Mulwa (2018) who found out that Christian programmes in secondary schools are effective in inculcating various moral values depending on the stated policies in such schools as well as the monitoring accorded the programmes. Mulwa (2018) emphasizes

that the kind of teachings accorded during Sunday services and other programmes are key determinants to the kind of virtues the young scholars acquire.

Nwosu (2014) also argues that religion and religious programmes in learning institutions are useful in improving various aspects of behaviour. This is because religion and related programmes motivate positive human ideas and behaviour that help in shaping individuals, cultures and societies. Further, morality and moral orientation in the light of Christian programmes establishes in the minds of individuals the concept of right and wrong as a measure to guide the way of life in institutions and larger society. As Nwosu claims, the youth are the greatest asset of any nation and they should be well molded and nurtured for the future of the nation.

Evidently from the study findings, schools and colleges Christian programmes were not seen to be effective in inculcating sexual purity. The situation as revealed in this study is not unique since Catrin (2021) observes that there have been changes in sexual behaviour among the youth in high school over a 40-year period. It was evident in the previous couple of years that more and more youth, starting age 15years engaged in sexual intercourse despite the fact that they were informed on the need for abstaining from sexual intercourse. It was due to such observations that Catrin (2021) suggests the need for new approaches when designing sex and relationship education and programmes for the young people.

Moreover, Michelle and Sara (2006) found out that although there were campaigns advocating for abstinence only until marriage, the campaigns did not yield the desired results. Instead, even more complex practices such as lesbianism, gay and bisexuals are common among the youths in schools, colleges and universities. These findings by Michelle and Saral (2006) agree with the findings of this study whereby, of all the moral values presented for rating, the Christian programmes were found less effective in inculcating sexual purity. Wachege & Rugendo (2017) argue that in the present times, in the Kenyan society, there is increased moral decadence which can be associated with the consequences of modernization. Modernity in church allows free interaction of youth of opposite sexes. There are limited guidance and counseling to the youth on matters to do with moral purity (Chetambe, 2017). Modern technology with its positive

benefits has also influenced the young people negatively.

According to Mwangi (2021), modern technology such as uncontrolled digital media has exposed the youth to impersonal and fake relationships, loneliness, cyber bullying, pornography and other irresponsible sexual practices which have resulted to addiction and depression among other consequences. This is a problem right at the center of the church with extremes such as young people operating their mobile phones and tablets while the Sunday service is going on and not being sorry about it. Cordero (2013) feels the effects of mass media has made it increasingly difficult for authorities such as parents, teachers and religious leaders to guide and even correct the youth on what is good for them.

Additionally, Kennedy (2011) states that many young people who are also members of their various churches are addicts of movies which promote irresponsible sexual behaviour among other vices. Jeffrey (2002) insists on the need to find out the strategies that would help curb sexual immorality among the young people.

CHAPTER SEVEN

EFFICACY OF CHURCH INITIATION PROGRAMMES IN INCULCATING MORAL VALUES AMONG THE YOUTH

7.1 Introduction

The fourth objective of this study was to analyse the efficacy of church initiation programmes in inculcating moral values. The respondents were asked to indicate whether their churches conducted initiation programmes for boys, whether the initiation programmes helped in inculcating moral values among the boys. Further, the study required the respondents to indicate the extent to which church initiation programmes helped to promote values such as peace, respect, obedience, Honesty or truthfulness, love, cooperation and sexual purity. The study findings are presented on figure 3.

7.2 Whether Churches Conduct Initiation Programmes

Results as indicated on figure 3 shows 78% of the respondents confirmed that their churches conducted boys' initiation programmes while 22% stated that their churches did not conduct initiation programmes. Figure 3 illustrates the findings.

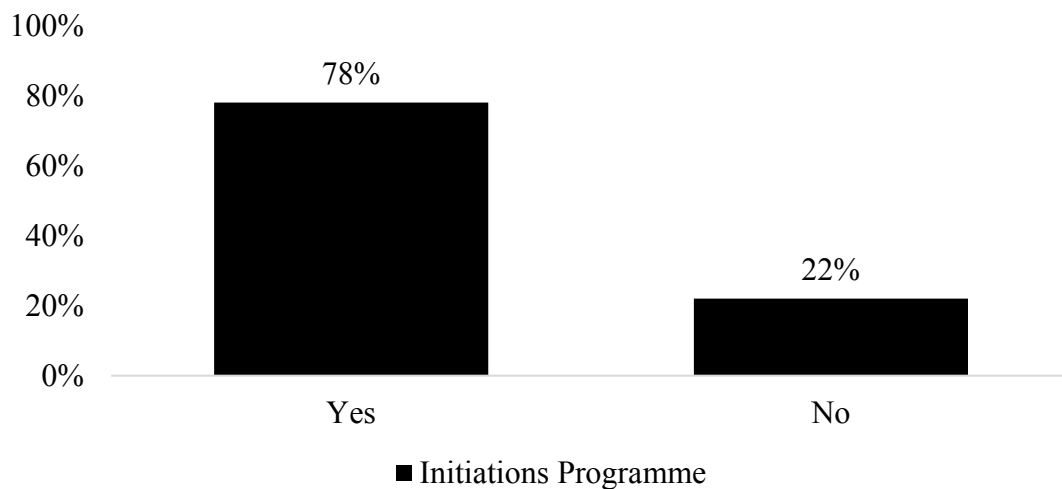


Figure 3: Does your Church Conduct Initiation Programmes for Boys?

The members of the clergy who were interviewed also confirmed that Methodist Church in Kenya, Meru Region churches conducted initiation programmes for the boys. On this Kirimi said;

“Our churches have held boys’ initiation programmes for many years now. These programmes are scheduled at the end of the year after the boys have completed their

KCPE exams. We start sensitizing the parents from the month of September and for planning purposes, some parents start booking for their sons that early. We do not only target boys from the Methodist church but we are open to those from other denominations as well. This is because, we view this programme as evangelical and an opportunity to draw young boys into mentorship relationships as we are fully aware that the church has a major role in shaping the future of our young people”

The results of the study agree with the observations of Ginseng and Kariuki (2014) and Karianjahi (2015) that boys initiation rite has been embraced by most Christian denominations in Kenya. Kamoyo and Nyaga (2018) aver that due to changing social trends and modern technologies, change has been witnessed in the manner in which male circumcision is done. The changes include a transition of male circumcision from the traditional practices to churches starting to carry out the rite of passage (Bailey & Egesah 2006). From WHO (2009), an estimated 12000 (4%) boys were circumcised through church initiation programmes in the year 2006, out of the total 300,000 boys that were circumcised that year.

Karianjahi (2015) further confirms that Rite of Passage experiences (ROPES) programme was developed by Tanari Trust in 1997 in Nairobi, and by the year 2010, more than 3000 young people belonging to different Christian churches had gone through the experience. These findings are further in agreement with the assertions of Masanga (2010) and Kagama, Nyaga and Mugambi, (2015) who stated that initiation programmes for boys in the Methodist Church in Kenya, Meru have been happening since the year 1995. The programmes were started as an alternative to the traditional African circumcision rite which Christians found to conflict with some of the Christian values. According to Forth (2018, Perry & Longest, 2019 and Sahay,2014), the religious rite of passage by the church serve to remind the young people that there is a distinction between the sacred and the profane. It also gives the initiates a mark of identity and a sense of belonging as a young Christian.

Further, the members of the clergy asserted that there were alternative programmes conducted for girls who were transiting from primary school to high school. The programme for the girls was referred to as ‘Ntaanira Mwari na mugambo’, which means

‘circumcise the girl through words’(Mutema,16:5:2025). Mutema reported that;

“After sometime, we realized that we were leaving our girls who are of the same age with boys undergoing the right of passage. Some of our churches have started independent programmes for girls. We mostly plan a one-week seminar for the girls during which they are taken through a series of teachings which address pertinent issues concerning their age such as academic excellence, sexuality, relationships and decision making among others. The programme also entails equipping the girls with knowledge, skills and values in preparation for adulthood and adult roles. These programmes have not picked up well like the boys’ initiation programmes but we are optimistic that they will”.

It was clear from the responses that most of the churches in the Methodist Church in Kenya, Meru Region held initiation programmes for the boys. The interview schedule also brought out a different programme for the girls that is worth giving attention.

7.3 Whether Initiation Programmes Helped to Inculcate Moral Values

The respondents were asked to indicate whether the initiation programmes helped in inculcating moral values. From figure 4, 92% of the respondents indicated that the programmes promote moral values. Additionally, 8% of the respondents stated that the initiation programmes did not promote moral values among the initiates. From the responses, it was clear that boys’ initiation programmes helped in inculcating moral values as supported by the majority of the respondents.

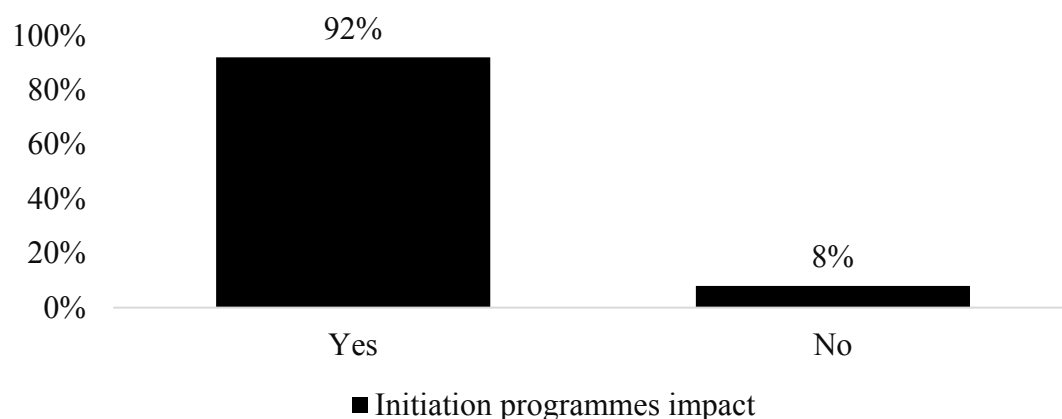


Figure 4: Whether Initiation Programmes Helped to Inculcate Moral Values

7.4 Extent to Which Church Initiation Programmes Helped to Promote Moral Values

Respondents were asked to indicate the extent to which church initiation programmes helped to promote various moral values. The specific moral values rated were peace, respect, obedience, Honesty or truthfulness, love, cooperation and sexual purity. The study findings were as shown on table 11 below.

Table 11: Extent of Church Initiation Programmes in Promoting Moral Values

N=335	Frequency	Percent age (%)
Peace		
Not at all	56	17
Not sure	75	22
To a large extent	96	29
To a very large extent	108	32
Total	335	100
Respect		
Not at all	22	7
Not sure	27	8
To a large extent	115	34
To a very large extent	172	51
Total	335	100
Obedience		
Not at all	41	12
Not sure	31	9
To a large extent	156	46
To a very large extent	107	32
Total	335	100
Honesty /Truthfulness		
Not at all	33	10
Not sure	20	6
To a large extent	83	25

To a very large extent	199	59
Total	335	100
Love		
Not at all	17	5
Not sure	23	7
To a large extent	177	53
To a very large extent	118	35
Total	335	100
Cooperation		
Not at all	40	12
Not sure	19	6
To a large extent	104	31
To a very large extent	172	51
Total	335	100
Sexual Purity		
Not at all	29	9
Not sure	13	4
To a large extent	159	47
To a very large extent	134	40
Total	335	100

7.4.1 Effectiveness of Initiation Programmes in Inculcating Peace

In reference to the value of peace, 108 (32%) respondents indicated that the programmes were effective to a very large extent. The number of respondents who indicated that church initiation programmes were effective to a large extent were 96 (29%) and the respondents who stated that they were not sure were 75 (22%). Finally, the respondents who indicated that the programmes were not effective at all were 56 (17%).

Asked whether the initiation programmes helped to inculcate the value of peace , Koome a member of the clergy said the following;

“Yes, the initiates acquire and display the value of peace. These initiates are normally

put together for a period of not less than three weeks. They relate and interact with one another. They are also taught about essential moral values in life one of which is peace”

From the results, it was clear that church initiation programmes were useful in inculcating the moral value of peace as seen in the responses of the majority of the respondents as well as the clergy. Kamoyo (2018) purports that church boys’ circumcision programmes equip the initiates with the right attitudes towards responsible adult life. The attitudes are founded on embracing important moral values such as diligence, responsibility and peace. Kamoyo’s assertions are supported by Waweru (2024) who avers that taking a boy to a church-based circumcision programme offers a mixture of spiritual, moral and community-oriented results that help the boy to grow into a reliable and impactful adult. This implies that young boys who go through Christian based initiation programmes acquire values that prepare them for responsible adult life.

7.4.2 Effectiveness of Initiation Programmes in Inculcating Respect

The second moral value presented for rating was respect. The study findings revealed that 172 (51%) respondents indicated that initiation programmes were effective to a very large extent. 115 (34%) stated that the programmes were effective to a large extent and those who were not sure were 27 (8%). The respondents who rated the initiation programmes as not effective at all were 22 (7%).

The interviewed members of the clergy also confirmed that boys’ initiation programmes offered by the church were effective in promoting the value of respect. On this, Jared said

“We teach them to regard one another both within the church and outside. We interact with some of them after seclusion and I can tell that they embrace respect.”

Just like the value of peace, it was clear that the church initiation programmes were relevant in inculcating the moral value of respect.

7.4.3 Effectiveness of Initiation Programmes in Inculcating Obedience

The other moral value that the study focused on was obedience. From the research

findings, 107 (32%) respondents stated that church initiation programmes were effective to a very large extent to inculcate the value of obedience. Further, 156 (46%) respondents indicated that the programmes were effective to a large extent in inculcating the value of obedience. The respondents who were not sure about the effectiveness of church initiation programmes in inculcating the value of obedience were 31(9%). Lastly on obedience, 41(12%) respondents indicated that the programmes were not effective at all. From the study findings, it was clear that church initiation programmes were effective in inculcating the moral value of obedience as supported by majority of the respondents who fell under ‘very large extent’ and ‘large extent’ It was also evident from the findings that a good number of the respondents did not commit themselves as far as the effectiveness of church initiation programmes in inculcating the moral value of obedience was concerned. The initiates are normally gathered together in a venue that is chosen by the church running the programme. As they undergo healing, the initiates also under instructions and guidelines. There are rules that govern the programme and the participants which the initiates must adhere to. They therefore learn to take instructions and adhere to the rules.

7.4.4 Effectiveness of Initiation Programmes in Inculcating Honesty

The study further required respondent to rate the effectiveness of church initiation programmes in inculcating the moral value of honesty or truthfulness. The results indicated that 199 (59%) respondents felt that the programmes were effective to a very large extent while 83 (25%) stated that the programmes were effective to a large extent. Those who were not sure were 20 (6%) and the respondents who indicated that the programmes were not effective at all were 33 (10%).

7.4.5 Effectiveness of Initiation Programmes in Inculcating Love

On the value of love, 118 (35%) respondents felt that the church initiation programmes were effective to a very large extent. Those who indicated that the programmes were effective to a large extent were 177 (53%) and the respondents who were not sure were 23 (7%). Finally on the value of love, 17 (5%) respondents stated that church initiation were programmes were not effective at all.

7.4.6 Effectiveness of Initiation Programmes in Inculcating Cooperation

The study further sought the respondents' ratings on the effectiveness of church initiation programmes in inculcating the value of cooperation. The results revealed that 172 (40%) respondents felt that the programmes were effective to a large extent. 104 (31%) respondents indicated that the programmes were effective to a large extent and those who were not sure were 19 (6%). The respondents who stated that church initiation programmes were not effective at all in inculcating the value of cooperation were 40 (12%).

7.4.7 Effectiveness of Initiation Programmes in Inculcating Sexual Purity

The last moral value respondents were required to rate in relation to the effectiveness of church initiation programmes was sexual purity. The study findings exhibited that 134 (40%) respondents felt that the programmes were effective to a very large extent while 159 (47%) indicated that the programmes were effective to a large extent. The respondents who were not sure were 13 (4%) and those who affirmed that the programmes were not effective at all in inculcating sexual purity were 29 (9%).

The clergy members interviewed on whether boys' initiation programmes helped to inculcate the value of sexual purity felt that, the young people seemed to have a different understanding on sexual purity, which seemed to differ with what they are taught (Jotham, 16:5:2025). This is because some of them did not mind engaging in sexual relationships before marriage as long as they are in what they referred to as stable relationships. Jotham further added that

“Perhaps as a church, there is need to review what the young people are taught on sexual purity, how they are taught and the rules that govern the same in our churches. This is because it is clear to all of us that our young people are sexually active, and there is evidence about it”

Jotham's views could be supported by the feelings of Rotich, Gecaga and Gitome (2024) that mainstream churches are not as strict to the young people on sex before marriage as compared to the Pentecostal churches. The above suggests that young people could less committed to sexual purity be it is not as emphasized as other moral values. the clergy also confirmed that there was need for organized follow-up programmes for boys after initiation as that was missing in various churches, hence

they could not account for their youth after the initiation programmes. This agrees with the recommendations of Kagemu (2023), Mugambi (2023 and Clarkson (2024).

Follow-up is particularly important since one reason the church undertakes the initiation programmes is to ensure that there is a positive framework for the boys to transit from childhood to adulthood and to counter the traditional initiation rites which exposed young boys to unpleasant behaviours. Follow-up programmes would offer additional teachings on relevant topics depending on what is seen to be important at the time. Further, follow-up would help account for the young people who are members of the church and it would also enhance evangelism. The responses by the interviewed clergy on the effectiveness of initiation programmes in inculcating moral values points to a need by the church to explore different ways of handling the issue of morality among the young people.

Generally, the study findings revealed that church initiation programmes were effective in inculcating various moral values, with the most highly rated values being peace, respect, honesty and cooperation. The results of the study are supported by Kamoyo (2022) who argues that Christian initiation programmes are an opportunity for young boys to come together not only to undergo the right of passage but also to learn. Kagemu et al (2023) claim that in the Methodist Church in Kenya, Kaaga synod, young boys are brought together under youth pastors who serve as mentors.

The young boys are taken through a three-week programme focusing on teachings which basically entail adulthood, adult responsibilities and values. Hence, for those who listen and are willing to learn and in the absence of distractors, there is a lot to benefit from the programmes as they equip the initiates with knowledge, skills, attitudes and values that prepare them for next levels of life in terms of responsibilities and handling possible life challenges (Nyaga, 2012, Muriungi, 2012, Morrow, 2023, Mugambi, 2023 and Clarkson, 2024).

A study carried out by Njora (2022) further confirms that church boys initiation programmes are effective in developing in initiates, values for adult responsibilities, especially because boys have positive attitudes towards the programmes. The

participants are thrilled by the fact that they do not undergo pain during the process of circumcision, the wound heals faster and they also get opportunities to be taught on adult life matters by the facilitators. The process as Njora (2022) observes gives the initiates an opportunity for mentorship. On whether the initiation programmes are effective in inculcating sexual purity, the findings of this study contradict the report by Njora (2022) who argues that boys who have undergone the circumcision rite tend to be more active sexually.

When the members of the clergy were asked a question on the effectiveness of the initiation programmes in inculcating moral values, the responses confirmed that the programmes were effective. Charles said;

“These initiation programmes for boys in our church are very good. They give the church an opportunity to teach, train and mentor our boys for adult and general life roles. There is normally a curriculum which is followed. Boys are taught how to face life with strength, perseverance, focus and hope. They are also taught about values such as respect, love, diligence and obedience. They are preached to about putting God first in their lives, how to relate with their parents and guardians as well as other authorities. The initiates are also taught about life skills such as decision making. Those initiates are also taught about relationships with the opposite sex.”

CHAPTER EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Introduction

This chapter presents a summary of the study findings on the efficacy of Church strategies in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. Further, the chapter provides conclusions, recommendations and suggestions for further studies.

8.2 Summary of the Study

The study was carried out to assess the efficacy of church strategies in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. An overview of Youth Ministry was given showing its relevance in the moral and spiritual growth of a youth who is expected to manifest the same growth as an adult Christian. The four objectives that guided the study were; to examine the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth; to investigate the efficacy of games and sports in inculcating moral values among the youth; to assess the efficacy of schools and colleges Christian programmes in inculcating moral values among the youth and to analyse the efficacy of church initiation programmes in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. The study focused on four questions which were as follows; what is the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region?, what is the efficacy of games and sports in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region?, what is the efficacy of schools and colleges Christian programmes in inculcating moral values among the youth in the Methodist, Church in Kenya, Meru Region? and what is the efficacy of church initiation programmes in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region?

The study was guided by the theory of moral development established by a Christian psychologist by the name Lawrence Kohlberg (1927-1987. Moral development theory falls in the category of cognitive-moral-reasoning theories. Kohlberg who was raised up in a well to do home attended a preparatory private school but later he opted not to attend college. Instead, he chose to serve in the merchant marines where he later ended

up helping to smuggle Jews from Europe to Palestine. Although Kohlberg considered the act good, it got him detained on the highland of Cyprus. His experience compelled him to question how something that he perceived to be moral could be declared illegal by the British. The concern triggered in Kohlberg interest for moral issues.

The study targeted 6 synods in the Methodist Church in Kenya, Meru Region which were Nkubu, Kaaga, Miathene, Nyambene, Nyambene North and Tharaka. It used a descriptive survey research design to investigate the efficacy of the strategies used by the Methodist Church in Kenya, Meru Region in inculcating moral values among the youth. The research design was found appropriate as it was useful in attaining evidence concerning an existing situation. The design further helped in analysis of information in a manner that was relevant to the research objectives and also with a procedure that was economical. This design also fits in social sciences as well as for educators who are interested in collecting original data

The target population for the study was the youth and the clergy in the six Synods of the Methodist Church in Kenya, Meru Region. Therefore, a total of 8326 youth members and 251 clergy were targeted, A sample size for the study included 369 young people and 151 clergy members, attained through stratified random sampling. The strata were chosen on the basis of location and position. The instruments for data collection were a questionnaire for the youth and an interview schedule for the clergy. The study confirmed that Methodist Church in Kenya, Meru Region is aware of the need to inculcate moral values among the young people in the church. Also, Methodist Church in Kenya, Meru Region has strategies which are in form of various programmes such as youth seminars, camps and conference, Youth games and sports, schools and colleges Christian programmes and initiation programmes. These programmes are the strategies through which youth acquire knowledge, skills, attitudes and moral values.

8.2.1 Efficacy of Youth Seminars, Camps and Conferences in Inculcating Moral Values Among the Youth

The first objective of the study sought to investigate the efficacy of youth seminars, camps and conferences in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. The study inquired whether the Methodist Church in

Kenya, Meru Region held youth seminars, camps and conferences, whether the youth members enjoyed participating in the seminars and conferences organized by their churches. The youth members who never participated in the seminars, camps and conferences were asked to give reasons for not participating. The interview schedule with the clergy focused on whether the Methodist church in Kenya Meru region held seminars, camps and conferences for the young people. It was confirmed from the study findings that Methodist Church in Kenya, Meru Region held youth seminars, camps and conferences. The members of the clergy also confirmed that Methodist church in Kenya had seminars, camps and conferences for the young people in their churches.

The study findings revealed that a good number of the youth (91%) enjoyed taking part in the youth seminars, camps and conferences. The few youth who did not participate in the seminars camps and conferences stated that the activities were repetitive and boring. Other youths argued that they sometimes felt judged and unaccepted during the youth programmes. On the extent to which youth seminars, camps and conferences were effective in inculcating moral values such as peace, respect, obedience, love, honesty, cooperation and sexual purity, the study findings both from the questionnaires and the interview schedule confirmed that the programmes were effective in inculcating most of the moral values.

8.2.2 Efficacy of Games and Sports in Inculcating Moral Values Among the Youth

The second objective of the study sought to investigate the efficacy of games and sports in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. The findings revealed that although a number of churches (59%) held games and sports in the Methodist Church in Kenya, Meru Region, there were still a good number that did not hold the programmes. Further, the number of youth who did not participate in games and sports in their churches was more than those who participated. Additionally, lack of variety in games and sport activities, poor organization and limited facilities were the reasons some youth members failed to take part in games and sport activities in their churches. The study finding also showed that games and sport programmes were effective in inculcating various moral values such as peace, respect, obedience, honesty, love, cooperation and sexual purity.

8.2.3 Efficacy of Schools and Colleges Christian programmes in Inculcating Moral Values

The third objective of the study was to assess the efficacy of schools and colleges Christian programmes in inculcating moral values among the youth. The Christian programmes that were assessed were Sunday services, prayers and Bible studies, termly weekend challenges and weekly fellowships. The study findings revealed that the youth were more committed to Sunday services and termly weekend challenges than in prayers and Bible Studies plus weekly fellowships. Those who did not attend the programmes cited lack of time, laziness and lack of involvement as the reasons. It was also clear from the study findings that schools and colleges Christian programmes were effective in inculcating various moral values although the extent differed from one moral value to the other. However, the value of sexual purity was least rated.

8.2.4 Efficacy of church initiation Programmes in Inculcating Moral Values Among the Youth

The fourth objective of the study was to analyse the efficacy of church initiation programmes in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region. The results showed that most churches (78%) in the Methodist Church in Kenya, Meru Region conducted initiation programmes for the youth. The members of the clergy interviewed also confirmed that the Methodist Church in Kenya Meru Region conducted initiation rites for the boys. It also came out that other than the rite of passage for the young boys, the Church has stated an alternative programme for girls who are transiting from primary to secondary school. It was also confirmed with a rating of 98% that the initiation programmes enhanced inculcation of moral values among the youth in the Methodist Church in Kenya, Meru Region. Further, it was clear from the study findings that the church initiation programmes were effective in inculcating in various moral values among the youth. All the presented moral values were highly rated save for sexual purity which was lowly rated.

8.3 Conclusions of the Study

After an in-depth analysis of the efficacy of church strategies in inculcating moral values among the youth in the Methodist Church in Kenya, Meru Region, it was

possible to draw the following conclusions:

- i. Methodist Church in Kenya, Meru Region has credible strategies for inculcation of moral values among the youth. These strategies are informed of Church seminars, camps and conferences, games and sports, schools and colleges Christian programmes and boys' initiation programmes. These programmes are organized mainly during the holidays when most of the young people are available to attend.
- ii. Most young people are aware of the strategies the church has in place for their benefit.
- iii. Majority of the young people participate in various programmes in their respective churches.
- iv. A good number of young people in the Methodist Church in Kenya, Meru Region benefit from the church programmes that are organized for them. Those who participate in the programmes acquire moral values such as respect, obedience, love, cooperation and peace.
- v. Some young people do not take part in church programmes meant for inculcation of moral values. The reasons given for failure to attend include boring programmes and young people feeling that they are not being involved.
- vi. Lack of variety in games and sport activities, poor organization and limited facilities for games and sport programmes hinder the young people from participating in games and sport programmes that are organized by the Methodist Church in Kenya, Meru Region
- vii. Failure to involve the young people discourages them from taking part in the church programmes.
- viii. The strategies used by the church to inculcate moral values among the young people were effective in inculcating various other moral values except the value of sexual purity which was consistently lowly rated.

8.4 Recommendations

Based on the study findings and conclusions, the researcher recommends that: The Methodist Church in Kenya, Meru Region considers ways of ensuring that the young people in the church are motivated and encouraged to participate in various church programmes. Also, the Methodist Church in Kenya could find ways of improving on

the programme of games and sport so as to attract more young people so that the programmes can be used to inculcate moral values to more young people. Further, the Methodist Church in Kenya, Meru Region, could explore different means of improving on varieties in games and sport activities as well as the facilities for games and sports, such as fields and various games equipment so as to inspire more young people to take part in the programmes. Additionally, the Methodist Church in Kenya, Meru Region should explore other ways of promoting the value of sexual purity among the youth. This is because, from the study findings, the available strategies do not seem effective in inculcating sexual purity.

Youth pastors and preachers in the Methodist Church in Kenya, who are assigned responsibilities in school and college ministry could also find ways of ensuring relevant and motivating programmes that will appeal to the young people. This is because prayers and Bible studies and weekly fellowships seemed to attract fewer young people in attendance, yet these are relevant programmes for Christian spiritual maturity. Finally, church leadership could also consider forums to teach the youth on personal time planning and management in order to improve youth availability and commitment to attending Christian programmes in the church.

8.5 Areas for Further Studies

Future studies could focus on: The impact of Sunday school Christian programmes on the acquisition of moral values among the youth in the church, factors contributing to moral decadence in Christian families in Kenya, factors leading to moral decadence among Christian youth in Kenya as well as challenges facing school and colleges Christian Unions in Meru Region.

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APPENDICES

Appendix I: Introduction Letter

Jane Kathure Ntaari

Registration no: ADT22/03342/20

Tharaka University

P.O. BOX 193-60215

Marimanti Kenya.

Dear respondent,

I am a postgraduate student in Tharaka University pursuing a degree in doctor of philosophy in religious studies of Tharaka University. In completion of the course, I am writing to request for consent to participate in my study which will help me to actualize my academic study that *Assesses Efficacy of the Church Strategies in Inculcating Moral Values Among the Youth in the MCK, Meru Region*. You are required to either answer questionnaires or take part in the interviews, depending on your role in the church. This study will not reward you for taking part. The findings and recommendations of this study would be useful to the MCK Meru Region as they may point to what needed to be adjusted so as to be able to effectively inculcate moral values among the youths.

Yours Faithfully,

Jane Kathure Ntaari

ADT22/03342/20

Appendix II: Questionnaire for the Youth

This questionnaire is intended to collect information on the effectiveness of the strategies the church uses to inculcate moral values among the youths. The findings will help in making relevant recommendations that will help the young people in the church. The information given is intended for academic purpose only. Kindly respond to each item in a sincere and truthful manner.

NOTE: Do not write your name

SECTION A: Personal information

Put a tick () where necessary

1. Age
 - i. Below 18 years ()
 - ii. 18-25 years ()
2. Current school /education level
 - i. Secondary ()
 - ii. College ()
 - iii. University ()
3. I am a member of the youth group in my church.
 - i. Yes ()
 - ii. No ()
4. If NOT give reasons.
 - a.
 - b.
 - c.

SECTION B: Effectiveness of Youth Seminars, Camps and Conferences in inculcating moral values among the youths

5. My church holds youth seminars, camps and conferences: Yes () No ()
6. As a youth group member in my church, I enjoy participating in the

youth seminars, camps and conferences: True () False ()

7.If you do not participate in the above, indicate reasons

a.....

b.....

c.....

Indicate the extent to which youth seminars, camps and conferences are effective in inculcating the indicated moral values among the youths

	To a very large extent	To a large extent	Not sure	Not at all
Peace				
Respect				
Obedience				
Honesty/Truthfulness				
Love				
Cooperation				
Sexual purity				

**SECTION C: Effectiveness of Games and sports in Inculcating Moral Values
Among the Youths**

8. Does your church hold games and sports for the youths? Yes () No ()

9. As a member of the youth group in my church, I participate in church organized games and sports for youth: True () False ()

10. If you do not participate in games and sports in church, give reasons

a.

b.....

c.....

11. Indicate the extent to which games and sports in your church promotes acquisition of the moral values listed:

Rate the effectiveness by ticking accordingly.

	To a very large extent	To a large extent	Not sure	Not at all
Peace				
Respect				
Obedience				
Honesty/Truthfulness				
Love				
Cooperation				
Sexual purity				

Section D: Effectiveness of Schools and Colleges Christian Programmes in Inculcating Moral Values among The Youth

12. The following are some of the Christian programmes in schools and colleges. Indicate by a tick your level of commitment to attending the programmes school/college/institution.

13.

Program Attendance

	Very committed	committed	Not committed
Sunday service			
Prayers and Bible Studies			
Termly Weekend Challenges			
Weekly fellowships			

14. If you do not attend any of the programmes above, give reasons for not attending.

a.....

15. b.....

16. c.....

17. Indicate the extent to which schools' and colleges' christian programs are effective in inculcating the moral values listed below

	To a very large extent	To a large extent	Not sure	Not at all
Peace				
Respect				
Obedience				
Honesty/Truthfulness				
Love				
Cooperation				
Sexual purity				

Section E: Efficacy of Church Initiation Programmes

18. Does your church conduct initiation programmes for boys? Yes () No ()

19. Do you think church boys' initiation programmes helps in inculcating moral values among the boys? Yes () No()

20. Indicate the extent to which church initiation programmes help to promote the values below

	To a very large extent	To a large extent	Not sure	Not at all
Peace				
Respect				
Obedience				
Honesty/Truthfulness				
Love				
Cooperation				
Sexual purity				

Appendix III: Questions to Guide the Interview Schedule

This interview guide will seek to find out from the clergy the efficacy of the church strategies in inculcating moral values among the youth in the congregations they oversee

1. Do you hold seminars, camps and conferences for your youths?
2. To what extent do the youth participate in the seminars, camps and conferences?
3. Are there some youth who do not take part in the seminars, camps and conferences?
4. If yes in question three above, what are the possible reasons for some youth not participating in seminars, camps and conferences?
5. How effective are the seminars, camps and conferences in promoting moral values such as peace, respect, obedience, honesty, love, cooperation and sexual purity among the youths?
6. Do you have games and sports organized for the youth in your churches?
7. How effective are Games and sports in inculcating moral values among the youths in the church?
8. Which moral values would the youths acquire through games and sports.
9. To what extent are schools and colleges Christian programmes effective in inculcating moral values among the youths?
10. The MCK has been holding Boys initiation programmes. How effective are these programmes in inculcating moral values among the youth?
11. What parallel programmes does the church have for girls of the same age with boys who undergo initiation programmes.
12. What are some of the moral values that the youths acquire through the above programmes?

Appendix IV: Interviewed Members of the Clergy

1. Charles, R. From Nyambene N. Interviewed on 11/05/2025
2. Daniel, M. From Nyambene, Interviewed on 10/05/2025
3. Emily, M. From Kaaga. Interviewed on 10/05/2025
4. Jared, N. From Kinoru. Interviewed on 02/05/2025
5. Joan, G. From St Pauls. Interviewed on 09/05/2025
6. Jotham, B. From Nkubu interviewed on 05/05/2025
7. Joyce, K. From Kinoru. Interviewed on 02/05/2025
8. Kinyua, G. From St Pauls. Interviewed on 09/05/2025
9. Kirimi, G. From Miathene. Interviewed on 09/05/2025
10. Koome, R. From Nkubu. Interviewed on 05/05/2025
11. Magambo, P. From Miathene. Interviewed on 12/05/2025
12. Martin, M. From Nyammene N. Interviewed on 11/05/2025
13. Mary, G. From Nyambene Interviewed on 10/05/2025
14. Mongongo, L. From Kaaga Interviewed on 12/05/2025
15. Munene, R. From Nkondi. Interviewed on 28/04/2025
16. Munene, R. & Kaimenyi, T. From Nkondi. Interviewed on 10/5/2025
17. Mutema, F. From Miathene. Interviewed on 09/05/2025
18. Moses, K. From Kinoru. Interviewed on 2/05/2025
19. Paul, M. From Kaaga . Interviewed on 12/05/2025
20. Riara, K. From Nkubu. Interviewed on 05/05/2025

Appendix V: The Size of a Randomly Chosen Sample

The table for determining the size of a randomly chosen sample for a given population of N cases such that the sample proportion is within ± 0.05 of the population within a 95% level of confidence.

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375

160	113	800	260	20000	377
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Source: Kathuri and Pals (1993)

Appendix VI: Introductory Letter

THARAKA

P.O BOX 193-60215,
MARIMANTI, KENYA



UNIVERSITY

Website: <https://tharaka.ac.ke>
Social Media: tharakauni
Email: info@tharaka.ac.ke
Phone : +254745 838 353

**OFFICE OF THE DIRECTOR
BOARD OF POSTGRADUATE STUDIES**

REF: TUN/BPGS/PL/06/25

10th April, 2025

To Whom It May Concern

Dear Sir/Madam,

RE: JANE KATHURE NTAARI ADMISSION NUMBER ADT22/03342/20

Jane Kathure Ntaari is a postgraduate student at Tharaka University undertaking a **Doctor of Philosophy** degree in **Religious Studies**. The student has completed her coursework and is expected to proceed for collection of data after successfully defending her proposal at faculty level. The title of the study is "An Assessment of the Efficacy of Church Strategies in Inculcating Moral Values Among the Youth in the Methodist Church in Kenya in Meru Region."

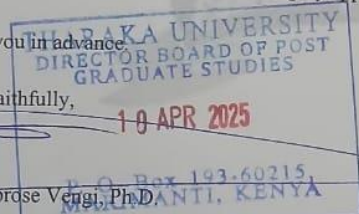
Any assistance accorded to her will be highly appreciated.

Thank you in advance.

Yours faithfully,

Dr. Ambrose Vengi, PhD

Director, Board of Postgraduate Studies



TUN is ISO 9001:2015 Certified...



Education for Freedom/Elimu ni Uhuru

Appendix VII: Institutional Scientific and Ethics Review Committee

THARAKA UNIVERSITY
P.O. BOX 193-60215,
MARIMANTU, KENYA



Website: <https://tharaka.ac.ke>
Social Media: [tharakauni](#)
Email: info@tharaka.ac.ke
Phone: +254 745 838 353

INSTITUTIONAL SCIENTIFIC AND ETHICS REVIEW COMMITTEE
10th April, 2025

REF: TUNISERC/NSEC/ D018

Dear Jane Kathure Ntaari,

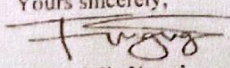
RE: An Assessment of the Efficacy of Church Strategies in Inculcating Moral Values Among the Youth in the Methodist Church in Kenya in Meru Region.

This is to inform you that *Tharaka University ISERC* has reviewed and approved your above research proposal. Your application approval number is **ISERC04023**. The approval period is **10th April, 2025 – 10th April, 2026**.

This approval is subject to compliance with the following requirements;

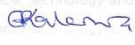
- Only approved documents including (informed consents, study instruments, MTA) will be used
- All changes including (amendments, deviations, and violations) are submitted for review and approval by *Tharaka University ISERC*.
- Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to *Tharaka University ISERC* within 72 hours of notification
- Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to *Tharaka University ISERC* within 72 hours
- Clearance for export of biological specimens must be obtained from relevant institutions.
- Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- Submission of an executive summary report within 90 days upon completion of the study to *Tharaka University ISERC*.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,

Dr. Fidelis Ngugi
Chairperson, ISERC Tharaka University

TUN is ISO 9001:2015 Certified...  Education for Freedom *Ulimu ni Uhuru*

Appendix VIII: NACOSTI Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 443946	Date of Issue: 10/June/2025
RESEARCH LICENSE	
	
This is to Certify that Ms. Jane Kathure Ntaari of Tharaka University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Meru on the topic: AN ASSESSMENT OF THE EFFICACY OF CHURCH STRATEGIES IN INCULCATING MORAL VALUES AMONG THE YOUTH IN THE METHODIST CHURCH IN KENYA MERU REGION for the period ending : 10/June/2026.	
License No: NACOSTI/P/25/4174122	
Applicant Identification Number 443946	 Deputy Director NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
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